Feizet â Śothutmašak Šami Hešmi

A Reference Grammar
of the Šamhešmi Language

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Tseûrnahwe
Introduction

This book documents the grammar and structure of Šamhešmi, or Proto-Tharvulic, a language nowhere to be found in this world. The speakers of Šamhešmi are humans; like us, they wag their mouthparts about to make speech, and they structure their language in some very particular, inevitable ways — those *linguistic universals* no human can escape. For all that, the world they inhabit is far from here, and they have never heard of us or the languages we know. Nor does their language have any connection to those in our milieu. They live in a place and a time apart, a planet that would, long years later, come to be known as Eptnê and become a fulcrum in the upheaval of universes. In their own time it was only home.

Šamhešmi forms one node in a great tree of languages stretching through time. In fact, it is impossible to trace the speech of its people any further back than Šamhešmi, so that, to our knowledge, it stands at this tree's very root. From it through history shoot trunks and branches, tracing in linguistic parallel the developments and wanderings of its speakers. We can read in them the furious conquests and furious collapse of Nevraphel, the sea voyages of the Ixi exiles, the cultural clasp of great Nuvatar. But in the time of Šamhešmi there is as yet none of that. There is only this:

Focus your attention here, in the shadow of these mountains, the margin that divides them from the jungle and the sea. You may see, scattered across the tree-choked hills, remnants of hulks that resemble structures or machines — the residue of titans or star-straining men who have vanished with the eons. And, looking closer, you may see among them, minuscule against the boles, human figures on the move. They build no ziggurats, they work no iron. Their houses are little more than wooden shelters, their farming rudimentary. But they are clever. And around them are rising the stirrings of something else: a clearing of the clouds that hang forever in the sky, a newfound vigor in the movement of peoples, advancing to the sun as the carapaced oldholders of the land retreat under the earth, a promise that the ruin of their world is about to come to its end.

As a language, Šamhešmi has a number of characteristics that may make it seem unusual to those who have spoken English or its Indo-Euro-

pean cousins for most of their lives. It lacks any form of adjectives as a class of their own; the vowels and consonants of its words harmonize so that each word can be seen, *in toto*, as pronounced with rounded lips or without them; its pronouns and verbs distinguish between seven different grammatical persons, including one for people who are present but not being addressed; it demands no marking of either a singular or a plural number; and an extensive system of distinction between nearer (or more salient) and farther things pervades its structures, down to the zoo of adverbial forms its prepositions can don.

To turn to its broader typological features, Šamhešmi is, in the technical language of linguistics, a right-branching, nominative-accusative, agglutinative language. The details of what all this means will come to light as we journey through this grammar, but to make a brief summary: the nouns of Šamhešmi come before their modifiers, verbs and prepositions before their objects, and so on; the subjects of its transitive and intransitive verbs are treated similarly; and most of its words are formed by stringing together stems and affixes that undergo few changes and each express no more than a single grammatical feature.

While this grammar, as a document, strives to be complete, there will always be aspects of Šamhešmi that remain to be discovered. For this reason, it is not unexpected that new editions of this grammar will continue to be issued, each telling of features previously unforeseen. Perhaps in time it will be accompanied by other materials — a course, a lexicon, cultural notes, even folktales and recordings. For now, it must serve as an appetizer to a time and a culture otherwise unknown.

A word about language change is in order. While all languages are constantly evolving, this grammar presents, for the most part, a snapshot of Šamhešmi, fixed at a single point in time. It does not attempt to undertake the effort needed to bridge it forward or backward across the ages, showing its developments out of past speeches or into many daughter tongues. That is, the grammar is merely *synchronic* rather than *diachronic*.

All representations of sounds in this grammar are given in the International Phonetic Alphabet. Phonetic representations are marked with square brackets [ ], while phonemic representations are enclosed in slashes / /, transcriptions of Šamhešmi text as written in angle brackets ⟨ ⟩, and translations of Šamhešmi words and phrases in double quotes " ". Transcriptions of text follow the transcription system given as 'Standard' in the table on page 32.

Śothu Featami
Phonology

Consonants

The consonant system of Šamhešmi is spare; its consonants total no more than 17 phonemes. Grouped according to place and manner of articulation, they can be summarized like so:

Manner of articulation	Place of articulation					
	Bilabial	Dental	Alveolar	Retroflex	(Alveolo-)Palatal	Velar
Nasal	m		n		ɲ	ŋ
Plosive	p		t		c	k
Fricative	ɸ	θ	s	ʂ	ɕ	x
Approximant					j	w
Trill/tap			r			

(All symbols used are those of the International Phonetic Alphabet.)

Of these, the nasals and plosives are stop consonants, in which airflow through the mouth is fully blocked by the lips or tongue. Nasals allow air to escape through the nose, while plosives are formed with complete occlusion of the vocal tract, stopping airflow entirely until the sound is released. Šamhešmi has four of each of these sounds, articulated respectively by stopping the flow of air with the lips (*bilabial*), with the tongue touching the alveolar ridge behind the upper teeth (*alveolar*), with the body of the tongue raised against the hard palate (*palatal*), or with the back of the tongue raised against the soft palate (*velar*).

The plosive series consists of the consonants /p t c k/. Of these, /p/, /t/, and /k/ are the same sounds found in English 's**p**un', 's**t**un', and 's**k**ull'; in contrast to the sounds found in '**p**un', '**t**on', and '**c**ull', they are not released into the following vowel with a puff of air and delayed vibration of the vocal cords. That is, Šamhešmi plosives are always *unaspirated*. The palatal /c/ sound is not found in English, though it may be approximated by the 'k' in a hurried pronunciation of 's**k**ew'; it is, however, articulated farther forward in the mouth, at the same place of articu-

lation as /j/, the 'y' in '**y**et'. In Šamhešmi this last plosive may be realized with some degree of affrication [c͡ç], though it remains distinct from the sequence of phonemes /cc/ [cç], where the second sound is held for a longer duration of time. All plosives in Šamhešmi are typically pronounced with an audible release when they come at the end of an utterance.

There are four nasal stops /m n ɲ ŋ/, articulated at the same places in the mouth as the plosives. Three of them, /m/, /n/, and /ŋ/, are as in English 'su**m**', 'su**n**', and 'su**ng**', respectively; the fourth deserves special attention. This sound, notated /ɲ/, is ordinarily palatal, with the body of the tongue raised toward the hard palate, but some speakers may pronounce it as *alveolo-palatal*, with the blade of the tongue additionally set behind the alveolar ridge. For most such speakers these two realizations are in free variation. The closest approximation found in English to either of these sounds is perhaps the 'ny' found in 'ca**ny**on', as produced in fast speech. Unlike the oral stops (plosives), Šamhešmi nasal stops do not necessarily terminate in an audible release when found at the end of an utterance.

Fricative consonants are produced by forcing air through a narrow passage, formed by constricting the vocal tract with the tongue, teeth, or lips. In contrast to stop consonants, fricatives do not involve complete blockage of the oral cavity, but only enough occlusion to make the airflow turbulent. Compared with its other sounds, Šamhešmi brims with an abundance of fricatives — in total, six: /ɸ θ s ʂ ɕ x/. Four have the same places of articulation as the nasal stops and plosives. Among these, /ɸ/ is produced by blowing through the lips and produces a sound similar to the English 'f', but with the lower lip raised toward the upper lip instead of the upper teeth; /s/ is substantially the same as the English 's'; /ɕ/ is alveolo-palatal, as described under the nasals above, and resembles a more palatalized (and acoustically higher-pitched) version of the English 'sh' sound; and /x/ is the 'ch' sound of Scottish English 'lo**ch**'. The remaining sounds are the *dental* /θ/, pronounced with the tip of the tongue at the teeth, familiar as the 'th' sound in English '**th**ought'; and the *retroflex* /ʂ/, articulated with the tongue tip curled back toward the region between the alveolar ridge and the hard palate, and resembling a non-palatalized (and lower-pitched) version of the English 'sh' sound.

Fricatives in Šamhešmi show a great variety of realizations and assimilatory processes in different phonetic contexts; for these, see the

FRICATIVE WEAKENING AND ASSIMILATION section, page 17 below. This variety is bolstered by a number of sound changes in progress. The backing of bilabial /ɸ/ to a labiodental [f~v] (as heard in the English 'f' and 'v'; for the alternation between [f] and [v], see VOICING below) next to unrounded vowels is observed in some regions, as are various mergers of /ʂ/ and /ɕ/ — either with each other or with other phonemes, with varying results. Neither of these changes has become widespread by the time of the language's disintegration.

The rhotic sound /r/ is trilled. A typical pronunciation involves the tongue rapidly tapping the alveolar ridge two or three times, although in unstressed positions and between vowels a single tap [ɾ] is often found instead. The trill /r/ can also take on an alveolar approximant pronunciation [ɹ], similar to the English 'r' but farther forward in the mouth, when it follows after one of the sibilant fricatives /s ʂ ɕ/ in an unstressed syllable; in an approximant, the vocal tract is still constricted but less so than in a fricative, not enough to make the airflow turbulent. There are two further approximants in Šamhešmi, the semivowels /j/ and /w/; the former is palatal and has the sound of 'y' in English '**y**et', while the latter is both velar and labialized (pronounced with rounded lips) and has the sound of 'w' in English '**w**et'. Although /r/ is usually produced as a trill or tap and not an approximant, these two semivowels, along with /r/, are all treated as approximants in Šamhešmi phonology, because in many respects they form a natural class.

Degemination

Consonants in Šamhešmi cannot be doubled or distinguished from each other only by the duration of time for which they are held. That is, Šamhešmi does not allow consonant gemination. Consequently, if, as a result of some morphological process, a consonant would occur twice in a row, it is reduced to a single sound, which is grouped with the syllable of the second consonant.

Voicing

Šamhešmi observes no phonemic distinction between *voiced consonants* such as [z], in which the vocal cords vibrate, and *unvoiced* ones such as [s], in which they are kept still. That is, there is never a situation in which two words are differentiated by voicing alone. Even so, both kinds of con-

sonants do occur in the language, not as separate phonemes, but in complementary distribution.

Of the consonants, the sonorants — /m/, /n/, /ɲ/, /ŋ/, /j/, /w/, and /r/ — are always voiced. All other consonants — the fricatives and plosives — become voiced when they are framed on both sides by voiced sounds (whether vowels or sonorant consonants), or else when they follow on the tail edge of a nasal (standing in the onset of the following syllable). Otherwise, they remain unvoiced. The bilabial fricative /ɸ/ is a special case: it is also voiced whenever it immediately precedes a vowel. Šamhešmi vowels are always voiced.

