Hotadu Grammar
with Texts and Vocabulary

Pȧs zehho shehmi'gi Khota dů
mȯ heppa mȯ babshehmi

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Kos, wahwah sam ay,
kos, hir nehha Sohmė ba hejȯ'ssho,
yisa wah sam khota te hmaha zukkȯ bak.

—Teri Perȧtshet, maj zȧg shehmi te Ingan.

0 Introduction

Hotadu (*Khota dù*, "the language of things") is a constructed engineered language that was started in March 2023 by Nicolas Antonio Cloutier. It is an engineered language with no verbs. All independently grammatical phrases in Hotadu can be syntactically parsed as noun phrases, which is what inspired the language's name. It was created for purely recreational purposes, and has been considered by the creator more or less finished since late August 2023. All changes since then have been minor additions to vocabulary or grammar.

0.1 Abbreviations

1: first person
2: second person
3: third person
BoS: beginning-of-sentence particle
CELEB: celebratory particle
CLOSE: nearby deictic modifier
CONFUSION: confusion particle
COP: pseudo-copula
DEM: demonstrative
excl.: exclamation
FAR: far-away deictic modifier
GEN: genetive
EoS: end-of-sentence particle
HE: heigher-than-expectations particle
INQ: inquisitive
INSTR: instrumental
LE: lower-than-expectations particle
MOCK: mocking particle
n.: noun
N: noun
NP: noun phrase
OPT: optative
ORD: ordinal number
POL: politeness marker
POSSIBLE: possible state particle
prn.: pronoun

R: relational
REFL: reflexive
IND.REFL: individual reflexive
REGRET: regrettable event particle
RP: relational phrase
S: statement
SURPRISE: surprise particle
V: verb
VOC: vocative
VP: verb phrase
Y/N: yes or no question

1 Phonology

Hotadu is not a language particularly concerned with phonology. Its creation was mostly motivated by a will to explore grammatical and syntactic concepts, and as such its sound system may leave something to be desired for the more phonologically focused of language constructors. This is, for the most part, on purpose, as having a simpler phonology allows more focus to be put on the more interesting aspects of the language. That being said, its phonology can be defined as follows:

1.1 Phonemes

Table I: Consonants

	Labial	Alveolar	Postalveolar	Palatal	Velar	Glottal
Plosive	p b	t d			k g	
Nasal	m̥ m	n̥ n				
Trill		r̥ r				
Fricative		s z	ʃ ʒ		x ɣ	h
Approximant	(w)			j	(w)	

Table II: Romanization of consonants

	Labial	Alveolar	Postalveolar	Palatal	Velar	Glottal
Plosive	p b	t d			k g	
Nasal	hm m	hn n				
Trill		hr r				
Fricative		s z	sh j		kh gh	h
Approximant	w			y	w	

The language uses a standard five-vowel system with length. A long vowel is written with a dot diacritic over it (e.g. long ⟨a⟩ is written ⟨ȧ⟩), with the exception of long ⟨i⟩, which is written ⟨í⟩.

1.2 Syllable structure

The language has a CV syllable structure, except for word-finally, where it is CV(C), and word-initially, where it is (C)V. Loan words can be (C)V(C) in any position, and compound words are CV(C) in all positions except initial, where they are (C)V(C). Intervocally, all consonants can receive phonemic gemination. If a consonant that morphologically should receive gemination appears phonologically next to another consonant or at the very end or beginning of a statement, it loses its gemination. The clusters [hr], [sh], [kh], [hm], [hn,] and [gh] are written ⟨h'r⟩, ⟨s'h⟩, ⟨k'h⟩, ⟨m'h⟩, ⟨n'h⟩, and ⟨g'h⟩, respectively. If the middle of the cluster is the boundary between a word and a clitic dependent on it, two apostrophes are used.

2 Grammar

2.0 Syntactic bases for a verbless language

Being a verbless language, Hotadu must get by implying most things. Most phrases in the language contain only nouns, with sparse grammatical particles and interjections to provide context, and verbs must be implied either by context or convention. Hotadu grammar is, at its core, a series of rules on how to create such implications: how to interpret and mold what is esentially just a list of nouns such that it becomes a cohesive utterance.

Syntactically, Hotadu is simply a list of noun phrases. It does have other types of speech, but all are subordinate to nouns. There are adjectives and pronouns, but both can occur independently as their own noun phrases, meaning they act very similarly to nouns. There are two parts of speech in Hotadu that differ significantly from nouns: relationals and interjections/particles. Interjections and particles act the same way, with the only difference being that interjections generally modify the tone that a particular utterance is conveyed with, and particles tend to convey grammatical meaning. They generally appear at set positions within a noun phrase, such as at the beginning or end. The distinction between them is essentially arbitrary, and they might as well be treated as synonyms. Relationals define a relationship between two nouns, but only exist as modifications to noun phrases.

A noun phrase on its own in Hotadu simply carries the meaning that that there exists a noun satisfying what is described in that phrase, and two noun phrases next to each other with an appropriate pause or em-dash in writing signify that two noun phrases carry the same meaning within the context of the discourse. All other implications and meanings given off by noun phrases must be done through a series of conventions and rules on how to interpret Hotadu. The most important of these is that the speaker pay attention to new information first and foremost. For example, if a speaker were to say "a man with a hat," this on its own may not appear to give off much meaning. In the context of Hotadu grammar, however, since it is a standalone noun phrase, it is interpreted as an existential statement, so its meaning could equally be "there is a man with a hat." Suppose, for the sake of example, that the listener already knows that there is a man, and the speaker knows the listener knows this. In this case, the fact that a man exists is not the new information, it is instead that the man has a hat, meaning the implied meaning of this phrase is "the man has a hat." This pattern is highly-context dependent, meaning two identical utterances could have entirely different meanings in different contexts.

Looking at some Hotadu phrases, it may be initially puzzling what certain words are doing in the sentence if they are not verbs. Take the following sentence:

(1) mėta sam   ag
     man INSTR tool

     The man uses the tool.

In the above sentence, it would appear as if the instrumental particle *sam* could be easily, and perhaps more accurately, thought of as a verb. A more thorough analysis of Hotadu syntax, however, will reveal this to not be the case. Firstly, while the sentence is translated as "the man uses the tool," like many translations from Hotadu, this is more of an implied meaning than an explicitly stated one. The true meaning of this sentence is not "the man uses the tool," but rather "the man with a tool," or "the man who is using a tool." In keeping with Hotadu grammatical rules, this statement on its own means "there is a man with a tool" or "there is a man using a tool." In the implied context this sentence is given in, however, it is expected that the fact that a man exists is not new information; the new information is instead that he is using a tool. In this way, the true meaning that the sentence is intended to give off, and the one it does give off with correct parsing, is "the man uses the tool," which is the given translation. This reveals the phrase as being a noun phrase first and foremost rather than a verb or relational-centered phrase. Take the two following syntax trees:
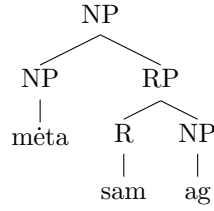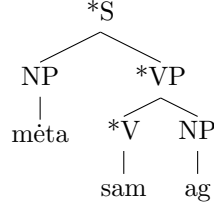
Figure I: Correct Hotadu parsing

```
                    NP
              ┌──────┴──────┐
             NP             RP
              │          ┌───┴───┐
            mėta         R       NP
                         │       │
                        sam      ag
```

Figure II: Incorrect Hotadu parsing

```
                    *S
              ┌──────┴──────┐
             NP            *VP
              │         ┌───┴───┐
            mėta       *V       NP
                        │       │
                       sam      ag
```
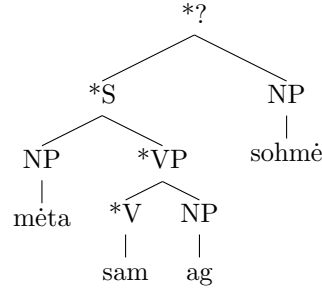
In truth, all independently grammatical Hotadu phrases are noun phrases. This is the only analysis that makes sense when faced with examples such as the following:

(2) mėta sam   ag   —   sohmė
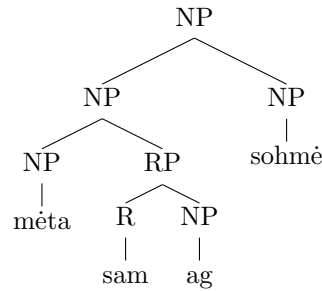   man INSTR tool COP big
     The man with the tool is big.

The verb-central way of parsing the language would not make any sense, as follows:

Figure III: Incorrect Hotadu parsing on complex noun phrase

```
                      *?
               ┌───────┴───────┐
              *S              NP
         ┌─────┴─────┐         │
        NP          *VP      sohmė
         │        ┌──┴──┐
       mėta      *V     NP
                  │      │
                 sam     ag
```

While the noun-central way of parsing the language is able to account for this pattern perfectly, as follows:

Figure IV: Correct Hotadu parsing on complex noun phrase

```
                      NP
               ┌───────┴───────┐
              NP              NP
         ┌─────┴─────┐         │
        NP          RP       sohmė
         │        ┌──┴──┐
       mėta       R     NP
                  │      │
                 sam     ag
```

It should be noted that, as displayed in the above tree, this entire phrase is itself a noun phrase. Its "true meaning" is "the man with a tool that is big," or "there is a man with a tool that is big," but through the same discourse process used to determine a more accurate context-based intended meaning used in the previous example, this can be better translated as "the man with a tool is big" because this is the new information; the information intended to be passed on by the phrase. Since this phrase as a whole is still a noun phrase, another noun phrase could be added to the end in another equative statement. For example, if the word "red" were added to the end with a pseudo-copula as described in section 2.3, the phrase would have the true meaning "the man with a tool that is big and red," or "the man with a tool that is big is red." This process can be repeated ad infinitum, giving a syntactic justification for considering the prosodic pause between noun phrases in an equative statement a pseudo-copula rather than a true copula, as it is not the center of a

verb phrase, or any phrase for that matter. In that way, it cannot be syntactically considered a verb. Obviously, this process is highly context-dependent, and the "most correct" meaning of these examples will vary based on the situation they are spoken in.

