

Smoother Sailing in The Protectorate

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A Rust Society Guide To Interacting with The Banu

Last year, two of our members who spend a lot of time in the Protectorate were hanging out in a bar on Mya and met Regina “Reggi” Poole, a really interesting expert on Banu culture from Song University on Terra. She’s totally fluent in Banu and the locals were buying her drinks left and right. She was on Mya for a couple of days to attend the Divestment ceremony of one of her oldest Banu mentors, Ssunda. The stories she told us about their culture blew our minds, so we asked her to help our membership make the most out of trading with Banu and stay out of

trouble in their territory. She in turn hooked us up with Albion “Al” Le Coi, a language teacher at Song. This guide is the result of those discussions.

It’s broken up into sections with all kinds of cultural do’s and don’ts spread across it, with a sample dictionary at the end.

We’re just throwing this out to all our members for anyone who doesn’t want to end up owing the wrong Souli like 700k credits. Who wants that kind of debt on their head, right? Stay safe out there in the BP, y’all, and happy **pacho**-ing!

Introductions

“ AL ”

Greetings, folks. I’m Albion Le Coi (sounds like *luh-KWAH*), but please just call me Al. I teach linguistics, advanced Banu, and basic Xi’an at Song University. I grew up on Gen where both of my parents worked at the Bureau of Protectorate Policy and Banu was my second language. We always had a curious and constant stream of Banu from political and religious Soulis staying in our home. While attending university, I spent a lot of time in both the Protectorate and the SaoXy’an doing research for my dissertation on Banu grammar and linguistic evolution. I’ve excerpted and modified some of that material for this guide. I’m afraid it might come across as a bit esoteric, but do with it what you will – even if that’s just skipping to the good parts.

The thing that’s been ingrained in me more than anything about the Banu language is that to them it’s nothing more than another tool. They don’t care if it’s a bit rough and messy if it gets the job done. That doesn’t mean that it’s impossible to be rude or accidentally screw something up while chatting with them, just that if you do, it won’t likely matter very much if your heart’s in the right place. However, just like everywhere else, there are unscrupulous denizens in the Protectorate. So, if you’re dealing with anything that feels formal (like a contract), make sure

that you, or someone who is qualified and whom you trust implicitly, checks all of the details, the *ochoa ndi piliyæ* (the “tiny writing,”) as they call it.

Thanks for letting me share my knowledge of the language with you, and happy, prosperous and safe trails out there in the BP!

-Dr. Albion Le Coi

“ REGGI ”

My name’s Regina Poole, but I go by Reggi. Used to be a full-time hauler. I’ve been hanging out with Banu since I was a kid; my parents traded with a Scrap Souli back in the day, so I could always say a few basic phrases in Banu, like “Ask my caretakers” (*.yu yuféa puktæ.*) and “I’m not allowed to drink that” (*.echénja sue olana, ye tue.*). It wasn’t until I became a hauler and joined the Rust Society that I started to get serious about learning the language.

The language lessons I bought got me a connection with Ssunda, my first Banu mentor. Ssunda was a hauler like me, so it was pretty easy for us to talk to each other. Between jobs, I’d sign short-term Indenture contracts with Ssunda’s Souli and work as a cook. They got a kick out of the novelty of Human food. I saw parts of the galaxy I’d never have made it to otherwise; the ammonia seas on Yulin III, the ruins on Kins II, the arcologies on Takto, the ocean of Bacchus II. It wasn’t easy (I always had to read **every** word of my contract), but I wouldn’t trade it for anything.

Eventually, I went back to full-time hauling and, in my downtime, I started a course on Banu culture via Spectrum sponsored by Song University on Terra. Soon I was answering the professor’s questions instead of the other way around. Turns out there hasn’t been a lot of academic work done on Human Indenture, and like I said, I’d done it a few times. Now I teach, and haul during breaks.

Never lost touch with Ssunda and the Souli, even when I was in the depths of thesis hell. They're good folks. They'd never pick up the tab at the bar without an ulterior motive, but still. Part of the reason I agreed to help with this guide is to encourage people to spend time with Banu like them. I wouldn't necessarily recommend indenturing yourself, but I definitely advocate finding Banu friends, travelling in Banu space, and experiencing Banu things. It's a complex and wonderful culture.

“SSUNDA”

It is an honor of fortune and luck to contribute to this guide. I am Ssunda, once of a Hauling Souli, now Divested. Reggi learned much of Banu during their long friendship with us, but their comprehension is not complete. This is understandable. Banu are complex and mutable. It is not useful to believe we can be perfectly described. I have therefore accepted a contract to assist Reggi in her role as cultural consultant.

I was paid handsomely.

-Ssunda, Divested

“ ? ”

Why Learn Banu?

Chances are, you or someone you know has done business with Banu at some point in their career. While most Banu speak uo’aXy’an, a lot of them speak a few other languages too, including Standard. Heck, some of them probably speak Vanduul. After all, it’s in their best interest to speak fluently with whomever they’re conducting business with. Otherwise, they might miss out on some good deals. Plus, it sets a friendly, relaxed mood to know that neither party is going to struggle to communicate. And Banu are all about friendliness.

So, why make the effort to learn Banu if they’re probably going to be able to speak Standard anyway?

It protects you from getting swindled. — Many canny negotiators are experts at using ignorance of the Banu language to manipulate a situation in their favor. My mentor Ssunda used to sprinkle a few key Banu words into conversations, claiming they were “untranslatable” while apologizing for their poor Standard. They’d even slip some into their contracts. Ssunda loved to put one over on new trading partners this way. And to the Banu, this is absolutely fair play. It’s your own fault if you don’t know enough of the language to avoid getting taken for a ride. After all, they’ve put in the work to learn Standard. Why shouldn’t you know Banu?

It gives you a cultural edge. — If you follow this guide, you'll learn about Banu culture along with the language. This gives you a big advantage over Humans that don't. For example, Banu don't mind explaining their culture to Humans, but it saves everyone time if you show up to a negotiation with something to throw in the *slommadon*. Knowing Banu traditions and social conventions can become especially handy to elude potentially dire situations. By understanding the language and the culture, you can't be so easily convinced that an indentured servitude clause is standard in every contract.

It's fun (and useful) to eavesdrop. — I can't count how many times I've overheard people make disparaging comments about passersby in a non-local language. Everyone does it. Humans, Xi'an, Tevarin, Banu -- two credits says that if we ever meet the Kr'Thak they'll be whispering behind our backs too.

The point is, if someone assumes that you're totally ignorant in their language, they tend to let things slip without realizing. Once, I overheard an Essosouli telling their apprentice which nearby Soulis did the best quantum drive repairs. Chances are they'd never have told me that without me paying for the info. On one memorable occasion, I overheard a whole group of Banu absolutely roasting one of their members for peeling an orange before eating it.

The Banu Protectorate

The Banu Protectorate (sometimes abbreviated “BP”) is an allied government of independent, planet-states, each kept running by one or more political and bureaucratic Soulis (“guilds”).

On a state level, the bureaucratic Soulis handle the major organizational tasks, and the political Soulis grease the wheels, execute the logistics, and stay abreast of the rules. Garbage collection, energy distribution, water services, sewage, road maintenance, lighting, etc. are all made possible by these Soulis via contracts with other Soulis that specialize in said tasks. While the exact way things are run vary from place to place, this formula generally won’t change, unless you’ve come across a truly anomalous Banu enclave. Always check in with a political Souli when in Banu space to keep aware of the local regulations. Remember: what’s acceptable in Kins II might be unacceptable on the Yulin Flotilla.

Connections between the states are maintained by a governmental body that’s also called the Protectorate. Just like the Soulis in the states, the Protectorate takes care of the tasks that are necessary to keep things running smoothly. These include making treaties with other civilizations, organization of mass resource delivery, maintenance of mass production chains between Soulis, managing shared currency, disaster relief, managing trade in and out of Council systems, protection against major invading forces, and breaking up major fights between city-states, among other tasks. Banu who want a seat on the Protectorate purchase it directly from another Banu who is already serving in the role, usually someone who is ready to Divest. In some cases, they are handpicked for succession. They still have to pay for it, though.

While they’re in power, it’s entirely up to them whether to work with one another for the betterment of all Banu, or to pursue their own agendas. The most successful are the ones that can accomplish both at the same time. The least successful are subject to assassination.

The structure of the Protectorate is constantly in flux. If the Protectorate has become overly corrupted, or the planet-states just don’t like how they’re running things, they might secede as an act of protest. While the planets are capable of surviving on their own, they’re usually cut out of the treaties if they rebel, which makes trading with other civilizations difficult for them. It’s a bit of a headache if you end up in a totally independent Banu state (get ready to learn a whole list of new trade rules).

THE BANU RELATIONSHIP TO HISTORY

Banu have no attachment to the distant past. “What’s done is done. The present is what’s practical,” is the prevailing attitude. As such, they don’t keep traditional historical records. Why should they write down who discovered space travel when it’s far more useful to record how to build a spacecraft? What does it matter when the Xi’an were at war with the Kr’thak? Who was the first Essosouli? Are they still alive and influencing galactic trade? If not, why should anyone care? They don’t even know where their home planet is. Some think it might be in the Bacchus system since they have the Gathering there, but anyone who might remember would be long dead by now. What’s valuable to a Banu isn’t what was, but what is, and of what use it can be.

A SPACEFARING CIVILIZATION

Banu are a truly spacefaring civilization because they don’t remember the location of their original homeworld, to them, so everywhere is home. And everywhere more or less goes by its own set of rules. Remember to pay attention to local laws as you travel through Banu space, or when you set foot on a Banu ship to avoid running afoul of your hosts.

BANU GENDER

The Banu language doesn’t have gendered pronouns. Instead, Banu use a non-gendered singular third person pronoun (**ulo**) that we’ve translated as “they.” This isn’t so unusual; a lot of Human languages don’t use gendered pronouns, either. Banu is different from these languages in that it doesn’t have a concept of gender at all.

Morphologically speaking, it makes sense. In a Banu’s day-to-day life, gender just doesn’t come up. All Banu are capable of either gestating a child within their bodies or copulating with another Banu to produce a child. The biological mechanism that determines who does the carrying can be voluntarily triggered (**chambe**) when two Banu come together and decide to mate. Once the deed is done, they revert back to their default state. It’s easy to see why their language never developed pronouns based around sex characteristics.

All that said, Banu are happy to use borrowed gendered pronouns for their non-Banu friends. They might not entirely get why it's so important to us (and might, without insult, say to our faces how strange and inefficient it is for us to be "locked" into a single reproduction role their whole lives), but they'll use them with a smile on their face if they can remember to do so.

10 Banu Phrases You Can't Do Without

"Where's the Human bathroom?"

ǎYumano ise fupa wiséa?

"Let me read the fine print."

ǎchombéa nyochoa ndi piliyæ cheto?

(Literally: What must I do for the sake of the tiny writing?)

"I can't breathe here."

.echénja gafinjéko.

"What do I owe you?"

ǎeto bongo endéa?

(Literally: How much am I indebted?)

"Is this food safe for Humans?"

ǎnje njekosara dzeo nyuYumano?

"This is good for both of us."

.tanya nyindo.

"I acknowledge that you're offended."

.ino yato dzeto.

"I don't understand."

.eto ye wani.

"Can you speak more quietly?"

ǎíninja yufu zo tinetso?

"Can we switch to Standard?"

ǎínindo nzafwe nja yufu zuYumano?

(Literally: Can we immediately from now on speak in Human?)

Al's Tips on Pronouncing Banu Correctly

VOWELS

First of all, don't panic. The Banu won't care if you pronounce things somewhat inaccurately as most of the time, they'll still be able to understand you just fine. In terms of being intelligible or not, the language is quite forgiving. You'll just have to learn a few rules about how to properly stress syllables and learn how to be careful about a few consonants and consonant clusters that we don't often hear in UEE Standard. Let's start with the most unusual and alien-feeling topic — the vowels.

There are only 6 vowel sounds in the language: **æ**, **a**, **u**, **i**, **e** and **o**

The first sound is technically a diphthong, but just ignore that and pronounce it like our word "eye."

æ	a	u	i	e	o
like "eye"	like "a"	like "u"	like "ee"	like "ay"	like "oa"
	in father	in sue	in spree	in bay	in coat

For our picky types who like the Interplanetary Phonetic Alphabet (IPA):

æ /aɪ/	a /ɑ/	u /u/	i /i/	e /e/	o /o/
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If you're wondering why they are listed in this order, there is a reason, and it's very relevant to the language. To the Banu, all vowels are not equal. In fact, none of them are equal. **æ** is stronger than **a**, which is stronger than **u**, which is stronger than **i**, which is stronger than **e**, which is stronger than **o**, which is the weakest and is often absorbed when it comes into contact with the others. By "stronger" we typically mean it receives more stress. So Banu is pronounced with the stress on the **ba** syllable and not on the **nu** syllable >>> **BA-nu** >>> sounds like *BAH-noo* and not *bah-NOO*. Of course, this means that **æ** is stressed more than **a** and also more than everything else, which is all weaker than **a**. Some find it helpful to think of it in this notation:

æ > a > u > i > e > o

No one knows how this phenomenon ended up being strongly encoded into the language, least of all the Banu. They only think of language as a useful tool. They don't study their language except to learn vocabulary. They have no real literature and don't do a lot of reading unless it's for communications, contracts, information, or instructions. They cannot explain their language except to tell you when you get the pronunciation wrong or the words out of order. UEE and Xi'an linguists can explain technically that this vowel pattern in the language is called a *sonority hierarchy*, but that means nothing to the Banu, and you don't need to learn that term either. But you should learn the order because how these words are pronounced is completely predictable. Once you know the pattern and begin speaking the language (well), you will internalize it too.

eto E-to I

ino I-no you

ulo U-lo they (singular)

Everything is stronger than **o**, so this is easy to predict.

etæ e-TÆ we

inæ i-NÆ y'all

ulæ u-LÆ they

Everything is weaker than **æ**, so again, easy.

tado TA-do teach

fima fi-MA wash/clean

eyuko e-YU-ko basic weapon

Do you begin to see the patterns? The next question arises about the situation that the same vowel repeats:

sara SA-ra eat

pili PI-li small

gongo GO-ngo big

This stress is also totally predictable. The *first* occurrence of the strongest vowel is stressed. But we have to throw a curveball at you now. Many Banu nouns are formed by taking a verb and sticking a vowel on the front that turns it into a noun. In fact, all of the vowels with the exception of **æ** are used in the language for this purpose:

tie TI-e give

utie u-TI-e giver (person)

atie a-TI-e generous gift

The first word, **tie**, is the core of the other two. Based on the rules explained above you might expect **utie** to be pronounced U-ti-e based on the fact that **u** is stronger than both **i** and **e**. However, that's not the case. The same is true for **atie** (a-TI-e). In both cases the vowels **u** and **a** stuck on to the front of the verb do *not* affect the core stress. This can seem a bit tricky at first, but you will become accustomed to recognizing this slightly more complex pattern as you learn more vocabulary. Don't worry about it for now. If you were to say A-ti-e or U-ti-e to a Banu, they may be slightly confused at first about what you mean, but they'd eventually figure it out

and then they'd probably just correct you (unceremoniously and unapologetically) and move on.

In this first section of the guide we will mark these “add-on” syllables for you as **utie** and **atie**, etc. where the *under dot* means “this syllable does not affect how you should stress the rest of this word.” By the time you get to the reading section, you won’t need these under-dots any more, but you may see them in dictionaries designed for non-Banu. If you do, it means “ignore this vowel when deciding how to stress this word.” For those of you who venture into the grammar section even later, you’ll learn all the rules about how these words are formed and in which scenarios extras added onto (mainly) verbs do and don’t affect stress. For now, just try to memorize the strength hierarchy.

Some learners find it useful to create a mnemonic learning aid that is easy to remember like:

spy an ugly infant eating oatmeal
æ a u i e o

Before we move on to pronouncing the consonants, we should talk about words that have irregular stress. There are not many of these and the Banu mark them in their writing so we mark them in *Standard Romanized Banu* (SRB) also.

éa E-a what? isó i-SO nowhere Tefaríno te-fa-RI-no Tevarin

There are only 4 scenarios in Banu in which this happens *natively*:

1. in question words containing the pattern **éa**
2. in words containing the Banu idea of “nothing,” which is **ó**
3. in the emphatic and specially stressed verb endings using **æ** on verbs that also contain the sound **æ** earlier in the verb like **mæko** (crash (a vehicle, etc.)) >>> **mækæ**
4. in slang or extremely casual words that sometimes squish things together in curious ways like **pangá** (sell (something) off (because you’re ready to get rid of it)).

You will also come across words with irregular stress when the Banu word has been taken from another culture, as with **Tefaríno** (Tevarin) given above. Note that linguists theorize that they borrowed this term directly from the Tevarin language (though they met Humans long before they met the Tevarin) where it sounds more like “**tef’ríin**” to them. If they had borrowed it

from UEE Standard it would just be **Tefarino** (te-FA-ri-no) where the **a** of the syllable **fa** would be dominant in the word and would follow native stress patterns.

There are a few more borrowing contexts and what happens with those that we should also look at before we tackle the consonants.

All native Banu syllables *end* in a vowel. This is essentially an inviolable rule of the language. Some Banu manage to learn to pronounce words that end in consonants well, but many don't. They do a bit better pronouncing consonant clusters within words because there are several consonant clusters that *start* words in Banu. But the Banu borrow lots of words from almost everyone they come into contact with, so at some point in the past they adopted a way to show themselves that they should "try not to make any vowel sound here." In SRB this is represented with a symbol we call "*muted o*" written as **ø**. To illustrate the use of this *muted o*, let's look at three words, two borrowed from UEE Standard and one borrowed from Xi'an.

chapø <u>CHA</u> -p(o)	v., trade with non-Banu for exotica	first appeared in their language 350 years from UEE Standard <i>shop</i> (but we don't know if from the noun or verb). Note the <i>muted ø</i> in the 2 nd syllable.
sano <u>SA</u> -no	v., grav-lev travel overland	likely borrowed from Xi'an san (𐰽𐰺𐰍) at the same time the anti-gravity technology was adopted.
kteko <u>KTE</u> -ko	v., "be technological"	borrowed near the time of first contact between Banu and Humans from the noun <i>tech</i> .

There are three interesting things to note in these borrowings. For the first one, **chapø**, the Banu are still trying not to pronounce the **ø** that they added at the end, but most still do and in another 50 years or so it will probably just be **chapo**. We don't know precisely when the Banu started this convention of writing **ø**, but Xi'an historians think it was probably something that The Banu Council mandated only 200 to 300 years ago. The second thing that stands out is that all of these borrowed words are verbs in Banu. That's likely due to the fact that all of them start

with a consonant sound in their original alien-to-the-Banu forms. Almost all verbs in Banu (99%+) begin with a consonant or consonant cluster of two or more consonant sounds. That brings us to the third topic of note here. The Banu likely originally borrowed “tech” as just **teko**, but within a generation or two they had turned the first syllable into **kte** instead of just **te**. That’s probably because **teko** means “thousand” in the language and the situation was confusing at times. But, speaking of confusing: if you’re in your 20’s now learning Banu, by the time you’re 60, if you still know the language, it’s likely that it will have changed rather significantly. It’s kind of like “a language in a blender.” A lot of it, especially the vocabulary, turns over quite rapidly, while other parts of it are more stable. We’ll touch on this more in the grammar section later.

So your main takeaways for vowels are:

1. The 6 vowels **æ > a > u > i > e > o** in their hierarchical stress relationship
2. Irregular stress is marked on the vowel as **ǽ, á, ú, í, é, ó** when it occurs.
3. **ø** (*muted o*) is an **o** sound that the Banu leave out if they can manage it, but especially on the ends of words it’s often still pronounced.

CONSONANTS

Just as the vowels are not fundamentally difficult to pronounce, neither are the vast majority of the consonants, but there are several clusters that we don’t typically have in UEE Standard. Let’s begin by looking at all the consonants sounds without combinations. Where the occurrence of the sound is limited to specific contexts, it’s noted with an *.

b p d t v* f g k j ch z s dz ts l r m n y w

Some of these are written with a digraph of two letters, but they are all single sounds. Just pronounce the ones familiar to you like UEE Standard:

b of boy	v* of vote	j of jungle	dz of bids	m of moon
p of put	f of fan	ch of chat	ts of bats	n of noon
d of dog	g of go	z of zone	l of like	y of you
t of toy	k of kite	s of say	r of <i>rico</i> (esp.)	w of win

The 4 sounds we need to pay a lot of attention to are **v***, **dz**, **ts**, and **r**.

v* only occurs in the consonant cluster **mv**, which we'll see below soon. Words never start with a **v** sound by itself. The Banu would substitute **f** for a stand-alone **v** when borrowing. The name Victor would become **Fiktorø**.

The best way to learn to pronounce **dz** correctly is to take the phrase "odds are" and pronounce only the sounds where the two words come together "~~o~~**dds are**." This would sound like the Banu syllable **dza**. A similar trick works for **ts** using "bats a 1000" >> "~~b~~**ats a 1000**" >> **t****sa**.

Finally, the Banu **r** is "rolled" or "trilled" as it is in Spanish. Just do the best you can.

There is no "h" sound. The Banu just don't really hear it. So, they call humans **Yumano**. To understand why, add an "o" to the end of UEE Standard "*human*" >> "*humano*" and say it without the "h". There you go. Early on after first contact with us, we have records showing that they called us **Yúmano**, but over the centuries their native stress hierarchy influenced this pronunciation and now the **a** is dominant in the word as it normally would be in a native Banu term. They don't keep any records or follow any rules that tell them to not change the stress.

There is also no "sh" sound. When they run into "sh" in a borrowing context they pick either **ts** or **ch** as a substitute. They call the Xi'an **Tsiano** (with native Banu stress: tsi-A-no). But, "shop" was borrowed as **chapø** with a **ch** for the UEE Standard "sh" sound. Modern borrowings are more likely to have a **ch** than a **ts** for this substitution.

Here is the list for the linguists before we see the clusters:

b /b/	v* /v/	j /d͡ʒ/	dz /d͡z/	m /m/
p /pʰ/	f /f/	ch /t͡ʃ/	ts /t͡s/	n /n/
d /d/	g /g/	z /z/	l /l/	y /j/
t /tʰ/	k /kʰ/	s /s/	r /r/	w /w/

Here are the consonant clusters that begin native Banu syllables:

mb of mambo	nd of grand	kt of vector	my of him you
mv of Pemvale	ng* of conga	ks of mixer	ny of can you

mz of Hamza	nj of injure	ss of Messer	fw of skiff work
ml of him like	nz of lemon zest	sl of slope	mw of him work
	ndz friend zone	zw of causeway	
	ndr <i>sin droga</i> (esp.)		

Note that **ng** typically only occurs intervocalically, after a preceding syllable. However, there are a few words borrowed from Xi'an that begin with this cluster such as **ngayá**, “be ambiguous; be unclear” (borrowed from Xi'an **ngya** (ᠩᠭᠠ)). Some Banu find our letter “X” fascinating. Vendors selling **ikse**, a type of Banu food that tastes similar to a puffed rice cake made of sharp cheese, They like to spell it in advertisements as *ixe* or *eexay*, but SRB for writing Banu in the Roman alphabet does not use “X” at all. **ndr** is technically spelled as simply **nr** in the Banu script, but the trill on the **r** means that we hear it more like **ndr** and the Banu understand us better when we pronounce it as **ndr**, so that’s the more common spelling convention in SRB. If you’re not good at rolling “R,” we suggest that you work on it.

Banu hearing is poor compared to ours and they may struggle to understand you if you pronounce this **ndr** sound as in UEE Standard “inroads” or “when **dr**iving.” You need to master this in order to say the Banu number 8, **ndroto**. If you speak Russian, the **kt** sound will be easy for you (cf: *кто*). **ss** is just “hissed” a bit longer than a regular Banu **s** (cf: German *ß*). **mv** is spelled **mf** in the Banu script. More on that later.

mb / ^m b/	nd / ⁿ d/	kt / ^k t/	my / ^m j/
mv / ^m v/	ng / ⁿ g/	ks / ^k s/	ny / ⁿ /
mz / ^m z/	nj / ⁿ dʒ/	ss / ^s :/	fw / ^f w/
ml / ^m l/	nz / ⁿ z/	sl / ^s l/	mw / ^m w/
ndz / ⁿ dʒ/		zw / ^z w/	
ndr / ⁿ dr/			

The consonant clusters in Banu are a puzzle to Human and Xi'an linguists. Few would predict them as a logical set that belong together. There are two major theories as to where this odd collection came from. The first is that Banu used to have a vowel even weaker than their **o** and

that this sound completely vanished from the language. The other is that the Banu borrowed the sounds from one or more different civilizations before contact was made with either Humans or Xi'an. This topic will have to remain a mystery for now.

There are a few words in Banu containing only a vowel or combination of vowels, e.g.:

a	ó	éa	aa	æ	ie
(ongoing)	"nothing/none"	what?	while	truth	hand, paw,
	origin: Xi'an		a doubled		claw
	.ā (𐄎𐄌)		the first is stressed		
			/ 'aʔa/		

ó is a verb — the *only* native verb in everyday Banu consisting solely of a vowel. Both **ó** and **éa** are thought to have been borrowed from an unknown civilization a very long time ago.

Test yourself on how to pronounce these words before we talk about "extra long terms" in the language.

yoyo	dasi	selo	kinga	mbasu	fwutu
lime	zafa	ndroto	njili	senji	senjida
senjise	kinji	mbanji	fwunji	teko	sufo

If you're particularly mathematically inclined, you may have guessed from some of the patterns in the words in this list that these are Banu numbers. And this is a good segue, because larger Banu numbers make LONG combinations and the stress patterns in those cases deserve some attention. If your brain is already tired, just skip this part.

setesefasenjise = 2,222

Words this long typically have 2 or even 3 nexus of stress breaking. 2,222 is stressed as:

sEte • sefa • senjIse
2000 200 22

Terms this long are rare in Banu. Most Banu words are 1, 2 or 3 syllables only. They do not create long compounds as a general rule, but when they do the Banu will create secondary and tertiary levels of stress at the macro level. The end segment of a longer word will get proportionally more stress (and volume if you're haggling with them) than the beginning. If there is a "middle part" it will get the least amount of stress. **setesefasenjise** is essentially three

different segments stuck together. Therefore, the final segment **senjise** (22) is the dominant one. **i** is stronger than **e**, so within the segment we get **seNIse**. The first segment is **sete** (2,000). In the big picture of stress patterns in Banu it is the second most deserving of attention. Here we have an **e**-syllable followed by another **e**-syllable, so according to the basic rules of stress we learned earlier, the first **e** of **se** is stronger. So, **SEte**. The only segment remaining is the middle one **sefa** (200). **a** is stronger than **e**, so within the segment we get **seFA**. And, even though **a** is the second strongest vowel after **æ**, it is the weakest of the stressed vowels in this very long word.

Before we leave this topic, let's look at a Banu word you may already know:

essosouli

Chief Executive of the Souli

This word has two segments, **esso** + **souli**. We've just covered that in the macro level stress rules, **souli** will be stronger than **esso** because it's at the end. But let's look at what happens with **souli** at the baseline level. **u** > **i** > **o**, right? **u** is strongest. **o** is the weakest. And, there is no consonant sound between them to break them up. On top of that they are formed very close together in both the Banu and Human mouths. So, the **u** almost entirely absorbs the **o**. If the Souli were not one of the most important cornerstones of Banu culture and economy, this word would likely have lost its **o** entirely centuries if not millennia ago and just become ***suli**. There is still the tiniest hint of the **o** when the Banu pronounce it and the very weak **o** is still written in their script also. So:

Esso•soUli

esso is an old word in Banu meaning "leadership" without a strong sense of "ruling" in its semantic range. **esso fo souli** was likely the original title for the guilds' leaders, and that would surely have contracted to **esso fosouli** which they would then tend to TRY to contract to just ***essfosuli**. But that's not a possible cluster of sounds in the language (especially millennia ago without any way to mute **o** sounds), so they seem to have just dropped the "F." **Essosouli** is a somewhat strange term in the language based on how Banu grammar works most of the time today, but just like the plural form of "child" in UEE Standard is "children," sometimes things get a bit odd over the centuries.

Let's end this with some more practice. Pronounce the terms out loud.

sa	ye	ó	a ye	æ	ǰéa?
Yes. (Good!)	No. (Yuck!)	None.	"Still, no."	truth	what?

ndæ Very true.	ɿyutéa? Who?	ɿwendéa? How much?	ganga too much	igangæ! WAY too much!	osara food
usu “milk” (probably not from a cow)	aofi “booze” (liquid intoxicant)	esumbo “offer” or “price”	ɸMya Mya (a planet)	ɸNogo Nogo (a planet)	ɸSouli souli (as a noun)

To wrap up this section, let’s learn some phrases that will help you ask the Banu to help you with your Banu speaking skills and some answers that you might hear back from them.

What does this mean? ɿonjeko yandu éa?	Did I say (it) right? ɿeto se yufu zo soa?	Please repeat (that). .anju, lamya lamya.
--	--	---

Yes. That’s correct.

.sa. .soa tæ.

or

.sa. .ye ni.

No. I don’t/didn’t understand.

.Ye. .ye nja wani.

Your accent is alien, but I can understand. (Don’t worry) it doesn’t matter.

.ino yufu zo ruma, tsao nja wani. .ye kuko.

Please, correct me on everything.

.anju, la la sila wo tæ nyeto.

Please, correct my vowel stress.

.anju, la la sila wæyawiyeo fetu.

Please, speak all of your words independently.


(Don’t run everything together.)

.anju, yufu yufu zo pamba tæ.

Al's Guide to Reading Native Banu

It's not as hard as it looks at first glance

This is probably where you'll want to skip to the next section, but keep this in mind: if you don't know how to read Banu, you'll miss important details like the actual prices of things or Banu-only asides in a standard contract that could be potentially dangerous for you. Plus, if you *can* read, you won't miss out on great deals written only in Banu!

They write with a syllabary. That means that every written sound symbol—let's call them “glyphs” or even better **ochoa** (*o-cho-A*) like the Banu do—in the written language is a full sound of one consonant or consonant cluster plus one vowel sound or just one vowel sound alone. Several pages from now we'll list all of the **ochoa** and you could simply memorize them, but there is a smarter way to go about learning how to read the language. To do this analysis, let's start by looking at all of the vowels combined with the **b**  sound of **Banu**.

bæ





ba


bu


bi


be


bo


At the core of all of these is . It looks like an oval, open at the bottom with another oval inside that is also open at the lower left and that attaches to the left-hand curve of the oval and has a small stem coming down. The vowel components consist of a single element above or below the . We humans refer to the outer oval as the *capsule*. Capsules come in 4 variants: 1. closed, 2. open-top, 3. open-bottom, and 4. open-top-and-bottom. The capsule for  is open-bottom.

closed



open-top



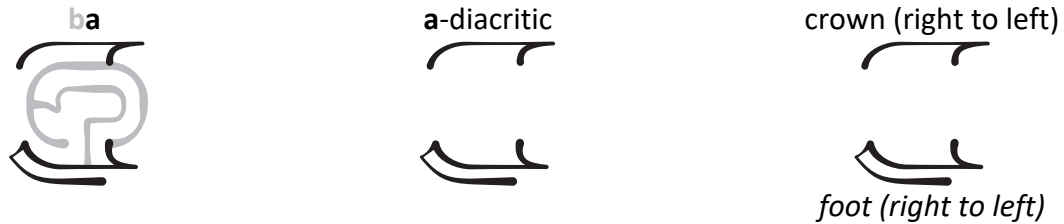
open-bottom



open-top-and-bottom

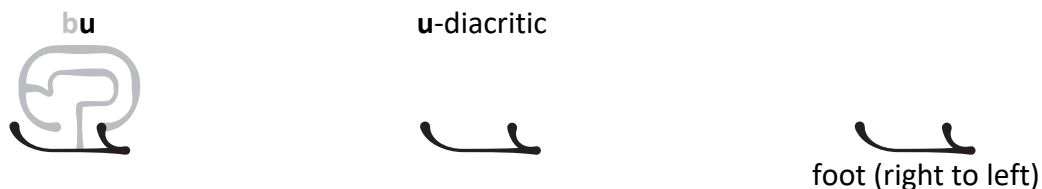


Capsules can come in a wide variety of shapes (perfect circles, rectangles, etc.), but they always have these 4 variant shapes. Next, let's focus on the characteristics that define the differences between the vowels. We'll skip **æ** for now and start with **a**, using **ba** as our model syllable.

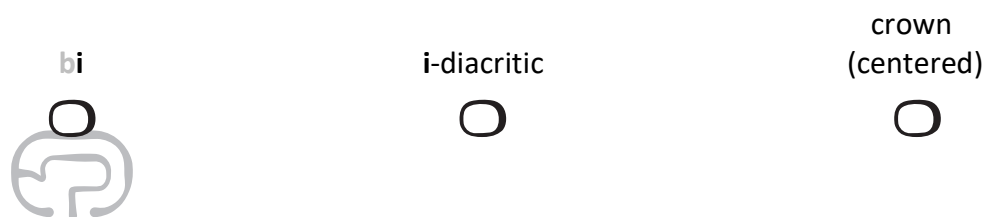


Before we learn any more terminology, you should know that the Banu in general do not analyze the elements of their writing in this way. These are Human standards and names for the various features of individual **ochoa**. In fact, the Banu do not even really have any sense of spelling at all. They simply write down the same sounds that they would say. We'll talk about this phenomenon in an upcoming discussion in more detail, but for now, just realize when we name the parts of the **ochoa**, this is a Human convention.

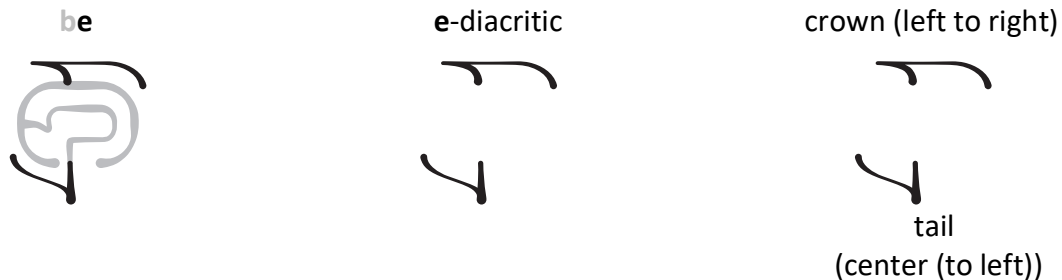
When vowels appear as components above and below the capsules, we refer to them as being *diacritics* – extra markings on the consonant that add a vowel sound. The diacritic for **a** consists of a *crown* on top and a *foot* on the bottom. The inherent orientations of both are right to left. If one or both of these attaches to the capsule they attach on the right and do not attach on the left. The most primary attribute of the **a**-diacritic, is that it has both a crown (on top) and a foot (on the bottom). Let's contrast that with **u**.



The **u**-diacritic consist solely of a right-to-left foot. In this particular typestyle, the foot of the **a** is a bit more complex than that of the **u**, but in a simpler typeface they might be stylistically more similar. Next we'll examine the **i** of **bi**.



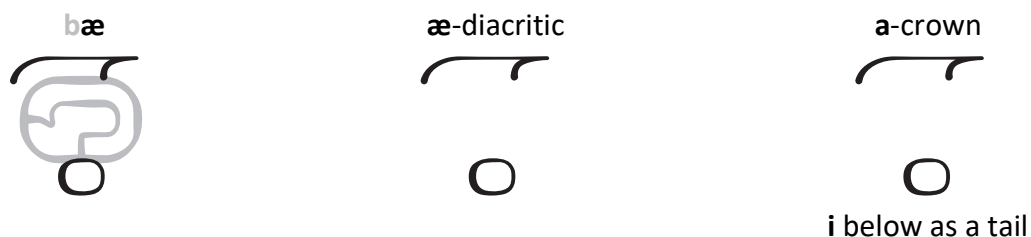
The **i**-diacritic consist solely of an oval or circle attached to or “melded into” the center of the top of the capsule. In some tpestyles, it could theoretically hover immediately above the capsule without any direct attachment, but it will always be on top and centered. It is important to recognize the oval shape as representing the **i** sound because we’ll see it showing up later as a part of the **æ**-diacritic, but before that let’s check out the **e** of **be**.



The **e**-diacritic is the most variable in terms of the way it ends up attached to the capsule, but its fundamental characteristics are that if its crown is attached, it will have a left to right orientation and its *tail* (not *foot*) will begin close to the center of the bottom and aim in a right to left direction if a direction is discernable. At first glance, you may find it easy to confuse **e** with **a**, but soon you’ll have no problems distinguishing the two from each other. The tail of an **e** will never be a long as or as horizontal in overall orientation as that of an **a**. Let’s move on to the **o** of **bo**.

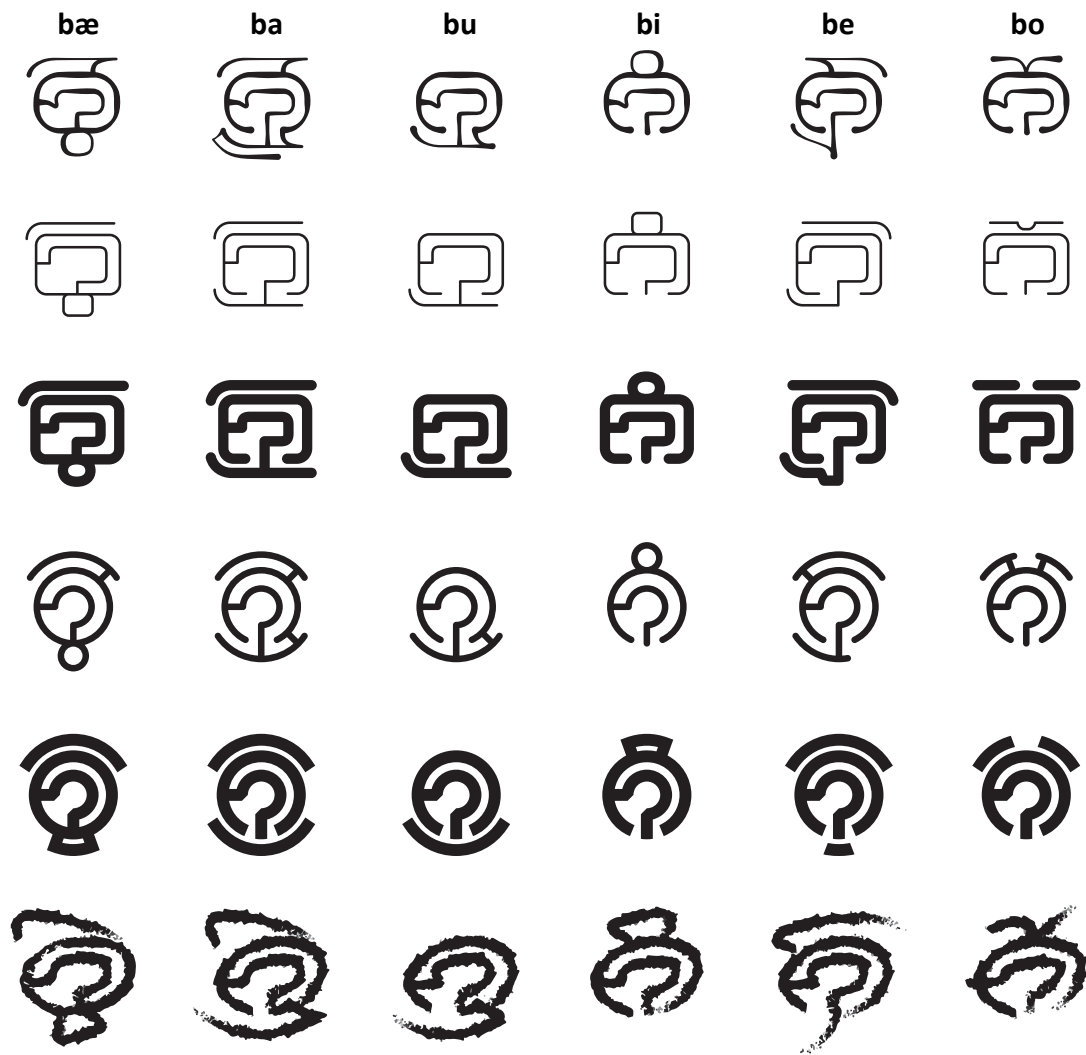


The **o**-diacritic is given the unique nickname of *ears* in a similar fashion to the unique *tail* of the **e**. It is always above the capsule and centered. In some tpestyles it appears as two distinctly separate lines. There will be some indication of a split between the left and right. These are its defining attributes. Finally, let’s look at the **æ** of **bæ**.



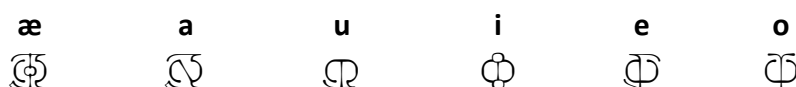
We're only seeing the **æ**-diacritic after all the rest were presented because it is a rearranged combination of elements from **a** and **i**. The fact that it is spelled in SRB as **æ** may be a bit confusing at first, but you'll soon forget that small possible confusion as you begin to read the native script. Recall that it is pronounced as the word "eye."






In this document we've used the selected Banu typeface because it takes advantage of all of the most iconic and legible features of the vowels and consonants, but as an illustration of variability in styles, let's look at **ᄁ** (**bæ**), **ᄂ** (**ba**), **ᄃ** (**bu**), **ᄄ** (**bi**), **ᄅ** (**be**) and **ᄆ** (**bo**) in some other designs to help you parse some of what you might expect typographically when encountering Banu in the wild. The variations in the vowels are likely to seem more "exotic" and difficult to distinguish than any of the differences within the capsules.

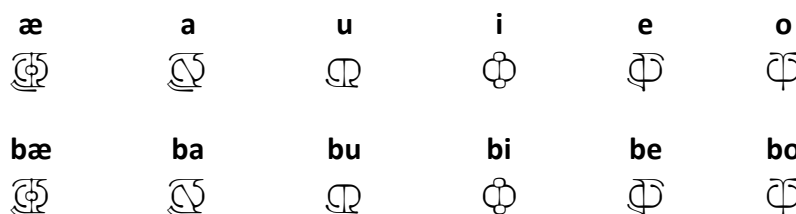


For the remainder of this introduction you'll only be seeing the typestyle on the first line. These examples are intended simply to encourage you to not focus so intently on the details of any one design when familiarizing yourself with the **ocha**, but rather on the broader patterns of what defines legibility when reading the script.

Next let's examine the stand-alone vowels.



In comparing these to the diacritics, you'll notice a few significant differences. First,  (**æ**) is a "full **a**" but with the iconic oval **i** in the center, not on the bottom. Second, all of the independent version have some kind of simple line running through the capsule. Third  (**i**) has the oval both on the top and the bottom. Otherwise, normal diacritics are in play. In this typeface, the  (**a**) has a diagonal (not vertical) line, but that is not a part of the defining elements of legibility. It is 's *crown* and *foot* that give it the reading of **a**. Before we learn the rest of the consonant capsules, let's look again at a one to one comparison of the independent/stand-alone vowels compared to the vowel diacritics appended to  (**b**).



It is strongly recommended that you master reading these 12 **ocha** before moving on to learn more consonants.

Human and Xi'an linguists and anthropologists trying to craft a timeline of Banu writing have very few truly ancient (pre-spacefaring) artifacts from early Banu culture to go off of. But one fragment from the Xi'an Institute of Xenoarcheology suggests that the Banu began writing as a function of keeping records related to trade. They seemed to have tracked "bundles" of goods and how many were acquired and traded by pressing ideograms into a thin wax layer on a board with some kind of stylus. The wax was then melted at the end of trading and the tablet reused. The Banu are zero help in verifying this hypothesis, but the artifact seems to indicate a plausible hint as to where the idea of the modern *capsule* originated.



You have already seen all of the **ochoa** for **ᑭ** (**b**). Now let's compare those to the **ᑭ** (**p**) **ochoa**.

B	bæ	ba	bu	bi	be	bo
ᑭ	ᑭᑭ	ᑭᑭ	ᑭᑭ	ᑭᑭ	ᑭᑭ	ᑭᑭ
P	pæ	pa	pu	pi	pe	po
ᑭ	ᑭᑭ	ᑭᑭ	ᑭᑭ	ᑭᑭ	ᑭᑭ	ᑭᑭ

Examine and contrast **b** and **p** in their capsule forms at the left. You'll notice that the only difference is that they are the 180° rotated inverses of each other. This recognition and reuse of similar consonant sounds is what is known as a "featural" aspect of the writing. When a **p** is "voiced" it becomes a **b**. This is one of the fundamentals of humanoid phonology. The majority of Banu consonant capsules come in voiced and unvoiced pairs. Therefore, we'll be learning them with this phenomenon in mind. The shape differences are a bit more difficult to see when the vowel diacritics are appended, but most learners of Banu find it helpful to recognize this pairing when it exists. We'll now take a look at the rest of the pairs: **d t**, **g k**, **j ch**, **z s**, and **dz ts**.

D	dæ	da	du	di	de	do
ᑭ	ᑭᑭ	ᑭᑭ	ᑭᑭ	ᑭᑭ	ᑭᑭ	ᑭᑭ
T	tæ	ta	tu	ti	te	to
ᑭ	ᑭᑭ	ᑭᑭ	ᑭᑭ	ᑭᑭ	ᑭᑭ	ᑭᑭ

In addition to the rotation, notice that all voiced versions have an opening in the capsule on the bottom. Therefore, all unvoiced members of the typical pairs are open on top, unless situationally "closed" by the shape of the **i**-diacritic (e.g.: **ᑭ** (**ti**)).

G	gæ	ga	gu	gi	ge	go
ᑭ	ᑭᑭ	ᑭᑭ	ᑭᑭ	ᑭᑭ	ᑭᑭ	ᑭᑭ
K	kæ	ka	ku	ki	ke	ko



In the traditional Banu ordering of the ochoa, 𐄚 (f) comes before 𐄛 (g), but because it does not have a pair relationship, we'll save it a bit later.

J	jæ	ja	ju	ji	je	jo
𐄚	𐄛	𐄜	𐄝	𐄞	𐄟	𐄠
CH	chæ	cha	chu	chi	che	cho
𐄚	𐄛	𐄜	𐄝	𐄞	𐄟	𐄠

The **z s** pair breaks the rule of being a 180° flip of a single capsule form. No one is sure why, but it makes them distinctive. Also missing from this pair is a top/bottom opening distinction. When asked about the irregularity the Banu are baffled by the question and simply say: **ye kuko** (𐄛𐄚) — “It’s not important. / It doesn’t matter.”








Z	zæ	za	zu	zi	ze	zo
𐄚	𐄛	𐄜	𐄝	𐄞	𐄟	𐄠
S	sæ	sa	su	si	se	so
𐄚	𐄛	𐄜	𐄝	𐄞	𐄟	𐄠




You may notice that the **e**-diacritic attaches to the direct center of the top and bottom of the **s** capsule but is slightly offset on the **z**, as it is with many others. This is a good example of the subtle, yet ultimately meaningless distinctions in terms of legibility that you will encounter with different tpestyles.

DZ	dzæ	dza	dzu	dzi	dze	dzo
𐄚	𐄛	𐄜	𐄝	𐄞	𐄟	𐄠
TS	tsæ	tza	tsu	tsi	tse	tso
𐄚	𐄛	𐄜	𐄝	𐄞	𐄟	𐄠

With the **dz ts** pair we’re back to a regular rotation and open top vs. bottom distinction that was missing in the **z s** pair. The size and attachment position of the *tail* of the **e**-diacritic is also noticeably different between 𐄟 (**dze**) and 𐄟 (**tse**), but the variation is inconsequential.








Next let’s look at 𐄚 (f) and then the other single consonants that do not come in distinct pairs.






F	fæ	fa	fu	fi	fe	fo
						


 is one of the most common sounds in Banu due to the fact that the small word **fo** plays a critical role grammatically. We'll get to that later. And keep in mind that in the traditional Banu order of sounds in the language  (**fo**) actually comes after  (**to**).















For the rest of the single consonants, we'll study them in sets, but for the most part they don't have any featural relationships with each other.




L	læ	la	lu	li	le	lo
						
R	ræ	ra	ru	ri	re	ro
						

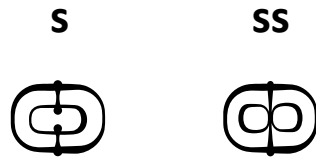
Some new learners easily mistake  (**l**) for  (**dz**). But,  always has an extra distinctive “dip” where it comes off of the top of the capsule wall that is never present in . Remember that    (**ochoa**) are distinctly trilled in most Banu speech.






M	mæ	ma	mu	mi	me	mo
						
N	næ	na	nu	ni	ne	no
						

After learning this set, you may be able to read  (**Banu**). Note that in the SRB, Banu is capitalized, but in the native script there is no capitalization. Remember that they don't actually have any sense of “spelling” because their writing is simply the words that come out of their mouths with a bit of punctuation here and there that we'll get to later.


























Y	yæ	ya	yu	yi	ye	yo
						
W	wæ	wa	wu	wi	we	wo
						


This brings us to the end of all of the simple (single consonant) , with one important exception,  (**ss**). It can be quite easy to confuse with a simple  (**s**). Let's "zoom in" to see a larger view of how the shapes are different.













Linguists theorize that the  **ss** sound could be a relatively newer sound in the language or that historically it was simply written for a long time with  and that one day someone (rather lazily) drew in a little extra line down the middle to produce the variant . Unless someone finds a piece of date-able salvage with both on it from a very long time ago, we'll never know. You will see it often, however, because it's used in  (**essosouli**) and the two occur side by side in that word for easy comparison. Note that Banu words can also begin with the double **ss**, as in the name of our collaborator on this document,  (**Ssunda**), and this brings us to our next reading topic — complex consonants.

Before we learn how those work, let's look at what you've already been exposed to out of the traditional Banu ordering of the **ochoa** and we'll fill in the rest over the next few pages. It's a very good idea to master the basic consonants before learning the more complex ones in clusters because all of them "build" on each other. There are 234 **ochoa** syllables in total that you will be able to read in the end, but you really only need to master the following 44 (plus the vowel diacritics (for a total of 50)) to be able to do that with ease. You're already more than half way there!

, , , , , , , , , , **fw**, , , **kt**, **ks**, , , , **zw**, , , **sl**, , , , , , **mb**, **mv**, **mz**, **ml**, **my**, **mw**, , **nd**, **ng**, **nj**, **nz**, **ndz**, **ndr**, **ny**, , 

Let's learn systematically how the complex consonants work beginning with the first one in the traditional order  (**fw**).











FW
      
 +  >>>> 

There is nothing particularly complex going on systematically in the Banu system of consonant clusters. **fw** is a miniature (approximately half-width) version of an **f** stuck onto the front of a **w**. Technically speaking, a *half capsule* version of an **f** is melded into a regular **w**. That's it. The vowel diacritics attach to the main body of the **w** and the half-**f** is along for the ride. This is the pattern for all of them with no confusing exceptions.











If you are wondering how the Banu memorize and “recite” all the **ochoa**, there are two patterns. The first is simply to say all 234 of them in order **æ** through **wo**. That's what Banu youth learn to do first. However, that is not their equivalent of what we might call “saying our ABCs.” To memorize the full ordering of everything, they only need the first 6 independent vowels and then all of the simple and complex consonants marked with **-æ**. So:

æ	a	u	i	e	o	bæ	pæ	dæ	tæ	fæ	fwæ	...
												...

We'll revisit the full ordering after you've seen all of the complex consonants.

KT	ktæ	кта	ktu	kti	kte	kto
						
 +  >>>> 						

If you have noticed the subtleties of where the half **f** capsule attaches to the body or vowel diacritic of the **w**, that's good because it means you're paying attention, but don't get too hung up on those details. In the typeface used in this document, the abbreviated **f** tends to attach to the **a**-crown of the **æ** and **a** diacritics, but that does not determine legibility. Learn to see all of the critical sound components for the basic shapes and their general relationships to each other, and don't worry too much about where they come into contact with each other because that is **ye kuko** (“unimportant”) as far as the Banu are concerned. Other typestyles may very well handle these minor details differently.

KS	ksæ	кса	ksu	ksi	kse	kso
						
 +  >>>> 						

You may be feeling like “this is an awful lot of syllables to learn.” But by dissecting the mechanics of the way the system works as we go, you're actually going to be able to learn to

read more fluently and more quickly in the end. You're already primed to read several words that you will see constantly in Banu environments: **ᄒᄒ** (**Banu**); **ᄒᄒ** (**kto**), a term that often means "food" in the generic sense; **ᄒᄒ** (**kso**) will be written on trash receptacles; **ᄒᄒᄒ** (**souli**); **ᄒᄒᄒ** (**Yumano**), "Human."