When Šamhešmi consonants are voiced, they take on the following realizations. The plosives /p t c k/ become respectively [b d ɟ g]. Of the fricatives, /ɸ θ s ʂ ɕ/ straightforwardly become [β ð z ʐ ʑ], although the voiced version [β] of the bilabial fricative /ɸ/ may be in free variation with a more open-lipped approximant pronunciation [β̞]. The velar fricative /x/, meanwhile, has several possible realizations in voiced position; ordinarily it becomes [ɣ], but under certain circumstances it can be realized as a glottal [ɦ] or an uvular [ʁ] instead; see the sections on FRICATIVE WEAKENING AND ASSIMILATION, page 17, and UVULARIZATION, page 18, for details.

Nasal assimilation

Before any consonant but the approximants /r j w/, the nasals assimilate to the place of articulation of the consonant that follows. When the following consonant is bilabial, alveolar, (alveolo-)palatal, or velar, the result is simple enough: the nasal becomes respectively [m], [n], [ɲ], or [ŋ]. Similarly, when a nasal is followed by /θ/ or /ʂ/, it becomes respectively dental [n̪] or retroflex [ɳ], although neither of these sounds exists as an independent phoneme of its own.

Before /r/, only the palatal /ɲ/ assimilates to /n/, while /m/ and /ŋ/ remain unchanged. Nasals do not undergo assimilation before /j/ or /w/.

A separate assimilatory process operates when a nasal follows immediately on the heels of a voiced plosive. Here the plosive may itself be pronounced as a nasal at its ordinary place of articulation, so that after a voiced sound /tŋ/ becomes [nŋ], /pm/ becomes [mm], and so on. However, if the two sounds are any combination of a velar and a palatal, the

plosive also assimilates to the place of articulation of the following nasal: thus /cŋ/ may be produced as [ŋŋ], and /kɲ/ [ɲɲ]. In all cases, the plosive and nasal pronunciations of the first sound are in free variation.

Finally, the palatal /ɲ/ typically becomes alveolo-palatal after alveolar consonants, even for speakers who otherwise pronounce it only as a palatal.

Labialization and related processes

When a plosive comes before a rounded vowel, the rounding of the lips starts early, and the plosive itself becomes noticeably labialized: thus [pʷ tʷ cʷ kʷ] for /p t c k/. Lip rounding in fact persists through whole syllables and often words, and can be seen as a suprasegmental feature; see the discussion under VOWEL HARMONY, page 21. Note, however, that the bilabial consonants /m p ɸ/ maintain their lip rounding or occlusion regardless of the surrounding vowel harmony.

Of the two semivowels /j w/, /w/ vanishes before rounded vowels (unless they belong to a separate syllable), while in the same position /j/ becomes labialized to [ɥ]. When found in the same syllable as an unrounded vowel, /w/ may be realized with lip compression instead of rounding: [ɯᵝ]; or even without any narrowing of the lips at all: [ɯ]. All of these variants can be found among speakers.

Fricative weakening and assimilation

As mentioned above, Šamhešmi fricatives display a wide variety of realizations. Of these, the velar /x/ has perhaps the most variation. It is realized as [h] at the start of a word when not part of a consonant cluster, as its voiced counterpart [ɦ] when between two vowels or when preceded by an approximant and followed by a vowel, and otherwise usually as [x] when unvoiced and [ɣ] when voiced (see VOICING, page 15). However, in this latter case it can also be affected by processes of uvularization; see the next section below. The condition for /x/ to become [h~ɦ] can be more succinctly stated: /x/ becomes glottal whenever it is found alone at the start of a syllable (with no other consonants in the syllable onset); see SYLLABLES, page 24.

In another peculiarity of /x/, the contrast between /x/ and /ɕ/ is neutralized before /j/; both are then pronounced identically, though the exact realization varies from speaker to speaker, usually approaching a

pure palatal [ç]. In line with Šamhešmi orthographic norms, we will repre-
sent the resulting archiphoneme as /x/.

Certain sequences of fricatives reduce to single phonemes:
thus /x/ is entirely lost before /ɕ/, as is /s/ *after* /ɕ/. In fact, /s/ becomes
alveolo-palatal /ɕ/ after any (alveolo-)palatal consonant but /j/ — its loss
after /ɕ/ is due to subsequent degemination (see page 15). One final
change in the fricatives is that /ɕ/ itself is realized as palatal [ç] after all
palatal consonants — excepting only the nasal /ɲ/, for those speakers
who pronounce it as alveolo-palatal itself.

Uvularization

In a number of contexts, Šamhešmi's velar consonants become
uvular, pronounced farther back in the mouth with the rear of the tongue
raised toward the uvula. When the fricative /x/ immediately precedes or
follows one of the nonhigh nonfront vowels /a ɒ o ɤ/ or (for some
speakers) the unrounded high back vowel /ɯ/, so long as it is not weak-
ened to [h] or [ɦ] (see the previous section above), it may be realized as an
uvular [χ] (when unvoiced) or [ʁ] (when voiced; see VOICING, page 15). The
vowel /ɯ/ is a special case; for some speakers (those who pronounce it
with a retracted tongue root — see VOWELS below), it can trigger uvulariza-
tion, while for others (those who don't) it can contrarily *prevent* uvulariza-
tion of a following consonant.

In all the same contexts as /x/, /k/ may similarly become uvular,
although it does not uvularize when it is preceded by one of the semivow-
els /j w/ or by one of the high vowels /i y u/ and, for some speakers,
/ɯ/. In unvoiced position, an uvularized /k/ straightforwardly becomes
an uvular plosive [q]; however, when voiced, it most commonly weakens to
a fricative [ʁ]. Note that in this latter case it merges with /x/ when follow-
ing a nonhigh nonfront vowel and preceding an approximant, a nasal,
or /ɸ/, as both phonemes take on an uvular fricative pronunciation in
these common environments. However, when immediately following a
nasal, a voiced uvularized /k/ does not fricativize, and instead takes the
plosive form [ɢ].

When preceding an uvular consonant, the nasal /ŋ/ is also itself
realized as uvular, becoming [ɴ]. This same realization is additionally
found when /ŋ/ comes at the end of a word after one of the nonhigh
nonfront vowels /a ɒ o ɤ/.

The exact place of articulation of all of these consonants in these positions varies from speaker to speaker and social context to social context; they may range anywhere from true velar to true uvular, or a postvelar pronunciation somewhere in between. In practice, however, some degree of backing of the tongue is present in all but the most careful speech.

Vowels

Rich in vowels, Šamhešmi boasts ten, distinguished by both tongue position and degree of lip rounding:

	Front		Central		Back	
	Unrounded	Rounded	Unrounded	Rounded	Unrounded	Rounded
High	i	y			ɯ	u
Mid	e	ø			ɤ	o
Low			a	ɒ		

Three degrees of tongue height are distinguished, as also three degrees of tongue backness. At a first approximation, vowels in Šamhešmi are produced at five distinct tongue positions, with each position hosting one vowel made with rounded lips and its unrounded counterpart. (We will soon see that this picture is lacking in *phonetic* nuance, though it is *phonologically* accurate.) The low vowel /a/ is centralized, pronounced close to [ä]; its rounded counterpart /ɒ/ is usually less centralized but patterns as a central vowel. Thus these two form, together with the other vowels, a symmetric system.

The realization of the vowel phonemes shows some variation by dialect and from speaker to speaker. As a rule, however, all speakers preserve the distinctions between rounded and unrounded vowels.

The phonemes /i/, /e/, /u/, /o/, and /a/ display the least variation. They occupy the periphery of the vowel space and are realized quite consistently, whether stressed or unstressed, as [i], [e̞], [u], [o̞], and [ä], respectively, though they may lose some vowel quality when unstressed. Thus /i/ resembles the vowel in English 'k**eye**d'; /e/ is similar to that in 'c**a**red' (though higher in the mouth than the Standard Southern British English pronunciation); /u/ is similar to that in '**coo**led' (but farther back

in the mouth than in many contemporary English dialects); /o/ is as in 'cord'; and /a/ resembles the vowel in General American English 'card', while in terms of Standard Southern British English it is somewhere between the vowels in 'card' and 'cad'. (In each case the Šamhešmi vowel is pronounced with a single unmoving tongue position and not as a diphthong, nor does it display the r-coloration seen in some of the American English approximations.)

Speakers centralize the rounded front vowels /y ø/ and the unrounded back vowels /ɯ ɤ/ more than their unrounded front and rounded back partners. The result of this shuffling is that the rounded vowels are always produced farther back in the mouth than their unrounded counterparts; usually they are also pronounced with the tongue somewhat higher in the mouth. As a result, the realization of /ɯ/ is often closer to [ʊ̈] or [ʊ], like an unrounded version of the vowel in English 'could', and /ɤ/ is often closer to [ʌ̈], near the pronunciation of the vowel in English 'cud' (though slightly higher in the mouth). Similarly, speakers commonly realize /ɒ/ as [ɒ̈] or [ɐ], near the vowel in Standard Southern British English 'cod' or General American English 'called' (though slightly lower in the mouth). The front rounded vowels /y/ and /ø/ are less strongly centralized, and constitute the rounded counterparts of /i/ and /e/; neither has a close English approximation. All the trends of centralization discussed above are more pronounced in fast speech and in unstressed positions.

The unrounded back vowels /ɯ ɤ/ are especially unstable and display greater variation than either their rounded or fronted counterparts. Depending on the speaker and surrounding consonants, they may range from nearly central [ɨ̞ ɜ] to true back vowels [ɯ ɤ̠]. In the latter case they are often pronounced with a retracted tongue root. The central pronunciations are especially common after alveolar and (alveolo-)palatal consonants, while in other environments these vowels are typically at least somewhat further back in the mouth, with the exact realization depending on the speaker. Before nasal consonants and the trill /r/, the unrounded high back vowel /ɯ/ may be realized as a syllabic version of the following sonorant — that is, as a version of the following consonant that phonetically remains a consonant but phonologically takes the role of a vowel, forming a the nucleus of a syllable of its own; this is most common in fast or otherwise uncareful speech.

The vowels' positions within the acoustic vowel space are perhaps best summarized in a diagram:
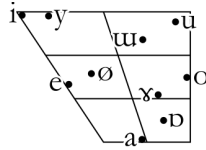
Here the vertical axis corresponds to the first formant frequency of the vowel and correlates with tongue height, while the horizontal axis corresponds to the second formant and correlates with tongue backness.

Vowels in Šamhešmi are not distinguished from each other by length or duration, but stressed syllables are often characterized by longer vowels in general; see STRESS, page 26.

While there are many cases where Šamhešmi displays a sequence of two vowel-like sounds, it cannot be said to have any diphthongs in the phonological sense. When vowels belonging to different syllables adjoin, each one is pronounced separately, broken up by a glottal stop that intervenes between them — the same catch heard in the middle of the English word 'uh‑oh'. Meanwhile, sequences of a vowel adjoining /w/ or /j/ are best analyzed as consonant-vowel sequences rather than diphthongs.

