

Wellesley College LING 315 Invented Languages

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The Jaru© Language

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1. Introduction

1.1 Jaru, the Name of My Invented Language

The name of my invented language is “Jaru”, or “d͡ʒaɾy” in IPA. It refers to both the people and their language. The origin of the word Jaru is unknown. Some argue that it comes from the traditional Jaru herding call, while others believe that it sounds similar to the word “iaɾy” in the old Jaru tongue, which means “to run and be free”.

1.2 the Jaru culture

I created the Jaru culture based on my personal background and added some fictional details. Here’s a little bit of background: my mother comes from a Mongolian family that has long been assimilated into Chinese society, and so growing up I’m always curious about Mongolian culture. Therefore, I got some inspiration for my language from the traditional nomadic life of the Mongolians, and turned it into a more or less “hippy-queer-pacifist” culture. The Jarus are mostly nomads that move around to find the best grazing ground for their livestock, and they live mostly on the grasslands. Overtime, the Jarus gradually divided into two large groups - the Jareis and the Jaras - with many smaller tribes in each group. The Jareis maintain a more ancient version of the Jaru language and culture because they live where most of the ancient Jarus did. They also live near deserts and lakes. The modern day Jaras, however, have moved into the mountains and have more contact with the outside world. My language is the Jara dialect, so in this paper I will mostly focus on the Jaras, but I will also introduce some elements of the more ancient Jarei dialect. I will also refer to the Jara dialect as Jaru.

Foraging is a huge part of the Jaru culture. And they mostly forage mushrooms, which is their main source of food. The Jarus even have several mushroom deities and many mushroom-related proverbs and metaphors. Apart from mushrooms, they also eat ostrich eggs and small animals, and maintain a mostly vegetarian diet.

In terms of cultural activities, the Jarus love music and have a rich music tradition. Many of their songs are related to their life in the grassland - mushrooms, horses, etc. They also have a lot of songs related to their Shaman religion (the Jarus believe that most things in nature have spirits) and are sung during rituals. They consider dancing suitable for almost any event and it’s a favorite pastime activity as well.

The Jaru social structure is fairly loose and democratic. Though there's no concept of hierarchies, Shaman priests are highly respected. There is no gender in the Jaru society. The Jaru society is neither matriarchal or patriarchal - you might call it non-binary. Because the Jarus are nomads, there are many different Jaru tribes, and each tribe has a council of 7 members that make important decisions. Each council is re-elected every 2 years. Each tribe has a population of anywhere between 50 to 200 people.

2. Phonetics and Phonology

2.1 Phonetics

2.1.1 Consonants

There are 15 pulmonic consonants in Jaru along with two non-pulmonic consonants. I took inspirations from Mandarin, Mongolian, Uyghur, English, and South Asian languages. Here is the IPA chart for the consonants:

	Bilabial	Labiodental	Dental	Alveolar	Postalveolar	Retroflex	alveolo-palatal	Palatal	Velar	Uvular
Plosive				t					k g	g
Nasal				n						
Tap or Flap				r						
Fricative			θ	s	ʃ		ɕ			χ
Approximant				ɹ				j		
Lateral Approximant				l						

Affricate							$\widehat{d}z$			
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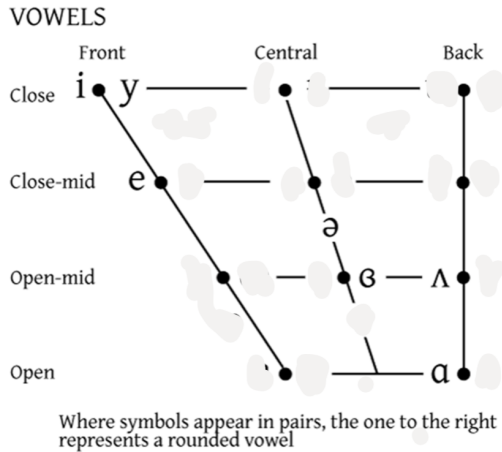
Voiced implosives	
$d̥$	Dental/alveolar
$ɡ̥$	Velar

Two other consonants taken from Mandarin are $\widehat{d}z$, the voiced alveolo-palatal affricate, and ϵ , the voiceless alveolo-palatal fricative. $\widehat{d}z$ is made by first obstructing air in the mouth before then redirecting it with the tongue. ϵ in particular has a soft and gentle sound due to its voiceless nature. It is made by having the air travel through a crevice formed by the lips and the palate. These two phonemes are very common in east asian languages such as Mandarin, Tibetan, and Japanese. Two non-English pulmonic phonemes I included are the uvular ɢ and ɣ . ɣ is a phoneme formed when there is air turbulence near the uvula, as in the french word “très” (very).

My intention for the phonetics of my language is to make sure it doesn't sound very much like a European language, which is something I've realized about many different Conlangs in the past such as Esperanto and Lojban. To further diversify my IPA chart, I included two voiced implosives $d̥$ and $ɡ̥$. These sounds are made by building a high air pressure in the larynx then releasing the air quickly. These phonemes make a word sound very strong and powerful and help balance the softer phonemes such as ϵ and f .

2.1.2 Vowels and Diphthongs

Jaru has 7 vowels and 5 diphthongs. I picked y and ϵ from Mandarin and a from Uyghur. The 5 diphthongs include $i\epsilon$, ie , ia , ai , and ya . The combination of all the consonants and vowels makes Jaru sound like a mix of Asian and European languages.



2.2 Phonology

2.2.1 Syllable Structure

Jaru has 4 syllable structures: CVC, CV, V, and VC. Here are some examples:

Syllable structure	Jaru	English
CVC	eat	sky
CV	xi	fire
V	e	and
VC	yɾ	water

An exception to this rule is when suffixes or prefixes made of a single consonant is added to a word that also happens to begin or end with a consonant, forming a CCV, CCVC, VCC, or CVCC structure, though affixes like these are rare. So far, the only affix in Jaru that fits this rule is “ɟ”, the plural form for all nouns that refer to humans. For instance, the word “parents” would be “aieyaɟ”.

2.2.2 Phonotactic Restrictions, Stress Rules, and Phonological Rules

For the sake of easier pronunciation, I made some restrictions for certain combinations of consonants and vowels. For instance, /g/ and /j/ can't be ending consonants. /θ/ can't be a starting consonant and /ɪ/ can't be followed by /y/ or any diphthongs.

Jaru uses the penultimate stress, which mandates that the stress of a word falls on the second syllable. It also doesn't have tones.

In Jaru, as it is in English, vowels are nasalized when they appear before a nasal, such as /ɛ/ in the word “endedz̃”, which means “Goodbye”.

3. Morphology

Jaru morphology is fairly straightforward. The language uses mostly prefixation and suffixation to alter the forms of verbs or add cases to nouns (details in section 4), and other word categories don't involve a lot of morphological changes. The forms of nouns, adjectives, adverbs, etc, tend to stay the same in all syntaxes except when grammar cases are applied and the plural form of nouns that refer to humans. I will go into details about the plural forms in the section on numbers.