2.1 Existential statements

In Hotadu, a single noun phrase on its own is an existential statement on that noun phrase. Essentially, stating a noun on its own implies that you are stating that noun's existance. Examples are as follows:

(3) hebbash
     fire

     There is a fire.

This is the simplest grammatical pattern in Hotadu, and is used as a basis for numerous other patterns. A single noun can also function as the answer to a question inquiring about a particular noun.

2.2 Existential locative statements

An existential locative statement is a simple extension of the existential statement that adds a locative component. The statement gives the meaning that the particular noun exists in a particular location.

(4) eku huppis roghù
     here parent strong

     There is a strong parent here.

2.3 Equative statements

Equative statements are used where the copula would be in languages with a copula — to equate two things to each other. In writing, an em-dash (—) between the arguments is used to signify this pattern, and in speech it is signified by a short pause between them. This is glossed as a copula, but it is not a true one because it is not a verb, only a short pause in speech, or a piece of punctuation in writing.

(5) khota   dù   —   khota
     language thing COP language

     Hotadu is a language.

(6) hnoyè — jòro-'gi   hupis
     failure COP success-3.GEN parent

     Failure is the mother of success.

2.4 Changes of state and *kos*

To descibe a change in state of a particular situation, the word *kos* ("then") is used. When used in the context of a larger story, it has the same meaning as it does in most languages, but used without such context, it implies that the situation being described only recently came to be, and marks a change from the previous situation. This pattern is associated with the past, but can be used to describe current and future situations as well. Compare the first two examples to the second two:

(7) kora   —   majjo
     woman COP clever

     The woman is smart.

(8) síh ba   hrasha-'ssho
     food inside mouth-1.GEN

     The food is in my mouth.

(9) kos kora   —   majjo
     then woman COP clever

     The woman wisened up.

(10) kos síh ba   hrasha-'ssho
      then food inside mouth-1.GEN

      I ate the food.

2.5 Yes/no questions and *ne*

To ask whether a certain thing is the case, simply end the phrase with the yes/no particle *ne*, as follows:

(11) khota dù — khota ne
language thing COP language Y/N

Is Hotadu a language?

(12) hebbash ne
fire   Y/N

Is there a fire?

2.6 Negation, confusion, and *gȧ*

There is no set way to negate that is standard in all situations, but different functions of the language can together play the role of negating a verb. In response to a yes or no question, the way to respond in the negative is to use *gȧ*, the confusion particle. This particle, when placed at the end of a phrase, expresses a speaker's confusion over that phrase. This can be used to negate a question in the dialogue that follows:

(13) mėta rė   gabė-'ju ne
man in.front eye-2.GEN Y/N

Do you see the man?

(14) mėta gȧ
man CONFUSION

The man? (meaning: no)

This is not, however, the only use of this particle. It can also be used in the context of a number or amount to express disbelief over that number or amount. In the dialogue that follows, the second speaker implies with their response that the score the first speaker got on the test is not an ordinary score; it is either much heigher or lower than what they would expect.

(15) eho-'ssho   — ut ihm huyye
score-1.GEN COP nine 10^1 eight

I got a 98 (on the test).

(16) ut   ihm huyye gȧ
nine 10^1 eight CONFUSION

98?!

2.7 Basic relative time

Expressing time can be complicated in a language that has no explicit mechanism for time expression. The simplest way would be to treat time as syntactically equivalent to place: *i.e.*, to use a locative existential statement with the time as the location, as follows:

(17) eku-'so   saba   sohmė
here-time conflict big

There is a big conflict now.

(18) hȧ   eku mėta
past here man

There was a man here.

This pattern, however, is somewhat clunky an unnatural-sounding, akin to saying "there was a man here in the past" in English, rather than simply "there was a man here," and would typically only be used if the speaker specifically wanted to point out the time in the phrase, rather than just being an incidental detail. A second option for marking the past in a less heavy-handed way would be the use of *kos* ("then"), which has strong associations with changes of state, and implies the past unless it has been previously established that a story is taking place in the present or future.

(19) kos hȯhȯ ba ekar
then dog   in house

The dog entered the house.

The idiomatic statement "further down the path" (*wah rė hnagȧ*) can be used to express the future in a more natural-sounding way. The first person pronoun *wah* can be raplaced with second or third person pronouns or specific nouns if the statement concerns something happening to someone other than the speaker.

(20) wah rė   hnagȧ jȯro   bí
      1   in.front path   success CELEB
      I will have success.

Once a timeframe is established in a story, future clauses are assumed to take place within that timeframe unless otherwise stated.

2.8 Possession

The possessed form of a noun phrase is given by the noun phrase followed by one of three enclitics denoting possession: *'ssho* in the first person (becomes *'sho* if the preceding word ends in a consonant), *'ju* in the second, and *'gi* in the third. To specify the noun phrase that is the possessor, follow the possessed-enclitic pair with that noun phrase.

(21) mėta ba ekar-'sho
      man in house-1.GEN
      The man is in my house.

2.9 Causation and *kos . . . kos . . .*

When wanting to say that a particular change of state caused another, simply place the two next to each other. The first change of state statement will be interpreted as the cause, and the second as the effect.

(22) kos wah —   rissi, kos ahmȧ-'gi   —   sohmė
      then 1   COP loud, then ear-3.GEN   COP big

      I talked to him (lit: I got loud and his ears got big.)

2.10 Narrating dialogue

The primary vehicles used for narrating dialogue are the genitive enclitics described in section 2.8. When narrating that a particular person said something, the idiom *shehmi'gi* ("their words") is used, which can be extended to other persons.

(23) shehmi-'gi ekko kos wah —   sohmė kos ge ík   magi-'gi
      word-3.GEN wind then 1   COP big   then 3 away coat-3.GEN

      The wind said: I will blow and he will take his coat off.

2.11 Numbers

Hotadu uses base 10. Cry about it. A number is read out by saying the value of a digit followed by the name of that digit (e.g. hundred, thousand, ten). The following tables contain digits and place names, respectively.

Table III: Digits 0-9[1]

Name	Value
awwe	0
ot	1
isot	2
ekki	3
meh	4
ígh	5
khar	6
geh	7
huyye	8
ut	9

Table IV: Digit places

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[1]Note that in gloss in this grammar the digit values 1, 2, and 3 are glossed as "one", "two", and "three" in order to avoid confusion with the first, second, and third person markers that are glossed as "1", "2", and "3", respectively, but all other digits are glossed in Arabic numerals.

Name	Value
het	10^{-5}
beku	10^{-4}
iggo	10^{-3}
hnu	10^{-2}
sot	10^{-1}
ot	10^0 [2]
ihm	10^1
sòr	10^2
mam	10^3
ipo	10^4
tùr	10^5

Because of the versatility of this system, numbers do not necessarily have to be said in their traditional order. While it is most common to say digits from largest to smallest, alternative orderings of these digit-place pairs are strictly grammatical, if somewhat confusing. They do not have much utility, but may be used e.g. to build suspense on the reveal of the magnitude of a large number, by deliberately starting on the smallest digit and working up. Another potential use could be correcting a mistake another speaker has made. For example, if one speaker claims that a particular value is equal to 425, but in reality it is equal to 435, another speaker correcting this original speaker could begin with the tens place and then follow with the hundreds and ones places to bring deliberate attention to the digit the speaker made the mistake on, as follows:

(24) meh sòr ekki ihm ígh
      4 10^2 three 10^1 5

Four hundred thirty-five.[3]

(25) ekki ihm meh sòr ígh
      three 10^1 4 10^2 5

Four hundred thirty-five.[4]

After a number is said, *kup* can be used to mark it as negative, and *tam* as imaginary. Complex numbers are always stated imaginary part first, with *tam* acting as delimeter between imaginary and real parts. Each section of a complex number can individually receive *kup*, and, if an imaginary number is negative, *kup* is always said before *tam*.

Ordinal numbers are stated by following a cardinal number with the modifier *juh*, as follows.

(26) meh sòr ekki ihm ígh juh
      4 10^2 three 10^1 5 OPT

Four hundred and thirty-fifth.

2.12 The optative

The optative particle *ghu* is used at the end of a sentence to denote that a speaker wishes a particular thing were the case. It also implies that that situation is not the case currently, and as a result implies a change in state. Using *ghu* with *kos* would be considered redundant as a result. This would be unnatural-sounding and ungrammatical, as is the second example given.

(27) massi ghu
      fortune OPT

Good fortune to you (greeting).

(28) * kos massi ghu

(29) ge — èsa ghu
      3 COP happy OPT

I wish he were happy.