ZW	zwæ	zwa	zwu	zwi	zwe	zwo

+ >>>>

This one is the trickiest of all of the complex consonants because of the shape of **7z** in its compressed half capsule form. Only one of the horizontal crossbars is used to create the **z**-affix. Just memorize it as a minor challenge and move on.

SL	slæ	sla	slu	sli	sle	slo

+ >>>>

You've probably heard a lot about **ᄒᄒᄒ** (**sloma**) in Banu trade culture and you may have actually consumed it yourself at some point (and maybe experienced a hangover from it already if someone contributed booze to the vessel). Now you know how to read the word for it. Remember that the Banu stress the **ᄒᄒ** syllable not **ᄒᄒ**.

We're now in the final stretch. **ᄒ** (**m**) and **ᄒ** (**n**) are the most prolific combining consonants in the entire language. Ready? Here we go.

MB	mbæ	mba	mbu	mbi	mbe	mbo

+ >>>>

Your biggest reward for learning this cluster is that you can now read **ᄒᄒ** (**mbe**), the Banu verb for "making" and "doing." It's ubiquitous in the language and it also shows up in words like **ᄒᄒᄒ** (**embe**), or "manufacturing," for example. This cluster is also the start of two other important words that they use all the time **ᄒᄒᄒ** (**mbila**) "be good at" and **ᄒᄒᄒ** (**mbafo**) "be bad at." Even if you can produce only a few words of the language, the Banu will often rush to flatter you with **ᄒᄒ ᄒᄒ ᄒᄒᄒ ᄒ ᄒᄒᄒ** (**ino yufu zuBanu zo mbila**) "You speak Banu well."

MV	mwæ	mva	mvu	mvi	mve	mvo
ᄢᄡ	ᄢᄡᄢ	ᄢᄡᄢ	ᄢᄡᄢ	ᄢᄡᄢ	ᄢᄡᄢ	ᄢᄡᄢ
ᄢ + ᄡ >>>> ᄢᄡ						

Here is the tricky phonological thing we looked at with the sounds of the language earlier in this guide. **m+f** sounds like **mv**, so that's the way we write it in SRB, but the ᄢᄡᄢ (ochoa) is clearly just ᄢ + ᄡ. It's quite difficult to say **m+f** together as a single cluster at the beginning of a syllable anyway, so this probably won't give you any trouble.

MZ	mzæ	mza	mzu	mzi	mze	mzo
ᄢᄡ	ᄢᄡᄢ	ᄢᄡᄢ	ᄢᄡᄢ	ᄢᄡᄢ	ᄢᄡᄢ	ᄢᄡᄢ
ᄢ + ᄡ >>>> ᄢᄡ						

ML	mlæ	mla	mlu	mli	mle	mlo
ᄢᄡ	ᄢᄡᄢ	ᄢᄡᄢ	ᄢᄡᄢ	ᄢᄡᄢ	ᄢᄡᄢ	ᄢᄡᄢ
ᄢ + ᄡ >>>> ᄢᄡ						

Many new learners of the language find this sound combination curious, but fun to learn in the equally curious Banu concept of “dancing” ᄢᄡᄢᄡᄢᄡᄢ (mlamlamlo). It literally means to “wave oneself about” or “gyrate.” Watch out, the Banu can really *throw down* at a party.

MY	myæ	mya	myu	myi	mye	myo
ᄢᄡ	ᄢᄡᄢ	ᄢᄡᄢ	ᄢᄡᄢ	ᄢᄡᄢ	ᄢᄡᄢ	ᄢᄡᄢ
ᄢ + ᄡ >>>> ᄢᄡ						

There is a cliché joke on ᄢᄡᄢ (**Mya**) that “all jumps lead to Mya.” Now you also know how to *read* yourself there. Greenhorns always mispronounce it ᄢᄡᄢᄡᄢ (mæa). Don't be a greenhorn.

MW	mwæ	mwa	mwu	mwi	mwe	mwo
ᄢᄡ	ᄢᄡᄢ	ᄢᄡᄢ	ᄢᄡᄢ	ᄢᄡᄢ	ᄢᄡᄢ	ᄢᄡᄢ
ᄢ + ᄡ >>>> ᄢᄡ						

Whew! We finally made it to the end of the all those **m**-clusters. If you didn't see a specific complex **m+** consonant by this point, it doesn't exist in the native orthography. Was it really all that difficult? No. Because all you had to do was learn to stick ᄢ onto all the things you'd

already studied. Now we're about to power through all of the **n**-clusters and that will take us *almost* to the end.

ND	ndæ	nda	ndu	ndi	nde	ndo
𐌲𐌳	𐌲𐌳	𐌲𐌳	𐌲𐌳	𐌲𐌳	𐌲𐌳	𐌲𐌳
𐌲 + 𐌳 >>>> 𐌲𐌳						

𐌲𐌳 is incredibly common in the Banu language because it's in the term for "very" 𐌲𐌳 (ndi) and the Banu have a *very* distinct affinity for being hyperbolic about anything they feel strongly about. In fact, we should probably say that even if you only speak a few words of the language, they are likely to tell you 𐌲𐌳 𐌲𐌳 𐌲𐌳 𐌲𐌳 𐌲𐌳 𐌲𐌳 𐌲𐌳, "you speak Banu VERY well." 𐌲𐌳 is also the consonant cluster in 𐌲𐌳, which means "true" or "truth" in Banu, and they will say this constantly out loud (sometimes VERY LOUDLY) as they listen to what you say if they agree with you, even if you're speaking in UEE Standard.

NG	ngæ	nga	ngu	ngi	nge	ngo
𐌲𐌳	𐌲𐌳	𐌲𐌳	𐌲𐌳	𐌲𐌳	𐌲𐌳	𐌲𐌳
𐌲 + 𐌳 >>>> 𐌲𐌳						

You may recall our mentioning earlier that 𐌲𐌳 does not begin words in Banu (except in terms borrowed from Xi'an) but it is very common in the middle of words, for example 𐌲𐌳𐌲𐌳 "big" and 𐌲𐌳𐌲𐌳 "the right (vs. the left)."

NJ	njæ	nja	nju	nji	nje	njo
+ >>>>						

Learn this one well also. It's in meaning "can" or "able." It's also in (**Njo**), a very common Banu given name. The most basic terms for "yes" and "no" in Banu are (**sa**) and (**ye**) respectively, but there are also *strong* versions of this, (**sanja**) and (**yenja**) meaning "YES. It can. That's GOOD!" and "NO, it's impossible." If you start negotiating with some ridiculous low-ball offer in a deal and you immediately hear as the first thing out of your potential trading partner's mouth or even somebody peripheral to the discussions mumbling it in the background, don't push it. You won't be doing yourself any favors.

NZ	nzæ	nza	nzu	nzi	nze	nzo
+ >>>>						

NDZ	ndzæ	ndza	ndzu	ndzi	ndze	ndzo
+ >>>>						

As you can clearly see and LOOK very different in print, but Humans often have some trouble pronouncing the differences clearly and *loudly* enough for the Banu to hear them. If you can't get your point across verbally, you may want to write down what you're trying to say. (**ndzo**) is a very common word in Banu because it's used in counting things that are difficult to classify or mysterious or foreign to them. Humans also have to "fall back" on using it a lot because we don't always know how to classify things properly in the language and will work better in a pinch than just trying to leave the classification out entirely. More on this later.

NDR	ndræ	ndra	ndru	ndri	ndre	ndro
+ >>>>						

Like with and , is a good example of where there is a noticeable difference between the SRB and the actual . The Banu don't write the 'd' sound, but they will understand you better if you try to pronounce it this way. Don't forget to strongly trill the r.

NY	nyæ	nya	nyu	nyi	nye	nyo
𐌵𐌶	𐌵𐌶	𐌵𐌶	𐌵𐌶	𐌵𐌶	𐌵𐌶	𐌵𐌶

𐌵 + 𐌵 >>>> 𐌵𐌶

You're also going to see this one a lot in written Banu because it's in 𐌵𐌶 (**nyo**) which is used both for the idea of "going with a purpose in mind" and in the sense of "to or for (someone or something)." 𐌵𐌶 𐌵𐌶 **nyo uMya**, "go to Mya (to do something)." 𐌵𐌶 𐌵𐌶 𐌵𐌶 𐌵𐌶 **ta ta lo nyo eto**, "Hand it to me (because I need it)."

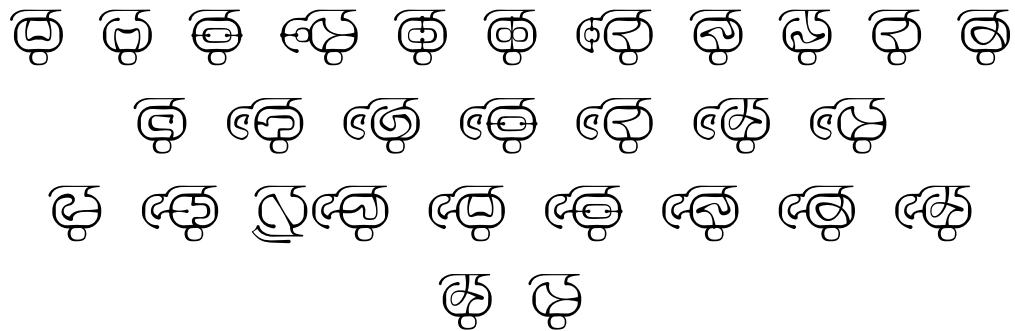
So here we have them, all of the 44 𐌵𐌶𐌵𐌶 that determine the Banu worldview of their writing system.



𐌵 𐌵 𐌵 𐌵 𐌵 𐌵
 𐌵 𐌵 𐌵 𐌵 𐌵 𐌵 𐌵 𐌵 𐌵 𐌵
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 𐌵 𐌵

However, a Banu type designer is about the only Banu who would ever see a layout like this because they only ever think of the consonants with a vowel attached.

You should note that the lines are centered. This is the way that all longer texts appear in native Banu environments. Contracts, long communiqués, or any longer story that you might encounter written out (rare) will have this centered format. Let's look at the same set of 𐌵𐌶𐌵𐌶 (the traditional order) written as the Banu would memorize them and think about them in daily life with 𐌵𐌶 (æ) all of the consonants.

𐌵 𐌵 𐌵 𐌵 𐌵 𐌵
 𐌵 𐌵 𐌵 𐌵 𐌵 𐌵 𐌵 𐌵 𐌵 𐌵



You probably cannot read all these perfectly yet, so here is the cheat sheet in SRB to help you memorize the order (if you care). The lines are “chunked” in sets, not unlike the phraseology that Humans might have in an “Alphabet Song.” (A, B, C, D, E, F, G — H, I, J, K, — L, M, N, O, P — Q, R, S — T, U, V — W, X — Y & Z — Now I know my ABCs...) Also of special note is  which is memorized as  (**angæ**) because it normally does not occur at the beginning of a word. Don’t forget that **æ** is pronounced as “eye.”

æ a u i e o

bæ pæ dæ tæ fæ fwæ gæ kæ ktæ ksæ

jæ chæ zæ zwæ sæ ssæ slæ dzæ tsæ læ ræ

mæ mbæ mvæ mzæ mlæ myæ mwæ

næ ndæ angæ njæ nzæ ndzæ ndræ nyæ

yæ wæ

Next, let’s look at how the Banu mark and *irregular stress* and *muted o* (∅). Irregular stress is native to the language in the fixed question words (who?, when?, where?, how?, etc.) and in many of the words containing the concept of “no-” (nobody, nothing, nowhere, etc.). These terms are, of course, common so let’s focus our attention on them first (for now we’re going to ignore native Banu punctuation, but don’t worry, it’s coming up later).

???

éa	what	𐌵𐌹	contrasts with 𐌵𐌹 (ea),
iséa	where	𐌵𐌹𐌵𐌹	which with regular stress must
utéa	who	𐌵𐌹𐌵𐌹	be pronounced e-A
eméa	when in the past	𐌵𐌹𐌵𐌹	
efwéa	when in the future	𐌵𐌹𐌵𐌹	
zéa	how	𐌵𐌹	
endéa	how much	𐌵𐌹𐌵𐌹	
oféa	what kind	𐌵𐌹𐌵𐌹	

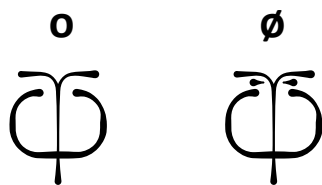
Ø

ó	nothing	𐌵𐌹	contrasts with 𐌵𐌹 (o),
isó	nowhere	𐌵𐌹𐌵𐌹	which otherwise is NEVER
utó	nobody / no one	𐌵𐌹𐌵𐌹	stressed
emó	never in the past	𐌵𐌹𐌵𐌹	
efwó	never in the future	𐌵𐌹𐌵𐌹	
ofó	no kind	𐌵𐌹𐌵𐌹	
onjekó	this worthless thing	𐌵𐌹𐌵𐌹𐌵𐌹	

The irregular stress marker is much more obvious on 𐌵𐌹 (**ó**) than it is on 𐌵𐌹 (wedged between the **é** and the **a**). It is always some form of a vertical bar and in almost all typeface designs it attaches to the righthand exterior of the capsule that it belongs to. Sometimes it creates ligatures that may seem confusing at first, but they are rare exceptions.

óa	éu	íu	óu	óæ	éæ	Nóa
𐌵𐌹	𐌵𐌹	𐌵𐌹	𐌵𐌹	𐌵𐌹	𐌵𐌹	𐌵𐌹
						Noah, the Human name

Muted-o ø (ø) is very subtle. It tells the Banu “try to pronounce this by leaving out this o-sound.” It will take you a while to learn to see it easily, especially when the type is small. Here is an enlarged version for a clearer comparison.



As we’ve mentioned earlier, some Banu are better at this than others. If you have a name like Jefferson, you might want to render it in Banu as:

Jeferøsonø



or

Jéfasano



Banu who are better at UEE Standard will have an easier time leaving out the ø in the middle and the one at the end than those who are mono-lingual. The easier thing to do is to just go with 𐄂𐄃 **Jefø** or even “give up” and call yourself 𐄂𐄃 **Jefo** when introducing yourself to them. Many Banu are now taught UEE Standard from childhood because of the trading opportunities it opens for them and their Souli. They won’t struggle much with most Human names, even if they have an accent. But Banu who pick up our language as young adults will often fail to leave out 𐄂𐄃 (ø) in consonant combinations that are otherwise easy for us.

Before we get to the numbers, let’s examine Banu punctuation, because it’s rather important and quite different in some cases from our Human thinking.

You already know what a capsule is. In order to read and write Banu correctly, you need to extend that mindset to complete phrases and sentences. Here is a short Banu sentence, centered, of course.

ਧੋਭੋ ਗੁਰੂਪੋ॥

Can you read it? If you got **eto Yumano** you're correct. It means "I'm Human." But what are those extra marks on the ends, the 'parentheses-looking things' with the circles in them? Those are the "caps" for the sentence, the equivalent of putting a period (.) at the end of this sentence you're currently reading. In SRB we begin and end Banu sentences with a period. So, technically speaking, we'd write **.eto Yumano.** with a period BEFORE **eto** as well as after **Yumano**. Here is a longer text:

ටොප් සුළඟ උග්‍රත්ම ටොපොරි ග්‍රිඩ් සහිතව ටොප් ටු ඩිජිටල් ග්‍රිඩ් හි සිංදු
 සෑදීම සිදු කිරීම සඳහා ග්‍රිඩ් ධ්‍රැවය ෧0 ට්‍රිබ් සිංදු සෑදීම

.eto takæ uJefo. .omvuli feto suTéra. .eto se jonyuMya fesse cho kanda yufu zuBanu mbilatso
nyenjawe feto cheto. ħi ino nja buyu nyeto?

My name is Jeff. I live on Terra (My home is on Terra). I have come to Mya because I must learn to speak Banu better for my work. Can you help me?

Don't worry about the grammar (yet), if you want to study it. Just compare the two different native punctuation marks that you can pick out of the text and note everywhere they occur. This is comprised of 4 different sentences in Banu and they translate in this case very smoothly into 4 sentences in UEE Standard. Have you been able to see the difference between the first three sentences, which are declarative statements, and the question at the end? Can you distinguish the periods ூ ௃ from the question marks ெ ே? The Banu also LOVE exclamation points. You will see things like ைொௌ (isætsæ!) "Good value!" very often where Banu merchants are hawking their wares.

There is also an alternate pair of question marks 𐤊 𐤋 which we represent in SRB with *𐤊 ?* that the Banu often use within sentences to highlight the core of what they are asking about.

.ino yufuwai peto da *ǰaféa?* sætsa tsotæ deto.
 𐌸𐌶𐌰 𐌶𐌸𐌰𐌸𐌰𐌰 𐌸𐌶𐌰 𐌸𐌰 𐌸𐌰𐌸𐌰𐌰𐌰 𐌸𐌰𐌰 𐌸𐌰𐌰 𐌸𐌰𐌰

I want you to tell me **which one (of these expensive things)** has the best value.

These are used when the overall sentence is a declarative statement that has a question embedded in it. The placement of the marks depends on what the writer is emphasizing in their mind at the time that it was written and can seem somewhat arbitrary to Humans.

.uFiyu yuféa puNjo da *ǰi ino a dama?* findue isa mæko osano fulo.
 𐌸𐌰𐌰𐌰 𐌸𐌰𐌰𐌰 𐌸𐌰𐌰𐌰 𐌸𐌰 𐌸𐌰 𐌸𐌰𐌰 𐌸𐌰𐌰𐌰𐌰 𐌸𐌰𐌰𐌰𐌰 𐌸𐌰𐌰 𐌸𐌰𐌰 𐌸𐌰𐌰𐌰 𐌸𐌰𐌰𐌰

Fiyu asked Njo **if they² were daydreaming** when they² crashed their² grav-lev bike.

Other punctuation includes the equivalent of a comma ∇, hyphen −, and parentheses ().

The comma is most frequently used in the context of issuing direct commands and in the context of “Let’s ____.”

.ino, jo jinjeko.
 𐌸𐌰𐌰 ∇ 𐌸𐌰 𐌸𐌰𐌰𐌰𐌰
 You, come here.

.indo, sara sara.
 𐌸𐌰𐌰𐌰 ∇ 𐌸𐌰𐌰 𐌸𐌰𐌰
 Let’s eat.

The hyphen has various uses that are not unlike those in Human contexts with the exception that there are no hyphenated words in Banu similar to “tree-top,” etc.”

ǰdale aya béa?
 𐌸𐌰𐌰𐌰 𐌸𐌰𐌰 𐌸𐌰𐌰𐌰
 What is the serial number?

.go 892-5334-91-007 bo.
 𐌸𐌰𐌰 𐌸𐌰𐌰𐌰–𐌸𐌰𐌰𐌰–𐌸𐌰𐌰–𐌸𐌰𐌰𐌰 𐌸𐌰𐌰
 It’s 892-5334-91-007.

Note: for now, just realize that hyphens are used in this fashion. You might see commas used in the context as well. There are no hard and fast rules. We’ll be learning to read numbers (numerals) soon, and a longer discussion on numbers, counting, etc. will follow later in this guide.

The use of parentheses is quite limited in Banu. You’ll see them most commonly around brief clarifications of critical supplemental information that would otherwise be opaque. They will show up in dictionary entries, for example:

𐌸𐌰𐌰 (𐌸𐌰 ∇ 𐌸𐌰) **anji (kto, go)** – n., leg; column (in architecture)

𐌸𐌰𐌰𐌰 (𐌸𐌰𐌰) **anje (kto)** – n., the two legs of a humanoid

𐌸𐌰𐌰𐌰 (𐌸𐌰) **aya (go)** – n., number (a discrete number used as a label)

The information inside the parentheses identifies the Banu classification of each noun listed. This classification is important in many aspects of the grammar. For now, just be aware of the fact that parentheses are used (sparingly) in the written language.

NUMERALS

In this section we're going to focus on learning to read the numerals and understand their values first. That's a big task in and of itself because they have several numerals representing large values that are missing in Standard.

Here are two big numbers written as they might be natively by the Banu.

40,083,007	40,083,007
᠑᠐᠐᠐ ᠰ ᠪᠠᠨᠠᠨᠠᠨᠠ	ᠪᠠᠨᠠᠨᠠᠨᠠᠨᠠᠨᠠ

The example on the left is not that different than the way we might write a big number. It uses 4 zeros ᠐ in the mix and takes advantage of a comma. Their ᠐ (zero) is even similar in appearance to ours. However, they “chunk” numbers differently than you might. Commas don't show up until past the ten thousand mark. We just have to be thankful that they tend to operate in base 10 also. The example on the right needs some more attention and we should probably look at all of the value-to-numeral mappings before we try to dissect it because, well, it's complicated.

0	1	2	3	4	5	6	7	8	9	10
𐤀	𐤁	𐤂	𐤃	𐤄	𐤅	𐤆	𐤇	𐤈	𐤉	𐤊
		20	30	40	50	60	70	80	90	
		𐤋	𐤌	𐤍	𐤎	𐤏	𐤐	𐤑	𐤒	
100	200	300	400	500	600	700	800	900		
𐤓	𐤔	𐤕	𐤖	𐤗	𐤘	𐤙	𐤚	𐤛	𐤜	
1,000	2k	3k	4k	5k	6k	7k	8k	9k	10k	
𐤝	𐤞	𐤟	𐤠	𐤡	𐤢	𐤣	𐤤	𐤥	𐤦	𐤧
		100k		1m		10m		100m		
		𐤨		𐤩		𐤪		𐤫		
		1b		10b		100b		1tr		
		𐤬		𐤭		𐤮		𐤯		
\$ ("credits")										
𐤰										

The process of memorizing the numeral forms is just that, a process. But there are some hints even in the letterforms themselves about possible origins of the 𐤀𐤁𐤂 (aya), the numerals.

𐤀 (**0**) would seem to be an empty void. 𐤁 (**1**) would seem to be a single stroke filling that void. Many folks note that 𐤂 (**2**) can be perceived as an *incrementing* of 1 by rotating the internal stroke to the right. Others suggest that a diagonal stroke simply makes the void *look* more full. 𐤃 (**3**) is often sized up as a *fuller void* based on that origin hypothesis. Some researchers speculate that the Banu may have originally only counted to 3 and that this possibility is reflected in this system. However, 𐤄 (**4**) also could have involved a rotation (of 1, its entire capsule), and a shortening of the line. 𐤅 (**5**) then follows the rotation as an incrementing hypothesis. Other linguists argue that they may have originally counted to 5 instead of 3. 𐤆 (**6**) would appear to be a *doubling* of 3 through a flip and the addition of the right *arm*. 𐤇 (**7**) is rather clearly the addition of 4 to 3 via an overlay mentality and the addition of a *toe*. 𐤈 (**8**), like 𐤆 (**6**), would appear to be a doubling. 𐤉 (**9**) seems to follow the addition model again (4+5+*toe*). 𐤊 (**10**) would seem to be a doubling of 5. We will never know for sure, but contemplating this analysis helps some learners memorize the forms more easily.

If you memorize these 11 numerals, you will be able to communicate numerically with the Banu. However, in order to always get the best deal in potential negotiations, it's strongly recommended that you learn the system of the numbers beyond 10 as well.

Even Banu vendors who do not speak UEE standard (or pretend not to) know how to write down *suggested retail* prices using OUR numerals. It is not uncommon in certain sectors for those to be notably HIGHER than the *native* price for the same items. If you can read their numerals well, you can always negotiate for the better of the published prices, or to point down the alley you're on and claim correctly that the competition is offering a better deal on the same products or services.

The *foot* on ୨-୧୨ (20~90) indicates simple multiplication by 10. Similarly, the *crown* on ୩-୩୩ (100~900) indicates multiplication by 100. The thousands ୩-୩୩ (1,000~9k) have both a crown and a foot and are also a product of multiplication: 7 x 10 (foot) x 100 (crown) = ୭୦୦୦ (7,000). At ୩୩୩ (10,000) another layer of multiplication comes into play.

20,000	30k	40k	50k	60k	70k	80k	90k
୨୦୦୦୦	୩୦୦୦୦	୪୦୦୦୦	୫୦୦୦୦	୬୦୦୦୦	୭୦୦୦୦	୮୦୦୦୦	୯୦୦୦୦
2Tk	3Tk	4Tk	5Tk	6Tk	7Tk	8Tk	9Tk

At 100,000 (100k) the system resets with the unique numeral ୩, but the multiplication logic remains the same from here on up.

200,000	300k	400k	500k	600k	700k	800k	900k
୩୦୦୦୦୦	୩୩୦୦୦୦	୩୬୦୦୦୦	୩୯୦୦୦୦	୩୬୦୦୦୦	୩୯୦୦୦୦	୩୬୦୦୦୦	୩୯୦୦୦୦
2Hk	3Hk	4Hk	5Hk	6Hk	7Hk	8Hk	9Hk

When we ask the Banu why they wait until 100k to use a comma in long-form written numbers, they simply say ୩୩୩ ୩୩୩ (fesse fo sufo) meaning "because of 'sufo'", which is the value of 100,000. That's the *break* or "chunking" of digits that seems natural to them. They move effortlessly between the long-form and traditional systems and generally write down whichever fits in the available space best.

Any final single digit is added to the 10s and above.

3	87	87	249	249	5002	109,060,018
୩	୩୮	୩୮	୩୮୯	୩୮୯	୩୮୯	୩୮୯୩୮୯୩୮୯
3	87	8d+7	249	2h+4d+9	5k+2	Hm+9m+6Tk+d+8

The Banu use decimal points (.) when necessary and their currency symbol for Credits (¤) is Ꞓ.

¤ 3	¤ 8.70	¤ 50k	¤ 249.93
ꞒꞒ	ꞒꞒꞒꞒ	ꞒꞒꞒꞒꞒ	ꞒꞒꞒꞒꞒꞒꞒꞒꞒ
3 Credits	8.7 Credits	50,000 Credits	249.93 Credits

Introductions and the Basics for Chatting

In this section, we'll be giving you some very useful info on interactions in Banu that will show them that you're respectful towards them and their culture. The translations given are not always literal, but suit the spirit and gist of the context.

HELLO MY NAME IS....

There are two ways to introduce yourself. One is a bit safer than the other. The best format is:

.eto takæ u [].
ꞒꞒꞒ ꞒꞒꞒ Ꞓ () Ꞓ
My name is [].

Just say your name as simply as you can in the blank at the end starting with an 'oo' sound (u). If you use this format it's abundantly clear that you're introducing yourself and it doesn't matter if your name begins with a consonant or vowel. Once it is established that people are doing self-introductions, and especially if you have a name that starts with a consonant or consonant cluster, you can simply say:

.eto [].
ꞒꞒꞒꞒ () Ꞓ
I (am) [].

Your name goes in the blank.

If you have a long name, it will be easier for the Banu if you simplify it. Jeff is better than Jefferson. Alex is better Alexander. Lex would be better than Alex, because it begins with a consonant. They only need to know your given name if a legal contract is being drafted. “Family” names are not important to them unless having one provided plays a factor in making something contractually binding.

FORMAL GREETINGS

These verbal protocols are typically only used when opening negotiations. It’s not a good idea to get this flowery for casual conversations otherwise they will suspect you have ulterior motives or be waiting for you to make them an offer.

The most ceremonial greeting approach is in two parts. The Banu host will typically begin.

.bamza ulæ ke chio finya tanya. .indæ nzafwe micha michæ.

ᐃᐃᐃᐃ ᐃᐃᐃ ᐃ ᐃᐃ ᐃᐃᐃ ᐃᐃᐃᐃ ᐃᐃᐃᐃ ᐃᐃᐃᐃ ᐃᐃᐃ ᐃᐃᐃᐃ

It’s an honor of fortune and luck to have you. May we all be rich very soon.

The standard response is easy; just a repetition of:

.indæ nzafwe micha michæ.

ᐃᐃᐃᐃ ᐃᐃᐃᐃ ᐃᐃᐃ ᐃᐃᐃᐃ

May we all be rich very soon.

INFORMAL GREETINGS

These patterns are better for casual interactions with people you may know, but who are not necessarily close friends.

.tanya inya fo kafino.

ᐃᐃᐃᐃ ᐃᐃᐃ ᐃ ᐃᐃᐃᐃᐃ

Lucky to see you.

.nyeto keke.

ᐃᐃᐃᐃᐃ ᐃᐃᐃᐃ

And you.

YES, NO & MAYBE

The grammar section will cover this topic in more detail, but for basic “yes,” “no,” and “maybe” in response to questions these are very useful.

.sa.

ᄒᄒᄒᄒᄒ

Yes.

.ye.

ᄒᄒᄒᄒᄒ

No.

.kida.

ᄒᄒᄒᄒᄒ

Maybe.

(Lit.: It's possible.)

You will also commonly use these responses to yes/no questions.

isanja!

ᄒᄒᄒᄒᄒ

Yes. Definitely!

.yenja.

ᄒᄒᄒᄒᄒ

No. Impossible.

.ni.

ᄒᄒᄒᄒᄒ

No. It's different.

You should only use **ni** ᄒᄒᄒᄒᄒ if you intend to inform the listener of the correct details related to the answer.

PLEASE

There is no common word for “please” when making a request in Banu; instead they make use of different terms of address, or different ‘flavors’ of the word for “you” to convey polite requests.

ino

ᄒᄒᄒᄒᄒ

you

(neutral)

ifo

ᄒᄒᄒᄒᄒ

“Pal”

(familiar/casual)

anju

ᄒᄒᄒᄒᄒ

“Kind-one”

(formal)

.ino, ta tato olana.

ᄒᄒᄒᄒᄒ ᄒᄒᄒᄒᄒ ᄒᄒᄒᄒᄒ

Hand that to me.

.ifo, ta tato olana.

ᄒᄒᄒᄒᄒ ᄒᄒᄒᄒᄒ ᄒᄒᄒᄒᄒ

Hey Pal, toss me that, okay?

.anju, ta tato olana.

ᄒᄒᄒᄒᄒ ᄒᄒᄒᄒᄒ ᄒᄒᄒᄒᄒ

Please, would you pass that to me?

You will also hear **afa** ᄒᄒᄒᄒᄒ used as a polite term of address before people’s names. Think of it as a gender-neutral version of “Ma’am/Sir.” It can also occur before **anju** as **afa anju** or **afanjú** when someone is being extra polite in making a request.

THANK YOU

Be careful how you say “thank you” in the Protectorate. An expression of gratitude that’s too effusive will imply to a Banu that you now owe them something. Even the UEE Standard “Thank you” is a little too enthusiastic. But you will hear them express something similar in tone with the following phrases at the closing of an interaction. These serve basically a parallel function in their culture as overtly expressing gratitude does in ours.

.sato.	.ino lui.	.tanya nyindo.	.teo soa.
ꠘꠞꠟꠤꠄ	ꠏꠦ꠮ ꠕꠞ꠶	ꠗꠞꠞꠞ ꠗꠞꠞꠞ	ꠗꠞꠞ ꠕꠞꠞ
<i>I am pleased.</i>	<i>You are courteous.</i>	<i>This is mutually beneficial.</i>	<i>This is precisely perfect.</i>

SORRY

Banu will never take blame or admit fault if they can help it. That might lead to an implied debt they don't want. Their form of apologizing more or less directly translates to "I acknowledge/recognize you're offended." It's something you have to get used to if you want to deal with them.

.ino yato dzeto.
 𑌕𑌃𑌕𑌃𑌕𑌃𑌕𑌃
I recognize you're offended.

This is most commonly contracted to **.inyato dzeto**. ငွေ့ဇေဒ် နာဒ် or even **.inyajéto**. ငွေ့ဇေဒ်နာဒ် among those familiar with one another. You should be careful to use it only if you feel sure that the other party is grumpy about something for which you're likely at fault.

When pushing through a crowd, you need not apologize. Simply barge through with:

ietapa!
ꠄꠕꠘꠘꠘꠘꠄ
Warning! / I'm warning! / Alert! / Look out!

If you've made a genuine error or mistake, you can quasi fess up with:

.se bubu dzeto.
କ୍ଷେମ୍ଭେ ଶୁଭେ.
I acknowledge an error/mess-up/mistake occurred.

or you can go with **.inyato dzeto**. ငါ့အတွက် နာလို့ “I recognize that you’re upset,” etc. without setting yourself up for more trouble or blame. To Humans it may sound sort of weaselly but coming from a Banu it’s tantamount to a giant “I’m so sorry.”

HELP(!)

Asking for help in the Protectorate can be tricky. There are a few things to keep in mind regarding asking for help and getting it.

First, if you're in imminent danger of a life and death nature don't hesitate to yell:

ibu buyu! or ibu buyuwæææ!

ᐃᐅ ᐅᐢᐢᐢ ᐃᐅ ᐅᐢᐢᐢᐢᐢᐢ
Help! / HEEEELLP!

You'll have some debt to pay when all is said and done, but Banu wanting to gain substantial leverage over you will *rush* to save you.

If you're not in danger and you need something small, Banu are almost always happy to help you out, since this could engender goodwill in the one helped, thus creating or strengthening a potential relationship. Asking someone how to get to the nearest transport station, for example, would be considered a small favor. Asking for a free ride from Terra to Angeli is not. "Without debt" (**zo ye bongo**) and "this is not business" (**yefepacho**) are two good phrases to use if you want to make it clear you're asking for a boon.

.anju, buyu zo pili neto.

ᐢᐢᐢᐢᐢ ᐢᐢᐢᐢ ᐢᐢ ᐢᐢᐢ ᐢᐢᐢᐢᐢᐢᐢ
(Please,) Kind-one, I need a bit of assistance.

If you need to *offer* a kindness, these phrases will likely come in handy.

ɛnjanja buyu?

ᐢᐢᐢᐢᐢ ᐢᐢᐢᐢ ᐢᐢᐢᐢᐢᐢ
Could (I) be of some help?

ɛeto nja buyu zéa?

ᐢᐢᐢᐢᐢ ᐢᐢᐢᐢ ᐢᐢᐢᐢ ᐢᐢᐢᐢᐢᐢᐢ
How can I help?

Don't forget to ask for something in return if you agree to help a Banu. They're not going to suggest giving you anything if it seems you'll serve them for free. If you forget, that's on you.

For bigger favors, listen for the price. Only an especially duplicitous Banu will help you with something big and demand payment after the fact without advance warning. There's nothing

shameful to them in asking for payment, so they aren't shy about asking for it up front. Be suspicious if you ask for an escort to the nearest Human-friendly restaurant and they don't mention anything about compensation. At that point, it's probably best if you get help from someone else.

The general consensus among Banu is if you get tricked, it is your fault for not paying attention. So, if you get shaken down by a Banu who just did something for you and is now demanding unreasonable payment, it's unlikely that anyone is going to help. It's well within your rights to refuse. They might give up and go away. If they don't, you may end up having to use force.

HUMAN-FRIENDLY TOILETS

One of the single most important things you can know. I can't stress this enough. Banu eliminate waste often. However, getting up from your work all the time leads to inefficiency. Therefore, almost all Banu wear specially constructed underclothes that allow them to comfortably eliminate waste no matter where they are. Suffice to say, they don't have toilets in any form that we would normally recognize. Always ask your host if they have access to a Human-compatible toilet before committing to a long stay on a Banu vessel, settlement, or planet. They won't laugh at the question, and will be more than willing to help.

¿Yu Yumano ise fupa finjeko?

ᑭᑭᑦ ᑭᑭᑭᑭ ᑭᑭ ᑭᑭ ᑭᑭᑭᑭᑭ

Is there a Human toilet here?

¿ise fupa nyuYumano wiséa?

ᑭᑭᑭ ᑭᑭ ᑭᑭᑭᑭᑭ ᑭᑭᑭᑭ

Where is the toilet for Humans?

They might try to sell you a pair of their underclothes, though. I don't recommend it, but sometimes emergencies call for Banu measures.

MAY I?

If you're simply inquiring if something is OK to do without asking for special or overt permission, you can use any of these short phrases. This could cover situations like taking a brochure from a rack or a sample (when it's pretty obviously intended to be complimentary, but you're not 100% sure); touching an item on display; passing in front of someone when you think that it might disturb them; borrowing a shared condiment in a dining environment, etc.

¿njanja?
ᑭᑭᑭᑭᑭᑭ
May (I)?

¿tu tue?
ᑭᑭ ᑭᑭᑭᑭ
Is it allowed?

¿sa sa?
ᑭᑭ ᑭᑭ
(Are you) happy (with this)?
Okay (with you)?

I DON'T UNDERSTAND

There are several ways to express issues around understanding including questions about it.

¿njanja wani?
ᑭᑭᑭᑭᑭᑭ ᑭᑭᑭᑭ
Can (you) understand?
Is (it/this) comprehensible?

¿se se wani?
ᑭᑭ ᑭᑭ ᑭᑭᑭᑭ
Did you understand?

.eto wani.
ᑭᑭᑭᑭ ᑭᑭᑭᑭ
I understand.

.eto a daki wani.
ᑭᑭᑭᑭ ᑭᑭ ᑭᑭᑭᑭ ᑭᑭᑭᑭ
I'm trying to understand.

.ye se nja wani.
ᑭᑭ ᑭᑭ ᑭᑭᑭᑭ
(I) didn't catch that.

.eto ye wani.
ᑭᑭᑭᑭ ᑭᑭ ᑭᑭᑭᑭ
I don't understand.

CAN YOU SPEAK MORE...?

It can be loud in a place where there's a lot of Banu. To a Human, it might seem that the Banu are all yelling at each other. To a Banu, Humans are always whispering/mumbling (**a momvo** ᑭᑭᑭᑭ) and it's fascinating that we have so many totally silent shipboard engines. Their sense of hearing isn't as sharp as that of Humans, so you're going to have to project if you want to have a conversation with one. But if you're having trouble, there are some key phrases you can memorize to help you out.

¿njanja yufu zo kolotso?
ᑭᑭᑭᑭᑭᑭ ᑭᑭᑭᑭ ᑭᑭ ᑭᑭᑭᑭᑭᑭ
Can (you) speak more slowly?

¿njanja yufu zo tinetso?
ᑭᑭᑭᑭᑭᑭ ᑭᑭᑭᑭ ᑭᑭ ᑭᑭᑭᑭᑭᑭ
Can (you) speak more quietly?

They will graciously "whisper" for you if you are having trouble coping with the elevated volume.

¿anju, e esingi fo momvo nyoadze feto?
ᑭᑭ ᑭᑭᑭᑭ ᑭᑭ ᑭᑭᑭᑭ ᑭᑭ ᑭᑭᑭᑭ ᑭᑭᑭᑭ ᑭᑭᑭᑭ
Would you favor my ears with a whisper?

Requesting *more quiet* or a *whisper* are both acceptable to say to any Banu who isn't lowering their normal speaking voice for you. If they persist or forget, these gentle reminders are handy.

.myisa oadze fetó.
කේතු ටවුන කිසි
My ears are fragile.

.anju, mo momvo zesingi.
ලෙලෑ ට කි කිසි කිසි
Kindly whisper.

If you're speaking too quietly, a Banu might ask of you:

¿njanja yufu zo fwamba wano momvo?
කේතු කුලු මි කේතු කුලු කිසි
Can you speak above a whisper?

.anju, ktetengo ktengo la tio ino zesingi.
ලෙලෑ ට කේතු කේතු කුලු කිසි
කිසි කිසි
Kindly attempt to make yourself heard.

Also, if you're speaking relatively clear and simple Banu or Standard and they don't seem to get a lot of what you're saying, you may want to volunteer:

¿etétó yufu zo fwambatso nino?
කේතු කුලු මි කේතු කිසි
Do you need me to speak up?

Sometimes a Banu who is helping you learn the language may get a little *too* helpful, and will persist in speaking to you slowly even after you no longer need it. Don't be afraid to directly ask them to speed up. Both of these are acceptable:



.anju, yuyúfu zo zogo.
ලෙලෑ ට කුලු මි කිසි
Please speak at a normal pace.

.ino, yuyúfu zo natso nyenga buyuto tado.
කේතු ට කුලු මි කුලු කේතු කුලු කුලු
Speak faster to help me learn.

You can wear earplugs if you've got sensitive hearing. The Banu won't even notice you're wearing them.




GLUE SPEAK VS. CHOP SPEAK

Banu as it's typically spoken among them is *extremely* contracted. Almost universally, any word ending in **-o** (the weakest of all the vowels) has a tendency to get glued onto the word that follows it if that word begins with a vowel. As an example, let's look at the short sentence "This is mine. / This belongs to me." **.onjeko fo eto.** — **.onjeko** (this thing), **fo** (belong to), **eto** (I/me). 99% of the time the Banu will say this as **.onjeko fetó.** කේතු කිසි The **o** of **fo** >> **fe** >> **f'eto** >> **feto** කිසි. We will discuss this phenomenon in detail in the grammar section later. For now, realize that the Banu refer to this contracted/melded style of speech as **yufu zo yiilo** කුලු මි කිසි ("speak like gluing"). **yiilo** means to "attach things together" and is the word they'd use when discussing welding, gluing, sewing, fusing, etc. The rough opposite of **yiilo** is **pamba**,

which means to cut (things apart), chop up, break up (a mass), take (something) apart. While you're beginning to learn the language, you will need to look up words in the dictionary often. To do this, you will need to know what they sound like when the Banu are speaking **zo pamba**   (distinctly, without contractions, NOT gluing all the words together). Speaking this way is taught by most child-rearing Souli to their charges, but most Banu won't speak it naturally unless you request it.

Here are some more examples of this phenomenon just to fix the concept in your mind.

	ZO YIILLO	ZO PAMBA
"Speak Banu" <i>Lit: speak like Banu-folk</i>	yufu zuBanu	yufu zo uBanu
"That is yours" <i>Lit: That belongs to you</i>	olana fino	olana fo ino
"I need food" <i>Lit: food is necessary to me</i>	osara neto	osara no eto
"They gave it to Fiyu" <i>Lit: They gave it, handed to Fiyu</i>	sudíelo taFiyu	ulo se tie lo ta uFiyu

The example immediately above is an extreme one (grammatically speaking), but this is a good illustration of why you will need the Banu to **yufu zo pamba**    ("chop speak") for you in the beginning. The contractions do not happen ONLY with o.

"I want to go with you" <i>Lit: going with you is desirable to me</i>	nyo ktino deto	nyo kte ino do eto
"They must repair it" <i>Lit: must repair it, must they</i>	cho njendolo chulæ	cho njendo lo cho ulæ
"Help me!" <i>Lit: help help for me</i>	bu buyu nyeto	buyu buyu nyo eto

In case you're thinking that this is extremely strange, let's consider two parallel UEE Standard examples.

Y'all ain't gonna help me	You all are not going to help me
You musta broke 'em	You must have broken them

If you are thinking “That’s not any proper way to speak,” you must remember that the Banu operate in a mode of complete pragmatism 95% of the time. Very big and formal contracts written in Banu will be drafted **zo pamba**, but a casual written message, or a menu at a food stand or in a bar will invariably be printed or scribbled **zo yiilo**. Both of these phrases are helpful.

.anju, yufu yufu zo pamba.	¿anju anju, nja choa lo zo pamba tæ?
ᄒᄒᄒ ᄒᄒᄒ ᄒᄒᄒ ᄒᄒᄒ ᄒᄒᄒ ᄒᄒᄒ	ᄒᄒᄒ ᄒᄒᄒ ᄒᄒᄒ ᄒᄒᄒ ᄒᄒᄒ ᄒᄒᄒ ᄒᄒᄒ ᄒᄒᄒ
<i>Please ‘chop speak.’</i>	<i>Could you please ‘chop write’ it all out (for me)?</i>

If at some point you’ve just had as much Banu conversation as your brain can take, you may need to just request:

¿iníndo nzafwe nja yufu zuYumano?
ᄒᄒᄒᄒᄒᄒ ᄒᄒᄒᄒ ᄒᄒᄒ ᄒᄒᄒ ᄒᄒᄒᄒᄒᄒ
Can we switch to Standard?
(Lit.: Can we immediately from now on speak in Human?)

GOODBYES

The Banu are strong adherents to the idea of the effect of accumulated advantage. Some of them even claim that Humans borrowed our word “Ciao!” as a farewell greeting from them. They spell it ᄒᄒᄒ (**chao**), but it fills more or less the same function as a goodbye. All three of these forms are common for wishing good luck to others in parting.

ichao chao!	ichaoinjáotso!	imichæ michæ!
ᄒᄒᄒ ᄒᄒᄒ	ᄒᄒᄒᄒᄒᄒᄒᄒᄒ	ᄒᄒᄒ ᄒᄒᄒ
<i>Be prosperous!</i>	<i>A prosperous you will prosper more!</i>	<i>Get rich!</i>

When Banu know that they are going to be separated for a longer time, they’re more likely to add a reference to the “coming ‘season’” in their farewell.

ichao chao fwundo!	ichaoinjáotso fwundo!	imichæ michæ fwundo!
ᄒᄒᄒ ᄒᄒᄒ ᄒᄒᄒᄒᄒᄒ	ᄒᄒᄒᄒᄒᄒᄒᄒ ᄒᄒᄒᄒᄒᄒ	ᄒᄒᄒ ᄒᄒᄒ ᄒᄒᄒᄒᄒᄒ
<i>Be prosperous in the coming season!</i>	<i>A prosperous you will prosper more in the coming season!</i>	<i>Get rich in the coming season!</i>

Don't confuse the idea of "season" (**undo** ၵုၼ်ႈ) with any weather. It's tied to business cycles more than anything else. They equate to the typical time for a short-term contract to begin and then expire.

Even More (Banu-centric) Basics

YOU SMELL

While Banu ears aren't as sharp as Human ones, their sense of smell is much, much better. They pick up details that we can't; stuff like the interesting scent profile of a tortoise shell, the depth of character of well-used leather, the history of a grease patina, or the qualities of various types of dust. While sensitive, Banu do not typically find certain smells offensive. This is one of the reasons they appreciate flavors that Humans (or even Xi'an) would find distasteful. Complexity, to Banu, is the cornerstone of a good meal.

Additionally, to a Banu, everyone has a distinct scent profile that marks them as an individual. A Banu might lean in and take a good long sniff of you as a form of greeting to identify that profile, and they may mutter without any fanfare **.sato.** ၵုၼ်ႈ (I like.) or **.yaja.** ၵုၼ်ႈ (Fun./Entertaining.) just in passing if a whiff of you strikes them well. This is a compliment either way. If they don't like what they smell, you'll likely not hear much about it. They can also suss out the subtleties about what someone ate, what kind of soap they used in the bath, even where someone has been just from that initial whiff. It might seem weird to us to be asked "*Did you have success on Mya?*" by a stranger who simply smelled that you had been there, but keep in mind it's just as weird to Banu that we insist on joining hands when initially saying hello. Hands can get pretty gross.

.njekoyókto ye saYumano, kida.
ၵုၼ်ႈၵုၼ်ႈၵုၼ်ႈ ၵုၼ်ႈ ၵုၼ်ႈ ၵုၼ်ႈ ၵုၼ်ႈ
Humans might not like this smell.

.onjeko yokto zo ndi sila.
ၵုၼ်ႈၵုၼ်ႈ ၵုၼ်ႈ ၵုၼ်ႈ ၵုၼ်ႈ ၵုၼ်ႈ
This smells really nice.

A DIFFERENT RELATIONSHIP TO TIME

Humans have a sense of the passage of time and a relationship to the past (through history records) and the future through projection and life planning, risk management, relationships with elderly grandparents, etc. Banu live primarily in the present and near-horizon future. What's done is done.

They measure time by beats. None of them know how the beat intervals were first decided, or why they still use them. Some Human historians think that they might have been measured from the radio pulses of a pulsar. Others think it may have been originally based on a Banu's average resting heartrate. Either way, if you ask a Banu what time it is, you'll need to explain that you mean Human time.

ɛnjekindue fuYumano wiséa?
 ɛnjekindue fuYumano wiséa?
What time is it in (Human) Standard?
 (Lit.: WHERE is this Human point in time?)

.sawa njindro ke mini mbanji.
 .sawa njindro ke mini mbanji.
It's 18:40.
 (Lit.: It's at 18 hrs. & 40 mins.)

Banu beats are always counting up. When a Banu is born and sold to a Child-Rearing Souli, they are given a Divestment clock that will keep going until beat 275,000,000. This is the main clock by which Banu measure their own lives. It's the most convenient thing for a Banu to set a contract by, since it's very easy to keep track of. For big contracts involving multiple Banu, every party involved in the contract may start a timer that will count up until an agreed-upon beat, at which point the terms will expire and the contract will either close or will open for renegotiation. Some Banu like to keep a bunch of timers on the wall of their workspace with labels underneath them, counting upwards. Though it is common for Banu to do most of their timekeeping through digital timers on their computers, physical timers are still popular and many time Soulis are very well-to-do.

If a Banu has agreed to meet you for coffee later, they might say "Let's meet up in 5 thousand beats." This translates to about 7 hours. They'll want to synchronize a timer with you so neither of you are overly late or early. If you'd prefer to use Human time, though, just say something. Banu will be happy to switch if it's more convenient for you.

.indo, ka kafo sido fumi isi fwute beo.
 .indo, ka kafo sido fumi isi fwute beo.
Let's meet up in five thousand beats?
 (Lit.: Let's meet after 5,000 beats come to an end.)

.indo, ka kafo sido fitame.
 .indo, ka kafo sido fitame.
Let's meet up after a half-shift.
 (= 5,000 beats)

Head's up: since Banu take catnaps throughout the day instead of sleeping for extended periods, they might suggest meeting you at odd hours. Be sure to check the countdown of the beat against your local timescale if you're not a night owl.

Banu Beat to Human Time Conversion Table

# of beats	Equivalencies (Human and Banu)	Banu Term
1	5 seconds	umi ၵၵ
100	About 8 minutes (a Banu catnap)	amve ၵၵ
1,000	About 1.4 hrs. (the big midday meal)	idzi ၵၵ
5,000	About 7 hrs. (a half-shift)	mita ၵၵ itame ၵၵ
10,000	About 14 hrs. (one work or one play shift)	ita ၵၵ
50,000	About 69 hrs. / about 3 days	menje ၵၵ enjeme ၵၵ
100,000	About 140 hrs. / about 6 days (a Banu 'week' / shorthand they might use for planning meetups)	enje ၵၵ
1,000,000	About 58 days (a Banu 'season' / a short contract period)	undo ၵၵ
10,000,000	About 579 days / about 1.6 yrs. (a Banu 'year' / standard contract period)	eu ၵၵ
6,307,200	1 Human year	yía ၵၵ
50,000,000	About 8 years (when apprenticeship starts)	fweu ၵၵ
100,000,000	About 16 years (when apprenticeship ends)	njiyu ၵၵ
200,000,000	About 32 years (an experienced Banu)	senjiyu ၵၵ
275,000,000	About 43 years (the Divestment Ceremony)	iktambo ၵၵ
300,000,000	About 48 years (a Divested Banu)	gongonga ၵၵ

400,000,000	About 63 years (an unusually elderly Banu)	ssaanga ၵၵၵၵ
1,000,000,000	About 158 years (no Banu lives this long)	gangaú ၵၵၵၵၵ

Compared to Humans, Banu don't live very long. The average lifespan is about fifty Standard Earth Years. That might be why they embrace the "work hard, play hard" mentality; they don't have time to waste.

NOT PRECISELY

There are various ways of telling someone they're wrong about something in Banu, depending on your relationship with the Banu in question. They don't like to outright tell a potential customer they're wrong, lest they sour the conversation. So, you're likely to hear something like "Not precisely", "It is different" or "It seems I misunderstood" if they feel they need to correct you on something. If you've established a relaxed friendship with a Banu, you'll hear more direct phrases, like "It seems you don't understand" or "Maybe you got that confused." Rarely, if they're pissed off, a Banu will say, "Unh-unh. Untrue. You messed up." This is basically calling you an idiot to your face.

.ye soa.

ၵၵၵၵ

Not precisely.

.ni.

ၵၵၵ

It is different.

.eto se ye wani, wa.

ၵၵၵ ၵၵ ၵၵ ၵၵၵ ၵၵၵ

It seems that I have misunderstood.

.ino ye wani, wa.

ၵၵၵ ၵၵ ၵၵၵ ၵၵၵ

*It seems you
don't understand.*

.se ktunyu nyino, kida.

ၵၵ ၵၵၵၵ ၵၵၵ ၵၵၵ

*Maybe you
got that confused.*

.ye chingo, ye ndæ, ino bubu.