4. Syntax

4.1 Word Order

Jaru is an OSV (object-subject-verb) language. This is a fairly rigid structure as Jaru doesn't have many cases to support a flexible word order. Here is an example of a sentence in Jaru. Note that wind is a countable noun in Jaru and there is a special classifier for it.

kʌθ ʌisit gəylyɑ dʒia ʌieyʌl ʌʃGəθ
3 wind-classifier wind my parent-PL PST-hear
My parents heard three winds.

4.2 Tense

Jaru only has past tense verb conjugations. Present or future tense come in the form of time indicators like “now” or “tomorrow”. Past tense comes in the form of a prefix /ʌʃ/ that is attached to a verb. For example, the past tense for the word “χansy”(sing) is “ʌʃχansy”(sang). A special exception for this rule is that modal verbs such as “iedlir”(can), “sat”(will), etc, do not

have past tense and only has one form. Future and present tense in Jaru are indicated through modal verbs or time. The word “sat”(will) is used to indicate future tense. Words such as “iəjy”(tomorrow), “rai dzy”(next week), etc, can also be used to indicate future tense. Here are two examples:

dziəf sat χansy

1-PL will sing

We will sing

dziəf iəjy χansy

1-PL tomorrow sing

We will sing tomorrow

The word “cian”(now) can be used to indicate present tense, or, in most cases, no additional words are needed. Here are two examples:

dziəf cian ie

1-PL now eat

We eat now

dziəf ie

1-PL eat

We eat

While there is no specific rule that mandates the position of the time indicators, they tend to appear before the verbs.

4.3 Mood

Jaru does not involve verb conjugation when it comes to mood. Much like in English, certain words are used to indicate subjunctive mood. For instance, the word “rygtΛ”(if) is usually used at the beginning of a sentence to indicate an imaginary scenario. Other words like agχiak (wish), χəliadz (hope), etc can also be used to indicate subjunctive mood. Sentences are default to indicative in the absence of subjunctive mood indicators. Here is an example of expressing subjunctive mood in Jaru:

rygtΛ ie dzia dylə

If 3-SG 1-SG see
If I see them

4.4 Aspect

The imperfective aspect in Jaru are achieved through verb conjugation as well. The prefix /sək/ is added in front of a verb to indicate an imperfective aspect. Perfective aspect is indicated through words like iəf (already), and the perfective aspect indicators typically appear in front of a verb. In verb conjugation, tense prefixes come before aspect prefixes. Here is an example of the using imperfective aspect in Jaru:

d̥ziaf ʌfsəktie
1-PL PST-IMPV-cook
We were cooking

Here is an example of using perfective aspect in Jaru:

g̥əd̥ziaθ d̥zia iəf χet
mountain-LOC 1-SG already go
I have gone to the mountain

4.5 Summary of Tense, Aspect, Mood Verb Conjugation

Here is a table of conjugating the verb “χansy” (sing) based on different tenses, aspects, and moods. The first table focuses on verb conjugation in indicative mood and the second on subjunctive mood. The columns refer to different tenses and the rows refer to different aspects.

Indicative	Past	Present	Future
Perfective	/ʌfχansy/ - sang	/χansy/ - sing	/χansy/ - will sing
Imperfective	/ʌfsəkχansy/ - was singing	/səkχansy/ - is singing	/səkχansy/ - will be singing

Subjunctive	Past	Present	Future
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Perfective	/ʌʃχansy/ - sang	/χansy/ - sing	/χansy/ - will sing
Imperfective	/ʌʃsəkχansy/ - were singing	/səkχansy/ - were singing	/səkχansy/ - if...were to be singing

4.6 Person, Number and Gender on Nouns

Jaru has three types of pronouns: first person, second person, and third person. Here's a table explaining the singular and plural forms of the pronouns. The lack of concept of gender in the Jaru society has also influenced the Jaru language to lack gender in its nouns and pronouns. While the genitive cases of pronouns in English stand as independent words, Jaru makes no exception for genitive cases, so the genitive cases of Jaru pronouns are not listed here and will be discussed later in the case section.

I/me	ḍzia
you/you	ɛ
they/them	ie
we/us	ḍziaʃ
you/you(plural)	ɛʃ
they/them(plural)	ieʃ

The Jarus use both the decimal and vigesimal system to count. The Vigesimal system is commonly used when counting livestock and a large number of things, because the Jarus keep many ostriches, horses, and sheep. There are both count and mass nouns in Jaru. Nouns don't necessarily need to be used with numbers. When there is a need to specify the number of something, the number typically precedes the noun. And if the noun is a mass noun, there will also be a classifier inserted between the number and the noun. For instance, both of the following sentences are grammatically correct in Jaru.

ʌθ ḍzia dylə
Crane 1-SG see

I see crane(s).

kʌθ ɛd͡z ʌθ d͡zia dylə

3 animal-CLF crane 1-SG see

I see three cranes.

Jaru has a diverse range of noun classifiers. Some classifiers have their own meanings when used alone while others simply serve as classifiers. There are some classifiers in Jaru based on the shape of the nouns they are used with. For example, there's a classifier for things that are flat. There are also special classifiers that only apply to certain nouns because those nouns refer to things that are considered precious or holy. Below is a table on some of the commonly used mass nouns in Jaru.

Mass nouns		Corresponding Classifiers	
water	d͡ia	drop	tiaəge
air	aiggiɛ	blob	ɛlnyɗ͡z
fire	ʃiaɗie	stick	ke
sand	ɛfnat	mountain	ɡʒɛ
earth	agəs	sea	təɛ
information	sʌiar	parchment	ʌd͡ziek
lightning	ʌs	strand	nyaie
thunder	lya	army	siəɡʌ
grass	yar	handful	ɡyaax
pastry	syieθa	cut	lid͡z
snake	neeθia	long things classifier	y

sheep	dəgig	livestock classifier	əd̥z
ball	kaiielΛ	round things classifier	Λgθie
blanket	aeɸia	flat things classifier	χy
grassland	təgaig	big things classifier	dieΛχΛ
prayer	d̥zyajyarΛs	prayer classifier	χynied̥z
song	d̥iakΛχyaɸ	song classifier	Λ
knife	ya	sharp things classifier	χieαχe
luggage	gətaijie	horse (classifier for piles)	kyeχ
tent	d̥zəd̥z	square things classifier	ilsiek
hair	ɸΛaigi	hair classifier	g̥yayra
meat	keyk	meat classifier	gyae
star	kai	star classifier	yk
moon	kicy	moon classifier	kyan
wind	gəylya	wind classifier	aisit

Jaru only has the plural form for nouns that refer to humans. The plural form comes in as a suffix (-ɸ) attached to the nouns. For instance, the plural form of the word ry (priest) is ryɸ (priests). Nouns that refer to animals, plants, etc, don't have plural forms.

