

# LEXEMBER 2025 – ANDERIVA

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## — DAY 1 —

Anderiva makes extensive use of light verb constructions (LVCs) and my plan for the first week of Lexember is to expand this area of the language's lexicon.

The following is a verb which is used in many LVCs:

**upp·a, ·uu, -shii** /upp·a, ·uu, -kii/ *v.t.* 1 • to throw, to launch. 2 • to emit.  
★ \**juppa*.

Its use as a lexical verb is exemplified below:

- (1) Tukte unga mande uppavana.  
boy DEF.I.PL rock throw.IMPF.3I.PL  
'The boys were throwing rocks.'

Today's new word is the following noun:

**bolof** /budub/ *n.* IV. yawn. ★ \**budub*.

This combines with transitive **uppa-** to produce an intransitive LVC meaning 'to yawn'. This is illustrated by the example below:

- (2) Nganda ukh tunggo bolof uppashii.  
woman DEF.I.SG big yawn throw.PRET.3I.SG  
'The woman yawned loudly.'

## — DAY 2 —

Following on from yesterday when I said this week I'd be focusing on LVCs, today's new word is the noun:

**uvo** /ubu/ *n.* IV. 1 • word, phrase, sentence, utterance, statement. 2 • speech, account, story. 3 • opinion, view. 4 • vote. 5 • promise. ★ \**ubo*.

This is quite a polysemous word and its meaning is sensitive to both the real-world context in which it is used and to the words it is used in combination with, including as part of LVCs.

Yesterday I introduced the verb **uppa-** 'to throw' and used with **uvo** this produces an LVC meaning 'to exclaim, to shout, to cry out':

- (3) Kuufo ia dolo dzive ukh uvo uppuu.  
hill DEF.III on\_top man DEF.I.SG word throw.PRES.3I.SG  
'The man is crying out from the hill top.'

*Uvo* is also found in many, many more LVCs:

- (4) a. uvo ima-  
word recount  
'to tell a story, to give one's account, to give a speech'
- b. uvo maa-  
word hold  
'to have an opinion'
- c. uvo tsikka-  
word leave  
'to change one's opinion'
- d. uvo chitta-  
word seek  
'to be at a loss for words, to be missing the right thing to say, to have a tip-of-the-tongue experience'
- e. uvo chi-/padd(a)-  
word give  
'to vote, to promise'
- f. uvo ngus(a)-  
word loose  
'to spill the beans, to let the cat out of the bag'
- g. uvo kunggu-  
word add  
'to interject'
- h. uvo nyifi-  
word pierce  
'to speak clumsily'
- i. uvo kua-  
word suck  
'to mumble'

There are, of course, plenty more where that came from, but that's more than enough for today.

## — DAY 3 —

The first LVC I introduced yesterday using the noun *uvø* ‘word’ was *uvø ima-* ‘to tell a story’ but the gloss ‘recount’ for the verb *ima-* in (4a) does not express the full range of meanings this verb displays, as can be seen from its dictionary entry:

**im·a, ·uu, -shii** /ib·ã, ·ũũ, -kii/ *v.t.* 1 • to tell, to recount. 2 • to divine. 3 • to measure, to weigh. 4 • to count, to enumerate. 5 • to calculate, to reckon.  
① This verb is used almost exclusively in LVCs. ★ \**jama*.

As this entry notes, *ima-* is all but restricted to LVCs and today’s contribution is a few of the other LVCs in which it is found:

- (5) a. pukhop ima-  
false recount  
‘to lie’
- b. ande ima-  
true recount  
‘to tell the truth’
- c. chinde-chinde ima-  
joke recount  
‘to tell a joke’
- d. ikka ima-  
stick recount  
‘to divine using sticks’
- e. taasa ima-  
heavy recount  
‘to weigh’
- f. tunggo ima-  
big recount  
‘to measure someone’s height’
- g. pal ima-  
number recount  
‘to count (objects), to enumerate, to calculate’
- h. pafal ima-  
total recount  
‘to calculate’
- i. ut ima-  
moment recount  
‘to count (units of time)’

And, to round things off, here's an example using the LVC *ikka ima*- 'to divine using sticks' from (5d):

- (6) Ukh ukh ikka imanggushe, ia chicche bamu dzicchii.  
3I.SG 3I.SG stick recount.BEN.DS.SEQ 3III happy fall NEG.PRET.3III  
'He<sub>i</sub> divined his<sub>j</sub> fortune using sticks but the omens were not good.'