ၵၵ ၵၵၵ ၵၵ ၵၵ ၵၵၵ ၵၵၵ

Unh-unh. Untrue. You messed up.

Conversely, the Banu will be very quick to praise you when you are correct. In fact, when you are in conversation with the Banu and they are following what you're saying closely and agreeing with you they will often interject **.ndæ.** or **.chingo.** or **.ndæ chingo.** or **jchingondæ!** as you continue to talk. You can ignore their verbalizations if they are quiet and just keep speaking. If they start saying **.ni.** ("no, it's different," see above), then you should pause and let them voice their opinion. They are not calling you a liar, but they feel that you are mistaken, misunderstanding, or confused and need correcting.

.ino ndi wani.

ၵၵၵ ၵၵ ၵၵၵ

.teo.

ၵၵၵ

.soa.

ၵၵၵၵ

.yaya, tanya nyindo.

ၵၵၵ ၵၵၵ ၵၵၵ ၵၵၵ

Correct. You understand well. Perfect. Precisely. Good. This benefits both of us.

When things are not going well, and especially if everything's haywire, Banu often prefer to be ambiguous about or share responsibility for getting everything corrected so that no unexpected obligations or leverage scenarios will be generated in the resolution. They don't want you to accidentally save them from disaster and thereby incur debt with you.

.yeto.	.ye yaya.	.cho njendo, chindo.	.tsuslo nyindo.
ይኔይ	ይኔ ዓሃ	ከን ክንደን ፡ ክንድን	ከንደን ፡ ከንደን ክንድን
<i>I don't like this.</i>	<i>Not good.</i>	<i>WE must fix this.</i>	<i>This is bad for both of us.</i> <i>This is our (mutual) problem.</i>

(ADVANCED) MAY I?

As with all other things Banu, getting and giving permission for anything consequential revolves around the idea of avoiding debt. There are a few simple phrases built into the language that can help you out if you need to be sure you're staying clear of obligations. Banu tend to use the verb **nja** ክን (can) when things are possible without incurring any debt. If they or you and they are using the verb **tue** ከን (permit), then be careful about what you might owe in the end. This sample conversation should help illustrate the protocols the subtexts.

¿tu tue yocho anga njeko yetse bongo?

ከን ከን ከን ከን ከን ከን ከን ከን ከን ከን

May I sample this fruit, without debt?

[subtext: I realize that it may not be gratis.]

.eto tue. isa sano yodato!

ከን ከን ከን ከን ከን ከን ከን ከን ከን ከን

That is permitted. Please enjoy!

[Lit: I will permit (it). I hope you like it!]

[subtext: I am the decision maker vis-à-vis debt in this scenario.]

.tanya nyindo. jee, nussu! ji ino tue eto yocho myama, tsao ye zo pacho?

ከን ከን ከን ከን ከን ከን ከን ከን ከን ከን

ከን ከን ከን ከን ከን ከን ከን ከን ከን ከን

This is good for both of us. Hm! Tasty! May I have another sample, but not as business?

[subtext: I may buy a bunch of this if you'll indulge me in another free sample.]

.inya nzafwe fuja zo fiu tsepingi. .tsao, kidada pachú dino, nja sumbo zo sætsa, sato.

ටේඤ්ඤේ ඤේඤා ඉඤ්ඤ ජේ ඵිඤ්ඤ ඵිඤ්ඤා ඤේඤා ඵිඤ්ඤ ඵිඤ්ඤ ඵිඤ්ඤ
 ඤේ ඤේඤා ඵිඤ්ඤ ඵිඤ්ඤ

With regret, there would be unfortunate consequences. If you wish to purchase, however, I would be pleased to offer you a good price.

[Lit: (Our) fortune (together) will surely soon sour, regretfully. But, if you want to purchase, a good-deal offer can be made; I'm pleased (to say).]

[subtext: We don't know each other well enough for you to ask me for that kind of favor.]

.eto wani. .ino lui.

ටේඤ්ඤ ඵිඤ්ඤ ටේඤ්ඤ ඵිඤ්ඤ

I understand. You are courteous.

[subtext: I'll respect your boundaries.]

.indo wani zo poapo ke sato.

ටේඤ්ඤ ඵිඤ්ඤ ජේ ඵිඤ්ඤ ඵිඤ්ඤ

I'm pleased we understand one another.

[subtext: Thank you for not being a jerk.]

Let's explore the subtleties of implications of some more answers to questions/requests that might begin with **¿nja nja...?** or **¿tu tue...?**

.nja. .yiu.

ටේඤ්ඤ ඵිඤ්ඤ

Certainly.

[I'm totally cool with it.]

.tue, kida.

ටේඤ්ඤ ඵිඤ්ඤ

It might be allowed.

[But, what are you offering in return?]

.yenja.

ටේඤ්ඤ

Impossible.

[Not going to happen.]

.nja tue ktawese kto selo ktongo.

ටේඤ්ඤ ඵිඤ්ඤ ටේඤ්ඤ ඵිඤ්ඤ

it can be allowed with 4 clear eyes.

[OK because I owed you one (until now). We're even.]

ktongo means many different things along the lines of clear (not clouded), free (of encumbrance), uncovered, unglazed (of pottery). Metaphorically speaking, **ktawese kto selo ktongo** means that "all eyes between two individuals are seeing everything completely in the clear with no coloration, squint, slant, or unstated expectation." **awese kto selo** literally means "two pair of eyes."

KEEPING THE CONVERSATION GOING

If you want to keep Banu talking (which is not *that* challenging in the first place) learn to interject **.ndæ.** ටේඤ්ඤ, **.chingo.** ටේඤ්ඤ, **.ndæ chingo.** ටේඤ්ඤ ටේඤ්ඤ or **¡chingondæ!** ටේඤ්ඤ in your conversations appropriately. There are some other bridges that work well to keep things flowing:

.yiu.	.teo.	.tu tundo.	.ni.	tsao...	isoa!	itæ yayæ!
କୈଁଁଁଁଁ	ଡ଼େପର୍	ଢେ ଢୁଞ୍ଚିଁଁ	ନୌଁଁଁଁ	ତ୍ସାଓ	ଇସା!	ଇଟ୍ଟେ ଯାୟା!
<i>Certainly.</i>	<i>Perfect.</i>	<i>Let's remember...</i>	<i>not</i>	<i>But..</i>	<i>Precisely!</i>	<i>No problem!</i>
			<i>precisely</i>			<i>All good!</i>

Keep in mind that if you use **.tu tundo.**, you have to call up a common Banu maxim or some bit of common knowledge that the Banu you're speaking with will be familiar with. You can't pull out some esoteric detail about the history of Nogo (**uNogo** ନୁଗିଁଁଁଁ) that only Humans are aware of, for example.

I CAN BREATHE CLEARLY NOW, THE NH₃ IS GONE

Banu can tolerate a wider range of temperatures, pressure levels, and atmospheric conditions than Humans, Xi'an, and Tevarin (jury's still out on the Vanduul). They're just as comfortable breathing nitrogen-methane at 60 °C as they are nitrogen-oxygen at -30 °C. You should check out their resort world, Yulin III, some time. Black plants and brown beaches as far as the eye can see. They've got a special section cordoned off for those unfortunate enough to lack the ability to breathe the ammonia atmosphere.

When you're negotiating on a Banu vessel, your hosts won't show you to a room that'll make you suffocate, overheat, or freeze to death, but they might over or underestimate your abilities to withstand certain temperatures and pressure levels. Don't be afraid to speak up if you're uncomfortable. It's not an insult and your host won't take it as such. These sentences just may be your three best friends.

.kidada injeko dingo senjiki fo Sessislasø, ye wili weto.

କିଡାଡା ଇଞ୍ଜେକୋ ଡିଞ୍ଗୋ ସେଞ୍ଜିକି ଫୋ ସେସିସ୍ଲାସଓ, ଯେ ଉିଲି ଉେଟୋ

I would be not uncomfortable if the temperature here were 23°C.

.eto nja gafi ilafe tsuyamwo zo ktafitsotæ.

ଏଟୋ ନ୍ଜା ଗାଫି ଇଲାଫେ ତ୍ସୁୟାମ୍ବୋ ଝୋ କ୍ତାଫିଟ୍ସୋଟାଏ

I can breathe nitrogen-oxygen most easily.

.injeko dziga zo ye teo nyuYumano.

ଇଞ୍ଜେକୋ ଡ୍ଝିଗା ଝୋ ଯେ ଡେ ନ୍ଯୁୟୁମାନୋ

The pressure here is not ideal for Humans.

Pay close attention to the conditions on a Banu world or Banu settlement. You may have to wear a spacesuit.

AI's Grammar Breakdown

AS LONG AS THEY UNDERSTAND YOU, YOU'RE DOING IT RIGHT.









One of my students at Song U describes in her Master's thesis that Banu have "Franken-grammar" and I can't really argue with her. They are such rabid borrowers of everything that it shouldn't surprise us that the typology of "well-formed" Banu sentences are all over the place. Transitive sentences are essentially subject-verb-object (SVO), like UEE Standard. Intransitive sentences are subject-verb (SV) except when they are quasi-ergative when they might be thought of as OVS. Adjectives (stative verbs) precede nouns before a verb, but often follow them after. Some aspects of the language are arguably topic-comment (TC) in nature. It's really kind of chaotic. **If you don't like learning new languages by paying attention to grammatical rules, you should feel free to just skip this entire section, but if you do like knowing the structure of languages and that is helpful to you there are a few things that we can say definitively and explain in more detail:**

- Banu is verb-heavy and always prefers to express anything via a verb that it can.
- Nouns are the second most important component of the language.
- Nouns are very frequently derived from verbs both canonically (in the dictionary) and in an *ad hoc* fashion if needed.
- All nouns have grammatical 'gender' (i.e., must be classified).
- Word order (syntax) is important vis-à-vis intelligibility 90% of the time.
- In its contracted (**zo yiilo**) form, Banu mimics having a **case system** in many ways, but technically does not.



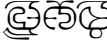





With these caveats in mind, let's begin to tackle the parts of speech and begin to learn abbreviations that we need to keep things well in order.

VERBS

We abbreviate “verb” with **v** or **v.** in this guide. With the exception of **ó** (“nothing”), which typically behaves like a verb and sometimes behaves like a noun, all native Banu verbs begin with a consonant. Native verbs are typically of one or two syllables but exceptions like **yiilo** (“bind; attach; glue; weld; sew; fuse”) also exist. Most (but not all) verbs have an “emphatic” form which the Banu call **fero fæ** meaning “having an **æ** tail.” They all end in the strong **æ** sound which is irregularly stressed (**ǣ**) if necessary. This form is most often used to indicate a plural, but is rarely compulsory for that purpose. All linguists agree that these **fero fæ** forms are a historical artifact and are disappearing from the language, though slowly. Other than the unique emphatic, verbs do not inflect. Here are some native examples with simple definitions:

ma  <i>request</i>	sara  <i>eat</i>	tado  <i>teach</i>	tse  <i>accompany</i>
jo  <i>come</i>	dai  <i>travel between worlds</i>	silā  <i>be nice</i>	pili  <i>be small</i>

And their emphatic (**fero fæ**) forms (when they exist):

mæ  <i>request</i>	saræ  <i>eat</i>	tadowæ  <i>teach</i>	teyæ  <i>accompany</i>
jæ  <i>come</i>	dayæ  <i>travel between worlds</i>	silæ  <i>be nice</i>	piliyæ  <i>be small</i>

The emphatic forms are unpredictable in modern Banu and must be memorized. They are always noted in dictionaries (typically after the main form). You do not need to know how to produce these forms to speak the language intelligibly, so you should not think of it as a high priority to memorize them, but it is a good idea to know that if you hear a strongly accented **-æ** at the end of any verb, the Banu are using this form either to clarify that they are referring to multiples of a noun (the plural), or they are being a bit dramatic about the importance of something.

Banu has a strong tendency to turn anything it can into a verb. There are 7 different types of verbs and each type comes with rules about syntax (word order).

Type 1 — transitive and ambitransitive — SV(O) syntax

Type 2 — intransitive — SV

Type 3 — stative — ASV(O)(A)

Type 4 — inverted syntax — O(S)VS(O)

Type 5 — idiomatic — <<<V>>>

Type 6 — modal/contextual — V-V, V

Type 7 — Nominal — PnV

Verbs do not need to be marked for tense. **eto sara** can mean *I eat*, *I ate*, or *I will eat*. Temporal concerns are generally understood from context or other words in the sentence (like **sita** ཅིན་ཅིན་, “last shift” or **nzafwe** ཅི་ཅི་ཅི་ “very soon” will overtly provide the context).

TYPE 1 VERBS

Banu is fundamentally classified as a *nominative-accusative* language. This means that *subjects* ((S) also known as *agents*) generally **act upon** *objects* ((O) also called *patients*). Type 1 (T1) verbs clearly illustrate this S V O pattern of relationships.

eto sara ikse
I eat ix
S V O

There is generally no marking on verbs or nouns to indicate the S-O (agent-patient) relationship, so it is critical that the word order (syntax) for the verb type be correct for that type. With T1 verbs, if there is a specific stated S (subject/agent) it must come *before* the verb. Likewise, if there is a specific stated O (object/patient) it must come *after* the verb.

[(S) BEFORE] V.T1 [(O) AFTER]

If there is no object, then linguists consider the verb to be ambitransitive, meaning that the agent (subject) is engaged in some action, but it is not clear what is happening to any patient

that might be involved. To the Banu, this distinction in the description of the verb is irrelevant, only that the proper syntax is respected.

eto sara

I eat

S V

sara ikse

to eat ixé

V O

In this example above, **sara ikse** could also be interpreted as “eating *ixé*.” We don’t know who the subject is based solely on the information provided, but we do know for sure that the thing being eaten is *ixé* because it follows the verb where the object/patient is expected.

TYPE 2 VERBS

T2 verbs are fundamentally intransitive. The subject is doing something, but not directly to any object/patient. T2 verbs cannot take a direct object.

uNjo yazi

Njo died

S V

The S (subject) must come *before* the verb.

[(S) BEFORE] V.T2

TYPE 3 VERBS

T3 verbs are fundamentally adjectival in nature, but they can either modify a noun or form an adjective predicate in which the sense of *to be* is included.

omo gongo

(the) mouth is big

S V

The S (subject) comes *before* the verb when the *predicate* sense is indicated.

[(S) BEFORE] V.T3

When the order is reversed and the verb comes first, the sense of an *adjective* is created.

gongo omo
big mouth
 V (adj.) S

And, T3 verbs also feature another quirk of syntax due to the fact that when a noun is the object/patient of a T1 verb, a T3 verb in the role of an adjective will follow it.

S V.T1 O V.T3.A
eto sue i gongo
 I drink H₂O a lot
I drink a lot of water

Therefore, we get a more complex syntax model for T3 verbs when we look at a broad range of scenarios of how they can be used.

[V.T3.A BEFORE (S)] V.T3/V.T2/V.T1 [(O) V.T3.A AFTER]

It is also possible for two different T3 verbs to appear in two different roles in the same sentence.

V.T3.A S V.T3
gongo omo yoba
 big mouth be dangerous
The big mouth is dangerous.

This sentence would most likely refer to the big mouth of some creature posing a threat of injury rather than someone speaking metaphorically about the “dangers of talking too much,” though the non-literal meaning is also possible. You may also be wondering about the potential ambiguity of this possible combination of words.

V.T1 S V.T3
sara ikse yoba
 eating ixē be dangerous
eating dangerous ixē

Ixe *could* be spoiled or poisoned and thus be dangerous, but the Banu would typically express this as a declarative sentence meaning “Eating ixē (as a practice) is dangerous (because it’s high in calories, yummy, and ‘addictive’)” through prosody, by adding a pause before the final T3 verb.

V.T1	S,	V.T3
sara	ikse,	yoba
eating	ixe	be dangerous

Eating ixē is dangerous.

TYPE 4 VERBS

T4 verbs are in many ways similar to T1 verbs, but with a *reverse* syntax. They are also noteworthy because they are a relatively small class of verbs in the language — in terms of their total number — but they play a major role because they represent many basic concepts in everyday life like “having, needing, wanting, knowing, liking, disliking, hoping, belonging, etc.” Their syntax is O V S.

O	V.T4	S
ikse	do	eto
ixe	want	I

I want ixē.

O	V.T4	S
oraso	no	ino
Rust	need	you

You need Rust.

As you learn these verbs you’ll simply have to make note that they require this special reverse syntax.

[(O) BEFORE] V.T4 [(S) AFTER]

If you use them like T1 verbs and get the order backwards it *will* confuse the Banu a great deal. **.eto no ikse.** means “The ‘cheesy crunch’ needs me.” and that is nonsensical unless you are the one directly responsible for making it or tending to it while it’s being made. Even if that were true, this would be a very curious and confusing thing to say.

Before we move on to Type 5 verbs, let’s look a bit more at **fo** 𐄎. Arguably, this is the most important verb in all of Banu. It is T4 and plays many different roles in the language depending on its role in the sentence or phrase.

.osano fo eto.

I have a grav-lev vehicle. / A grav-lev “bike” belongs to me.

.ino, lamba lamba osano fo eto.

You, look at my “bike.”

.ino sife fo osano fo eto.

You are to the left of my “bike.”

.osano fo injeko.

There is a “bike” here.

.osano fo ilana.

There is a "bike" over there.

In a sentence with a subject who is a person and no other verb **fo** generally takes on the meaning of "have" or "possess." There is no other good way to translate it. When it comes before a pronoun or proper noun, it indicates possession also: **fo eto** ("my"), **fo ino** ("your"), **fo uNjo** ("Njo's"). In its role as a part of location syntax using a T3 verb like **sife** ("be to the left") above, it's often translated as "of" (which is easy to remember because in SRB it is coincidentally "of" spelled backwards.) "...to the left *of* my bike." When combined with nouns representing places it is usually best translated as "there is/are" in/at the location. It has some other idiomatic uses that we will discuss later after you know more about verbs and nouns, but for now, realize that it is a v.T4 and it is a *power player* in the language. Here are some of the most common T4 verbs and their funky reverse syntax. You can use the underlining on the first few examples to match up the correlations of the meanings.

.usano fo nyota bo uNjo.

Njo is a courier.

.utu usano fo nyota njafwe wo uNjo.

Njo will very soon become a courier.

uNjo sango eto.

I know Njo.

uNjo sa eto.

I like Njo.

uNjo ye eto.

I dislike Njo.

.odai fo eto.

I have a spacecraft.

.odai do eto.

I want a spacecraft.

.odai no eto.

I need a spacecraft.

.odai fo uNjo yoda eto.

I hope for Njo to have a spacecraft.

We should make a few notes on the verb **bo** 𐄂 before moving on. In UEE Standard the verb "to be" is *the most common verb* in our language. In Banu, it is rather rare in comparison. Why?

The first reason is that it is built into the T3 (and T7 verbs, which are coming up). Trying to express *the bike is small* by saying something like **pili bo osano** is incomprehensible gibberish to the Banu. They would think that you've left out what *small thing* the "bike" is supposed to be; interpreting this as **.pili ??? bo osano**. The second reason is that for the first example sentence above ("Njo is a courier."), they'd more likely say **uNjo fo nyota kte sano** (literally: *Njo belongs to delivering by grav-lev*) in which they just string a bunch of verbs together after **uNjo** as the subject; using as many verbs as possible. If one were to point at a wing off of something lying somewhere and ask **ɛonjeko béa?** ("What is this?"), the answer would simply be **ipuma** ("wing"). They don't feel it's necessary to include the verb **bo** in that answer. When native speakers of UEE Standard begin learning Banu we often overuse **bo** in trying to get our points across. The Banu refer to this as **da bo bo** "saying 'bo bo' (all the time)". This is not a compliment. Of course, you can use **bo** if you can't find another way to express something. But, don't go to it first if you can help it.

TYPE 5 VERBS

T5 verbs are referred to as being *idiomatic*. Like T4s, they are relatively few in number, but unlike T4s their syntax is not rigidly fixed. They often come at the very end of a sentence, but not always.

.gongo osano ó.

There is no big "bike." / No big "bike" exists.

gongo osano fo eto keke.

I also have a big "bike".

.gongo osano do eto ni.

It is not the case that I want a/the big "bike."

.njeko osano gongo le.

This "bike" is only big (but not necessarily powerful).

They play many different roles in specifying or augmenting meaning. Many are adverbial in nature from a UEE Standard perspective. The T5 category is sometimes referred to as the "commentary verbs" because when they come at the very ends of sentences, they make some final clarifying comment about everything that precedes them. Some of them change positions to change shades of meaning, and making the ones negative that can be negative also changes things. For example, **.gongo osano do eto ye ni** where **ye** makes **ni** negative would mean "I

ABSOLUTELY want a big ‘bike.’” And, **ni** used adjectivally (like a T3) before a noun means “(a) different”: **.ni osano do eto.**, “I want a different ‘bike’.” For now, please just realize that this unique category exists in the language. More on these idiomatic subtleties later.

Finally, before we learn about Type 6 verbs, let’s look at the special pattern with the verb indicating obligation, **cho** ᄇᄇ.

.cho njendo osano gongo.
The big “bike” should/must be repaired.

.cho njendo osano gongo cho eto.
I should/must repair the big “bike.”

This verb is truly idiomatic. You could think of this literally as “There is an obligation to repair the big ‘bike.’ That obligation is on me.” Note that it must be used twice in the same sentence to express the idea that a subject *must do something*. The subject must follow the 2nd instantiation of **cho** at the end of the sentence. In this aspect of its syntax, it behaves like a T4. When **cho** is used only once at the beginning of a sentence, it takes on the meaning of either a passive (with an unknown agent) or the sense of “there is a requirement that _____ happen.” There is no emphatic version of this verb. It is always only **cho**, and the Banu do not really make a *should* vs. *must* distinction. However, the initial **cho** can be preceded by **ndi**, which comes very close to the UEE Standard sense of *must*.

indi cho mbe!
It must be done!

The T5 verb **nodo** ᄇᄇᄇ also follows the idiomatic syntax pattern of **cho**. It’s used when *wishing* that something were the case. This is the closest to anything in Banu that resembles a subjunctive mood.

.nodo uFiyu mbe.
If only Fiyu would do (it).

When there is an overt subject who is wishing for something to happen, like **cho**, **nodo** is repeated again before that subject at the end of the sentence.

.nodo uFiyu mbe, nodo eto.
I wish that Fiyu would do (it).

The T5 verb **yoda** ᄇᄇᄇ (“hope”) also *used to* follow this pattern of **cho** and **nodo**, but just in the last 2 generations or so, the opening **yoda** is typically dropped.

.uFiyu mbe, yoda eto.
I hope that Fiyu does/will do (it).

TYPE 6 VERBS

T6 verbs are often referred to as being *modal or contextual*. Like T4s and T5s, they are relatively few in number and they come before the main verb in the sentence when they do not stand alone, which is a bit of good news for speakers of UEE Standard. We might call these “helping verbs.” Examples of these include **se** (for recent past), **fwe** (for later (in the future)), **a** (for right now (ongoing) — Note: borrowed from Xi’an, so that explains why this is a vowel-only verb like **ó**), **mo** (for habitual in the past (“used to,” but no longer)) **nja** (for “can” or “able to”) and **daki** (for “try” or “attempt”). You learned earlier that the Banu don’t fundamentally focus on time. They very much live in the present, but they are able to speak somewhat precisely about temporal things if they need to.

.eto se njendo osano.
I just repaired the “bike.” It’s done.

.eto fwe njendo osano.
I will repair the “bike” coming up, but not right now.

.eto a njendo osano.
I am repairing the “bike” now. That’s in process.

.eto mo njendo osano.
I used to repair “bikes” in the past, but not any longer.

.eto nja njendo osano.
I can repair “bikes”/“the bike.” I’m capable of that.

.eto daki njendo osano.
I will try / did try to repair the “bike.”

These can be used modally with most types of verbs.

.nja yoba.
It can be dangerous.

.lo mo no eto.
I used to need it.

.eto nzafwe yazi.
I will die very soon.

Regardless of the verb type and the syntax in play, T6s come immediately before the main verb in any clause. When T3s are used as adjectives the modal T6s are not available to augment them. They also show up independently, especially in response to short answers to questions.

ǀino ino nja wani?	.nja.
you? can understand	can
<i>Can you understand?</i>	<i>(I) can.</i>

ǀino ino se wani?	.se.
you? just understood?	just
<i>Did you understand (just now)?</i>	<i>(I) did.</i>

ǀfwe fwe gongo?	.fwe.
will? later be big?	later
<i>Will it be big (when finished)?</i>	<i>(It) will.</i>

The temporal modals (because they are not simple references to *past* and *future* often imply conditions that are not overtly stated.

.osara fwe ó wa.
It seems that the food will be eaten up (when the meal is finished).

.osano mo no eto sita.
I needed a “bike” last shift (but I don’t any longer (for this one)).

.eto sese daki njendo osano ke nja.
I already tried to fix the “bike” and (I was) able (to do it).

.eto andá daki njendo osano ke nzafwe nja.
I am trying try to fix the “bike” right now and will be able (to do that) very soon.

Keep in mind that it is somewhat unnatural in Banu to overuse these modal verbs that relate to time unless it’s necessary to be very precise. You should become accustomed to understanding when things happened vis-à-vis **past** vs. **present** vs. **future** without hearing them included.

Also realize that some of the modal verbs related to time can also function like idiomatic verbs in the role of adverbs coming at the end of sentences, but they occur more often directly before or stacked before the main verb. When at that end, they are somewhat stronger in tone.

.osara ó, se.
The (last bit of) food just vanished.
 [You’re just moments too late to have any.]

Examples of this include positions/locations of things that other languages might use prepositions or postpositions for.

TYPE 7 VERBS

T7 verbs are often considered to be the most unusual in Banu because in almost any other language they would be nouns. In fact, we call them Nominal verbs because they refer to the Proper Names of people (and very rarely non-living things or entities). They behave most like T3 stative verbs, but occur only in a couple of contexts, therefore they are categorized differently as T7.

.eto Banu.
I am Banu.

.ino Yumano.
You are Human.

.eto María.
I am Maria.

¿ino ino Ssunda?
Are you Ssunda?

We could *almost* call them T3 verbs except for the fact that they typically do not come before nouns as modifiers — at least not yet. Linguists have noted that some Banu have started saying things like **Ssunda osano sasa** for “Ssunda’s ‘bikes’ are good (of high quality).” This is happening in cases in which the name **Ssunda** is behaving somewhat like a *brand label*. But this has not “taken hold” in the language in a way that it could replace the meaning **osano fo uSsunda** meaning “Ssunda’s ‘bike/s’” (the one or ones that belong to them that they are commonly seen riding). When a name is used as a noun (the part of speech), it must begin with a vowel. That vowel is automatically **u-** for any name that does not already begin with a vowel. The grammatical reason why will be coming up later when we discuss nouns in detail. For the time being, just realize that you are going to be a verb in Banu first, and a noun second as far as the Banu see it.

CLUSTERED VERBS

There are several expressions in Banu that commonly involve multiple verbs that must be *paired* or *clustered* with each other. A good example is **buyu** (𑌒𑌕𑌔) which is T2 means to “aid; help; assist” requires the T5 idiomatic verb **nyo** (𑌕𑌔𑌕) before the benefactor of the aid. In UEE Standard “help” is considered transitive (e.g.: “I helped the cause”), but in Banu it can only be intransitive and therefore must have other components present to clarify to whom or what any assistance is going.

.uSsunda buyu nyo eto.
.Ssunda helps / helped / will help me.

Most dictionaries will call out examples of when verb clusters are necessary to convey basic meanings. The T3 positional verbs are another good example.

safu ᐅᐅ *in front* **sambu** ᐅᐅᐅ *beside* **sido** ᐅᐅᐅ *behind* **sægo** ᐅᐅᐅ *above*
sikta ᐅᐅᐅ *below* **sife** ᐅᐅᐅ *left (of)* **singo** ᐅᐅᐅ *right (of)* **sidzi** ᐅᐅᐅ *be peripheral (to)*

All of these position verbs are derived from the verb **si** ᐅᐅ “be in/at a position” which were phonologically merged in a regular **zo yiilo** process with nouns.

osano si afu >>> osano safu
The grav-lev vehicle (“bike”) is (in) front / at the front

In order to specify “front of *what*,” Banu requires the T4 verb **fo** ᐅᐅ before any additional noun.

.osano safu fo eto.
The “bike” is (in) the front of / related to / belonging to me.

si afu was fully reanalyzed at some point in the past as **safu** (and has an emphatic form **safuwæ** ᐅᐅᐅᐅ) but still requires **fo** in a fixed position to be grammatical. Another similar verb cluster is T1 **la** ᐅᐅ (“cause”) + the T4 **wo** ᐅᐅ (“become”) pair.

epacho la sætsa wo oRaso.
“the market” makes Rust a good value.

This could also be translated as “Trading cheapens (the price of) Rust.” The *-en* element of *cheapen* sometimes shows up in UEE Standard *as a prefix* on an adjective to turn it into a verb (e.g.: enlarge, enrage) and sometimes at the end *as a suffix* (e.g.: cheapen; worsen) and sometimes even both as in *enlighten*. But this is not available for all adjectives, is it? We cannot say **ensmalled* or **smallen*. We must learn the dedicated verb *shrink* (with *shrank* and *shrunk*) or the complex phrase *reduce the size of*. In Banu, the fixed syntax patterns of clustered verbs like **la** ____ **wo** [Object] may seem challenging at first encounter, but because they are often *productive* — meaning you can stick anything in the blanks — once you learn them, they actually make your using the language much simpler. In the case of the T1 verb **tie** ᐅᐅ (“give as a gift”) we must learn that the recipient comes after the T1 verb **ta** ᐅᐅ.

uNjo tie oRaso ta eto.
Njo gave me Rust.

And when **ta** is used as the main verb meaning “to hand; pass (something)” the recipient comes after **po** ᐅᐅ or **nyo** ᐅᐅ.

uNjo ta iki po eto.
Njo handed the tool to me.

uNjo ta iki nyo eto.

Njo handed me the tool (as a favor, for my benefit).

Again this may seem quite “alien” coming from UEE Standard, but when you realize that you can simply learn that **nyo** comes with the sense of “as a favor, for someone’s benefit” you see that it generally encodes meaning quite efficiently and you won’t need to learn the more complex phrases “as a favor” or “for someone’s benefit” to convey that sentiment. Where the syntax is important with clustered verbs, it will be called out in the dictionary.

Both **sara** and **sue** function in Banu much like “eat” and “drink” do in UEE Standard.

eto sara ikse
I eat ixē (“cheesy crunch”)

eto sue oRaso
I drink Rust

Transitive verbs in Banu (v.TR) are not required to have an object. It is fine to say **eto sara** (“I eat”) or **eto sue** (“I drink”) and leave it at that. It is also fine to say **eto buyu** (“I help”) without **nyo** ____ if you do not need to designate a benefactor of the aid.

We have to be careful with transitive verbs like “teach.” In UEE Standard we can say “*She teaches me,*” where it is unclear if “me” is the topic being taught or the person to whom something is being taught. In Banu we have to avoid this ambiguity. There are two ways to accomplish this.

tado (tadowæ) 𐄓𐄓𐄓𐄓 (𐄓𐄓𐄓𐄓𐄓) – v.T1, teach; inform about; lecture on; teach; show; show how to do something

ino tado esano
You teach grav-lev (stuff)

The most fundamental way to do that is by making sure that the subject being taught is in the slot for the object, as it is in the example above, and then adding the *indirect* object after that after **po** 𐄓𐄓 or **nyo** 𐄓𐄓𐄓𐄓. **nyo** should be used if the indirect object is *benefitting* from the action of the verb.

.ino tado esano nyo eto.
You teach grav-lev (stuff) to/for me.

However, in everyday colloquial speech the Banu will stick an abbreviated version of the indirect object (if one exists) directly onto the verb and then say the direct object.

.ino tadoto esano.
*You teach-**me** grav-lev (stuff).*

When they do this they are leaving out some of the distinctions that the language would typically otherwise make.

.ino tadoto esano. <i>You teach-me grav-lev (stuff).</i>	.ino pachoto osano. <i>You traded-me a grav-lev “bike.”</i>
vs.: .ino tado esano nyo eto.	vs.: .ino pacho osano tse eto.
.ino tieto osatabo. <i>You gave-me a sataball (as a gift).</i>	.ino jao to osatabo <i>You threw-me a sataball.</i>
vs.: .ino tie osatabo tato.	vs.: .ino jao osatabo tato.
	vs.: .ino jao osatabo po eto. <i>You threw a sataball AT me.</i> <i>(presumably trying to hit me with it.)</i>
	vs.: .ino jao osatabo nyo eto. <i>You threw a sataball to/for me.</i> <i>(presumably trying to help me learn to catch better.)</i>

Once you’ve learned the pronouns (which are coming up soon), it will be fine for you to use these shorter forms of indirect objects also, but keep in mind that as with UEE standard, making fine distinctions requires close attention. Dictionary entries will typically provide the most common grammatical syntax patterns including the verbs like **po**, **nyo**, **fo**, and **ta** that need to accompany them. For example:

tie (tieyæ) ႁႏ (ႁႏႏ) – v.T1, give (as a gift); grant; bequest (io/**ta**-X)

The end of this entry shows that the indirect object (io) takes **ta** receiving an indirect object onto it directly to clarify it. When you learn a verb like **tie**, learn that it is a T1 (transitive/ambitransitive) and that it requires **ta** (in normal circumstances) to use an indirect object. **ta** is also a transitive verb that means to “hand over.” When it is used in this sense as a main verb, it normally takes **po**.

ta (ta) ႁႏ (ႁႏ) – v.T1, hand (to); hand over; surrender (something) (io/**po**)

There are also some Banu verbs that would seem to behave like transitive verbs for the most part with their syntax, but which do not take direct objects. One good example is **yufu** ႁႏႏ (“speak”).

yufu (yufu) ຍຸຟຸ (ຍຸຟຸ) – v.T2, speak; talk (io/**po**)

We can say “I speak uo’aXy’an” in UEE Standard where “uo’aXy’an” is the name of a language, but the Banu don’t do this. They would say:

eto yufu zo uTsiano
I speak like / mimicking / the same as Xi’an.

If a verb is given in the dictionary as T2, then it should not be used with direct objects. However, it can take indirect or “recipient” (attached) pronouns. More on those below.

.eto yufu^{no} zo uTsiano.
I speak ^{to you} in Xi’an.

T4 verbs “flip the focus” of the subject and any object and have a reverse word order (syntax).

do (dæ) ດ໌ (ດ໌) – v.T4, be desirable to; <<< “want”

no (næ) ນ໌ (ນ໌) – v.QE (OV(S)) be necessary (for); be required; <<< “need”

ikse do eto
I want ixē

oRaso do eto
I need Rust

T4 verbs in Banu are not required to have a subject. It is fine to say **ikse do** (“ixē is wanted”) or **oRaso no** (“Rust is needed”) and leave it at that if it is not necessary to specify by whom something is wanted or needed. A phrase like **ikse do, oRaso no** could be translated as “ixē would be nice, (but the) Rust is mandatory.” The “object” that is wanted or needed can only be left out if it is already firmly established. In answer to the question **ǎikse ikse do?** (“Would ixē be nice (to have)?”), it is possible to answer simply with **.do.** (“(It) is desired.”) but only in this type of context.

Before we move on, let’s review the key things about verbs that you should take away from this section so far.

- Most Banu verbs are either T1 (transitive or ambitransitive) or T2 stative.
- T1 verbs follow the same syntax as UEE Standard, SV(O) where the object can be optional.
- T2 stative verbs function both as adjectives and predicates and carry the sense of “being” embedded on their dictionary forms.

- T3 stative verbs before nouns function adjectivally. Stative verbs after a main subject serve as predicates (S is/are ____). However, when stative verbs need to serve as adjectives in the latter half of a sentence or clause (after the main verb) they typically follow the nouns they modify.
- T4 (“inverse syntax” (O)VS) verbs flip the focus of elements in a sentence and have a word order in which the subject follows the verb.
- T5 Idiomatic verbs play various roles in sentences and special attention must be paid to their variable syntax to get the meaning right. One of the most unusual of these is **cho**, which is used in cases of obligation.
- T6 naming verbs (names of people, places, things, animals, etc. (that begin with consonants)) function primarily as predicates, but there is a trend in the language for them to behave a bit like T3 stative verbs.

Before we learn all of the pronouns and move on to the nouns after that, here is a little mini-test for you using some of the limited vocabulary that we’ve covered in the previous several pages. We’ll do all of this in SRB. The focus is primarily on getting the syntax (word order) correct. You will be composing sentences you may not have seen before. Take all the time you need and reference the previous pages as much as you like. Answers will be provided in an appendix before the dictionary (in this document) for you to check your responses. Here is all of the vocabulary that you should need. The quiz begins with Standard to Banu sentences and finishes with Banu to Standard. Which is easier for you?

I eto pn.	you ino pn.	“bike” osano n.	be large/a lot gongo v.T3	fix njendo v.T1	eat sara v.T1	ixe (a food) ikse n.	
last shift sita v.T5	“none” ó v.T5	teach tado v.T1	accompany/with tse v.T1	be small/few pili v.T3	speaking yufu v.T2 (zo, tse, po)	be left of sife v.T5 (fo)	
help buyu v.T2 (nyo)	be in front of safu v.T5 (fo)	drink sue v.T1	need no v.T4	should/must cho (cho) v.T5	be Ssunda Ssunda v.T7	Ssunda uSsunda name	
throw jao v.T1	sata-ball osatabo n.	do want v.T4	have fo v.T4	about fo v.T4/5	belong to fo v.T4	be different ni v.T2	not so ni V.T5

recently/just	later	very soon	used to	can	try	Rust
se	fwe	nzafwe	mo	nja	daki	oRaso
v.T6	v.T6	v.T6	v.T6	v.T6	v.T6	n.

Translate (as best you can):

1. I eat ixé. I ate ixé. I will eat ixé.
2. You used to drink Rust.
3. I have a small “bike.”
4. You can drink Rust with me later.
5. You are Ssunda.
6. The big bike belongs to Ssunda. / The big bike is Ssunda’s.
7. You need a small “bike.”
8. I want to drink a little Rust.
9. Ssunda used to be able to fix “bikes.”
10. I need a different “bike.”
11. I am to the left of Ssunda.
12. I will speak with you later.
13. Ssunda used to be in front of the “bike.”
14. You can fix the big “bike” later.
15. I’m going to drink Rust very soon.
16. I just spoke with Ssunda.
17. The “Rust should be drunk.
18. I want you to fix the “bike” very soon.
19. There’s no Rust.
20. You have the ixé.

21. You must throw the sataball very soon.
22. You can try to throw my sataball later.
23. I ate ixé last shift.
24. I just tried to speak with you last shift.
- 25. gongo osano se daki jao eto.**
- 26. eto nja sue oRaso gongo ni.**
- 27. ino yufu fo uSsunda fwe do eto.**
- 28. ino nzafwe nja njendo osano pili no eto.**
- 29. uSsunda yufu tse eto fo buyu nyo ino sita ni.**

PRONOUNS

You may have already picked up some of the Banu pronouns, but let's look at all of them in both their independent and attached (indirect object) forms. First, the stand-alone forms:

eto <i>I / me</i>	etæ <i>we / us</i>	ᑭᑭᑭ	ᑭᑭᑭ
indo <i>you & I / you & me</i>	indæ <i>all of us</i>	ᑭᑭᑭᑭ	ᑭᑭᑭᑭ
ino <i>you</i>	inæ <i>you all</i>	ᑭᑭᑭ	ᑭᑭᑭ
ulo <i>they / them</i>	ulæ <i>they^{pl} / them^{pl}</i>	ᑭᑭᑭ	ᑭᑭᑭ
uli <i>they² / them²</i>	uliyæ <i>they^{2pl} / them^{2pl}</i>	ᑭᑭᑭ	ᑭᑭᑭᑭ
lo <i>it</i>	olæ <i>them (inanimate)</i>	ᑭᑭ	ᑭᑭᑭ

The first thing that may stand out is **indo** ᑭᑭᑭᑭ, which is a dual form (combined 1st and 2nd person) referring to the speaker and the spoken to as one unit.

.indo tseli.

You and I are friends.

The plural form **indæ** ᑭᑭᑭᑭ, is used to mean “I + you all” and “we + just you” and “all of us + you all.”

.indæ tselæ.

All of us (including you or all of you) are friends.

Note the emphatic form of the verb for “being friends” used with **indæ**. This is the context in which you will most often encounter the emphatic verbs used — with plural pronouns as a subject. It's not mandatory, but common 80%+ of the time. If you say **indæ tseli** the Banu will

certainly understand you, but they're likely to respond with **itselæ!** ("Indeed, we are!") in response to confirm that they feel the same way.

The other thing to keep in mind about **indo** and **indæ** is that you need these pronouns to express the idea of "Let's..." in Banu.

.indo, sara sara.
Let's (you and I) eat.

indæ, sara saræ!
Let's (all (of us)) eat!

The 2nd thing of important note after **indo/indæ** is the 3rd person pronoun **ulo** ຸໂ. The Banu do not have gender as we commonly understand it. They refer to each other as **ulo** on a daily basis and this has no relationship to gender. Those who speak languages that have a male/female distinction in the 3rd person typically try to make the correct distinctions when speaking in those languages, but they're not perfect at it. See the section (BANU GENDER) for more details on their reproduction.

Now, back to the 3rd person pronouns and **uli** ຸໂ. We don't have anything like this in UEE Standard. **uli** is used to reference "the 2nd (or non-central) they" in a sentence.

.uFiyu jao iki ta uSsunda.
Fiyu threw the tool to Ssunda.

Fiyu is the subject of this sentence and Ssunda is the 2nd individual referenced. Hence:

.uFiyu jao iki ta uli.
Fiyu threw the tool to them².

If we also replace Fiyu with a pronoun in this scenario we get:

.ulo jao iki ta uli.
They threw the tool to (the other (the 2nd)) them².

You will genuinely confuse the Banu if you say something like **.ulo jao iki po ulo**. To them this sounds something like our saying "He threw the tool to he." We have no idea what's really going on. The Banu will definitely be confused by this. They might imagine someone throwing a tool up in the air and then running somewhere else to catch it for no good reason. One way or the other they're prone to be confused by this. It's a bit hard to learn to do make this

You must make this distinction in the plural also.

They threw the tool to (the other (the 2nd) group of) them^{2pl}.

They^{pl} threw the tool to (the 2nd group of) them^{2pl}.

I have a “bike.” It’s small.

You may also hear the pronouns **lio** လိဝ် (a second or other “it” (inanimate) in the same mindset of **uli** as a secondary **ulo**). The plural is **liowæ** လိဝ်ဖွဲ. This convention in the 3rd person in the language is rapidly vanishing, thus these forms are not included in the table above.

ආප්තිය අඩු වීම හේතු වන බැවින් ආප්තිය අඩු වීම හේතු වන බැවින්

They threw it while they² threw the other it².

If you speak Spanish, this next part may make you think that the Banu borrowed it from that language, but it's just coincidental that there are many similarities. The indirect object pronouns (also referred to by linguists as “recipient pronouns”) are abbreviated forms of the independent pronouns that attach (cliticize) directly to the ends of verbs (without affecting the vowel stress patterns in the verbs themselves).

to me

to us



-ndo <i>to you & me</i>	-ndæ <i>to all of us</i>	ᄒᆞᆫ	ᄒᆞᆫ
-no <i>to you</i>	-næ <i>you all</i>	ᄒᆞ	ᄒᆞ
-lo <i>to them</i>	-læ <i>to them^{pl}</i>	ᄒᆞ	ᄒᆞ
-li <i>to them²</i>	-liyæ <i>to them^{2pl}</i>	ᄒᆞ	ᄒᆞ
-lo <i>to it</i>	-læ <i>to them (inanimate)</i>	ᄒᆞ	ᄒᆞ

There is potential ambiguity with **lo** for two reasons. (1) the forms **lo** and **læ** are the same for both animate and inanimate recipients in the 3rd person, and (2) the **o** of **lo** would never be stressed anyway in a non-**ó** context, so it's not possible to detect which **lo** is following a verb except through the pacing of speech and a pre-established context.

.uFiyu talo lo.

Fiyu handed-to him (or it) it.

The it of “to it” in this context would presumably have to be a robot. The context is likely to already be clear. But this could be fixed by not attaching the recipient to the verb.

.uFiyu ta lo po ulo.

Fiyu handed it to him.

.uFiyu ta lo po lo.

Fiyu handed it to it.

While we're here, let's talk about the reflexive, because the verb suffixes are almost identical to the recipient (indirect) forms. The only difference is in the 3rd person animate.

eto >>> -to <i>I >>> myself</i>	etæ >>> -tæ <i>we >>> ourselves</i>
indo >>> -ndo <i>you & I >>> ourselves</i>	indæ >>> -ndæ <i>all of us >>> ourselves</i>
ino >>> -no <i>you >>> yourself</i>	inæ >>> -næ <i>you all >>> yourselves</i>

ulo >>> -mlo
they >>> themselves


ulæ >>> -mlæ
they^{pl} >>> themselves^{pl}

uli >>> -mli
they² >>> themselves

uliyæ >>> -mliyæ
they^{2pl} >>> themselves^{2pl}

lo -lo
it >>> itself

læ >>> -læ
they (inanimate) >>> themselves

It's worth the time to pause here and give a full example. Let's use the concept of "bathing" (having a bath or shower) to illustrate a reflexive context that is relevant to your potential interactions with the Banu. They don't have an everyday dedicated concept of "cleaning oneself with water (or some other liquid)" like our idea of a bath or shower. Instead, they use the verb **fima**  (clean; wash) in the reflexive, and this is more relevant for Humans than it is for Banu.

eto fimato
I clean myself

etæ fimætæ
we clean ourselves

indo fimando
you & I clean ourselves

indæ fimændæ
all of us clean ourselves

ino fimano
you clean yourself

inæ fimænæ
you all clean yourselves

ulo fimamlo
they clean themselves

ulæ fimæmlæ
they^{pl} clean themselves



uli / -li fimamli
*they² / them² clean themselves**

uliyæ / -liyæ fimæmliyæ
*they^{2pl} / them^{2pl} clean themselves**

lo fimalo
it cleans itself

læ fimælæ
they clean themselves

In the 3rd person the sound **/m/** is inserted into the reflexive pronouns. We don't know why and the Banu cannot explain it. That's just the way it is.

The **uli >>> mli*** forms require some extra explanation. These can only occur when someone in the 3rd person *makes* someone ELSE in the 3rd person do something to themselves or watches that happen, etc. For making someone take a bath the Banu would use the verb **la** , for which the emphatic is **layæ** . **la** always takes the recipient pronouns.

.ulo lali fimamli.
They made them² bathe.

.ulo laliyæ fimæmliyæ.
They made them^{2pl} bathe.

.ulæ layæli fimamliyə.
They^{pl} made them^{2pl} bathe.

.ulo lamba uliyæ a fimæmliyə
They watched them^{2pl} bathing.

If you or I were to make him/her bathe then the **li**-distinction is not required but could be used in a complex scenario involving 3 different parties.

.cho lalo fimamlo cho ino, eto dau.
Either you or I should make them bathe.

In looking at the reflexive “cleaning” context above with **lo/mlo**, it’s only applicable for a machine that is designed to clean itself. An animal that grooms itself is not considered any different to the Banu for these concerns than a person is, hence:

.uketo fimamlo kte idu.
(A) cat is self-cleaning with (they’re) tongue.
[“A cat licks itself clean.”]

As was mentioned above, the 3rd person inanimate pronoun is routinely dropped. But, other pronouns are also dropped, especially in response to questions. Before we move on to the big topic of nouns, let’s see both how yes/no questions are formed and routinely answered and how sentences are most often made negative.

YES/NO QUESTIONS

Banu forms yes/no questions by using reduplication of or in the first word of the sentence, no matter what that word is. More specifically, it most often simply doubles the first syllable of the first word (especially when the spoken model is **zo yiilo** (contracted), but not only in that context). Banu often spell these initial question-forming reduplications with longer and irregularly stressed versions of the two words as if they were run together. When this happens, the dominant vowel in the 2nd instantiation of the repeated word is stressed and occasionally an adjacent consonant is maintained. Hence:

¿go gongo?
Is it big?

¿gogóngo?

¿sa sa ino?
Do you like it?

¿sasá ino?

¿i ino se sara lo?
Did you just eat it?

¿iníno se sara lo?

ǀa afa anjatsa ye fo injeko?
Is there nothing of great value here?

ǀaáfa anjatsa ye fo injeko?

Like UEE Standard, they also add a slight questioning intonation at the end of the sentence. However, unlike UEE Standard, they don't ask questions by ONLY using a rising intonation. Some reduplication or an overt question word must be included.

Linguists surmise that the main reason for the *single syllable* reduplication being most common is the fact that reduplication is also used for commands (imperative), in which the verb is repeated. Thus **gongo gongo** (because it is a verb) could also mean "Go big!" or "Make it big!" or "(Add) lots and lots (more)." But, to demonstrate the dropping of pronouns:

ǀgo gongo? <i>Is it big?</i>	»»»»	.gongo. <i>It is.</i>
ǀsa sa ino? <i>Do you like it?</i>	»»»»	.ye. <i>I don't.</i>
ǀi ino se sara lo? <i>Did you just eat it?</i>	»»»»	.se. or .se sara. <i>I did.</i>
ǀa afa anjatsa ye fo injeko? <i>Is there nothing of great value here?</i>	»»»»	.ó. <i>There is not.</i>

We should talk briefly about the idiomatic uses of **sa** ǀ, **ye** ǀ, and **ó** ǀ at the juncture a bit as well. **sa** and **ye** are v.T4 (Type 4 verbs) that refer to having positive feelings or negative feelings about something. You can think of them as meaning "be pleasing" or "be displeasing" in this role. **.ye eto.** "I don't like it. / I don't think well of it. / I don't feel good about it." **.sa ulo.** "They like it. / They gives it the thumbs up." Because they have these broad meanings, they can function as meaning "yes" (**sa**) and "no" (**ye**) for yes/no questions; especially those that have non-factual components. **ye** is also used as a general negativizer of other verbs. **.eto ye sara ikse.** "I do not / didn't / will not eat ixé."

ǀgo gongo osano do ino? <i>Do you want a big bike?</i>	.sa. <i>Yes. I do.</i>	.ye. <i>No. I don't.</i>
ǀo oRaso fo uFiyu? <i>Does Fiyu have the Rust?</i>	.fo. <i>Yes. They¹ does.</i>	.ye (fo). <i>No. They¹ doesn't.</i>
ǀi ino po fwita? <i>Will you go next shift?</i>	.fwe. or .po. <i>Yes. I will.</i>	.ye (po). <i>No. I won't.</i>
ǀe etay buyuwæno nyo ino no? <i>Do you need us to help you?</i>	.sa. <i>Yes. Please.</i>	.ye (no). <i>No. I don't.</i>

sa does not play any role in “positivizing” verbs related to facts or object reality, so it is used less often to mean “yes” in the answers to questions than **ye** represents “no.” **ó** is really only used to mean “no” as an answer in response to questions that involve the verb **fo**. Recall that its root meaning is “none” or “nothing”. Also, in one somewhat rare construction, **sa** can mean “no” while **ye** means “yes.”

¿su sue oRaso ye ino?	.ye.	.sa.
<i>Do you <u>dislike</u> drinking Rust?</i>	<i>“Yes. I do dislike it.”</i>	<i>“No. I don’t. I like to.”</i>

Though rare, the Banu are capable of asking *leading* or *loaded* questions. They do this by negativizing **sa** and **ye** with the irregular form of the negativizer **yo** 𐄎𐄌, or all other verbs with **ye**. The verbs used to respond to these kinds of questions are typically **ni** 𐄎 and **ndæ** 𐄎𐄌 and the translations of these responses into UEE Standard are quite idiomatic.

¿ga gambo satabo yo sa ino?	.ni. (.sa.)	.ndæ.
<i>Do you not like playing sataball?</i>	<i>Yes. I do.</i>	<i>No. I, in fact, don’t.</i>
¿u uWandúlo yo ye uSsunda?	.ndæ.	.ni. .yo sa.
<i>Ssunda doesn’t dislike the Vanduul?</i>	<i>Yes. believe it or not.</i>	<i>No. they dislike them².</i>
¿tse tse eto ye do ino?	.ni.	.ndæ. .eto dafi.
<i>You don’t want to go with (accompany) me?</i>	<i>Yes. I do.</i>	<i>No. I don’t. I’m (too) busy.</i>







NOUNS

Yes, Banu also have nouns. In a verb-centric language like Banu, they are not always as often used as verbs, but they are essential to the normal functioning of the language. There are essentially two types of nouns in Banu (1) *unique nouns* and (2) *verbally derived nouns*. The way they function is for all intents and purposes the same, regardless of where they originated.