4.7 Articles and Determiners

Jaru doesn't have definite articles. As seen from the sentence examples in section 4.6, nouns can be used on their own. The number “er” (one) is used as an indefinite article when needed and it precedes the noun. Here is an example:

ɛr iac d̥zia ai
 One sibling 1-SG have
 I have a sibling.

There are two determiners in Jaru: ɣaiyχia (this/these) and ad (that/those). Determiners also appear before nouns. There is no distinction between determiners for singular and plural nouns.

4.8 Case System

Jaru has a relatively simple case system. It doesn't have case markers for nominative and accusative words and nor does it have case markers for the subjects of transitive and intransitive verbs. Jaru does have an accusative case marker "rie" for the object of transitive verbs but the marker is only used in relative clauses. The marker is added as a suffix. In sentences without relative clauses, the OSV word order helps mark the subject and object. In this situation, the word order of a sentence composed only of a noun phrase and a verb phrase will be considered SV by default, which means that a sentence made of an object noun phrase and a verb phrase is not allowed. If there is an object in a stand alone sentence, there has to be a subject. The reason why an accusative case marker is needed in relative clause is because if there's only a subject and a verb or an object and a verb in the relative clause, without any case marker, it will be impossible to know if the noun in the relative clause is a subject or an object due to the OSV word order of Jaru. Here is an example of using the accusative marker in a relative clause:

ɛr egd̥zædrie ryas ait ai:ei
 One ostrich-ACC ride relative-clause child
 The child who rides an ostrich

Besides that, Jaru has five other cases - genitive, dative, locative, instrumental, and passive. The first four case markers appear as suffixes attached to nouns, and the passive case marker is a prefix attached to a verb. When the noun that the case marker is attached to is not a subjective or a verb, the position of that noun is relatively flexible. The genitive case in Jaru is

adding the suffix /le/ to a noun. The genitive case denotes the possessor of an item or knowledge. Here is an example:

ḍziale	egḍzəḍ
1-SG-GEN	ostrich
My	ostrich

The dative case in Jaru is the suffix /ḍzy/, which is added to a noun. The dative case refers to the recipient of an action. Here is an example:

ɛr	Λ	diakΛxyaḡ	ie	Λfχansy	ḍziaḍzy
1	song-CLF	song	3-SG	PST-sing	1-SG-DAT
They(Sin.) sang a song for me					

The locative case in Jaru is the suffix /ḍziaθ/, which is added to a noun. The locative case means that something took place at a certain place. Here is an example:

iθyasḍziaθ	ɛ	Λfḍzyt
ice-LOC	2-SG	PST-walk
You walked on ice		

The instrumental case in Jaru is the suffix /ḍzɛ/, which is added to a noun. The instrumental case means that something is used as a tool or instrument in order to achieve a goal, and the instrumental marker is added to that tool or instrument. Here is an example:

if	Λqθie	syieθa	ief	sysḍzɛ	Λfḡerajət
2	round-thing-CLF	pastry	3-PL	flour-INS	PST-bake
They baked 2 pieces of pastry with flour					

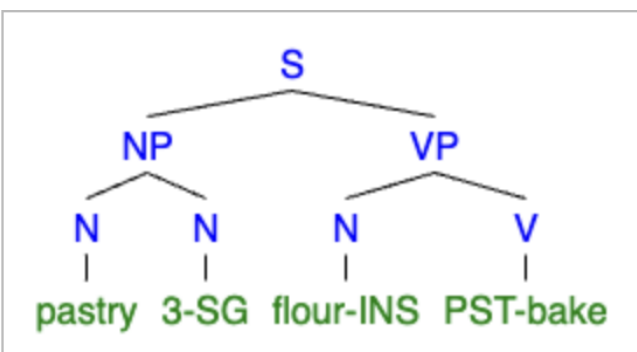
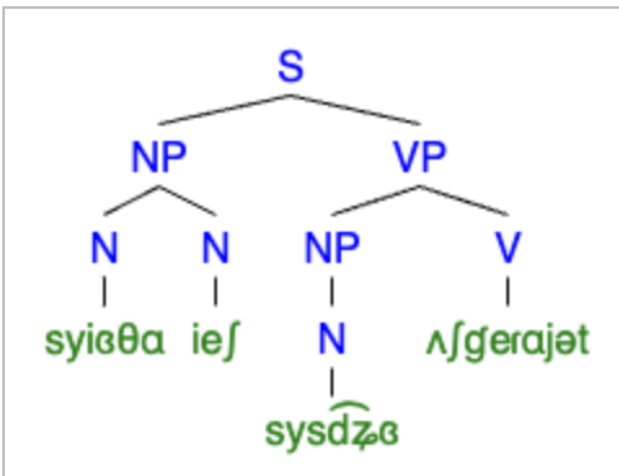
The passive case in Jaru is the prefix /ialθə/, which is added to a verb and it comes before the tense marker. Here is an example:

ie **ialθəʌʃiaχgə**
 3-SG PASS-PST-find
 They (singular) were found

4.9 Syntax Tree

Here is a syntax tree of the sentence and its equivalent tree in English glossing

syieθa ief sysd̥zə ʌʃgerajət
 Pastry 3-PL flour-INS PST-bake
 They baked pastry with flour



4.10 Relative Clause Adjectives, Adverbs, and Negation

Relative clause is a phrase used to modify nouns in a sentence. In Jaru, the word “ait” is inserted in front of a noun to indicate a relative clause. Using the same example from the case marker section, the phrase “the child who rides an ostrich” would be

er	egdʒədrie	ryas	ait	aiiei
One	ostrich-ACC	ride	relative-clause	child
The child who rides an ostrich				

Everything in the relative clause comes before the relative clause marker. Note that the word “one” in this phrase refers to the ostrich, not the child, because there is no definite article in Jaru. Here is another example:

ḍzia	ʌfagɣiak	ait	kyeɣ	ḍziale	aiɕyalf	gied	ʌftia
1-SG	PST-want	REL	horse	1-SG-GEN	parent-PL	NEG	PST-buy
My parents didn't buy the horse that I wanted.							

Note that in this case the accusative marker is not needed because the first person pronoun is a subject in the relative clause.

