

Hotadu Grammar with Texts and Vocabulary

*Pàs zehho shehmi'gi Khota di
mò heppa mò babshehmi*

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*Kos, wahwah sam ay,
kos, hir nehha Sohme ba hejó'ssho,
yisa wah sam khota te hmaha zukkó bak.*

—Teri Perátshet, maj zág shehmi te Ingan.

0 Introduction

Hotadu (*Khota di*, “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	particle	R: relational
2: second person	INQ: inquisitive	REFL: reflexive
3: third person	INSTR: instrumental	IND.REFL: individual reflexive
BoS: beginning-of-sentence particle	LE: lower-than-expectations particle	REGRET: regrettable event particle
CELEB: celebratory particle	MOCK: mocking particle	RP: relational phrase
CLOSE: nearby deictic modifier	n.: noun	S: statement
CONFUSION: confusion particle	N: noun	SURPRISE: surprise particle
COP: pseudo-copula	NP: noun phrase	V: verb
DEM: demonstrative	OPT: optative	VOC: vocative
excl.: exclamation	ORD: ordinal number	VP: verb phrase
FAR: far-away deictic modifier	POL: politeness marker	Y/N: yes or no question
GEN: genitive	POSSIBLE: possible state particle	
EoS: end-of-sentence particle	prn.: pronoun	
HE: heigher-than-expectations		

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	<u>m</u> m	<u>n</u> n				
Trill		<u>r</u> 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 ⟨ā⟩), with the exception of long ⟨i⟩, which is written ⟨ī⟩.

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 essentially 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 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) mèta 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

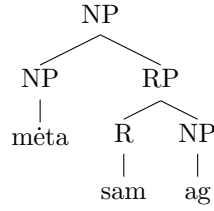
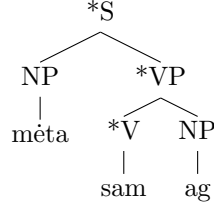


Figure II: Incorrect Hotadu parsing

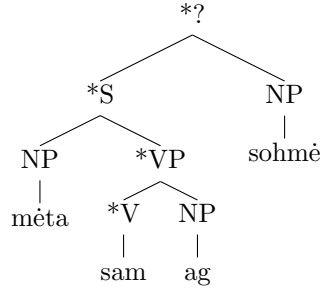


In truth, all independently grammatical Hotadu phrases are noun phrases. This is the only analysis that makes sense when faced with examples such as the following:

- (2) méta sam ag — sohmé
 man INSTR tool COP big
The man with the tool is big.

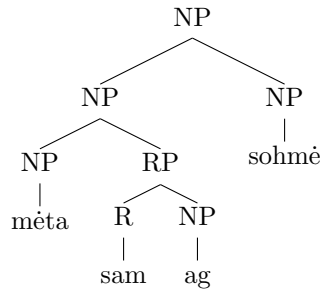
The verb-central way of parsing the language would not make any sense, as follows:

Figure III: Incorrect Hotadu parsing on complex noun phrase



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



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 existence. 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) hnoyé — jòro-’gi hupis
failure COP success-3.GEN parent
Failure is the mother of success.

2.4 Changes of state and *kos*

To describe 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 *gá*

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 *gá*, 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) mèta rè gabè-'ju ne
man in.front eye-2.GEN Y/N
Do you see the man?

- (14) mèta gá
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 higher or lower than what they would expect.

- (15) eho-'ssho — ut ihm huyye
score-1.GEN COP nine 10¹ eight
I got a 98 (on the test).

- (16) ut ihm huyye gá
nine 10¹ 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 sohmè
here-time conflict big
There is a big conflict now.

- (18) há eku mèta
past here man
There was a man here.

This pattern, however, is somewhat clunky and 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 hòhò ba ekar
then dog in house
The dog entered the house.

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

- (20) *wah rē hnagā jōro bī*
 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) *mēta 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 ahmā-'gi — sohmē*
 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 — sohmē kos ge ik 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 0-9¹

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

¹Note 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 delimiter 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:

²This need not be used if the ones digit comes at the end of a number, but it must be used otherwise.

³This is the typical, unemphasized way of phrasing this number.

⁴This brings particular attention to the tens place.

- (30) ge — ésa 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 occurring.

- (32) hnoyé o
 failure REGRET
*I have failed.*⁵

- (33) ge — sím o
 3 COP death REGRET
They have died.

- (34) hnoyé 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 — sohmé.	<i>My ears got big.</i>	I listened.
Maj ré gabé'ssho.	<i>The person is in front of my eyes.</i>	I see the person.
Kos, maj ba hrasha'ssho.	<i>The person entered my mouth.</i>	I ate the person.
Maj ba hejó'ssho.	<i>The person is in my head.</i>	I think about the person.
Maj ba hejó'ssho.	<i>The person is in my head.</i>	I know the person.
Kos, hrasha'ssho — mása.	<i>My mouth became a hole.</i>	I spoke.
Hrasha'ssho — shür.	<i>My mouth is tight.</i>	I am not speaking.
Gabé'ssho sho maj.	<i>My eyes are towards the person.</i>	I am staring at the person ⁷ .