## — DAY 4 —

Keeping the LVC train going, I'm going to introduce another verb commonly used in LVCs (both cross-linguistically and in Anderiva):

**pa·k**, -huu, ·cchii /pak, -uu, -kii/ *v.t.* to hit, to strike, to beat. ★ \**pək*.

Some LVCs in which **pak**- is used are given in below:

- (7) a. chii pak-  
eye hit  
'to blink'  
b. bola pak-  
voice hit  
'to shout at the top of one's voice, to belt (when singing)'  
c. guu pak-  
salt hit  
'to zhuzh up, to spice up'

Next, (8) gives some LVCs using the same coverbal element as in (7) but using the verb *uppa*-, which we have already met:

- (8) a. chii uppa-  
eye throw  
'to glance (at)'  
b. bola uppa-  
voice throw  
'to project, to speak loudly'  
c. guu uppa-  
salt throw  
'to salt, to season'

And lastly an example sentence to finish off with again:

- (9) Dzive ukh uvo imut, bola uppot, bola pak  
 man DEF.I.SG word recount.ss.SIMUL voice throw.ss.SIMUL voice hit  
 dzighmaa.  
 NEG.IMPF.3I.SG

'The man telling a story was speaking loudly but not shouting at the top of his voice.'

## — DAY 5 —

On Day 2, one of the LVCs using *uvo* 'word' I gave was *uvo chi-/padd(a)-* 'to vote, to promise' using the verb for 'to give'. Now, you might be wondering why there are two stems in that instance where everywhere else just one is given. The reason is that the verb 'to give' in Anderiva displays suppletion based on the person of the recipient: *chi-* is used for first- and second-person recipients whereas *padd(a)-* is used for third-person recipients. Today, I've got a few more LVCs which use this pair of verb stems:

- (10) a. bikte chi-/padd(a)-  
 joy give  
 'to please'  
 b. kuure chi-/padd(a)-  
 path give  
 'to show the way'  
 c. dzinyi chi-/padd(a)-  
 mosquito give  
 'to mither, to hector, to bedevil'  
 d. ise chi-/padd(a)-  
 honey give  
 'to suck up to, to butter up'

The first of these LVCs is also used similarly to French *se plaisir* or Russian *нравиться* in that the stimulus is cast in the role of subject and the experiencer occurs as an indirect object; the experiencer is also typically fronted in this construction. This is also a conventionalised way of expressing gratitude. These meanings are exemplified below:

- (11) Nganda ukh monde chifinu bikte paddala nyii.  
 woman DEF.I.SG cassava pancake joy give.3II REP  
 'Apparently the woman likes cassava pancakes.'  
 (12) Tsibvo immami bikte chimi!  
 listen 2PL.IV joy give.3IV  
 'Thanks for listening!'

Note that, in expressions of gratitude such as (12), the recipient of the verb ‘to give’ is dropped if it would otherwise be a pronoun (e.g. *ga* ‘I/me’).

## — DAY 6 —

Anderiva has a very limited set of underived verbs that can be used ditransitively (perhaps as few as three). Yesterday we saw example LVCs using one of them, namely *chi-/padd(a)-* ‘to give’, and today’s use another ditransitive verb, *pu(i)-* ‘to send’:

- (13) a. uvo pu(i)-  
word send  
‘to contact, to message, to send a letter to’
- b. bikte pu(i)-  
joy send  
‘to wish someone well’
- c. pakhok pu(i)-  
ash send  
‘to wish ill on someone’
- d. ibve tua pu(i)-  
hot water send  
‘to haplessly help someone’

And the customary example sentence:

- (14) Isa ukh in bikte puushii!  
father DEF.I.SG 2SG joy send.PRET.3I.SG  
‘Your father sends his best!’