Glottal stops can also appear before a vowel in word-initial position. The exact circumstances depend in part on what comes before the vowel. If the preceding word also ends in a vowel, or if there is no preceding word at all (that is, the vowel forms the start of an utterance), a glottal stop is usually found. Contrarily, if the previous word ends in a consonant, a glottal stop is *not* ordinarily pronounced, unless the current word is being emphasized.

When preceding nasal stops, vowels can themselves take on some degree of nasality.

Vowel harmony

A system of vowel harmony shapes the sounds of all Šamhešmi words, knotting the syllables of each one into a harmonious whole. Loosely said, it demands that the vowels of any given word concord with one another in their degree of lip rounding and, often, other qualities besides. In fact, its effects spread beyond mere vowels to their neighboring

consonants. The result is a system in which each word as a whole takes on a consistent flavor of its own.

Each Šamhešmi root — one of the raw building blocks which, together with prefixes, suffixes, and other roots, make up a word — displays, if it is native, a harmonization of its vowels: they must all be of the same *roundedness*, and also of the same *backness*. However, there is no restriction on their *height*. Where backness is concerned, the central vowels /a/ and /ɒ/ act as neutral elements. They can freely pattern with both front vowels and back vowels. Taking these principles to their conclusion, we see that each native root can possess at most three different qualities of vowel: either /a e i/, or /a ɤ ɯ/, or /ɒ ø y/, or else /ɒ o u/.

This is not the case with non-native roots. Recent loanwords imported from abroad often display disharmonious vowels, as they try to approximate the sounds of their original languages. Older loanwords, however, do tend to shade into a harmonized state: they have had enough time to be levelled out by native speakers. Disharmony in roundedness is usually resolved more quickly than disharmony in backness. Many of the oldest loanwords are indistinguishable from native roots.

Compound words, formed out of multiple roots, display a similar tendency. Recent, transparent compounds need not be fully harmonized (though their individual components will be). Older compounds, especially those whose components are no longer obvious to contemporary speakers or which have been eroded by sound changes, are likelier to array their vowels in harmony.

When affixes (prefixes and suffixes) are attached to a Šamhešmi root or other stem, they are forced to harmonize with the vowels already present. (That is, Šamhešmi vowel harmony is *stem-controlled*.) However, their harmonization takes on a peculiar form. It does not depend on all the vowels of the stem but on one particular vowel, the so-called *trigger*. If a root is monosyllabic (as most Šamhešmi roots are), the trigger is the sole vowel of the root; otherwise, it is always the root's second-last vowel. As an affix attaches to a stem, all of its vowels remain at the same height as before, but adapt themselves to the roundedness and backness of this trigger vowel. As before, /a/ and /ɒ/ act as neutral elements: if the trigger is one of these two, the vowels of the affix only change their roundedness and not their backness. When multiple inflectional affixes are added to a stem, they do not harmonize with each other in sequence, but all harmonize with the same trigger vowel in the root.

Because affixes always change so that their vowels match the roundedness of the trigger, there is no difference between viewing an affix on its own as having a rounded vowel or an unrounded one. We can say that the vowels of an affix are *underspecified* for roundedness. We can further note that there are five possible such underspecified vowels (corresponding to the five rounded-unrounded pairs of vowels found in roots). We denote them I (high front vowel), U (high back vowel), E (mid front vowel), O (mid back vowel), and A (low vowel).

We can summarize the specific forms these underspecified vowels take when attached to a stem as shown in the table below.

Underspecified (affix) vowel	Trigger	Underspecified vowel becomes...
I	/i/, /e/, /a/	/i/
	/y/, /ø/, /ɒ/	/y/
	/ɯ/, /ɤ/	/ɯ/
	/u/, /o/	/u/
U	/i/, /e/	/i/
	/y/, /ø/	/y/
	/ɯ/, /ɤ/, /a/	/ɯ/
	/u/, /o/, /ɒ/	/u/
E	/i/, /e/, /a/	/e/
	/y/, /ø/, /ɒ/	/ø/
	/ɯ/, /ɤ/	/ɤ/
	/u/, /o/	/o/
O	/i/, /e/	/e/
	/y/, /ø/	/ø/
	/ɯ/, /ɤ/, /a/	/ɤ/
	/u/, /o/, /ɒ/	/o/
A	/i/, /e/, /a/, /ɯ/, /ɤ/	/a/
	/y/, /ø/, /ɒ/, /u/, /o/	/ɒ/

For alphabetization purposes, the underspecified vowels I, U, E, O, A are best treated as the vowels /i/, /u/, /e/, /o/, /a/. An exception can be made for those affixes that etymologically derive from a stem with a known, specified vowel; in that case, the original specified vowel is used instead — without, however, implying that the behavior of the underspecified vowel is any different. Whenever one sees the letters standing for /i/ or /y/ in an unattached affix, it is good to keep in mind that they both equally mean the underspecified vowel I.

Vowel harmony also influences the surrounding consonants. Lip rounding from any given vowel spreads to neighboring plosives, causing them to labialize, and, indeed, speakers may extend this rounding (to a greater or lesser extent) to all other consonants in the syllable. Considering these changes, it is possible to view not only vowels but entire syllables as being either rounded or unrounded. When we take into account that most roots and their affixes are harmonized together by roundedness, we can even extend this to entire words.

In fact, native tradition itself conflates the idea of a *word* with a string of sounds that must be either all rounded or all unrounded due to the forces of harmony. In this conception, a loanword or a compound with mismatched elements may be seen by speakers as multiple 'words', despite forming a single lexical unit. Units pronounced with rounded lips are said to ⟨mur⟩ "be dark", while those pronounced with unrounded lips are said to ⟨eris⟩ "be bright". Lip rounding in Šamhešmi is, in this sense, less a property of individual vowels than a suprasegmental or prosodic feature.

Syllables

As in any language, syllables in Šamhešmi consist of a nucleus — the vowel — together with a constellation of consonants arrayed as satellites around it. The vowel forms the syllable's peak of sonority, the loudest or most resonant point along its sonic arc. To either side of this peak, the constraints of Šamhešmi syllable structure demand that the sonority drop off, with more sonorous consonants taking their place closer to the vowel and less sonorous ones farther off. Consonants of equal sonority can be found on either side of one another, forming a sort of sonority plateau.

Taken together, we see that Šamhešmi sounds form a sonority hierarchy, with those higher in the hierarchy (more sonorous) necessarily

appearing nearer to the syllable nucleus than those lower (less sonorous) — this is the so-called *sonority sequencing principle*. We can lay out the language's sonority hierarchy as follows:

more sonorous   ↑   /a ɒ e ø ɤ o i y ɯ u/
     /j w r/
     /n/
     /m ɲ ŋ/
     /ɸ θ ʂ ɕ x/
     /s/
     /t/
less sonorous   ↓   /p c k/

This hierarchy tells us that, for instance, /xmax/ and /ɸθen/ are permissible Šamhešmi syllables, but /mxax/ and /spen/ are not.

Beyond these constraints on sonority, Šamhešmi limits the number and position of consonants on either side of the vowel. Letting V stand for any vowel, A for any of the approximants /r j w/, and C for any other consonant, the allowed structures of a Šamhešmi syllable can be represented as (C)(C)V(A)(C) and CAV(A)(C) — here parentheses enclose optional elements. Put another way, a Šamhešmi syllable consists of up to two consonants, of which only the second can be an approximant, followed by a vowel, itself followed by up to two more consonants. Of these two, the first must be an approximant if both are present, and the second must not be.

However, those syllables that do not form the end of a word are even more constrained. When not found at the end of a word, a syllable coda can only contain one consonant, and this consonant cannot be a plosive. Moreover, there is no phonemic distinction between nasal consonants in this position, and all of them can be treated as allophones of a single underlying nasal archiphoneme /N/. Note that this is not the case at the end of a word, where, for example, a word ending in /n/ is still distinct from one ending in /m/. The archiphoneme /N/ surfaces as a nasal at the same place of articulation as whatever consonant follows it.

The only case in which a syllable can go beyond these constraints is when one syllable ends in a nasal and the next begins with a fricative. In this situation, an excrescent plosive appears between the two sounds, taking on the same place of articulation as the consonants that gave it birth.

This new plosive is traditionally assigned to the preceding syllable, even if this would violate the allowed structures listed above. In many dialects, the sound change that brought about this interloper is even more advanced, causing the total disappearance of the preceding nasal sound. By this means a different set of constraints on syllable structure is seen gradually taking shape.

Words are syllabified in the following manner: wherever consonant sounds intervene between two vowels, as many as possible are assigned to the following syllable, keeping in mind that the above constraints on sonority and syllable structure must be obeyed. Any leading consonants at the start of the word are assigned to the first syllable, and any trailing ones at the end to the last.

Lexical boundaries

Phonological processes in Šamhešmi — for example, those that cause a nasal to assimilate to a following plosive — operate across the boundaries of morphemes and syllables, but they are blocked at the boundaries between words. This is the only clear mark that divides one word from another in spoken Šamhešmi. However, in very informal (basilectal) speech, even this distinction may be abolished, and phonological changes across word boundaries no longer blocked.

Stress

Šamhešmi words feature patterns of stress, with some syllables pronounced noticeably louder and longer than others. A change in pitch of the stressed syllable can also be found, but the exact way in which this change is realized varies by dialect, and it is volume rather than pitch or length that most strongly characterizes Šamhešmi stress.

A typical Šamhešmi word has two stressed syllables: a stronger primary stress that falls on the penultimate syllable of the root, and a weaker secondary stress that falls on the initial syllable of the word. If a root is monosyllabic, the primary stress will fall on the non-root syllable immediately before it, assuming it exists. That is, the strongest stress always falls on the syllable before the last syllable of the root, whether it is part of the root or not.

Both stresses, primary and secondary, are present so long as the root of the word together with its prefixes encompasses at least four sylla-

bles. For the very shortest words, where there is only one syllable or none before the last syllable of the root, the two stresses instead coalesce into one, which then falls on the first syllable of the word. Thus, with ' marking the start of a syllable with primary stress, ˌ marking the start of one with secondary stress, and . marking any other syllable boundary, we can write out the stress patterns of most Šamhešmi words:

/kmamasetetax/ "by shutting it" (root: /setet/)
    → /ˌkma.maˈse.te.tax/
/tiθetikse/ "severed" (root: /kse/) → /ˌti.θeˈti.kse/
/maʂixtajma/ "it will be strange" (root: /tajma/)
    → /ˌma.ʂixˈtaj.ma/
/namaxak/ "to the barren place" (root: /max/) → /ˈna.ma.xak/
/taramit/ "crown-bearer" (root: /taram/) → /ˈta.ra.mit/
/tsenaʂ/ "word" (root: /naʂ/) → /ˈtse.naʂ/
/θenri/ "besides, apart from that" (root: /θen/) → /ˈθe.nri/
/ʂøj/ "mud" (root: /ʂøj/) → /ˈʂøj/

The case where exactly two syllables precede the root's ultimate syllable is a special one. Here the stresses, which would adjoin each other, interact with each other and leave only a single stress behind. The surviving stress ordinarily falls, as expected, on the syllable before the last of the root — the usual position of the primary stress. However, in words of exactly three syllables, the stress on the initial syllable wins out if the penultimate is not part of the root. In this case the word has an initial stress. Thus:

/kmamaxejak/ "for setting out" (root: /xej/) → /kmaˈma.xej.ak/
/maiθet/ "it writes" (root: /iθet/) → /maˈi.θet/
but: /mairsej/ "it testifies" (root: /sej/) → /ˈma.ir.sej/

In many monosyllabic words of primarily grammatical function, such as particles and prepositions, the expected stress may be weakened or simply not present at all. This is especially the case when the following word is short enough that it begins with a primary stress itself.