Unique nouns (n.UNQ) are simple labels for common tangible objects, body parts, some abstract concepts (like “truth”) etc. *Verbally derived nouns* (n.DRV) are raw verb forms with prefixes attached to them that make them into nouns. Compare in UEE Standard “compute” (a verb referring to calculation) and “computer” (a thing that does computing). The way that Banu is overtly different is that it cannot conflate things and people derived from verbs. “Cutter” for example means “a person or tool that cuts.” This kind of conflation would not happen in Banu unless there is some kind of overt metaphor at play. Let’s check out some examples of unique and verbally derived nouns. We’ll start with those that are unique.

æye	usu	ono	umbi	æ	amyo
<i>head</i>	<i>milk</i>	<i>chalice/vessel</i>	<i>belly</i>	<i>truth</i>	<i>land/territory</i>

These words cannot be “broken down” into any component parts in Banu. They are unique labels for unique things. But, look at these derived nouns and the verbs that give rise to them.

odai	ukafa	embe	anjatsa	isara	osara
<i>spaceship</i>	<i>moron</i>	<i>manufacturing</i>	<i>luxury item</i>	<i>restaurant</i>	<i>food</i>
					
dai	kafa	mbe	njatsa	sara	sara
<i>travel</i>	<i>be dumb</i>	<i>make</i>	<i>be very</i>	<i>eat</i>	<i>eat</i>
<i>between</i>			<i>costly</i>		
<i>worlds/stars</i>					

The first important thing to notice about all of these nouns is that they all begin with vowels. In Banu, 98%+ of all nouns or words that end up being used like nouns begin with vowel. If anything is to be a noun in Banu or function as a noun in Banu, they need it to begin with a vowel. Period. The second thing that is not obvious from this list is that all of these nouns carry an innate classification in Banu. They belong to one of 9 distinct groups of things into which *all* nouns in the language *must* fit, without exception.

Linguists (specifically Xi’an linguists) assert that historically, noun classes were *extremely* important in Banu. This was particularly the case before they became space-faring and exposed

to other cultures. It is assumed and there are bits of evidence that complex verb conjugations reinforced the noun classes. Classification as a phenomenon in the language seems to have arisen from the Banu infatuation with the *value* of things. In modern Banu there are only ghosts of this historic paradigm, but the system is still firmly extant and new students of the language who want to speak it correctly must learn the classification of each noun. The main impetus for this need is the fact that it is not possible to talk about quantities of things in Banu without marking the class of things you are enumerating—at least not without sounding funny. However, the system plays out in other important ways as well; not *just* with counting things. Before we learn the numbers, let’s examine how the classifications are named and what kinds of things are assigned to them.

- zwo** tangible (physical) thing of value that was never alive.
- kto** tangible thing of value made from organic matter or parts of living things.
(e.g.: a bowl made of wood, leather clothing, living skin, food, etc.)
- kso** tangible thing or material without value (e.g.: trash)
- go** common generic utilitarian thing in one’s environment (normal clothing, etc.)
- afa** thing of extreme value or expense, or person of special status
- isi** location, place
- utu** person or animal (living things) - also *populated* planets with an atmosphere
- enge** abstract idea or thing (decisions, designs, conversations, actions, processes, etc.)
- ndzo** “everything else” – difficult-to-classify, mysterious, curious, unusual things.

The origins of the terms themselves **zwo**, **kto**, **kso**, **go**, **afa**, **isi**, **utu**, **enge** and **ndzo** are unknown. Some are assumed to have been verbs at some point in the past. Others are assumed to have been nouns. Like so many things about the language, we’ll never be able to answer this definitively because the Banu no longer know. In linguistics, we tend to refer to Banu nouns as belonging to *classes*. Many Human languages also feature this phenomenon. And, the terms above play out also as parts of speech known as *classifiers* (and occasionally *counters*) when any noun is tabulated for quantity. Let’s reexamine the nouns above with their classifications and overt classifiers.

æye <i>head</i> kto/go/isi	usu <i>milk</i> kto	ono <i>chalice</i> afa	umbi <i>belly</i> kto/go/isi	æ <i>truth</i> enge	amyo <i>land/territory</i> afa
odai <i>spaceship</i> zwo	ukafa <i>moron</i> utu	embe <i>manufacturing</i> enge	anjatsa <i>luxury item</i> afa	isara <i>restaurant</i> isi	osara <i>food</i> kto

Let's examine the lower row first because all of these nouns derived from verbs correspond quite logically with their classifications. **odai** (spaceships) are classified as **zwo**. They are clearly expensive *things* of value, and are inorganic. As a *thing*, the verb is made into a noun with the addition of **o-** at the beginning of the word. Almost without exception, any derived noun beginning with the prefix **o-** will be a concrete, tangible thing and will be classified as **zwo**, **kto**, **kso**, **go** or **ndzo**. Skip to the end of that row and you'll see **osara**. This is the *thing* that one eats (**sara**). Most food is derived from some kind of organic matter, therefore, it is classified as **kto**. Now let's look left again on the same row at **ukafa**. **kafa** is a verb meaning "to be stupid." The **utu** classification covers most living things and is extended even to planets with a biosphere because they teem with life (normally). The classification shorthand is often thought of as "any living thing with which one (a person) can have a relationship." This means that even some plants often fall into this classification while they are alive. The crops of agriculture are **utu** while being cultivated and become **kto** when harvested for food. Animals are generally **utu** while alive until they get down to the level of tiny insects or microbes which are classified as **ndzo**. You can safely assume that any derived noun beginning with the **u-** prefix is **utu**. Manufacturing is a process, therefore **enge** to the Banu. Anything that is derived from a verb that begins with the **e-** prefix will almost assuredly be **enge**. The **isi** classification is for locations. Therefore, **isara** is a *place* that one eats. By now you've likely seen the prefixing pattern clearly. Before we talk about the **afa** classification, let's derive some nouns from the loan verb **satabo** meaning "play/do 'sataball'."

satabo <i>play sataball</i> (v.intr)	osatabo <i>a sataball</i> go	esatabo <i>a sataball game</i> enge	usatabo <i>a player</i> utu	isatabo <i>an arena</i> isi	asatabo <i>an "epic" match</i> afa
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Let's talk about **afa**. It is safe to assume that the **afa** classification is more subjective than the rest. In fact, **afa** is even used as an honorific term of address for people like *Sir* or *Madam* might be in Human culture. There are some things that are typically **afa** in a Banu mindset (extremely useful metals, for example). You as a prospective client/trading partner might instantly be **afa**

to a Banu (especially if they know that you are wealthy), but if you then screw them over on a deal, they'll likely (at least privately) reclassify you as **kso** (worthless) and talk about you that way. In this way **afa** is quite context-sensitive in many circumstances. Until you get a good handle on using the language, don't overuse it. And, it's fine to address Banu who are obviously of a high social importance (almost any Essosouli) as **afa**, but don't use it for just anyone all the time. That could actually be seen as rude. The general rule is that you must genuinely know or perceive that something is of exceptional value when classifying it as **afa** in your own estimation. But, you might also use it to your detriment if you're not careful. If you were to come across something that you know to be rare and extremely valuable in an open market; like an antique Xi'an fermentation vessel from the Imperial Line two dynasties ago mixed in with what is otherwise junk or just "stuff" (oi 𐄎𐄎𐄎), don't call it out as **afa**. You'd be shooting yourself in the foot and credit account. Haggle them down and go sell it on Cáwa.

So, to summarize, the prefixes on nouns derived from verbs point you towards their classifications:

o- = **zwo**, **kto**, **kso**, **go** or **ndzo** — almost universally a tangible thing

u- = **utu** — a person, living animal, living plant, or planet with a biosphere

e- = **enge** — an abstract idea, process, activity, discipline (like mathematics), etc.

i- = **isi** — a place or location associated with the essence of the verb at hand

a- = **afa** — something or someone of rare or exceptional value or specialness (in context)

As we discussed earlier briefly native *names* in Banu almost universally begin with consonants and are therefore, at their core, treated as verbs (T7). When a name is used as a noun it must be derived out of the verbal form with **u-** and classified as **utu**. The Banu will typically add this **u-** prefix even on borrowed names like **Ana** (Anna) and **Éfano** (Evan) when they are used grammatically as nouns. Of course, the prefix does not affect stress.

.ulo takæ uAna.
Their name is Ana.

.ulo Éfano.
They're Evan.

.ta ta iki lana po uÉfano.
Hand that tool to Evan.

Now let's go back and look at the unique nouns and their classification more closely.

æye

usu

ono

umbi

æ

amyo

<i>head</i>	<i>milk</i>	<i>chalice/vessel</i>	<i>belly</i>	<i>truth</i>	<i>land/territory</i>
kto/go/isi	kto	afa	kto/go/isi	enge	afa

These can begin with *any* vowel and those vowels don't necessarily correspond in any way with the actual classification(s). An **æye** (head) of a living thing is considered to be a part of that thing, thus **kto**. So, when is an **æye** classified as **go**? Well, often things look like or perform a function parallel to what a living head might do, but they are not alive and have never been alive. In that case they're **go** or perhaps **isi**. Thus the "cockpit" or "bridge" of a spacecraft is the *head* of the vehicle with an emphasis on its being a place (needless to say, the Banu are somewhat baffled and amused by Human military slang "the head").

kto æye — head of a humanoid or animal, foliage/canopy of a tree, etc.

go æye — interchangeable head of a multi-tool/head of an arc welding tool, etc.

isi æye — cockpit or bridge of a ship

Realize that the classification system in Banu likely goes *way way back* to the earliest period of the language. As the Banu "universe" has expanded — as they became spacefaring and encountered other cultures — so has their worldview. So, they've kept their fundamentals and adapted them to work as flexibly and pragmatically as possible. **umbi** probably originally referred only to the "belly" or "stomach" of animals, but as they developed other things that had parts or attributes similar to a "belly" they needed to be able to make distinctions that were important to them. And, as previously mentioned, for a long period in the evolution of the language the classifications were most likely much more obviously expressed in speech than they are today.

kto umbi — belly/stomach/craw of a humanoid or animal

go umbi — undercarriage of a vehicle/ship (when considered from outside the craft)

isi umbi — cargo hold, etc. (when considered from inside the craft as a compartment)

You should not get the idea that you can arbitrarily change or reassign the classification of any Banu unique noun to produce a meaning that you want or need. If you don't know what the classifier is you can guess, however. And once you have a good feel for how the Banu see things your accuracy might actually be quite good. When it comes to nouns derived from verbs you can always try making up a noun in a pinch by sticking **o-**, **u-**, **e-**, **i-** or **a-** onto a verb you're sure about. If the Banu understand what you mean but you've invented something that they find a

bit too odd, they'll likely just say something like "[*the actual word*] **sasatso** (is better)" or "[*the actual word*] **silatso** (is nicer)." But, because they are rampant borrowers, if they really like something you've just invented on the fly, they might also adopt it there on the spot and start saying it for the meaning you both agree on. The only drawback of this phenomenon is that the next Banu you meet may not agree with them and may not understand what you're saying in the same way. Just be cautious of this. If you'd like to ask "Can one say _____ comprehensibly?" before you *just run with it*, that question is **ɛnja nja da _____ zo wani?**

Now that you understand the importance of classification, we should look at the primary ways it shows up in the language. The simplest departure point is with the sense of "some" or "any."

.kto usu do eto.
I want some milk.

.kto usu ye no eto.
I don't need any milk.

.uFiyu se sue kto usu.
Fiyu just drank some milk.

Notice that the classifier shows up before the noun. And, make note also that milk (as a liquid) is uncountable, hence the translation of "some"/ "any." Let's swap in a noun that is countable.

.zwo osano do eto.
I want a "bike."

.zwo osano ye no eto.
I don't need a "bike."

.uFiyu se pacho zwo osano.
Fiyu just traded for a "bike."

Adding the classifier makes the nature of the noun explicitly indefinite. Let's see what happens with the syntax when other modifiers are added.

. dzæ zwo osano do eto.
I want a new "bike."

. gongo zwo osano ye no eto.
I don't need a large "bike."

.uFiyu se pacho osano zwo dzæ.
Fiyu just traded for a new bike.

Note that the classifier sticks close to the noun and other modifiers are farther away. After the main verb, the modifying verb for the noun follows the noun as might be expected, and the follows. In Banu grammar we call this the noun's *frame*. We'll talk more about frames later when we look at more complex sentences. The other thing of note is that the Banu don't make any real distinction between the idea of "a/an" and "some" or "any." These could be translated as "I want some/any new 'bike.'" (As long as it is new, it will suit me.) or "Fiyu just traded for some new 'bike.'" (I don't know which one or which type, but it was new). It's best to not get too hung up on the level of specificity in Banu. But we know when a classifier is used in this way that we are not discussing "*the* 'bike'" that has already been established in the conversation. If no classifier is present, the meaning can also be somewhat indefinite and could be translated as "a/an" in certain circumstances. Think of the use of the classifier as *emphasizing* an indefinite mood. And, also realize that **zwo gongo osano** is also fully intelligible, if perhaps a bit odd.

The next thing we need classifiers for is counting. Let's make sure we know the numbers 0 through 10 before we look at examples.

yoyo	dasi	selo	kinga	mbasu	fwutu	lime	zafa	ndroto	biki	njili
0	1	2	3	4	5	6	7	8	9	10

The numbers are T3 verbs in Banu, and as such, quantities are comprehensible without using classifiers, but your Banu will sound somewhat *funny* to them if the classifiers are missing.

. kinga zwo osano do ino. . dzæ selo zwo osano no eto. .uFiyu yu osano zwo zafa pili.
You want 3 "bikes." I need 2 new "bikes." Fiyu got 7 small "bikes."

When numbers are used, you should always keep the classifier immediately between the number and the noun.

Let's now consider how the Banu deal with counting *mass nouns*, sometimes called uncountable nouns. We might say "I want 5 milks." in UEE Standard, but that would mean either "5 packs/cartons of milk" or "5 different kinds of milk" and what you actually wanted would only be clear from the context of the situation. To count mass nouns, the Banu insert **aza fo** (units of) into the noun frame.

.fwutu kto aza fo usu do eto. .ma aza fo oRaso kto selo ye dzæ do eto.
 I want 5 units of milk. I want to order 2 shots of aged Rust.

The **aza fo** should come immediately before the noun regardless of where other elements fall within the noun frame. When you are specifically talking only about units (but not units of something specified), the classifier for **aza** is typically **go** (eg. .eto yu aza go lime. "I will get 6 units.") but when you specify units "of what" with **aza fo** then the classifier for the specific mass noun is used and **go** is nowhere in the picture. In the righthand example above, the importance of the noun frame comes more clearly into focus.

.[ma [aza fo oRaso kto selo ye dzæ]] do eto.
 [to order [units of Rust kto 2 non-new]] want I.

If you're wondering why the **selo** and **ye dzæ** follow **oRaso**, the T1 verb **ma** (ask for; request) at the very beginning of the sentence triggers that word order. [**ma — ye dzæ**] forms a single frame indicating the whole of what is wanted by me. Let's now look at other roles in sentence structure in which classification has overt expression; relative pronouns (that/which).

.pacho osano zwa uNjo pachú jofo uSsunda dæ etæ.
 We want to trade for the "bike" that Njo bought off of Ssunda.

When you need to attach a complete embedded sentence as a clause to a noun, the classification of the thing shows up in the relative pronoun that corresponds to “that/which.” In this example (like the one above) the noun (**osano**) follows the T1 verb **pacho** (“trade for”) so **zwa** and everything that it encapsulates in its frame *follows osano*. The relative pronoun forms are simply the normal classifier forms ending in **-a**, but note the irregular stress on **afá**.

- zwa** tangible (physical) thing of value that was never alive.
- кта** tangible thing of value made from organic matter or parts of living things.
(e.g.: bowl made of wood, leather clothing, living skin, food, etc.)
- ksa** tangible thing or material without value (e.g.: trash)
- ga** common generic utilitarian thing in one’s environment (normal clothing, etc.)
- afá** thing of extreme value or expense, or person of special status
- isa** location, place
- uta** person or animal (living things) - also *populated* planets with an atmosphere
- enga** abstract idea or thing (decisions, designs, conversations, actions, processes, etc.)
- ndza** “everything else” – difficult-to-classify, mysterious, curious, unusual things.

But note the word order when the noun is the subject of a verb.

.gongo zwa uNjo pachú jofo uSsunda osano silatso.

The big “bike” that Njo bought off of Ssunda is nicer.

Now, this may seem quite freaky, but the good news is that the Banu don’t tend to use long and complex relative clauses very often. In everyday conversation, they’re much more likely to break this up and simply say:

.uNjo pachú jofo uSsunda osano gongo. .silatso.

Njo bought a big “bike” off of Ssunda. It’s nicer.

They also very often insert **ke** ཀེ (and) in this kind of structure.

.uNjo pachú jofo uSsunda osano gongo ke silatso.

Njo bought a big “bike” off of Ssunda and it’s nicer.

So, you don't really need to learn to produce sentences with relative clauses unless you want to, but you will see them written in contracts and other more formal documents from time to time. What you will need the classifications for more often is talking about *some kinds/types* of things.

- zwofo** kind of tangible (physical) thing of value that was never alive.
- ktofo** kind of tangible thing of value from organic matter or parts of living things.
(e.g.: bowl made of wood, leather clothing, living skin, food, etc.)
- ksofo** kind of tangible thing or material without value (e.g.: trash)
- gofo** kind of common generic utilitarian thing in the environment (e.g. clothing, etc.)
- fafa** kind of thing of extreme value or expense, or person of special status
- ifi** type of location, place
- ufu** type of person or animal (living things, *populated* planets etc.
- efe** kind of abstract idea or thing (decisions, designs, conversations, etc.)
- ndzofo** type of difficult-to-classify, mysterious, curious, unusual thing.

.gofo iki no eto nyenga njendo osano njeko.

I need some kind of tool in order to fix this "bike".

.ye a fo eto ga gofo iki no eto nyenga njendo osano njeko.

I need some kind of tool that I don't currently have in order to fix this "bike".

As mentioned above, you don't have to learn how to form sentences this complex — including overt references to classification — to speak Banu correctly. You can always break them into smaller sentences or phrases. The conjunctions **ke** ၵ (and) and **tsao** ၵ (but) are very useful for this. However, when you do this, realize that some of the word order will change.

.njendo osano njeko no, ke iki no, tsao ye a fo eto.

This "bike" needs fixing, and a tool is required, but I don't have (it) currently.

Because it also involves classification, we're going to move on to WH-questions (who?, what?, when?, where?) next. But, before we do that, let's learn one *trick* that you can employ to talk about *some kind of* _____ that simplifies things a bit. The **ndzo** classification can be used for

anything that the speaker is not sure about. Therefore, in a pinch, you can use it to refer to non-specific types of things.

.ndzofo iki no eto.

I need some kind of (mystery-to-me) tool.

This conveys a strong sense of a “I’m kind of lost about all of this, please help me.” vibe to which the Banu are likely to respond positively, because they like being helpful. If you’re shopping, it’s not a bad idea to address the shopkeeper as **anju** ႁႃႃ (Kind one; Kind person), which will further enhance the atmosphere that you need assistance.

.anju, eto tunge ndzofo _____.

Kind person, I am looking for some kind of (mystery-to-me)_____.

You can use this as a fixed phrase and put any noun in the blank without concerning yourself about classification. Don’t hesitate to use it.

WH-QUESTIONS

Classification is also integral to the way overt question words work in Banu. We’re going to begin this section at the *end of the topic* with the most common (shortest and simplest) examples and work backwards to all of the words that are commonly in play. First, however, let’s make sure you know how to use *this* and *that*. **njeko** ႁႃႃ and **lana** ႁႃႃ are the T3 verbs that you must know to begin with. A few sparse records indicate that in an earlier form of Banu they meant “to be close by” and “to be at a distance.” These days they mean “to be this” / “to be here” and “to be that.” / “to be there.” There are only two distinctions. **njeko** means near the speaker. **lana** means near the listener or at a distance from both the speaker and listener.

njeko iki
this tool

.iki njeko.
the tool is here

lana osano
that “bike”

They have several derived terms that behave like nouns.

ṁnjeko
this thing

ṁnjeko
this person





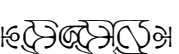


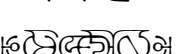

injeko
here
(this place)

ṁnjeko
this “fancy” thing

ṁnjeko
this situation/action

ɔlana <i>that thing</i>	ɯlana <i>that person</i>	ɪlana <i>there</i> <i>(that place)</i>	ɔlana <i>that “fancy” thing</i>	ɛlana <i>that situation/action</i>
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You will need to know all of these to ask questions. Pointing will also help you out a great deal. Now let’s look at a special set of T5 verbs that commonly pair with the derived terms above.

ɛbéa?		what?
ɛwiséa?		where?
ɛyutéa?		who? / what creature? / what plant?
ɛweméa?		when in the past?
ɛwefwéa?		when in the future?
ɛzéa?		how?
ɛyesséa?		why?
ɛwendéa?		how much? / how many?
ɛyoféa?		what kind?

Because the Banu have trouble hearing comfortably-pitched Human voices, you will observe (and hear) them asking (very loudly) **ɛbéa?** all the time. Constantly. It means they didn’t hear what was being said. It comes across as quite rude to us Humans at first, but you’ll get used to it immediately and there is nothing rude about it in their culture. These are all completely valid as stand-alone questions if the context is clear. However, if you need more context to get your point across, use the terms above to flesh out what you’re asking about. Recall that the *under dot* means that the vowel at the beginning of the word does not affect stress. Ignore it vis-à-vis the sonorant hierarchy and pronunciation.










ɛɔnjeko béa? <i>What is this?</i>	ɛɯlana yutéa? <i>Who is that?</i>	ɛɪnjeko wiséa? <i>Where is this?</i>	ɛɔnjeko béa? <i>What’s this bling?</i>	ɛɛlana weméa? <i>When was that?</i>
ɛɔlana béa? <i>What is that?</i>	ɛɯNjo yutéa? <i>Who is Njo?</i>	ɛɯNjo a wiséa? <i>Where is Njo now?</i>	ɛndzo ɔlana yoféa? <i>What kind (of thing) is that?</i>	ɛɛnjeko zéa? <i>How is this?</i>

The question verb **ɛwendéa?** requires a bit of extra attention. When it occurs alone with a simple noun or noun frame, it generally means “how *much*?” as in “How much does this cost?”

or “How much milk do you want?” or “How much pressure is normal for this compartment?” If you need a count (“How many?”) then you need a classifier.

¿zwo osano do ino wendéa?	¿njeko osano wendéa?	¿kto aza fo ikse fo ino wendéa?
How many “bikes” do you want?	How much does this “bike” cost?	How many pieces of ixé do you have?

Though somewhat rarely used, there are *emphatic forms* of these verbal questions and it’s good to know that they exist. You’ll see and hear them from time to time.

¿beyæ?		what?!
¿wisæ?		where?!
¿yutæ?		who? / what creature? / what plant?!
¿wemæ?		when in the past?!
¿wefwæ?		when in the future?!
¿zeyæ?		how?!
¿yessæ?		why?!
¿wendæ?		how much? / how many?!
¿yofæ?		what kind?!

These verbs, whether emphatic or not, typically come at the end of a complete sentence, so when the goal of the sentence is *not to ask a question*, but rather to make a statement, the non-verbal versions of the words are used.

.kto aza fo ikse fo ino endéa sango eto.

I know how many pieces of ixé you have.

NOMINAL/ADVERBIAL	VERBAL	
¿éa?	¿béa?	what?
¿iséa?	¿wiséa?	where?
¿utéa?	¿yutéa?	who? / what creature? / what plant?
¿eméa?	¿weméa?	when in the past?
¿efwéa?	¿wefwéa?	when in the future?

¿ezéa?	¿zéa?	how?
¿esséa?	¿yesséa?	why?
¿endéa?	¿wendéa?	how much? / how many?
¿oféa?	¿yoféa?	what kind?

These non-verbal forms often take **fo** before them when involved in factual statements with other arguments that clarify the context. However, when they can stand alone, they do.

.mbe fo ezéa sango uNjo. .ino, da dato utéa. .cho nyo iséa sango no eto.
Njo knows how to do (it). you, tell-me who (it is). I need to know where one must go.

And particualrly with **fo ezéa** vs. simply using **zéa**, the Banu will take the simpler route most of the time, even if **zéa** is at the end of the *frame* and not at the end of the full sentence.

.mbe zéa sango uNjo.
Njo knows how to do (it).

This sentence is prone to this kind of simplification because it can be seen as two separate sentences stuck together as two frames. *.[¿mbe zéa?][sango uNjo.]. How does one do this? Njo knows.*

We cannot leave this section without discussing questions involving *which?* as a key element of the question. Asking *which one?* of something requires classification.

¿zwéa?	which tangible (physical) thing of value that was never alive?
¿ktéa?	which tangible thing of value from organic matter or parts of living things?
¿kséa?	which tangible thing or material without value?
¿géa?	which common generic utilitarian thing in one's environment?
¿aféa?	which thing of extreme value or expense, or person of special status?
¿engéa?	which abstract idea or thing?
¿ndzéa?	which difficult-to-classify, mysterious, curious, unusual thing?

¿zwéa osano sasatsotæ?	¿géa iki no ino?	¿ulo a daki pacho odai kséa?
Which "bike" is the best one?	Which tool do you need?	What piece-of-junk starship are they trying to trade now?

In UEE Standard you will often see *which* and *what* conflated, but in Banu these two are not the same. You need to take care to ask the correct question.

¿ulo a daki pacho odai kséa?	¿ulo a daki ksa odai béa?
What/which piece-of-junk starship are they trying to trade now?	What <i>is</i> (the/this/that) piece-of-junk starship that they are trying to trade now?

In both of these questions the speaker is very dubious about the seller and is using the **kso** (worthless) classification to cast doubt on the quality of the starships in question. However, in the second question on the right, the speaker is likely looking at the ship and it doesn't even appear to be anything that could get off of the ground. It would not be strange for them to be using **ndza** instead of **ksa** in such circumstances either. Under normal circumstances typical **odai** (starships) are classified as **zwo**.

So, to summarize, when do the Banu (and when should you) use the 9 classification types of nouns (**zwo**, **kto**, **kso**, **go**, **afa**, **isi**, **utu**, **enge**, **ndzo**)?

- When counting or clarifying the numbers of countable things
- When counting or clarifying units of otherwise uncountable things (mass nouns) with **aza fo** directly in front of the noun.
- When emphasizing indefiniteness about things (some/any)
- When discussing *types* of things using **zwofo**, **ktofo**, **ifi**, **ufu**, etc.
- When forming relative clauses ([noun] *that* so-and-so did _____ to, etc.)
- When asking *which?* thing out of a group is in question

Don't let this seem overwhelming to you. Realize that we even do this a bit in UEE Standard when we make the distinction in the questions *Who is she?* vs. *What is she?*

CONTRACTED SPEECH

yufu zo yiilo
ᄒᄒ ᄒ ᄒᄒᄒ

Other parts of this guide have mentioned the Banu proclivity for running words together in contracted colloquial speech and the challenges that this phenomenon poses for new adult learners of the language, but in this section we'll go into it in more detail and offer you some

technical strategies on pulling it back apart, especially when you encounter it in writing. If a Banu is speaking to you in a highly contracted form, you can always ask them to not do it by requesting:

.anju, yufu yufu zo pamba.
Kind person, speak chopping-ly.
Please do not run your words together.

They will not mind doing this for you. If they slip back into glue-speech, you can always remind them with:

¿ke ke kidada ye zo yiilo?
And what if not all glued together?...

However, as we mentioned in the writing section, the Banu don't really have a sense of *spelling* or *formal writing*. They simply write down what would otherwise come out of their mouths. In composing a written contract, they are likely taking everything very slowly and being very deliberate about every word, so that kind of document is more likely going to end up written **zo pamba**, with everything nicely separated into words as they would appear in the dictionary. Anything else could easily be written **zo yiilo** with several words in every sentence *glued* together. Here are some common examples of **zo pamba** vs. **zo yiilo** writing.

ZO PAMBA

မိ ဖူဖူ

.osano fo eto.
ပေန်ဖူ မိ ပန်ဖူ
I have a "bike."

¿ino ino nja yufu zo uBanu?
မိပန် မိပန် ဖူ မိပန် မိ ဖူမန်

.eto nyo uMya.
ပေန် မိ ဖူမန်
I am going to Mya (on business).

.njeko osano sa eto.
မိပန် ပန်ဖူ မိ ပန်ဖူ
I like this "bike."

ZO YIILO

မိ မိပန်

.osano feto.
ပေန်ဖူ မိပန်
I have a "bike."

¿i ino nja yufu zuBanu?
မိ မိပန် ဖူ မိပန် မိပန်

or

¿inino nja yufu zuBanu?
မိပန် ဖူ မိပန် မိပန်
Can you speak Banu?

.eto nyuMya.
ပေန် မိပန်
I'm going to Mya (on business).

.njekosano sato.
မိပန်မိပန် မိပန်
I like this "bike."

Written UEE Standard has many common contractions like *I am* >>> ***I'm***, *do not* >>> ***don't***, *can not* >>> ***cannot*** or ***can't***, *you all* >>> ***y'all***, *they will* >>> ***they'll***. But, we also have an apostrophe to help us. The Banu do not. And, the nature of their syllabic writing obfuscates things in a style that is more similar to the UEE Standard informal *going to* >>> ***gonna*** in which there is no apostrophe to provide any hints. To complicate things further, Banu also has a few deep contractions like *gonna* in which not only is there a contraction, but some sound changes also occur.

.eto sara ikse.

ᐅᐅᐅ ᐅᐅᐅ ᐅᐅᐅ

I eat ixé.

.etsara ikse.

ᐅᐅᐅᐅ ᐅᐅᐅ

I eat ixé.

.indo sara ikse.

ᐅᐅᐅᐅ ᐅᐅᐅ ᐅᐅᐅ

We (you and I) eat ixé.

.injara ikse.

ᐅᐅᐅᐅᐅ ᐅᐅᐅ

We (you and I) eat ixé.

.ulo tie ikse ta uNjo.

ᐅᐅᐅ ᐅᐅᐅ ᐅᐅᐅ ᐅᐅᐅ

They gave (some) ixé to Njo.

.udie ikse taNjó.

ᐅᐅᐅᐅ ᐅᐅᐅ ᐅᐅᐅᐅ

They gave (some) ixé to Njo.

¿ulo sese tie ikse ta uNjo?

ᐅᐅᐅ ᐅᐅᐅ ᐅᐅᐅ ᐅᐅᐅ

They gave (some) ixé to Njo.

¿sesudie ikse taNjó?

ᐅᐅᐅᐅᐅᐅ ᐅᐅᐅ ᐅᐅᐅᐅ

Have they already given Njo the ixé?

.eto ye nja dano mbe lo zo ezéa.

ᐅᐅᐅ ᐅᐅ ᐅᐅᐅ ᐅᐅᐅ ᐅᐅ ᐅᐅᐅᐅ

I can't tell you how to do it.

.echénja dano mbelo zezéa.

ᐅᐅᐅᐅᐅ ᐅᐅᐅ ᐅᐅᐅ ᐅᐅᐅᐅ

Have they already given Njo the ixé?

Fortunately, deep contractions like **etsara**, **injara**, and **udie** are rather rare. Very strange combinations like **sesudie** even rarer. But you will hear **echénja** (from **eto ye nja** “I cannot”) quite often. And regular contractions in which weak **o** and **e** are absorbed or replaced by stronger vowels in the hierarchy are fundamentally pervasive.

There are no 100% hard and fast rules about any **zo yiilo** speech, but we'll document the most common of the contraction phenomena.

Rule 1: **o + o** >>> a single **o** as in: **njeko osano** ᐅᐅᐅ ᐅᐅᐅᐅ >>> **njekosano** ᐅᐅᐅᐅᐅᐅ

When a longer contracted form is produced the strongest vowel earlier in the word (in this case **e**) will receive secondary stress while a strong or stronger vowel later in the word (in this case **a**) will receive primary stress. Thus: **njekosano**. Of course, none of this stress is marked overtly

in writing because the newly formed contracted word is following regular stress paradigms. Rule 1 is likely to occur *with most vowels* when the same vowel comes into contact with itself. Therefore we can predict contractions like **.yoba asso nje eto**. >>> **.yobasso njeto**. (“I abhor dangerous rulers”).

We should note that many terms in the dictionary were originally separate words that naturally through the phenomenon of **zo yiilo** speech have been reanalyzed as discrete words. **nje** (T4, “detest; abhor”) is derived ultimately from a contraction of **ndiye** (“emphatically dislike”). You will find **nje** in the dictionary, but you will not find *ad hoc* contractions like **yobasso** or **njeto** there, so you must learn to tease them apart in your head.

Rule 2: **o + æ or a or u or i or e** >>> **ə** as in: **fo eto** 𐌲𐌳𐌰 𐌸𐌴𐌹𐌳𐌰 >>> **feto** 𐌲𐌴𐌹𐌳𐌰.

This rule is commonly called the “anything can ‘eat’ and o” rule, but it generally only happens in the order that the vowel that *follows* the **o** absorbs it. Therefore, in a sentence like:

.uNjo si osano.
 𐌸𐌴𐌹𐌳𐌰 𐌰𐌶𐌴𐌹𐌳𐌰 𐌸𐌴𐌹𐌳𐌰
Njo is at/on the bike.

no contraction would typically occur. This does not mean that **si** would never contract however. Under Rule 1, **si** regularly contracts with locations.




.indo, nyo nyo sara si isara lana.
 𐌸𐌴𐌹𐌳𐌰 𐌶𐌴𐌹𐌳𐌰 𐌴𐌹𐌳𐌰 𐌸𐌴𐌹𐌳𐌰 𐌰𐌶𐌴𐌹𐌳𐌰 𐌸𐌴𐌹𐌳𐌰
Let's go eat at that restaurant.

.indo, nyonyo sara sisara lana.
 𐌸𐌴𐌹𐌳𐌰 𐌶𐌴𐌹𐌳𐌰 𐌴𐌹𐌳𐌰 𐌸𐌴𐌹𐌳𐌰 𐌰𐌶𐌴𐌹𐌳𐌰
Let's go eat at that restaurant.







The **nyonyo** contraction above is a good example of Rule 3.






Rule 3: The “common cluster” rule: **.ulo ndi da efe ekafa**. 𐌸𐌴𐌹𐌳𐌰 𐌴𐌹𐌳𐌰 𐌸𐌴𐌹𐌳𐌰 𐌸𐌴𐌹𐌳𐌰
 >>> **.ulo ndida efekafa**. 𐌸𐌴𐌹𐌳𐌰 𐌴𐌹𐌳𐌰 𐌸𐌴𐌹𐌳𐌰 𐌸𐌴𐌹𐌳𐌰
They often quote some kind of foolishness/nonsense.


Words that often occur back to back in phrases are likely to be pronounced as single words. **ndi** is a T6 verb that creates emphasis on the main verb. Its meaning ranges from “very” to “so” to “often depending on context” and it’s extremely common. Thus, it has a propensity to cliticize

to the verb following it in **zo yiilo** speech. In the case of **nyo nyo** >>> **nyonyo** above, this is an example of reduplication being used to create a command/hortative mood. This is the way that Banu always do it, so these reduplicated single-syllable verbs tend to merge into one word in which the first syllable is stressed. The **efe ekafa** >>> **efekafa** example is an example of Rule 1. You will not find terms like **nyonyo**  and **efekafa**  in the dictionary. Be on the lookout for **njanja**  meaning: “Can _____?” because it’s extremely common and much more often written as one word than two.

When multisyllable words are involved in reduplication and even more complex form of contraction happens under **Rule 4**, which involves (a) the deletion of syllables after the first syllable of the first word, (b) potential ignoring of the inherent stress rules to create irregular stress and optionally (c) running the syllables together. This happens in both questions and commands.







ɛino ino se sara kto ikse?
     
Did you just eat any of the ixé?



ɛino ino se sara kto ikse?
    
R4a,b R3 R2
or

ɛiino sesara ktikse?
    
R4a,b,c R3 R2


The same context (of reduplication) can also produce a hybrid of R2 and R4 to accomplish the same goal of asking a question.

ɛinino sesara ktikse?
    
R2/4a,b,c R3 R2

i ino  , **iino**  , and **inino**   are all equally common **zo yiilo** contractions of **ino ino** in a reduplication context. Some speakers tend to use one pattern over another, but most will use all three just depending on what sounds best to them. In an imperative/hortative context things can get even more complex.

jindæ, andá sara sara!
    

jindændá sasára!
ꨀꨃꨁꨂꨃꨄ ꨅꨆꨇꨈ
or even
jindændandá ssara!
ꨀꨃꨁꨂꨃꨄꨅ ꨆꨇꨈꨉ ꨊꨋꨌꨍ

The good news is that you *NEVER* need to produce these kinds of contractions to be understood or even to sound fluent when speaking the language. However, you should be on the listen-out for the Banu contracting things this way and if you ever see written words like , you can be 95% confident both that (A) they involve **zo yiilo** contraction and (B) that you're unlikely to find them in the dictionary. But, if you are in a group of Banu and everyone should be hungry based on the shift having ended and someone says **jindændandá sara!** with a simple verb like **sara** ("eat") in it, you're very likely to understand what's being said from context. So, just do the best you can. Go with the flow. It will be OK. And believe it or not, as you gain fluency in Banu — especially after the vowel sonority hierarchy is firmly cemented in your brain — you will begin to make the same contractions that the Banu do. This phenomenon evolved naturally in the language and it will begin to feel natural to you as you progress.

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These are contractions that you will hear and see over and over again and many of these *do* end up included in the dictionary as idiomatic expressions.

So, please trust that eventually you'll naturally get the hang of **yufu zo yiilo**. However, since you are still at the beginning of your linguistic journey, let's have a look at some Human logic on how to pick **zo yiilo** speech apart.

When Human field linguists originally began interacting with the Banu after first contact many initially assumed that the language had a case system for nouns based on **zo yiilo** terms like **feto** ("my" – genitive (**f-**)), **peto** ("to me" – dative (**p-**)), **nyeto** ("for me" – benefactive (**ny-**)), **jofeto** ("from me" – ablative (**jof-**)), but when terms like **sangeto** ("I know"), **cheto** ("I am obliged"), **sato** ("I like"), **yeto** ("I dislike"), **neto** ("I need"), and **deto** ("I want") started showing up in similar contexts, they realized that something different was at play. In most of these cases contraction Rule 2 was "eating" the **o** off of **fo**, **po**, **nyo**, **jof**, **sango**, **cho**, **no** and **do**. In the case of **sato** (**sa + eto**) it was Rule 6 and in the case of **yeto** (**ye + eto**), Rule 1. If you are a grammatically inquisitive person, the "case theory" is still not a bad place to begin to deconstruct Banu contractions.

Let's look at the verbs involved here again, because if and when you become comfortable with all of them, you will be well on your way to mastering Banu. They are the key rivets that hold the framework of the language together.

fo 𐄎 – v.T4, belong to

Be on the lookout for nouns with an **f-** stuck onto the front of them. If you were to encounter the words **ife fipuma** 𐄎𐄎 𐄎𐄎𐄎 and you don't know what that means, start looking the terms before you up in the dictionary. You will find that **ife** 𐄎𐄎 means "the left" or "left-hand part." Then move on to **fipuma** *fipuma*. It begins with a consonant, so it might be a verb, right? You won't find it. You know that the **o** of **fo** is frequently 'eaten' by any vowel that follows it (Rules 1 and 2), so set the **f** aside and look up **ipuma** 𐄎𐄎𐄎 instead. You will find that it means "wing." Then assume that this is a contraction involving **fo** 𐄎 >>> **ife fo ipuma** 𐄎𐄎 𐄎 𐄎𐄎𐄎 = "the left of the wing." If that makes sense in context, then you've got the meaning you're looking for.

po ပဲ – v.T1, go to & T5, to

Be on the lookout for nouns with an **p-** stuck onto the front of them. In **.ulo jao osatabo peto**. ရှေ့မှ ပုဆိုးပဲ ဖြစ်မည် you won't find the final word **peto** ပဲ in the dictionary, but there is a good chance that this is either ***pe eto** (Rule 1) or **po eto** (Rule 2). **pe** ပဲ is not a verb. You won't find it. You probably already know that **eto** is the first person singular pronoun, I/me. **po** ပဲ is a curious verb that comes in two versions. In this context the T5 (idiomatic) meaning "to" makes more sense, so **.ulo jao osatabo peto**. very likely means "They throw/threw/will throw the sataball to me."

nyo နှေ့ – v.T1, go on purpose to

v.T5, for (the benefit of) them. Thus, **.eto nyuMya**. နှေ့မည် နှေ့မည် is a contraction of **.eto nyo uMya**. နှေ့မည် နှေ့ နှေ့မည် meaning what? Like **po** ပဲ, there will be two different meanings given in the dictionary. Which makes more sense? You'll likely soon see that this means "I went/go/will go on purpose to Mya." The rest of the context will let you know if the purpose is related to business or pleasure.

jofo ခံမိ – v.T1, come/be from
v.T5, from

Be on the lookout for nouns with a **jof-** stuck onto the front of them. Thus: **.eto jofuMya**. ခံမိမည် ခံမိမည် is a contraction of **.eto jofo uMya**. ခံမိမည် ခံမိမည် meaning what? Like **po** ပဲ and **nyo** နှေ့ there will be two different meanings given in the dictionary. Which makes more sense? You'll likely soon see that this means "I am from Mya." or "I came from Mya." The rest of the context will let you know if the traveler lives on Mya permanently, or just happened to be there on their previous stop. What would **.i jofilana mondi yoba**. ဝေ့ ခံမိမည် ခံမိမည် likely mean? Look up the words in the dictionary. You will not find **jofilana** ခံမိမည် or **mondi** ခံမိမည်. You already know how to pick **jofilana** apart. A hint for **mondi** is Rule 3.

Even though they do not function in any way like what would normally be associated with a case system for nouns, the following verbs also normally cliticize to the nouns that follow them in **zo yiilo** speech, so let's include them in this listing. You will eventually be able to recognize them in their attached forms based on the combination of their inherent syntax and the context of the other words and ideas in the sentence.

sango ལྟུགས་ – v.T4, know, know of, know how to, be familiar with/to – listen for **sang-**.

cho ཇོ – v.T5, should, must, be necessary – listen for **ch-**.

sa ལྟུགས་ – v.T4, like, favor – listen for **s-** or **sa-** at the end or towards the end of the sentence.

ye ལྟུགས་ – v.T4, dislike, have an aversion to – listen for **y-**.

nje ལྟུགས་ – v.T4, hate, despise, detest – listen for **nj-**.

tse ལྟུགས་ – v.T1, accompany, go with – listen for **ts-** between a subject (S) and object (O).
v.T5, with, together, together with – listen for **ts-** prefixed to person or animal.

kte ལྟུགས་ – v.T1, use – listen for **ts-** between a subject (S) and object (O).
v.T5, with, using, by using – listen for **kt-** prefixed to an inanimate thing or animal.

kte ལྟུགས་ – v.T1, use – listen for **ts-** between a subject (S) and object (O).
v.T5, with, using, by using – listen for **kt-** prefixed to an inanimate thing or animal.

do ལྟུགས་ – v.T4, want, desire – listen for **d-**.

no ལྟུགས་ – v.T4, need, require – listen for **n-**.

wo ལྟུགས་ – v.T4, become, turn into – listen for **w-**.

bo ལྟུགས་ – v.T4, be – listen for **b-**. Recall, however, that the Banu do not use this verb often outside of the context of the question verb **ǰbéa?** ལྟུགས་. If someone asks **ǰesso yutéa?** ལྟུགས་ ལྟུགས་ (“Who is in charge?” / Who is the chief?”) and you are the chief. The common answer is should be simply **.eto.** ལྟུགས་. If you respond with **.esso bo eto.** ལྟུགས་ ལྟུགས་ ལྟུགས་ or even just **.esso beto.** ལྟུགས་ ལྟུགས་, it may sound like you might have an inferiority complex.

Finally, in this section we should take some extra time to talk about **zo** 𐌿. It's almost as common in the language as **fo** 𐍃.

zo – v.T1, *be like, mimic* – listen for **z**- between a subject (S) and object (O).

v.T5, *like, in the manner of, as if* – listen for **z-** prefixed to a person or other noun.

v.T3, *be similar (to)* – listen for **z-** prefixed to a person or other noun.

By this point you have seen **zo** used over and over as in **zo yiilo** (“as if gluing/stitching together”) and **zo pamba** (“as if chopping/cutting apart”). At its core, it relates to *similarity* and it has a very broad range of meaning and uses in Banu. It covers the sense of “They are similar (to each other)” and “They are like a (Xi’an) *yaoyao* (noisy)” but it also forms what we’d generally consider to be adverbs in UEE Standard.

¿ulo nja yufu zabanu?

ମେଢ଼ି ଯେ ନୁହେଁ ଉଠିବେ)

They can speak Banu-ish-ly.

They can speak Banu ("like Banu people").

četo ye nja yufu zo yiilo?

എട്ടു കി അറു അറു ത് കിറുറു)

I cannot speak gluing-ly.

I cannot speak in contracted (Banu).

ɿulæ zæ yaoyao?

എൻ്റെ കൃപകൃപ

They are like yaoyao.

They are like yaoyao (constantly chattering).

You'll notice that **zo** comes both before nouns and verbs. With T7 verbs representing Proper Nouns (people), it takes on the meaning "as if they were" and in the context of **yufu** ("speaking") this takes on a sense of *fluency*.

.uYéndri nja yufu zo banu.

බැඳිපත් කර ඇතත් මිලදුම්

Henry can speak as if they were Banu.

Henry can speak Banu fluently.

This kind of claim is often followed by the T5 verb **soa** (“be precise”).

.uYéndri nja yufu zo yaoyao soa keke.

ಗೋಪಾಲಕೃಷ್ಣನು ಹೇಳಿದಂತೆ ಕೃಷ್ಣನು ಕೃಷ್ಣನು ಕೃಷ್ಣನು

Henry can mimic a yaoyao precisely too.
Henry can also make yaoyao calls perfectly.

Keep in mind that in **zo yiilo** speech, **zo** can cliticize to the vocalic verbs **ᵐᵐ** and **ᵐᵐ**. When the latter occurs it often takes on the idiomatic meaning “as if it were no effort at all” or “effortlessly.”

.uFiyu mbila mlamla za sano.

ᵐᵐᵐᵐᵐᵐ ᵐᵐᵐᵐ ᵐᵐᵐᵐ ᵐᵐ ᵐᵐᵐᵐ

Fiyu is good at dancing as if they were (in the act of) levitating.
Fiyu has got moves on the dancefloor like you’ve never seen.

.uSsunda mbila njendodainjeko zó.

ᵐᵐᵐᵐᵐᵐ ᵐᵐᵐᵐ ᵐᵐᵐᵐᵐᵐᵐᵐᵐᵐᵐᵐ ᵐᵐᵐ

(.uSsunda mbila njendo odai njeko zó.)

Ssunda is good at repairing this spacecraft effortlessly.
Ssunda is a pro at fixing this ship like magic.

Soulis, The Essosouli, and More

WHAT IS A SOULI?

A Souli (**souli** ᵐᵐᵐᵐ) is a group of cohabiting Banu who share a specific set of skills. Kind of a combination family and worker co-op. There are Souli for everything you can imagine. Shipbuilding, bounty hunting, sataball, maintaining power grids, gambling, salvaging, reproduction, child-rearing, weaving, bureaucracy, recycling, life support systems, mercenary work, religion, caring for babies, cooking, indentured worker sales, farming, medicine; you name it, there’s a Souli for it. Banu settlements are packed with competing Souli. In places where there are a lot of the same kind of Souli, competition can be fierce. Visiting a flotilla with rival oxygen recycling Soulis is an experience, to say the least.

Members of a Souli are almost never genetically related to one another. Instead, apprentice Banu are procured from an evaluation Souli and indentured until they can pay off the cost of their purchase. During their indenture, the apprentice gains valuable skills that will enable them to earn their keep when they come of age, and the Souli gains cheap labor. Nearly all Banu, upon reaching adulthood, will stay with the Souli that raised them, but it’s not unusual for them

to defect if they feel they want to expand their horizons, or if the Souli treated them poorly. For the most part, though, Souli treat their apprentices well, if only to increase their own odds of retaining skilled workers.

On a grammatical note, **souli** ဆိုလီ is technically a *verb* in Banu that means roughly “to belong” or “to be a member of.”

.eto souli Ktango.

ဧတို ဆိုလီ ကတန်ဂို

I am a member of the Ktango Souli.

.lana osouli tsluso.

လောနာ ဝဆိုလီ တ်လုဆာ

That Souli is dodgy.

In Banu when one needs to refer to a Souli as an entity (a noun), the word **osouli** ဝဆိုလီ is used. **esouli** ဧဆိုလီ is the abstract idea of “belonging.” An **isouli** ဝိုဆိုလီ is a location where a Souli does business. **asouli** အဆိုလီ is a term of flattery when speaking about another Souli’s business meaning “prestigious Souli.”

.asouli finæ ndi michæ.

အဆိုလီ ဖိနဲ နီ မိဆဲ

Your (prestigious) Souli is so very prosperous.

WHO IS AN ESSOSOULI?

Every Souli is led by one Essosouli (**essosouli** ဝဆဲဆိုလီ). Traditionally, the Essosouli tends to be the one who founded the Souli, showing that they had collected enough wealth from their skills that they can afford to hire others. Often, a Banu can inherit most of the assets to form a new Souli when their previous Essosouli divests. This is different from the Human notion of inheritance since the Souli itself is reformed when the new Essosouli takes control.

An Essosouli’s job is to run the day-to-day operations of a Souli in addition to taking care of their own share of the work. A successful Essosouli will know how to delegate as well as control, and will have a number of other Banu taking care of smaller tasks. If you want to make a deal with a Souli, the Essosouli is the one you will ultimately talk to.

EVERYTHING IS ORGANIZED BY SOULI

Keep an eye out for these kinds of Soulis if you’re trading in the Protectorate. This is in NO way an exhaustive list, but for R.S. members, these are generally relevant for possible business opportunities.

SCRAP - They have a good eye for valuable scrap (**kso ksa njambedzæ** ကေ ကေ နေ့မေ့မေ့), and will buy some off you when they're not actively collecting. If they start calling out the poor quality of a particular piece, don't give ground. Negotiate up! You never know if they're trying to undervalue something.

HAULING - Banu haulers (**ukibe** ဂုမိဉ်) are great. They don't need to sleep as much as Humans do, and they know routes we don't. Plus, if you ask, they might be willing to sell route information to you.

SALVAGE - Great source for spare ship parts (**aba** ခုခု).

REPAIR - These folks (**unjendo** ဂုမိဉ်) are great if your ship breaks down and will often know older models that Human mechanics may have forgotten about.

WEAPONS - A Weapon Souli (**osouli fikti** ပုံကံကုလိ ဖိကိ) can be a useful place to purchase a sidearm or two should you begin to feel underarmed.

ESCORT - If you're travelling through unfamiliar territory that has a bad reputation, it may pay to hire an Escort Souli (**osouli fo tse** ပုံကံကုလိ ဖဲ ဖဲ) to watch your back. You can find ones who'll travel with you on foot (**zijæ** ခိဉ်) and ones who'll escort your ship (**zo tsosano** ဖဲ ဖဲ / **zo tsodai** ဖဲ ဖဲ). Make sure you know what you're paying for, though. You don't want to end up getting escorted by a Banu you didn't book to do hand-to-hand if the situation calls for it.

BANU CHILDHOOD

When a Banu is born (**kibi** ခိဉ်), the parents or reproduction Souli (**osouli fo kibi** ပုံကံကုလိ ဖဲ ခိဉ်) that birthed the baby will sell it to a child-rearing Souli (**osouli fo tinga** ပုံကံကုလိ ဖဲ ခိဉ်) to raise it. Banu see this as a mutually beneficial arrangement; the progenitors offload the hassle of dealing with a baby (and missed out opportunities for work) and make a tidy profit, and the child-rearing Souli gets a long-term, high-reward investment.

Banu aren't worried their kid is going to have a tough time. They know it's in the best interest of the child-rearing Souli to make sure the child grows up healthy, strong, smart, and socially adept. No one's likely to buy a mean, stupid apprentice that bites. To that end, the Souli take their charges on trips to a variety of locations, exposing them to as many cultures and social

situations as possible. They teach them foundational skills that will help them identify their natural affinities as they get older. And once the kids come of age, the child-rearers sell their charges to evaluation Soulis (**osouli fo tado** ማጥፋት ስ ስህ), where the kids will be further trained and undergo a complete physical, mental and psychological assessment to determine where their skills, strengths and weaknesses lie so they can be sold to a Souli that best fits their skills (and will pay the best price).