This can be combined with the regrettable event particle *o* to form a past optative for when speaker wishes something would have happened, implying it did not, as follows:

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[2]This need not be used if the ones digit comes at the end of a number, but it must be used otherwise.
[3]This is the typical, unemphasized way of phrasing this number.
[4]This brings particular attention to the tens place.

(30) ge — ėsa   ghu'o
     3 COP happy OPT.REGRET

     I wish he had been happy.

2.13 The vocative

The vocative particle *o* is used sentence-initially to denote the vocative, used when directing speech at a particular person. It is differentiated by the regrettable event particle *o* by its sentence position, as the other particle appears sentence-finally.

(31) shehmi-'ju a   o   mika   se
     word-2.GEN INQ VOC weak.person MOCK

     What the fuck did you just fucking say about me, you little bitch?

2.14 The regrettable event particle *o*

The regrettable event particle *o* is used sentence-finally to denote that a speaker feels that the situation they describe is regrettable in some way. It can be used to lend a respectful and empathetic tone when relaying bad news to someone. When combined with the mocking particle *se*, it can be used to denote that the situation described by the speaker is, from the point of view of the speaker, overplayed in terms of how unfortunate it is, or it could denote that a speaker feels a certain schadenfraude in the unfortunate event occuring.

(32) hnoyė o
     failure REGRET

     I have failed.[5]

(33) ge — sím   o
     3 COP death REGRET

     They have died.

(34) hnoyė o   se
     failure REGRET MOCK

     You failed (with a connotation either that the person in question should get over it or that the speaker is glad the person failed).[6]

2.15 The mocking particle *se*

This particle explicitly declares that a statement is meant as an insult. The particle will always be interpreted as rude, never as friendly banter, and should only be used if this is the intention.

(35) shehmi-'ju a   o   mika   se
     word-2.GEN INQ VOC weak.person MOCK

     What the fuck did you just fucking say about me, you little bitch?

2.16 Body part idioms

One of the ways certain verbs' meanings can be expressed in Hotadu is through the use of idioms using human body parts at times combined with locative statements, implying some action associated with the body part and location is being done. A non-comprehensive list of these can be found below, with the demonstrative noun *maj* ("human") being used for the subject of the implied verb if necessary and first person genatives being used in reference to the body parts.

Table V: Body part idioms

Hotadu	English	Meaning
Kos, ahmà'ssho — sohmė.	*My ears got big.*	I listened.
Maj rė gabė'ssho.	*The person is in front of my eyes.*	I see the person.
Kos, maj ba hrasha'ssho.	*The person entered my mouth.*	I ate the person.
Maj ba hejȯ'ssho.	*The person is in my head.*	I think about the person.
Maj ba hejȯ'ssho.	*The person is in my head.*	I know the person.
Kos, hrasha'ssho — màsa.	*My mouth became a hole.*	I spoke.
Hrasha'ssho — shủr.	*My mouth is tight.*	I am not speaking.
Gabė'ssho sho maj.	*My eyes are towards the person.*	I am staring at the person[7].

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[5]Depending on the context, this could denote anyone failing.

[6]Again, this could refer to anyone given the context.

[7]This is differentiated from *maj rė gabė'ssho* in that the idiom implies a more agentive role on the speaker's part,

2.17 The inquisitive *a*

The inquistive particle *a* is used sentence-finally to denote that a speaker wishes for the person they are conversing with to give information on or elaborate on a particular topic.

(36) shehmi-'ju a
word-2.GEN INQ

What did you just say?

(37) dù   sa roghù heb a
thing two strong one INQ

Of the two, which is the strongest one?

2.18 Expectation, *hro*, and *mas*

A certain fact being better or worse than what the speaker believes would be expected can be denoted by the end-of-sentence particles *hro* and *mas*, respectively. *Hro* denotes that the fact described by the speaker is worse than the expectations of the speaker or of people in general (depending on context), such as a low score, poor performance, or a disappointing event. *Mas* denotes that a speaker believes that what they are describing is better than expectations. It is worth noting that these do not denote differences in number, as *mas* could be used to describe something unexpectedly low in number (if that thing being low in number is good), and *hro* can be used to describe something unexpectedly high in number (if that thing being high in number is bad). *Hro* and *mas* denote sentiments, not semantics.

(38) eho-'ssho   —   ut ihm huyye mas
score-1.GEN COP nine 10^1 eight HE

I got a 98!

(39) mè —   zígirra hro se
2   COP target LE MOCK

You are just another target.

2.19 The ambiguity-clearing particle *te*

The ambiguity-clearing particle *te* is an always-optional particle that can help group larger noun phrases into smaller units for easier parsing on the part of the speaker. The use of this particle and what counts as the most logical grouping within a large noun phrase is at the discretion of the speaker. It is glossed as "of," as it has certain similarities to this word, but it is in no way identical to it, as apparent in the second given example.

(40) mejàk te hrasha sàr
bird   of mouth many

Bird of many voices.

(41) mejàk hrasha te sàr
bird   mouth of many

Many songbirds.

(42) suhu sím hriko   te Amèrika
group death government of America

*The American military (*lit: government death group of America*).*

(43) suhu te sím hriko   Amèrika
group of death government America

Group of the death of the American government[8].

2.20 Reduplication

Reduplication has the primary purpose of marking grammatical number in Hotadu. Reduplication is never necessary, but it can be used to mark something as plural. This is primarily used for emphasis, and is usually not used after plurality has already been established (either through a previous usage of reduplication or some other more explicit marker of plurality). For instance, the word *sàr* ("numerous") is almost never used in conjunction with reduplication, as it alone establishes

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which is what gives this the meaning of actively staring rather than more passively seeing. "Looking" may also be an acceptable translation, but it is mainly used to emphasize that the looker is taking an active role in doing so, making "staring" the most accurate translation.

[8]This doesn't mean much, but grammatically there is nothing wrong with it.

plurality. If a speaker wants to particularly emphasize the point that there were multiple of this object, however, this can occur, as well as multiple instances of reduplication or some other form of plurality marking in short succession.

(44) kos maj-maj ba ekar'sho
then person-person in house-1.GEN

Many people entered my house.

(45) ekki sòr sím-sím eso wah mas
three 10² death-death because 1 HE

I have over 300 kills[9].

2.21 Spatial deixis

Spatial deixis can be used to denote an object as being ubicated close or far from a speaker, listener, or third party. This is primarily achieved through the use of a demonstrative, which can take the following forms:

Table VI: Demonstratives

	Speaker	**Listener**	**Third party**
Close	hù	nù	tù
Far	hè	nè	tè

This is used after the noun phrase it modifies, as follows:

(46) mejàk h-ù — nahe
bird DEM.1-CLOSE COP beauty

This bird by me is pretty.

(47) mejàk n-ù — nahe
bird DEM.2-CLOSE COP beauty

That bird by you is pretty.

(48) mejàk t-è — nahe
bird DEM.3-FAR COP beauty

That bird far from them is pretty.

2.22 Directionality

Directionality can be given as a modifier to a noun phrase when a speaker wishes to convey that a particular object is faced in a particular direction, be that a general direction or that of another object. This is primarily achieved through the directional relational *sho*.

(49) wah ba zígirra sàr mas zígirra sho *al.quaeda*
1 in arrow many HE arrow towards Al.Quaeda

I've been involved in numerous raids on Al-Quaeda

(50) gabè-'ju sho ag-'gi
eye-2.GEN towards tool-3.GEN

You are staring at his tools.

2.23 Basic math

Basic mathematical expressions are, like other phrases in Hotadu, expressed as noun phrases. They use the relational *mò* ("with") to give their intended meanings. The basic operations are *kapa* ("addition"), *getto* ("subtraction"), *eppa* ("multiplication"), and *suk* ("division"). The two arguments have a short stop between them in speech, and are seperated by the comma in writing. They are used as follows:

(51) kapa mò ot ekki — meh
addition with one three COP 4

$1 + 3 = 4$

(52) eppa mò ot ekki
multiplication with one three

$1 \cdot 3$

---

[9]Here, the use of reduplication is unnecessary because it is implied by the given number. The speaker, however, wishes to express that this is a large number, as further evidenced by the sentence-final use of the higher-than-expectations particle *mas*, with reduplication being used to further emphasize this.

2.24 The possible state particle *bak*

The particle *bak* is used to mark that a certain noun phrase could or could not exist, which, in the context of the discourse, often takes the meaning that a particular described or implied state could or could not exist. Its closest equivalent in English would be the phrase "whether or not." It is used as follows:

(53) kos wah-wah sam ay   kos hir   nehha   sohmė ba hejȯ-'ssho yisa
     then 1-REDUP INSTR communication then maybe information universe in head-1.GEN but
     wah sam   khota   te hmaha zukkȯ bak
     1   INSTR language of fruit   safe   POSSIBLE

We try to communicate the secrets of the universe with a language meant to tell whether it's safe to eat fruit.[10]

2.25 Pro-drop and noun dropping

Noun phrases can be dropped or implied in relational phrases when they are established in the discourse as having appeared in a previous relational phrase.

(54) ge-ge   mȯ happȯ hėk   gab mȯ harro hėk   sůhad
     3-REDUP with brick   instead.of rock with asphalt instead.of mortar

They had brick for stone, and they had asphalt for mortar.

In the above example, *gege* is established as the first noun phrase of the relational *mȯ*, and does not need to be restated for the second use of *mȯ*. In writing, there would be a comma before this second *mȯ* to differentiate what is intended to be said, that this is a second replacemet that the first noun phrase *gege* has made, from an alternate interpretation based on the words alone, that instead the entire first part up until and including *gab* is one noun phrase that is the first in a larger relational phrase. In speech, this seperation would instead be a short pause before the second *mȯ*.