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

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

⁷This is differentiated from *maj ré gabé'ssho* in that the idiom implies a more agentive role on the speaker's part,

2.17 The inquisitive *a*

The inquisitive 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) dü sa roghü 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 10¹ 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) mejäk te hrasha sâr
bird of mouth many
Bird of many voices.
- (41) mejäk hrasha te sâr
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 *sâr* (“numerous”) is almost never used in conjunction with reduplication, as it alone establishes

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.

⁸This 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 kills⁹.

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	hé	nè	té

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

- (46) mejäk h-ù — nahe
 bird DEM.1-CLOSE COP beauty
This bird by me is pretty.
- (47) mejäk n-ù — nahe
 bird DEM.2-CLOSE COP beauty
That bird by you is pretty.
- (48) mejäk 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.Qaeda
I've been involved in numerous raids on Al-Qaeda
- (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
 $1 \cdot 3$

⁹Here, 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 sohmè ba hejò-’ssho yisa
 then 1-REDUP INSTR communication then maybe information universe in head-1.GEN but
 wah sam khota te hmaha zukkò 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 mò happò hèk gab mò harro hèk sùhad
 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 *mò*, and does not need to be restated for the second use of *mò*. In writing, there would be a comma before this second *mò* to differentiate what is intended to be said, that this is a second replacement 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 separation would instead be a short pause before the second *mò*.

2.26 Groupings

A particular noun phrase can be established as a group topic if used before a comma in writing or a short pause¹¹ in speech. This can be best seen through example.

- (55) ekko mò hebbash sohmè, 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 sòr sím-sím eso wah mas
 three 10² death-death because 1 HE
I have over 300 confirmed kills.
 (58) khota khota-’gi hèro — sàr 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	mè	mémè
3rd person	ge	gege

¹⁰Adapted Terry Pratchett quote.

¹¹Differentiated by the pseudo-copula pause in that it is slightly shorter.

¹²Much 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 *béwa* is instead used. For glossing purposes, *makke* is glossed as REFL and *béwa* is glossed as IND.REFL.

- (59) 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.”
- (60) shehmi-'gi ge-ge sho hèwa happò h-ù 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 $\dots_1 \text{ mat } \dots_2 \text{ te } \dots_3 \text{ yari}$. 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 “ \dots_1 is more \dots_3 than \dots_2 .”

- (61) hùmma mat dísh te ekegh yari
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) hùmma ekegh — dísh ekegh
there bad COP here bad
It is as bad there as it is here.

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

- (63) nimdok mat wah-wah te mò sughe 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 request¹³ and adds politeness to said request.

¹³A 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) sĭh nu
food POL
(Pass the) food, please.
- (68) sĭh ghu nu
food OPT POL
Please make food.