Compound words (see COMPOUNDS, page 121) provide another special case in the matter of stress. Older compounds may be indistinguishable from other words, following the rules for stress laid out above. Newer and more transparent compounds, however, keep the primary stress on the final stem that makes up the compound, so that, if this final stem is a single syllable, stress falls on that syllable instead of being

retracted to the preceding linking vowel. Secondary stress remains on the first syllable of the entire word.

A further case where the assignment of stress encounters complications is that of nouns receiving the genitive suffix -⟨mi⟩ or one of its allomorphs (described below under CASE, page 56). In such inflected forms, the suffix -⟨mi⟩ is treated as if part of the root, and stress invariably falls on the syllable preceding it.

> /ɕotxu/ "foundation" (root: /ɕotxu/) → /ˈɕo.txu/
> *but:* /ɕotxumu/ "of the foundation" → /ɕoˈtxu.mu/

This rule, however, is not universal among speakers, and certain more innovative dialects place the stress as expected relative to the actual root, treating -⟨mi⟩ no differently from any other suffix.

Finally, certain interjections likewise fail to follow the ordinary rules of stress, taking stress on the final syllable instead; such is the case with the expressions of woe /ɒjˈo/, /awˈe/ "alas".

Šamhešmi stress may be described as polar, since its primary and secondary stress are determined from opposite edges of a word. The accentual pattern of its primary stress is neither free nor straightforwardly fixed, as it is determined relative to the end of the root rather than arbitrarily for each lexical item or relative to either edge of a complete word. It is also largely unaffected by inflection, with the sole exception of the genitive case suffix. Note that, if the root has more than one syllable, the stress always coincides with the trigger vowel that causes vowel harmony — see VOWEL HARMONY on page 21 above.

Loanwords

Loanwords are, for the most part, adapted at once to the phonotactic constraints and phonological system of Šamhešmi, vowel disharmony notwithstanding. Occasionally loanwords feature characteristics that native words would never share: they may retain an extra phoneme at the end of a syllable, so long as the sonority hierarchy is preserved; and they may also retain /w/ in positions where it would not natively occur — that is, before rounded vowels. Older loanwords are typically better adapted and lack even these exceptions.

As examples of the treatment of foreign sounds, [f v] are adapted as /ɸ/, [ʃ ʒ] as /ʂ/, [ə] usually as /ɤ/, [ɪ] as /i/ or /y/, [ʊ] as /ɯ/, and so forth. Laterals such as /l/, which are entirely absent in Šamhešmi, tend to

become /r/ (or, less commonly, /j/, /n/, or /θ/). A semivowel [j w] or trill [r] at the start of a word gains a prothetic sound before it, either a fricative consonant such as /ɸ/ or /x/, or else a vowel — typically a high vowel: /ɯ/ for [r], /i/ or /y/ for [j], and /u/ or /ɯ/ for [w]. Similarly, a syllabic sonorant in the middle of a word commonly gains a prothetic vowel /ɯ/ before it. Complicated initial and final consonant clusters may be simplified or undergo metathesis and epenthesis until they form permitted syllabic structures.

Śothu Feizetmi
Orthography

The Alphasyllabary

For many years Šamhešmi remained a language without a writing system of its own. When it first came to be written, sporadically and in fits and starts, it was by crudely adopting the syllabic writing systems of the surrounding peoples. Markedly unsuited to the sounds and structures of Šamhešmi, these foreign systems would be applied idiosyncratically by each new scribe that came along. The result was chaos.

This confusion finally settled with the arrival of an unknown reformer who overturned the existing schools of practice. Reshaping, simplifying, and reducing one of these syllabic systems, this reformer produced a new system whereby every sound of Šamhešmi was represented by a single piece of a character, and each whole character could represent a full syllable. So emerged the writing system used at Šamhešmi's cultural apogee — an alphasyllabary, not quite alphabetic nor quite syllabic, but possessing characteristics of each.

Writing under this system canonically runs in columns from top to bottom of a scroll, with each new column of characters written to the left of the last one. There are a total of 27 possible character components that combine to make up each character. Of these, the vowels, written with long trailing downstrokes, form the core of each character, with the consonants joining up to them from above and below. Some consonantal character components have two different forms, an ordinary form and a special final form used when they come at the end of a syllable.

The vowel components deserve an extra word. Rounded and unrounded vowels produced with the same tongue position are written with the same vowel characters. To distinguish between them, a special rounded or unrounded mark is written at the beginning of each *word*, since all vowels in a word harmonize to have the same degree of lip rounding — see Vowel harmony, page 21. Here we are using the native conception of 'word' as described at the end of that section, so that any change in rounding is seen as signalling the start of a new word.

The table on the following page presents each character component (overlaid on a vertical guideline), the phoneme(s) it usually represents, and its representation in a selection of transcription schemes. These tran-

scriptions are not used by the speakers of Šamhešmi themselves, but are provided for the convenience of us alien bystanders. For similar convenience, most of this grammar will provide Šamhešmi text in romanized form, using the 'Standard' transcription scheme shown below.

Parenthesized letters represent possible variant options for transcribing the component in question. Where pairs of letters separated by a comma are given under a transcription scheme, they represent the two different transcriptions used for the unvoiced allophone and voiced allophone of a phoneme, respectively; see VOICING, page 15.

Character component	Phoneme (IPA)	Transcription schemes				
		Standard	Scheme B	Scheme C	Scheme D	Old Cyrillic
	(Unrounded mark. Indicates that all vowels until the next rounded or unrounded mark should be read as unrounded. See the vowels for transcription.)					
	(Rounded mark. Indicates that all vowels until the next rounded or unrounded mark should be read as rounded. See the vowels for transcription.)					
	p	p	p, b	p, b	p, b	**п, к**
	t	t	t, d	t, d	t, d	**т, д**
	c	ć (c)	ć, ǵ	ç, c	q, j	**ц, ж**
	k k *(final form)*	k	k, g	k, g; q, ġ[1]	k, g	**к, г**
	ɸ	f	f, v	f, v	f, v	**ф, в**
	θ	z	th	ś, ż (th, dh)	th, dh	**ѳ**
	s	s	s, z	s, z	s, z	**с, з**
	ʂ	š	sh, zh	ş, j	sh, zh	**ш, ж**
	ɕ	ś	ś, ź	ś, ź	ss, zs	**с, з**
	x	h	kh, gh; h[2]	x, ǧ; h[2]; x̣, ġ[1]	kh, gh; h[2]	**х**

1   When the pronunciation is uvular; see UVULARIZATION, page 18.
2   Transcribed as ⟨h⟩ when the pronunciation is [h] or [ɦ]; see CONSONANTS, page 13.

Character component	Phoneme (IPA)	Transcription schemes				
		Standard	Scheme B	Scheme C	Scheme D	Old Cyrillic
६	m	m	m	m	m	м
८	n	n	n	n	n	н
६	ɲ	ń	ń	ń	nh	н̂
६	ŋ	ñ (g)	n̂ (ng)	ñ	ng	гг
८	r	r	r	r	r	ρ
६ / ६	j / j (*final form*)	j	y (j)	y	y	ı
८ / ६	w / w (*final form*)	w	w	w	w	γ
⻏	i (*unrounded*)	i	i	i	i	н
	y (*rounded*)	î	i̊ (ü)	ü	i (ui)	v; v̇ after о
⻕	ɯ (*unrounded*)	û	ï	ï (ı)	u (eu)	ъı
	u (*rounded*)	u	u	u	u	оv (8) · ю³
⻕	e (*unrounded*)	e	e	e	e	є · н³
	ø (*rounded*)	ê	e̊ (ö)	ö	e (oe)	є̈
⻗	ɤ (*unrounded*)	ô	ë	ë	o (eo)	ъ
	o (*rounded*)	o	o	o	o	о
⎮	a (*unrounded*)	a	a	a	a	ᴀ · ıᴀ³
	ɒ (*rounded*)	â	å	å (ä)	a (oa)	ω

3   Used to transcribe the given vowel combined with a preceding ६ ⟨j⟩.

A few further notes are in order to clarify points not fully described in the table above. Ttranscription scheme D follows the native script in its rendering of the vowels, marking their roundedness using symbols separate from the vowel letters themselves; it renders the rounded mark by ' or °, and the unrounded mark by ' or ⁺ if it comes in the middle of a word (in the modern sense of 'word', not the native sense). At the start of a word, the unrounded mark is simply not transliterated. However, if the parenthesized variants are used instead, rounding marks can be omitted; in this case, hyphens must be added between adjacent vowels (where a glottal stop occurs) to prevent ambiguity with vowel digraphs.

Transcriptions may freely make use of capitalization or not; since there is no letter case in the native orthography, either convention expresses all the features present in the original text.

Each of the transcription schemes given above is designed for a different purpose and context. The standard scheme acts as a nearly phonemic rendering of the pronunciation of Šamhešmi text, as well as a close transliteration of the original characters in Šamhešmi writing, differing from the latter only in providing separate symbols for rounded and unrounded vowels as they appear in linear order within a text. It is best suited to scholarly and linguistic works, where a direct rendering of the original text is more important than suggesting phonetic details of pronunciation to a lay reader. This scheme also has the advantage of laying bare the underlying morphology of words whose elements have undergone voicing assimilation. It is the scheme that will be used throughout this book.

Scheme B is used for rendering Šamhešmi names and other words in the course of running English text in less technical works. It strikes something of a balance between a phonemic and a phonetic representation, inclining to neither extreme but instead aiming at a rendering that may be aesthetically acceptable while being (as far as possible) relatively intuitive to English speakers.

Scheme C provides a more phonetic rendering, showing close details of pronunciation even where they are not significant for distinguishing any one word from another. It avoids digraphs in favor of a clear and compact representation with diacritics, following for the most part the values of Turkic languages such as Tatar. This scheme is best suited for

contexts where a representation adhering close to the pronunciation as heard is desirable, and in running text aimed at non-English speakers.

Scheme D is designed for use in contexts where special characetrs are unavailable or cannot be easily typed. To this end, it uses only the characters of the basic Latin alphabet, plus (optionally) the apostrophe.

The Old Cyrillic transcription scheme provides a basic cyrillization of Šamhešmi. Its values mostly follow those of the original Cyrillic alphabet, as historically used for Old Church Slavonic.