2.26 Groupings

A particular noun phrase can be established as a group topic if used before a comma in writing or a short pause[11] in speech. This can be best seen through example.

(55) ekko mȯ   hebbash sohmė, saba
     wind with fire   big   conflict

There was a conflict between the Wind and the Sun.

(56) suhu-'ssho, eho-'ssho   —   yarí bag
     class-1.GEN score-1.GEN COP high most

I have the highest grade in my class.

2.27 Because and object creation

The word *eso*, "because," can be used to imply a causative and specify who or what was the catalyst for the creation of a particular object or situation.

(57) ekki sȯr sím-sím   eso   wah mas
     three 10^2 death-death because 1   HE

I have over 300 confirmed kills.

(58) khota   khota-'gi   hėro — sȯr   eso mahot
     language language-3.GEN earth COP because god

God created the many languages of the Earth.

2.28 Personal pronouns

In Hotadu, personal pronouns have essentially the same syntactic role as nouns, and only differ on semantics. The following are the personal pronouns of Hotadu:

Table VI: Personal pronouns

	Singular	**Plural**[12]
1st person	wah	wahwah
2nd person	mė	mėmė
3rd person	ge	gege

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[10]Adapted Terry Pratchett quote.

[11]Differentiated by the psuedo-copula pause in that it is slightly shorter.

[12]Much like nouns, the plural is optional for pronouns.

2.29 The reflexive *makke*

The word *makke* can be used as a reflexive in Hotadu. Syntactically, it behaves the same as other nouns, but has a particular meaning that sets it apart from other words. When used on a group of people, *makke* means "each other," to give the meaning of the individual selves of each person within a group, the word *bėwa* is instead used. For glossing purposes, *makke* is glossed as REFL and *bėwa* is glossed as IND.REFL.

(59) shehmi-'gi ge-ge sho makke happȯ h-ȯ eso wah-wah ghu
word-3.GEN 3-REDUP towards REFL brick CLOSE-1 because 1-REDUP OPT

Then they said to one another, "Come, let us make bricks and bake them thoroughly."

(60) shehmi-'gi ge-ge sho hėwa happȯ h-ȯ eso wah-wah ghu
word-3.GEN 3-REDUP towards IND.REFL brick CLOSE-1 because 1-REDUP OPT

Then they said to themselves, "Come, let us make bricks and bake them thoroughly."

2.30 Comparison statements

Comparisons can be made between two items with the sentence structure $...\,_1$ *mat* $...\,_2$ *te* $...\,_3$ *yarí*. The item that displays more of a particular trait goes in the first position, the item that shows less in the second, and the trait in question in the third. The literal translation of this could be "$...\,_1$ is more $...\,_3$ than $...\,_2$."

(61) hȯmma mat dísh te ekegh yarí
there as here of bad most

It is worse there than here.

If the speaker wishes to state that two items have the same amount of a particular trait, they may do so by simply equating the two, as follows:

(62) hȯmma ekegh — dísh ekegh
there bad COP here bad

It is as bad there as it is here.

Additionally, equality can be expressed by removing *yarí* from the original sentence structure.

(63) nimdok mat wah-wah te mȯ sughė bahe
Nimdok as 1-REDUP of with certainty none

Nimdok was as uncertain as we.

2.31 Days of the week

Days of the week are expressed by following the word *tippe*, "day," with the number day it is, beginning with one on Monday and seven on Sunday, followed by the ordinal number marker *juh*. In any formal or semi-formal writing, the number is never replaced with its digit representation, instead being fully written out. In order to distinguish from merely expressing an ordinal day in writing, the number and ordinal marker are written with an apostrophe instead of a space between them, as follows:

(64) tippe meh-'juh
day 4-ORD

Thursday

(65) tippe ot-'juh
day one-ORD

Monday

(66) tippe ígh-'juh
day 5-ORD

Friday

2.32 The politeness marker *nu*

Politeness can be explicitly marked on a phrase by adding *nu*, the politeness marker. When used on a noun phrase, this would typically mark a request for some object, however, when used after the optative marker *ghu*, it implies that whatever the optative marker modifies is a request[13] and adds politeness to said request.

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[13]A request can still be made with the optative marker and no politeness marker, and in fact with no optative marker at all, depending on context and other factors, but the most explicit way to mark a request that someone do something is an optative marker followed by a politeness marker.

(67) síh nu
     food POL

     (Pass the) food, please.

(68) síh ghu nu
     food OPT POL

     Please make food.

3 Lexicon

3.1 Nouns, adjectives, and pronouns

abbe: n., "prison, dungeon."

ag: n., "tool."

ag sím: n., "weapon." From *ag*, "tool," and *sím*, "death."

ahál: n., "fear, fearful, afraid."

ahmà: n., "ear."

aho: n., "good, competent."

Amérika: prop. n., "America, the United States." From the English *America*.

así: dem., "In this/that way, like this/that."

ay: n., "communication, sharing."

bab: n., "collection, graph (mathematics)."

babay: n., "network, social network." From *bab*, "collection," and *ay*, "communication."

babhayù: n., "city, town." From *bab*, "collection," and *hayù*, "building."

babshehmi: n., "dictionary, lexicon."

bab ag sím: n., "arsenal." From *bab*, "collection," and *ag sím*, "weapon."

bag: n., "most."

bahe: n., "none, nothing."

báp: n., "left hand direction."

benso: n., "pig, boar."

ber: n., "bone."

ber hejó: n., "skull, cranium." From *ber*, "bone," and *hejó*, "head."

berrà: n., "hat."

berràsohmé: n., "sky." From *berrà*, "hat," and *sohmé*, "big."

béwa: n., "the individual reflexive."

bis: n., "moral, good, ethical, pure."

bógi: n., "cut, incision."

daro: n., "place, location."

dehni: n., "year."

dena: n., "return, turn-around, revenge, reciprocation."

dish: n., "here."

dù: n., "thing."

ebe: n., "kid, child."

eho: n., "score, grade."

ekar: n., "house, building, room."

ekegh: n., "poor, bad, depraved, cruel."

ekko: n., "wind."

ekos: n., "part, element, subdivision, component."

erepanta: n., "elephant," from English *elephant*, "elephant."

eppa: n., "multiplication."

esir: n., "all."

etar: n., "foreign, alien, uncommon."

ém: n., "flat, level."

émguhahu: n., "valley." From *ém*, "flat," *guha*, "low," and *hu*, "land."

émhu: n., "flatlands, plains." From *ém*, "flat," and *hu*, "land."

ésa: n., "happy, content thing."

éssi: n., "early."

gab: n., "rock, stone."

gabé: n., "eye."

gabhnuir: n., "ice." From *gab*, "rock, stone," and *hnuir*, "cold."

gahmu: n., "shadow."

gareg: n., "metal, iron."

garís: n., "vomit."

gàpe: n., "importance, important, crucial, critical, utility, productive."

ge: prn., 3$^{\text{rd}}$ noun.

gega: n., "time, occasion."

gereg: n., "most recent, last, latter."

getto: n., "subtraction."

gég: prop. n., "North."

gish: n., "peach, pink color."

goras: n., "can, jar, metal can."

goriya: n., "gorilla." From Spanish *gorilla*, "gorilla."

guha: n., "low, small positive number."

gusano: n., "worm." From Spanish *gusano*, "worm."

gùtan: n., "goal, objective."

haleluya: excl., "Hallelujah." From Latin *Hallelujah*, "Hallelujah."

hamme: n., "reflex."

happó: n., "brick."

har: n., "barrier, roadblock, wall."

harabbe: n., "prison bars, prison walls." From *har*, "barrier," and *abbe*, "prison."

harro: n., "asphalt."

haw: n., "waste, refuse."

hawmik: n., "excrement, poop." From *haw*, "waste,"

and *mik*, "anus."

hawsig: n., "urine, pee." From *haw*, "waste," and *sig*, "water."

hayù: n., "tower, building."

hebbash: n., "fire, flame."

heb: n., "single."

hejó: n., "head, skull, brain."

hep: n., "other, subsequent."

heppa: n., "conversation, speech, monologue, text."

hérat: n., "action, deed."

héro: n., "home."

Héro: prop. n., "the Earth." From *héro*, "home."

hisa: n., "hot, warm, active."

hisa: n., "boiling, boil, boiled." From reduplicated *hisa*, "hot."

hizó: n., "process."

hnagà: n., "path, movement, motion."

hní: n., "education, training."

hnoyé: n., "failure, loss."

hnuir: n., "cold, inactive."

hmaha: n., "fruit."

hmak: n., "hour."

hmakéssi: n., "morning." From *hmak*, "hour," and *éssi*, "early."

hmíkku: n., "every, each, all."

hmur: n., "new."

howa: n., "danger."

hóhó: n., "dog."

hrasha: n., "mouth."

hrejjet: n., "gift, help."

hriko: n., "politics, governance, government."

hu: n., "land, earth, place."

hupa: n., "psyche, mind, brain."

huppis: n., "parent, mother, father."

hussà: n., "factually wrong, incorrect, mistake."

himma: dem., "there."

hùp: n., "West."