3 Lexicon

3.1 Nouns, adjectives, and pronouns

<i>abbe</i> : n., “prison, dungeon.”	<i>ekos</i> : n., “part, element, subdivision, component.”	and <i>mik</i> , “anus.”
<i>ag</i> : n., “tool.”	<i>erepanta</i> : n., “elephant,” from English <i>elephant</i> , “elephant.”	<i>hawsig</i> : n., “urine, pee.” From <i>haw</i> , “waste,” and <i>sig</i> , “water.”
<i>ag sím</i> : n., “weapon.” From <i>ag</i> , “tool,” and <i>sím</i> , “death.”	<i>eppa</i> : n., “multiplication.”	<i>hayü</i> : n., “tower, building.”
<i>ahál</i> : n., “fear, fearful, afraid.”	<i>esir</i> : n., “all.”	<i>hebbash</i> : n., “fire, flame.”
<i>ahmä</i> : n., “ear.”	<i>etar</i> : n., “foreign, alien, uncommon.”	<i>heb</i> : n., “single.”
<i>aho</i> : n., “good, competent.”	<i>ém</i> : n., “flat, level.”	<i>hejó</i> : n., “head, skull, brain.”
<i>Amérika</i> : prop. n., “America, the United States.” From the English <i>America</i> .	<i>émguhahu</i> : n., “valley.” From <i>ém</i> , “flat,” <i>guha</i> , “low,” and <i>hu</i> , “land.”	<i>hep</i> : n., “other, subsequent.”
<i>así</i> : dem., “In this/that way, like this/that.”	<i>émhu</i> : n., “flatlands, plains.” From <i>ém</i> , “flat,” and <i>hu</i> , “land.”	<i>heppa</i> : n., “conversation, speech, monologue, text.”
<i>ay</i> : n., “communication, sharing.”	<i>ésa</i> : n., “happy, content thing.”	<i>hérat</i> : n., “action, deed.”
<i>bab</i> : n., “collection, graph (mathematics).”	<i>éssi</i> : n., “early.”	<i>héro</i> : n., “home.”
<i>babay</i> : n., “network, social network.” From <i>bab</i> , “collection,” and <i>ay</i> , “communication.”	<i>gab</i> : n., “rock, stone.”	<i>Héro</i> : prop. n., “the Earth.” From <i>héro</i> , “home.”
<i>babhayü</i> : n., “city, town.” From <i>bab</i> , “collection,” and <i>hayü</i> , “building.”	<i>gabé</i> : n., “eye.”	<i>hisa</i> : n., “hot, warm, active.”
<i>babshehmi</i> : n., “dictionary, lexicon.”	<i>gabhnür</i> : n., “ice.” From <i>gab</i> , “rock, stone,” and <i>hnür</i> , “cold.”	<i>hisa</i> : n., “boiling, boil, boiled.” From reduplicated <i>hisa</i> , “hot.”
<i>bab ag sím</i> : n., “arsenal.” From <i>bab</i> , “collection,” and <i>ag sím</i> , “weapon.”	<i>gahmu</i> : n., “shadow.”	<i>hizó</i> : n., “process.”
<i>bag</i> : n., “most.”	<i>gareg</i> : n., “metal, iron.”	<i>hnagá</i> : n., “path, movement, motion.”
<i>bahe</i> : n., “none, nothing.”	<i>garís</i> : n., “vomit.”	<i>hné</i> : n., “education, training.”
<i>báp</i> : n., “left hand direction.”	<i>gápe</i> : n., “importance, important, crucial, critical, utility, productive.”	<i>hnoyé</i> : n., “failure, loss.”
<i>benso</i> : n., “pig, boar.”	<i>ge</i> : prn., 3 rd noun.	<i>hnür</i> : n., “cold, inactive.”
<i>ber</i> : n., “bone.”	<i>gega</i> : n., “time, occasion.”	<i>hmaha</i> : n., “fruit.”
<i>ber hejó</i> : n., “skull, cranium.” From <i>ber</i> , “bone,” and <i>hejó</i> , “head.”	<i>gereg</i> : n., “most recent, last, latter.”	<i>hmak</i> : n., “hour.”
<i>berrá</i> : n., “hat.”	<i>getto</i> : n., “subtraction.”	<i>hmakéssi</i> : n., “morning.” From <i>hmak</i> , “hour,” and <i>éssi</i> , “early.”
<i>berrásohmé</i> : n., “sky.” From <i>berrá</i> , “hat,” and <i>sohmé</i> , “big.”	<i>gég</i> : prop. n., “North.”	<i>hmákkü</i> : n., “every, each, all.”
<i>béwa</i> : n., “the individual reflexive.”	<i>gish</i> : n., “peach, pink color.”	<i>hmur</i> : n., “new.”
<i>bis</i> : n., “moral, good, ethical, pure.”	<i>goras</i> : n., “can, jar, metal can.”	<i>howa</i> : n., “danger.”
<i>bógi</i> : n., “cut, incision.”	<i>goriya</i> : n., “gorilla.” From Spanish <i>gorilla</i> , “gorilla.”	<i>hóhó</i> : n., “dog.”
<i>daro</i> : n., “place, location.”	<i>guha</i> : n., “low, small positive number.”	<i>hrasha</i> : n., “mouth.”
<i>dehni</i> : n., “year.”	<i>gusano</i> : n., “worm.” From Spanish <i>gusano</i> , “worm.”	<i>hrejjét</i> : n., “gift, help.”
<i>dena</i> : n., “return, turn-around, revenge, reciprocation.”	<i>gútan</i> : n., “goal, objective.”	<i>hriko</i> : n., “politics, governance, government.”
<i>dish</i> : n., “here.”	<i>haleluya</i> : excl., “Hallelujah.” From Latin <i>Hallelujah</i> , “Hallelujah.”	<i>hu</i> : n., “land, earth, place.”
<i>dü</i> : n., “thing.”	<i>hamme</i> : n., “reflex.”	<i>hupa</i> : n., “psyche, mind, brain.”
<i>ebe</i> : n., “kid, child.”	<i>happó</i> : n., “brick.”	<i>huppis</i> : n., “parent, mother, father.”
<i>eho</i> : n., “score, grade.”	<i>har</i> : n., “barrier, roadblock, wall.”	<i>hussá</i> : n., “factually wrong, incorrect, mistake.”
<i>ekar</i> : n., “house, building, room.”	<i>harabbe</i> : n., “prison bars, prison walls.” From <i>har</i> , “barrier,” and <i>abbe</i> , “prison.”	<i>hümma</i> : dem., “there.”
<i>ekégh</i> : n., “poor, bad, depraved, cruel.”	<i>harro</i> : n., “asphalt.”	<i>hüp</i> : n., “West.”
<i>ekko</i> : n., “wind.”	<i>haw</i> : n., “waste, refuse.”	<i>Ingan</i> : prop. n., “England.” From English <i>England</i> , “England.”
	<i>hawmik</i> : n., “excrement, poop.” From <i>haw</i> , “waste,”	<i>jád</i> : n., “jade.”
		<i>jodár</i> : n., “noise, yelling, onomatopoeia.”
		<i>jóro</i> : n., “success, win.”
		<i>kapa</i> : n., “addition, summation.”
		<i>kapo</i> : n., “short, few, little.”
		<i>kassi</i> : n., “imitation.”
		<i>kitan</i> : n., “normal, average,”