## — DAY 7 —

To bring this first week of Lexember to a close, I’m introducing a new verb:

**kumb·o, ·uu, ·ushii** /kũbu, -u, -kii/ *v.t.* 1 • to get, to receive, to acquire, to gain, to take/bring in. 2 • to experience, to undergo, to endure, to suffer. 3 • to get, to become. 4 • to perceive, to sense, to see, to hear, to taste, to smell, to feel. 5 • to have the time or opportunity to do sth, to get to do sth. ★ \**kumbo*.

This is used in LVCs such as the following:

- (15) a. uvo kumbu-  
word get  
'to hear (of, about), to receive a message, to receive votes, to be promised'
- b. pukhop kumbu-  
false get  
'to be deceived, to be tricked'
- c. bikte kumbu-  
joy get  
'to enjoy, to like'
- d. bisa kumbu-  
rain get  
'to get rained on, to get caught in the rain'

The second of these features in the example sentence below:

- (16) Ga dzive oyima pin pukhop kumbushek!  
1SG man DIST.I.SG from false get.PRET.1SG  
'I was deceived by that man!'

As (16) illustrates, agents or stimuli used alongside ***kumbu-*** are introduced with the postposition ***pin*** 'from'.

## — DAY 8 —

Last week's theme was LVCs and this week I'll be focusing on perception and cognition. I won't actually be coining any new words today but instead more precisely delineating the scope of three already existing verbs: ***kumbu-***, ***tsibvu-*** and ***kau-***.

We saw ***kumbu-*** yesterday and the entry given listed as its fourth sense 'to perceive, to sense, to see, to hear, to taste, to smell, to feel'. This meaning is exemplified below:

- (17) Ga tsikha kumbokh.  
1SG smoke get.1SG  
'I'm perceiving smoke.'

This meaning includes being the default way to express internally-felt sensations, such as pain:

- (18) Ga ue pin atta kumbokh.  
1SG stomach from pain get.1SG

'I've got a stomach ache.'

It is important to note though that this generic verb of perception is not the default for other senses. For example, on Day 5 we saw the verb ***tsibvu*-** in (12) glossed as 'listen'; however, though not as generic as ***kumbu*-**, it is not as specific as this implies:

***tsibv·o, ·uu, ·ushii*** /tibbu, -u, -kii/ *v.t.* 1 • to hear (i.e. to perceive auditorily without intention or control). ⓘ When used of speech, *tsibvo* does not necessarily entail understanding. 2 • to listen to (i.e. to perceive auditorily intentionally). 3 • to possess the sense of hearing. 4 • to pay attention to. 5 • to obey, to heed. ⓘ These last two senses are especially contextually limited but common in the imperative. ★ \**tibbo*.

Thus, without further context or clarification, the example sentence below is ambiguous between the two translations given:

- (19) But kolokh bukkuu tsibvumat.  
1EXCL.PL INDEF.CLF owl hear/listen.IMPF.1EXCL.PL  
'We could hear an owl.' or 'We were listening to an owl.'

Lastly, though ***tsibvu*-** covers both unintentional/automatic and purposeful/conscious auditory perception, ***kau*-** is only used for unintentional/automatic visual perception:

***ka·o, ·uu, ·ushii*** /kau, -u, -kii/ *v.t.* 1 • to see (i.e. to perceive visually without intention or control). 2 • to possess the sense of sight. 3 • to experience. 4 • to find, to encounter, to come across, to happen across. 5 • to notice. ★ \**kaso*.

Note that, unlike verbs for 'to see' in many languages, Anderiva ***kau*-** cannot be used to mean 'to understand'.