Each of these transcription schemes except C is unambiguous, in the sense that text represented in it can be automatically converted back to the original native text. To give an example of the native orthography and each of the transcription schemes in use, the same passage is given below in the native script (vertical, on the left), phonetic and phonemic transcriptions in the IPA, and each individual scheme.

Phonetic transcription:
[äðʌ̆dʌ̆qtʌ̆ mäm ˈpʷɒ̆nɒ̆q pʷɒ̆ɲ miˈɣrimä ɒ̆m miˈdäptä θwiɸ y ɲi ˈmumɒ̆q]

Phonemic transcription:
/aθɤtɤktɤ mam pɒnɒk pɒɲ mixrima ɒm mitapta θwiɸ y ɲi mumɒk/

Standard transcription:
Azôtôktô mam pânâk, pâń mihrima âm. Mitapta zwif î ńi mumâk.

Transcription scheme B:
Athëdëktë mam pånåk, påń mighrima åm. Midapta thwif i̊ ńi mumåk.

Transcription scheme C:
Ażëdëqtë mam pånåq, påń miğrima åm. Midapta świf ü ńi mumåq.

Transcription scheme D:
Adhodokto mam ’panak, ’panh mighrima ’am. Midapta thwif ’i nhi ’mumak.

Old Cyrillic transcription:
ѧ҄ѳъдъктъ мам пѡнѡк, пѡн҄ мнхрнма ѡм. мндапта ѳѵнѳ ѵ нӥ моѵмѡк.

Ligatures and variants

The final forms given in the table above are not the only contextual variants that character components can take. Some components can change their form in combination with certain other components, forming special ligatures that make for more fluid writing. Such ligatures are not obligatory, but most styles of handwriting make extensive use of them where possible. Ligatures mainly arise when a plosive sound follows any plosive except ⟨t⟩ at the start of a syllable. In this case, the component representing the second plosive is typically written without the left half of its initial horizontal stroke, so that it continues where the stroke of the last component left off at the midline. For instance, ⟨pt⟩ becomes ⟨image⟩ , while ⟨pć⟩ becomes ⟨image⟩ and ⟨kp⟩ becomes ⟨image⟩ . The unrounded mark also forms ligatures with following plosives, as its second diagonal stroke is typically extended left to meet the start of the plosive's horizontal stroke left of the midline.

Some character components have further optional stylistic variants. For example, it is not uncommon to see the final stroke of ⟨image⟩ ⟨z⟩ elaborated into a swash across the midline ⟨image⟩ when it comes at the end of a character. Similarly, the long tails of the final forms of ⟨k⟩, ⟨j⟩, and ⟨w⟩ can be swashed in various directions as desired. Such variations are purely decorative and serve no practical function.

Spelling

The native writing system comes close to perfectly reflecting the phonemes of the spoken language. In its representation, it incorporates most phonologically significant changes, such as the assimilation of nasals, the reduction of doubled consonants, and vowel harmony. By contrast, the writing system neglects to show most features that are never distinctive, such as voicing, consonant labialization, stress, the centralization or nasalization of certain vowels, and the variation between [x] and [h]. By and large, it passes over such phonetic details in silence.

However, a handful of processes best seen as non-phonemic are reflected in the language as written. The intercalation of plosives between neighboring nasals and fricatives is reflected in writing, and nasal sounds in syllable codas are written according to their phonetic realization rather than as a single archiphoneme of whatever value.

Writing loanwords

No attempt is made to render foreign loanwords in their native spellings. Instead, they are treated just as if they are Šamhešmi words and fully adapted to the spelling conventions of its own writing system.

Names of characters and their components

In order to refer to the individual components that make up their characters, speakers of Šamhešmi simply pronounce the phoneme that that component represents. For consonants, which cannot stand alone in a syllable, this requires the addition of a vowel sound; to this end, the consonant is extended with the sound of the vowel ⟨û⟩. The resulting word is then treated as a noun. The rounded and unrounded marks do not represent phonemes of their own, and so they have special names: the unrounded mark is called ⟨hfiireris⟩ "the brightener", while the rounded mark is called ⟨hfuurmur⟩ "the darkener".

To refer to a whole character, Šamhešmi speakers similarly take the sequence of phonemes it produces and treat it as a noun. Thus, to refer to the component ⟨ɜ⟩, one would say [ɸɯ] and write ⟨ɜ⟩, and to refer to the character ⟨⁊⟩, one would say [ɸe] and write ⟨⁊⟩ ; each of these could then inflect, for the most part, like any other noun. However, the regular plural marking via vowel change (see PLURAL, page 52) is not used with such nouns, and instead the plurals of characters and their components are always marked by a following determiner ⟨î⟩. To distinguish between the name of the character component ⟨f⟩ and the sequence of components ⟨fû⟩, which would otherwise be pronounced the same, Šamhešmi speakers may call the latter ⟨fû shîzîn⟩ "intact ⟨fû⟩".

Collation order

The components of the writing system are traditionally collated in the same order they follow in the table on page 32, i.e.

p t ć k f z s š ś h m n ń ñ r j w iî ûu eê ôo aâ.

Rounding marks and punctuation are ignored in collation, so that each pair of rounded/unrounded vowels is collated together as if they were identical. The only exception is when two words are identical except for vowel rounding; in this case the word featuring rounded vowels is

placed after the one featuring unrounded ones. When words contain optional phonemes, or phonemes that otherwise only surface under certain conditions, they may be collated under their most frequent form. Numerals (see NUMBER SYSTEM, page 151) are collated as if written out in full.

Punctuation
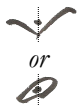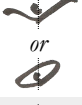
As originally devised, the Šamhešmi writing system featured a dizzying panoply of punctuation marks, some of them marking grammatical structure and others marking phenomena as diverse as intonation, irony, and places to pause for breath. In later times this surfeit was gradually curtailed until at last the common practice was to include the grammatical punctuation marks only. Nonetheless, few of the other punctuation marks have fallen wholly out of use, and they may still be peppered through a text to lend it a particular stylistic flair.

The core grammatical punctuation is sparse and only marks out the ends of prepositional phrases, syntactic breaks, and sentence boundaries. In addition, the rounded and unrounded marks that show the nature of the vowels in a word (see the orthography table on page 32) effectively serve to mark out the boundaries between words. The following table displays the grammatical punctuation marks found in Šamhešmi texts, as well as the transliteration used to represent them in this grammar.

Punctuation	Function	Transliteration
⌣ or ⌒	start of word (or change in vowel rounding within a word — see the section on THE ALPHASYLLABARY above)	
⅄	end of prepositional phrase	,
⅄	end of sentence (optional at the end of the last sentence)	.
⅄	abrupt syntactic break (similar in function to a dash)	—

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The prepositional phrase end mark is usually omitted if it directly precedes a sentence separator or the end of the text, as the end of a sentence necessarily implies the end of any prepositional phrases inside it. Where multiple prepositional phrases end at the same place, only one mark is written, though archaic texts may instead add one for each additional phrase.

Semantic punctuation can optionally be added to indicate intonation and implied meaning; it takes the form of an appendage to either a sentence separator or a rounded or unrounded mark, depending on whether it applies to only a single word or the sentence as a whole.

Punctuation	Function	Transliteration
or	start of questioned word	ˀ
	end of interrogative sentence	?
or	start of sarcastic or effectively scare-quoted word	ˁ
	end of sarcastic sentence	ˁ
	end of exclamatory sentence	!
	end of interrogative exclamatory sentence	!?

(*Other combinations of semantic marks are also possible.*)

Voice quality punctuation can be used to show features of the speaker's voice; unlike other punctuation, these marks run in parallel to columns of text rather than through them, generally appearing on the right-hand side. Such marks are indefinitely extensible so as to be able to highlight any given stretch of juxtaposed text.

Punctuation	Function	Transliteration
	juxtaposed text growing softer	> … >
	juxtaposed text growing louder	< … <
	juxtaposed text whispered	# … #
	juxtaposed text shouted	* … *
	juxtaposed text mouthed	- … -

Breathing punctuation marks, decidedly more obsolescent, can be used to instruct the reader where to pause for breath. Such marks take it as a given that the document they inhabit should be read aloud.

Punctuation	Function	Transliteration
	breath/short pause	:
	long pause	::
	pause according to length of line	::——

Finally, an abbreviation mark serves to mark places where part of a word has been elided to form an abbreviation; see ABBREVIATIONS below.

Punctuation	Function	Transliteration
❢	marks places where sounds have been elided to form an abbreviation	,

As a rule, syllables and punctuation marks in Šamhešmi text are set off from each other by the lifting of the writing instrument from the writing surface between each syllable and between syllables and punctuation marks. The rounded and unrounded marks, however, are not set off in this way and instead join up to the syllable that follows them. In romanized text, whitespace around syllables, words, and punctuation is restored to Latin-script norms for the sake of readability: in particular, words are set off by spaces, while syllables are not.

Abbreviations

To abbreviate a multi-word phrase, native speakers take the final syllables of each word, starting with the last syllable of each stem, and concatenate them. The resulting word undergoes all phonological processes but vowel harmony, yet these processes are not reflected orthographically. Instead, the word is written exactly as though composed of the final syllables of each component word, separated from those of other abbreviated component words by abbreviation marks (see PUNCTUATION above). For example, ⟨âm zâkhêhmî⟩ might be abbreviated as ⟨âm'khêhmî⟩ and pronounced as if it were ⟨âñkhêhmî⟩.

Zehma Tsenašmi
Word Classes

While the notion of a word can be defined in a dizzying variety of ways, for the rest of this grammar we take a word to be the smallest meaningful unit of language that can stand on its own. As in any language, words in Šamhešmi can be assigned to different classes on the basis of their grammatical properties — in particular the syntactic positions they can take and the ways they can change form and inflect (their shared morphology).

Such a *word class*, or *lexical category*, or *part of speech* must be distinguished from the *function* taken on by a particular word within a particular utterance. Words always belong to fixed word classes, but the forms of a word may take on a number of varying roles in a sentence: for instance, certain forms of a Šamhešmi verb are *nominal* and occupy the same slots in syntax that a noun might, but the word itself remains a verb. The word class limits what forms of a word can exist and what syntactic functions these forms can take.

Nouns

A noun can serve as the subject or object of a clause, and can also serve as a predicate in its own right in special constructions such as the one we term a nominal-predicate clause (see page 128). Morphologically, nouns inflect for number and case, as described in greater detail in the chapter on Nominal Morphology, page 51. Nouns can be sudivided into *proper nouns*, which name specific people, places, and things, and *common nouns*, which designate classes of entities and can be used in reference to instances of those classes. The adjective corresponding to 'noun' is *nominal*, and throughout this grammar we will often have recourse to this term to describe constituents of a sentence that occupy the syntactic role of a noun, whether they are nouns themselves or not.