median.”	quence.”	From <i>sama</i> , “life,” and <i>hmur</i> , “new.”
<i>kitta</i> : n., “manner, way.”	<i>keppa</i> : n., “ant, small bug.”	<i>samahmurekar</i> : n., “computer lab.” From <i>sama</i> , “life,” <i>hmur</i> , “new,” and <i>ekar</i> , “room.”
<i>kup</i> : n., “negative number.”	<i>kin</i> : n., “foot.”	<i>sapa</i> : n., “ethereal, celestial.”
<i>maggen</i> : n., “thought, idea, sentiment, concept.”	<i>khag</i> : n., “monkey, ape.”	<i>saw</i> : n., “hand.”
<i>magi</i> : n., “coat, jacket.”	<i>khota</i> : n., “language.”	<i>sawwa</i> : n., “abbreviation.”
<i>mahot</i> : n., “holy, venerated thing, deity.”	<i>khota dū</i> : prop. n., “Hotadu.” From <i>khota</i> , “language,” and <i>dū</i> , “things.”	<i>sepam</i> : n., “distance.”
<i>mahwe</i> : n., “old, elder, old person, ancient.”	<i>khota zāg</i> : n., “engineered language.” From <i>khota</i> , “language,” and <i>zāg</i> , “design.”	<i>sēga</i> : n., “folk, common, relating to the people.”
<i>maj</i> : n., “person, human.”	<i>kora</i> : n., “woman.”	<i>sēpe</i> : n., “right hand direction.”
<i>majjo</i> : n., “clever, smart.”	<i>kuha</i> : m., “child.”	<i>shehmi</i> : n., “phrase, sentence, words.”
<i>makā</i> : n., “light, brightness.”	<i>mahi</i> : n., “glory, honor.”	<i>shūr</i> : n., “compact, dense.”
<i>makke</i> : n., “the self. Used as a reflexive.”	<i>meha</i> : n., “body.”	<i>so</i> : n., “time.”
<i>mānet</i> : n., “modesty, modest.”	<i>mek</i> : n., “skill, competency, ability.”	<i>soro</i> : n., “road.”
<i>map</i> : n., “donkey.”	<i>mekar</i> : n., “trick, diversion.”	<i>sig</i> : n., “water, liquid.”
<i>mapu</i> : n., “leftover, thing that remains.”	<i>Méhiko</i> : prop. n., “Mexico.” From Spanish <i>México</i> , “Mexico.”	<i>simma</i> : n., “end, finish.”
<i>marūk</i> : n., “sense, taste, sight, sound, touch.”	<i>mēta</i> : n., “man.”	<i>sisote</i> : n., “mocking bird.”
<i>massi</i> : n., “fortune, good luck.”	<i>misa</i> : n., “whole, entire.”	<i>sitar</i> : n., “praise, bragging, brag.”
<i>mawa</i> : n., “color.”	<i>míso</i> : n., “precision, precise thing.”	<i>siwar</i> : n., “brother, sister, sibling.”
<i>may</i> : n., “music.”	<i>otisot</i> : n., “a few, a small number.”	<i>sím</i> : n., “death, dead.”
<i>māsa</i> : n., “hole, opening.”	<i>oshek</i> : n., “blood once it has left the body.”	<i>sīh</i> : n., “food, nutrition, fuel.”
<i>mejāk</i> : n., “bird.”	<i>rajé</i> : n., “love, adoration.”	<i>sīh ba goras</i> : n., “canned food.” From <i>sīh</i> , “food,” <i>ba</i> , “in,” and <i>goras</i> , “can, jar.”
<i>meppan</i> : n., “center, main, central point.”	<i>rihan</i> : n., “soul, essence.”	<i>sítu</i> : n., “turn, occasion, opportunity.”
<i>mé</i> : prn., 2 nd person pronoun.	<i>rissi</i> : n., “loud thing.”	<i>sohmé</i> : n., “big thing.”
<i>mik</i> : n., “anus.”	<i>rís</i> : n., “change, difference.”	<i>Sohmé</i> : n., “the universe.”
<i>mika</i> : n., “weak, fragile, cowardly.”	<i>roghū</i> : n., “strong thing.”	<i>sughé</i> : n., “certainty, assuredness.”
<i>minta</i> : n., “appreciation, respect.”	<i>rūka</i> : n., “neutral, indifferent.”	<i>suhaw</i> : n., “idol, icon, holy artifact.”
<i>mirre</i> : n., “Roman mile.” From Latin <i>mille</i> , “thousand.”	<i>pās</i> : n., “field, area of study.”	<i>suhu</i> : n., “group, cohort, class.”
<i>mitta</i> : n., “probability.”	<i>pās shehmi</i> : n., “grammar, linguistics, morphosyntax.” From <i>pās</i> , “study,” <i>shehmi</i> , “word.”	<i>suk</i> : n., “division.”
<i>more</i> : n., “flower.”	<i>pās sukha</i> : n., “espionage.” From <i>pās</i> , “study,” and <i>sukha</i> , “secret.”	<i>sukha</i> : n., “secret.”
<i>mudā</i> : n., “demonstration.”	<i>peg</i> : n., “floor.”	<i>summak</i> : n., “nose.”
<i>muhé</i> : m., “strange, odd, funny, crazy.”	<i>pesse</i> : n., “wish.”	<i>sūhad</i> : n., “adhesive paste, mortar.”
<i>mūs</i> : n., “duty, necessity.”	<i>pizza</i> : n., “end, endpoint.”	<i>tam</i> : n., “imaginary number.”
<i>nahe</i> : n., “beauty, beautiful.”	<i>ragh</i> : prop. n., “South.”	<i>tippe</i> : n., “day.”
<i>nehha</i> : n., “knowledge, information, understanding.”	<i>sa</i> : n., “pair, couple.”	<i>tuba</i> : n., “vibration, shiver, shrill rhythmic beat.”
<i>nísor</i> : n., “ready, prepared.”	<i>sār</i> : n., “numerous, many.”	<i>tūka</i> : n., “transaction, sale, sell, buy.”
<i>nokhay</i> : n., “cave, cavern, hole.”	<i>saba</i> : n., “conflict, argument, war, quarrel.”	<i>tūmmis</i> : n., “preference, will.”
<i>nugān</i> : n., “deranged, psychotic, insane, crazy.”	<i>sabasawkin</i> : n., “unarmed combat, melee.” From <i>saba</i> , “conflict,” <i>saw</i> , “hand,” and <i>kin</i> , “foot.”	<i>uppaj</i> : n., “hair.”
<i>juh</i> : n., “ordinal number.”	<i>sabín</i> : n., “smell.”	<i>wah</i> : prn., 1 st person pronoun.
<i>kam</i> : prop. n., “East.”	<i>sager</i> : n., “internal blood.”	<i>wudu</i> : n., “voodoo.” From English <i>voodoo</i> , “voodoo.”
<i>karis</i> : n., “synthetic, sterile, monotonous.”	<i>saggu</i> : n., “unheard of, unthinkable.”	<i>yarí</i> : n., “tall, high up.”
<i>kawas</i> : n., “platform.”	<i>sama</i> : n., “life, lifetime.”	<i>yashén</i> : n., “ragdoll, flimsy, sagging, limp.”
<i>kawas yarí</i> : n., “the floor, the ground (when viewed from below).”	<i>samahmur</i> : n., “computer.”	<i>zaghé</i> : n., “name, noun.”
<i>kazza</i> : n., “test, quiz.”		<i>ZAN</i> : n., “Internet, IP.” From <i>Zehho te Ay Nehha</i> , “Internet
<i>kāma</i> : n., “effect, conse-		