The example below illustrates the primary meaning of ***kau*-**:

- (20) Tukte ukh tsio ia u munggukha kaushii.  
boy DEF.I.SG river DEF.III in crayfish.PL see.PRET.3I.SG  
'The boy saw crayfish in the river.'

For the corresponding purposeful/conscious verb of sight, we'll have to wait until tomorrow.

## — DAY 9 —

After a rather lengthy entry yesterday, today's will be a short one. As promised, our word of the day is the intentional counterpart of **kau-** ‘to see’:

**tungg·a, ·uu, -shii** /tūg·a, ·uu, -kii/ *v.t.* 1 • to look at (i.e. to purposefully direct one's gaze towards to perceive visually). 2 • to watch, to look at (i.e. to purposefully perceive visually for an extended period of time). 3 • to read. ⓘ This sense is often disambiguated with the LVC *uvo tungga-* (lit. ‘to look at words’). 4 • to monitor, to observe, to focus one's attention on, to look after. 5 • to examine, to have a look at, to consult, to see. 6 • to consider, to think about. 7 • to face, to be orientated towards. 8 • to be careful, to be aware of, to mind. ★ \**tunga*.

The examples below illustrate a couple of these senses:

- (21) Nushe tsinje ia            gutta ngafa ala            tunggae.  
hunger dog    DEF.III.SG dense duck    DEF.II.SG look\_at.3III.SG  
'The hungry dog is looking at the fat duck.'
- (22) Nganda ukh        bisek gami tunggashii.  
woman DEF.I.SG injury 1SG.IV look\_at.PRET.3I.SG  
'The woman took a look at my injury.'

## — DAY 10 —

So far in the realm of verbs of perception we've covered sight, hearing and internal feeling. Today we have a very polysemous word that covers the remaining senses:

**daas·a, ·uu, -shii** /daat·a, ·uu, -kii/ *v.t.* 1 • to touch, to feel (i.e. to purposefully make external contact with sth). 2 • to touch, to feel (i.e. to have particular tactile/haptic experience). 3 • to taste, to try (i.e. to use the tongue in an attempt to sense a flavour). 4 • to taste, to discern a flavour (i.e. to experience a flavour). 5 • to smell, to have a smell of, to sniff (i.e. to actively try and sense an odour). 6 • to smell, to discern an odour (i.e. to experience a smell). 7 • to try, to sample, to test. 8 • to suspect, to be suspicious of. ★ \**daxta*.

The example sentences below demonstrate some of these meanings:

- (23) Ga ala kaoret,            kufe ia            u tuap ala daasakh.  
1SG 3II see.NEG.SS.SIMUL fish 3III.SG in hook 3II feel.1SG  
'I can't see it but I can feel the hook in the fish.'

- (24) Ga tusuva guu daasakh.  
 1SG a\_lot.CLF salt feel.1SG  
 'I can taste a lot of salt.'
- (25) Ga tsikha daasakh.  
 1SG smoke feel.1SG  
 'I can smell smoke.'

## — DAY 11 —

Until now I've only covered verbs which express activities and/or experiences related to perception and take an experiencer as their subject. Today we have yet another highly polysemous verb but this time it expresses phenomena and takes a stimulus as its subject:

**jighuu, ~, -shii** /giguu, ~, -kii/ *v.t. IRR.* 1 • to look, to seem, to appear to be, to resemble. 2 • to sound (i.e. to have or produce a certain noise). 3 • to feel (i.e. to have a certain texture, shape etc.). 4 • to feel (i.e. to cause a certain internal sensation). 5 • to taste (i.e. to have a certain flavour). 6 • to smell (i.e. to have a certain odour). 7 • to seem, to appear (of circumstances, events etc.). ★ \**gigus*. ⓘ This verb has various irregular forms in its conjugation. The stem *jikh(u)-* is used throughout the future tense (e.g. 3I.SG *jikholuu*), in both DS forms (SEQ *jikhushe*, SIMUL *jikhok*) and in the present tense forms for 3I.PL (*jikhun*), 3II(SG) (*jikhola*) and 3III(SG) *jikhue* (not etymological \**jishe*). The present tense also has the following additional irregular forms: 1SG *jighuakh*, 2SG *jingui* and 2PL *jinguima*.