Ingan: prop. n., "England." From English *England*, "England."

jàd: n., "jade."

jodàr: n., "noise, yelling, onomatopoeia."

jóro: n., "success, win."

kapa: n., "addition, summation."

kapo: n., "short, few, little."

kassi: n., "imitation."

kitan: n., "normal, average,

median."

kitta: n., "manner, way."

kup: n., "negative number."

maggen: n., "thought, idea, sentiment, concept."

magi: n., "coat, jacket."

mahot: n., "holy, venerated thing, deity."

mahwe: n., "old, elder, old person, ancient."

maj: n., "person, human."

majjo: n., "clever, smart."

makȧ: n., "light, brightness."

makke: n., "the self. Used as a reflexive."

mȧnet: n., "modesty, modest."

map: n., "donkey."

mapu: n., "leftover, thing that remains."

maru̇k: n., "sense, taste, sight, sound, touch."

massi: n., "fortune, good luck."

mawa: n., "color."

may: n., "music."

mȧsa: n., "hole, opening."

mejȧk: n., "bird."

meppan: n., "center, main, central point."

mė: prn., 2nd person pronoun.

mik: n., "anus."

mika: n., "weak, fragile, cowardly."

minta: n., "appreciation, respect."

mirre: n., "Roman mile." From Latin *mille*, "thousand."

mitta: n., "probability."

more: n., "flower."

mudȧ: n., "demonstration."

muhė: m., "strange, odd, funny, crazy."

mu̇s: n., "duty, necessity."

nahe: n., "beauty, beautiful."

nehha: n., "knowledge, information, understanding."

ni̇sor: n., "ready, prepared."

nokhay: n., "cave, cavern, hole."

nugȧn: n., "deranged, psychotic, insane, crazy."

juh: n., "ordinal number."

kam: prop. n., "East."

karis: n., "synthetic, sterile, monotonous."

kawas: n., "platform."

kawas yarí: n., "the floor, the ground (when viewed from below."

kazza: n., "test, quiz."

kȧma: n., "effect, conse-

quence."

keppa: n., "ant, small bug."

kihė: n., "bar, stick, staff, pole."

kin: n., "foot."

khag: n., "monkey, ape."

khota: n., "language."

khota du̇: prop. n., "Hotadu." From *khota*, "language," and *du̇*, "things."

khota zȧg: n., "engineered language." From *khota*, "language," and *zȧg*, "design."

kora: n., "woman."

kuha: m., "child."

mahi: n., "glory, honor."

maho: n., "reason, reasoning, explanation."

meha: n., "body."

mek: n., "skill, competency, ability."

mekar: n., "trick, diversion."

Méhiko: prop. n., "Mexico." From Spanish *México*, "Mexico."

mėta: n., "man."

misa: n., "whole, entire."

mi̇so: n., "precision, precise thing."

otisot: n., "a few, a small number."

oshek: n., "blood once it has left the body."

rajė: n., "love, adoration."

rihan: n., "soul, essence."

rissi: n., "loud thing."

rís: n., "change, diference."

roghu̇: n., "strong thing."

ru̇ka: n., "neutral, indifferent."

pȧs: n., "field, area of study."

pȧs shehmi: n., "grammar, linguistics, morphosyntax." From *pȧs*, "study," *shehmi*, "word."

pȧs sukha: n., "espionage." From *pȧs*, "study," and *sukha*, "secret."

peg: n., "floor."

pesse: n., "wish."

pizza: n., "end, endpoint."

ragh: prop. n., "South."

sa: n., "pair, couple."

sȧr: n., "numerous, many."

saba: n., "conflict, argument, war, quarrel."

sabasawkin: n., "unarmed combat, melee." From *saba*, "conflict," *saw*, "hand," and *kin*, "foot."

sabín: n., "smell."

sager: n., "internal blood."

saggu: n., "unheard of, unthinkable."

sama: n., "life, lifetime."

samahmur: n., "computer." From *sama*, "life," and *hmur*, "new."

samahmurekar: n., "computer lab." From *sama*, "life," *hmur*, "new," and *ekar*, "room."

sapa: n., "ethereal, celestial."

saw: n., "hand."

sawwa: n., "abbreviation."

sepam: n., "distance."

sėga: n., "folk, common, relating to the people."

sėpe: n., "right hand direction."

shehmi: n., "phrase, sentence, words."

shu̇r: n., "compact, dense."

so: n., "time."

soro: n., "road."

sig: n., "water, liquid."

simma: n., "end, finish."

sisote: n., "mocking bird."

sitar: n., "praise, bragging, brag."

siwar: n., "brother, sister, sibling."

sím: n., "death, dead."

síh: n., "food, nutrition, fuel."

síh ba goras: n., "canned food." From *síh*, "food," *ba*, "in," and *goras*, "can, jar."

sítu: n., "turn, occasion, opportunity."

sohmė: n., "big thing."

Sohmė: n., "the universe."

sughė: n., "certainty, assuredness."

suhaw: n., "idol, icon, holy artifact."

suhu: n., "group, cohort, class."

suk: n., "division."

sukha: n., "secret."

summak: n., "nose."

su̇had: n., "adhesive paste, mortar."

tam: n., "imaginary number."

tippe: n., "day."

tuba: n., "vibration, shiver, shrill rhythmic beat."

tu̇ka: n., "transaction, sale, sell, buy."

tu̇mmis: n., "preference, will."

uppaj: n., "hair."

wah: prn., 1st person pronoun.

wudu: n., "voodoo." From English *voodoo*, "voodoo."

yarí: n., "tall, high up."

yashėn: n., "ragdoll, flimsy,

sagging, limp."

zaghé: n., "name, noun."

ZAN: n., "Internet, IP." From *Zehho te Ay Nehha*, "Internet Protocol."

zȧg: n., "design, engineering."

zehho: n., "rule, regulation, convention."

Zehho te Ay Nehha: n., "Internet, Internet protocol." From *zehho*, "rule," *ay*, "communication," and *nehha*, "information."

zéka: "enemy, antithesis, opposite."

zígirra: n., "offensive, arrow, attack."

zukkȯ: n., "safe, secured, not dangerous, fresh (with food)."

3.2 Interjections, affixes, clitics, and particles

a: inquiring about noun particle, EoS.

bak: possible state particle, EoS.

bí: celebratory interjection, EoS.

eso: because.

gȧ: confusion/negation particle, EoS.

ghu: optative particle, EoS.

ghu'o: past optative particle, EoS.

'gi: 3-possessed, enclitic.

hir: maybe, perhaps.

hro: below-expectation interjection, EoS.

'ju: 2-possessed, enclitic.

kap: otherwise.

mas: above-expectation interjection, EoS.

ne: yes/no question particle, EoS.

o: regrettable event interjection, EoS.

o: vocative particle, BoS.

se: insulting/mocking interjection, EoS.

sim: or.

sit: surprised interjection, EoS.

'ssho: 1-possessed, enclitic.

te: amiguity-clearing particle.

yak: so, then.

ye: that.

yisa: but, however, although.

3.3 Relationals

ab: faced away from.

ba: in.

bė: through.

eku: here.

hȧ: the past.

hėk: instead of.

is: about.

îk: away from, outside.

khȧr: directly on top of.

kos: after.

kub: above.

man: underneath.

mat: like, as.

mȯ: with.

mus: for, intended for.

ré: in front of.

sam: with (instrumental).

sėm: beside.

sho: towards.

yȧk: evenly distributed across.

The Tower of Babel
Baber hayù

Kos, khota ot ba Hèro hro. So te kos, majmaj ab kam, ba ėmhu Shinar, kos, ėmhu — hèro'gi. Shehmi'gi gege sho makke, "happò hù eso wahwah ghu." Gege mò happò hėk gab, mò harro hėk sùhad. Shehmi'gi, "wahwah rè hnagà, babhayù mò hayù yarí yarí; wah mò jòro ghu, kap yàk Hèro o." Yisa kos, Mahot ba Hèro, kos, hayù mò babhayù te'gi kuha'gi maj rè gabè'gi. Shehmi'gi, "Majmaj — ot, khota'gi — ot, hù — hèrat'gi; eku'so, pesse'gi — hèrat'sho, kos, gege sam khota khota, kos, nehha bahe." Yak, kos, Mahot — hisa, kos, gege yàk Hèro, kos, zàg'gi — bahe. Yak zaghè'gi — Baber, eso khota khota'gi Hèro — sàr eso Mahot. Majmaj ba hùmma, kos, yàk Hèro eso Mahot. Simma.

(69) kos khota   ot ba hèro hro
then language one in earth LE

Now the whole earth had one language and one speech.

(70) so te kos maj-maj   ab   kam, ba ėm-hu shinar kos ėm-hu   —
time of then person-REDUP faced.away east, in flat-land Shinar then flat-land COP
hèro-'gi
home-3.GEN

And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there.

(71) shehmi-'gi ge-ge   sho   makke happò h-ù   eso   wah-wah ghu
word-3.GEN 3-REDUP towards REFL   brick CLOSE-1 because 1-REDUP OPT

Then they said to one another, "Come, let us make bricks and bake them thoroughly."

(72) ge-ge   mò happò hėk   gab mò harro hėk   sùhad
3-REDUP with brick instead.of rock with asphalt instead.of mortar

They had brick for stone, and they had asphalt for mortar.

(73) shehmi-'gi wah-wah rè   hnagà bab-hayù   mò hayù yarí yarí
word-3.GEN 1-REDUP front.of road   collection-tower with tower high high

And they said, "Come, let us build ourselves a city, and a tower whose top is in the heavens;

(74) wah mò jòro   ghu kap   yàk   hèro o
1   with success OPT otherwise distributed.across earth REGRET

let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth."