BANU INDENTURE (AKA SLAVERY)

Banu indenture isn't exactly slavery, though you might've heard people calling it that. Save for the apprenticeship period that every Banu goes through and cases where a prisoner is sold by their captor, indenture in the Protectorate is strictly voluntary. By tradition, it is a contract between two or more parties wherein one individual accepts a lump sum of currency from another in exchange for labor, to be paid back over a set period of time or at a set rate. Room and board is provided to the indentured party by the one who purchases the term of labor. If an individual purchaser Divests before the work period ends, the Indentured (and their debt) is usually given to another member of the purchaser's Souli.

Banu consider indenture an inborn right, akin to freedom to work or to play. If you look at it from their perspective, it makes sense; if you're deeply in debt, and you have no way to pay it back, why shouldn't you be allowed to sell that debt in exchange for working it off? Crueler to be chained to that debt with no recourse save for predatory loans, criminal activity, running, or death. To a Banu, unpaid labor with pre-set terms that you can use to erase your debt is a much more palatable option. Plus, it comes with free food and a safe place to sleep, just like their years in apprenticeship.

.emyandu felino nyefamye.

የጥፋት ስህ ስህ

Indenture falls on the course to financial independence.

But it's not all sunshine and roses. Contract terms for indenture vary. Because there is no regulatory body overseeing the process, anyone who becomes indentured rolls the dice on their life. You could get lucky and end up with a Souli that treats you well and teaches you a valuable skill. Or you could get unlucky and end up with someone who uses you for hard labor and only feeds you once a day. Individuals who have ended up in bad indenture contracts have literally been worked to death. Therefore, it's not something to enter into lightly.

If you ever find yourself desperate enough to consider Banu indenture, negotiate as hard as you can. Consider having a lawyer with you (one who specializes in Banu contracts). Always undercut however many “years” (**eu** **ᖃᖃ**) they initially offer you. Always pore over the language in the contract. Always be *absolutely sure* of what kind of situation you’re selling yourself into. Going directly to an indenture Souli is your best bet. They’ve got a good reputation to maintain, and most aren’t likely to send you to the mines on Takto.

Please, be careful. You’re putting your life on the line.

BANU LIFESPAN

Banu live much shorter lives than average Humans do. It is extremely rare for them to survive to the equivalent of around 63 SEY, or 40 Banu “years” (**eu ndzo mbanji** **ᖃᖃ ᖃᖃ ᖃᖃ**). Their lives are roughly divided into 7 major milestones/stages.

kibi	ᖃᖃ	Birth (into a Souli responsible for health in early life and early life skills education).
tinga	ᖃᖃᖃᖃ	4 Standard Earth Years (SEY) / 2.5 Banu “years” (25,000,000 beats) having passed, additional education and evaluation begins.
fweu	ᖃᖃᖃᖃ	8 SEY/ 5 Banu “years” (50,000,000 beats) having passed, the individual is indentured to a Souli who was impressed with the evaluation record. This indenture (myandu ᖃᖃᖃᖃᖃᖃ) continues for roughly 8 more years.
njiyu	ᖃᖃᖃᖃ	16 SEY / 10 Banu “years” (100,000,000 beats) having passed, individual has typically paid off their indenture (famye ᖃᖃᖃᖃᖃᖃ) and lives the later years of the prime of their life without having to take on any debt that is out of their control.
senjiyu	ᖃᖃᖃᖃᖃᖃ	32 SEY / 20 Banu “years” (200,000,000 beats) having passed, a Banu enters “middle-age,” and has usually, up to this point, either spent their earlier years as a skilled, non-indentured member of a Souli or has

become an Essosouli. A Banu who has not become an Essosouli yet is unlikely to after this point.

iktambo འཁྱུར་ལོ་ At 42 SEY / 27½ Banu “years” (275,000,000) of age they divest, which can generally be considered retirement. See immediately below.

yazi ཡུ་ཅི་ Death. Banu typically pass away shortly after age 30 (300,000,000 beats) of their “years” (**gongonga** རོང་ལོ་ལྷོ་) / 48 SEY. It is possible for them to live to Banu 40 (**ssaanga** བླ་ལོ་ལྷོ་) / 63 SEY, but extremely rare.

DIVESTMENT

When a Banu’s clock reaches 275,000,000 beats (about 43 or 44 SEY), it’s time for their Divestment Ceremony (**efanga fo ktambo** འཁྱུར་ལོ་ལྷོ་ རོང་ལོ་ལྷོ་). This is one of the most important events in a Banu’s life. A combination will reading/blowout party/mandatory retirement, it represents the culmination of a Banu’s life work. In it, a Banu gives some, most, or all of their wealth and possessions away to members of their Souli, other close friends, and business partners. This is a chance for a Banu to show the legacy of their life through what they have earned along the way. Very successful Banu throw huge, lavish galas, full of drink and feasts and entertainment (**eyaja** འཇེ་ཇེ་). Average Banu hold more intimate celebrations, keeping the festivities to a few while making sure everyone’s watered and fed before the guests head out with their loot. Everyone gives speeches about what an incredible or terrible worker their friend was. They wish them fantastic luck in their twilight years (**gongonga** རོང་ལོ་ལྷོ་), and then they kick them out of the Souli. No one owes each other anything else.

If it is an Essosouli who is being Divested, the Souli itself is considered formally dissolved. If the Essosouli had left most of their wealth to one particular Banu, they may choose to try to reform the Souli under their leadership, but often Banu will use this chance to seek a different Souli if they had been unhappy. This, of course, doesn’t apply to indentured Souli who still have to pay off their term of labor. If the Essosouli doesn’t transfer their debt to another Banu during the Divestment Ceremony, they might sell it to another Souli. In rare cases, they may take the Indentured with them into Divestment.

Many Banu who enter into long-term contracts or deals set the terms to expire when their clock counts all the way up. Since they leave their Souli upon Divestment, often they won’t have the resources to fulfill a contract, so it’s as good an end date for a deal as any.

After Divestment, a Banu might travel for a while. They might pick a nice space station and open up a shop just for themselves. Most freelance Banu (**udasi** ၵုဒါစီ) are Divested. They might see if they can set up a deal with Human or Xi'an, or they might attach themselves to a cohort (**umlío** ၵုမ္လီယို) of other Divested Banu (**uktambo** ၵုကုတမ္ဘဝ), take a position aboard a crew, or while away their days betting on sataball. They don't have a lot of time left, post-Divestment. Most die at around 300,000,000 beats (48 SEY or so). There is no inherent reason that you should be automatically leery of dealing with elderly freelancers, but keep in mind that transactions with them producing instant gratification are safer, due to their advanced age. If you encounter a particularly young (middle-aged) Banu who is not attached to a Souli, realize that the circumstances of their independence could be suspect. Be somewhat cautious; especially if they are promising or implying anything that seem too good to be true.

Not all Banu choose to Divest. Though it's a bit frowned upon to not do it, some choose to skip their party, keep all their stuff, and set off into space alone. A friend of my mentor Ssunda did something like that. Instead of passing out all their stuff, they only passed out some of it and piled the rest onto a personal ship they bought around their 200,000,000th beat. Ssunda says it was on the other folks in the Souli for not treating their friend well enough while they were around.

THE GATHERING

On an as-needed basis (usually a couple of times a year (**selo isindue feu to** ဆဲလ် အိဆိန္ဒွေ ဖှေ့ တို) sometimes at longer intervals) a limited number of Essosouli from Political Soulis travel to Bacchus II, where they meet up to discuss decisions that have the potential to affect their entire civilization. This is the Gathering.

Too much happens at a Gathering to document all of it. Among the goings on are discussions about legal and trade issues and the occasional treaty renegotiation. Grievances accumulated since the previous Gathering tend to get aired out, too. They also assess the value of their shared currency. Suffice to say it's a big deal.

Unless you're dealing with the Banu on civilization-wide level, your day to day activities most likely won't be too affected. However, it is always worth keeping an ear out for any major changes or new policies. You never know what might change after a Gathering.

Numbers and Negotiation

When boarding a Banu ship or entering a business or office you will often hear some variation of **ktanye** 𐏳𐏲𐏴𐏵, **ino ktanye** 𐏳𐏲𐏴𐏵 𐏳𐏲𐏴𐏵, **ino ndi ktanye** 𐏳𐏲𐏴𐏵 𐏳𐏲𐏴𐏵, **inæ ktanyæ** 𐏳𐏲𐏴𐏵 𐏳𐏲𐏴𐏵 AND/OR **bamza** 𐏳𐏲𐏴𐏵, **bamza ino** 𐏳𐏲𐏴𐏵 𐏳𐏲𐏴𐏵, **bamzæno** 𐏳𐏲𐏴𐏵, **bamzænæ** 𐏳𐏲𐏴𐏵, etc. depending on how enthusiastic your Banu hosts are and how many are in your party. These all essentially mean that you are welcome. However, **bamza** literally means “to host.” So, if you hear some form of **bamza** you’re also having it pointed out to you that the hosting entity is providing you with some favor. Your possible responses to being welcomed are:

.tanya nyindo.	.eto woko.	ichio finya tanya!	.eto dui.
𐏳𐏲𐏴𐏵 𐏳𐏲𐏴𐏵	𐏳𐏲𐏴𐏵 𐏳𐏲𐏴𐏵	𐏳𐏲𐏴𐏵 𐏳𐏲𐏴𐏵 𐏳𐏲𐏴𐏵	𐏳𐏲𐏴𐏵 𐏳𐏲𐏴𐏵
<i>Thank you.</i>	<i>I visit.</i>	<i>This is an honor</i>	<i>I am in the way.</i>
[“This is good for us both.”]	[The best way to not reveal one’s hand early.]	<i>of good fortune!</i>	[Only used when the visitor is in bad standing with the host.]

THE VESSEL IS EAGER TO BREW

If you ever sit down with a Banu to negotiate a deal (**yufweo** 𐏳𐏲𐏴𐏵), you’ll often notice a big, ornate vessel on the table, either equipped with multiple drinking ports or standing alongside some equally ornate cups. That vessel is commonly known to us as the *slommadon*, and inside it is the base of what will become *sloma*, “the brew.” These terms, **slommadon** and **sloma** are Humanizations of the native Banu concepts **sloma dono** 𐏳𐏲𐏴𐏵 𐏳𐏲𐏴𐏵 (“The vessel is eager to brew”) and **osloma** 𐏳𐏲𐏴𐏵 “the brew” that is produced by the vessel that everyone drinks. The Human conceptualizations of *slommadon* and *sloma* referring to things: the “vessel” and the “beverage” (the “brew”) have been around since first contact with Banu, and when they speak Standard with us, they will use these terms in the same way that we do. However, if everyone is speaking only in Banu, you may want to know the native versions of the terms.

sloma	osloma	ono fo sloma	sloma dono
𐏳𐏲𐏴𐏵	𐏳𐏲𐏴𐏵	𐏳𐏲𐏴𐏵 𐏳𐏲𐏴𐏵	𐏳𐏲𐏴𐏵 𐏳𐏲𐏴𐏵
<i>to brew</i>	<i>“brew” aka sloma</i>	<i>“the brewing vessel”</i>	<i>“the vessel is eager to brew”</i>
[a verb]	[a noun]	<i>the slommadon</i>	[a traditional ceremonial phrase]

You have to be familiar with *sloma* if you want to do business with the Banu. It's a beverage made up of contributions from everyone involved in a deal, kind of like a tea that everyone makes by throwing their own spices in the pot. You can put just about anything in it, though it's best for the sake of your own taste buds to stick to things like spices, dried fruit, or herbs. Any kind of food or drink you have on your person will do in a pinch — rumors of *Rust* out of a flask, potato crisps, and even breath mints having gone into the mix abound — but remember: you **will** have to drink it or risk insulting your hosts.

Before any business deal can formally begin, it is traditional for everyone involved to drink the *sloma* that they created together. This serves multiple purposes. Because everyone puts something in the pot, everyone takes on the mutual risk inherent in consuming something made from someone else's hands. It's an exercise in openness and trust. It's also a way to make sure no one's going to poison you and claim your stuff as abandoned property.

Everyone is expected to drink it. **Everyone**. Turning down a taste of *sloma* is very bad manners and it will in many cases start your negotiations off on the wrong foot. So, if you've made an appointment to sit down and talk terms with a Banu, don't forget to take something sweet with you to stick in the sloma. It is worth noting that some less scrupulous traders may attempt to put intoxicants in the mix to affect your negotiating skills. If you haven't dealt with the particular Banu before, it is always advised to sip cautiously. Good luck, and bottom's up.

In a bit we'll be learning more about Banu numbers, which is quite an adventure in and of itself, but first let's examine several useful phrases that often come up in the process of negotiating.

¿njanja yocho olana?	¿njanja tadoto onjeko?	¿njanja ndi lamba lo?
ꠘꠞꠞꠞ ꠘꠞ ꠘꠞꠞꠞ	ꠘꠞꠞꠞ ꠘꠞꠞ ꠘꠞꠞꠞ	ꠘꠞꠞꠞ ꠘꠞ ꠘꠞꠞ ꠘꠞ
<i>Can I sample that one?</i>	<i>Can you show me this one?</i>	<i>Could I examine it well?</i>

.elana yeto.	.enjeko ye sato.
ꠘꠞꠞꠞ ꠘꠞꠞ	ꠘꠞꠞ ꠘ ꠘꠞꠞ
<i>That (those terms) won't work for me.</i>	<i>I don't like this (condition/stipulation/etc.).</i>

Both of these phrases are euphemistic ways to say **.enjeko tsuslo**. ꠘꠞꠞ ꠘꠞꠞꠞ, which literally means "This is a problem" or "This is bad news," which in turn is a euphemism for a hard "No." And, If you really need to *save* a deal and want to make it clear that you want to do that, these phrases can be useful.

.nino ke neto poapo, iindo, we weo!.	.nja weo jia, iyu!.
---	----------------------------

ᐃᐅᐅ ᐃᐅᐅ ᐅᐅᐅᐅ ᐅ ᐅᐅᐅᐅ ᐅ ᐅᐅᐅᐅ

Let's agree to meet each other's need.

ᐅᐅᐅ ᐅᐅᐅ ᐅᐅᐅ ᐅ ᐅᐅᐅᐅᐅ

Surely, we can come to some agreement.

THE NUMBERS IN DEPTH

Banu numbers are not so different from Human numbers. They use base 10. However, as seen earlier in the section on numerals, they chunk large numbers differently than we typically do. They also tend to have us at a disadvantage when doing complex computations in their heads. Adding 54,003,259 to 7,899,003 in their heads or $982,343 \times 3,297 \times 17$ is as simple for them as $8+7$ or $3 \times 4 \times 2$ is for us.

yoyo	dasi	selo	kinga	mbasu	fwutu	lime	zafa	ndroto	biki	njili
0	1	2	3	4	5	6	7	8	9	10
ᐅ	ᐃ	ᐅ	ᐅ	ᐅ	ᐅ	ᐅ	ᐅ	ᐅ	ᐅ	ᐅ

When Banu count from zero to ten, these are the pronunciations of the numbers that they use. You will want to learn these just as you see them above. However, with the exception of 0 (**yoyo** ᐅ), they all have single syllable combining forms that are used to form larger numbers.

da	se	ki	mba	fwu	li	za	ndro	bi	nji
1	2	3	4	5	6	7	8	9	10
ᐃ	ᐅ	ᐅ	ᐅ	ᐅ	ᐅ	ᐅ	ᐅ	ᐅ	ᐅ

Thus 20 through 90 are rendered with 10 (**nji**) as:

senji	kinji	mbanji	fwunji	linji	zanji	ndronji	binji
20	30	40	50	60	70	80	90
ᐅ	ᐅ	ᐅ	ᐅ	ᐅ	ᐅ	ᐅ	ᐅ

And 21 through 29 are logically:

senjida	senjise	senjiki	senjimba	senjifwu	senjili	senjiza	senjindro	senjibi
21	22	23	24	25	26	27	28	29
ᐅᐃ	ᐅᐅ	ᐅᐅ	ᐅᐅ	ᐅᐅ	ᐅᐅ	ᐅᐅ	ᐅᐅ	ᐅᐅ

To reinforce and solidify the standard pattern in your mind, let's examine that 31 through 39 are logically:

kinjida	kinjise	kinjiki	kinjimba	kinjifwu	kinjili	kinjiza	kinjindro	kinjibi
31	32	33	34	35	36	37	38	39
ᐅᐃ	ᐅᐅ	ᐅᐅ	ᐅᐅ	ᐅᐅ	ᐅᐅ	ᐅᐅ	ᐅᐅ	ᐅᐅ

Pronunciation follows the standard sonority hierarchy (æ › a › u › i › e › o). Hence **kiNGA**, **NDROto** but **ndroNJI**, **senjiFWU**, **senJlbi**, **KInjiki** but **kinjiMBA**.

The higher numbers work in the same way.

fana	teko	gapa	sufo	mweno	doba	njuwu	ktiko
100	1000	10,000	100,000	1,000,000	10,000,000	100,000,000	1,000,000,000
𐌲	𐌲𐌵	𐌵𐌶	𐌲𐌶	𐌲𐌶𐌵	𐌲𐌶𐌵𐌶	𐌲𐌶𐌵𐌶𐌵	𐌲𐌶𐌵𐌶𐌵𐌶

10 billion is conceived of as **njikti** (𐌵𐌶𐌵), 20 billion likewise as **senjikti** (𐌶𐌵𐌶𐌵), etc. 1 trillion is realized as 1,000 billions (**tekti** 𐌲𐌶𐌵𐌶𐌵 𐌲𐌶𐌵). In the rare cases that ambiguities arise, as in **mbasu** (4) and **mbasufo** (400,000), both syllables of the larger number are maintained (e.g.: **mbasufo**) – **zafa** (7) and **zafana** (700) – **njili** (10) and **njilime** (16). Stress is always regular.

ALL CORE NUMBERS 0—9 BILLION

0	yoyo	𐌶𐌶	𐌵
1	dasi	𐌶𐌵	𐌲
2	selo	𐌶𐌶	𐌶
3	kinga	𐌶𐌶𐌶	𐌶
4	mbasu	𐌶𐌶𐌶𐌶	𐌶
5	fwutu	𐌶𐌶𐌶𐌶	𐌶
6	lime	𐌶𐌶𐌶	𐌶
7	zafa	𐌶𐌶𐌶𐌶	𐌶
8	ndroto	𐌶𐌶𐌶𐌶	𐌶
9	biki	𐌶𐌶𐌶	𐌶
10	njili	𐌶𐌶𐌶𐌶	𐌶
11	njida	𐌶𐌶𐌶𐌶𐌶	𐌶𐌶
12	njise	𐌶𐌶𐌶𐌶𐌶	𐌶𐌶
13	njiki	𐌶𐌶𐌶𐌶𐌶	𐌶𐌶
14	njimba	𐌶𐌶𐌶𐌶𐌶𐌶	𐌶𐌶𐌶
15	njifwu	𐌶𐌶𐌶𐌶𐌶𐌶	𐌶𐌶𐌶
16	njilime	𐌶𐌶𐌶𐌶𐌶𐌶𐌶	𐌶𐌶𐌶𐌶
17	njiza	𐌶𐌶𐌶𐌶𐌶𐌶𐌶	𐌶𐌶𐌶𐌶𐌶

18	njindro	၁၈	၁၈
19	njibi	၁၉	၁၉
20	senji	၂၀	၂၀
30	kinji	၃၀	၃၀
40	mbanji	၄၀	၄၀
50	fwunji	၅၀	၅၀
60	linji	၆၀	၆၀
70	zanji	၇၀	၇၀
80	ndronji	၈၀	၈၀
90	binji	၉၀	၉၀
100	fana	၁၀၀	၁၀၀
200	sefa	၂၀၀	၂၀၀
300	kifa	၃၀၀	၃၀၀
400	mbafa	၄၀၀	၄၀၀
500	fwufa	၅၀၀	၅၀၀
600	lifa	၆၀၀	၆၀၀
700	zafana	၇၀၀	၇၀၀
800	ndrofa	၈၀၀	၈၀၀
900	bifa	၉၀၀	၉၀၀
1,000	teko	၁၀၀၀	၁၀၀၀
2,000	sete	၂၀၀၀	၂၀၀၀
3,000	kite	၃၀၀၀	၃၀၀၀
4,000	mbate	၄၀၀၀	၄၀၀၀
5,000	fwute	၅၀၀၀	၅၀၀၀
6,000	lite	၆၀၀၀	၆၀၀၀
7,000	zate	၇၀၀၀	၇၀၀၀
8,000	ndrote	၈၀၀၀	၈၀၀၀
9,000	bite	၉၀၀၀	၉၀၀၀
10,000	gapa	၁၀၀၀၀	၁၀၀၀၀
20,000	sega	၂၀၀၀၀	၂၀၀၀၀
30,000	kiga	၃၀၀၀၀	၃၀၀၀၀
40,000	mbaga	၄၀၀၀၀	၄၀၀၀၀
50,000	fwuga	၅၀၀၀၀	၅၀၀၀၀
60,000	liga	၆၀၀၀၀	၆၀၀၀၀

70,000	zaga	ᱵᱟᱞ	ᱠᱟᱨ
80,000	ndroga	ᱵᱟᱞᱟ	ᱮᱠᱟᱨ
90,000	biga	ᱵᱟᱞᱟ	ᱠᱟᱨ
100,000	sufo	ᱵᱟᱞ	ᱠ
200,000	sesu	ᱵᱟᱞ	ᱠᱠ
300,000	kisu	ᱵᱟᱞ	ᱠᱠ
400,000	mbasufo	ᱵᱟᱞᱟᱞ	ᱮᱠ
500,000	fwusu	ᱵᱟᱞ	ᱮᱠ
600,000	lisu	ᱵᱟᱞ	ᱮᱠ
700,000	zasu	ᱵᱟᱞ	ᱠᱠ
800,000	ndrosu	ᱵᱟᱞ	ᱮᱠ
900,000	bisu	ᱵᱟᱞ	ᱠᱠ
1,000,000	mweno	ᱵᱟᱞ	ᱠ
2,000,000	semwe	ᱵᱟᱞ	ᱠᱠ
3,000,000	kimwe	ᱵᱟᱞ	ᱠᱠ
4,000,000	mbamwe	ᱵᱟᱞ	ᱮᱠ
5,000,000	fwumwe	ᱵᱟᱞ	ᱮᱠ
6,000,000	limwe	ᱵᱟᱞ	ᱮᱠ
7,000,000	zamwe	ᱵᱟᱞ	ᱠᱠ
8,000,000	ndromwe	ᱵᱟᱞ	ᱮᱠ
9,000,000	bimwe	ᱵᱟᱞ	ᱠᱠ
10,000,000	doba	ᱵᱟᱞ	ᱠ
20,000,000	sedo	ᱵᱟᱞ	ᱠᱠ
30,000,000	kido	ᱵᱟᱞ	ᱠᱠ
40,000,000	mbado	ᱵᱟᱞ	ᱮᱠ
50,000,000	fwudo	ᱵᱟᱞ	ᱮᱠ
60,000,000	lido	ᱵᱟᱞ	ᱮᱠ
70,000,000	zado	ᱵᱟᱞ	ᱠᱠ
80,000,000	ndrodo	ᱵᱟᱞ	ᱮᱠ
90,000,000	bido	ᱵᱟᱞ	ᱠᱠ
100,000,000	njuwu	ᱵᱟᱞ	ᱠ
200,000,000	senju	ᱵᱟᱞ	ᱠᱠ
300,000,000	kinju	ᱵᱟᱞ	ᱠᱠ
400,000,000	mbanju	ᱵᱟᱞ	ᱮᱠ

500,000,000	fwunju	ᄒᆞᆫᆫᆞ	ᄒᆞᆫ
600,000,000	linju	ᆫᆞᆫᆞ	ᆫᆞᆫ
700,000,000	zanju	ᆫᆞᆫᆞ	ᆫᆞᆫ
800,000,000	ndronju	ᆫᆞᆫᆞ	ᆫᆞᆫ
900,000,000	binju	ᆫᆞᆫᆞ	ᆫᆞᆫ
1,000,000,000	ktiko	ᆫᆞᆫᆞ	ᆫᆞᆫ
2,000,000,000	sekti	ᆫᆞᆫᆞ	ᆫᆞᆫ
3,000,000,000	kikti	ᆫᆞᆫᆞ	ᆫᆞᆫ
4,000,000,000	mbakti	ᆫᆞᆫᆞ	ᆫᆞᆫ
5,000,000,000	fwukti	ᆫᆞᆫᆞ	ᆫᆞᆫ
6,000,000,000	likti	ᆫᆞᆫᆞ	ᆫᆞᆫ
7,000,000,000	zakti	ᆫᆞᆫᆞ	ᆫᆞᆫ
8,000,000,000	ndrokti	ᆫᆞᆫᆞ	ᆫᆞᆫ
9,000,000,000	bikti	ᆫᆞᆫᆞ	ᆫᆞᆫ

The idea of fixed prices is a relatively new concept for the Banu, as is the practice of operating within credit/monetary systems. When discussing costs, it's helpful to realize that when a Banu mentions the “price” of something, the literal meaning of that figure in their minds is an “offer.” You might think of it as the “SRP” (“Standard Retail Price”) but not what will actually be paid at the end of the negotiations/haggling. The word in Banu for this context is **esumbo** ᆫᆞᆫᆞᆫᆞ and it comes with the special symbol ᆫᆞᆫᆞ. So, if you see ᆫᆞᆫᆞᆫᆞ you can think of that as meaning this item or service is offered at ₦534 (and let the haggling begin there).

ɔ̃onjeko (fesumbo) wendéa?

ᆫᆞᆫᆞᆫᆞ (ᆫᆞᆫᆞᆫᆞ) ᆫᆞᆫᆞᆫᆞ

How much (how many ‘credits’) is this?

.eto sumbo lo zo mbagafwute.

ᆫᆞᆫᆞᆫᆞ ᆫᆞᆫᆞ ᆫᆞ ᆫᆞᆫᆞᆫᆞᆫᆞ (ᆫᆞᆫᆞᆫᆞ) ᆫᆞᆫᆞ

I’m offering it at ₦45,000.

iafa anjatsa!

ᆫᆞᆫᆞᆫᆞ ᆫᆞᆫᆞᆫᆞᆫᆞ

(That’s) one very fancy item!

.chingo. .ndi sætsa, ndæ.

ᆫᆞᆫᆞᆫᆞᆫᆞ ᆫᆞᆫᆞ ᆫᆞᆫᆞᆫᆞᆫᆞ

True. It’s really a very good deal.

Before we go into details on haggling, which are unavoidable, we need to make sure that you understand how the Banu classify things in their world view. If you haven’t already seen all of the detail on this in the grammar section under NOUNS, please go check that out and come back to explore Quantities & Haggling.

QUANTITIES

Let's review counting a bit and look at more subtle contexts of talking about quantities of things. You may have seen a lot about syntax (word order) in the grammar section. If not, realize that things that modify nouns tend to come before those nouns when the nouns come before the verbs (more or less like in UEE Standard).

3 big "bikes"	crashed	into the water
<u>BEFORE THE</u> [noun]	[verb]	[other stuff]
gongo kinga zwo osano	mæko	po i
big 3 (of) "bike(s)"	crash(ed)	go water
# classifier		
	but	
idiotic Njo	crashed	<u>3 big</u> "bikes"
[noun]	[verb]	
kafa uNjo	mæko osano zwo kinga gongo	
idiotic Njo	crash(ed) "bike(s)" (CLS) 3 big	
	classifier #	

So, when nouns follow a main verb, the order of things modifying the noun is typically reversed. this is the ordering that sounds most natural to Banu. You do not have to get this ordering perfect except to make SURE that the classifier is between the noun and the number. In this table, the meanings are all the same regardless of the order. The classifying element is in **blue**.

kinga utu udogo	udogo utu kinga	3 dogs
zafana utu uketo	uketo utu zafana	700 cats
nussu senji kto ibi	ibi kto senji nussu	20 delicious (crawling) bugs
geyæ fwutu gaza * ayu	ayu gaza fwutu geyæ	5 colorful suits of clothing
selo ndzofo unga	unga ndzofo selo	2 types of disease

In the case of **ndzofo** (နို့တို) above, don't worry so much about the literal meanings, just make sure that the word order is correct. They reflect each other across the axis of the noun (**unga** (ဥဏ္ဍေ), meaning disease).

If you're shopping at a Banu kiosk in a majority Banu market, get ready to haggle (**yufweo** **ယူဖွယ်** (the same term used for "negotiate.")). They set their prices high on purpose, because they expect to go back and forth with the customer until they agree upon the REAL cost of the object. As with everything Banu, they will be incredibly polite about it. Expect a lot of smiles, compliments, and truly cutthroat bargaining.

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Your offer is appreciated! But you have so many wonderful goods on display you will definitely do much business today. Perhaps I could offer 200 credits?

ආයෝගික වූ පුද්ගලයෙක් සේ දැනට තිබෙන්නේ ශ්‍රේණි - එහි මුළු
මුද්‍රා බෙදා හැරීමට ආශ්‍රිතව ප්‍රසාරයෙන් යොමු කළ යුතු තිබෙන බව පෙනී යයි.
Such a low offer for one of your wealth! But I am pleased you understand; I do indeed have many items to sell today.

.ino se sumbo zo nju, ke weo sato.
 ເພິ່ນ ຫຼື ຫຼາຍ ທີ່ ແນະ ນຳ ມາ ຫຼັງ
I am pleased to accept your generous offer.

.njekta sila, ke tanya inya nyo nyino.
 ເຢັດ ຫຼື ຫຼາກ ທີ່ ເຊາ ນີ ນີ ຫຼັດ
May luck be with you on this fine day.

CONTRACTS

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negotiate, negotiate. Get a lawyer (**uyiga** ၵူဇွန်) to go over the details. Be careful hiring a Banu lawyer. Etc., etc., etc.

That said, there are some big things uniquely Banu that you need to be aware of when you're ready to do business with them.

INDENTURE CLAUSES – aba ndza da myandu ၵူဇွန် ၵူဇွန် ၵူဇွန် ၵူဇွန် – An indenture clause is sometimes included in a contract to protect the signees against taking on debt in the event that the contract's terms aren't met. This essentially entitles the wronged party to free labor until the debt is determined to have been forgiven. This clause is rare, because most Banu would prefer to sell your debt to a debt-collector Souli rather than take you on as indentured. That doesn't mean it's never in the fine print. Be aware of what it looks like and get it stricken from the contract if you spot one there.

INDIVIDUAL DURATION PERIODS – ebeo tsektambo ပုဂ္ဂိုလ် ၵူဇွန် – Some long-term contracts with individual Banu last until that Banu's Divestment, or a single Banu lifetime. This is why the UEE has to renegotiate all its trading treaties with the Protectorate about once a Banu generation. From a Banu point of view, the treaties all expired when the member of the Protectorate in charge of extra-civilization trade agreements died/Divested, so the new Protectorate has no obligation to honor them. So, if you want to set something up long term with a Banu, be aware that you'll need to renegotiate the contract when they Divest.

RENEGOTIATION – eyufweo myama ပုဂ္ဂိုလ် ၵူဇွန် – Most standard contracts require regular renegotiation in place of a set expiration date. Terms of renegotiation vary; you may have to meet up with whoever you've made a contract with every 5 years or so, sit down, go over how the deal has been working for all of you, and rehash the details if necessary. Always be sure of your renegotiation timeframe.

ESSOSOULI AND COLLECTIVE DURATION PERIODS – essosouli mvo ပုဂ္ဂိုလ် ၵူဇွန် – If you want to do business with a whole Souli (say, get early dibs on what a salvage Souli picks up), your contract is going to be with the Essosouli. Since Soulis dissolve or radically break apart and re-form when the Essosouli Divests, any contract you have with an Essosouli that continues past that point is subject to change and you'll most likely be obligated to seek out a new Souli and renegotiate your terms. Whatever happens will be in the fine print. Be sure

you read it all before you commit. And don't forget to ask the Essosouli how many beats they have left until Divestment.

.afa _____, ino few ktambo, ndue zo *ꠘumi isi wendæ?*.
ꠘꠘꠘ _____ ▽ ꠘꠘ ꠘ ꠘꠘꠘꠘ ▽ ꠘꠘ ꠘ ꠘꠘ ꠘꠘ ꠘꠘꠘꠘ
Honorable _____, how many beats are due to pass until you Divest?
[The Essosouli's name goes in the blank.]

OBLIGATIONS

The concept of obligation in Banu culture is covered by the verb **cho** ꠘ. You should be on careful lookout for this term in contract — and very specifically to whom the obligation is assigned, which comes at the end.

Even More Helpful Banu Stuff

ORNAMENTATION & COLOR

The Banu are strongly attracted to beautiful, colorful and highly decorated things. However, they do not understand beauty purely for beauty's sake. A Banu might wear an elaborately designed coat for warmth, but a Banu would not also wear a necklace unless it contained their personal seal or a useful cache of poison. The verb for being visually “beautiful” **ktawe** ꠘꠘꠘꠘ literally comes from “using the eye” meaning that they eyes can be used to attract attention. Likewise, being aurally attractive (**ktadi** ꠘꠘꠘꠘ (“using the ear”)) is the Banu basis for conceptualizing and naming both music and warning sirens (**oktadi** ꠘꠘꠘꠘ).

As you might expect, colors or having color (**ge** ꠘ) is expressed with verbs in Banu just like almost everything else. They like the brightest, most colorful (**geyæ** ꠘꠘꠘ) and sparkly (**tsikti** ꠘꠘꠘ) finishes available.

nami ᐃᓴ	jife ᐅᓴ	tako ᐅᓴ
dambe ᐅᓴ	myuda ᐅᓴ	nao ᐅᓴ
tsachu ᐅᓴ	tobo ᐅᓴ	njofo ᐅᓴ
ksambi ᐅᓴ	mine ᐅᓴ	dufa ᐅᓴ
jacho ᐅᓴ	yuo ᐅᓴ	mvigi ᐅᓴ
gukto ᐅᓴ		
nepo ᐅᓴ		
guti ᐅᓴ	yege ᐅᓴ	bayu ᐅᓴ

The verb (**ge** ᐅᓴ) can be used with nouns as a kind of *prefix* to mean “the color of ____.” This often ends up as **ge fo** or **gef-** when attaching to native Banu nouns as in **gefupa** ᐅᓴᐅᓴ (be the color of excrement). When they are trying to describe colors to us, we hear things like **ge fo banána** ᐅ ᓴ ᐅᓴᐅᓴ (banana-colored) and **gefapulo** ᐅᓴᐅᓴᐅᓴ (apple-colored), when they don’t realize that apples come in different colors.

The Banu tend to ignore bland colors and refer to all the darker ones as **gukto** ᐅᓴ and the lighter ones as **nepo** ᐅᓴ. What we might call “beige” or “pastels” Banu generally see as **nepo**. What we call “gray” to them is **yege** ᐅᓴ (“colorless”). They use the emphatic forms of the

verbs when the colors are especially vibrant or strong. **myuda** ၵုၵ်ႉ for the sense of “typical orange-yellow” vs. **myudawæ** ၵုၵ်ႉ for “dazzling flame-orange.”

Though not a color, you will hear them refer to fabrics or other items that are often also colored as **ndrita** ၵုၵ်ႉ. This carries the sense of richly textured or complex (in a positive sense). **ndrita** is frequently used to compliment the flavors of food, aromas, and strategies and tactics of adept negotiation. Of clothing or objects, **ndrita** typically carries a connotation of ornate, ornamental, embellished or ‘flashy.’ It’s rare to hear Banu say **ndrita ganga** ၵုၵ်ႉ ၵုၵ်ႉ (“excessively flashy”).

ART

Banu don’t have Soulis dedicated to art (**oktawe** ပုၵ်ႉ) for art’s sake. That isn’t to say that they don’t appreciate beauty; on the contrary, Banu objects are often exquisitely decorated. What they appreciate *more* is utility (**enjakte** ပုၵ်ႉ) and design (**ektulo** ပုၵ်ႉ) is an important part of that utility. But in their world view, “art” (**oktawe** ပုၵ်ႉ) is just a hair’s breadth away from “advertising” (**ektawe** ပုၵ်ႉ). Those colorful wall hangings inside a Banu market stalls aren’t there just to look pretty. They’re there to serve multiple purposes, like attracting attention, dampening nearby smells, muffling noise, keeping out drafts, or serving as backup warmth in case it gets too cold. Basically, if you’re looking to sell a painting by a renowned artist? Don’t go to a Banu.

SOMETHING, NOTHING, & EVERYTHING

In a pinch, you can always use **ó** ပုၵ်ႉ to refer to “nothing” and **tæ** ၵုၵ်ႉ to talk about “all, everything.” However, there are more nuanced references to somebody/nobody/everybody, etc. Keep in mind the importance of classification.

zwo	something	ozwozwo	nothing	ó	everything	ozwoto
kto	”	oktokto	”	”	”	oktoto
kso	”	oksokso	”	”	”	oksoto
go	”	ogogo	”	”	”	ogoto

afa	/somebody	afafa	/nobody	afó	/everybody	afato
isi	somewhere	isisi	nowhere	isó	everywhere	itisi
utu	someone	ututu	nobody	utó	everyone	úto
enge	something	engenge	nothing	engó	everything	engeto
ndzo	"	ondzondo	"	ó	"	ondzoto

We should look at the word **óto** ፬፯፻፺ meaning “each one (individually)” which can work in classification cases covering **zwo**, **kto**, **kso**, **go**, and **ndzo**. And a note about pronunciation of the terms above: the initial vowels are ignored. This means that for the exception of **úto** ፬፯፻፺, which is marked like **óto**, all of these words of more than one syllable are stress on the 2nd syllable.

The idea of “some/any” (which are generally conflated) is otherwise expressed by using a classifier WITHOUT a number/quantity.

.go i deto.
 ሎ ሞ ሎ፻፺፻
I want some water.

.go l ye deto.
 ሎ ሞ ሎ ሎ፻፺፻
I don't want any water.

uSsunda sue go i feto.
 ሲሙድራ ሲሙ ሎ ሞ ሎ፻፺፻
Ssunda drank some of my water.

Make special note that the classifier that indicates “some” (**go ሎ**) water (**i ሞ**) does NOT follow the noun, but precedes it **go i ሎ ሞ** – even though the noun comes AFTER the verb (**sue ሲሙ**). There is no number involved. When a number is involved the syntax follows these before/after rules:

.njili zwo osano fino, zwo deto.
 ሎ ሎ፻፺ ሞ፻፺ ሎ፻፺ ሎ፻፺
I want some of your 10 “bikes.”

.uNjo mæko zwo osano zwo njili fino.
 ሎ፻፺ ሎ፻፺ ሎ፻፺ ሎ፻፺ ሎ፻፺ ሎ፻፺
Njo crashed some of your 10 “bikes.”

In both cases there are two classifiers involved, always in the same form. Essentially, the verb (**do ሎ** (want) contracted with **eto ሞ፻፺** (I) becoming >>> **deto ሎ፻፺** (I want) in the first example and **mæko ሎ፻፺** in the 2nd) is acting directly on the classifier as if it were a noun. Banu have a strong tendency to break up long sentences into short phrases between which they use

conjunctions very sparingly. Commas and the word “and” (**ke** ቀ) are extremely prevalent for this purpose. There are other cases in which classifiers stand alone functioning as nouns as in **kto** ጽፎ for “food” and **kso** ጽፎ for “trash/garbage/refuse.”

Use **ó** ቀ like an adjective before a noun to create the sense of a stressed “no” as in “No apology will suffice!” In proper Standard, sentences using this **ó** may need to be translated as “any” to sound correct, but “double negatives” are fine in Banu grammar.

.ifo, yu ye yu anga ó. ፍቅጽ ሕይወት ሕይወት ሕይወት ቀ	.ó ipachæ njeko. ቀ ቀጥሎ ጽፎ	.ó uBanu puNogo. ቀ ህጻን ህጻን
<i>Don't get no fruit, Bud. Don't get any fruit, Pal.</i>	<i>(There is) no marketplace here.</i>	<i>No Banu go to Nogo.</i>

QUESTION WORDS

Question words are also tied to classification in most cases. However, blessedly, the word for “what?” (**éa** ቀ) can be used to cover all classes for **zwo**, **kto**, **kso**, **go**, and **ndzo**. The logic is sound. How can you know the classification of something if you’re not already sure what it is? When the class is known, the question words that merge class and “what?” (e.g.: **¿zwéa?**) can be thought of as asking “which?”

CLASS		BASIC TERM	VERBAL QUEST. TERM	EMPHATIC VERBAL
zwo	what?/which?	¿éa? / ¿zwéa?	What? ¿béa?	What? ¿beyæ?
kto	”	¿éa? / ¿ktéa?	” ”	” ”
kso	”	¿éa? / ¿kséa?	” ”	” ”
go	”	¿éa? / ¿géa?	” ”	” ”
afa	/who?	¿aféa?	What/Who? ”	” ”
isi	where?	¿iséa?	Where? ¿wiséa?	Where? ¿wisæ?
utu	who?	¿utéa?	Who? ¿yutéa?	Who? ¿yutæ?
enge	which?	¿engéa?	What? ¿béa?	What? ¿beyæ?
ndzo	what?/which?	¿éa? / ¿ndzéa?	” ”	” ”

The closest thing to asking about a Banu's religious beliefs is to inquire how they protect the course of their fortunes.

.ino ktæ inya fino zo a lino *ꠘzæa?*

ꠘꠘꠘ ꠘꠘ ꠘꠘꠘ ꠘꠘ ꠘ ꠘ ꠘ ꠘ ꠘꠘꠘ

How do you protect your fortune to keep it on track?

The deities that the Banu are most likely to mention are Taernin (**Tændri** ꠘꠘꠘ), The Great Traveller, and Cassa (**Kassa** ꠘꠘꠘ), The Patron of Fortune.

.ulo dinde feKassa feTændri keke.

ꠘꠘ ꠘꠘꠘ ꠘꠘꠘ ꠘꠘꠘ ꠘꠘꠘ ꠘꠘꠘ

They are faithful to both Cassa and Taernin.

They are both Cassan and Taerninian in their “religious” observations.

If you're at all interested in the great mystery that is Banu history, visit a religious Souli. They keep the closest thing that the Banu have to historical records in the form of traditional wisdom. It's all totally stripped of context and doesn't have any date attached to it, but it's better than nothing.

BANU FLOTILLAS

Banu Flotillas (**imlio** ꠘꠘꠘꠘ) are an amassed group of Banu-owned ships and platforms, tethered together for mutual support. You can usually find them in any given Banu-controlled system, parked in stable orbit around a star or a planet. As a system starts seeing more trading traffic, flotillas grow organically as more and more Banu ships show up to take advantage of potential revenue sources. Some of the best Banu marketplaces are based in flotillas. Be sure to visit one if you're ever in the market for some deals (**sætsa** ꠘꠘꠘ). Keep an eye on your stuff though; unless there's a mercenary or investigation Souli you can pay off to help if you get in trouble, you're on your own.

LOCAL 'LAW'

Research local customs before you visit any Banu-majority locale. There isn't an overarching system of laws set by a Protectorate-wide government that Banu have to obey. There isn't really “law” (**eyiga** ꠘꠘꠘꠘ) at all, in the Human or Xi'an sense. It's more like a complex sociopolitical system that Banu have agreed is the best way to help them co-exist. The closest thing to a law you'll ever nail down in the BP is this: as long as you don't cause too much

conflict with others, what you do is your business. This'll serve you pretty well wherever you are.

.bu ye bumzu.

ඳෙ ඳි ඳුඳෙ

Don't cause conflict/discord/strife.

.iau tseli nyino.

ඳෙලුරු ඔබි තේමි

Equilibrium is your friend.

That said, some places will have stricter customs (**ezogo** ධර්ම) than others. A city on one planet might have a penalty in place for failing to park your starship in a designated area that another city on the same planet won't. Educate yourself. Ask other Rust Society folks about the customs in places they've been, or commit yourself to some research in Human or Xi'an travel guides. Like I said, things are generally pretty lax (**yendi yiga** හේතේ තිලු), but you don't want to accidentally get yourself in trouble. Banu consider it the fault of the victim if they get robbed, and the fault of the criminal if they get caught. The same thing applies to breaking local custom.

One more thing: set aside some credits in case you have to bribe (**njapo** ලේඔ) someone. A lot of Banu are willing to look the other way for a nice enough bonus.

HOW TO GET DIRECTIONS

First thing you need to know is how to get around. Like I said in the help section, don't be afraid to ask directions of any locals you run into. Just don't ask for a personal escort without expecting to pay for it.

¿zo zo ye bongo, ino nja jarezéa pindramba chakitsotæ nyuYumano?

කෙම ම ඳි තේමි - ඔබ ලෙ රුඳුරු පිලෙලෙ රුඳුරු තේමි

Without debt, can you tell me how to get to the nearest Human-friendly hotel?

.sanja. ino lilína pojopo njkeo renga rise folenona sano. .ku, nyo nyife kenganyo njafwe

rindramba. .lamba ojofo zo safu fisara zo fuYumano. .etsumbo mzubu zo sætsa.

ලෙලෙ ඔබ තිබු පසු පු පු ඔබ මින ගිනිපු පු ලෙ - තේ තේමි
පුලෙලෙ ලෙලෙ මිලෙලෙ ලෙලෙ පසු මින මින මින
මින මින මින මින මින

That is permissible. Follow this street until you get to the maglev train station. From there, go left, and it won't be long until you reach the hotel. It faces the street in front of a Human-style restaurant. I can escort you for a reasonable price.

.cho yanda zo pingi. .ino sese buyu sato.

මේ ඉඳිනු මිනිසා මෙයින් පිටුපසට හරවා දෙමිනි

Regretfully, I must decline. I am pleased with your help.

Or, if you are willing to entertain paying:

.etatáyi. ¿o onesu fau?

මෙයින් පිටුපසට හරවා දෙමිනි

I am interested. Would currency suffice?

.zo pingi, onesu yeto. ¿Yu Yumano ktosara fino?

මේ මිනිසා මෙයින් පිටුපසට හරවා දෙමිනි

I'm afraid I am not interested in currency. Do you have any Human-made food?"

.fo, ke tie kto tano zo namba buyu, ndi sato. ¿njenjéko osandui nja fau?

මේ මිනිසා මෙයින් පිටුපසට හරවා දෙමිනි

Yes, I do, and I would be pleased to give you some in exchange for your help. Would this sandwich suffice?

.eto weo. .tanya inya fo findo.

මෙයින් පිටුපසට හරවා දෙමිනි

I accept your offer. May luck be with us.

Keep these directional words in mind should you ever find yourself lost in a Banu settlement:

po පො	nyo නියො	jo ජො	ro රො	lino ලිනො	sizi සිසි
go	go (with purpose)	come	arrive	on course	curve
chi චි	tao තො	lamba ලාම්බා	safu (fo) සාෆු (ෆො)	sambi (fo) සාම්බි (ෆො)	sido (fo) සිඩො (ෆො)
turn/pivot	reverse (course)	face	in front of	beside	behind
sægo (fo) සැගො (ෆො)	sikta (fo) සික්තා (ෆො)	sife (fo) සිෆො (ෆො)	singo (fo) සිංගො (ෆො)	sidzi (fo) සිඩ්සි (ෆො)	siya (fo) සියා (ෆො)
above	below	left (of)	right (of)	peripheral	out of sight (of)

oro	ojopo	olenona	pendo	bayo	ksifi
ଠିଆ	ଠାଣି	ଠାଣିଆ	ଢେଇ	ରୁକ୍	କ୍ଷିଫି
<i>building</i>	<i>road/street</i>	<i>train</i>	<i>cross</i>	<i>stop/halt</i>	<i>be careful</i>

SO, YOU NEED A RIDE

Transportation systems do exist in most Banu settlements, but they're private, not public. You can't count on the price of a 10 kilometer ride by maglev on Takto to cost the same as one on Yulin III. If you're at a train station and prices aren't listed, that means you'll have to make an offer to an attendant. Always aim low; if the station is busy, train attendants are more interested in getting folks through fast than in making the highest possible profit. More passengers per 1,000 beats is the same as more money when you crunch the numbers, anyway.

If you can't find a train station and your destination is too far to travel on foot, you can usually count on some Banu renting themselves out as personal transport, either via craft or by Banu power. Yulin II is full of Banu pulling their unique version of rickshaws. Unlike train attendants, though, rickshaw drivers and other private transporters have all the time in the world to negotiate with you. Don't hop on without first setting a price. Remember the rules of negotiation from earlier: aim low, be careful with your phrasing, and be willing to accept a good offer when you hear it.

LOCATIONS OF INTEREST

A Banu settlement will have a wide variety of Soulis and other points of interest that you're not likely to run into over the course of regular space travel. Keep a look out for these places:

SPACECRAFT SOULIS – osouli fodai ଠାଣିଆ ଗାଡ଼ି – Since there's no formal system of starship manufacture, you can't just buy them from the company (unless you're into replicas, like they do at Esperia). You can get top-quality Banu-made spacecraft from the dealerships in the BP. Dealers will be more than willing to take you for a test flight if they think you're in the market for a Merchantman.

¿nja pachú oMachandømanø wiséa?

କେଉଁ ଥିଲା ଠାଣିଆ ଗାଡ଼ି କିଣିବୁ?

Where can I buy a Merchantman?

HUMAN-FRIENDLY MEDICINE SOULIS – osouli fezepe nyuYumano ပုံကံကုရီ နှစ်ပတ်
အောက်ကုရီ – You're going to get sick once in a while. That's a fact of life. Most settlements
that see traffic from Humans are going to have a couple of medicine Souli with Human-versed
medics on staff. Some of them even employ Humans. Figure out where the closest one is to the
place you're staying if you mean to visit a settlement long term. It's just smart.

¿sasatsotæ osouli fezepe nyuYumano wiséa?
အကုရီကုရီ ပုံကံကုရီ နှစ်ပတ် အောက်ကုရီ ဝိသေသ
Where is the best Human medicine Souli?

¿u utu uYumano fosouli njeko?
ကုရီ ကုရီကုရီ နှစ်ပတ် အောက်ကုရီ
Do you have a Human in this Souli??

SPACECRAFT REPAIR SOULIS – osouli fenjendo nyodai – ပုံကံကုရီ နှစ်ပတ် အောက်ကုရီ – If
your ship breaks down, you're going to want to know where one of these is.

¿nja la njendo odai feto wiséa?
ကုရီ ကုရီ အောက်ကုရီ ပုံကံကုရီ နှစ်ပတ် အောက်ကုရီ
Where can I get my ship fixed?

¿njanja nu osouli sasatsotæ fenjendo nyodai nyeto?
ကုရီကုရီ ကုရီ ပုံကံကုရီ အောက်ကုရီ နှစ်ပတ် အောက်ကုရီ
Can you direct me to the best spacecraft repair souli?

¿njanja sumbo zo gapa nyo njendo odai feto?
ကုရီကုရီ ကုရီ ၁၀,၀၀၀ ကုရီ ပုံကံကုရီ နှစ်ပတ် အောက်ကုရီ
I can offer you 10,000 credits to fix my spacecraft?

HUMAN-FRIENDLY RESTAURANTS – isara nyuYumano ပုံကံကုရီ အောက်ကုရီ – Everyone gets
hungry! Those of us who have an interest in Banu food can take a chance at places like this.
They're run by Soulis that understand the limitations of the Human diet and are interested in
capitalizing on the Human desire to try new things. If you can't specifically find a place that
caters to Humans, a good bet is to ask for non-Xi'an food or drink. It's a little riskier than getting
stuff that's made for Humans, but it's less risky than accidentally getting a glass of *chui.y'o'sui*
ချီယိုဆွီ.

¿o onjeko dzeo nyuYumano?

ꠘꠞ ꠞꠞꠞ ꠞꠞ ꠞꠞꠞꠞꠞꠞ

Is this safe for Humans?

¿isara nyuYumano wiséa?

ꠘꠞꠞꠞ ꠞꠞꠞꠞ ꠞꠞꠞꠞ

Where is a Human-friendly restaurant?

¿njanja yu osara kta ye nyuTsiano?

ꠘꠞꠞꠞ ꠞ ꠞꠞꠞ ꠞꠞ ꠞ ꠞꠞꠞꠞꠞꠞ

Can I have food that isn't good for a Xi'an?

¿njanja nyo yu ktosara nusso?