- (26) Tsio ia bap jikhue.  
 river DEF.III deep seem.3III  
 'The river looks deep.'
- (27) Mande mi taan jighuumi.  
 rock DEF.IV dry seem.3IV  
 'The rock feels dry.'
- (28) Chifinu ala tuppe jikhola.  
 pancake DEF.II tasty seem.3II  
 'The pancakes taste delicious.'

## — DAY 12 —

Having covered verbs relating to perception over the past four days, today we have a couple of basic adjectives relating to smell:

**tsinyi** /tig̩i/ *adj.* 1 • nice smelling, having a pleasing odour, fragrant, aromatic. 2 • appealing, attractive. ★ \**tigin*.

**afap** /apap/ *adj.* 1 • smelly, stinky, fetid, foul smelling, having a stench. 2 • off smelling (of food). 3 • repulsive, repugnant. ★ \**sapsap*.

- (29) Ni are tsinyi jikhola.  
food II.PROX.VIS nice\_smelling seem.3II  
'This food smells nice.'

- (30) Pushe ala afap jikhola.  
meat DEF.II smelly seem.3II  
'The meat stinks/smells off'

## — DAY 13 —

Yesterday we had a pair of adjectives describing good and bad smells, today we have three underived adjectives describing tastes (the first of which we've already seen this Lexember but is given for completeness's sake).

**tuppe** /tuppi/ *adj.* 1 • tasty, delicious. 2 • especially sweet (of foods already expected to be sweet). 3 • wonderfully ripe (of fruit). 4 • mellifluous (of voices). 5 • rewarding, enjoyable. 6 • attractive. ★ \**tuppe*.

**busaa** /butaa/ *adj.* 1 • bland, tasteless, insipid. 2 • blunt (of blades). 3 • dull, boring, uninteresting. ★ \**butas*.

**kanna** /kādā/ *adj.* 1 • bad tasting, disgusting. 2 • nasty, unpleasant. 3 • naughty. ★ \**kāndām*.

- (31) Tu chii ala tuppe tuppe tsi.  
egg eye DEF.II tasty tasty DECL  
'The egg yolk is really tasty.'
- (32) Ukh busaa kunfun ala daasashii.  
DEF.I.SG bland soup DEF.II feel.PRET.3I.SG  
'He/She tried the bland soup.'
- (33) Ga ni ittashe, ala kanna jighuu dzishera!  
1SG food cook.DS.SEQ 3II bad\_tasting seem NEG.PRET.3II  
'I cooked food and it didn't taste bad!'

## — DAY 14 —

Following on from the basic taste-related adjectives yesterday, today's main words are a couple of derived adjectives in the same domain:

**nguuat** /guuāt/ *adj.* salty. ★ \**gux xət* 'salt like' ← \**gux xədət* 'salt taste'.

**isiant** /itiāt/ *adj.* 1 • honey-like. 2 • sweet. ★ \**wete xət* 'honey like' ← \**wete xədət* 'honey taste'.

And the customary example sentence:

- (34) Kunfun ala nguuat jikhokh, chifinu ala isiant jikhola.  
soup DEF.II salty seem.DS.SIMUL pancake DEF.II sweet seem.3II  
'The soup tastes salty but the pancakes taste sweet.'

These are derived from nouns—**guu** ‘salt’ and **ise** ‘honey’ in the modern language—with an adjectivising suffix with its ultimate source in the following noun:

**andat** /ãdat/ *n.* IV. 1 • taste, flavour. 2 • smell, odour. 3 • appearance, semblance. 4 • essence, characteristic. ★ \**xədət*.

As the above entry shows, though the primary and secondary meanings of **andat** are ‘taste’ and ‘smell’, the word is also used to refer more generally to attributes associated with something. In this way, it became grammaticalised in the shorter form \**xət* as a marker of similarity or semblance and then further grammaticalised into an adjectivising suffix (and indeed it is found in lexemes unrelated to taste or smell, e.g. **ama** ‘shade, shadow’ → **amaat** ‘shady, dark’).