Adjectives and adverbs typically come before a noun or a verb in Jaru. Here are some examples. Note that in the first example, the adjective functions like an object.

ia	ie	enat
Smart	3-SG	be
They are smart		

ie	ɣyalθe	kaɣ
3-SG	fast	run
They (singular) run fast		

er	dieʌɣʌ	dyaɣte	ḍzədḍ	ḍzia	ai
One	big-things-CLF	beautiful	tent	1-SG	have

I have a beautiful tent

Negation in Jaru comes in the form of a pre-verbal word “gied”. It is normally inserted directly in front of the verb. However, if there are auxiliary verbs such as “will” or “can”, the negation marker will be inserted in front of the auxiliary verb. Here are two examples:

ief dzia gied dylə
3-PL 1-SG NEG see
I don’t see them

ief dzia gied sat dylə
3-PL 1-SG NEG will see
I won’t see them

When there is no verb present in a phrase, the negation marker will be inserted in front of an adjective or an adverb. If there’s only one word in a sentence besides the negation marker, the negation marker will be inserted in front of that word. Here are some examples:

er dieλχΛ gied kəfyasail ait dzəd̥z
One big-things-CLF NEG big REL tent
A tent that is not very big

* Although this tent is not big, the classifier for big objects is still used because tents are big by default, so this classifier has become the classifier for tents.

gied dyagte
NEG pretty
Not pretty

5. Sociolinguistics, Historical Linguistics, Metaphors, and Honorifics

5.1 Sociolinguistics

There are mainly two groups of Jaru people - the Jareis and the Jaras. While the grassland is still an important part of Jaru territories, the Jareis are less mobile than the Jaras, and they tend to stick to one area for an extended period of time. The Jareis are known to be found near deserts and lakes, and are relatively isolated from the outside world. The Jaras, on the other hand, have gradually migrated into more hilly areas where they came into contact with many different cultures. Although both groups speak the same language, each group has their own dialect. It is also worth noting that the two groups are not completely separated, as they tend to gather for important festivals and events. All the linguistic elements, lexicon, and cultural elements discussed in the paper are based on the Jara dialect and culture.

Compared to Jara, the Jarei dialect has a smaller lexicon. This is due to the fact that the Jaras come into frequent contact with alien concepts not present in the Jaru culture. For example, the word “tower” is not present in the Jarei vocabulary, because the Jareis simply don’t build very tall architectures and have never come into contact with cultures that build towers.

The Jarei dialect has also obtained some ancient Jaru phonemes that are no longer present in the Jara dialect. For instance, the voiceless uvular fricative /χ/ in Jara actually used to be the voiceless velar fricative /x/, and the latter phoneme is still present in the Jarei dialect. Jara also went through diphthongization, where the diphthongs /ya/ and /ie/ used to be separate vowels and are still pronounced separately in Jarei.

Finally, the Jareis and Jaras have very different proverbs and metaphors due to the differences in their living environment. The Jareis have many ostrich-related metaphors because ostriches are a very important part of their nomadic life. The Jaras, on the other hand, have many mushroom-related metaphors because the mountains have an abundance of mushrooms. Details on the metaphors will be discussed in section 5.3. Please also note that throughout the paper the “Jaru” language refers to the Jara dialect.

5.2 Historical Linguistics

The focus of this section will be on the Jara dialect. Since moving to the mountains, the Jaras have experienced a series of phonological and semantic changes in their language. The phonological changes in Jaru are caused mainly by the change of topography. Since sound doesn’t carry as well in the mountains as it does in open spaces of the grassland, Jaru has

undergone vowel lowering so that words can be heard more clearly in the mountains. The phoneme /a/ in Jaru actually used to be the phoneme /æ/, and the latter is still used in Jarei.

Jaru has also undergone some semantic changes such as widening and narrowing. For instance, the word “yar” means “grass” in Jaru, but it also means “outside”, because the Jarus have lived mostly on the grassland and grass covers most of the land they know. Whenever someone walks out of their tent, all they see is grass. An example of semantic narrowing is the word for mushroom in Jaru. Because mushrooms are such a big part of the Jara’s dialect since they moved to the mountains, “eε”, the word for food, has come to mean mushrooms.

5.3 Metaphors

Many Jaru metaphors are related to their everyday nomadic life and nature. As mentioned earlier, the Jarei metaphors center on ostriches whereas the Jara metaphors focus on mushrooms. Here are two examples.

- Jarei

egdzæf eddʒe ər ɛdʒ giedθa ɛyaiedʒya

Ostrich feather one animal-CLF chicken wear

A chicken covered in ostrich feather

This is to say that someone pretends to be great at what they do but actually has no real talent at all.

- Jara

ʌdies eε

Poisonous mushroom

Poisonous mushroom

This is to say that someone seems to have good intentions but actually has something else planned.

Here are a few more metaphors in Jaru:

eε ietiel ʃiε

Mushroom after rain
Mushroom after rain

This is to say that someone is very vibrant and full of energy, like mushrooms that grow very fast after a rainfall.

ḍziale sirgai ḍzia gied' dylə
1-SG-GEN finger I NEG see
I don't see my fingers.

This means that it's very dark and you can't see anything.

ḍziale αθləḍziaθ gəylyə ḍzəθlie
1-SG-GEN ears-LOC wind blow
Wind blows in my ears.

This means that it's very noisy and you can't hear anything.

5.4 Honorifics

The relatively free nature of the Jarus is reflected in their language. Jaru has only one rule for honorifics, which applies to sentences whose subject is a priest or priests. In this scenario, a suffix /χa/ is added to a verb, and this suffix comes after any other suffixes. Here is an example:

ryʃ səkχansyχa
priest-PL IMPV-sing-HON
The priests are singing

* HON refers to "honorifics" in my glossing

6. Short Story

Below is a short story I've written on the origin of the nomadic tradition of the Jarus. It is called “ $\Lambda\theta\text{le } \widehat{dzen}$ ”, or “Land of the Crane”. In the recording, I also added a folk song based on this story, and the lyrics are taken from line 11 of this story. The tune of the song is based on a Tibetan folk song called “White Crane”, whose original lyrics come from poems written by the 6th Dalai Lama. A link to the original Tibetan song is in the references.

$kia\Lambda eya$, ϵr $gied\dot{g}y$ $a\dot{g}y\iota$ $i\epsilon gey$ $\widehat{dzendzia}\theta$ $\widehat{dz}\Lambda ry\int$ Λfni
 Long-time-ago, one barren name Yegxu place-LOC Jarus PST-live
 Long time ago, the Jarus lived on a barren land called Yegxu,

$\widehat{di}\acute{o}ki$ $\widehat{dz}\Lambda$ $syaa\dot{g}ie$ \widehat{dzen} $\acute{e}d\widehat{dzia}\theta$ $\Lambda fenat$ $ie\int$ $\Lambda \int k\Lambda$
 And same other places world-LOC PST-be 3-PL PST-think
 and they thought other places in the world were the same.

$a\dot{g}fas$ $gigaik$ $ga\dot{le}\int$ $i\epsilon gys$ $i\acute{e}k$ $ie\int$ $ied\dot{l}ir$ $ia\chi g\epsilon$ $\widehat{dz}\Lambda ry\int$ $\Lambda \int i\epsilon$
 any plant or small creature 3-PL can find Jaru-PL PST-eat
 The Jarus ate whatever plants or small creatures they could find.