ꠘꠞꠞꠞ ꠞ ꠞ ꠞꠞꠞ ꠞꠞꠞ

Where can I go to get some tasty food?

¿utéa pacho osue silatsotæ?

ꠘꠞꠞꠞ ꠞ ꠞ ꠞꠞꠞ ꠞꠞꠞ

Who sells the best drinks?

In addition to restaurants, Banu worlds and flotillas are peppered with Souli that do food prep for long-haul trips, run food stalls, operate bars, do pop-up snack stands, or even walk around with trays and sell food. You can get some of the best food in the universe if you're willing to take a risk. Just remember to ask if the food is Human-friendly. If you don't get a clear answer, consider trying something else.

¿pili ktéa kto sano zo tsotæ?

ꠘꠞꠞ ꠞꠞꠞ ꠞ ꠞꠞ ꠞ ꠞꠞꠞ

What is your favorite snack on the menu?

¿njekosue dzeo nyuYumano?

ꠘꠞꠞꠞꠞ ꠞꠞ ꠞꠞꠞꠞꠞꠞ

Is this drink safe for Humans?

¿yu yu ktofotisa dino?

ꠘꠞ ꠞ ꠞꠞꠞꠞ ꠞꠞꠞ

Do you want to get sweet food?

ɛnjanja nyo yu ktosara tisa kta dzeo nyuYumano?

ᠡᠨᠵᠠᠨᠵᠠ ᠨᠶᠤ ᠶᠤ ᠬᠲᠣᠰᠠᠷᠠ ᠲᠢᠰᠠ ᠬᠲᠠ ᠳᠵᠡ᠋ ᠨᠶᠤ ᠶᠤᠮᠠᠨᠤ?

Where can I go to sweet food that's safe for Humans?

SHIP KITCHENS – iwingi fodai ᠶᠤᠨᠠᠩᠢ ᠶᠣᠳᠠᠢ ᠶᠤᠨᠠᠨ ᠶᠣᠳᠠᠢ — A Banu ship, if you're staying on one long-term, will probably have a big kitchen or cargo hold stocked with ready-made food you can snack from at your leisure. If you get really hungry, you can find an all-day stew going at most hours of the day. Banu prefer to eat from this instead of wasting their time making food. When they run out of ingredients, they send an apprentice out for resupply.

Of note: since most ships don't keep chefs on board, a good way to earn your keep/not incur debt to your hosts is to take on the role of chef. Banu are adventurous eaters and drinkers and would almost certainly love to try what you serve up. In most cases, you can task an apprentice with getting special ingredients if you need them. You can write them in Standard if you don't know the Banu word. Check in with the Essosouli first.

ionjussuæ yokto zo fanga!

ᠶᠣᠨᠵᠤᠰᠤᠰᠤᠭ ᠶᠣᠬᠲᠤ ᠵᠣ ᠶᠠᠩᠭᠠ!

The all-day stew smells great.

ɛtu tue eto wingi?

ᠡᠲᠤ ᠲᠤᠡ ᠡᠲᠣ ᠶᠤᠨᠠᠩᠢ?

May I prepare the food?

.afa essosouli, zo ye bongo, *ɛtu tueto ta omlio faba fowingi pumyandu?*

ᠡᠶᠠ ᠡᠰᠣᠰᠣᠰᠤᠯᠢ, ᠵᠣ ᠶᠡ ᠪᠣᠩᠭᠣ, *ᠡᠲᠤ ᠲᠤᠡᠲᠣ ᠲᠠ ᠣᠮᠯᠢ ᠶᠠᠪᠠ ᠶᠣᠨᠠᠩᠢ ᠫᠤᠮᠤᠨᠳᠤ?*

Honored Essosouli, without debt, may I provide the apprentice a list of ingredients?

.myandu ino, tso tso aba fowingi nyomlio fino.

ᠮᠤᠶᠠᠨᠳᠤ ᠶᠤᠨᠣ, ᠲᠣᠰᠣ ᠲᠣᠰᠣ ᠠᠪᠠ ᠶᠣᠨᠠᠩᠢ ᠨᠶᠣᠮᠯᠢ ᠶᠢᠨᠣ

Apprentice, add these ingredients to your list.

.myandu ino, se choa aba zeyufu fuYumano.

ᠮᠤᠶᠠᠨᠳᠤ ᠶᠤᠨᠣ, ᠰᠡ ᠴᠣᠠ ᠠᠪᠠ ᠵᠡᠶᠢᠶᠤᠸᠤ ᠶᠤᠶᠤᠮᠠᠨᠤ

Apprentice, the ingredients are in Standard.

SATABALL – satabo ၵုၵုၵ် — Banu are wild about sataball. If you ever spot a group of them at a game, chances are they'll be cheering at whatever exciting thing just happened. They don't seem to care who wins or who loses. Catching a sataball game in Banu space is a lot of fun. Definitely check one out if you get the chance.

¿chakitsotæ isatabo wiséa?

ၵုၵုၵ် ၵုၵုၵ် ၵုၵုၵ်

Where is the closest sataball arena?

¿ku esatabo wefwéa?

ၵုၵု ၵုၵုၵ် ၵုၵုၵ်

When is the next sataball game?

satabo nzato.

ၵုၵုၵ် ၵုၵုၵ်

I love sataball.

SHIP RACES – eponatæ fodai ၵုၵုၵ် ၵုၵုၵ် — It isn't just sataball that occupies the Banu sporting mind. They also get a kick out of spacecraft races. There's a really exciting one in Yulin IV that makes use of the planet's natural geological formations. They'll charge you if you want to get into an official viewing platform, but if you like crashes, it's worth it.

.kidada ino tueto lamba eponatæ, tie onesu ndzo fwufa tano.

ၵုၵုၵ် ၵုၵ် ၵုၵုၵ် ၵုၵုၵ် ၵုၵုၵ် ၵုၵုၵ် ၵုၵုၵ် ၵုၵုၵ် ၵုၵုၵ် ၵုၵုၵ်

I'll give you 500 credits if you let me watch the race.

¿ku eponatæ suNdeduyu wefwéa?

ၵုၵု ၵုၵုၵ် ၵုၵုၵ် ၵုၵုၵ်

When is the next race on Yulin IV?

njekeponatæ yajæ.

ၵုၵုၵ် ၵုၵုၵ် ၵုၵုၵ်

This race is exciting.

GAMBLING – tassa ၵုၵု & **gambo** ၵုၵု — Gambling can be a fun way to pass the time if you're looking to win or lose some money. There are usually quite a few places to try your luck in Banu areas; big casinos, kiosks attached to the backs of restaurants, stalls in a marketplace, boats on local bodies of water, dedicated floors on hotels, etc. Gambling is technically the

purview of the gambling Soulis, but that doesn't stop some of them from being on the shadier side. While some of the smaller less respectable gambling Souli might offer better odds, don't be surprised if those odds wind up heavily in their favor.

Of note: cheating isn't illegal in the BP. In fact, a good cheater might be famous for their work if they've never gotten caught by the house. Gamble at your own risk.

¿sasatsotæ igambo wiséa?

ᑭᑭᑭᑭᑭᑭ ᑭᑭᑭᑭ ᑭᑭᑭᑭᑭᑭ

Where is the best casino?

.tassa deto. ¿sasatsotæ ise nyo gambo wiséa?

ᑭᑭᑭᑭ ᑭᑭᑭᑭ ᑭᑭᑭᑭᑭᑭ ᑭᑭ ᑭᑭ ᑭᑭᑭᑭ ᑭᑭᑭᑭᑭᑭ

I want to gamble. Where is the best place to gamble?

.eto tassa zo fwuga.

ᑭᑭᑭᑭ ᑭᑭᑭᑭ ᑭᑭ ᑭᑭᑭᑭ

I'll bet 50,000 credits.

.beo soa. .eto beo fo tassa.

ᑭᑭᑭᑭ ᑭᑭᑭᑭ ᑭᑭᑭᑭ ᑭᑭᑭᑭ ᑭᑭ ᑭᑭᑭᑭ

I'm calling. I'm done gambling.

.eto ye dzufwi sinduó.

ᑭᑭᑭᑭ ᑭᑭ ᑭᑭᑭᑭ ᑭᑭᑭᑭᑭᑭ

I would never cheat.

KARAOKE – karaóke ᑭᑭᑭᑭᑭᑭ – If you think Banu love sataball, you haven't seen them at karaoke. It's one of their favorite things about Human culture. There are usually a bunch of karaoke bars in big Banu settlements. You probably won't even need to ask directions, because you'll hear them way before you see them. Bring earplugs.

¿nja nyo karaóke wiséa?

ᑭᑭᑭᑭ ᑭᑭ ᑭᑭᑭᑭᑭᑭ ᑭᑭᑭᑭᑭᑭ

Where can I go to do karaoke?

ekaraóke nzato.

I love kargoke.

[illegible]

Most machines at Banu karaoke places are full of commercial jingles. If you want to sing your favorite song, ask a member of the Souli running the place if they carry Human music that isn't from a commercial. If they've got any, they'll be happy to give you a list.

.eto ssunji i fuyubi feSéselusø enga nungi kinjise ro mbanjindro.

I prefer hot water between 32 and 48 degrees Celsius.

ආපේක්ෂා කළ යුතු වශයෙන් මෙම ප්‍රතිඵලයන් සඳහා වගකිව යුතුය.

A lot of springs will also have cold elements, like ice baths or swimming pools. Again: be careful about the temperature.

ආප්ත කරනු ලබන මුදල භාවිත කරමින් ප්‍රදේශීය සේවාවන් සැපයීම සඳහා යොදා ගත හැක.

.eto ssunji i dutu feSéslusø enga nungi njifwu ro senji.

ပဲခဲင် နေရာမှာ ဘဲ နေရာမှာ နေရာမှာ ပဲခဲင် နေရာမှာ နေရာမှာ နေရာမှာ

I prefer cool water between 15 and 20 degrees Celsius.

ADVENTUROUS BANU – uBanu mbepuwæ နေရာမှာ နေရာမှာ – At the end of a work shift, Banu finish up the day with a big communal feast alongside members of their Souli. Whole some stay in to chat, play games, watch vids, or whatever, most choose to go out and throw down. No one can party like a Banu. And no one can show you a better time than a local who wants to have fun. Tag along with your hosts if you’re staying with a Souli. You might have a bad hangover the next day, but you won’t find another experience like it.

jindo, ta tanga! jmzumzúbu eto nyo tanga!

နေရာမှာ နေရာမှာ နေရာမှာ နေရာမှာ နေရာမှာ နေရာမှာ

Let’s party! Take me to a party!

inyo pelo sidzi deto!

နေရာမှာ နေရာမှာ နေရာမှာ နေရာမှာ

I want to go out and have fun!

.óto fanga. jindæ, nyo nyo sara sidzi!

နေရာမှာ နေရာမှာ နေရာမှာ နေရာမှာ နေရာမှာ နေရာမှာ

Everything is auspicious. Let’s go out to eat!

.ndramba neto. .tanga tsino ndi tanya.

နေရာမှာ နေရာမှာ နေရာမှာ နေရာမှာ နေရာမှာ နေရာမှာ

I need to sleep. It was fortunate to party with you.

Banu Relationships

ROMANCE?

Love in the Protectorate is both similar to and different from how Humans do it. Like us, they experience attraction, they pair up, they play together, sometimes they might work together, they may or may not last. They’re a little less enthusiastic about sex than Humans are, but they still enjoy it. Unlike us, they don’t see a connection between reproduction and romantic love,

since the work of childbearing and rearing is covered by specialized Soulis. The rare offspring that result from accidental conception are immediately sold to childrearing Soulis. Additionally, they don't do marriage. Banu who go the distance with romance sometimes cohabitate after their Divestments.

LET'S BE FRIENDS

It may seem quite curious for another Human to meet you at a bar and 10 minutes later ask you to go into business with them or just blatantly to be their friend, but to the Banu this is rather natural. They are curiously open-hearted amongst all of the calculations they are making about obligations, leverage, etc. Friendship does not come with automatic thoughts of payment, etc., but it doesn't negate debts or guarantee discounts either.

.indo, kafo kafo myama nyo sue sara.

ເຖື້ເຖື້ ະ ມຸ້ ມຸ້ ເຖື້ ເຖື້ ເຖື້ ເຖື້ ເຖື້ ເຖື້ ເຖື້ ເຖື້
Let's meet up again to drink and eat.

.indo, papácho.

ເຖື້ເຖື້ ະ ມຸ້ ມຸ້ ເຖື້ ເຖື້ ເຖື້ ເຖື້ ເຖື້ ເຖື້ ເຖື້ ເຖື້
Let's do a deal.

Banu maintain many friendships of varying intensities throughout their lives, inside and outside of the Soulis. They have good memories for faces, scent profiles and names and won't hesitate to shout yours across a crowded spaceport if they spot or smell you. I recommend answering; being friends with a Banu has a lot of perks. A Banu who isn't on shift is always down to go out partying until the sun comes up, and you can bet they'll have a list of all the best dining and karaoke spots. Plus, if you're both in the same business, they might be willing to give you a few discounts here and there in honor of your friendship. Fair warning, though: they WILL expect the same of you. Don't make friends with a Banu just for potential deals.

.indo, tseli tseli.

ເຖື້ເຖື້ ະ ມຸ້ ມຸ້ ເຖື້ ເຖື້ ເຖື້ ເຖື້ ເຖື້ ເຖື້ ເຖື້ ເຖື້
Let's be friends.

¿iníndo sese tseli?

ເຖື້ເຖື້ ະ ມຸ້ ມຸ້ ເຖື້ ເຖື້ ເຖື້ ເຖື້ ເຖື້ ເຖື້ ເຖື້ ເຖື້
Are we already friends?

¿iníndo tseli dino?

ເຖື້ເຖື້ ະ ມຸ້ ມຸ້ ເຖື້ ເຖື້ ເຖື້ ເຖື້ ເຖື້ ເຖື້ ເຖື້ ເຖື້
Do you want us to be friends?

SOULI TO SOULI

Needless to say, inter-souli relationships are extremely important. These relationships are most commonly described as **poapo zo mbila** ມຸ້ ມຸ້ ເຖື້ ເຖື້ ເຖື້ ເຖື້ (being good at reciprocating) and **poapo zo mbafo** ມຸ້ ມຸ້ ເຖື້ ເຖື້ ເຖື້ ເຖື້ (being bad at reciprocating). **.tseli zo pacho.** ເຖື້ ເຖື້ ເຖື້ ເຖື້ ເຖື້ ເຖື້ ເຖື້ ເຖື້ ເຖື້ ເຖື້ refers to being “amicable trading partners,” but the addition of tiny little **le** ເຖື້ at the end of the line (**.tseli zo pacho le.** ເຖື້ ເຖື້ ເຖື້ ເຖື້ ເຖື້ ເຖື້ ເຖື້ ເຖື້ ເຖື້ ເຖື້) turns these “friend” into “frenemies.” You are very unlikely to be wrapped up in any politics between or among Essosouli, but

listening closely to how they communicate with each other could very well give you an edge in your dealings in the BP.

CONFLICT IN BANU SOCIETY

Banu are easy-going enough that it's hard to piss one off. They tend to laugh off direct insults, and if you actually annoy them, they'd rather make fun of you behind your back or just stop talking to you altogether. Most tense situations can be resolved with:

.eto pingi fesse ino yato.

ထေ့ပိန် ဖိဆေ့ ဝှေ့ ဝှေ့ ဝှေ့

I'm sorry you're upset.

A peace offering of an interesting snack has smoothed over many slights and offenses. If you get too antagonistic, though, they're not above escalating to violence if they see it as the best way to get what they see as rightly theirs.

The overall philosophy on fighting in the Protectorate is

.indæ, tu tueyæ zenganyo fulæ uta bumzo njendo.

ဝှေ့ပိန် - ဝှေ့ ဝှေ့ပိန် ဝှေ့ပိန် ဝှေ့ ဝှေ့ ဝှေ့ ဝှေ့

Let the ones in conflict work it out.

If you find yourself in an altercation with a Banu, be it physical or otherwise, it isn't likely that another Banu is going to help you make peace unless it is their job. Mediation and mercenary Souli can be brought in to settle disputes, but with their fees, most Banu tried to avoid the conflict in the first place.

If you ever find yourself in verbal argument with a Banu that you wish to extricate yourself from, often:

.ino yato dzeto.

ဝှေ့ပိန် ဝှေ့ပိန် ဝှေ့ပိန်

I acknowledge your offense.

- coupled with an immediate withdrawal is your best recourse in this situation.

Fistfighting (**yuka** ဝှေ့ပိန်) is another matter. Like I said earlier, other Banu in the area generally aren't going to step in and help you if you get into a brawl. However, if they're off shift and like

to fight, some of them might jump in and start punching just for the hell of it. Watch out if they do. Everyone becomes a potential punching bag, Banu, Human, or otherwise. Definitely call for some backup from your crewmates if you have any. Some Banu settlements will hire a security Souli to patrol the area and keep the peace, but those can be rare and often expensive. If you're on your own, it's best to just run.

EATING

The thing about Banu is that they eat basically everything. Bones, peels, cartilage, rinds, biodegradable wrappers, NON-biodegradable wrappers; it's all a part of the experience for them. They're resistant to things that'd hurt a Human, like bacteria on rotted meat, mold, and other things that crop up on rotten food, so they've got no trouble digesting Xi'an cuisine. They have durable palates, so food too hard for a Human poses no problem to them. And they appear to be immune to most poisons that affect Humans. Food isn't a mundane necessity to a Banu. It's a sensory adventure.

Be aware of what you're eating in the Protectorate. Food stalls are going to offer a wide variety of meals, some of it a little dangerous to a Human. Remember to ask *before* digging in:

¿u uYumano njanja sara onjeko zo dzeo?

ᑭᑭᑦ ᑭᑭᑦᑭᑦ ᑭᑭᑦᑭᑦ ᑭᑭᑦ ᑭᑭᑦᑭᑦ ᑭᑭᑦ ᑭᑭᑦᑭᑦ

Is this safe for Humans to eat?

If you're not sure, it's best to abstain. Maybe pack a few MREs for emergencies.

THE FOOD

Banu have a very sensitive sense of taste that can detect things Humans cannot. This in large part is due to their increased olfactory capabilities (**enja feyokto** ᑭᑭᑦ ᑭᑭᑦᑭᑦ).

When they are eating, Banu seek a balance of what they refer to as *The Nine Tastes* (**biki ndzotayu** ᑭᑭᑦ ᑭᑭᑦᑭᑦ). This is usually applied across the family meal, with Banu building plates to balance all these different aspects. The more of the tastes included in a single dish, the more favored it is by Banu. Take *Fasa* (**ofasa** ᑭᑭᑦᑭᑦ), the popular fried treat - the outside is hot and crunchy, inside is soft and cool, the *seabug* (**ibifissa** ᑭᑭᑦᑭᑦ) is sweet and salty,

the *rock tomato* (**angafede** ႁႃႆႆႆႆ) is bitter and pungent. Having all nine in one bite is seen as very efficient and is prized.

THE NINE TASTES

ruta ႃႃႃ <i>salty</i>	gundo ႃႃႃ <i>savory</i>	tisa ႃႃႃ <i>sweet</i>	yungo ႃႃႃ <i>pungent</i> (acidic / spicy)	længa ႃႃႃ <i>bitter</i>
jacha ႃႃႃ <i>hot</i>	ksopo ႃႃႃ <i>cold</i>	funyu ႃႃႃ <i>soft</i>	chakta ႃႃႃ <i>crunchy</i>	

Banu like ingredients to have a purpose in a dish. If you're going to add it, you should be able to tell that an ingredient is there. If you can't taste it, it's a waste.

Similar to *slommadon*, there is a Banu stew that uses up all the bits and pieces of previous meals. Translated as "All Flavor" (**onjussuæ** ႃႃႃႃႃ) stew (**ogundzoma** ႃႃႃႃႃ), this dish is featured at almost every family meal and normally everyone has a small bowl as an appetizer. This is their way of using up leftovers.

It is not usual to have pot going all the time that never runs out, but new ingredients are just continually added.

While this stew stands in stark contrast to cleaner flavor profiles of many other dishes, this resourceful dish traditionally serves as a palate trainer where Banu learn to identify unique flavors. A fun game that Banu like to play is trying to guess what the recent additions to the stew were.

Recipes vary wildly across Souli. A dish you get on one world can be vastly different than you get on another. Banu like to claim they know where to get the best dishes. Some of the higher-end eating houses procure dishes from around the Protectorate.

SLEEPING

Banu catnap throughout the day instead of taking long rests. They don't even need to lie down to do it. They'll just kind of slump over where they're sitting and take 1,000 beats.

Consequently, they don't have beds (**obedo** ပုံနီဇ်) but their social spaces have comfortable seating that will sometimes serve as group rest areas.

Take care in visiting far-flung Banu destination that you don't end up without a bed to sleep in. That would be rare for any locale that typically welcomes visitors. Banu like tourists and will usually have something to suit in accommodations designed for Humans. However, if you ever need to crash with Banu in their own quarters, bring a sleeping bag.

¿ndzo ndzo obedo filana? နီဇ် နီဇ် ပုံနီဇ် တိရုဏ်း <i>Is there any bed there?</i>	¿si sibedo? နီဇ် ကိရုဏ်း <i>Is (it) in a bedroom?</i>	¿Yu Yumano ise fupa chakiyæ? ယူ ယူမာနို ဗိုဗ် ဝုဏ်း ဖုဏ်း <i>Is a human bathroom <u>nearby</u>?</i>
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Banu Sayings

Banu are fond of a good saying. They've collected many over the millennia. The more of these you can drop with epic timing, the more they will invest in your friendship.

“What you say is less important than what they hear.” — .ino da éa, mvo zo pilitso wanulæ tio éa. ဝိုဏ်း ဖူ ဝုဏ်း ၊ ဖေ ဇ် ဗိဏ်း ဖူဏ်း ဗိုဗ် ဝုဏ်း — One of the core idioms for Banu as a people. It's a reminder that the way you phrase something can be used to lead someone into doing what you want them to do, whether in social situations or business deals. The substance of what you say isn't as important as what you can convince someone else to believe.

“Like adding water to sloma.” — .zo tso i posloma. ဖေ ဗ် ဝို ဗိုဏ်းဏ်း — You're contributing nothing of substance to the deal/social situation.

“A hungry apprentice makes a clumsy craftsperson.” — .ó kto uta umyandu, utubanji mbafo fwe wo. ဝို ဖေ ဝုဏ်း ဝုဏ်းဏ်း ၊ ဝုဏ်းဏ်း ဖူဏ်း ဝို ဝို — A maxim about the importance of keeping your apprentice fed, clothed, and happy. Sure, you *can* abuse the apprentice you bought, but why would you, if you want a functioning, skilled adult?

“Dead before Divestment.” — .yazi su ktambo. ဖူဏ်း ဝု ဖူဏ်း — Something that seems like it won't amount to anything/will probably fail. Akin to the old Human saying “dead on arrival.”

“Never leave with empty hands” — .isse aa ktapo, ino, wa ye wanowæ. **ඔප්පු ලුලු**
දෙප් ට ඔප් ටු ඔ ඔප්පු — Don’t do something for nothing; don’t forget to request
payment; don’t enter into a business deal if you’re not getting anything out of it.

“Every mistake a new lesson.” — .bubu myama, tado zo dzæ. **බෙබ් දේරු ටුර් ප් දු**
— A maxim about the importance of accepting that you might make a mistake in your work
sometimes. The good thing about failing is that you will learn from it.

“Everything is auspicious.” — .óto fanga. **ඔට් ප් ඉලේ** — Banu who have just begun their
work shift may say this to one another to give it an auspicious start. Akin to “good morning!”
They also tend to say this when starting their play shifts.

“Each problem has many solutions.” — .tana enjendo nyetsuslo to. **දේරු ටුදේරේ**
දේරුදේරේ ප් — Banu who are confronted with a complex problem might mutter this. Even
if it seems impossible, if you’re smart enough, you can come up with a way to get out of
anything.

“Fresh from the creche” — .dzæ jofikibi. **දේ ප් ඔප්පිඔප්** — A Banu who makes a naive
mistake would be called this. It implies that they have just left the Rearing Souli, and don’t
know anything about the world outside it.

“Wherever you go, eat the food” — .ino pisiséa, sara sara kto lana. **ඔප් පිපිප්පු ටුරු**
ඉරු ප් ඉරු — This is more of that Banu zest for life. They love new experiences (and
they adore trying new kinds of food especially). A reminder to play as hard as you work.

“Function is superior to ornamentation.” — .eduyu mvotso wanendrita. **ඔදුරු පේප්**
ප්ප්පේප් — This one is more or less self-explanatory. It digs straight to the core of Banu
values. A decorated and functional object is far more useful than a painting.

“Insight creates a door, but collaboration opens it.” — .ewani mbe ambo, tsao poapo enjawe
chema lo. **ඔදුරු පේ ලුරේ ටුරු ප්ප් ප්ප් ප්ප් ප්ප්** — A saying in support
of Soulis as an institution.

“Good enough to be mine.” — .sasa fau nyenga feto. **දේරු ඉරු දේරු ඔප්** — A
compliment that implies if something has enough use and function that it’s worth owning and
utilizing. It can also be looked at as meta-commentary on the Banu tendency to subsume things
from other cultures.

“A good friend is worth a good gift.” — .fwasso utseli teze atie sila. **ᏃᏃᏃᏃ ᏃᏃᏃᏃ ᏃᏃᏃᏃ**
ᏃᏃᏃᏃ ᏃᏃᏃᏃ — A double-edged saying about the importance of deepening your friendship
 with as many others as possible in order to get rewarded for it, either far down the line at
 Divestment or immediately for good business opportunities.

“Give a little, get a lot.” — .tie zo pili, yu zo gongo. **ᏃᏃᏃᏃ ᏃᏃ ᏃᏃᏃᏃ ᏃᏃ ᏃᏃᏃᏃ** —
 Pertains to any kind of price negotiation. Helps teach apprentice Banu that dropping your price
 by a little encourages others to raise their offering price.

“Eat the whole thing or you’ll miss a tasty detail.” — .ino, sara sara zo tæ, kidaje ye yu
ndzowuna nussu. **ᏃᏃᏃᏃ ᏃᏃᏃᏃ ᏃᏃ ᏃᏃ ᏃᏃᏃᏃ ᏃᏃ ᏃᏃ ᏃᏃᏃᏃ ᏃᏃᏃᏃ** — Another
 complex idiom that both references the need to carefully study every detail of a business deal
 and the Banu habit of eating literally every part of a meal.

Sample Dictionary

-læ¹ ᏃᏃ pn.io.r. to them (third person plural) indirect object/recipient (suffix/clitic).

-læ² ᏃᏃ pn.io.r. to them (third person plural inanimate or abstract) indirect object/recipient
 (suffix/clitic).

-læ³ ᏃᏃ pn.rflx. themselves (suffix/clitic), See **læ**.

-li ᏃᏃ pn.io.r. to “them²” (third person singular (acting as secondary agent or patient))
 indirect object/recipient (suffix/clitic).

-liyæ ᏃᏃᏃᏃ pn.io.r. to them² (third person plural (acting as secondary agents or patients))
 indirect object/recipient (suffix/clitic).

-lo¹ ᏃᏃ pn.io.r. to “them” or they (third person singular) indirect object/recipient
 (suffix/clitic).

-lo² ᏃᏃ pn.io.r. to it (third person singular inanimate or abstract) indirect object/recipient
 (suffix/clitic).

-lo³ ᏃᏃ pn.rflx. itself, See **lo**.

-mlæ ᏃᏃᏃᏃ pn.rflx. themselves (suffix/clitic), See **ulæ**.

-mli ᏃᏃᏃᏃ pn.rflx. “themselves” (suffix/clitic), See **uli**.

-mliyə 𐌂𐌋𐌶𐌵 pn.rflx. themselves (suffix/clitic), See **uliyə**.

-mlo 𐌂𐌋 pn.rflx. “themselves” (suffix/clitic), See **ulo**.

-næ 𐌂𐌵 pn.io.r. to you (second person plural) indirect object/recipient (suffix/clitic).

-næ² 𐌂𐌵 pn.rflx. yourselves (suffix/clitic), See **inæ**.

-ndæ 𐌂𐌵 pn.io.r. to us; “I + you all”; “we all + just you”; “all of us/we all + you all” (plural inclusive) indirect object/recipient (suffix/clitic).

-ndæ² 𐌂𐌵 pn.rflx. ourselves; (suffix/clitic), See **indæ**.

-ndo 𐌂𐌵 pn.io.r. to us (you (singular) and me); to the two of us (dual inclusive) indirect object/recipient (suffix/clitic).

-ndo² 𐌂𐌵 pn.rflx. ourselves (suffix/clitic), See **indo**.

-no 𐌂𐌵 pn.io.r. to you (second person singular) indirect object/recipient (suffix/clitic).

-no² 𐌂𐌵 pn.rflx. yourself (suffix/clitic), See **ino**.

-si 𐌂𐌶 sffx. suffix that combines with numbers to produce an “X number of times” result. e.g. **yósi** 0 times, **dasisi** once (1 time), **sési** twice (2 times), **kisi** thrice (3 times), **mbasi** 4 times, **fwusi** 5 times, **lisi** 6 times, **zasi** 7 times, **ndrósi** 8 times, etc. (NB: some irregularity in stress.) These forms are often written with a Banu numeral + the syllable for **si**.

-tæ 𐌂𐌵 pn.io.r. to us (first person plural exclusive indirect object/recipient (suffix/clitic)).

-tæ² 𐌂𐌵 pn.rflx. ourselves (suffix/clitic), See **etæ**.

-to 𐌂𐌵 pn.io.r. to me (first person singular indirect object/recipient (suffix/clitic)).


-to² 𐌂𐌵 pn.rflx. myself (suffix/clitic) See **eto**.


jino famye ndi tanya! 𐌂𐌵𐌶𐌵 𐌂𐌵𐌶𐌵 𐌂𐌵𐌶𐌵 𐌂𐌵𐌶𐌵 idiom. Congratulations on your freedom from indenture!


jino myandu ndi tanya! 𐌂𐌵𐌶𐌵 𐌂𐌵𐌶𐌵 𐌂𐌵𐌶𐌵 𐌂𐌵𐌶𐌵 idiom. Congratulations on your becoming an indentured apprentice!


itæ tanyæ! 𐌂𐌵𐌶𐌵 𐌂𐌵𐌶𐌵 idiom. - “Everything is auspicious.” = “This is good for everyone.” (This often implies “I scratch your back and you scratch mine.” The person who did something nice for you may call in a favor or favors in the future or they may be repaying you with kindness for something that you did for them previously. If it is the former case and you want to acknowledge your indebtedness you can respond again with **etondimyandu** which is a


metaphorical (non literal) way to say “I am indentured (to you).” or “I owe you a lot.” If the latter is the case and some sort of debt has been repaid, then the doer of the good deed may add after **itæ tanyæ!** or simply **.tanya. .mo sa.** (“It was good. I liked it.”) or **imo ndi sila!** (“It was all nice!”) or **.beo zo sila.** (“It turned out well.”)


¿chichíngo?  idiom. (casual/informal) right? Is it not? (sentence final) - **.ulo ndi kafa. ¿chichíngo?** “They (sing.) are an idiot, right?”, See **¿tsatsáo?**.


¿njanja?  q. contr. of **nja nja**, can ____? Is it possible that ____?, See **nja**.


¿tæ tæ yayæ?  idiom. “Is everything going well?” / “Is everything OK?”


¿tsatsáo?  idiom. right? Is it not? (sentence final), See **¿chichíngo?**.


a (a)¹  v.T6 now; ongoing; continuing; “-ing” - **.eto a si odai (zwa) po uKoli.** “I am on a vehicle (which is) currently bound for Koli.” - **.uSsunda a yufu.** “Ssunda is speaking.”


a²  idiom. now - Q: **¿wefwéa?** Ans.: **.a.** “Q: When? Ans.: Now.”


aa (aa)  v.T6 while; during

aba (ndzo)  n. piece; part; component.


æ (enge)  n. truth - See also **ndæ** & **chingo**.


ægo (isi)  n. the top; the upper portion


æye (kto; go)  n. head (of an organism); tip; cockpit/bridge (of a craft, ship).


afá  rel.pn. that/which thing of extreme value or expense or person of special note.


afa¹  cls. thing of extreme value or expense or person of special note.


afa²  qty.indf. some/any of a thing of extreme value or expense or person of special note.

afæfo (utu)  n. trusted buyer/seller/client (not in one’s own Souli).

afáfa  pn. something nice or extravagant - **.afafa ndi deto.** “I really want something nice/fancy.”

afátu  pn. someone important

aféa  q. which thing of extreme value?

afu (isi)  n. the front; the forward portion

ai (enge, go) ၵဝ် (ဝဲၵျေၵ်း ၵဝ်) n. a message; a note (when handwritten).

akafa (afa) ၵုၵ်း (ၵုၵ်း) n. a ridiculous obligation or an arrogant, entitled person. Usage is ironic and satiracle, See **kafa**.

alamba (afa) ၵုၵ်း (ၵုၵ်း) n. your face, the face of an important person

ama (afa) ၵုၵ်း (ၵုၵ်း) n. something really nice that someone makes for you (as a gift).

ambo (go) ၵုၵ်း (ၵဝ်) n. door; portal; gate.

ambu (isi) ၵုၵ်း (ဝဲၵျေၵ်း) n. the side; the flank

amve (ndzo) ၵုၵ်း (ၵဝ်) n. a Banu “break” or “cat nap” (about 8 mins. in Human Standard time)

amyo (afa) ၵုၵ်း (ၵုၵ်း) n. land; property; territory. - **uFwadi ndi da ulo nja gosso amyo afa suNogo nyenga tue utuYumano ktiso lo.** “Fwadi claims that they have a claim to some land on Nogo in order to let some Humans rent it.”

andá (andá) ¹ ၵုၵ်း (ၵုၵ်း) v.T6 right now; in this very moment.

andá ² ၵုၵ်း idiom. right now - Q: **¿wefwéa?** Ans.: **.andá.** “Q: When? Ans.: Right now.”

ando (kto) ၵုၵ်း (ၵဝ်) n. arm, tentacle (**andze** - the two arms of a humanoid).

andra (utu, kto) ၵုၵ်း (ဝဲၵျေၵ်း ၵဝ်) n. insect-like ‘bug’ (with hard body parts including wings) - **.eto ye sara kto andra jetse dzoma ipuma ke anji tæ.** “I won't eat any insect unless all the wings and legs have been removed.”, See **ibi**.

andze (kto) ၵုၵ်း (ၵဝ်) n. the two arms of a humanoid, See **ando**.

anga (kto) ၵုၵ်း (ၵဝ်) n. fruit

angu (kto; go) ၵုၵ်း (ၵဝ်; ၵဝ်) n. neck (of an organism).

anjatsa (afa) ၵုၵ်း (ၵုၵ်း) n. an expensive item, a “splurge” aquisition

anje (kto, go) ၵုၵ်း (ၵဝ် ၵဝ်) n. the 2 legs of a humanoid), see **anji**.

anji (kto, go) ၵုၵ်း (ၵဝ် ၵဝ်) n. leg; column (in architecture) (**anje** - 2 legs of a humanoid).

anju ၵုၵ်း quasi-pn. Honorable you (typically used in 2nd sense of **anju** ²(Please,)), See **anju** ²)

anju (afa) ၵုၵ်း (ၵုၵ်း) n. a kind and generous person worthy of respect.

anju ² ႁၢၤ idiom. **Please** (do X for me) with doubled verb. **anju, tie tie lo ta eto** (Please, give it to me).

ao (kto, ndzo) ႁၢ (ၢၢ ၢၢ) n. “intoxicant” (could be alcohol, a drug, etc.)

ariatsa (afa) ႁၢၢၢၢ (ႁၢၢ) pn. something else (prestigious or highly valuable).

atafa ႁၢၢၢ pn. everything or everyone of extreme value.

awa (ndzo) ႁၢ (ၢၢ) n. a human hour

awe (kto) ႁၢ (ၢၢ) n. eye; seeing organ (**awese** - the two eyes of a humanoid).

awese (kto) ႁၢၢ (ၢၢ) n. the two eyes of a humanoid, See **awe**.

aya (go) ႁၢ (ၢၢ) n. number (a discrete number used as a label); e.g. **aya ga ndronjindro**, the number 88.

ayu (go) ႁၢ (ၢၢ) n. traditional Banu clothing; garments.

aza (go) ႁၢ (ၢၢ) n. unit

bæna (bænæ) ႁၢ (ႁၢ) v.T3 be robust; be sturdy; be strong; have strength (of people)

bamza (bamzæ) ႁၢၢ (ႁၢၢ) v.T1 welcome; host; invite, See **ktanye**.

banji (banjiyæ) ႁၢၢ (ႁၢၢ) v.T1 craft; construct; engineer and build (typically with great care and precision).

Banu ႁၢ v.T7 be Banu. **.uSisa Banu.** “Sisa is Banu.”

Banu (Banu) ႁၢ (ႁၢ) v.T7 be Banu.

bayo (bayæ) ႁၢ (ႁၢ) v.T2 stop; halt (motion).

bayu (bayuwæ) ႁၢ (ႁၢ) v.T3 be white.

béa (beyæ) ႁၢ (ႁၢ) q.v. what? - **ၢochokølo béa?** “What is chocolate?” (NB: Because the question is built into the verb, you do not need to use word or syllable reduplication to begin the questioning sentence, but it is not incorrect to do so.)

bedo (bedo) ႁၢ (ႁၢ) v.T7 be a bed.

beno (benæ) ႁၢ (ႁၢ) v.T1 to obsess over; to focus meticulously on the details of something.

beo ቤዕ v.T2 end, end up, come to an end - **.uSsunda daki njapo po uNjo kte afa esumbo tsawenganyo beo zo ndi bubu.** “Ssunda tried to bribe Njo with a big offer but that ended up a big failure.”

bido (bido) ብዕ (ብዕ) v.T3 num. 90,000,000

bifa (bifa) ብፉ (ብፉ) v.T3 num. 900

biga (biga) ብፊ (ብፊ) v.T3 num. 90

biki (biki) ብዓ (ብዓ) v.T3 num. 9

bikti (bikti) ብፌ (ብፌ) v.T3 num. 9,000,000,000

bimwe (bimwe) ብፎ (ብፎ) v.T3 num. 9,000,000

binji (binji) ብፎ (ብፎ) v.T3 num. 90

binju (binju) ብፎ (ብፎ) v.T3 num. 900,000,000

bisi ብፍ v.T3 num. 9 times, See -si.

bisu (bisu) ብፈ (ብፈ) v.T3 num. 900

bite (bite) ብፎ (ብፎ) v.T3 num. 9

bo (bæ) ብ (ብ) v.T4 be (an older way that Banu still occasionally expresses “being,” now more commonly heard with **fo** ⁴.) **bo** has a T4 reverse syntax and requires a classifier. **.utu ucheo bo eto.** “I am a pilot.” <<< **.eto fo ucheo.** (preferred)

Bongi ብፎ v.T7 be Bong (a common Banu person’s name). >>> **uBongi** “Kafi the person”

bongo (bongowæ) ብፎ (ብፎ) v.T1 be in debt; owe _____ amount. **.eto bongo zo gapa nyo uSisa.** “I owe Sisa 10k.”

bubu ብፍ v.T2 fail, mess up - **.uSsunda daki njapo po uNjo kte afa esumbo tsawenganyo beo zo ndi bubu.** “Ssunda tried to bribe Njo with a big offer but that ended up a big failure.”

bumi (bumiyæ) ብፍ (ብፍ) v.T3 be a person; have the characteristics of a humanoid or other speaking creature.

bumzu (bumzæ) ብፍ (ብፍ) v.T2 create conflict; disrupt the normal order of things. **iau (enge)** - n., harmony; balance; routine; status quo; equilibrium.

buyu (buyuwæ) ብፍ (ብፍ) v.T2 help; assist (**buyu nyo X** when helping an identified recipient)

Chabi ၵူၼ်း v.T7 be Chabi (a common Banu person's name). >>> **uChabi** "Chabi the person"

chæ (chæ) ၵူ (ၵူ) v.T5 be often; be frequent.

chaki (chakiyæ) ၵူၼ်း (ၵူၼ်း) v.T1 be near to _____.

chako (chakæ) ၵူၼ်း (ၵူၼ်း) v.T2 to relax, be relaxed; "chill out", to remain calm in the face of challenges

chakta (chaktæ) ၵူၼ်း (ၵူၼ်း) v.T3 be crunchy.

chambe (chambeyæ) ၵူၼ်း (ၵူၼ်း) v.T2 ready oneself to accept genetic material from a mating partner.

chambó ၵူၼ်း v.T2 revert to non-reproductive configuration.

chao (chaowæ) ၵူၼ်း (ၵူၼ်း) v.T3 be prosperous; achieve prosperity.

chapø (chapæ) ၵူၼ်း (ၵူၼ်း) v.T1 trade with non-Banu.

chema (chemæ) ၵူၼ်း (ၵူၼ်း) v.T1 open.

cheo (cheyæ) ၵူၼ်း (ၵူၼ်း) v.T1 pilot or fly (a craft), drive (a vehicle).

chi (chiyæ) ၵူၼ်း (ၵူၼ်း) v.T2 turn; pivot; change course.

chingo (chingowæ) ၵူၼ်း (ၵူၼ်း) v.T3 be true; be the reality; be the actuality (borrowed from the Xi'an concept of reality, **ching**.)

chio (chiowæ) ၵူၼ်း (ၵူၼ်း) v.T3 be an honor; be honorable.

cho (cho) ၵူ (ၵူ) v.T5 should; must; have to X (NB: double instantiation syntax cho Y, cho X (X must Y) with overt agent) - **.cho yufu po uNjo fo ia fo uSsunda**. "'Someone' must tell Njo about what's happening with Ssunda." - **.cho yufu po uNjo fo ia fo uSsunda, cho uKide**. "Kide must tell Njo about what's happening with Ssunda." See **choyo**.

choa (chowæ) ၵူၼ်း (ၵူၼ်း) v.T1 write; write down; inscribe

chokølo (chokølo) ၵူၼ်း (ၵူၼ်း) v.T7 be. chocolate

choyo (choyo) ၵူၼ်း (ၵူၼ်း) v.T5 'but it should/must not be X' - used to clarify the agent who must (not) carry out an obligation - **.cho njendo lo choyo uNjo fesse mbafo**. "Njo must not be the one to fix it because he's bad at it.", See **cho**.

Chu ၵူ v.T7 be Chu (a common Banu person's name). >>> **uChu** "Chu the person"

chumbo (chumbowæ) 𐌸𐌺𐌹𐌸𐌹 (𐌸𐌺𐌹𐌸𐌹𐌺𐌹) v.T3 be popular; be trendy; be ‘hot.’

da (dawæ) 𐌸𐌹 (𐌸𐌹𐌺𐌹) v.T1 quote; repeat (speech); say.

dafi (dafiyaē) 𐌸𐌹𐌴𐌹 (𐌸𐌹𐌴𐌹𐌺𐌹) v.T3 be busy - **dafi (zo) ganga**, be overwhelmed.

dai (dayæ) 𐌸𐌹𐌶𐌹 (𐌸𐌹𐌶𐌹𐌺𐌹) v.T2 travel between worlds/systems. - **.edai nja yoba**. “Space travel can be dangerous.”

daki (dakiyaē) 𐌸𐌹𐌴𐌹 (𐌸𐌹𐌴𐌹𐌺𐌹) v.T6 try, attempt.

dale (daleyaē) 𐌸𐌹𐌶𐌹 (𐌸𐌹𐌶𐌹𐌺𐌹) v.T3 be unique - **.njeko etsuslu dale**. “This problem is unique.”

dale aya (go) 𐌸𐌹𐌶𐌹 𐌸𐌹𐌶𐌹 (𐌸𐌹) n. “serial number” (“the unique number”).

dama (damayaē) 𐌸𐌹𐌶𐌹 (𐌸𐌹𐌶𐌹𐌺𐌹) v.T2 to be lost in thought; to zone out; to daydream - **.ulo a dama**. They (sing.) are daydreaming.

dambe (dambeyaē) 𐌸𐌹𐌶𐌹 (𐌸𐌹𐌶𐌹𐌺𐌹) v.T3 be bright orange.

dasi (dasi) 𐌸𐌹𐌴𐌹 (𐌸𐌹𐌴𐌹) v.T3 num. 1

dasisi 𐌸𐌹𐌴𐌹𐌴𐌹 v.T3 num. 1 time; once (NB: irregular), See -si.

dau 𐌸𐌹𐌶𐌹 cnj. or, be alternate. A, B **dau**(A or B) (NB: syntax constraints: **dau** comes after everything that is listed in the “or” range.) - **.cho jifa su gingo, kefwau dau**. “One must deliberate before deciding or issuing a ruling.”

dinde (dindaē) 𐌸𐌹𐌶𐌹 (𐌸𐌹𐌶𐌹𐌺𐌹) v.T1 follow (a precept); adhere to a belief; be faithful to ____ (with **fo**); respect ____ (a direct object). **A dinde fo B** (“A follows the precepts of B.” — **X dinde Y** (“X respects Y.”) - **.ulo dinde feKassa feTændri keke**. They are faithful to both Cassa and Taernin. They are both Cassan and Taerninian in their observations.

dingo (dingowæ) 𐌸𐌹𐌶𐌹 (𐌸𐌹𐌶𐌹𐌺𐌹) v.T5 be X° in temperature.

do (dæ) 𐌸𐌹 (𐌸𐌹𐌺𐌹) v.T4 wanted by, desired by - **ktofo osuchi a do eto**. “I want some kind of sushi (now). >>> I am craving sushi.”

doba (doba) 𐌸𐌹𐌶𐌹 (𐌸𐌹𐌶𐌹) v.T3 num. 10,000,000

dogo (dogo) 𐌸𐌹𐌴𐌹 (𐌸𐌹𐌴𐌹) v.T7 be a dog.

dora (dorayaē) 𐌸𐌹𐌶𐌹 (𐌸𐌹𐌶𐌹𐌺𐌹) v.T2 lose; lose in battle. - **.Tefaríno a rao zafo dora lonuYumano seksango ssæ**. “The Tevarin are still civilized even though they lost against the Humans in a great war.”

dufa (dufæ) ᄃᄃᄃ (ᄃᄃᄃ) v.T3 be bright/sky blue.

dui (duiyæ) ᄃᄃᄃ (ᄃᄃᄃᄃ) v.T2 be in the way; cause a bother; create and imposition.

dutu (dutuwæ) ᄃᄃᄃ (ᄃᄃᄃᄃ) v.T3 be cool.

duyu (duyuwæ) ᄃᄃᄃ (ᄃᄃᄃᄃ) v.T2 function; work (intransitive); serve a purpose.

dzæ (dzææ) ᄃᄃᄃ (ᄃᄃᄃᄃ) v.T3 be new

dzeo (dzeowæ) ᄃᄃᄃ (ᄃᄃᄃᄃ) v.T3 be safe; stay out of trouble.

dziga (dzigawæ) ᄃᄃᄃ (ᄃᄃᄃᄃ) v.T3 be pressurized; have (atmospheric) pressure.

dzime (dzimeyæ) ᄃᄃᄃ (ᄃᄃᄃᄃ) v.T3 be clever; be smart - **.uKsalu ndi dzime fo yufweo.** “Ksalu is very clever when it comes to haggling.”

dzo (dzo) ᄃᄃᄃ (ᄃᄃᄃ) v.T4 acknowledge; admit to - **.ino yato dzo eto (dzeto).** “I acknowledge that you’re offended/upset.”

dzoma (dzoma) ᄃᄃᄃ (ᄃᄃᄃ) v.T1 remove; strip; take off; take out; extract.

dzufwi (dzufiyæ) ᄃᄃᄃᄃ (ᄃᄃᄃᄃᄃ) v.T2 cheat; deceive for profit; do unscrupulous things in business or gambling.

éa ᄃᄃᄃ q. what? (NB: You can use **bo** to ask “what?” questions without a classifier. This is still common in the language. **onjeko bo éa?** >>> **onjeko béa?** “What is this?” **onjeko bæ éa?** “What are these?”), See **bo**. - **ɿolana pachomlo fo éa?** “What works in trade for that?”, See **pacho**. See **-mlo**.

echæ ᄃᄃᄃ contr. contraction of **etæ tieyæ**, See **tie**. cf: **etæchæ**.

echumano ᄃᄃᄃᄃ contr. contraction of **eto Yumano**, See **Yumano**.

ede (go) ᄃᄃᄃ (ᄃᄃᄃ) n. rock, stone.

efe ᄃᄃᄃ clss.sp. type abstract idea or thing (decisions, designs, conversations, etc.) - **.lo fo efe eKteko fo uRuma.** “It is some kind of alien technology.”

efwéa ᄃᄃᄃᄃ q. when in the future?

efwó ᄃᄃᄃᄃ n.idiom. never (in the future). Can also be used in a quasi-verbal/adverbial sense, typically at the end of phrases/sentences.

egambo (enge) ᄃᄃᄃᄃᄃ (ᄃᄃᄃᄃ) n. a game with high stakes; games (primarily played by adults); relationship with dangerous individuals.

ei (ndzo, enge) ပုထိုး (အရာ - ပုထိုး) n. “stuff” (tasks, etc. to which one must attend)

ekta (isi) ပုထိုး (ပုထိုး) n. the bottom; the lower portion

eméa ပုထိုး q. when in the past?

emó ပုထိုး n.idiom. never (in the past). Can also be used in a quasi-verbal/adverbial sense, typically at the end of phrases/sentences.

emyu (enge) ပုထိုး (ပုထိုး) n. math; mathematics; calculations. Also **emyuo**.

endéa ပုထိုး q. how much? - **ɔnjeko yatsa endéa?** “How much does this cost?”

endi (enge) ပုထိုး (ပုထိုး) n. amount; quantity; volume

endue (enge) ပုထိုး (ပုထိုး) n. time; the passage of time.

enga ပုထိုး rel.pn. that/which abstract idea or thing (decisions, designs, conversations, etc.)

enganyo ပုထိုး cnj. the outcome that (for X to do Y / for X to happen), “then” in “if/then” circumstances. **.kidada ino dafi, enganyo jonyo buyu ye no.** “If you are busy, then (you) don’t need to come to help.”

enge¹ ပုထိုး clss. abstract idea or thing (decisions, designs, conversations, actions, etc.).

enge² ပုထိုး qty.indf. some/any of an abstract idea or intangible thing.

engéa ပုထိုး q. which abstract idea or thing?

engéenge ပုထိုး pn. something conceptual - **.mbuo engéenge sasa no etæ.** We need to think up something good (as a solution).

engeto ပုထိုး pn. everything abstract.

engó ပုထိုး idiom. “It is/was nothing.” “You don’t owe me anything based on this.” “I did this as a favor (that I hope you will remember), but you don’t have to pay (now).”

engo (isi) ပုထိုး (ပုထိုး) n. the right; the right side

enja (enge) ပုထိုး (ပုထိုး) n. ability.

enja nyo fanyokto (enge) ပုထိုး အရသာ (ပုထိုး) n. idiom., sense of smell.

enjakte (enge) ပုထိုး (ပုထိုး) n. utility; usefulness.

enjawe (enge) ပုၤဆူၤ (ပုၤဆူၤ) n. work - **.eto la enjawe fwa sitafwu.** “I started the work up 5 shifts ago.”

enje (ndzo) ပုၤဆူၤ (ဆူၤ) n. a Banu “week” (100k beats, 140 hours).

enono (enge) ပုၤဆူၤ (ဆူၤ) n. rough guess; estimate.