## — DAY 15 —

Last week's theme was perception and cognition and though I didn't actually get round to the “cognition” half, rather than continue with that, I'm going to change tack and make the theme for this third week of Lexember fauna. First up is:

**takkavo** /takkabu/ *n.* IV. 1 • ant. 2 • termite. ★ \**tətka-bo* ‘jaw-head’.

As can be seen above, this is an exocentric noun–noun compound of ‘jaw’ and ‘head’—**takka** and **bu** respectively in their isolated modern forms. Note that, as this is a class IV noun, even though it refers to an animal, it cannot be pluralised or trigger any plural agreement (though it can still be used as if it were a count noun w.r.t. quantification). The following example sentence shows this word in action and demonstrates the ambiguity for both **takkavo** and the inanimate class III noun **chishe** ‘leaf’:

- (35) Buva takkavo mi tunggo chishe ia aptami.  
little ant DEF.IV big leaf DEF.III carry.3IV  
'The little ant(s) is/are carrying the big leaf/leaves.'

## — DAY 16 —

Our word today is a simple noun:

**ipkun, -kha** /ipkū, -ka/ *n.* III. 1 • deer (especially brocket deer). 2 • coward, scaredy cat. ★ \*wipkun.

And, as always, an example sentence:

- (36) Ipkun iakha nyi kaore, dufin unshii.  
deer DEF.III.PL 1INCL.DU see.ss.SEQ quick run.PRET.3III  
'The deer saw us two and ran quickly.'

Note that, unlike **takkavo** 'ant' from yesterday, as an animate class III noun, **ipkun** does have a plural form but, since the following definite article takes the plural marking for the noun phrase, this is absent on the noun.

## — DAY 17 —

I'm carrying on with the animal theme and have a pair of nouns today, the second of which is a derivative of the first:

**ukk·o, ·ukha** /ukku, -ka/ *n.* III. 1 • rat. 2 • mouse. ★ \*okko.

**pushekk·o, ·ukha** /pukikku, -ka/ *n.* III. paca. ★ \*puke-okko 'meat-rat'.

Next, a quick example:

- (37) Dzive unga kolokh pushekko infan.  
man DEF.I.PL INDEF.CLF paca hunt.3I.PL  
'The men are hunting a paca.'

## — DAY 18 —

Today rather than a word for an animal, I've got one for something an animal would make and/or use:

**ngu** /gū/ *n.* III. 1 • nest, den, burrow, lair (i.e. a place built or used by an animal to sleep, incubate eggs or rear young). 2 • bed (endearing). 3 • home (endearing). ★ \*gəmu.

And, since it's been a noun-heavy week, I've also got a simple LVC:

**ngu tand·a, ·uu, -shii** /gū tād·a, ·uu, -kii/ *L.v.c.* to build a nest, to nidificate, to nidify, to nidulate.

Which I'm also using in today's example sentence:

- (38) Buva tsisep ia        tsio    ia        pu ngu tanda.  
little bird    DEF.III.SG river DEF.III at    nest make.3III.SG  
'The little bird is building a nest by the river.'

## — DAY 19 —

Today I'm going to start off with a couple of new basic words coined to derive my actual words of the day:

**tol, toluu, tucchii, tuvmuu, -oluu** /tud, -uu, -kii, -būū, -uduu/ *v.i.* to fly.  
★ \*tudu.

**kusii, -kha** /kutii, -ka/ *n.* III. wolf, fox, any of various non-domesticated canines. ⓘ Contrasts with *tsinje* 'domesticated canine, dog'. ★ \*kutis.

The items that **tol** and **kusii**, as well as **ukko** from Day 17, are used in are nouns denoting two categories of bats, namely big ones and little ones:

**tukkusii, -kha** /tukkutii, -ka/ *n.* III. any of various larger species of bat; megabat. ★ \*tudu kutis 'fly[ing] wolf'.