Protocol.”	<i>zehho</i> , “rule,” <i>ay</i> , “communi-	attack.”
<i>zág</i> : n., “design, engineering.”	cation,” and <i>nehha</i> , “informa-	<i>zukkó</i> : n., “safe, secured, not
<i>zehho</i> : n., “rule, regulation,	tion.”	dangerous, fresh (with food).”
convention.”	<i>zéka</i> : “enemy, antithesis, oppo-	
<i>Zehho te Ay Nehha</i> : n., “Inter-	site.”	
net, Internet protocol.” From	<i>zígirra</i> : n., “offensive, arrow,	

3.2 Interjections, affixes, clitics, and particles

<i>a</i> : inquiring about noun particle, EoS.	<i>mas</i> : above-expectation interjection, EoS.
<i>bak</i> : possible state particle, EoS.	<i>ne</i> : yes/no question particle, EoS.
<i>bí</i> : celebratory interjection, EoS.	<i>o</i> : regrettable event interjection, EoS.
<i>eso</i> : because.	<i>o</i> : vocative particle, BoS.
<i>gá</i> : confusion/negation particle, EoS.	<i>se</i> : insulting/mocking interjection, EoS.
<i>ghu</i> : optative particle, EoS.	<i>sit</i> : surprised interjection, EoS.
<i>ghu’o</i> : past optative particle, EoS.	<i>’ssho</i> : 1-possessed, enclitic.
<i>’gi</i> : 3-possessed, enclitic.	<i>te</i> : amiguity-clearing particle.
<i>hir</i> : maybe, perhaps.	<i>yak</i> : so, then.
<i>hro</i> : below-expectation interjection, EoS.	<i>ye</i> : that.
<i>’ju</i> : 2-possessed, enclitic.	<i>yisa</i> : but, however, although.
<i>kap</i> : otherwise.	