ϵr $a\iota ie\int$, $\acute{e}ate$, $yakdie\epsilon$, $\int \Lambda k$,
 One child, Xiate, there-be, however.
 There was, however, a child called Xiate.

$\widehat{dz}\acute{o}$ $\epsilon \Lambda$ ie $\Lambda fenat$, $\widehat{di}\acute{o}ki$ $\dot{d}yl\acute{o}$ $\acute{e}\epsilon$ $\dot{d}iaed\widehat{dz}ie$ ie $\Lambda \int ag\chi iak$
 Always curious 3-SG PST-be, and see world in-person 3-SG PST-want
 They were always curious, and wanted to see the world with their own eyes.

$ie\int i\epsilon \chi$ $eg\dot{d}z\acute{e}\dot{d}$ $\acute{e}ate$ $\Lambda \int s\acute{a}k\dot{g}ai$,
 When ostrich Xiate PST-IPFV-herd,
 When herding the ostriches,

ϵr $\dot{d}ie\Lambda \chi \Lambda$ $taid\widehat{z}sy$ $\dot{g}\acute{e}ed\widehat{dzia}\theta$ ie $\Lambda \int eie\theta$ $\widehat{di}\acute{o}ki$ $\Lambda \int \dot{d}yl\acute{o}$ $\acute{e}ng\acute{o}$

one big-things-classifier tall mountain-LOC 3-SG PST-climb and PST-look distance,
Xiate would climb to the tallest mountain and look into the distance,

diəki sietɕya iəɕy ə ʌfɛk
and beyond Yegxu world PST-wonder
and wonder about the world beyond Yegxu.

yæyɣ e ɛr kəɕyasail dəs ie ʌɕkia
Sometimes turn-into one big bird 3-SG PST-imagine
Sometimes they imagined turning into a big bird.

ɛr yæyar, ɕɛ əɛaidziaθ ɛate ʌɕiəθ diəki yajɕʌdzy ʌɕjyarʌs
One night, mountain top-LOC Xiate PST-climb and moon-goddess-DAT PST-pray
One night, Xiate again climbed to the top of a mountain and prayed to the moon goddess
Yah-iga.

yajɕʌ iɕ ɛiɛɕ siə dʒiadzy ʌɕies lai diəki jyyθai ə dʒia iedlir
Moon-goddess two wing give me-DAT so-that fly and explore world I can
“moon-goddess, give me a pair of wings so I could fly and explore the world”.

ɛatele dʒyajyarʌs yajɕʌ ʌɕɕəθ
Xiate-GEN prayer moon-goddess PST-hear
The moon goddess heard Xiate’s prayer.

ɛate, ʌθdzy yajɕʌ ʌɕyar ɛsta ɛr yæyar diəki ɛr dɛ ɛ dʒia e
“Xiate,” crane-DAT goddess PST-say, “duration one night and one day you I turn-into”
“Xiate,” said the goddess to the crane, “I will turn you into a crane for one night for one day”

diəki ʌɕies ʌθ ʌɕdʒai
And so crane PST-leave.
And so the crane took off.

ελykyα ιλr dieλxλ g̃eēdziaθ ie λflai
 Several hundred big-things-classifier mountain-LOC 3-SG PST-fly,
 they flew across hundreds of mountains,

diəki reλxy ελfie ie λfxyg̃eι er dieλxλ dyacte t̃egaig̃dziaθ
 and by dawn, 3-SG PST-arrive one big-things-classifier beautiful grassland-LOC
 and by dawn, they had arrived at a beautiful grassland.

ektyg λθ λflai diəki ie λfdylə ie λfnai g̃λεyfd̃zy
 Home crane PST-fly, and 3-SG PST-see 3-SG PST-tell elder-PL-DAT
 The crane flew home and they told what they saw to the elders,

diəki ysjie iaχge g̃aiyχia eieθλ d̃zλryf λfd̃zaι
 And to find this paradise jaru-PL PST-leave
 and the Jarus set on a new journey to find this paradise.

catele λd̃zg̃ieid̃ze esta eiagieer d̃eē d̃zλryf λfa
 Xiate-GEN guidance-INS, duration 81 day Jaru-PL PST-travel
 With Xiate's guidance, the Jarus traveled for 81 days,

diəki “λθle d̃zen” ief λfxyg̃eι
 and “crane-GEN land” 3-PL PST-reach ,
 and they reached “the land of the crane”,

d̃zλry naieθeθle nefλgyas liegre d̃zen
 Jaru culture-GEN most sacred place
 the most sacred place of Jaru culture.

7. Lexicon

7.1 English to Jaru

English	Jaru
about	ΛΛd̄z
acc	riɛ
across	iaχθy
after	ietiel
again	kyʃerɛɛ
against	iaχjy
air	aiggie
along	əl
already	iɛʃ
always	d̄zə
among	sanieɛəʃ
and	d̄iəki
animal/creature	iək
any/whatever	ɑɟʃas
army	siəɢΛ
around	rilian
as	əɟaiθ
at-a-time	enrə
back	siayakie
bake	ɟɛrajət
ball	kaiielΛ
barren	giedɟy

barren-land-name	iegey
bathe	ʃy
be	enat
beautiful	ɖyacte
because	yaryχ
before	iegeɖz̃
begin	yʃəɖ
beside	giθχy
between	.ieʃ
beyond	sietɖya
big	kəɖyasail
big-things-classfier	ɖieΛχΛ
bird	ɖəs
bitumen	ɖyeai
blanket	aeɖia
blob	əlnyɖz̃
blow	ɖzəθlie
brick	yagae
bright	iekkeχ
broccoli	ʃya
build	agyθ
burn	kysə
but	ʃΛk
buy	tia

by	reʌχy
bye	endedz̃
call	iad̪
calm	ɕiajd̪zai
can	iedlir
celebrated	siega
chicken	giedθa
child	aiei
children	aieiʃ
city	tidɕɿ
climb	ɕieθ
cold	ɕəθyagar
come	dəθ
confusing	eθjya
continue	təyacy
cook	tiɕ
cooked	gerge
crane	ʌθ
culture	naɾeθeθ
curious	ɕɿ
cut	lidz̃
dance	χatya
dark	ətnyar
dawn	ɕɿʃie