Nouns form an *open class* in Šamhešmi, that is, one that readily accepts the addition of new words, and indeed the historical record shows that new nouns were borrowed and formed on a daily basis.

Verbs

Verbs are predicating words by nature, and their meaning is incomplete without the presence of one or more *arguments* over which this predication applies. Such arguments are nominal in nature and may be either explicitly expressed or merely implied. For verbs that serve as the main predicator in a clause, these arguments are the subjects and objects of the clause, marking out functions such as who performs the action described by the verb and to whom that action is directed.

Verbs can also take other syntactic roles in a sentence, often by assuming particular morphological forms. As gerunds and participles they can serve as nominal elements, and in the latter case also modify other nominal elements. They remain distinct from nouns, however, in that they can still take many of the arguments expected of a verb, and be modified by adverbial elements that cannot modify ordinary nouns; see NON-FINITE FORMS, page 68, for details.

Besides these differences in syntactic behavior, verbs and nouns in Šamhešmi are also distinguished on morphological grounds. Verbs inflect for tense, aspect, mood, and polarity, and additionally show agreement with the subject in person and number, though not all of these grammatical categories are marked on all verb forms. Details are given below in the chapter on VERBAL MORPHOLOGY, page 61.

Like nouns, verbs are an open class and commonly see new additions and coinages.

Valency

As in any language, verbs in Šamhešmi can have varying numbers of arguments. For any given verb, this number is called its *valency*. A verb that takes only a subject as argument is called *intransitive*; one that also takes a single object is *transitive*, and additional objects characterize verbs that are *ditransitive*, *tritransitive*, and so on. *Ambitransitive* verbs are those that can be either transitive or intransitive.

One large contingent of intransitive verbs in Šamhešmi is made up of the stative verbs, which express a state of being and often find their calling as participles. Other kinds of inherently intransitive verbs are perhaps not as frequent in Šamhešmi as in other languages.

The reason for this is that an unusually large number of Šamhešmi verbs can take an object, even where speakers of other lan-

guages might not expect to see one expressed. All of these transitive verbs, however, are also ambitransitive — that is, while they *can* take an object, it is never obligatory, and any object can be implicit rather than explicitly provided. The implicit object can be something previously referred to, but is perhaps more often simply a prototypical generic or indefinite object. The phenomenon in the latter case is known as *unspecified object deletion* and is widespread in Šamhešmi. Objects of transitive and higher-valency verbs are routinely omitted when their exact nature is unimportant, unspecified, or clear from the context.

Adjectives and stative verbs

Adjectives in Šamhešmi do not properly exist as a lexical category of their own. Instead, a wide variety of stative verbs fulfil the functions of adjectives, modifying nouns in the form of participles or doing the work of predicate adjectives as sentential verbs. In fact, all words that function like adjectives are actually some other formation: either a verb form, a noun in the genitive case, a determiner, a prepositional phrase, or some more complicated construction.

Pro-forms

Pro-forms are not a single word class but rather encompass several classes of words that stand in for other elements understandable from the context of the discourse: pronouns, pro-verbs, and pro-adverbs. Pronouns function as (and stand for) nominal elements; pro-verbs as verbal; and pro-adverbs as adverbial. All of these are *closed classes*, that is, they each contain a relatively small set of words and rarely admit new members. They are dealt with in more detail in their own chapter, Pro-forms, starting on page 79 below.

The status of pro-adverbs is ambiguous: rather than a class of their own, they may be viewed as a subclass of prepositions, namely, those that take no complements. This view is motivated by the fact that the vast majority of Šamhešmi pro-adverbs are transparent derivatives of prepositions that do take explicit objects, and their distributional properties are largely the same as those of prepositions. Some pro-adverbs, however, have a unique function as discourse markers in which they take a syntactic position between a verb and its objects that is not found with other prepositions; see Adverbial syntax, page 126.

Determiners

A determiner invariably occurs together with a nominal element and serves to specify or constrain which particular entity or how many entities it refers to. Determiners do not inflect, and they form a closed class. They are handled in depth in a later chapter, DETERMINERS, page 87.

Prepositions

Prepositions typically serve as adjuncts to various types of words, most often verbs or nouns, and link them to a following complement (or *object*) of some kind that completes the prepositional phrase. What kinds of complements a preposition can take vary from one preposition to another, and on this basis Šamhešmi prepositions can be subdivided into several categories. The largest subclass accepts nominal elements as complements; a smaller number act as subordinating conjunctions and take finite clauses as objects instead; and some few prepositions can take either kind of complement. A potential third subclass consists of those prepositions whose complements are implicit and recoverable from the context but not expressed; this last group is in fact identical to the pro-adverbs mentioned above, and may be regarded as a separate word class entirely.

Prepositions do not inflect for any grammatical features and are a closed class. They are discussed in more detail in a chapter of their own below, PREPOSITIONS, page 91.

Conjunctions

Conjunctions do not form a coherent lexical category. In fact, the term "conjunction" encompasses several different classes with distinct syntactic properties. Among these are coordinators, which link phrases and clauses of equal status both semantically and syntactically; complementizers and relativizers, which turn clauses into complement or relative clauses, respectively; and prepositions that act as subordinating conjunctions, already dealt with above and further described under PREPOSITIONS WITH CLAUSAL COMPLEMENTS on page 105 below. We will handle the first two categories here.

Coordinators

Coordinators link together phrases and clauses of equal status both semantically and syntactically. Šamhešmi boasts a limited variety of coordinators that can coordinate clauses, but almost none at all for coordinating smaller phrases, which are instead linked through simple juxtaposition (asyndeton); for details on the syntax, see COORDINATION, page 130, and COORDINATION OF CLAUSES, page 144. Coordinators are a closed class.

Some common coordinators that can link complete clauses include ⟨orm⟩ "and", ⟨íš⟩ "but", ⟨aš⟩ "and, but" (with a lesser degree of contrast), ⟨za⟩ "but rather", ⟨hwat⟩ "either… or", and ⟨izi⟩ "… or… or both".

In addition to their role in coordinating clauses together within a sentence, these coordinators can also stand in sentence-initial position. Unlike prepositions, they and the following clause they link cannot be preposed before the initial clause to which they link it: their syntax fundamentally differs and does not resemble that of adverbial elements.

Complementizers and relativizers

Complementizers are words like 'that' and 'whether' that can convert clauses into complement clauses, giving them the ability to function as subjects or objects in a sentence. In Šamhešmi there is only a single complementizer proper, ⟨še⟩, which is used with any finite complement clause — there is no special interrogative form like the English 'whether'. The only time ⟨še⟩ does not appear with such a clause is when the clause serves as the object of a preposition; see PREPOSITIONS WITH CLAUSAL COMPLEMENTS, page 105. For the syntax of complementizers and their clauses, see COMPLEMENT CLAUSES, page 139.

In parallel with complementizers, there are also relativizers — words that can convert clauses into relative clauses, allowing them to modify noun phrases and play an essentially adjectival role. Because their syntax in relation to the clauses they convert is often identical, and because relative clauses are sometimes identified as complements to the nouns they modify, relativizers are sometimes seen as as subcategory of complementizers; indeed, some linguistic analyses even extend the label of 'complementizer' to prepositions with finite clausal complements. We will keep the three categories separate in this grammar.

Šamhešmi has two different relativizers, ⟨sja⟩ and ⟨sje⟩. The latter is used when the relative clause modifies multiple coordinated noun phrases;

it might clumsily be rendered "for all of which it is the case that". The former is used in all other cases and can be seen as equivalent in meaning to "such that". Note, however, that in most cases either relativizer is best rendered into English by a relative pronoun, as the syntax of relative clauses in the two languages differs. For their syntax in Šamhešmi, see Relative clauses, page 140.

Particles

Particles have no independent meaning and serve, for the most part, purely syntactic functions. They are never inflected and have only one invariable form, and they form a closed class. Thus, their various functions are mostly described in the chapters on Basic Syntax and Composite Sentences, starting on page 123. See in particular Coordination, page 130, for particles semantically relating coordinated elements; Questions, page 132, for interrogative particles; Evidentiality, page 138, for a reportative particle; Relative clauses, page 140, for a relative-clause-final particle; and Quotation and paraphrase, page 143, for quotative particles.

Interjections

Interjections make up utterances by themselves, usually expressing speakers' mental states or reactions toward something in their communicative context. They are uninflected, typically separated from the syntax of their surrounding words, and can occur wherever the pragmatic context calls for them. Common interjections include ⟨huz⟩ "look!, behold!", ⟨e⟩ "hey; o", ⟨aj⟩ "come on; let's…", ⟨a⟩ "huhʔ, ehʔ, whatʔ", ⟨ahewze⟩ "sorry", ⟨awe⟩ "alas!", and ⟨âjo⟩ "alas!; ouch!; wow!", in addition to various greetings, farewells, and social pleasantries. Beyond its role as an interjection, ⟨huz⟩ also takes on a grammatical role in certain constructions; see Nonverbal clauses, page 127. Interjections are varied and act as an open class, allowing new ones to be coined and introduced.

Greetings

Most greetings in Šamhešmi take the form of a verb in the imperative or jussive mood (see Mood, page 64). The most common greeting and farewell in colloquial discourse is ⟨esjar⟩, literally meaning "live!". A more formal or deferential version of the same takes the jussive mood,

⟨hajsjar⟩ "may you live", though a variant exists in indicative mood and future tense: ⟨hašisjar⟩, "you will live". Farewells include the popular ⟨pere⟩ "until later" (for which see page 94), as well as several exclamations formed on the verbal root ⟨ajnôn⟩ "prosper, flourish, be well": ⟨eajnôn⟩ "prosper!", "fare well!", and, more formally, ⟨hajajnôn⟩ "may you flourish, may you be well".

Adverbs

The class of adverbs does not share consistent morphological or distributional properties; rather, it functions as a sort of 'wastebasket taxon' for words that do not fit into any other category. Like conjunctions, adverbs fall into several groups, which can justifiably be considered separate lexical categories: sentential adverbs, which modify clauses; adverbs that modify verbs, which tend to express place, manner, time, and other similar properties for the words they modify; and degree words, which modify participles, adverbs, nouns, and verbs to indicate to what degree the property denoted by the participle, adverb, or verb obtains or how much of the noun there is. The former of these are open classes, while degree words are closed.

Ptet Ñrâfotmu
Nominal Morphology

Š amhešmi nouns are formed primarily by agglutination: affixes attach to a stem and harmonize with its vowels (see page 21) to mark one of two numbers (singulative or transnumeral) and one of five cases (nominative, accusative, genitive, dative, or instrumental) plus a vocative form. A third number, the plural, is formed not by affixation but by a mutation of the stem or by an attached determiner. The citation form of all nouns is the nominative transnumeral, which is identical to the bare stem. Nouns do not fall into separate classes based on gender or animacy distinctions; there are, in fact, no noun classes at all but those of countability, and so all nouns are declined in the same manner, using the same set of affixes.