3.3 Relationals

<i>ab</i> : faced away from.	<i>ík</i> : away from, outside.	<i>mus</i> : for, intended for.
<i>ba</i> : in.	<i>khár</i> : directly on top of.	<i>ré</i> : in front of.
<i>bé</i> : through.	<i>kos</i> : after.	<i>sam</i> : with (instrumental).
<i>eku</i> : here.	<i>kub</i> : above.	<i>sém</i> : beside.
<i>há</i> : the past.	<i>man</i> : underneath.	<i>sho</i> : towards.
<i>hék</i> : instead of.	<i>mat</i> : like, as.	<i>yák</i> : evenly distributed across.
<i>is</i> : about.	<i>mó</i> : with.	

4 Short texts

The Tower of Babel *Barber hayü*

Kos, khota ot ba Héro hro. So te kos, majmaj ab kam, ba émhu Shinar, kos, émhu — héro'gi. Shehmi'gi gege sho makke, “happò hú eso wahwah ghu.” Gege mó happò hék gab, mó harro hék sühad. Shehmi'gi, “wahwah ré hnagá, babhayü mó hayü yarí yarí; wah mó joro ghu, kap yák Héro o.” Yisa kos, Mahot ba Héro, kos, hayü mó babhayü te'gi kuha'gi maj ré gabé'gi. Shehmi'gi, “Majmaj — ot, khota'gi — ot, hú — hérat'gi; eku'so, pesse'gi — hérat'sho, kos, gege sam khota khota, kos, nehha bahe.” Yak, kos, Mahot — hisa, kos, gege yák Héro, kos, zág'gi — bahe. Yak zaghé'gi — Baber, eso khota khota'gi Héro — sár eso Mahot. Majmaj ba húmma, kos, yák Héro eso Mahot. Simma.

- (69) kos khota ot ba héro 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 ém-hu shinar kos ém-hu —
time of then person-REDUP faced.away east, in flat-land Shinar then flat-land COP
héro-'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 mó happò hék gab mó harro hék sühad
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 ré hnagá bab-hayü mó hayü 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 mó joro ghu kap yák héro 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 héro kos hayü mó bab-hayü te-'gi kuha-'gi maj
but then god in earth then tower with collection-tower of-3.GEN child-3.GEN person
ré gabé-'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 — hérat-'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 — hérat'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 yák héro kos zág-'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 zaghe-'gi — baber eso khota khota-'gi hëro — sàr 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 hümma kos yàk hëro 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 Sohmé

Ekko mò Hebbash Sohmé, saba. Dù sa, roghù heb a? Kos, mèta khàr soro man ge. Shehmi'gi Ekko: “Kos, wah — sohmé, kos, ge ík magi'gi.” Kos, Ekko — sohmé. Kos, mèta mò magi'gi — shùr sit. Shehmi'gi Hebbash Sohmé: “Hussà se! Así.” Kos, Hebbash Sohmé — hisa. Kos, mèta ík magi'gi. Así — nehha'ssho wahwah, ye Hebbash Sohmé — roghù. Simma.

- (82) ekko mò hebbash sohmé saba
wind with fire big conflict
There was a conflict between the Sun and the Wind.
- (83) dù sa roghù heb a
two thing strong one INQ
Of the two things, which was strongest?
- (84) kos mèta khàr soro man ge
then man on.top road beneath 3
A man appeared on the road beneath them.
- (85) shehmi-'gi ekko kos wah — sohmé 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 — sohmé kos mèta mò magi-'gi — shùr 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 sohmé hussà se así
word-3.GEN fire big wrong MOCK DEM
The Sun said: “You are doing it wrong. Watch me.”
- (88) kos hebbash sohmé — hisa kos mèta 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 sohmé — roghù
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 — yarı bag. Wah ba zígirra sár mas, zígirra sho *Al-Qaeda*. Ekki sór símsím eso wah mas. Hní'ssho is saba goriya. Suhu sím hriko te Amérika, 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 — mäsä, kos babay te pás sukha yák Amérika'ssho — hisa. Mè rè hnagà hro, kos zaghe ZAN'ju ba hejò'ssho. Nisor ghu, o map se. Kos, wah — hisa, kos, mè — sím. Mè — sím, o, ebe se. Wah ba daro hmíku, wah ba gega hmíku. Wah sam saw'sho hro, mè — sím, kitta geh sór mas! Mek te sabasawkin'sho — yarı yarı, kos, wah sam bab ag sím misa te Amérika, kos, mè — sím, o hawmik se! Kàma'gi shehmi'ju ba hejò'ju ghu'o, kos, hrasha'ju — shür. Yisa, hrasha'ju — mäsä 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 — yarı 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 sár mas zígirra sho *al.quaeda*
1 in arrow many HE arrow towards Al.Qaeda
and I've been involved in numerous raids on Al-Qaeda,
- (94) ekki sór sím-sím eso wah mas
three 10² death-death because 1 HE
and I have over 300 confirmed kills.
- (95) hní-'ssho is saba goriya
education-1.GEN about conflict gorilla
I am trained in gorilla warfare
- (96) suhu sím hriko te amérika wah — maj ag sím míso te aho
group death government of America 1 COP human tool death precision of competent
bag
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 — mäsä kos
1-1 in time-3.GEN conversation-1.gen then mouth-1.GEN COP hole then
bab-ay te pás sukha yák Amérika-'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 zaghe 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 7 10² 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 — yari yari
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 amérika
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.