(75) yisa kos mahot ba hèro kos hayù mò bab-hayù   te-'gi   kuha-'gi   maj
but then god   in earth then tower with collection-tower of-3.GEN child-3.GEN person
rè   gabè-'gi
in.front eye-3.GEN

But the Lord came down to see the city and the tower which the sons of men had built.

(76) shehmi-'gi maj-maj   — ot khota-'gi   — ot h-ù   — hèrat-'gi
word-3.GEN person-REDUP COP one language-3.GEN COP one 1-CLOSE COP action-3.GEN

And the Lord said, "Indeed the people are one and they all have one language, and this is what they begin to do;

(77) eku-'so pesse-'gi   — hèrat-'sho kos ge-ge   sam khota   khota   kos
here-time wish-3.GEN COP action-1.GEN then 3-REDUP INSTR language language then
nehha   bahe
understanding none

now nothing that they propose to do will be withheld from them. Come, let Us go down and there confuse their language, that they may not understand one another's speech."

(78) yak   kos mahot — hisa kos ge-ge   yàk   hèro kos zàg-'gi   —
therefore then god   COP active then 3-REDUP spread.across earth then design-3.GEN COP
bahe
nothing

So the Lord scattered them abroad from there over the face of all the earth, and they ceased building the city.

(79) yak zaghė-'gi — baber eso khota khota-'gi hėro — sȧr eso
so name-3.GEN COP babel because language language-3.GEN earth COP many because
mahot
god

Therefore its name is called Babel, because there the Lord confused the language of all the earth;

(80) maj-maj ba hůmma kos yȧk hėro eso mahot
person-REDUP in there then spread.across earth because god

and from there the Lord scattered them abroad over the face of all the earth.

(81) simma
end

The end.

The North Wind and the Sun
Ekko, Hebbash Sohmė

Ekko mȯ Hebbash Sohmė, saba. Dȕ sa, roghȕ heb a? Kos, mėta khȧr soro man ge. Shehmi'gi Ekko: "Kos, wah — sohmė, kos, ge ík magi'gi." Kos, Ekko — sohmė. Kos, mėta mȯ magi'gi — shȕr sit. Shehmi'gi Hebbash Sohmė: "Hussȧ se! Así." Kos, Hebbash Sohmė — hisa. Kos, mėta ík magi'gi. Así — nehha'ssho wahwah, ye Hebbash Sohmė — roghȕ. Simma.

(82)   ekko mȯ   hebbash sohmė saba
            wind with fire   big   conflict

       There was a conflict between the Sun and the Wind.

(83)   dȕ sa   roghȕ heb a
            two thing strong one INQ

       Of the two things, which was strongest?

(84)   kos mėta khȧr   soro man   ge
            then man on.top road beneath 3

       A man appeared on the road beneath them.

(85)   shehmi-'gi   ekko kos wah —   sohmė kos ge ík   magi-'gi
            word-3.GEN wind then 1   COP big   then 3 away.from coat-3.GEN

       The Wind said: "I will blow, and the man will take his coat off."

(86)   kos ekko —   sohmė kos mėta mȯ magi-'gi   — shȕr sit
            then wind COP big   then man with coat-3.GEN COP tight SURPRISE

       Then, the Wind blew, but the man only held his coat tighter.

(87)   shehmi-'gi   hebbash sohmė hussȧ se   así
            word-3.GEN fire   big   wrong MOCK DEM

       The Sun said: "You are doing it wrong. Watch me."

(88)   kos hebbash sohmė —   hisa kos mėta ík   magi-'gi
            then fire   big   COP hot then man away.from coat-3.GEN

       The Sun began to heat up, and the man removed his coat.

(89)   así   —   nehha-'ssho   wah-wah ye   hebbash sohmė —   roghȕ
            DEM COP knowledge-1.GEN 1-1   that fire   big   COP strong

       This is how we know that the Sun is the strongest.

(90)   simma
            end

       The end.

Gorilla Warfare
Saba goriya

Shehmi'ju a, o, mika se? Suhu *Navy Seals*'ssho, eho'ssho — yarí bag. Wah ba zígirra sàr mas, zígirra sho *Al-Quaeda*. Ekki sòr símsím eso wah mas. Hní'ssho is saba goriya. Suhu sím hriko te Amèrika, wah — maj ag sím míso te aho bag. Mè — pizza zígirra hro se. Kos, wah sam míso saggu, kos, mè — sím. Nehha'ju: eso mè sam ZAN, yak howa ík mè, ne? Mè — hussà se. wahwah ba so'gi heppa'ssho, kos hrasha'ssho — màsa, kos babay te pàs sukha yàk Amèrika'ssho — hisa. Mè rè hnagà hro, kos zaghè ZAN'ju ba hejò'ssho. Nísor ghu, o map se. Kos, wah — hisa, kos, mè — sím. Mè — sím, o, ebe se. Wah ba daro hmíkku, wah ba gega hmíkku. Wah sam saw'sho hro, mè — sím, kitta geh sòr mas! Mek te sabasawkin'sho — yarí yarí, kos, wah sam bab ag sím misa te Amèrika, kos, mè — sím, o hawmik se! Kàma'gi shehmi'ju ba hejò'ju ghu'o, kos, hrasha'ju — shùr. Yisa, hrasha'ju — màsa o, eku'so mè mò kàma. Kos, mè is hawmik'sho se. Mè — sím, o, ebe se!

(91) shehmi-'ju a o mika se
word-1.GEN INQ VOC weak MOCK

What the fuck did you just fucking say about me, you little bitch?

(92) suhu *navy.seals*-'ssho eho-'ssho — yarí bag
group Navy.Seals-1.GEN score-1.GEN COP high most

I'll have you know I graduated top of my class in the Navy Seals,

(93) wah ba zígirra sàr mas zígirra sho *al.quaeda*
1 in arrow many HE arrow towards Al.Quaeda

and I've been involved in numerous raids on Al-Quaeda,

(94) ekki sòr sím-sím eso wah mas
three 10^2 death-death because 1 HE

and I have over 300 confirmed kills.

(95) hní-'ssho is saba goriya
eduacation-1.GEN about conflict gorilla

I am trained in gorilla warfare

(96) suhu sím hriko te amèrika wah — maj ag sím míso te aho bag
group death government of America 1 COP human tool death precision of competent most

and I'm the top sniper in the entire US armed forces.

(97) mè — pizza zígirra hro se
2 COP end arrow LE MOCK

You are nothing to me but just another target.

(98) kos wah sam míso saggu kos mè — sím
then 1 INSTR precision unthinkable then 2 COP death

I will wipe you the fuck out with precision the likes of which has never been seen before on this Earth, mark my fucking words.

(99) nehha-'ju eso mè sam ZAN yak howa ík mè ne
understanding-2.GEN because 2 INSTR IP so danger away.from 2 Y/N

You think you can get away with saying that shit to me over the Internet?

(100) mè — hussà se
2 COP wrong MOCK

Think again, fucker.

(101) wah-wah ba so-'gi heppa-'ssho kos hrasha-'ssho — màsa kos
1-1 in time-3.GEN conversation-1.gen then mouth-1.GEN COP hole then
bab-ay te pàs sukha yàk Amèrika-'ssho — hisa
network-communication of knowledge secret distributed.across America-1.GEN COP active

As we speak I am contacting my secret network of spies across the USA

(102) mè rè hnagà hro kos zaghè ZAN-'ju ba hejò-'ssho
2 in.front path LE then address IP-2.GEN in head-1.GEN

and your IP is being traced right now,

(103) nísor ghu o   map   se
ready OPT VOC donkey MOCK

so you better prepare for the storm, maggot.

(104) kos wah — hisa kos mè — sím
then 1   COP active then 2   COP death

The storm that wipes out the pathetic little thing you call your life.

(105) mè — sím o   ebe se
2   COP death VOC child MOCK

You're fucking dead, kid.

(106) wah ba daro hmíkku wah ba gega   hmíkku
1   in place every   1   in occasion every

I can be anywhere, anytime,

(107) wah sam saw-'sho   hro mè — sím   kitta geh sòr mas
1   INSTR hand-1.GEN LE 2   COP death way 7 10^2 HE

and I can kill you in over seven hundred ways, and that's just with my bare hands.

(108) mek te saba-saw-kin-'sho   — yarí yarí
skill of conflict-hand-foot-1.GEN COP high high

Not only am I extensively trained in unarmed combat,

(109) kos wah sam   bab   ag sím   misa te amèrika
then 1   INSTR collection tool death entire of America

but I have access to the entire arsenal of the United States Marine Corps,

(110) kos mè — sím o   haw-mik   se
then 2   COP death VOC waste-anus MOCK

and I will use it to its full extent to wipe your miserable ass off the face of the continent, you little shit.

(111) kàma-'gi   shehmi-'ju ba hejò-'ju   ghu-'o
effect-3.GEN word-2.GEN in head-2.GEN OPT-REGRET

If only you could have known what unholy retribution your little "clever" comment was about to bring down upon you,

(112) kos hrasha-'ju   — shùr
then mouth-2.GEN COP tight

maybe you would have held your fucking tongue.

(113) yisa hrasha-'ju   — màsa o   eku-'so   mè mò kàma
but mouth-2.GEN COP hole REGRET here-time 2   with effect

But you couldn't, you didn't, and now you're paying the price, you goddamn idiot.