**tolokk·o, ·ukha** /tudukku, -ka/ *n.* III. any of various smaller species of bat; microbat. ★ \*tudu okko 'fly[ing] rat'.

These derivations are not anything particularly unusual cross-linguistically speaking but I think this is for a good reason.

Anyway, here's today's example sentence:

- (39) Tolokkukha dzinyi    dzik,        tukkusikha ngangga dzii.  
small\_bat.PL mosquito eat.DS.SIMUL large\_bat.PL fruit        eat.3II.PL  
'Small bats eat mosquitos while big bats eat fruit.'

## — DAY 20 —

Our new word today is yet another noun denoting a mammal:

**beyeriva, -kha** /bigidiba, -ka/ *n.* III. howler monkey. ★ \**bege diba* ‘scream[ing] mouth’.

And, as per usual, an illustrative example sentence:

- (40) Beyeriva toima kumi tunggo tunggo bola  
howler\_monkey III.SG.DIST.NVIS INDEF.CLF big big voice  
maani.  
have.3III.SG

‘That howler monkey [which we can’t see] has a very loud call.’

## — DAY 21 —

To finish animal week off, I’ve got a designation for a particular type of fish derived from the generic word I already had:

**tushekkuf-e, ·ikha** /tukitkupi, -ka/ *n.* III. tetra or similar small fish. ★ \**tukit-kupe* ‘arrow-fish’.

And see the example sentence below:

- (41) Tua mi u tusolokh buva tushekkufe tsi.  
water DEF.IV in many.CLF little tetra DECL  
‘There are a lot of little tetra in the water.’

Note that here, though there are many fish, the plural form of the noun is not used due to the presence of the adnominal quantifier *tusolokh* ‘many’ (which contains the classifier used mainly for certain tailed animals).

## — DAY 22 —

A new week means a new theme and this time I’ve chosen illness and disease (not the cheeriest subject but it is an important part of life, after all). The first word on this topic is:

**pisae** /pitai/ *n.* III. illness, disease, sickness. ★ \**pitaj*.

And see the following example sentence:

- (42) Use pushere ga pisae paanshek.  
now before 1SG illness avoid.PRET.1SG

'I have so far avoided illness.'

## — DAY 23 —

Next up, a noun denoting a symptom which is also used metonymously for disease:

**indo** /ɪdu/ *n.* III. 1 • fever. 2 • any serious or dangerous disease associated with fever. 3 • malaria. ★ \**xido*. ⓘ This is used exclusively as a mass rather than count noun.

And a simple example:

- (43) Indo oyia ibvikhunain.  
fever 3I.SG.III hot.INCH.3III  
'His/Her fever is getting worse.'

## — DAY 24 —

Today's entry is a bit of a cheat because this is not a new verb but its use in constructions relating to illness is a new sense:

**pukk·a, ·uu, -shii** /pukk·a, ·uu, -kii/ *v.t.* 1 • to take, to hold, to grasp. 2 • to grab, to snatch, to seize, to catch. 3 • to afflict (telic). 4 • to suddenly understand, to intuit, to grok, to understand without effort. ★ \**putka* 'to grab'.

Sense 3 is the relevant one for today and this is illustrated by the short example below:

- (44) Indo ukh pukkashii.  
fever 3I.SG grab.PRET.3III  
'He/she caught a fever.'

## — DAY 25 —

Similarly to yesterday, today's word is a verb which has a range of uses, one of which is relevant to discussions of disease and illness.

**tum·p, ·buu, ·bushii** /tüb, -uu, -ukii/ *v.i.* 1 • to hang. 2 • to perch. 3 • to float (in the air, in the sky or under water). 4 • to afflict (atelic, of diseases). ⓘ The affected participant is placed in a postpositional phrase headed by *guat* 'on'. ★ \**tumbu*.