Amo el canto del cenizotle
May'gi sisote rè ahmà'ssho — nahe

May'gi sisote rè ahmà'ssho — nahe,
Mejāk te hrasha sār.
Mawa'gi jād rè gabé'ssho — nahe,
Sabín'gi more rè summak'sho — nahe,
Yisa siwar'sho: méta rè hupa'ssho — nahe bag.

- (116) may-'gi sisote rè ahmà-'ssho — nahe
música-3.GEN cenizotle frente.de orella-1.GEN COP bello
Amo el canto del cenizotle,
- (117) mejāk te hrasha sār
pájaro de boca numerables
pájaro de cuatrocientas voces.
- (118) mawa-'gi jād rè gabé-'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 méta 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 berràsohmé h-é

Hmakéssi mó makà, so'gi simma'gi soro
 Kos, wah ba berràsohmé h-é
 Sho ekar sapa'gi Mahot
 Kos, wah ba berràsohmé h-é
 Berràsohmé, o, mahi, berràsohmé
 So'gi simma'ssho, haleluya
 Kos, wah ba berràsohmé h-é
 So'gi sama hù'gi gahmu ík eku
 Kos, wah ba berràsohmé h-é
 Kassi te meják ík harabbe
 Kos, wah ba berràsohmé h-é
 Mapu — tippe otisot hro
 Kos, wah ba berràsohmé h-é
 Kos, wah ba ésa hu
 Kos, wah ba berràsohmé h-é

- (121) hmak-éssi mó 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-sohmé h-é
 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-sohmé h-é
 then 1 in hat-big DEM.1-FAR
I'll fly away
- (125) berrà-sohmé o mahi berrà-sohmé
 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-sohmé h-é
 then 1 in hat-big DEM.1-FAR
I'll fly away
- (128) so-'gi sama h-ù-'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-sohmé h-é
 then 1 in hat-big DEM.1-FAR
I'll fly away
- (130) kassi te meják ík har-abbe
 imitation of bird away.from barrier-prison
Like a bird from the prison bars has flown
- (131) kos wah ba berrà-sohmé h-é
 then 1 in hat-big DEM.1-FAR
I'll fly away

¹⁴The 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-sohmè h-è
 then 1 in hat-big DEM.1-FAR
I'll fly away
- (134) kos wah ba èsa hu
 then 1 in happy land
To a land where joys will never end
- (135) kos wah ba berrà-sohmè h-è
 then 1 in hat-big DEM.1-FAR
I'll fly away

I have no mouth and I must scream
Wah sam hrasha bahe, jodār — mūs'sho

Meha'gi Gōrister khāl kawas gish — yashèn. Ba samahmurekar, kub wahwah, mò tuba bahe yisa hnür. Kos, bōgi míso bè ahmà kos sager'gi — oshek. Oshék bahe khāl peg gareg. Kos, Gōrister mò wahwah kos meha'gi — mekar ba hejò'ssho. Garís'sho te hamme mahwe mahwe yàk peg. Shehmi'gi Gōrister, “O, Mahot!” Gi mat suhaw wudu rè gabé'gi, gi — ahāl. Kos, saw'gi Elen ba uppaj'gi. Shehmi'gi Gōrister, “wahwah — sím ghu, so kapo ba rihan'sho o!” Dehni hù — wahwah ba samahmur dehni 109thsho; shehmi'gi — maggen'sho wahwah hmíkku.

Zaghé'gi Nimdok eso AM mò rajè jodār muhé, maggen'gi — síh ba goras te ba nokhay gabhnür. Wah mò Gōrister te mò sughé bahe. Shehmi'ssho, “Mekar hep, mekar mat erepanta hnür hnür yak kos Beni — muhé. Kos, wahwah ba hùmma, kos, gi — zukkò bahe. Hnagà bahe ghu. AM mò maggen bahe, yak wahwah — sím.” Beni — rùka. Wahwah mò tippe ekki mò síh bahe, síh'sho gereg — gusano shür.

Nimdok mat wahwah te mò sughé bahe, nehha'gi — mitta guha, yisa hùmma mat dísh te ekegh yarí te — mitta bahe. Hnür bak, tùmmiss'gi te maj a? Hnür, hisa, mò gāpe bahe. Kos, samahmur sam mekar, kos, wah hnür kap wah — sím. Shehmi'gi Elen, “Sìh — mūs'sho, hisa ghu ghu.” Kos, wah mò saba bahe, daro'ssho mò gāpe guha. Elen — ésa eso wah. Gega 2 gi mò wah yisa sítu'ssho ba hùmma, gi mò wah hep te mò gāpe bahe. Gega hmíkku wahwah rè gabé'gi AM. AM sam rihan bahe, gi — huppis nugàn'sho.