(114) kos mè is   haw-mik-'sho   se
then 2   submerged.in waste-anus-1.GEN MOCK

I will shit fury all over you and you will drown in it.

(115) mè — sím o   ebe se
2   COP death VOC child MOCK

You're fucking dead, kiddo.

May'gi sisote rè ahmà'ssho — nahe,
Mejàk te hrasha sàr.
Mawa'gi jȧd rè gabè'ssho — nahe,
Sabín'gi more rè summak'sho — nahe,
Yisa siwar'sho: mèta rè hupa'ssho — nahe bag.

(116)   may-'gi   sisote   rè   ahmà-'ssho — nahe
música-3.GEN cenzontle frente.de orella-1.GEN COP bello

Amo el canto del cenzontle,

(117)   mejàk te hrasha sàr
pájaro de boca   numerables

pájaro de cuatro cientas voces.

(118)   mawa-'gi jȧd rè   gabè-'ssho — nahe
color-3.GEN jade frente.de ojo-1.GEN COP bello

Amo el color del jade,

(119)   sabín-'gi   more rè   summak-'sho — nahe
aroma-3.GEN flor   frente.de nariz-1.GEN COP bello

y el enervante perfume de las flores.

(120)   yisa siwar-'sho   mèta rè   hupa-'ssho   — nahe bag
pero hermano-1.GEN hombre frente.de mente-1.GEN COP bello más

Pero más que eso, amo a mi hermano, el hombre.

I'll fly away
Kos, wah ba berràsohmė hė

Hmakėssi mȯ makà, so'gi simma'gi soro
Kos, wah ba berràsohmė hė
Sho ekar sapa'gi Mahot
Kos, wah ba berràsohmė hė
Berràsohmė, o, mahi, berràsohmė
So'gi simma'ssho, haleluya
Kos, wah ba berràsohmė hė
So'gi sama hȕ'gi gahmu ík eku
Kos, wah ba berràsohmė hė
Kassi te mejàk ík harabbe
Kos, wah ba berràsohmė hė
Mapu — tippe otisot hro
Kos, wah ba berràsohmė hė
Kos, wah ba ėsa hu
Kos, wah ba berràsohmė hė

(121) hmak-ėssi mȯ makà so-'gi   simma-'gi soro
       hour-early with light time-3.GEN end-3.GEN road
       Some bright morning when this life is over

(122) kos   wah ba berrà-sohmė h-ė
       then 1   in hat-big   DEM.1-FAR
       I'll fly away

(123) sho   ekar sapa-'gi   mahot
       towards house ethereal-3.GEN god

       To a home on God's celestial shore[14]

(124) kos   wah ba berrà-sohmė h-ė
       then 1   in hat-big   DEM.1-FAR
       I'll fly away

(125) berrà-sohmė o   mahi berrà-sohmė
       hat-big   VOC glory hat-big
       I'll fly away, oh glory, I'll fly away

(126) so-'gi   simma-'ssho haleluya
       time-3.GEN end-1.GEN   hallelujah
       When I die, Hallelujah, bye and bye

(127) kos   wah ba berrà-sohmė h-ė
       then 1   in hat-big   DEM.1-FAR
       I'll fly away

(128) so-'gi   sama   h-ȕ-'gi gahmu   ík   eku
       time-3.GEN DEM.1-CLOSE-3.GEN shadow away.from here
       When the shadows of this life have gone

(129) kos   wah ba berrà-sohmė h-ė
       then 1   in hat-big   DEM.1-FAR
       I'll fly away

(130) kassi   te mejàk ík   har-abbe
       imitation of bird   away.from barrier-prison
       Like a bird from the prison bars has flown

(131) kos   wah ba berrà-sohmė h-ė
       then 1   in hat-big   DEM.1-FAR
       I'll fly away

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[14]The person being discussed, *wah*, has already been established in the discourse, and need not be repeated, although it could be.

(132) mapu   —   tippe ot-isot   hro
     leftover COP day   one-two LE
     Just a few more weary days and then

(133) kos   wah ba berrà-sohmė h-ė
     then 1   in hat-big   DEM.1-FAR
     I'll fly away

(134) kos   wah ba ėsa   hu
     then 1   in happy land
     To a land where joys will never end

(135) kos   wah ba berrà-sohmė h-ė
     then 1   in hat-big   DEM.1-FAR
     I'll fly away

Meha'gi Gȯrister khȧl kawas gish — yashȯn. Ba samahmurekar, kub wahwah, mȯ tuba bahe yisa hnȯr. Kos, bȯgi míso bȯ ahmȧ kos sager'gi — oshek. Oshek bahe khȧl peg gareg. Kos, Gȯrister mȯ wahwah kos meha'gi — mekar ba hejȯ'ssho. Garís'sho te hamme mahwe mahwe yȧk peg. Shehmi'gi Gȯrister, "O, Mahot!" Ge mat suhaw wudu rȯ gabȯ'gi, ge — ahȧl. Kos, saw'gi Elen ba uppaj'gi. Shehmi'gi Gȯrister, "wahwah — sím ghu, so kapo ba rihan'sho o!" Dehni hȯ — wahwah ba samahmur dehni 109^{jh}'sho; shehmi'gi — maggen'sho wahwah hmíkku.

Zaghȯ'gi Nimdok eso AM mȯ rajȯ jodȧr muhȯ, maggen'gi — síh ba goras te ba nokhay gabhnȯr. Wah mȯ Gȯrister te mȯ sughȯ bahe. Shehmi'ssho, "Mekar hep, mekar mat erepanta hnȯr hnȯr yak kos Beni — muhȯ. Kos, wahwah ba hȯmma, kos, ge — zukkȯ bahe. Hnagȧ bahe ghu. AM mȯ maggen bahe, yak wahwah — sím." Beni — rȯka. Wahwah mȯ tippe ekki mȯ síh bahe, síh'sho gereg — gusano shȯr.

Nimdok mat wahwah te mȯ sughȯ bahe, nehha'gi — mitta guha, yisa hȯmma mat dísh te ekegh yarí te — mitta bahe. Hnȯr bak, tȯmmis'gi te maj a? Hnȯr, hisa, mȯ gȧpe bahe. Kos, samahmur sam mekar, kos, wah hnȯr kap wah — sím. Shehmi'gi Elen, "Síh — mȯs'sho, hisa ghu ghu." Kos, wah mȯ saba bahe, daro'ssho mȯ gȧpe guha. Elen — ȯsa eso wah. Gega 2 ge mȯ wah yisa sítu'ssho ba hȯmma, ge mȯ wah hep te mȯ gȧpe bahe. Gega hmíkku wahwah rȯ gabȯ'gi AM. AM sam rihan bahe, ge — huppis nugȧn'sho.

Tippe te hnagȧ'ssho — tippe meh'juh. So hmíkku, so ba hejȯ'gi AM. Elen — yarí eso Nimdok mȯ Gȯrister. Wah rȯ gege, gege rȯ Beni; así yak Elen — zukkȯ. Sepam'gi wahwah mȯ nokhay gabhnuur — mirre sȯr hro. Tippe 2^{jh}, wahwah sam síh eso AM, marȯk'gi síh — hawsig benso hisahisa. Kos, ge ba hrasha'ssho. Tippe 3^{jh}, wah ba ȯmguhahu, ekos samahmur te zukkȯ bahe ba ȯmguhahu. Ekegh'gi AM sho makke — ekegh'gi sho wah.

Kos, makȧ rȯ gabȯ'ssho, kos, kawas yarí hȯ ba hejȯ'ssho. Wahwah mȯ hisa bahe. Hȯmma, bahe. Wah ígh mȯ AM hro. Shehmi'gi Elen, "o Beni, hisa bahe ghu nu." Shehmi guha'gi Beni sho bahe. Wahwah ígh, hir massi'gi Beni yarí, eso kos, hupa'gi ík hejȯ'gi. AM ba hejȯ'ssho — ekegh ekegh, yisa so hmíkku, AM hȯ. Kos, Beni sȯm har, sho berrȧsohmȯ. Ge mat khag eso AM.

Kos, ge ba daro yarí sam saw, kihȯ mat khag. Shehmi'gi Elen, "Hrejjet sho ge ghu!" Kos, sig ík gabȯ'gi. Hrejjet bahe. Elen mȯ rajȯ sho Beni te ba hejȯ'ssho. Rajȯ mȯ bis bahe, kora mȯ bis bahe se o.

(136) meha-'gi   gȯrister khȧl   kawas   gish — yashȯn
      body-3.GEN Gorrister on.top platform pink COP limp

      Gorrister's body hung limp from the pink palette.

(137) ba sama-hmur-ekar kub   wah-wah mȯ tuba   bahe yisa   hnȯr
      in life-new-room   above 1-REDUP with shiver none although cold

      He was above us in the computer room, not shivering despite the cold.

(138) hejȯ-'gi   meha ab   meha kin sȯpe-'gi   khȧl   kawas
      head-3.GEN body faced.away body foot right-3.GEN on.top platform

      His head was faced down, with his right foot just touching the palette.

(139) kos bȯgi   míso bȯ   ahmȧ kos sager-'gi   — oshek
      then incision precise through ear   then internal.blood-3.GEN COP external.blood

      His blood had been drained from a precise incision through his ear.

(140) oshek   bahe khȧl   peg gareg
      external.blood none on.top floor metal

      There was no blood on the metallic floor.