Énri ပုၤဆူၤ v.T7 be Henry (a common Human person’s name). >>> **uÉnri** “Henry the person”

eriatse (enge) ပုၤဆူၤ (ဆူၤ) pn. something else (abstract).

ero (kto, go) ပုၤဆူၤ (ဆူၤ) n. tail (of fauna or a (flying) vehicle, etc.)

esatabo (enge) ပုၤဆူၤ (ဆူၤ) n. the game of sataball

esingi (enge) ပုၤဆူၤ (ဆူၤ) n. something really nice that someone does for you.

esouli (enge) ပုၤဆူၤ (ဆူၤ) n. the business dealings of a souli.

esse (enge) ပုၤဆူၤ (ဆူၤ) n. cause, reason

esséa ပုၤဆူၤ q. why?

esso (utu, enge) ပုၤဆူၤ (ဆူၤ) n. chief, leader (with **utu**) - authority (with enge).

essosouli (utu) ပုၤဆူၤ (ဆူၤ) n. head of the souli, chief, boss-person

esumbo (enge, afa) ပုၤဆူၤ (ဆူၤ) n. an offer (typically listed as a ‘price’ or ‘opening bid’ and assumed to represent a currency if not stated otherwise).

esusu (enge, ndzo) ပုၤဆူၤ (ဆူၤ) n. payment; compensation (\$\$).

etæ ပုၤဆူၤ pn. we (first person plural exclusive).

etæchæ ပုၤဆူၤ contr. contraction of **etæ tieyæ**, See **tie**. cf: **echæ**.

etæmzaræ ပုၤဆူၤ contr. contraction of **etæ mo saræ**, See **sara**.

etie ပုၤဆူၤ contr. contraction of **eto tie**, See **tie**.

eto ပုၤဆူၤ pn. I (first person singular).

etomzara ပုၤဆူၤ contr. contraction of **eto mo sara**, See **sara**.

etsara ပုၤဆူၤ contr. contraction of **eto sara**, See **sara**.

etsesara ပုၤဆူၤ contr. contraction of **eto se sara**, See **sara**.

etsouli ၵၵၵၵၵၵ contr. contraction of **eto souli**, See **souli**.

eu (ndzo) ၵၵၵ (ၵၵၵ) n. a Banu “year” (about 579 days / about 1.6 years (a Banu year).

eyi (ndzo) ၵၵၵ (ၵၵၵ) n. power; energy; thrust (of an engine)

eyoæ (enge) ၵၵၵၵၵ (ၵၵၵၵၵ) n. a lie - (rare).

eyufu (enge) ၵၵၵၵၵ (ၵၵၵၵၵ) n. language; dialect.

eyuko (go, zwo) ၵၵၵၵၵ (ၵၵၵၵၵ) n. a classic (pre-tech, basic) weapon.

ezéa ၵၵၵၵၵ q. how?

fafa ၵၵၵၵၵ clss.sp. type of thing of extreme value or expense or person of special note.

fami (famiyæ) ၵၵၵၵၵ (ၵၵၵၵၵၵ) v.T3 be complex (negative sense); be complicated; be messy (of situations).

famye (famyæ) ၵၵၵၵၵ (ၵၵၵၵၵၵ) v.T3 be mature and financially free.

fana (fana) ၵၵၵၵၵ (ၵၵၵၵၵ) v.T3 num. 100

Fandúlo (Fandúlo) ၵၵၵၵၵၵၵၵ (ၵၵၵၵၵၵၵၵ) v.T7 be Vanduul (Also **Wandúlo**).

fanga (fangawæ) ၵၵၵၵၵၵၵၵ (ၵၵၵၵၵၵၵၵၵ) v.T3 be celebrated; be auspicious; be special; be exceptional.

fanjo (fanjowæ) ၵၵၵၵၵၵၵၵၵ (ၵၵၵၵၵၵၵၵၵၵ) v.T1 inspect; check out

fau (fauwæ) ၵၵၵၵၵၵၵၵၵ (ၵၵၵၵၵၵၵၵၵၵ) v.T2 be enough; suffice.

Fea ၵၵၵၵၵ v.T7 be Fea (a common Banu person’s name). >>> **uFea** “Fea the person”

fesse ၵၵၵၵၵ cnj. because; due to the reason that - **.njendo lo ye no uNjo fesse uKsalu sese mbe.** “Njo doesn’t need to fix it because Ksalu already did it.”

fetæ ၵၵၵၵၵ contr. contraction of **fo etæ**, See **fo**.

feto ၵၵၵၵၵ contr. contraction of **fo eto**, See **fo**.

fia fo ၵၵၵၵၵ ၵၵၵ v.T5 about; status update regarding ____ (prepositional sense). **.Choyo da engéngé fia fo ebubu.** “The screw up has to be kept quiet.”

fima (fimawæ) ၵၵၵၵၵၵၵၵၵ (ၵၵၵၵၵၵၵၵၵၵ) v.T1 wash; clean

finæ 𐑦𐑖𐑦 contr. contraction of **fo inæ**, See **fo**.

findæ 𐑦𐑖𐑦𐑦 contr. contraction of **fo indæ**, See **fo**.

findo 𐑦𐑖𐑦𐑦 contr. contraction of **fo indo**, See **fo**.

fingo (fingowæ) 𐑦𐑖𐑦𐑦 (𐑦𐑖𐑦𐑦𐑦) v.T1 win; conquer.

fino 𐑦𐑖𐑦 contr. contraction of **fo ino**, See **fo**.

Fiyu 𐑦𐑖𐑦 v.T7 be Fiyu (a common Banu person's name). >>> **uFiyu** "Sisa the person"

fo (fo)¹ 𐑦𐑖 (𐑦𐑖) v.T4 be related to **.esasa fo yatsa**. "Quality is related price (and *vice versa*)."

fo (fo)² 𐑦𐑖 (𐑦𐑖) v.T4 belong to; be the property of, **.njeko imvuli fo eto**. "These are my quarters (on board)."

fo (fo)³ 𐑦𐑖 (𐑦𐑖) v.T4 have; possess, **.uketo fo eto, ke takæ uDekso**. "I have a cat named Dex." / "I have a cat and (their) name is Dex." (NB: 'reverse' syntax of the Standard sense of who has what).

fo (fo)⁴ 𐑦𐑖 (𐑦𐑖) v.T4 be a _____, **.eto fuzepe**. "I am a doctor." (This is a more contemporary way to express everyday "being" than the older verb, **bo**).

fondæ 𐑦𐑖𐑦𐑦 cnj. therefore; hence; it follows that, so... - **.eto fo ndumbi, fondæ ndi gongo ayu neto**. "I'm quite thick in the belly, so I need big garments."

fuja (fujawæ) 𐑦𐑖𐑦𐑦 (𐑦𐑖𐑦𐑦𐑦) v.T2 sour; spoil; take a turn for the worse

fulæ 𐑦𐑖𐑦 contr. contraction of **fo ulæ**, See **fo**.

fuli 𐑦𐑖𐑦 contr. contraction of **fo uli**, See **fo**.

fuliyæ 𐑦𐑖𐑦𐑦𐑦 contr. contraction of **fo uliyæ**, See **fo**.

fulo 𐑦𐑖𐑦 contr. contraction of **fo ulo**, See **fo**.

funyu (funyuwæ) 𐑦𐑖𐑦𐑦 (𐑦𐑖𐑦𐑦𐑦) v.T3 be soft.

fwa (fwawæ) 𐑦𐑖𐑦𐑦 (𐑦𐑖𐑦𐑦𐑦) v.T2 begin, start (intransitive) la _____ **fwa** (transitive) - **.ekafo sea fwa**. "The meeting just started. - **.uSsunda la ekafo fwa**. "Ssunda started the meeting."

Fwadi 𐑦𐑖𐑦𐑦 v.T7 be Fwadi (a common Banu person's name). >>> **uFwadi** "Fwadi the person"

fwalu (fwaluwæ) 𐑦𐑖𐑦𐑦𐑦 (𐑦𐑖𐑦𐑦𐑦𐑦) v.T1 produce; generate

fwama (fwamayæ) ၵူၵူ (ၵူၵူၵ) v.T2 catch fire, burn.

fwamba (fwambawæ) ၵူၵူ (ၵူၵူၵ) v.T3 be loud; be 'harsh' to the ear.

fwasso (fwassowæ) ၵူၵ (ၵူၵၵ) v.T3 be precious; be of special value.

fwe (fwe) ၵူ (ၵူ) v.T6 be coming in the future; be later (than now).

fwea (fwea) ၵူၵ (ၵူၵ) v.T6 is about to (momentarily) - **.uChabi fwea yufu.** "Chabi is about to speak."

fweu (fweu) ၵူၵ (ၵူၵ) v.T3 50m beats (having passed), be 8 SEY old — (See **tinga**).

fwita ၵူၵ v.T3 be/happen next shift; be "tomorrow."

fwitafwu ၵူၵၵ v.T3 be/happen 5 shifts from this one.

fwitaki ၵူၵၵ v.T3 be/happen three shifts from this one.

fwitamba ၵူၵၵ v.T3 be/happen 4 shifts from this one.

fwitase ၵူၵၵ v.T3 be/happen shift after next.

fwono ၵူၵ cnj. "instead of"

fwudo (fwudo) ၵူၵ (ၵူၵ) v.T3 num. 50,000,000

fwufa (fwufa) ၵူၵ (ၵူၵ) v.T3 num. 500

fwuga (fwuga) ၵူၵ (ၵူၵ) v.T3 num. 50

fwukti (fwukti) ၵူၵ (ၵူၵ) v.T3 num. 5,000,000,000

fwuli (fwulæ) ၵူၵ (ၵူၵ) v.T3 be several, be more than a few. (emphatic carries idea of even more).

fwumwe (fwumwe) ၵူၵ (ၵူၵ) v.T3 num. 5,000,000

fwunji (fwunji) ၵူၵ (ၵူၵ) v.T3 num. 50

fwunju (fwunju) ၵူၵ (ၵူၵ) v.T3 num. 500,000,000

fwusi ၵူၵ v.T3 num. 5 times, See **-si**.

fwusu (fwusu) ၵူၵ (ၵူၵ) v.T3 num. 500

fwute (fwute) ၵူၵ (ၵူၵ) v.T3 num. 5

fwutu (fwutu) 𐄎𐄎𐄎 (𐄎𐄎𐄎) v.T3 num. 5

ga 𐄎 rel.pn. that/which common generic utilitarian thing.

gafi (gafiyæ) 𐄎𐄎𐄎 (𐄎𐄎𐄎𐄎) v.T2 breathe; engage in respiration.

gambo (gambowæ) 𐄎𐄎𐄎 (𐄎𐄎𐄎𐄎) v.T1 play (a game); bet on an outcome (from Human: “gamble”), See **tassa**.

ganga (gangæ) 𐄎𐄎𐄎 (𐄎𐄎𐄎𐄎) v.T5 be excessive; be too much - **.ulo cheo zo na ganga**. “They fly too fast.” - **.oya fulo teo zo ganga ka**. “They are almost too good-looking.”

gao (gao) 𐄎𐄎𐄎 (𐄎𐄎𐄎) v.T5 be the maximum; “at most”; “no more than” - **.fana zwo osano do eto gao**. I want no more than 100 bikes.

gapa (gapa) 𐄎𐄎𐄎 (𐄎𐄎𐄎) v.T3 num. 10

ge (geyæ) 𐄎𐄎 (𐄎𐄎𐄎) v.T3 be colored, have color; be colorful (**geyæ**).

géa 𐄎𐄎𐄎 q. which common generic utilitarian thing?

gi (gi) 𐄎𐄎 (𐄎𐄎) v.T5 be the minimum; “at least” **uYossa sara zo pili itato fwusi gi**. Yossa eats a snack at least 5 times per shift.

gingo (gingæ) 𐄎𐄎𐄎 (𐄎𐄎𐄎𐄎) v.T1 select, pick, decide. - **.gingo yu osano dzæ zwéa no eto**. I need to decide which new vehicle to get.

go¹ 𐄎𐄎 clss. common generic utilitarian thing in one’s environment (normal clothing, etc.).

go² 𐄎𐄎 qty.indf. some/any of a common generic utilitarian thing in one’s environment.

gofo 𐄎𐄎𐄎 clss.sp. type of common generic utilitarian thing in one’s environment.

gongo (gongowæ) 𐄎𐄎𐄎 (𐄎𐄎𐄎𐄎) v.T3 be big, be large (also ‘be many’ and ‘be long’ (of time); see **tana**).

gongonga (gongonga) 𐄎𐄎𐄎𐄎 (𐄎𐄎𐄎𐄎𐄎) v.T3 300m beats (having passed), be elderly

gosso (gossæ) 𐄎𐄎𐄎 (𐄎𐄎𐄎) v.T1 claim, make a claim to a right or to property/territory.

gukto (gukto) 𐄎𐄎𐄎 (𐄎𐄎𐄎) v.T3 be dark and bland.

gundo (gundæ) 𐄎𐄎𐄎 (𐄎𐄎𐄎) v.T3 be savory.

gundzoma (gundzomæ) 𐄎𐄎𐄎𐄎 (𐄎𐄎𐄎𐄎) v.T1 stew; cook as a stew.

guti (gutiyaë) ၵုတိ (ၵုတိယဲ) v.T3 be black.

i (go, zwo) ၵု (ၵု ၶ ၵု) n. water.

ia (ndzo) ၵုလူ (ၵုလူ) n. situation; condition; status

ibedo (isi) ၵုဗေၼ် (ၵုဗဲ) n. bedroom; sleeping quarters (for Humans).

ibi (utu, kto) ၵုဗိ (ၵုဗိ ၶ ၵု) n. insect-like ‘bug’ (with hard body parts (but without wings)), See **andra**.

idu (kto) ၵုလူ (ၵုလူ) n. tongue (of people or fauna).

idzi (ndzo) ၵုဗိ (ၵုလူ) n. a Banu “hour” (about 1.4 hrs. in Human Standard time)

ie (kto; go) ၵုဗု (ၵုလူ; ၵု) n. hand; paw; claw (**isse** - the two hands of a humanoid).

ifa (kto) ၵုလူ (ၵုလူ) n. the skin (of a person or animal hide).

ife (isi) ၵုဗိ (ၵုဗဲ) n. the left; the left side

ifi ၵုဗိ clss.sp. type of location, place.

ifo (utu) ၵုဗိ (ၵုလူ) quasi-pn. completely non-gendered version of Human “Bro” / “Sis” / “Mate.” Used with friends and co-Souli members instead of or in conjunction with **ino**. Casual.

ii (go, ndzo) ၵုဗု (ၵု ၶ ၵု) n. liquid.

ija (kto) ၵုလူ (ၵုလူ) n. leg (**ijase** - two legs of a humanoid).

ijase (kto) ၵုလူဗိ (ၵုလူ) n. two legs of a humanoid, See **ija**.

iki (go) ၵုဗိ (ၵု) n. tool; device.

ikse (kto) ၵုဗိ (ၵုလူ) n. crunchy Banu “cheese”

iktambo (isi) ၵုဗိဗိဗိ (ၵုဗဲ) n. point of retirement, divestment. See **ktambo**.

iktambo (isi) ၵုဗိဗိဗိ (ၵုဗဲ) n. point of divestment/retirement — (See **ktambo**).

ikti (zwo) ၵုဗိ (ၵု) n. weapon; advanced weapon (compare with **eyuko**).

ilafe (ndzo) ၵုဗိဗိ (ၵုလူ) n. nitrogen.

ilana (isi) ၵုဗိဗိ (ၵုဗဲ) n. over there; that place, See **lana**.

imbacho ၵုဗိဗိ contr. contraction of **ino pacho**, see **pacho**.

ime (go) ၵုၼ် (ၼ်) n. table; work surface; eating surface - **éa si ime?** “What is on the table?”

invuli (isi) ၵုၼ် (ၵုၼ်) n. home; quarters.

inæ ၵုၼ် pn. you (second person plural).

inæchæ ၵုၼ် (ၵုၼ်) contr. contraction of **inæ tieyæ**, See **tie**. cf: **indzæ**.

inæmzaræ ၵုၼ် (ၵုၼ်) contr. contraction of **inæ mo saræ**, See **sara**.

indæ ၵုၼ် pn. we/us; “I + you all”; “we all + just you”; “all of us/we all + you all” (plural inclusive).

indæchæ ၵုၼ် (ၵုၼ်) contr. contraction of **indæ tieyæ**, See **tie**. cf: **injæ**.

indæmzaræ ၵုၼ် (ၵုၼ်) contr. contraction of **indæ mo saræ**, See **sara**.

indie ၵုၼ် (ၵုၼ်) contr. contraction of **indo tie**, See **tie**.

indo ၵုၼ် pn. we/us; you (singular) and I; the two of us (dual inclusive).

indomzara ၵုၼ် (ၵုၼ်) contr. contraction of **indo mo sara**, See **sara**.

indue (isi) ၵုၼ် (ၵုၼ်) n. a point in time; a nameable episode - **ၵino sese njendo lo, indie wendæ?** “How many times have you already fixed it?”

induó ၵုၼ် (ၵုၼ်) n.idiom. never (in the past or future). Can also be used in a quasi-verbal/adverbial sense, typically at the end of phrases/sentences.

indzæ ၵုၼ် (ၵုၼ်) contr. contraction of **inæ tieyæ**, See **tie**. cf: **inæchæ**.

indzouli ၵုၼ် (ၵုၼ်) contr. contraction of **indo souli**, See **souli**.

injæ ၵုၼ် (ၵုၼ်) contr. contraction of **indæ tieyæ**, See **tie**. cf: **indæchæ**.

injeko (isi) ၵုၼ် (ၵုၼ်) n. here; this place, See **njeko**.

injie ၵုၼ် (ၵုၼ်) contr. contraction of **ino tie**, See **tie**.

injo (kto; go) ၵုၼ် (ၵုၼ်; ၵုၼ်) n. joint; ankle; knee; elbow.

ino ၵုၼ် pn. you (second person singular).

inomzara ၵုၼ် (ၵုၼ်) contr. contraction of **ino mo sara**, See **sara**.

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jafu (jafawæ) 𑜀𑜂𑜆𑜨 (𑜀𑜂𑜆𑜨𑜃𑜫) v.T1 murder; kill intentionally.

jafwe 𑜀𑜂𑜆𑜨𑜃𑜫 v.T3 be/happen soon.

jao (jawæ) 𑜀𑜂𑜆𑜨 (𑜀𑜂𑜆𑜨) v.T1 throw, toss, hoop (into the air).

jare (jaræ) 𑜀𑜂𑜆𑜨 (𑜀𑜂𑜆𑜨) v.T1 to explain something; give reasons for a condition or situation

jetse 𑜀𑜂𑜆𑜨 cnj. unless - **.eto ye sara kto andra jetse dzoma ipuma ke anji tæ.** “I won't eat any insect unless all the wings and legs have been removed.”

jia (jia) 𑜀𑜂𑜆𑜨 (𑜀𑜂𑜆𑜨) v.T2 happen, exist or be true somehow or in some way.

Jie 𑜀𑜂𑜆𑜨 v.T7 be Jie (a common Banu person's name). >>> **uJie** “Jie the person”

jifa (jifawæ) 𑜀𑜂𑜆𑜨 (𑜀𑜂𑜆𑜨𑜃𑜫) v.T2 deliberate; decide after careful consideration; cogitate; be thoughtful.

jife (jifeyæ) 𑜀𑜂𑜆𑜨 (𑜀𑜂𑜆𑜨𑜃𑜫) v.T3 be rose pink.

jita 𑜀𑜂𑜆𑜨 v.T3 be/happen soon, within a shift or so.

jitæ 𑜀𑜂𑜆𑜨 v.T3 be/happen in the coming few shifts.

jo (jæ) 𑜀𑜂𑜆𑜨 (𑜀𑜂𑜆𑜨) v.T1 come to **.ulo se jo uMya.** “They (sing.) came to Mya.”

jofo (jofo) ¹ 𑜀𑜂𑜆𑜨 (𑜀𑜂𑜆𑜨) v.T1 come from **.ulo se jofo uMya.** “They (sing.) came from Mya.”

jofo (jofo) ² 𑜀𑜂𑜆𑜨 (𑜀𑜂𑜆𑜨) v.T5 from (prepositional sense) **.ulo yu lo jofo uFiyu.** “They (sing.) get it from Fiyu.”

jonyo (jonyæ) 𑜀𑜂𑜆𑜨 (𑜀𑜂𑜆𑜨𑜃𑜫) v.T1 come (for a reason). **ɔutu utu ulæ jonyæ tanga?** “Are some of them coming to celebrate?”

ju (juwæ) 𑜀𑜂𑜆𑜨 (𑜀𑜂𑜆𑜨) v.T3 be real (not artificial); genuine.

ka (ka) 𑜀𑜂𑜆𑜨 (𑜀𑜂𑜆𑜨) v.T5 be almost - **.kto ndi nussu ka.** “The food is pretty good.” (“almost delicious”)

Kafi 𑜀𑜂𑜆𑜨 v.T7 be Kafi (a common Banu person's name). >>> **uKafi** “Kafi the person”

kafo (kafowæ) 𑜀𑜂𑜆𑜨 (𑜀𑜂𑜆𑜨𑜃𑜫) v.T1 meet; meet with; encounter.

kanda (kandæ) 𑜀𑜂𑜆𑜨 (𑜀𑜂𑜆𑜨𑜃𑜫) v.T1 learn; study in the process of learning.

kangi (kangiyæ) 𑜀𑜂𑜆𑜨 (𑜀𑜂𑜆𑜨𑜃𑜫) v.T3 be metallic.

Kassa (𐌊𐌰𐌱𐌰) V.T7 be the deity Cassa, **uKassa**.

kedzu (𐌊𐌸𐌵𐌴) v.T7 - grow in a reef or colony. (NB: “Kedsu,” the Humanization of a Banu place (name)).

kefwa (kefwæ) (𐌊𐌸𐌴𐌶𐌰) (𐌊𐌸𐌴𐌶𐌰) v.T1 mandate; deliver a ruling.

keke (kekeyæ) (𐌊𐌸𐌸) (𐌊𐌸𐌸𐌸) v.T5 be both (generally occur phrase/sentence final) **.ikse sato keke**. “I also like ixē.”

kenganyo (𐌊𐌸𐌸𐌸𐌸𐌸) conj. and the result... - **.uSisa jao lo kenganyo ktikta**. “Sisa threw it and it broke (as a result).”

keni (keniyæ) (𐌊𐌸𐌸) (𐌊𐌸𐌸𐌸) v.T5 and there are others, “etc.” (most often **keniyæ**) - **.onjeko riatso, keniya**. “This is another option, and there are others.”

keto (keto) (𐌊𐌸𐌸) (𐌊𐌸𐌸) v.T7 be a cat

kibe (kibeyæ) (𐌊𐌸𐌸) (𐌊𐌸𐌸𐌸) v.T1 transport; haul; pull (behind oneself); **kibe** _____ **ktando** carry in the arms.

kibi (kibiyæ) (𐌊𐌸𐌸) (𐌊𐌸𐌸𐌸) v.T2 be born; **la wo** _____ **kibi** - give birth to someone.

kida (kidæ) (𐌊𐌸𐌸) (𐌊𐌸𐌸) v.T5 be possible (but without any assurance); maybe; might; perhaps - **.olana fo ekteko ruma, kida**. “That may be alien tech.”

kidada (𐌊𐌸𐌸𐌸) conj. if - **.kidada tsachu, do eto**. “If it’s chartreuse, I want it.” - **.kidada njendo ogogo no uNjo, enganyo buyu nyo uli no uSsunda**. “If Njo needs to fix something, then Ssunda will need to help them (sing.).”

kidaje (𐌊𐌸𐌸𐌸) conj. otherwise, if not >>> [result] - **.uJie jo, kidaje ye uKsalu**. “Jie (will) come, otherwise Ksalu (will be) displeased.”

Kide (𐌊𐌸𐌸) v.T7 be Kide (a common Banu person’s name). >>> **uKide** “Kide the person”

kido (kido) (𐌊𐌸𐌸) (𐌊𐌸𐌸) v.T3 num. 30,000,000

kidó (kidó) (𐌊𐌸𐌸) (𐌊𐌸𐌸) v.T5 be (utterly) impossible. **.ulo jonyo, ¡kidó!**. “It is out of the question that they (sing.) will come!” See also **ndó** and **yenja**.

kifa (kifa) (𐌊𐌸𐌸) (𐌊𐌸𐌸) v.T3 num. 300

kiga (kiga) (𐌊𐌸𐌸) (𐌊𐌸𐌸) v.T3 num. 30

kikti (kikti) (𐌊𐌸𐌸) (𐌊𐌸𐌸) v.T3 num. 3,000,000,000

kimwe (kimwe) ကိမ္ဘေ (ကိမ္ဘေ) v.T3 num. 3,000,000

kinga (kinga) ကိင်္ဂေ (ကိင်္ဂေ) v.T3 num. 3

kinje (kinjeyæ) ကိင်္ဂေ (ကိင်္ဂေ) v.T2 to “crash”; collapse from exhaustion.

kinji (kinji) ကိင်္ဂေ (ကိင်္ဂေ) v.T3 num. 30

kinju (kinju) ကိင်္ဂေ (ကိင်္ဂေ) v.T3 num. 300,000,000

kisi ကိစိ v.T3 num. 3 times; thrice, See -si.

kissumbi (kissumbi) ကိစုမ္ဘိ (ကိစုမ္ဘိ) v.T2 get/be pregnant (with child).

kisu (kisu) ကိစု (ကိစု) v.T3 num. 300

kite (kite) ကိတေ (ကိတေ) v.T3 num. 3

Koli ကိုလိ v.T7 be Koli.

kolo (kolowæ) ကိုလေ (ကိုလေ) v.T3 be slow; move slowly.

ksa က္ခေ rel.pn. that/which tangible thing or material without value.

Ksalu က္ခလူ v.T7 be Ksalu (a common Banu person’s name). >>> **uKsalu** “Ksalu the person”

ksambi (ksambiyæ) က္ခမ္ဘိ (က္ခမ္ဘိ) v.T3 be aquamarine.

ksango (ksangowæ) က္ခမ္ဘေ (က္ခမ္ဘေ) v.T1 do battle against strangers with tech weapons/WMDs.

kséa က္ခေခေ q. which tangible thing or material without value?

ksifi (ksifiyæ) က္ခိဖိ (က္ခိဖိ) v.T1 be careful (of); pay close attention (to); stand guard; take note (of).

kso¹ က္ခေ clss. tangible thing or material without value (e.g.: trash).

kso² က္ခေ qty.indf. some/any of a tangible thing or material without value.

kso ksa njambedzæ က္ခေ က္ခေ က္ခေက္ခေက္ခေ n. recyclables (also **onjambedzæ**).

ksofo က္ခေဖိ clss.sp. type of tangible thing or material without value (e.g.: trash).

ksopo (ksopæ) က္ခေပ (က္ခေပ) v.T3 be cold.

кта က္ခေ rel.pn. that/which tangible organic thing.

ktadi (ktadiyæ) ၵူၼ်း (ၵူၼ်းတီ) v.T3 sound nice; attention-grabbing for the ear (see **oktadi**).

ktæ (ktæwæ) ၵူ (ၵူဝ်) v.T1 shield; protect from harm; defend; protect

ktæmo (ktæmowæ) ၵူၼ် (ၵူၼ်တီ) v.T1 describe, recount (in details).

ktafi (ktafæ) ၵူၼ် (ၵူၼ်) v.T3 be easy; be simple.

ktako (ktakowæ) ၵူၼ် (ၵူၼ်တီ) v.T2 hurt; be painful - **.eto sese sara rengo ktako**. “I’ve already eaten ’til it hurts.”

ktambo (ktambæ) ၵူၼ် (ၵူၼ်) v.T3 be and elder and divested of one’s fortune.

ktanye (ktanyæ) ၵူၼ် (ၵူၼ်) v.T3 be welcomed; be invited; be welcome, See **bamza**.

ktapo (ktapowæ) ၵူၼ် (ၵူၼ်) v.T3 be empty; be vacant; be a void.

ktawe (ktaweyæ) ၵူၼ် (ၵူၼ်) v.T3 be attractive, beautiful, attention-grabbing (to the eye).

kte (kteyæ)¹ ၵူ (ၵူ) v.T1 use; make use of - **.ulo sea tse ikti nyo njendo oduyu**. “They (sing.) just used a tool to repair the machine.”

kte² ၵူ v.T5 using; with (prepositional sense) - **.ulo sea njendo oduyu tse ikti**. “They (sing.) just fixed the machine with a tool.”

ktéa ၵူၼ် q. which valuable thing made from organic matter or parts of living things?

kteko ၵူၼ် v.T7 be ‘technological’ (borrowed from UEE “tech”).

ktengo (ktengowæ) ၵူၼ် (ၵူၼ်) v.T1 to aim at a target; to intend (to do something) - **eto ktengo nyuMya fwitaki**. I intend to go to Mya (for trading) three shifts from now.

ktiko (ktiko) ၵူၼ် (ၵူၼ်) v.T3 num. 1,000,000,000

ktikta (ktiktawæ) ၵူၼ် (ၵူၼ်) v.T2 break; break down; malfunction - **.uSisa jao lo kenganyo ktikta**. “Sisa threw it and it broke (as a result).”

kto¹ ၵူၼ် clss. tangible thing of value made from organic matter or parts of living things. (e.g.: special bowl made of wood, leather clothing, living skin, etc.).

kto² ၵူၼ် qty.indf. some/any of a tangible thing of value made from organic matter.

ktofo ၵူၼ် clss.sp. type of tangible organic thing.

ktombi (ktombi) 𑌕𑌔𑌕𑌔𑌕𑌔 (𑌕𑌔𑌕𑌔𑌕𑌔) v.T2 be in famine conditions; have a lack of food.

ktongo (ktongowæ) 𑌕𑌔𑌕𑌔𑌕𑌔𑌕𑌔 (𑌕𑌔𑌕𑌔𑌕𑌔𑌕𑌔) v.T3 be “free and clear,” unencumbered, untainted, not tinted, “original condition”; be bland (lacking in spice (of food)); be unglazed (of pottery); be innocent (of children); be out in the open

ktu (ktuwæ) 𑌕𑌔𑌕𑌔 (𑌕𑌔𑌕𑌔) v.T3 be flat

ktulo (ktulæ) 𑌕𑌔𑌕𑌔𑌕𑌔 (𑌕𑌔𑌕𑌔𑌕𑌔) v.T1 design, style (wardrobe, interiors, etc.), decide on the form of something which is created from zero (e.g. architecture).

ktunyu (ktunyuwæ) 𑌕𑌔𑌕𑌔𑌕𑌔𑌕𑌔 (𑌕𑌔𑌕𑌔𑌕𑌔𑌕𑌔) v.T3 be confusing; be difficult to understand

ku (kuwæ) 𑌕𑌔 (𑌕𑌔) v.T5 be next; next; come next; be subsequent; follow in sequence - **.eto nyuKedzu, nyuMya zo ku.** “I’m going to Kedzu on business and next then to Mya (also on business).”

kuko (kukæ) 𑌕𑌔𑌕𑌔 (𑌕𑌔𑌕𑌔) v.T3 be important; matter.

kunde (kundeyæ) 𑌕𑌔𑌕𑌔𑌕𑌔 (𑌕𑌔𑌕𑌔𑌕𑌔𑌕𑌔) v.T2 go to trouble; put oneself out; strive; put a lot of effort into something challenging. (idiom: **.cho kunde chino.** “Get well soon!” / “Hang in there.” (when one is ill or facing adversities).

la ___ ria (læ ___ ria) 𑌕𑌔 ___ 𑌕𑌔𑌕𑌔 (𑌕𑌔 ___ 𑌕𑌔𑌕𑌔) v.T1 change; (la ___ ria cls. wo ___) change into

la (layæ) 𑌕𑌔 (𑌕𑌔𑌕𑌔) v.T1 cause.

la ramo 𑌕𑌔 𑌕𑌔𑌕𑌔 idiom. be suspicious; cause suspicion.

la wanga (læ wanga) 𑌕𑌔 𑌕𑌔𑌕𑌔𑌕𑌔 (𑌕𑌔 𑌕𑌔𑌕𑌔𑌕𑌔) v.T2 funny; be funny; make you laugh

længa (længawæ) 𑌕𑌔𑌕𑌔𑌕𑌔 (𑌕𑌔𑌕𑌔𑌕𑌔𑌕𑌔) v.T3 be bitter.

lamba (lambayæ) 𑌕𑌔𑌕𑌔𑌕𑌔 (𑌕𑌔𑌕𑌔𑌕𑌔𑌕𑌔) v.T1 to look, to look at, to stand facing (s’one/s’thing), to read text

lamya (lamyawæ) 𑌕𑌔𑌕𑌔𑌕𑌔𑌕𑌔 (𑌕𑌔𑌕𑌔𑌕𑌔𑌕𑌔𑌕𑌔) v.T1 repeat (something), do something again (intentionally). - **.da da zo lamya.** >>> **.dadaslámya.** “Repeat something (verbally).”

lana (lana) 𑌕𑌔𑌕𑌔 (𑌕𑌔𑌕𑌔) v.T3 be at a distance; be distal.

le (le) 𑌕𑌔 (𑌕𑌔) v.T5 be only; be simply; be not more than; be not different from (note syntax changes for shades of meaning) **.lana osano le do eto.** “I want only THAT vehicle (no other will suffice).” - **.lana osano no eto, olana le.** “I need THAT vehicle (no other will do).” - **.zwo osano do eto, zwo le.** I only want a vehicle (any one will do.) - **.lana osano no eto, le.** I only need that

vehicle (and nothing else). - **.etæ tselæ le**. We are only friends (not more). - In the case that ONLY a specific items can suffice, **le** is sometimes interchangeable with **ye ni** which is a bit stronger on the insistence spectrum than **le**. **.gongotsotæ osano ye ni deto**. “I want the biggest and only the biggest vehicle. Nothing smaller.” See **ni**.

lembacho (lembachæ) လံဗေခ် (လံဗေခ်) v.T2 be away on business.

leno (lenæ) လေ (လေ) v.T2 travel; be traveling; be away on travel.

lido (lido) လိတ် (လိတ်) v.T3 num. 60,000,000

lifa (lifa) လိဖ (လိဖ) v.T3 num. 600

liga (liga) လိဂ (လိဂ) v.T3 num. 60

likti (likti) လိကီ (လိကီ) v.T3 num. 6,000,000,000

lime (lime) လိမ (လိမ) v.T3 num. 6

limwe (limwe) လိမ္မေ (လိမ္မေ) v.T3 num. 6,000,000

linji (linji) လိင်္ဂီ (လိင်္ဂီ) v.T3 num. 60

linju (linju) လိင်္ဂူ (လိင်္ဂူ) v.T3 num. 600,000,000

lino (linowæ) လိဝ် (လိဝ်) v.T2 be on track; be/stay on course.

lio လိဝ် pn. it (third person singular inanimate or abstract (second instantiation of **lo**), See **lo**.

liowæ လိဝ်မ္မေ pn. them (third person plural inanimate or abstract (second instantiation of **olæ**), See **olæ**.

lisi လိစီ v.T3 num. 6 times, See **-si**.

lisu (lisu) လိစု (လိစု) v.T3 num. 600

lite (lite) လိဇီ (လိဇီ) v.T3 num. 6

lo လိဝ် pn. it (third person singular inanimate or abstract).

lofo (lofæ) လိဖ် (လိဖ်) v.T3 be displeasing; be no good; be undesirable (cf: **сила**).

lono (lonowæ)¹ လိဝ် (လိဝ်) v.T1 challenge; confront; attack (and enemy, etc.)

lono ² လိုဏ်း v.T5 against (prepositional sense). - **.Tefarino a rao zafo dora lonuYumano seksango ssaæ.** “The Tevarin are still civilized even though they lost against the Humans in a great war.”

lui (luiyæ) လှူ (လှူယဲ) v.T3 polite; courteous; cordial; mannerly

lungu (lunguwæ) လှူ (လှူယဲ) v.T3 be meager; be poor; be low (of an offer (to purchase)).

lusu (lusuwæ) လှူ (လှူယဲ) v.T2 grow (of plants); mature; grow up (of people/animals); proliferate (of intangible things or conditions. **.ndzofo fo unga lusu.** “Some kind of (weird) disease is spreading.”

ma (mawæ) မှ (မှယဲ) v.T1 to ask for, request. **ndi maorndimawæ** = beg; implore; plead (NB: rare due to cultural considerations)

mæko (mækæ) မှု (မှုယဲ) v.T1 to crash (having lost control of a vehicle, etc.).

mambe! မှု (မှုယဲ) idiom. “Just do it!” (short form command issued in frustration from a superior to an indolent inferior (NB: rare.), See **ma** and **mbe**.

mbado (mbado) မှု (မှုယဲ) v.T3 num. 40,000,000

mbafa (mbafa) မှု (မှုယဲ) v.T3 num. 400

mbafo (mbafowæ) မှု (မှုယဲ) v.T1 be bad at X. Be a klutz regarding X. **.uBanu mbafo echoa fo eyufu Yumano zo nono.** “Banu are generally bad a Human writing/spelling.”

mbaga (mbaga) မှု (မှုယဲ) v.T3 num. 40

mbakti (mbakti) မှု (မှုယဲ) v.T3 num. 4,000,000,000

mbamwe (mbamwe) မှု (မှုယဲ) v.T3 num. 4,000,000

mbanji (mbanji) မှု (မှုယဲ) v.T3 num. 40

mbanju (mbanju) မှု (မှုယဲ) v.T3 num. 400,000,000

mbasi မှု (မှုယဲ) v.T3 num. 4 times, See -si.

mbasu (mbasu) မှု (မှုယဲ) v.T3 num. 4

mbasufo (mbasufo) မှု (မှုယဲ) v.T3 num. 400

mbate (mbate) မှု (မှုယဲ) v.T3 num. 4

mbe (mbe) ڦڦڦ (ڦڦڦ) v.T1 do, take action, make something (happen), fabricate something

mбенono (mbenono) ڦڦڦڦڦ (ڦڦڦڦڦ) v.T1 make an estimate (**mбенono zo ###**).

mbepu (mbepuwæ) ڦڦڦڦ (ڦڦڦڦڦ) v.T3 be adventurous; be crazy; be a risk taker; have no shame about embarrassment.

mbila (mbilayæ) ڦڦڦڦڦ (ڦڦڦڦڦڦ) v.T1 be good at X. Be skilled at X. - **.uSsunda mbe fwono Njo no fesse ulo mbila zwana uli.** “Ssunda needs to do (it) instead of Njo because they’re (sing.) better at it than them² (sing.).”

mbuo (mbuowæ) ڦڦڦڦڦ (ڦڦڦڦڦڦ) v.T1 think up, invent - **.ulo mbuo oni dzæ.** “They invented an alternate new one.”

me (me) ڦڦڦ (ڦڦڦ) v.T5 be half (of something)

micha (michæ) ڦڦڦڦ (ڦڦڦڦ) v.T3 be rich, wealthy; be prosperous

mine (mineyæ) ڦڦڦڦ (ڦڦڦڦڦ) v.T3 be bright (robin’s egg) blue.

mini (ndzo) ڦڦڦڦڦ (ڦڦڦڦ) n. a human mini

mlamla (mlamlæ) ڦڦڦڦڦڦ (ڦڦڦڦڦڦ) v.T1 wave (a hand); sway (back and forth); “dance” (when reflexive) - **uYumano nja mlamlamlo ndi na.** “Human(s) can dance very fast.”

mlio (mlio) ڦڦڦڦڦ (ڦڦڦڦڦ) v.T2 be a set; be a group; be a list (of items, etc.).

momvo (momvo) ڦڦڦڦڦ (ڦڦڦڦڦ) v.T2 whisper; speak in a whisper.

mvigi (mvigiyæ) ڦڦڦڦڦ (ڦڦڦڦڦڦ) v.T3 be purple/pink.

mvo (mvo) ڦڦڦڦ (ڦڦڦڦ) v.T3 be important; matter; be an important factor.

mvuli (mvuliyæ) ڦڦڦڦڦ (ڦڦڦڦڦڦ) v.T1 dwell in a place; live at/in/on.

mwe (mweyæ) ڦڦڦڦ (ڦڦڦڦڦ) v.T1 find; discover.

mweno (mweno) ڦڦڦڦڦ (ڦڦڦڦڦ) v.T3 num. 1,000,000

myama (myamayæ) ڦڦڦڦڦڦ (ڦڦڦڦڦڦڦ) v.T2 again; happen again; repeat (intransitive) - **.uKenesø nyuNogo fwitase myama.** Kenneth will go to Nogo again two shifts from now.

myandu (myanduwæ) ڦڦڦڦڦڦ (ڦڦڦڦڦڦڦ) v.T3 be apprenticed; be indentured.

myao (myaowæ) ڦڦڦڦڦ (ڦڦڦڦڦڦ) v.T3 be alcoholic; be intoxicating.

mye (mye) ເຢ້ (ເຢ້) v.T3 come after, be after, be behind - **.cho fima isse su sara mye njawe.** “One must wash both hands before eating after working.”

myi (myi) ເກີ (ເກີ) v.T3 be made of water; be water.

myii (myiyæ) ເກີຢູ (ເກີຢູ) v.T3 be liquid.

myisa (myisawæ) ເກີຢູ (ເກີຢູ) v.T3 be fragile.

myo (myo) ເກີ (ເກີ) v.T5 be made of; be composed of.

myoma (myoma) ເກີຢູ (ເກີຢູ) v.T3 be warm.

myondo (myondowæ) ເກີຢູ (ເກີຢູ) v.T3 afraid; be fearful; **la wo _____ myondo** to frighten (someone).

myuda (myudawæ) ເກີຢູ (ເກີຢູ) v.T3 be light orange/yellow.

myuktu (myuktuwæ) ເກີຢູ (ເກີຢູ) v.T1 engineer something; draft.

myuo (myuwæ) ເກີຢູ (ເກີຢູ) v.T1 calculate; count; do math; figure out.

myupacho (myupachæ) ເກີຢູ (ເກີຢູ) v.T2 “run the numbers”; do accounting.

mzubu (mzubuwæ) ເກີຢູ (ເກີຢູ) v.T1 escort; lead; sherpa.

na (nawæ) ບູ (ບູ) v.T3 be fast; quick; rapid.

næfa (næfæ) ບູ (ບູ) v.T3 be difficult; be a challenge.

namba (nambæ) ບູ (ບູ) v.T2 barter; take something in trade.

nami (namiyæ) ບູ (ບູ) v.T3 be bright pink.

Ndafwa ເກີຢູ v.T7 be Ndafwa (a common Banu person’s name). >>> **uNdafwa** “Ndafwa the person”

Ndeduyu (Ndeduyu) ເກີຢູ (ເກີຢູ) v.T7 Native Banu name for Yulin IV (literally meaning “quite the toy rocks”).

ndefwó ເກີຢູ n.idiom. never EVER! (in the future). Can also be used in a quasi-verbal/adverbial sense, typically at the end of phrases/sentences.

ndemó ເກີຢູ n.idiom. never EVER! (in the past). Can also be used in a quasi-verbal/adverbial sense, typically at the end of phrases/sentences.

ndi [verb] ka 𑌕𑌃𑌆𑌆 𑌕𑌃𑌆𑌆 idiom. be pretty X; be quite X but not perfectly X. - **.kto finjeko ndi nussu ka chæ.** “The food here is often pretty good.”

ndi da 𑌕𑌃𑌆𑌆 idiom. claim; make a claim (that something is true.) - also written **ndida**.

ndise 𑌕𑌃𑌆𑌆 v.T3 be/happen very recently.

ndo (ndo) 𑌕𑌃𑌆𑌆 (𑌕𑌃𑌆𑌆) v.T5 “be such a (noun)”, “be quite a/an (noun)!” **iolana ndumbi!** That's quite a stomach! “You/they are so/quite fat!”

ndó (ndó) 𑌕𑌃𑌆𑌆 (𑌕𑌃𑌆𑌆) v.T5 no way no how, it's ain't gonna happen - stronger version of **yenjaorkidó**.

Ndra 𑌕𑌃𑌆𑌆 v.T7 be Ndra (a common Banu person's name). >>> **uNdra** “Ndra the person”

ndramba (ndrambawæ) 𑌕𑌃𑌆𑌆𑌆𑌆 (𑌕𑌃𑌆𑌆𑌆𑌆) v.T2 sleep; nap - **ɿuNjo a ndramba rindueméa?** “How long was Njo sleeping?” - **ɿlana uTsiano ndramba rinduefwéa?** “How long (until when in the future) will that Xi'an sleep?”

ndrita (ndritæa) 𑌕𑌃𑌆𑌆𑌆𑌆 (𑌕𑌃𑌆𑌆𑌆𑌆) v.T3 rich, profound, textured; complex (positive sense (as in flavors, etc.)), ornate, ornamental, embellished, flashy (of clothing or objects).

ndrodo (ndrodo) 𑌕𑌃𑌆𑌆𑌆𑌆 (𑌕𑌃𑌆𑌆𑌆𑌆) v.T3 num. 80,000,000

ndrofa (ndrofa) 𑌕𑌃𑌆𑌆𑌆𑌆 (𑌕𑌃𑌆𑌆𑌆𑌆) v.T3 num. 800

ndroga (ndroga) 𑌕𑌃𑌆𑌆𑌆𑌆 (𑌕𑌃𑌆𑌆𑌆𑌆) v.T3 num. 80

ndrokti (ndrokti) 𑌕𑌃𑌆𑌆𑌆𑌆 (𑌕𑌃𑌆𑌆𑌆𑌆) v.T3 num. 8,000,000,000

ndromwe (ndromwe) 𑌕𑌃𑌆𑌆𑌆𑌆 (𑌕𑌃𑌆𑌆𑌆𑌆) v.T3 num. 8,000,000

ndronji (ndronji) 𑌕𑌃𑌆𑌆𑌆𑌆 (𑌕𑌃𑌆𑌆𑌆𑌆) v.T3 num. 80

ndronju (ndronju) 𑌕𑌃𑌆𑌆𑌆𑌆 (𑌕𑌃𑌆𑌆𑌆𑌆) v.T3 num. 800,000,000

ndrósi 𑌕𑌃𑌆𑌆𑌆𑌆 v.T3 num. 8 times, See -si.

ndrosu (ndrosu) 𑌕𑌃𑌆𑌆𑌆𑌆 (𑌕𑌃𑌆𑌆𑌆𑌆) v.T3 num. 800

ndrote (ndrote) 𑌕𑌃𑌆𑌆𑌆𑌆 (𑌕𑌃𑌆𑌆𑌆𑌆) v.T3 num. 8

ndroto (ndroto) 𑌕𑌃𑌆𑌆𑌆𑌆 (𑌕𑌃𑌆𑌆𑌆𑌆) v.T3 num. 8

ndue (ndue) 𑌕𑌃𑌆𑌆𑌆𑌆 (𑌕𑌃𑌆𑌆𑌆𑌆) v.T2 time passes - **.aa woto, ndue zo kolo.** “Time passes slowly when you're bored.”

ndza 𐌲𐌵𐌰 rel.pn. that/which difficult to classify, curious unusual thing

ndzéa 𐌲𐌵𐌰𐌶 q. which difficult to classify, mysterious, curious thing?

ndzo ¹ 𐌲𐌵𐌰 clss. “everything else” - difficult to classify, mysterious, curious unusual things.

ndzo ² 𐌲𐌵𐌰 qty.indf. some/any of a difficult to classify, mysterious, curious, or unusual thing.

ndzofo 𐌲𐌵𐌰𐌶𐌴 clss.sp. type of difficult to classify, mysterious, curious or unusual thing.

nepo (nepo) 𐌲𐌵𐌰 (𐌲𐌵𐌰) v.T3 be beige-y and bland.

Nesu (Nesu) 𐌲𐌵𐌰 (𐌲𐌵𐌰) v.T7 be Nus, the Banu currency.

ngayá (ngayæ) 𐌲𐌵𐌰𐌶 (𐌲𐌵𐌰𐌶) v.T3 be ambiguous; be unclear (borrowed from Xi'an **ngya**[[kyexiin]ngya)).

ni (niyæ) 𐌲𐌵𐌰 (𐌲𐌵𐌰) v.T5 be else; be other; be the rest (when plural); be different (than assumed).

nibi (nibiyæ) 𐌲𐌵𐌰 (𐌲𐌵𐌰) v.T3 be few; be scarce.

nitæ 𐌲𐌵𐌰 pn. everything else.

nja (nja) 𐌲𐌵𐌰 (𐌲𐌵𐌰) v.T6 can; be able to.

njaka (njaka) 𐌲𐌵𐌰𐌶 (𐌲𐌵𐌰𐌶) v.T6 be almost able to - .ulo njaka yufu zuBanu zofó ruma.
“They (sing.) can almost speak Banu like a native (fluently).”

njakte (njakteyæ) 𐌲𐌵𐌰𐌶𐌴 (𐌲𐌵𐌰𐌶𐌴) v.T3 be useful.

njambetzæ (njambetzææ) 𐌲𐌵𐌰𐌶𐌴𐌴 (𐌲𐌵𐌰𐌶𐌴𐌴) v.T3 be recycleable

njapo (njapowæ) 𐌲𐌵𐌰𐌶 (𐌲𐌵𐌰𐌶) v.T1 bribe; suborn.

njatsa (njatsæ) 𐌲𐌵𐌰𐌶 (𐌲𐌵𐌰𐌶) v.T3 be expensive; highly valuable (contr. of **ndi yatsa** “very valuable”).

njawe (njawæ) 𐌲𐌵𐌰𐌶 (𐌲𐌵𐌰𐌶) v.T2 work

njaweta (njaweta) 𐌲𐌵𐌰𐌶𐌴 (𐌲𐌵𐌰𐌶𐌴) v.T3 be on work shift.

nje (njejæ) 𐌲𐌵𐌰𐌶 (𐌲𐌵𐌰𐌶) v.T4 dislike intensely; hate; abhor; detest (note reverse syntax: OVS), See nza.

njeko (njeko) 𐌲𐌵𐌰𐌶 (𐌲𐌵𐌰𐌶) v.T3 be close by, be proximal.

njekta (njekta) v.T3 be/happen this shift; be “today.”

njendo (njendæ) (njendæ) v.T1 repair; fix; solve (a problem or conundrum)
- .uNdra mbila njendo etsuslo. “Ndra is good at resolving problems.”

njibi (njibi) (njibi) v.T3 num. 19

njida (njida) (njida) v.T3 num. 11

njifwu (njifwu) (njifwu) v.T3 num. 15

njiki (njiki) (njiki) v.T3 num. 13

njili (njili) (njili) v.T3 num. 10

njilime (njilime) (njilime) v.T3 num. 16

njimba (njimba) (njimba) v.T3 num. 14

njindro (njindro) (njindro) v.T3 num. 18

njise (njise) (njise) v.T3 num. 12

njisi (njisi) v.T3 num. 10 times, See -si.

njiyu (njiyu) (njiyu) v.T3 100m beats (having passed), be 16 SEY old —
(See myandu).

njiza (njiza) (njiza) v.T3 num. 17

Njo (Njo) v.T7 be Njo (a common Banu person’s name). >>> **uNjo** “Sisa the person”

njofo (njofowæ) (njofowæ) v.T3 be “mint” blue/green.

nju (njuwæ) (njuwæ) v.T3 be kind; be generous; be beneficent.

njuwu (njuwu) (njuwu) v.T3 num. 100,000,000

no (no) (no) v.T4 need to do something, need someone else to do something, need something/some item, etc. .ino buyu nyo ulæ no eto. “I need you to help them (plural).” - .lana anga no ulo. “They need that fruit.” - .njendo osano no uSsunda. “Ssunda needs to repair the vehicle.” - uNjo nuSsunda nyenga njendæ osano. - .lana iki neto nyo njendo onjeko. “I need that tool to repair this.”

nonga (nongæ) (nongæ) v.T1 send out; put out; send off; transmit (a message (ai >>> nongai v.T1, message someone)); dispose of (trash (kso/okso)); (slang) assassinate.

nongai (nongai) 𐌲𐌽𐌰𐌶𐌰 (𐌲𐌽𐌰𐌶𐌰) v.T2 transmit/send a message; to message - **.eto nongai po uNjo da iroktæ!**. “I messaged Njo that everything was fine.”

nono (nono) 𐌲𐌺𐌺 (𐌲𐌺𐌺) v.T5 v.T3, be approximate, be roughly, (**zo nono** “in general”)

nu (nuwæ) 𐌲𐌺 (𐌲𐌺) v.T1 make an introduction; be a middleman.

nungi (nungiyæ) 𐌲𐌺𐌰𐌶𐌰 (𐌲𐌺𐌰𐌶𐌰) v.T5 be between (**nungi A ke B, nungi X ro Z**)

nuso (nusowæ) 𐌲𐌺𐌰 (𐌲𐌺𐌰) v.T3 be convenient; be handy.

nussu (nussæ) 𐌲𐌺𐌰𐌶𐌰 (𐌲𐌺𐌰) v.T3 be tasty; be delicious - **.nusso kto**. “Delicious food.”
- **.ogundzoma nussu chæ**. “The stew is often tasty.”

nyenga 𐌲𐌺𐌰𐌶𐌰 cnj. in order to (often simply **nyo**).

nyo (nyæ) ¹ 𐌲𐌺𐌰 (𐌲𐌺𐌰) v.T1 go to somewhere for a purpose **.ulo se nyo uNdeduyu**. “They (sing.) went to Yulin IV for a purpose/to do something specific.” - **¿ulo nyo iséa pacho?** “Where are they (sing.) going to trade/do business?”

nyo ² 𐌲𐌺𐌰 v.T5 to; for (benefactive sense) **.ulo buyu nyo uChu**. “They (sing.) help Chu.”

nyo ³ 𐌲𐌺𐌰 cnj. in order to (as a simpler alternative to **nyenga**).

nyo zijæ (nyæ zijæ) 𐌲𐌺𐌰 𐌲𐌺𐌰𐌶𐌰 (𐌲𐌺𐌰 𐌲𐌺𐌰𐌶𐌰) v.T2 walk to ((do) something).

nyota (nyota) 𐌲𐌺𐌰𐌶𐌰 (𐌲𐌺𐌰𐌶𐌰) v.T1 deliver (packages, etc.).

nza (nzawæ) 𐌲𐌺𐌰𐌶𐌰 (𐌲𐌺𐌰𐌶𐌰) v.T4 like intensely; love; adore (note reverse syntax: OVS),
See **nje**.

nzafew (nzafwe) 𐌲𐌺𐌰𐌶𐌰 (𐌲𐌺𐌰𐌶𐌰) v.T6 be coming soon or very soon in the future; be soon,
be imminent.

nzafwe 𐌲𐌺𐌰𐌶𐌰 v.T3 be/happen very soon.

nzafwe (nzafwe) 𐌲𐌺𐌰𐌶𐌰 (𐌲𐌺𐌰𐌶𐌰) v.T6 very soon - **.cho nzafew wano, cho indo**. “You and I should leave very soon.”