day	ᄂᆞᆫ
dinner	ᄃᆞ
discover	ᄃᆞᆫᆞᆫ
distance	ᄃᆞᆫᆞᆫ
do	ᄃᆞ
down	ᄃᆞᆫᆞᆫ
drop	ᄃᆞᆫᆞᆫ
duration	ᄃᆞᆫᆞᆫ
during	ᄃᆞᆫᆞᆫᆞᆫ
each_other	ᄃᆞᆫᆞᆫᆞᆫ
ear	ᄃᆞᆫᆞᆫ
earth	ᄃᆞᆫᆞᆫ
east	ᄃᆞᆫᆞᆫ
eat	ᄃᆞᆫᆞᆫ
egg	ᄃᆞᆫᆞᆫ
eight	ᄃᆞᆫᆞᆫ
eighty	ᄃᆞᆫᆞᆫᆞᆫ
elder	ᄃᆞᆫᆞᆫᆞᆫ
enough	ᄃᆞᆫᆞᆫᆞᆫ
entire	ᄃᆞᆫᆞᆫ
everyone	ᄃᆞᆫᆞᆫᆞᆫ
everywhere	ᄃᆞᆫᆞᆫᆞᆫ
except	ᄃᆞᆫᆞᆫ
explore	ᄃᆞᆫᆞᆫᆞᆫ

fast	ḡyalθe
fat/wide	iad̥z
fear	niagfaχ
feather	ed̥d̥ze
feel	əʃ
fifty	kiekɕie
fight	χΛGΛk
find	iaχgɐ
finger	sirgai
fire	ʃiadie
five	kiek
flat things classifier	χʏ
flour	sys
flower	iχ
fly	lai
food	ʏʃχʏ
for	airɐr
forest	ienʃʌl
four	d̥ɛʃ
fourty	d̥ɛʃɕie
fresh	giɕʑɛiet
from	nieʌsy
full	əltə
gen	lə

give	siɕ
go	χɛt
good	ɣʌdʌiɪ
gradual	yχ
grass	yɑr
grassland	tɛɡaig
guidance	ʌdʒgiɕɪ
hair	ʃʌaigi
hair classifier	ɡyayra
handful	ɡyaaχ
have	ai
heart	ʌɪtyaɕ
herd	ɡai
here	ʃyal
hit	ɡak
home	ektyg
hope	χəliadz
horse (classifier for piles)	kyɛχ
hot	əɡ
however	ʃʌk
hug	ʃynɣʌ
human	dəɡgɕ
hundred	ɪʌr
hunt	nyat

i	ḍzia
ice	iθyas
imagine	kia
immediate	tialeε
in	giε
in_person	ḍiaedḍiε
information	sΛiaɾ
ins	ḍzε
into	Λg
invite	ʃe
jaru	ḍzΛry
joy	εsdḍal
knife	ya
lack	ʃəase
lake	la
land	ḍzen
language	geχεΛ
laugh	χΛχə
leave	ḍzai
let	tət
lightning	Λs
like	ia
listen/hear	Geθ
live	ni

livestock classifier	ed̥z
loc	d̥ziaθ
long things classifier	y
long-time-ago	kiaʌɕya
look	d̥ylə
love	naic
luggage	gətaijiɕɕ
make	keʌjʌ
many/much	ɕya
meat	kɕyk
meat classifier	gyaɕ
melt	ɕəj
mile	ɕmie
miscellaneous	yrd̥zyɕ
moon	kicɕy
moon classifier	kyan
moon_goddess	yaɕjɕʌ
more	jəienʌ
morning	sia
mortar	iaɕ
most	nɕʌɕɕyas
mountain	ɕɕɕ
mushroom	ɕɕ
name	ɑɕɕyɪ

neg	giedʼ
next	rai
night	yaeyar
nine	ak
ninety	akgie
no	jae
nomadic	gieieɣai
now	ɛian
on	lɰʃ
one	er
or	gɰleʃ
ostrich	egdʒədʼ
other	syaagiɛ
pair	aθɛiat
paradise/oasis	ɛəiɛθɰ
parchment	ɰdʒiek
parent	aieyal
pass	ialθə
pastry	syiɛθa
person	iet
pick	ɰsyar
pl	ʃ
place	dʒen
plain	egjaig

plant	gigaik
play	dəta
poinsonous	ɾʌ
poisonous	ʌdʱies
possesive	tə
possible	siedʒyr
pray	jyaɾʌs
prayer	dʒyaajyaɾʌs
prayer classifier	χyniedʒ
priest	ɾy
pst	ʌʃ
rain	ʃie
raw	dʒie
reach/arrive	χyɢɛɪ
read	dʒylə
rel	ait
rely	əkɪaθ
remember	ɾet
repeat	aiedʒriedʱ
return	aiχə
ride	ɾyas
river	jiakɢi
round things classifier	ʌɢθie
run	kaχ

sacred	liegre
same	ḍʒʌ
sand	ɛfnat
say	yax
scatter	ɡiɛʃʌ
sea	tæ
see	ɖylə
self	əḍʒiɛɖ
set	ɖɛ
seven	at
seventy	atɕie
several/some	ɛʌykya
sharp things classifier	χiɛaxɛ
sheep	ɖɛɡiɡ
shoot	raik
show	ɡʌr
sibling	iaɛ
sing	χansy
six	aɪɛ
sixty	aɪɛɡie
skin	yad
sky	aties
sleep	χian
slow	iek

small	ieɣys
smart	ia
snake	næθia
so	eχac
so_that	ʌʃies
sometimes	lyæcyχ
song	ɖiakʌχyaɣ
song classifier	ʌ
speak	tʌɛai
sqaure things classifier	ilsiek
stale	tier
star	kai
star classifier	yk
start/beginning	iedziχ
stay	nʌ
stick	ke
stone	ɛiaɛ
stop	iaɣiar
strand	nyaie
strong	yassiet
subjunctive	rygtʌ
suddenly	lʌl
surface	kaitlia
talk	ɖyl

tall	taidzsy
taste	tiky
ten	gie
tent	d̥zəd̥z
thanks	kiarai
that	ɑf
them	ie
then	ɛɛaiθə
then/slim/narrow	rəlied̥zəd̥f
there	nəd̥z
there_be	yakd̥ieɛ
they	ie
they.pl	ieʃ
thing	iɛnf̥ie
think	kʌ
thirty	kʌθgie
this	g̥aiyχia
thousand	er
three	kʌθ
through	iaɣieχ
thunder	lyɑ
tickle	g̥əyɣʌ
to	ysjie
tomorrow	.ɪəjy

top	əɛɛai
toward	ifɪa
tower	taifɪe
tradition	nien
travel	a
turn-verb-phrase-into-adj	gɣrai
turn/change	e
twenty	ifɣie
two	if
under	ʃadɛ
understand	dɣadɛ
up	ɔɔg
us	ḍziaʃ
use	ʃyaɪ
valley	agɛyg
walk	ḍzyt
want	agɣiak
warrior	ietaie
water	dɪa
wave	ɣie
we	ḍziaʃ
wear	ɛyaiedzya
week	ḍzy
when	ieʃɪɛɣ

where	edaiɣ
will	sat
wind	gəylyɑ
wind classifier	aisit
wing	ɛieigə
wish(noun)	ɛəge
wonder	ek
word	gəjak
world	əɛ
write	lie
yes	eat
you	ə
you.pl	ɛf