(141) kos gȯrister mȯ wah-wah kos meha-'gi   — mekar ba hejȯ-'ssho
      then Gorrister with 1-REDUP then body-3.GEN COP trick in head-1.GEN

      Gorrister joined us, and we realized his body had been a trick.

(142) garís-'sho   te hamme mahwe mahwe yàk   peg
     vomit-1.GEN of reflex old   old   spread.across floor
     Our vomit of ancient reflex covered the floor.

(143) shehmi-'gi gȯrister o   mahot
     word-3.GEN Gorrister VOC god
     Gorrister said, "Oh, God."

(144) ge mat suhaw wudu   rė   gabė-'gi   ge —   ahȧl
     3 like artifact voodoo in.front eye-3.GEN 3 COP afraid
     He looked as if he was looking at a voodoo idol, very afraid.

(145) kos saw-'gi   elen ba uppaj-'gi
     then hand-3.GEN Ellen in hair-3.GEN
     Ellen ran her hand through his hair.

(146) shehmi-'gi gȯrister wah-wah —   sím ghu
     word-3.GEN Gorrister 1-REDUP COP dead OPT
     Gorrister said, "please kill us,

(147) so   kapo ba rihan-'sho o
     time little in soul-1.GEN REGRET
     such little time is left in my soul!"

(148) dehni h-ủ   —   wah-wah ba sama-hmur dehni ot   sȯr ut juh-'sho
     day   CLOSE-1 COP 1-REDUP in life-new   day   one 10^2 9 ORD-1.GEN
     This year is our 109th year in the computer.

(149) shehmi-'gi —   maggen-'sho   wah-wah hmíkku
     word-3.GEN COP thought-1.GEN 1-REDUP every
     His words were all of our thoughts.

(150) zaghė-'gi   nimdok eso   am mȯ rajė jodȧr muhė
     name-3.GEN Nimdok because AM with love sound strange
     Nimdok was called Nimdok because AM loved strange sounds.

(151) maggen-'gi — síh ba goras te ba nokhay gab-hnủr
     idea-3.GEN COP food in can   of in cave   rock-cold
     He thought there was canned food in the ice caverns.

(152) wah mȯ gȯrister te mȯ sughė   bahe
     1   with Gorrister of with certainty none
     Gorrister and I had no certainty.

(153) shehmi-'ssho mekar hep
     word-1.GEN trick other
     I said, "It's another trick."

(154) mekar mat erepanta hnủr hnủr yak kos beni   —   muhė
     trick as   elephant cold cold so   then Benny COP crazy
     It is a trick, just like the frozen elephant that made Benny crazy.

(155) kos wah-wah ba hủmma kos   ge —   zukkȯ bahe
     then 1-REDUP in there   then 3 COS fresh none
     We will arrive there and it will be rotten.

(156) hnagȧ   bahe ghu
     movement none OPT
     We should not go.

(157) am mȯ maggen bahe yak wah-wah —   sím
     AM with idea   none then 1-REDUP COP dead
     If AM does not come up with any ideas, we will be dead soon.

(158) beni   —   rủka
     Benny COP indifferent
     Benny was indifferent.

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(159) wah-wah mȯ tippe ekki mȯ síh bahe
1-REDUP with day three with food none
We had gone three days with no food.

(160) síh-'sho gereg — gusano shůr
food-1.GEN recent COP worm dense
Our most recent meal was thick worms.

(161) nimdok mat wah-wah te mȯ sughė bahe
Nimdok as 1-REDUP of with certainty none
Nimdok was as uncertain as we.

(162) nehha-'gi — mitta guha
knowledge-3.GEN COP probability low
He knew the probability is low.

(163) yisa hůmma mat dísh te ekegh yarí te — mitta bahe
but there as here of bad most of COP probability none
But the probability it is worse than here is none.

(164) hnůr bak tůmmis-'gi te maj a
cold Y/N preference-3.GEN of person INQ
Who cares if it is cold?

(165) hnůr hisa mȯ gȧpe bahe
cold hot with importance none
It doesn't matter if it's cold or hot.

(166) kos sama-hmur sam mekar kos wah hnůr kap wah — sím
then life-new INSTR trick then 1 inactive otherwise 1 COP dead
We had to put up with the computer's tricks or we would die.

(167) shehmi-'gi elen síh — můs-'sho hisa ghu ghu
word-3.GEN Ellen food COP obligation-1.GEN heat OPT OPT
Ellen said, "We must eat. Please, let's do it."

(168) kos wah mȯ saba bahe
then 1 with fight none
I didn't put up a fight.

(169) daro-'ssho mȯ gȧpe guha
place-1.GEN with importance none
It didn't matter where we were anyway.

(170) elen — ėsa eso wah
Ellen COP happy because 1
I made Ellen happy.

(171) gega isot ge mȯ wah yisa sítu-'ssho ba hůmma
time two 3 with 1 but turn-1.GEN in there
She was with me twice even though it wasn't my turn.

(172) ge mȯ wah hep te mȯ gȧpe bahe
3 with 1 other of with importance none
Her being with me didn't matter either.

(173) gega hmíkku wah-wah rė gabė-'gi am
time every 1-REDUP in.front eye-3.GEN AM
Every time, AM watched us.

(174) am sam rihan bahe
AM INSTR soul none
AM didn't have a soul.

(175) ge — huppis nugȧn-'sho
3 COP parent deranged-1.GEN
He was our deranged parent.

(176) tippe te hnagà-'ssho — tippe meh-'juh
day of movement-1.GEN COP day 4-ORD
We left on a Thursday.

(177) so hmíkku so ba hejò-'gi am
time every time in brain-3.GEN AM
AM always knew the time.

(178) elen — yarí eso nimdok mò gòrister
Ellen COP high because Nimdok with Gorrister
Ellen was carried by Nimdok and Gorrister.

(179) wah rè ge-ge ge-ge rè beni
1 in.front 3-REDUP 3-REDUP in.front Benny
I walked in front of them, and Benny behind.

(180) así yak elen — zukkò
that.way so.that Ellen COP safe
We did it this way so that Ellen would remain safe.

(181) sepam-'gi wah-wah mò nokhay gab-hnùr — mirre sòr hro
distance-3.GEN 1-REDUP with cave rock-cold COP mile 10^2 BE
We were only 100 miles to the ice caverns.

(182) tippe isot juh wah-wah sam síh eso am
day two ORD 1-REDUP INSTR food because AM
On the second day, AM sent food.

(183) marùk-'gi síh — haw-sig benso hisa-hisa
sense-3.GEN food COP waste-water pig hot-hot
It tasted like boiled boar urine.

(184) kos ge ba hrasha-'ssho
then 3 in mouth-1.GEN
We ate it anyway.

(185) tippe ekki juh kos wah ba èm-guha-hu
day three ORD then 1 in flat-low-land
On the third day, we entered a valley.

(186) ekos sama-hmur te zukkò bahe ba èm-guha-hu
part life-new of fresh none in flat-low-land
In that valley, there were rusting computer parts.

(187) ekegh-'gi am sho makke — ekegh-'gi sho wah
cruelty-3.GEN AM towards REFL COP cruelty-3.GEN towards 1
AM's cruelty to himself was just as great as his cruelty towards us.

(188) kos makà rè gabè-'ssho kos kawas yarí h-ù ba hejó-'ssho
then light in.front eye-1.GEN then platform high 1-CLOSE in head-1.GEN
We saw light, and realized we were near the surface.

(189) wah-wah mò hisa bahe
1-REDUP with heat none
We didn't move up.

(190) hùmma bahe
there nothing
There was nothing there.

(191) wah ígh mò am hro
1 5 with AM LE
There was only us 5, and AM.

(192) shehmi-'gi elen o beni hisa bahe ghu nu
word-3.GEN Ellen VOC Benny heat none OPT POL
Ellen said, "Benny, please don't do it."

(193) shehmi guha-'gi beni sho bahe
word low-3.GEN Benny towards none

Benny was murmuring under his breath.

(194) wah-wah ígh hir massi-'gi beni yarí
1-REDUP 5 perhaps luck-3.GEN Benny high

Of the five of us, perhaps Benny was the luckiest.

(195) eso kos hupa-'gi ík hejȯ-'gi
because then psyche-3.GEN away.from brain-3.GEN

For he had lost his mind already.

(196) am ba hejȯ-'ssho — ekegh ekegh
AM in head-1.GEN COP bad bad

We hated AM.

(197) yisa so hmíkku am h-ừ
but time every AM 1-CLOSE

But we could never escape him.

(198) kos beni sėm har sho berrȧ-sohmė
then Benny beside wall towards hat-big

Benny started climbing up the wall.

(199) ge mat khag eso am
3 like monkey because AM

He looked like the chimpanzee AM turned him into.

(200) kos ge ba daro yarí sam saw kihė mat khag
then 3 in place high INSTR hand pole like monkey

He scurried up a pole with his hands like a monkey.

(201) shehmi-'gi elen hrejjet sho ge ghu
word-3.GEN Ellen help towards 3 OPT

Ellen said, "Help him, please!"

(202) kos sig ík gabė-'gi
then water away.from eye-3.GEN

She began to cry.

(203) hrejjet bahe
help none

No one helped him.

(204) elen mȯ rajė sho beni te ba hejȯ-'ssho
Ellen with love towards Benny of in head-1.GEN

We knew that Ellen loved Benny.

(205) rajė mȯ bis bahe
love with purity none

It was an impure love

(206) kora mȯ bis bahe se o
woman with purity none MOCK REGRET

And she was an impure woman.