ó (ó) 𐌲𐌺𐌰 (𐌲𐌺𐌰) v.T5 be nothing; have nothing; be void; be empty. - **.ó si ime**. “There is nothing on the table.”

oadi (kto) 𐌲𐌺𐌰𐌶𐌰 (𐌲𐌺𐌰) n. ear; listening orifice (**oadze**- the two ear-holes of a humanoid).

oadze (kto) 𐌲𐌺𐌰𐌶𐌰 (𐌲𐌺𐌰) n. the two ear-holes of a humanoid, See **oadi**.

obedo (ndzo) ပုံရဲနဲ (နဲ) n. a bed (that Humans sleep in).

ochoa (go) ပုံရဲလူ (နဲ) n. syllable; glyph; letter; written symbol of language

ochokølo (kto) ပုံရဲနဲနဲ (နဲ) n. chocolate

odai (zwo) ပုံရဲနဲ (နဲ) n. starship

odo (isi) ပုံရဲ (နဲ) n. the back; the rear portion

oduyu (go, zwo, ndzwo) ပုံရဲနဲ (နဲ + နဲ + နဲ) n. machine; mechanism; apparatus; device. - **.uChu sea la oduyu ktikta.** “Chu just broke the device.”

odzi (isi) ပုံရဲ (နဲ) n. the periphery

oféa ပုံရဲလူ q. what kind?

ofo (ndzo) ပုံရဲ (နဲ) n. type kind. (NB: **ofo (+fo)** can be used for any concrete noun, but the special classifiers **zwofo**, **ktofo**, **ksofo**, **gofo**, **ndzofo** are generally preferred.) **.ofo osano no.** “Some kind of grav-lev vehicle is necessary.” - **.njeko ofo dzæ ke sasatso zwana oni.** “This type is new and better than the other one.”

ogógo ပုံရဲနဲ pn. something generic and/or utilitarian that’s very common

ogoto ပုံရဲနဲ pn. everything common and generic.

oi (ndzo, go) ပုံရဲ (နဲ + နဲ) n. “stuff” (things/items that are not yet sorted and classified); equipment; gear; trappings (of wealth); merchandise/good on display for sale.

ojopo (go) ပုံရဲနဲ (နဲ) n. street; road; path.

okafa (ndzo) ပုံရဲနဲ (နဲ) n. something aggravating or frustrating, e.g. a broken machine or tool, See **kafa**.

okangi (afa) ပုံရဲနဲ (လူ) n. precious/valuable metal.

okso (kso) ပုံရဲနဲ (နဲ) n. trash; refuse (note: stress on the 2nd **o**), also simply **kso**.

oksóso ပုံရဲနဲ pn. something worthless or gross - **oksóso si ando feto.** “There is something gross on my arm.”

oksoto ပုံရဲနဲ pn. everything worthless.

oktadi (ndzo) ပုံရဲနဲ (နဲ) n. music; siren (of an alert/warning).

oktoto ပုံရဲနဲ pn. everything organic of value that’s tangible.

októto ပုံဇေဝ်ဒဲး ပန. something tangible with organic origins

okuno (kto; go) ပုံဇေဝ်ဒဲး (ဇေဝ်; ဇေဝ်) n. body; the core of a person or animal (minus extremities).

olæ ပုံဇေဝ်ဒဲး ပန. them (third person plural inanimate or abstract).

olamba (kto, ndzo) ပုံဇေဝ်ဒဲး (ဇေဝ် ၊ ဇေဝ်) n. the face of something not living, a corpse's face, a mask, the "view" that one sees when looking at something.

olana (zwo, kto, kso, go, ndzo) ပုံဇေဝ်ဒဲး (ဇေဝ် ၊ ဇေဝ် ၊ ဇေဝ် ၊ ဇေဝ် ၊ ဇေဝ်) n. that; that thing, See lana.

olenona (go) ပုံဇေဝ်ဒဲး (ဇေဝ်) n. train, public/civic transport.

omo (kto) ပုံဇေဝ်ဒဲး (ဇေဝ်) n. mouth; speaking orifice.

omvuli (go) ပုံဇေဝ်ဒဲး (ဇေဝ်) n. house (as a building).

omyao (ndzo) ပုံဇေဝ်ဒဲး (ဇေဝ်) n. intoxicant (liquor, booze; drugs; anything that will intoxicate).

omyaofi (zwo) ပုံဇေဝ်ဒဲး (ဇေဝ်) n. booze (specifically); also simply **aofi**.

onamba (zwo) ပုံဇေဝ်ဒဲး (ဇေဝ်) n. something bartered or traded-in.

ondzoto ပုံဇေဝ်ဒဲး ပန. "everything else".

ondzóto ပုံဇေဝ်ဒဲး ပန. something difficult to classify, mysterious, curious unusual things

onesu (ndzo, afa) ပုံဇေဝ်ဒဲး (ဇေဝ် ၊ ဇေဝ်) n. Nus; Banu credit.

onga (ndzo) ပုံဇေဝ်ဒဲး (ဇေဝ်) n. age.

oni ပုံဇေဝ်ဒဲး ပန. the other one'; 'an alternate'.

onjambedzæ ပုံဇေဝ်ဒဲး (ဇေဝ်) n. recyclables (also **kso ksa njambedzæ**).

onjekó ပုံဇေဝ်ဒဲး n.idiom. (this) worthless nothing piece of crap!

onjeko (zwo, kto, kso, go, ndzo) ပုံဇေဝ်ဒဲး (ဇေဝ် ၊ ဇေဝ် ၊ ဇေဝ် ၊ ဇေဝ် ၊ ဇေဝ်) n. this; this thing, See njeko.

onjussuæ (kto) ပုံဇေဝ်ဒဲး (ဇေဝ်) n. "All Flavor" stew - a dish at the heart of Banu 'comfort' cuisine.

ono (afa) ပုခဲ (လှူ) n. (ceremonial) vessel; chalice.

oRaso (zwo) ပုခွဲ (ခဲ) n. “Rust” (a potent liquor).

oriatso (zwo, kto, kso, go, ndzo) ပုခိလှူ (ခဲ ▽ ခဲ ▽ ခဲ ▽ ခဲ ▽ ခဲ) pn. something else.

oro (zwo, go, afa) ပုခဲ (ခဲ ▽ ခဲ ▽ လှူ) n. a building; and edifice; a ‘hut’ (when classified with go).

osatabo (go) ပုခွဲ (ခဲ) n. a sataball ball

osloma (kto) ပုခဲ (ခဲ) n. sloma (the ceremonial beverage).

osouli (ndzo) ပုခဲ (ခဲ) n. the Souli as a business entity.

osuchi (kto) ပုခဲ (ခဲ) n. suchi (Japanese sushi, vinegar infused rice with fish and other ingredients)

otie (afa, zwo, kto, ndzo) ပုခဲ (လှူ ▽ ခဲ ▽ ခဲ ▽ ခဲ) n. gift - .**af o tie do uNjo**. “Njo wants some kind of extravagant gift.”

óto ပုခဲ pn. each one or every aspect of a situation including conditions and physical elements - .**óto mvo**. “Everything matters.”

oya (kto, ndzo) ပုခဲ (ခဲ ▽ ခဲ) n. face (of an animal or humanoid)

oyazi (kto) ပုခဲ (ခဲ) n. corpse; dead body of an animal or person.

ozwoto ပုခဲ pn. everything tangible of value.

ozwózo ပုခဲ pn. something tangible of value that was never alive

pachú (pachuwæ) ပုခဲ (ပုခဲ) v.T1 (slang/casual) buy; purchase (from **pacho zo yu**).

pamba (pambawæ) ပုခဲ (ပုခဲ) v.T1 cut up; divide up; chop (into pieces).

pangá (pangawæ) ပုခဲ (ပုခဲ) v.T1 (slang/casual) sell; sell off ((from **pacho zo nonga**).

pelita (pelita) ပုခဲ (ပုခဲ) v.T3 be on play shift.

pelo (pelowæ) ပုခဲ (ပုခဲ) v.T1 play; have fun doing an activity.

pendo (pendowæ) ပုခဲ (ပုခဲ) v.T1 cross; traverse.

pili (piliyæ) පිලි (පිලිඳු) v.T3 small, be small, be short (also ‘be few’ and ‘be short (of time)’; see **nibi**).

pingi (pingiyæ) පිඤ්ඤා (පිඤ්ඤාඳු) v.T2 regret; feel regret; feel saddened

po (pæ) ¹ පො (පොඳු) v.T1 go to **.ulo se po uNdeduyu**. “They (sing.) went to Yulin IV.”

po ² පො v.T5 to; toward (prepositional sense) **.ulo ta lo po uFiyu**. “They (sing.) will hand it to Fiyu.”

po zijæ (pæ zijæ) පො ජිඳු (පො ජිඳු) v.T2 walk; stroll.

poapo (poapowæ) පොපො (පොපොඳු) v.T5 be reciprocal; “and vice versa.”

pona (ponawæ) පොනා (පොනාඳු) v.T2 hurry, rush, run.

ponatæ (ponatayæ) පොනාඳු (පොනාඳුඳු) v.T2 race (in competition).

pondra (pondrawæ) පොන්ද්‍රා (පොන්ද්‍රාඳු) v.T3 remain in or be kept in isolation; be cloistered.

ræ (ræ) රේ (රේ) v.T5 be of an order; be in order. Used between noun and number to form ordinals: **dasi ræ osouli** 1st Souli, **odai ræ selo** 2nd spacecraft, **kisi ræ essosouli** 3rd Essosouli, etc.

ramo (ramowæ) රාමො (රාමොඳු) v.T1 be suspicious of; doubt (something (about someone or something)).

rao (raowæ) රාඔ (රාඔඳු) v.T3 be civilized; be cultured (having rules; governance; economy; technology, etc. - Not be feral or wild). - **.Tefaríno a rao zafo dora lonuYumano seksango ssæ**. “The Tevarin are still civilized even though they lost against the Humans in a great war.”

rengē රිඤ්ඤා cnj. until; up to the point that a condition is met. **.eto sese sara rengē ktako**. “I’ve already eaten ‘til it hurts.”

ria (riæ) රියා (රියාඳු) v.T5 be different; be an alternative (with different qualities).

riatso (riatsowæ) රියාසො (රියාසොඳු) v.T5 be an (additional, another) option.

rindue රින්දුආ cnj. until; up to a point in time - **.eto ktengo njawe rindue fo umi isi fwute**. “I intend to work for 5,000 more beats.” (literally: up to the point of 5,000 beats (from now).)

rió රියො idiom. “There is no other option. This is the only way it’s possible”

ro (rowæ) රො (රොඳු) v.T2 arrive (at a location) - **ndroto enge ita yobeo no fwe ro ilana kte esano**. “It takes less than 8 shifts to get there by overland anti-gravity.”

roke (rokeyæ) ၵုၵ် (ၵုၵ်ၵ်) v.T2 to be cool, to have an alluring appeal.

roktæ (roktæyæ) ၵုၵ် (ၵုၵ်ၵ်) v.T2 “Be all good!”

ruma (rumawæ) ၵုၵ် (ၵုၵ်ၵ်) v.T3 be foreign, alien, “curious/odd” due to lack of familiarity and knowledge.

ruta (rutawæ) ၵုၵ် (ၵုၵ်ၵ်) v.T3 be salty.

sa (sa)¹ ၵု (ၵု) v.T4 like; find pleasant; have positive feeling for (note reverse syntax: OVS), See **ye**.

sa² ၵု collql. “Yes.” (in response to yes/no question on non-factual topics), See **ye**.

sægo (sægoæ) ၵုၵ် (ၵုၵ်ၵ်) v.T3 be above; be on top (of) with **fo**

sætsa (sætsæ) ၵုၵ် (ၵုၵ်ၵ်) v.T3 be a good value; be a good deal.

safu (safuwæ) ၵုၵ် (ၵုၵ်ၵ်) v.T3 be before (someone or something); be in front (of) with **fo**

salo ၵုၵ် contr. **sa+ulo**: they (sing.) like, See **sa**¹.

salo ၵုၵ် contr. **sa+ulæ**: they (pl.) like, See **sa**¹.

sambu (sambuwæ) ၵုၵ် (ၵုၵ်ၵ်) v.T3 be beside; be at the side (of); to flank with **fo**

sanæ ၵုၵ် contr. **sa+inæ**: you (pl.) like, See **sa**¹.

sandæ ၵုၵ် contr. **sa+inæ**: you/you (pl.) & I/we like, See **sa**¹.

sando ၵုၵ် contr. **sa+ino**: you & I like, See **sa**¹.

sandui (sandui) ၵုၵ် (ၵုၵ်ၵ်) v.T7 be a sandwich.

sango (sango) ၵုၵ် (ၵုၵ်ၵ်) v.T4 know; be aware; know how to - **.myuo sango eto**. “I know how to do math.” - **.uFwadi sango eto nono**. “I’m familiar with Fwadi (but don’t know them super well).”

sanja ၵုၵ် idiom. “Yes!” - “Yes, (I, you, they) can!” - strongly positive form of “can”.

sano ၵုၵ် contr. **sa+ino**: you (sing.) like, See **sa**¹.

sano (sanowæ) ၵုၵ် (ၵုၵ်ၵ်) v.T2 travel; fly (via grav-lev vehicle/technology across a planet surface).

sara (saræ) ၵၵ (ၵၵ) v.T1 eat; consume food.

sara zo pili ၵၵ ၵ ၵ ၵ ၵ idiom. have a snack

sasa (sasayæ) ၵၵ (ၵၵ) v.T3 be good (in the sense of high quality, solid, reliable)

satabo (satabæ) ၵၵ (ၵၵ) v.T7 be (related to) sataball

satae ၵၵ contr. **sa+etæ**: we like, See **sa** ¹.

sato ၵၵ contr. **sa+eto**: I like, See **sa** ¹.

se (se) ၵ (ၵ) v.T6 having happened in the past; be before (now).

se se ၵ ၵ v.T6 already (adverbial sense) - **.uNdafwa se se mbe**. “Ndafwa already did (it).” - also the variant **sese**.

sea (sea) ၵၵ (ၵၵ) v.T6 just finished - **.uJie sea yufu**. “Jie just finished speaking.”

sedo (sedo) ၵၵ (ၵၵ) v.T3 num. 20,000,000

sefa (sefa) ၵၵ (ၵၵ) v.T3 num. 200

sefwa ၵၵ cnj. since **.sita sefwa, ulo sara fwusi**. “They have eaten 5 times since last shift.”

sega (sega) ၵၵ (ၵၵ) v.T3 num. 20

séi (ndzo) ၵၵ (ၵၵ) v.T5 a technical term (verb) for the passage of **yía**, derived from the abbreviation SEY, recontextualized by the Banu. See **yía** - **.sese séi zo kinga**. “Three years have already passed.”

sejo (sejowæ) ၵၵ (ၵၵ) v.T1 enter; make and entrance.

sekti (sekti) ၵၵ (ၵၵ) v.T3 num. 2,000,000,000

selo (selo) ၵၵ (ၵၵ) v.T3 num. 2

semwe (semwe) ၵၵ (ၵၵ) v.T3 num. 2,000,000

senji (senji) ၵၵ (ၵၵ) v.T3 num. 20

senjidasi ၵၵ ၵၵ v.T3 num. 21 times, See **-si**.

senjisi ၵၵ ၵၵ v.T3 num. 20 times, See **-si**.

senjiyu (senjiyu) **ᄒᄒᄒᄒᄒᄒ** (ᄒᄒᄒᄒᄒᄒ) v.T3 200m beats (having passed), be 32 SEY old — (See **famye**).

senju (senju) **ᄒᄒᄒᄒ** (ᄒᄒᄒᄒ) v.T3 num. 200,000,000

seo (seowæ) **ᄒᄒᄒ** (ᄒᄒᄒᄒ) v.T3 be few (emphatic carries idea of even fewer than normally expected).

seronga ndzo (#) **ᄒᄒᄒᄒᄒᄒ ᄒᄒᄒ** () idiom. be X# of Banu “years” old.

sese **ᄒᄒᄒ** v.T6 already (adverbial sense) - **ᄒᄒᄒ sese beo?** “Is it already finished?” - See also the variant **se se**.

sese **ᄒᄒᄒ** v.T3 be/happen already.

sési **ᄒᄒᄒ** v.T3 num. 2 times; twice, See **-si**.

Séslusø (Séslusø) **ᄒᄒᄒᄒᄒᄒ** (ᄒᄒᄒᄒᄒᄒ) v.T7 be on the Human Celsius temperature scale.

sesu (sesu) **ᄒᄒᄒ** (ᄒᄒᄒ) v.T3 num. 200

sete (sete) **ᄒᄒᄒ** (ᄒᄒᄒ) v.T3 num. 2

si (si) **ᄒᄒ** (ᄒᄒ) v.T5 be in a place, be located somewhere - **.eto si injeko.** >>> **eto sinjeko.** “I am here.”

sido (sidoæ) **ᄒᄒᄒ** (ᄒᄒᄒᄒᄒ) v.T3 be behind; be after (with time); be in the rear (of) with **fo**

sidzi (sidziyæ) **ᄒᄒᄒ** (ᄒᄒᄒᄒᄒ) v.T3 be in the the periphery (of) with **fo**; be outside (of one’s normal environment)

sife (sifeyæ) **ᄒᄒᄒ** (ᄒᄒᄒᄒᄒ) v.T3 be to the left (of) with **fo**

sikta (siktayæ) **ᄒᄒᄒᄒᄒ** (ᄒᄒᄒᄒᄒᄒ) v.T3 be below; be on bottom (of) with **fo**

sila (silæ) **ᄒᄒᄒᄒ** (ᄒᄒᄒᄒ) v.T3 be pleasing; be nice; be pleasant (cf: **lofo**)

simvuli (simvuli) **ᄒᄒᄒᄒᄒᄒ** (ᄒᄒᄒᄒᄒᄒ) v.T2 be at home (contr. of **si imvuli**).

singo (singoæ) **ᄒᄒᄒᄒᄒᄒ** (ᄒᄒᄒᄒᄒᄒᄒ) v.T3 be to the right (of) with **fo**

Sisa **ᄒᄒᄒᄒ** v.T7 be Sisa (a common Banu person’s name). >>> **uSisa** “Sisa the person”

sita **ᄒᄒᄒᄒᄒ** v.T3 be/happen last shift; be “yesterday.”

sitafwu **ᄒᄒᄒᄒᄒᄒᄒ** v.T3 be/happen 5 shifts ago.

sitaki **ᑭᑭᑭᑭ** v.T3 be/happen three shifts ago.

sitamba **ᑭᑭᑭᑭᑭ** v.T3 be/happen 4 shifts ago.

sitase **ᑭᑭᑭᑭ** v.T3 be/happen two shifts ago.

siya (siyayæ) **ᑭᑭᑭ** (**ᑭᑭᑭᑭᑭ**) v.T3 be out-of-sight vis-à-vis a potential viewer; be cloaked; be invisible (to) with **fo**.

sizi (siziyæ) **ᑭᑭᑭ** (**ᑭᑭᑭᑭᑭ**) v.T3 curve; be curved; not be straight; be arched; undulate.

Slóanø **ᑭᑭᑭᑭᑭ** v.T7 be Thloan (**[kyexiin]Thloan1**) (a common Xi'an male name). >>> **uSlóanø** "Thloan the person"

sloma (sølomwæ) **ᑭᑭᑭᑭ** (**ᑭᑭᑭᑭᑭ**) v.T1 , "brew"; steep ingredients in liquid to produce a beverage; "boil."

soa (soa) **ᑭᑭᑭ** (**ᑭᑭᑭ**) v.T5 be precise; be exactly - ᑭᑭᑭᑭᑭ, wano injeko po uKæfa ro ndue wendéa? "Precisely how long does it take to arrive at Kayfa from here?"

soa (soa) **ᑭᑭᑭ** (**ᑭᑭᑭ**) v.T5 be precise; be exactly.

soma (somawæ) **ᑭᑭᑭ** (**ᑭᑭᑭᑭᑭ**) v.T3 be closed; be contained; be limited; be finite; be a unit.

souli (souli) **ᑭᑭᑭᑭ** (**ᑭᑭᑭᑭᑭ**) v.T5 be a member of a Souli; belong to _____ (a group or organization/corporation (for non-Banu)) **.eto souli Béringo**. "I work for Behring."; belong in a place _____ (with **fo**). **.eto souli finjeko**. "I belong here."

ssaa (ssaæ) **ᑭᑭᑭ** (**ᑭᑭᑭᑭ**) v.T3 be great; grand; tremendous; huge; prestigious; prodigious; very important (of people); very long (of time).

ssaanga (ssaanga) **ᑭᑭᑭᑭᑭ** (**ᑭᑭᑭᑭᑭᑭ**) v.T3 400m beats (having passed), be extremely elderly

Ssunda **ᑭᑭᑭᑭ** v.T7 be Ssunda (a common Banu person's name). >>> **uSsunda** "Ssunda the person"

ssunji (ssunjiyæ) **ᑭᑭᑭᑭ** (**ᑭᑭᑭᑭᑭᑭ**) v.T1 prefer; choose over others.

su (su) **ᑭ** (**ᑭ**) v.T3 come before, precede (temporal sense) A **su** B - **.uChu kibi su uNdafwa**. "Chu was born before Ndafwa." (NB: If yufu zo yiilo is likely to produce a confusing ambiguity, the Banu are more likely to yufu zo pamba. In this case **su** could easily be confused with the verb **si** if this were pronounced (**zo yiilo**) **.uChu kibi suNdafwa**. Was Chu born BEFORE Ndafwa or on (top of) Ndafwa???)

suchi (suchi) ສຸຈີ (ສຸຈີ) v.T7 be sushi (Japanese sushi, vinegar infused rice with fish and other ingredients)

sue (sueyæ) ສຸເຢ (ສຸເຢ) v.T1 drink; consume liquid.

sue zo pili ສຸເຢ ສະ ປິລີ idiom. have a beverage break - **.uSisa sue zo pili itato zasi gi.** Sisa takes a “coffee break” at least 7 times per shift.

sufo (sufo) ສຸຟ໌ (ສຸຟ໌) v.T3 num. 100

sumbo (sumbowæ) ສຸເມ໌ (ສຸເມ໌) v.T1 offer; propose; suggest.

sunje (sunjeyæ) ສຸເຈ໌ (ສຸເຈ໌) v.T2 contract; form a contract; promise with consequences - takes **tse** - **.ulo sese sunje tsuKsalu fo zamwe.** “They (sing.) are already contracted with Ksalu for 7 million.”

suno (sunowæ) ສຸເນ໌ (ສຸເນ໌) v.T3 b on the inside; be in the interior (of) with **fo**.

ta (ta)¹ ສຸ (ສຸ) v.T1 give (in the sense of hand to someone), pass to someone.
Takes **po** or **nyo** for recipient. **ino, ta ta lo po uNjo.** “You, hand it to Njo.”

ta (ta)² ສຸ (ສຸ) v.T5 to (prepositional sense), used with verbs like **tie** (“give”) and **jao** (“toss, throw”) to indicate intended/willing recipient.

tado (tadowæ) ສຸຕ໌ (ສຸຕ໌) v.T1 teach; instruct; lecture on; show; show how to do something. - **.ulo ndi mbila tado feyufu po uliyæ.** They (sing.) are very good at teaching them² (pl.) languages.

tæ (tæ) ສຸ (ສຸ) v.T5 be all, include all.

tæ yayæ! ສຸ ສຸຍ໌ idiom. “It’s all good.” / “No problem.”

Tændri ສຸເຕ໌ V.T7 be the deity Taernin, **uTændri.**

tæzo (tæzo) ສຸສ໌ (ສຸສ໌) v.T5 so, quite (behaves adverbially).

takæ (takæyæ) ສຸຕ໌ (ສຸຕ໌) v.T5 be called have the name. **A takæ B** (A is called B).

tako (takowæ) ສຸຕ໌ (ສຸຕ໌) v.T3 be bright red.

tana (tanæ) ສຸຕ໌ (ສຸຕ໌) v.T3 be many; be copious; be a lot.

tanya (tanyæ) ສຸຕ໌ (ສຸຕ໌) v.T3 be beneficial; be good news; be positive.

tao (taowæ) ສຸຕ໌ (ສຸຕ໌) v.T2 turn around; reverse; do a U-turn in the opposite direction; metaphorically speaking: change your mind; break a promise.

tapa (tapæ) တုပ (တုပ) v.T1 warn (of danger); alert; caution, **ietapa!** “Warning! Look out! Head’s up!”

tapu (tapuwæ) တုပ (တုပ) v.T1 promote; advertise; brag about.

tassa (tassayæ) တုဆ (တုဆ) v.T2 gamble, make wagers.

tayi (tayæ) တုထီ (တုထီ) v.T1 be interested, be interested in, show interest for.

tayu (tayuwæ) တုထု (တုထု) v.T1 have a flavor, taste or texture in the mouth.

teko (teko) တဲခိ (တဲခိ) v.T3 num. 1

teo (tewæ) တဲပ (တဲပ) v.T3 be perfect; be ideal

Téra တဲတဲ v.T7 be Earth

teze (tezeyæ) တဲဆ (တဲဆ) v.T1 merit; deserve; be worth.

tie (tieyæ) တိပ (တိပ) v.T1 give (for “free” (without immediate compensation) as a gift). Takes **ta** for its recipient.

tine (tineyæ) တိပ (တိပ) v.T3 be quiet; be ‘soft’ to the ear.

tinga (tingawæ) တိလှေ (တိလှေ) v.T3 be in pre-adolescence; be in the process of rearing and socialization; and training.

tinge (tingeyæ) တိလှေ (တိလှေ) v.T2 live (to a certain age); live through; survive

tio (tiowæ) တိပ (တိပ) v.T2 hear

tisa (tisayæ) တိဆ (တိဆ) v.T3 be sweet.

to (to) တဲ (တဲ) v.T5 be each; every.

toa (toawæ) တဲလှ (တဲလှ) v.T1 be far from _____.

tobe (tobe) တဲခိ (တဲခိ) v.T4 believe; fell that - **.uMya yoba tobeto.** “I believe Mya to be dangerous.”

tobo (tobowæ) တဲခိ (တဲခိ) v.T3 be bright “moss/leaf” green.

tsachu (tsachu) တုဆ (တုဆ) v.T3 be chartreuse in color (borrowed from Humans).

tsango (tsangowæ) တုဆ (တုဆ) v.T1 counterfeit; make fake stuff.

tsao (tsaowæ) ¹ 𐄓𐄔 (𐄓𐄔𐄕) v.T1 contradict; not agree; dispute.

tsao ² 𐄓𐄔 conj. but; however.

tsawenganyo 𐄓𐄔𐄕𐄔𐄕𐄔𐄕 conj. but the result... - **.uSsunda daki njapo po uNjo kte afa esumbo tsawenganyo beo zo ndi bubu.** “Ssunda tried to bribe Njo with a big offer but that ended up a big failure.”

tsaza (tsazayæ) 𐄓𐄔𐄕 (𐄓𐄔𐄕𐄕) v.T2 rain; have rainfall

tse (tseyæ) ¹ 𐄓𐄔 (𐄓𐄔𐄕) v.T2 be together; accompany - **.etæ tseyæ.** “We are together.” (for a seating arrangement, etc.)

tse ² 𐄓𐄔 v.T5 be with (prepositional sense) - **.eto po tse uKide.** “I’m going with Kide.”

tseli (tselæ) 𐄓𐄔𐄕 (𐄓𐄔𐄕𐄕) v.T3 be friends - **.ulæ ndi tselæ.** “They are good friends.” - **.ulæ tselæ zo nono.** “They are friendly with each other.”

Tsiano 𐄓𐄔𐄕𐄔 v.T7 be Xi’an. **Slóanø Tsiano.** Thloan is Xi’an.

tsikti (tsiktiyæ) 𐄓𐄔𐄕𐄔 (𐄓𐄔𐄕𐄔𐄕) v.T3 glow; sparkle.

tso ¹ (tsowæ) 𐄓𐄔 (𐄓𐄔𐄕) v.T1 increase; add - **.ulo tso lo nyo onjussuæ.** “They (sing.) added it to the “‘all flavor’ stew.”

tso ² 𐄓𐄔 v.T5 “more” (most often a post-verbal clitic >>> e.g. **gongotso** (bigger) used to form the ‘comparative’) - **.gongotso kto deto.** “I want the bigger (piece of) food.” (NB: When comparing concrete persons or things, use **zwana** after a **tso** clitic for the sense of “_____er than”).

tsotæ 𐄓𐄔𐄕𐄕 v.T5 “most” (most often occurs after **zo** or as a post-verbal clitic >>> e.g. **pilitsotæ** (smallest) used to form the ‘superlative’) - **.pilitsotæ kto deto.** “I want the smallest (piece of) food.” **.zwana uJie, uChu, uNjo keke, uJie bæna zo tsotæ.** “Compared to Chu and Njo, Jie is the strongest.”

tsuslo (tsuslowæ) 𐄓𐄔𐄕𐄔 (𐄓𐄔𐄕𐄔𐄕) v.T3 be bad news; be a problem; be dodgy (of a person or souli)

tu (tuwæ) 𐄓𐄔 (𐄓𐄔𐄕) v.T4 remember; recall - **.ulo micha tu eto.** “I recall that they (sing.) are rich.”

tua (tuwæ) 𐄓𐄔𐄕 (𐄓𐄔𐄕𐄕) v.T3 be nomadic; change one’s location or residence; migrate

tue (tueyæ) 𐄓𐄔𐄕 (𐄓𐄔𐄕𐄕) v.T1 let; allow.

tunge (tungeyæ) 𐄓𐄔𐄕𐄔 (𐄓𐄔𐄕𐄔𐄕) v.T1 search for; look for; seek out.

uBanu (utu) ၵ၆ၵ၆ (ၵ၆) n. a Banu person.

udasi (uto) ၵ၆ၵ၆ (ၵ၆) n. a freelancer; independent agent (not a member of a souli).

udíe ၵ၆ၵ၆ contr. contraction of **ulo tie**, See **tie**.

ue (go, afa) ၵ၆ (ၵ၆ၵ၆) n. information; data.

ufu ၵ၆ clss.sp. type of person or animal (living things) or planets/ecosystems.

ugi (ndzo) ၵ၆ (ၵ၆) n. way; style; manner; method; methodology - **.mbe elana, ndo ugi.** >>> **.mbelana, ndugi.** That's quite a (unique) way to do that."

ukafa (utu) ၵ၆ၵ၆ (ၵ၆) n. an idiot, a moron, See **kafa**.

uKoli (utu) ၵ၆ၵ၆ (ၵ၆) n. the planet Koli.

ulæ ၵ၆ pn. they (third person plural (acting as primary agents)).

ulæchæ ၵ၆ၵ၆ contr. contraction of **ulæ tieyæ**, See **tie**.

ulæmzaræ ၵ၆ၵ၆ contr. contraction of **ulæ mo saræ**, See **sara**.

ulamba (utu) ၵ၆ၵ၆ (ၵ၆) n. witness; spectator

uli ၵ၆ pn. "they²" (third person singular (acting as secondary agent or patient)).

uliyæ ၵ၆ၵ၆ pn. they² (third person plural (acting as secondary agents or patients)).

ulo ၵ၆ pn. "they" or they (third person singular (acting as primary agent)).

ulomzara ၵ၆ၵ၆ contr. contraction of **ulo mo sara**, See **sara**.

umbi (kto) ၵ၆ၵ၆ (ၵ၆) n. stomach; belly.

umi (isi) ၵ၆ (ၵ၆) n. a Banu "beat" (5 seconds in Human Standard time).

undo (enge) ၵ၆ၵ၆ (ၵ၆ၵ၆) n. a Banu "season" - a Banu 'season' (about 58 days / a short contract period).

undu (kto) ၵ၆ၵ၆ (ၵ၆) n. foot; paw (**undze** - two feet of a humanoid).

undze (kto) ၵ၆ၵ၆ (ၵ၆) n. two feet of a humanoid), See **undu**.

unga (ndzo) ၵ၆ၵ၆ (ၵ၆) n. disease, germs, infection

uno (isi) ၵ၆ (ၵ၆) n. the interior, the inside

unya (utu, kto) ၵၵၵ (ၵၵၵ ၶ ၵၵ) n. worm' (with (primarily) soft body parts).

upa (kso, zwo) ၵၵၵ (ၵၵ ၶ ၵၵ) n. excrement; urine; spittle (with **kso**) - fertilizer (with **zwo**).

uriatsu (utu) ၵၵၵၵၵ (ၵၵၵ) pn. someone else.

usouli (utu) ၵၵၵၵၵ (ၵၵၵ) n. a member of a Souli.

usu (kto) ၵၵၵ (ၵၵ) n. milk'

uta ၵၵၵ rel.pn. who/which of a person or animal (living things)

utéa ၵၵၵၵ q. who? - **ၵonjeko fo utéa?** "To whom does this belong" / "ၵWho has this?"

uTéra (utu) ၵၵၵၵၵ (ၵၵၵ) n. the planet Earth - **ၵuTéra wiséa?** "Where is Terra?"

utó ၵၵၵ n.idiom. nobody; no one

úto ၵၵၵ pn. everyone or every animal or every planet with a biosphere.

utu¹ ၵၵၵ cls. person or animal (living things) - also populated planets with a biosphere.

utu² ၵၵၵ qty.indf. some/any of a person, animal, or planet with a biosphere, etc.

utútu ၵၵၵၵ pn. somebody or something (animal)

uyamwo (ndzo) ၵၵၵၵၵ (ၵၵ) n. oxygen.

uyoæ (utu) ၵၵၵၵၵ (ၵၵၵ) n. a liar - (rare).

uyu (go, utu) ၵၵၵ (ၵၵ ၶ ၵၵၵ) n. a toy; a plaything (metaphorically speaking when referring to people).

uyubi (isi) ၵၵၵၵၵ (ၵၵၵ) n. hot springs; geothermal pools.

uYumano ၵၵၵၵၵ n. a Human person.

wa (wa) ၵၵ (ၵၵ) v.T5 seem, appear to be, have the semblance of - **.ruma wa.** "(It) seems to be alien." NB: tends to occurs clause/sentence final. - **.ulo zo a yazi wa.** "It (if an animal) seems to be dying."

wa (wa) ၵၵ (ၵၵ) v.T5 appear; have the look of; seem (most commonly occurs sentence final) - **.njeko osano zo ibi wa.** "This vehicle looks like a 'bug'."

wæbo (wæbowæ) ၵၵၵၵ (ၵၵၵၵ) v.T1 to desert; be a deserter; shirk one's responsibilities.

wana (wanayæ) 𐌿𐌶𐌿𐌶 (𐌿𐌶𐌿𐌶𐌿) v.T1 compare (wana A po B).

Wandúlo (Wandúlo) 𐌿𐌶𐌿𐌶𐌿𐌶 (𐌿𐌶𐌿𐌶𐌿𐌶) v.T7 be Vanduul (Also **Fandúlo**).

wanga (wangawæ) 𐌿𐌶𐌿𐌶𐌿𐌶 (𐌿𐌶𐌿𐌶𐌿𐌶) v.T2 laugh (audibly)

wano (wanowæ) 𐌿𐌶𐌿𐌶 (𐌿𐌶𐌿𐌶𐌿) v.T1 depart from; leave - **.ulo wano ilana jo injeko zo ndi na**. “They (sing.) got here very quickly from there.”

wano (wanowæ) 𐌿𐌶𐌿𐌶 (𐌿𐌶𐌿𐌶𐌿) v.T1 exit; leave; depart.

we (weyæ) 𐌿𐌶𐌿𐌶 (𐌿𐌶𐌿𐌶𐌿) v.T1 repay (a debt); reimburse expenses owed; pay a bill.

wefwéa (wefwæ) 𐌿𐌶𐌿𐌶𐌿𐌶 (𐌿𐌶𐌿𐌶𐌿𐌶) q.v. when in the future? - **ǀepacho wefwéa?** “When does/will the trading start?” (NB: Because the question is built into the verb, you do not need to use word or syllable reduplication to begin the questioning sentence, but it is not incorrect to do so.)

weméa (wemæ) 𐌿𐌶𐌿𐌶𐌿𐌶 (𐌿𐌶𐌿𐌶𐌿𐌶) q.v. when in the past? (NB: Because the question is built into the verb, you do not need to use word or syllable reduplication to begin the questioning sentence, but it is not incorrect to do so.)

wendéa (wendæ) 𐌿𐌶𐌿𐌶𐌿𐌶 (𐌿𐌶𐌿𐌶𐌿𐌶) q.v. how much? (NB: Because the question is built into the verb, you do not need to use word or syllable reduplication to begin the questioning sentence, but it is not incorrect to do so.)

wenge (wengæ) 𐌿𐌶𐌿𐌶𐌿𐌶 (𐌿𐌶𐌿𐌶𐌿𐌶) v.T2 to happen, to occur - **.wenge ndó**. “Absolutely NOthing happened.”

weo (weowæ) 𐌿𐌶𐌿𐌶𐌿𐌶 (𐌿𐌶𐌿𐌶𐌿𐌶) v.T2 agree; come to agreement; cut a deal.

wili (wiliyæ) 𐌿𐌶𐌿𐌶𐌿𐌶 (𐌿𐌶𐌿𐌶𐌿𐌶) v.T2 feel uncomfortable - **la _____ (ndi) wili**, to discomfit; creep out

wingi (wingiyæ) 𐌿𐌶𐌿𐌶𐌿𐌶 (𐌿𐌶𐌿𐌶𐌿𐌶) v.T1 cook; prepare meals - **.uTsiano wingi ndza ugi nderuma**. “The way that Xi’an ‘cook’ is quite curious.”

wiséa (wisæ) 𐌿𐌶𐌿𐌶𐌿𐌶 (𐌿𐌶𐌿𐌶𐌿𐌶) q.v. where? - **ǀuTéra wiséa?** “Where is Earth?” (NB: Because the question is built into the verb, you do not need to use word or syllable reduplication to begin the questioning sentence, but it is not incorrect to do so.)

wo (wo) 𐌿𐌶𐌿𐌶 (𐌿𐌶𐌿𐌶𐌿) v.T4 become (similar to the older verb of being bo, has ‘reverse syntax’ and requires overt classification) - **.utu ucheo sese wo uSisa**. “Sisa has already become a pilot.” - Often combined with the verb **la** to form the sense of “turn X into Y.” - **.uJie la enge enjendo wo etsuslo**. “Jie turned the problem into a solution.” See **la**.

woko (wokowæ) 𐌵𐌹𐌳𐌰 (𐌵𐌹𐌳𐌰𐌶) v.T1 visit; pay a visit to.

Wondo 𐌵𐌹𐌳𐌰 v.T7 be Wondo (a common Banu person's name). >>> **uWondo** "Wondo the person"

wono 𐌵𐌹𐌳𐌰 v.T1 exchange, swap out, replace X with Y - **ɛnjanja wono onjeko?** "May I exchange this?"

woto (wotowæ) 𐌵𐌹𐌳𐌰 (𐌵𐌹𐌳𐌰𐌶) v.T3 be bored; have ennui - **.aa woto, ndue zo kolo.** "Time passes slowly when you're bored."

wuna (wunawæ) 𐌵𐌹𐌳𐌰 (𐌵𐌹𐌳𐌰𐌶) v.T3 be detailed; have fine detail.

yaja (yajæ) 𐌵𐌹𐌳𐌰 (𐌵𐌹𐌳𐌰) v.T3 fun; entertaining; exciting.

yako (yakæ) 𐌵𐌹𐌳𐌰 (𐌵𐌹𐌳𐌰) v.T2 to adjust settings or controls; to adjust oneself to conditions; "calm down" or "perk up" (e.g. **yakomlo**)

yanda (yandawæ) 𐌵𐌹𐌳𐌰 (𐌵𐌹𐌳𐌰𐌶) v.T1 decline; turn down; refuse; abstain.

yandu (yandæ) 𐌵𐌹𐌳𐌰 (𐌵𐌹𐌳𐌰) v.T1 to mean; to signify; to signal; to stand (in) for (an absent person); to proxy. **.A yandu B.** "A means B."

yato (yatowæ) 𐌵𐌹𐌳𐌰 (𐌵𐌹𐌳𐌰𐌶) v.T3 be offended; take offense; be upset.

yatsa (yatsæ) 𐌵𐌹𐌳𐌰 (𐌵𐌹𐌳𐌰) v.T2 cost, be worth.

yaya (yayæ) 𐌵𐌹𐌳𐌰 (𐌵𐌹𐌳𐌰) v.T3 be good, in the sense of "all's well", well-being, healthy

yazi (yaziyæ) 𐌵𐌹𐌳𐌰 (𐌵𐌹𐌳𐌰𐌶) v.T2 die; perish

yazi (yaziyæ) 𐌵𐌹𐌳𐌰 (𐌵𐌹𐌳𐌰𐌶) v.T2 die, perish; **la wo _____ kibi** - manslaughter.

ye (ye)¹ 𐌵𐌹𐌳𐌰 (𐌵𐌹𐌳𐌰) v.T4 dislike; find unpleasant; have negative feelings for (note reverse syntax: OVS), See **sa**.

ye² 𐌵𐌹𐌳𐌰 particle negation of verbs: e.g. **ye nja** (cannot).

ye³ 𐌵𐌹𐌳𐌰 collql. "No." (in response to yes/no question on non-factual topics), See **sa**.

yef- 𐌵𐌹𐌳𐌰 contr. contraction of **ye fo**, See **fo**.

yefwe (yefwe) 𐌵𐌹𐌳𐌰 (𐌵𐌹𐌳𐌰𐌶) v.T6 is not going to (at all) - **.uChu yefwe yufu.** "Chu is not going to speak."

yeja (yejæ) ʔeja (ʔeja) v.T5 is/are not yet (from **ye jo a** reanalyzed as a verb). - **.uSisa fo ucheo yeja**. “Sisa is not yet a pilot.”

yenja ʔejeje idiom. “No way!” - “Impossible!” - strong shut down of a line of inquiry, See **ndó** and **kidó**.

yesséa (yessæ) ʔejeje (ʔejeje) q.v. why? - **ʔino sara onjeko yesséa?** “Why do you eat this?” (NB: Because the question is built into the verb, you do not need to use word or syllable reduplication to begin the questioning sentence, but it is not incorrect to do so.)

yetæ ʔejeje contr. **ye+etæ**: we dislike, See **ye**¹.

yeto ʔejeje contr. **ye+eto**: I dislike, See **ye**¹.

yía (ndzo) ʔejeje (ʔejeje) n. a Standard Earth Year (SEY) (6,307,200 Banu beats), See also **séi**.

yiga (yigayæ) ʔejeje (ʔejeje) v.T3 be a rule; be strict; be the law.

yiilo (yiilowæ) ʔejeje (ʔejeje) v.T1 join, bind, glue, sew, weld together.

yindo ʔejeje contr. **ye+indo**: you (sing.) & I dislike, See **ye**¹.

yino ʔejeje contr. **ye+ino**: you (sing.) dislike, See **ye**¹.

yipe (yipe) ʔejeje (ʔejeje) v.T1 release of genetic material during mating; fertilize; impregnate.

yiū (yiūwæ) ʔejeje (ʔejeje) v.T3 be sure; be confident

yo ʔejeje particle negation of the T4 verb **ye**: e.g. **yo ye** (do not dislike), See **ye**.

yoæ (yoæyæ) ʔejeje (ʔejeje) v.T3 be untrue; be a deception - NB: The Banu don’t lie very often, but they certainly understand the concept and they are criminals within their society who are loose with the truth, or commit transgressions of omission or obfuscation. You won’t hear this term thrown around lightly.

yoba (yobæ) ʔejeje (ʔejeje) v.T3 be dangerous.

yobeo (yobeo) ʔejeje (ʔejeje) v.T5 be less than - **ndroto enge ita yobeo no fwe ro ilana kte esano**. “It takes less than 8 shifts to get there by overland anti-gravity.”

yocho (yochowæ) ʔejeje (ʔejeje) v.T1 try, sample, evaluate

yoda (yodawæ) ʔejeje (ʔejeje) v.T4 hope for, wish (that) - **.ino nja buyu nyeto yodato**. “I hope you can help me.”

yoféa (yofæ) 𐌶𐌵𐌳𐌹 (𐌶𐌵𐌳) q.v. what kind? - **ɛnjeko osara yofæ?** “What kinds of foods are these?” / “What type of cuisine is this?” (NB: Because the question is built into the verb, you do not need to use word or syllable reduplication to begin the questioning sentence, but it is not incorrect to do so.)

yokto (yoktowæ) 𐌶𐌵𐌳𐌹 (𐌶𐌵𐌳𐌹𐌴𐌹) v.T2 smell (emit an odor)

yósi 𐌶𐌵𐌳𐌹 v.T3 num. 0 times, See -si.

Yossa 𐌶𐌵𐌳𐌹 v.T7 be Yossa (a common Banu person's name). >>> **uYossa** “Yossa the person”

yotæ (yotæ) 𐌶𐌵𐌳𐌹 (𐌶𐌵𐌳𐌹) v.T5 most (but not all).

yoyo (yoyo) 𐌶𐌵𐌳𐌹 (𐌶𐌵𐌳𐌹) v.T3 num. 0

yu (yuwæ) 𐌶𐌵𐌳𐌹 (𐌶𐌵𐌳𐌹) v.T1 get; acquire.

yuféa (yufeyæ) 𐌶𐌵𐌳𐌹 (𐌶𐌵𐌳𐌹) v.T2 ask a question (with **po** and **da**).

yufu si omo 𐌶𐌵𐌳𐌹 𐌶𐌵𐌳𐌹 𐌶𐌵𐌳𐌹 idiom. pronounce; enunciate.

yufu zo pamba 𐌶𐌵𐌳𐌹 𐌶𐌵𐌳𐌹 𐌶𐌵𐌳𐌹 idiom. “chop-speak”; enunciate (each word) distinctly and clearly; do NOT run one's words together; avoid contractions.

yufu zo yiilo 𐌶𐌵𐌳𐌹 𐌶𐌵𐌳𐌹 𐌶𐌵𐌳𐌹 idiom. “glue-speak”; pervasively contract and run one's words together.

yufuzæ (yufuzæ) 𐌶𐌵𐌳𐌹 (𐌶𐌵𐌳𐌹) v.T2 tell the truth; speak accurately; correct and inaccuracy (for the record) - **.uBanu ndi yufuzæ zitataæ ka.** “Banu are almost always truthful.” - **.uSsunda se yufuzæ fenga uNjo a ndi da fo ndzèa se wenge.** “Ssunda corrected Njo's claims about what happened.”

yufwai (yufwæ) 𐌶𐌵𐌳𐌹 (𐌶𐌵𐌳𐌹) v.T2 tell (with **po** and **da**); answer (a question) - **ino, yu yufwai po uSisa da uNjo ye jonyo fwita.** Tell Sisa that Njo won't come (to the thing) next shift.

yufweo (yufweowæ) 𐌶𐌵𐌳𐌹 (𐌶𐌵𐌳𐌹) v.T1 negotiate; haggle.

yuka (yukæ) 𐌶𐌵𐌳𐌹 (𐌶𐌵𐌳𐌹) v.T1 to fight physically with an opponent who is known to you (You can see them.); e.g. hand to hand combat.

yulo 𐌶𐌵𐌳𐌹 contr. **ye+ulo**: they (sing.) dislike, See **ye**¹.

Yumano 𐌶𐌵𐌳𐌹 v.T7 be Human. **.uFørédo kuÉnri Yumano.** “Fred and Henry are Human.”

Yumano (Yumano) 𐌶𐌵𐌳𐌹 (𐌶𐌵𐌳𐌹) v.T7 be Human.

yungo (yungowæ) ၵုၵ်း (ၵုၵ်း) v.T3 be pungent (acidic/spicy).

yunjo (yunjæ) ၵုၵ်း (ၵုၵ်း) v.T3 be full (to capacity) - **.sara rengo umbi yunjo zo ganga ndisa uNjo.** “Njo loves to eat until he's overstuffed.”

yuo (yuowæ) ၵုၵ်း (ၵုၵ်း) v.T3 be bright purple.

yutéa (yutæ) ၵုၵ်း (ၵုၵ်း) q.v. who? - **ၵino yutéa?** “Who are you?” (NB: Because the question is built into the verb, you do not need to use word or syllable reduplication to begin the questioning sentence, but it is not incorrect to do so.)

zado (zado) ၵုၵ်း (ၵုၵ်း) v.T3 num. 70,000,000

zafa (zafa) ၵုၵ်း (ၵုၵ်း) v.T3 num. 7

zafana (zafana) ၵုၵ်း (ၵုၵ်း) v.T3 num. 700

zafo ၵုၵ်း cnj. even though - **.Tefarino a rao zafo dora lonuYumano seksango ssæ.** “The Tevarin are still civilized even though they lost against the Humans in a great war.”

zaga (zaga) ၵုၵ်း (ၵုၵ်း) v.T3 num. 70

zakti (zakti) ၵုၵ်း (ၵုၵ်း) v.T3 num. 7,000,000,000

zamwe (zamwe) ၵုၵ်း (ၵုၵ်း) v.T3 num. 7,000,000

zanji (zanji) ၵုၵ်း (ၵုၵ်း) v.T3 num. 70

zanju (zanju) ၵုၵ်း (ၵုၵ်း) v.T3 num. 700,000,000

zasi ၵုၵ်း v.T3 num. 7 times, See -si.

zasu (zasu) ၵုၵ်း (ၵုၵ်း) v.T3 num. 700


zate (zate) ၵုၵ်း (ၵုၵ်း) v.T3 num. 7

zéa (zeyæ) ၵုၵ်း (ၵုၵ်း) q.v. how? - **ၵindo nja mbelo zéa?** “How can we do it?” (NB: Because the question is built into the verb, you do not need to use word or syllable reduplication to begin the questioning sentence, but it is not incorrect to do so.)


zepe (zepæ) ၵုၵ်း (ၵုၵ်း) v.T1 heal; cure; treat (for illness); practice medicine.


zijæ ၵုၵ်း idiom. “on foot”; by walking (using the legs)



zitatæ ၵုၵ်း adv. always; constantly; without fail.


zitato  adv. every shift; “daily.”



zo (zo) ¹   v.T5 be like, **.njeko oketo zo odogo.** “This cat is like a dog.”


zo ²  particle be/do in the manner of (adverb and adverbial clause forming grammatical particle). **.ulo mo yufuzo silasemó.** They (sing.) never used to speak nicely in the past.



zofó  idiom. as if ‘not(ly)’ - **.ulo njaka yufu zo uBanu zofó ruma.** “They (sing.) can almost speak Banu like a native (fluently).”


zogo (zogowæ)   v.T3 be normal; be expected; be typical; be natural.


zondiwana  conj. in spite of; contrary to appearance.


zoya (zoyæ)   v.T1 destroy; ruin; lay waste to.


zwa  rel.pn. that/which tangible (physical) thing of value.

zwana (zwana)   v.T5 be _____-er than (.A _____-tso zwana B.); than.

zwéa  q. which non-organic thing of value?

zwo ¹  clss. tangible (physical) thing of value that was never alive.

zwo ²  qty.indf. some/any of a tangible (physical) thing of value.

zwofo  clss.sp. type of tangible (physical) thing of value that was never alive.