7.2 Jaru to English

Jaru	English
ɑ	travel
æɣia	blanket
ad	that
agəs	earth
agyθ	build
agɣiak	want
æɛyg	valley
æɣas	any/whatever

afyɪ	name
ai	have
aiɛ	six
aiɛgie	sixty
aiɛyal	parent
aidzriedʰ	repeat
aiggie	air
aiɹei	child
aiɹeif	children
airər	for
aisit	wind classifier
ait	rel
aiχei	discover
aiχə	return
ak	nine
akɛie	ninety
at	seven
atɛie	seventy
aties	sky
aθɛiat	pair
aθlɛ	ear
ɛat	yes
ɛɛaiθə	then
ɛəɛ	wish(noun)

ɛəieθʌ	paradise/oasis
ɛia	eight
ɛiaɛ	stone
ɛiaɣie	eighty
ɛiajd̪zai	calm
ɛian	now
ɛieigɛ	wing
ɛieθ	climb
ɛʌ	curious
ɛʌf̪ie	dawn
ɛʌykya	several/some
ɛyaied̪z̪ya	wear
d̪zaɪ	leave
d̪zə	always
d̪zəd̪z̪	tent
d̪zəθlie	blow
d̪zɛ	ins
d̪zɛn	land
d̪zɛn	place
d̪zia	i
d̪ziaf̪	us
d̪ziaf̪	we
d̪ziaθ	loc
d̪zie	raw

ḏziɛɛgi	during
ḏzΛ	same
ḏzΛry	jaru
ḏzy	week
ḏzyajyarΛs	prayer
ḏzyt	walk
ḏe	set
ḏeʃ	four
ḏeʃgie	fourty
ḏəggə	human
ḏəs	bird
ḏəta	play
ḏəθ	come
ḏeə	day
ḏeɟiɟ	sheep
ḏia	water
ḏiaedzie	in_person
ḏiakΛxyaɟ	song
ḏieΛχΛ	big-things-classfier
ḏiəki	and
ḏyaḏe	understand
ḏyacte	beautiful
ḏyɛai	bitumen
ḏyl	talk

ðylə	look
ðylə	read
ðylə	see
e	turn/change
eə	mushroom
edðze	feather
edðzəd	ostrich
egjaig	plain
ek	wonder
ektyg	home
enat	be
enrə	at-a-time
e.mie	mile
er	thousand
esta	duration
efnat	sand
eθjya	confusing
eχæ	so
ə	egg
əə	world
əəəai	top
əd̩ziəd	self
əg	hot
əgaiθ	as

əkɪaθ	rely
əl	along
əltə	full
əŋgə	distance
əsɛə	everywhere
əf	feel
ətnyar	dark
ɛ	you
ed̥z	livestock classifier
ɛdaiχ	where
ɛlnyd̥z	blob
ɛndɛd̥z	bye
ɛr	one
ɛsd̥zal	joy
ɛf	you.pl
Gɛθ	listen/hear
gerge	cooked
gətaijieɛ	luggage
gəylyɑ	wind
gedθɛ	east
gejak	word
giedʼ	neg
giedɣy	barren
giedθɑ	chicken

gieiegfai	nomadic
gigaik	plant
giḡḡiet	fresh
giθxy	beside
gʌlef	or
gʌr	show
gyaə	meat classifier
gyaḡia	each_other
gexeʌ	language
gəg	up
gəθyagar	cold
gie	ten
gʌey	elder
gʌḡaiɪ	good
ḡai	herd
ḡaiyχia	this
ḡak	hit
ḡerajət	bake
ḡəyḡʌ	tickle
ḡəə	mountain
ḡie	wave
ḡiefɪʌ	scatter
ḡie	in
ḡyaax	handful

ḡyalθe	fast
ḡyayra	hair classifier
ḡyrai	turn-verb-phrase-into-adj
i	dinner
ia	like
ia	smart
iaε	sibling
iad̪z̪	fat/wide
iad̪ʼ	call
iag	mortar
iagieχ	through
iagfiar	stop
ialθə	pass
iaχge	find
iaχjy	against
iaχθy	across
ie	them
ie	they
ied̪ziχ	start/beginning
iedlir	can
iek	slow
iekkeχ	bright
ienʃʌl	forest
ief	they.pl

ieʃieχ	when
iet	person
ietaiε	warrior
ieχΛθ	enough
ie	eat
iedz̃	down
iegey	barren-land-name
iegedz̃	before
iegys	small
iek	animal/creature
ienʃie	thing
ieʃ	already
ietiel	after
ilsiek	sqaure things classifier
if	two
ifgie	twenty
ifia	toward
iθyas	ice
iχ	flower
jaε	no
jəienΛ	more
jiakɣi	river
jyaɾΛs	pray
jyyθai	explore

kai	star
kaiielΛ	ball
kaitlia	surface
kaχ	run
ke	stick
keΛja	make
keɣyasail	big
keyk	meat
kia	imagine
kiarai	thanks
kiaΛeya	long-time-ago
kiey	moon
kiek	five
kiekɣie	fifty
kΛ	think
kΛθ	three
kΛθɣie	thirty
kyan	moon classifier
kyeχ	horse (classifier for piles)
kysə	burn
kyʃereɐ	again
la	lake
lai	fly
le	gen

lidz	cut
lie	write
liegre	sacred
lɪl	suddenly
lɪʃ	on
lya	thunder
lyæyχ	sometimes
nai	entire
naie	love
naieθeθ	culture
nədz	there
neeθia	snake
neʃʌgyas	most
ni	live
niagʁaχ	fear
nien	tradition
nieʌsy	from
nɪ	stay
nyaie	strand
nyat	hunt
ɹəjy	tomorrow
ɹeʃ	between
ɹɪɾ	hundred
rai	next

raik	shoot
reλxy	by
rəliedzəðf	then/slim/narrow
rət	remember
riə	acc
riˌliˌən	around
rʌ	poinsonous
ry	priest
rya	except
ryas	ride
rygtʌ	subjunctive
saniəeəf	among
sat	will
sia	morning
siayakie	back
siedzyr	possible
sietgya	beyond
siəgʌ	army
siə	give
siega	celebrated
sirgai	finger
sʌiər	information
sy	do
syaagie	other

syieθa	pastry
sys	flour
ʃ	pl
ʃadē	under
ʃe	invite
ʃəasə	lack
ʃiadfie	fire
ʃiə	rain
ʃʌaigi	hair
ʃʌk	but
ʃʌk	however
ʃy	bathe
ʃya	broccoli
ʃyal	here
ʃyaɪ	use
ʃyngʌ	hug
taidzsy	tall
taifie	tower
tə	possessive
təe	sea
təyacy	continue
təgaig	grassland
tet	let
tia	buy

tiaəge	drop
tialeə	immediate
tiɬəɪ	city
tiə	cook
tier	stale
tiky	taste
tʌəai	speak
ʌ	song classifier
ʌd͡zgieɪ	guidance
ʌd͡ziek	parchment
ʌfies	poisonous
ʌg	into
ʌgθie	round things classifier
ʌlʌd͡z	about
ʌɪtyəə	heart
ʌs	lightning
ʌsyar	pick
ʌʃ	pst
ʌʃies	so_that
ʌθ	crane
y	long things classifier
ya	knife
yəəyar	night
yadʃ	skin

yaqʃe	everyone
yacaε	brick
yajɣʌ	moon_goddess
yakdieε	there_be
yar	grass
yaryχ	because
yassiet	strong
yaχ	say
yk	star classifier
yrɔ̃zyχ	miscellaneous
ysjie	to
yʃəɗ	begin
yʃχy	food
yχ	gradual
χansy	sing
χatya	dance
χəj	melt
χəliad̪z	hope
χet	go
χian	sleep
χieaχε	sharp things classifier
χʌgʌk	fight
χʌχə	laugh
χy	flat things classifier