Tippe te hnagà'ssho — tippe meh'juh. So hmíkku, so ba hejò'gi AM. Elen — yarí eso Nimdok mò Gōrister. Wah rè gigi, gigi rè Beni; así yak Elen — zukkò. Sepam'gi wahwah mò nokhay gabhnuur — mirre sòr hro. Tippe 2th, wahwah sam síh eso AM, marúk'gi síh — hawsig benso hisahisa. Kos, gi ba hrasha'ssho. Tippe 3th, wah ba ènguhahu, ekos samahmur te zukkò bahe ba ènguhahu. Ekegh'gi AM sho makke — ekegh'gi sho wah.

Kos, makà rè gabé'ssho, kos, kawas yarí hù ba hejò'ssho. Wahwah mò hisa bahe. Hùmma, bahe. Wah ígh mò 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 hejò'gi. AM ba hejò'ssho — ekegh ekegh, yisa so hmíkku, AM hù. Kos, Beni sèm har, sho berràsohmé. Ge mat khag eso AM.

- (136) meha-'gi gōrister khāl kawas gish — yashèn
 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 mò tuba bahe yisa hnür
 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) hejò-'gi meha ab meha kin sèpe-'gi khāl 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 bōgi míso bè ahmà 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 khāl peg gareg
 external.blood none on.top floor metal
There was no blood on the metallic floor.
- (141) kos gōrister mò wah-wah kos meha-'gi — mekar ba hejò'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 gòrister o mahot
word-3.GEN Gorrister VOC god
Gorrister said, "Oh, God."
- (144) gi mat suhaw wudu rè gabè-'gi gi — ahàl
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 gòrister 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-ù — wah-wah ba sama-hmur dehni ot sòr ut juh-'sho
day CLOSE-1 COP 1-REDUP in life-new day one 10² 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) zaghe-'gi nimdok eso am mò rajè jodàr muhè
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-hnür
idea-3.GEN COP food in can of in cave rock-cold
He thought there was canned food in the ice caverns.
- (152) wah mò gòrister te mò sughe 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 hnür hnür yak kos beni — muhè
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 humma kos gi — zukkò bahe
then 1-REDUP in there then 3 COS fresh none
We will arrive there and it will be rotten.
- (156) hnagà bahe ghu
movement none OPT
We should not go.
- (157) am mò 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 — ruka
Benny COP indifferent
Benny was indifferent.
- (159) wah-wah mò tippe ekki mò síh bahe
1-REDUP with day three with food none
We had gone three days with no food.

- (160) sîh-'sho gereg — gusano shîr
 food-1.GEN recent COP worm dense
Our most recent meal was thick worms.
- (161) nimdok mat wah-wah te mò sughe 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 hûmma mat dîsh te ekegh yarî 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) hnûr bak tûmmis-'gi te maj a
 cold Y/N preference-3.GEN of person INQ
Who cares if it is cold?
- (165) hnûr hisa mò gâpe bahe
 cold hot with importance none
It doesn't matter if it's cold or hot.
- (166) kos sama-hmur sam mekar kos wah hnûr kap wah — sîm
 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 sîh — müs-'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 mò saba bahe
 then 1 with fight none
I didn't put up a fight.
- (169) daro-'ssho mò gâpe guha
 place-1.GEN with importance none
It didn't matter where we were anyway.
- (170) elen — esa eso wah
 Ellen COP happy because 1
I made Ellen happy.
- (171) gega isot gi mò wah yisa sîtu-'ssho ba hûmma
 time two 3 with 1 but turn-1.GEN in there
She was with me twice even though it wasn't my turn.
- (172) gi mò wah hep te mò gâpe bahe
 3 with 1 other of with importance none
Her being with me didn't matter either.
- (173) gega hmîkku wah-wah rê gabê-'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) gi — huppis nugân-'sho
 3 COP parent deranged-1.GEN
He was our deranged parent.
- (176) tippe te hnagâ-'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 — yarı eso nimdok mò gòrister
Ellen COP high because Nimdok with Gorrister
Ellen was carried by Nimdok and Gorrister.
- (179) wah rè gi-gi gi-gi 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-hnür — mirre sòr hro
distance-3.GEN 1-REDUP with cave rock-cold COP mile 10² 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) marük-'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 gi 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 yarı 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) hümma 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 hejò-'gi
 because then psyche-3.GEN away.from brain-3.GEN
For he had lost his mind already.
- (196) am ba hejò-'ssho — ekegh ekegh
 AM in head-1.GEN COP bad bad
We hated AM.
- (197) yisa so hmíkku am h-ù
 but time every AM 1-CLOSE
But we could never escape him.
- (198) kos beni sèm har sho berrà-sohmé
 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.