This is postural verb which is also used as an existential verb in Anderiva as there are no dedicate existential or copular verbs in the language. Sense 4 is demonstrated by the following example:

- (45) Ga guat indo tumbue.  
1SG on fever hang.3III  
'I have a fever.'

## — DAY 26 —

Yet another verb today but this time a brand new one:

**k·ue, ·oii, ·oishii** /kui, -i, -kii/ *v.t.* to hurt, to harm, to cause to suffer. ★ \**kuj*.

And another minimal example:

- (46) Indo unga koivani.  
fever 3I.PL hurt.IMPF.3III  
'They were suffering from fever.'

## — DAY 27 —

Continuing with verbs and I've once again added a new illness-related use to an already existing verb:

**pin, pimii, -shii** /p·i, ·ib·i, -kii/ *v.t.* 1 • to leave, to depart, to go away from (a place).  
2 • to pass, to clear up (e.g. of diseases and certain other states). ★ \**pimi*.

This is illustrated by the following example:

- (47) Indo ia unga pin dzisherue.  
fever DEF.III 3I.PL leave NEG.FUT.3III  
'They won't recover from the fever.'

## — DAY 28 —

This time two new lexemes, an adjective and dived intransitive verb:

**era** /ida/ *adj.* 1 • well, in good health, healthy. 2 • good, fine, content. ★ \**jada*.

**erakhun, -uu, -ashii** /idak·ū, ·udūū, ·udakii/ *v.i.* to get well, to get better, to become healthy, to recover, to recuperate, to convalesce. ★ \**jada-kona*  
'well-become'.

This second of these is used in the example below:

- (48) Unga guat indo tumbushe, unga erakhunshin.  
3I.PL on fever hang.DS.SEQ 3I.PL well.INCH.PRET.3I.PL  
They had a fever but then got better.'

## — DAY 29 —

So far this Lexember, I've been doing one theme a week but for these last three I'll just be doing some "wild card" entries.

Today, a compound noun:

**nyishighuva** /gīkiguba/ *n.* IV. rainbow. ★ \**ginke-guba* 'pigment-cloud'.

And an accompanying example sentence:

- (49) Bero mii but kumi tunggo nyishighuva  
morning IV.PROX.VIS 1EXCL.PL INDEF.CLF big rainbow  
kaushet.  
see.PRET.1EXCL.PL  
'We saw a big rainbow this morning.'

## — DAY 30 —

My penultimate entry for Lexember is another compound noun:

**tushisiap** /tukitiap/ *n.* III. shooting star, meteor. ★ \**tukit-ispa* 'arrow-star'.

Here, as was also the case in **tushekkufe** 'tetra' from Day 21, the noun **tushet** 'arrow' is used to denote quickness of movement.

See today's word in action in the example below:

- (50) Ishimi unfē bisin mi u kuuso ut u ga mushe  
previous night sky DEF.IV in same moment in 1SG two.CLF  
tushisiap kaushekhs.  
shooting\_star see.PRET.1SG  
'Last night I saw two shooting stars in the sky at the same time.'

## — DAY 31 —

For my last entry of Lexember, a simple but important verb:

**ngau·n, ·un, -shii** /gāū, -ū, -kii/ *v.t.* to forget. ★ \**gəsum*.

And a final example:

- (51) Ga nangga mii      ngaun dzisherokh!  
1SG year IV.PROX.VIS forget NEG.FUT.1SG  
'I will not forget this year!'

## — ABBREVIATIONS —

1	first person	INCH	inchoative
2	second person	INCL	inclusive
3	third person	INDEF	indefinite
BEN	benefactive	IV	noun class IV
CLF	classifier	NEG	negative
DECL	declarative	NVIS	non-visible
DEF	definite	PL	plural
DIST	distal	PRES	present
DS	different subject	PRET	preterite
DU	dual	PROX	proximal
EXCL	exclusive	REP	reportative
FUT	future	SEQ	sequential
I	noun class I	SG	singular
II	noun class II	SIMUL	simultaneous
III	noun class III	SS	same subject
IMPF	imperfect	VIS	visible