χya	many/much
χygeɪ	reach/arrive
χyniedz	prayer classifier

8. Tower of Babel Translation

Tower of Babel

αχəl taiɸie

d̥zʌ geχɛʌ d̥iəki ɛr d̥e gejak yaqʃe təyacy ʌʃtʌɛai
 same language and one set word everyone continue speak.

Now all the earth continued to be of one language and of one set of words.

ieɸieχ geðθe ieɸ ʌʃa ɛr acɛyɔ eɸjaig ʃɪnard̥ziaθ ieɸ ʌʃaiχɛi
 when east 3-PL PST-travel, one valley plain Shinar-LOC 3-PL PST-discover
 As they traveled eastward, they discovered a valley plain in the land of Shi'nar,

d̥iəki nəd̥zd̥ziaθ ieɸ ʌʃyʃəð ni
 and there-LOC* 3-PL PST-begin live
 and they began dwelling there.³

* In Jaru, “there” also needs a locative case marker

ɛɛaiθə ysɸie gyaɸia ieɸ ʌʃyaχ
 then to each-other 3-PL PST-say
 Then they said to one another:

“d̥əθ! yaɛaɛ tət d̥ziaɸ keʌja d̥iəki ieɸ ʃɪad̥ied̥zɛ ɸɛraɸət.”

“Come! Brick let 1-PL make and 3-PL fire-INS bake.”

“Come! Let us make bricks and bake them with fire.”

eχaε yaγaε gied' eiaε ief Λffɣaɪ dīəki dʏeai əɣaiθ iaɣ Λffɣaɪ
 so brick NEG stone 3-PL PST-use, and bitumen as mortar PST-use.
 So they used bricks instead of stone, and bitumen as mortar.

“dəθ ɛr tidɛɪ dīəki əɛɛai atiesdʒiaθ ait taiɸie tət dʒiaɸ aɣyθ dʒiaɸ ədʒiɛddʒy.”
 eian ief Λɸyaχ.

“Come! One city and top sky-LOC REL tower* let 1-PL build 1-PL self-DAT.”
 now 3-PL PST-say.

They now said: “Come! Let us build a city for ourselves and a tower with its top in the heavens,

*There is actually no word for “Tower” in Jaru because the Jarus are nomads and they don’t build any towers. The word for tower here is a shortened version of the phrase “tall thing”, or “taidʒy iɛɸie”, taking the first syllable of the first verb and the last syllable of the second verb.

dīəki ɛr sieɣa aɸɣɪ tət dʒiaɸ keΛɣΛ dʒiaɸ ədʒiɛddʒy
 and one celebrated name let 1-PL make 1-PL self-DAT,
 and let us make a celebrated name for ourselves,

eχaɛaɸ nai aɣəs kaitliadʒiaθ dʒiaɸ gied' sat ialθəɸieɸɪΛ
 So-that entire earth surface-LOC 2-PL NEG* will PASS-scatter.
 so that we will not be scattered over the entire face of the earth.”

ɛɛaiθə dəɣɣələ aiɪeɸ Λɸaɣyθ ait tidɛɪ dīəki taiɸie iexɛa iɛdʒ Λɸχet dʏlə
 then human-GEN child-PL PST-build REL city and tower Jehovah down PST-go see
 Then Jehovah went down to see the city and the tower that the sons of men had built.

“dʏlə! ɛr Λɪɣyaε ief enat dīəki ɛr ɣexɛΛ ief ai.” ɛɛaiθə iexɛa Λɸyaχ.
 “Look! One heart 3-PL be and one language 3-PL have.” then Jehovah PST-say.
 Jehovah then said: “Look! They are one people with one language,

dīəki ief Λɸɣɸaɸ sy ait iɛɸieɸ ɣaiɣɣia enat
 and 3-PL PST-start do REL thing* this be.
 and this is what they have started to do.

* the word “thing” in Jaru functions similarly to the word “what” in the English sentence. A paraphrase would be “this is the thing they have started to do”

ɛian iɛf aɣɣiak sy ʃak gied siedzyr ait iɛnfie gied yakdieɛ.

now 3-PL want do but NEG possible REL thing NEG there_be.

Now there is nothing that they may have in mind to do that will be impossible for them. ²

dəθ! nədž tət ďziaʃ iəďž ɣət ďiəki iəďzy ɣeɣeʌ ďziaʃ keʌja eθjya eɣaeʌď

Come! There let 1-PL down go and 3-DAT language 1-PL make confusing so-that

ɣyaʃiale ɣeɣeʌ iɛf gied iedlir ďyade

each_other-GEN language 3-PL NEG can understand.

Come! Let us± go down there and confuse their language in order that they may not understand one another’s language.” ²

eɣae iɛf nieʌsy nədž ysjiɛ nai aɣəs kaitliaďziaθ iexəa ʌʃďieʃɪʌ

so 3-PL from there to entire earth surface-LOC Jehovah PST-scatter

So Jehovah scattered them from there over the entire face of the earth,

ďiəki aɣyθ tiďɛi iɛf yɣ ʌʃiaɣiar

and build city 3-PL gradual* PST-stop.

and they gradually left off building the city. ²

* adverbs in Jaru take the same form as adjectives, and they always appear in front of a verb.

yaryɣ nədžďziaθ iatɣe aɣəsle ɣeɣeʌ iexəa ʌʃkeʌja eθjya eɣae ie

because there-LOC all earth-GEN language Jehovah PST-make confusing, so 3-SG

ietʃ iaď aɣəl

person-PL call Babel.

That is why it was named Ba’bel, because there Jehovah confused the language of all the earth,

ďiəki iɛf nieʌsy nədž ysjiɛ nai aɣəs kaitliaďziaθ iexəa ʌʃďieʃɪʌ.

and 3-PL from there to entire earth surface-LOC Jehovah PST-scatter

and Jehovah scattered them from there over the entire face of the earth.

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