Number

Nouns can have one of three grammatical numbers. These are conventionally called the transnumeral, the singulative, and the plural.

Transnumeral

The transnumeral is the default, unmarked number, which indicates neither singularity nor plurality; rather, the number is left ambiguous. Whenever the number of a noun is unimportant or implicit in the current context, it takes the transnumeral form. (Some exceptions exist for plural animate nouns, as described below under Plural, page 52.) Abstract nouns also take the transnumeral form, as do nouns seen as basically collective or nondiscrete (mass-noun-like) in meaning. Finally, those nouns whose number is explicitly specified by almost any quantifier (see Quantifiers, page 87) are invariably found in the transnumeral. This includes any numeral but ⟨mak⟩, the number one (see Number System, page 151). Nominal elements formed with the quantifying clitics ⟨sza⟩- "all", ⟨sze⟩- "each, every", and ⟨kza⟩- "no, not one" similarly take the transnumeral form, although ⟨sze⟩- in itself may be seen as imparting a singulative meaning to the individual members of the set in question.

Because the context usually makes it possible to infer whether an individual or a group is under discussion, the transnumeral is by far the most common number in Šamhešmi.

Singulative

The Šamhešmi noun form known as the singulative is used in a variety of contexts related to singling out exactly one entity. Most centrally, with nouns whose basic meaning is seen as collective or nondiscrete, the singulative picks out a single piece of the collective whole, one individual object from the mass. In this it differs from a *singular*, which prototypically marks single objects that are seen as basically individual to begin with.

However, the Šamhešmi singulative has further extended uses that in many cases *can* overlap with the notion of the singular. In these uses the singulative typically indicates that its referent is being expressly singled out in some way or another. A noun higher on the scale of individuation, whose transnumeral form is seen as merely unspecified for number and not prototypically collective, may be marked as singulative to emphasize an individual member picked out from a set, or to otherwise lay emphasis on its singularity. If inanimate, such a noun may also be marked as singulative to resolve ambiguity about its number when context demands it. In each of these cases, the singulative marking is optional, and transnumeral marking is equally possible. By contrast, any noun modified by the numeral ⟨mak⟩ "one" *must* be marked as singulative, in a further use of the form.

Not all nouns can form singulatives; some, such as most nouns referring to abstract concepts, have no such form at all. Where possible, the singulative is marked by a prefixed ⟨t⟩-; where phonotactic constraints forbid this, the prefix instead becomes ⟨te⟩-. It also becomes ⟨te⟩- if the following letter is ⟨t⟩ itself. This can be reformulated succinctly: the prefix is ⟨te⟩- when followed by a consonant cluster or a plosive, and otherwise ⟨t⟩-.

Plural

If there are multiple instances of something and this needs be marked, the plural number is used. For non-collective animate nouns and pronouns, the plural is usually explicitly marked, while for other classes of entities it is generally left unmarked unless it is important that their plurality be made explicit. Whether a noun is animate or not is not lexically determined but depends on the speaker's view of the thing the noun refers to; the same noun can be animate in one context but inanimate in another.

When used with basically collective or nondiscrete nouns, the plural does not act as a plural of the collective or mass form, but rather as a

plurative, indicating multiple objects or pieces out of the mass taken as individuals. That is, it can be thought of as a plural of the singulative form, rather than a collective or mass form in its own right (or the plural of such).

This is not, however, the case with certain nonbasic, derived collective nouns, such as those formed with the prefix ⟨nem⟩- (page 116) — these are taken as indivisible groups, with the singulative referring to a chosen individual group, the plural referring to multiple groups, and the transnumeral ambiguous. That is, such derived collective nouns are treated like ordinary count nouns.

The case where the plural is used with the inclusive first person (see PERSON, page 72) is a special one. Here the plural indicates not more than *one* referent, but more than *two*, whereas the transnumeral is used when only two referents (the speaker and the addressee) are involved, making it function as a kind of dual form.

Unlike most Šamhešmi inflections, the plural is not formed by a prefix. Rather, it is usually expressed via a change in the first vowel of the stem of the word. Any vowel but a high vowel is raised to the next level of height. An ⟨a⟩ or ⟨â⟩ changed in this way is treated as a front vowel, despite its phonetic realization as a central or back vowel, if it is also the trigger vowel for vowel harmony in the stem — that is, if it belongs to the root of the word rather than a prefix, and the root is only one or two syllables long (see VOWEL HARMONY, page 21). Otherwise, it is treated as a front vowel if the trigger is a front or central vowel, and as a back vowel if the trigger vowel is a back vowel. If the ⟨a⟩ or ⟨â⟩ *is* a trigger vowel, and is followed by another syllable — that is, the root must be exactly two syllables long — the vowel of this next syllable reharmonizes to match the backness of the newly raised ⟨a⟩ or ⟨â⟩, that is, if it is a back vowel it becomes a front vowel. This is the only exceptional case in which pluralization can cause a change to vowels of the stem beyond the first. In all cases, vowels in inflectional affixes harmonize to match the trigger vowel of the plural form, and so may differ from those found on the singular.

If the first vowel of the stem is a high vowel, the word instead remains unchanged. In this case plurality can be made explicit periphrastically, with the addition of a following determiner ⟨î⟩. This determiner can in fact be used with all plural forms, but it is usually omitted for nouns with a vowel change, at least outside of formal speech and emphatic contexts. These changes are summarized in the following table.

First vowel of unmutated stem	First vowel of plural stem…		Attached determiner
	…with nonback trigger vowel	…with back trigger vowel	
i	i	i	î
î	î	î	î
û	û	û	î
u	u	u	î
e	i	i	∅ or î
ê	î	î	∅ or î
ô	û	û	∅ or î
o	u	u	∅ or î
a	e	ô	∅ or î
â	ê	o	∅ or î

Associative plural

The same determiner ⟨î⟩ has a second function that comes to the fore when it is attached to the proper name of a person. In this case it does not mark the standard (additive) plural, which would refer to multiples of the same person, but instead an associative plural, which refers to the person together with other people associated with them. Prototypically this group of associates is a kinship or family group, but it can also be a looser association or even a merely occasional one. In any case it encompasses a heterogeneous group with interpersonal cohesion, of which the marked noun (the *focal referent*) is one member.

Associative plurals are never formed with common nouns: for them, the determiner ⟨î⟩ always marks an additive plural and is, whenever possible, accompanied by a raising of the stem vowel. By contrast, no raising accompanies the associative plural. It is marked by the determiner alone.

Summary of meanings

Taking this all together, the basic meanings of the various grammatical numbers when used with different types of nouns and pronouns

are summarized in the table below. The terms 'count noun' and 'mass noun' in this table are used very loosely. They should be understood as referring not to the ability of each type of noun to take on a given set of morphological forms, but rather to whether a noun is seen as basically individuated ('count') or basically collective, abstract, or nondiscrete ('mass'). Each category of noun should be understood as also including pronouns and verbal affixes that refer to a noun of that category.

Morphological form	Semantic meaning with…			
	… animate 'count nouns'	… inanimate 'count nouns'	… countifiable 'mass nouns'	… uncountifiable 'mass nouns'
Singulative (SGV)	Singular, when determined by the numeral 1 *or* Otherwise specially singled out	Singular, when determined by the numeral 1 *or* Otherwise specially singled out *or* Singular, where specification is important and context is ambiguous	Singulative	—
Transnumeral (TRN)	Singular *or* General/gnomic *or* Plural, when determined by most quantifiers	Singular, per context *or* Plural, per context *or* General/gnomic *or* Plural, when determined by most quantifiers	Mass/collective *or* Plurative, when determined by most quantifiers	Mass
Plural (PL)	Plural	Plural, where specification is important and context is ambiguous	Plurative	—

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Case

Case indicates the syntactic or semantic function of a nominal element within a sentence. In the Šamhešmi grammatical system, noun case is unique in being marked by suffixes rather than the prefixes that indicate most other grammatical categories. There are a total of five cases plus a vocative form, which are always overtly marked, even when word order alone would suffice to determine a noun's case. These cases, together with the suffixes used to mark them, are listed below.

Case	Abbreviation	Suffix
Nominative	NOM	-Ø
Accusative	ACC	-u
Genitive	GEN	-mi
Dative	DAT	-ak
Instrumental	INS	-ah
Vocative	VOC	-e

(The ending of the accusative case occasionally shows syncretism with the genitive, for those nouns ending in ⟨m⟩ that have a trigger vowel other than ⟨a⟩ or ⟨â⟩.)

Cases may be divided into *core* or *grammatical cases*, which express grammatical relations, and *peripheral* or *concrete cases*, which express specific semantic roles. This division does not preclude core cases from also having certain peripheral functions besides their use in expressing syntactic relations. In Šamhešmi, case marking is mostly limited to grammatical cases, with the prominent exception of the instrumental, which serves a peripheral role, and the vocative, best seen as a special form standing outside this distinction entirely.

Perhaps the most basic grammatical relation a core case can express is the relation of a verb's arguments to the verb. Šamhešmi is a *nominative-accusative* language, meaning that it treats the subjects of transitive verbs and those of intransitive verbs alike, but both differently from the objects of transitive verbs. (For these terms, see Valency, page 44.) In terms of Šamhešmi morphology, this means that the language has a single nominative case, into which the subjects of both transitive and intransitive

verbs are cast. It is a *zero-case*, that is, one that receives no marking (or only a null suffix as marker). The nominative is then distinguished from the accusative case, which marks the direct objects of transitive verbs.

The nominative is also used for the predicates of monopartite and nominal-predicate clauses (see pages 127 and 128), which have no expressed verbs at all, as well as the objects of the preposition ⟨oš⟩ "in the role of" and its derivatives (page 104). The accusative, meanwhile, is also used in expressions of time, where it converts a noun into a temporal adverbial expressing the duration of time over which an action takes place: "for, for the length of…".

The genitive case indicates that the marked noun is modifying another noun (which typically precedes it). The exact nature of this modification is not always the same, and the genitive can express a number of different logical relationships between the modifier and the modified (head) noun.

One common use of the genitive is to indicate that the modifying noun is the possessor of the modified noun. With certain verb forms and derivatives that function as nouns, the genitive can also indicate variously the subject or the object of the action: thus a genitive modifying a gerund indicates the logical subject of its action (see GERUND, page 70), while a genitive modifying an agent noun represents the object it acts upon (AGENTIVE, page 112) and one modifying a nominalized verb can indicate either its logical subject or object, depending on various criteria (EVENT NOMINALIZATION, page 113). The genitive can further be used with a partitive function, specifying that the modified noun is a part or subset of the modifying noun. Other functions include specifying the material out of which the modified noun is made and otherwise describing a quality of the modified noun. However, the genitive's full range of function is far wider than the cases discussed so far, and the modifying relation it implies can be very loose indeed.

The dative case serves many functions. Grammatically, it marks two kinds of objects: the indirect objects of verbs and the objects of most prepositions. This latter marking is the most common use of the dative in Šamhešmi, as every preposition with the exception of ⟨oš⟩ and its derivatives governs the dative case.

Semantically, as a marker present on an indirect object, the dative can indicate a number of different roles taken by the noun in question. Most fundamentally, it can mark the noun as the recipient of the action in

the verb. It can also mark the noun as a beneficiary of the action, the one for whose benefit or sake the action is done. Especially with abstract nouns, it can indicate the purpose of the action. Further, it can indicate that the situation described by the verb holds true in the judgement or perspective of the marked noun. In a related function, it indicates the experiencer of an involuntary feeling or sensation described by the verb — see DATIVE EXPERIENCER CONSTRUCTION, page 137. In yet another particular construction — see MONOPARTITE CLAUSES, page 127 — the dative can also indicate possession of the main noun of the clause by the marked noun.

One final additional function of the dative case is to mark 'demoted' direct objects when a verb is increased in valency (page 44) by some derivational process. That is, when a transitive verb is made ditransitive and its old subject is made its direct object, the old direct object is demoted to an indirect object and marked by the dative case. This happens especially with the causative construction; see the CAUSATIVE section on page 111 below.

The instrumental case is used to indicate that the marked noun is the means by which something was done, making it adverbial. Additionally, the instrumental can mark the agent in a passive-like impersonal construction, as noted under IMPERSONAL VERB CONSTRUCTIONS, page 137. Used with expresions of time, the instrumental indicates that the action takes place at that time or within that time. Meanwhile, with spatial expressions, it indicates motion by way of or via some traversed space. The instrumental case never expresses accompaniment; comitative expressions are formed with prepositions instead.

The vocative is used to express direct address, that is, when directly calling out to the marked noun. As the vocative plays a discursive role and does not express any syntactic relation of the marked element to the surrounding clause, it is, properly speaking, not a case at all; however, as it is morphologically integrated into the case paradigm, it is best to treat it alongside the other cases, following tradition. The vocative is chiefly used with animate addressees, but the addressee can also be inanimate, in which case it is effectively personified.

Definiteness

Nouns, as they usually appear in Šamhešmi sentences, are not morphologically marked as either definite or indefinite. Nor does any

obligatory article or other device accompany them to this end. When it becomes necessary to mark out a noun as definite, a demonstrative can be added to modify it. Indefiniteness, meanwhile, is never marked on nouns, although it can be marked on certain pro-forms (see the section on DEFINITENESS under PRO-FORMS, page 85).

VERBAL MORPHOLOGY

Š amhešmi is a highly agglutinative language. This means that, like other languages of its kind, it tends to inflect words using strings of distinct and regular affixes that attach to the word and each express only a single grammatical category. Nowhere is Šamhešmi's agglutinativity more apparent than in the structure of its verbs. These verbs take on an enormous array of prefixes that can combine almost freely with any prefix of another category, resulting in a formidable number of possible inflections. Despite this proliferation of forms, there is only a single, mostly regular inflection paradigm shared by almost all verbs.

Prefixes are added to a verbal stem. The stem itself can be a single morpheme, that is, a root, or can consist of a root with the addition of derivational affixes, or be a compound of several roots. The stem is treated as the citation form for all Šamhešmi verbs.

Most Šamhešmi verb forms are *finite*, marking the person and number of their arguments and being able to stand alone as the main verb of an independent clause. Alongside these, Šamhešmi has several *non-finite* verb forms that take subordinate syntactic positions within a clause, playing the roles of adjectives or nouns.

The finite verb forms obligatorily mark not only the number (singulative, transnumeral, or plural) and person (exclusive first, inclusive first, second, parontic, proximate, obviate, or hypothetical) of their subjects, but also one of four verbal aspects (imperfective, perfective, inchoative, and cessative), three tenses (past, present, and future), four moods (indicative, subjunctive, jussive, and imperative), and two polarities (positive and negative). Non-finite forms, by contrast, have no obligatory marking for any of these categories. One group of them, the participles, can only carry tense, aspect, and polarity information; the remaining form, the gerund, is not fully non-finite, as it can in certain circumstances also be conjugated for person and number, although this is rarely done.

Each of these grammatical categories for which a verb can conjugate is marked by the presence or absence of a prefix that attaches to the front of the verbal stem and harmonizes with its trigger vowel (see VOWEL HARMONY, page 21). These prefixes follow a definite order, and the structure of a finite verb is always the same:

person—number—polarity—mood—tense—aspect—stem.

The elements of a non-finite verb form are cobbled up in the same order insofar as they are present, but an additional prefix marking out the verb form itself takes the place of the modal prefix. Indeed, for this reason, native grammarians traditionally classified each non-finite form as a sort of defective grammatical mood.

Aspect

Šamhešmi morphologically marks four verbal aspects, which convey the way a situation is situated in the flow of time. These four are the imperfective, the perfective, the inchoative, and the cessative.

The imperfective aspect marks that the event, action, or state of being represented by a verb is viewed as having an internal structure over the course of time. Thus, it can be used for situations that are viewed as ongoing or in progress, but it can also be used for actions that are done habitually or repeatedly over a longer period of time. In particular, when all objects are omitted from a verb in the imperfective aspect (see Valency, page 44), the action of the verb is frequently imparted a habitual air. In narratives the imperfective is commonly used to note background actions and information, as well as to describe elements of the setting. The imperfective in Šamhešmi is also used for general or gnomic statements that have no particular relation to the flow of time.

The perfective aspect presents a situation as a single unanalyzed whole in time. It is commonly used for momentary events and situations having a well-defined start and completion, without the need to examine their inner progression. In narrative it is the basic aspect used to relate foreground actions that are simply undertaken and completed. When used with an adverb such as ⟨imêk⟩ "constantly", the perfective can also indicate repeated action, but in contrast to the imperfective, such repetition is taken to occur on a single occasion or span of time rather than habitually over multiple occasions across a long period of time. (That is, it forms an *iterative* instead of a *habitual*.) Stative verbs (page 45), expressing not an action or a process but a quality or state of being, are, as a rule, not found in the perfective aspect, though certain verbs that take both stative and non-stative meanings may be.

The inchoative aspect marks a situation as just beginning. It can be used to mark the transition into a state or the initial undertaking of an action viewed as having some subsequent duration.

The cessative aspect is precisely the reverse: it marks a situation as ending. A verb conjugated in the cessative aspect can indicate the transition out of a state or the end of an action or event it represents.

Of all verbal prefixes, aspectual prefixes are attached nearest to the verbal stem. The imperfective aspect is unmarked, adding no prefix of its own (or a null prefix). The remaining Šamhešmi aspectual prefixes are as follows:

Aspect	Abbreviation	Prefix
Imperfective	IPFV	Ø-
Perfective	PFV	f- if- word-initially af- after j
Inchoative	INCH	ma- ima- word-initially
Cessative	CESS	kof-

The perfective and inchoative prefixes are ordinarily ⟨f⟩- and ⟨ma⟩-, respectively; however, should they come at the start of a word, they instead take the full forms ⟨if⟩- and ⟨ima⟩-. To put it another way in the context of the broader verbal system, ⟨f⟩- becomes ⟨if⟩- and ⟨ma⟩- becomes ⟨ima⟩- in only and exactly those cases where there are no other inflectional prefixes attached to the verb (in which case they must be conjugated in the transnumeral number and hypothetical person; see below). In this case they are identical to the conjugation of a verb in the plural number and hypothetical person, so that the distinction between the transnumeral and plural hypothetical vanishes.

The perfective prefix ⟨f⟩- has yet another form ⟨af⟩- that it takes when it follows after ⟨j⟩, that is, when the verb is conjugated in either the jussive or subjunctive mood.

For verbs whose stems begin with ⟨f⟩, meanwhile, the perfective prefix merges into the initial sound of the root and disappears so long as it does not have an excrescent vowel, making it impossible to determine from morphology whether such verbs are perfective or imperfective. (The

final ⟨f⟩ of the cessative prefix also disappears with the same verbal stems. See Degemination, page 15.)

Tense

Tense is used to express the position in time of an event, state, or action. Šamhešmi has a straightforward system of three tenses, a past, a present, and a future. Ordinarily, these each express time relative to the current moment of speaking, as so-called absolute tenses. In some cases, such as indirect speech, however, they are used as relative tenses, expressing time relative to the reported utterance. This is their ordinary meaning, too, with non-finite verb forms (gerunds and participles).

In addition to denoting a situation as occurring in the present, the present tense is also used for timeless statements or general situations at an unspecified time. Narratives are typically cast in the past tense.

The present tense is unmarked. The relevant prefixes are then these:

Tense	Abbreviation	Prefix
Past	PST	ze- z- before a vowel
Present	PRS	Ø-
Future	FUT	ši- ših- when imperfective before a vowel or a single nasal or fricative

The past prefix ⟨ze⟩- loses its vowel whenever the stem it attaches to begins with a vowel itself. Meanwhile, the future prefix is often ⟨ših⟩- but reduced to ⟨ši⟩- when found in any aspect other than the imperfective or when followed by either a plosive or a consonant cluster. It is also reduced to ⟨ši⟩- if directly attached to a verb stem that begins with ⟨h⟩ — see Degemination, page 15.

Mood

Grammatical moods express speakers' attitudes toward what they are saying, for example their consideration of its reality, necessity, or possi-

bility. Šamhešmi distinguishes between four different moods, one of which is defective in its conjugational paradigm. These are the indicative, the subjunctive, the jussive, and the imperative.

The prefixes a verb takes for each of these moods are as follows:

Mood	Abbreviation	Prefix
Indicative	IND	Ø-
Subjunctive	SJV	ñaj-
Jussive	JUS	j- ej- (with loss of preceding vowel) when word-initial, plural, or negated
Imperative	IMP	e- Ø- when negated

The jussive prefix ⟨j⟩- takes the form ⟨ej⟩- when it comes at the start of a word. The same form is also found with verbs that are negated or conjugated to agree with a plural subject, in which case the final vowel of the preceding prefix is lost. Another way to interpret this is that any high vowel immediately preceding the jussive prefix is replaced with ⟨e⟩.

Indicative

The indicative mood is used for statements of fact, and it is unmarked, receiving only a null prefix. It is the basic mood of description and assertion. Beyond this, it is used as a general default mood for statements that do not require any particular modality to be expressed.

Subjunctive

The subjunctive mood is chiefly used to express unreal or hypothetical situations — those that are supposed or imagined rather than taken as fact. Its uses span both this basic function in main clauses and special functions in dependent clauses of varied kinds.

Within a main clause, we can distinguish several shades of meaning for the modality the subjunctive can express. Most basically, it can mark a situation that *would* or *might* or *could conceivably* be true in some case, if certain circumstances held, but is not necessarily so in the world as it is.

The circumstances themselves need not be laid out explicitly; they can equally be implicit in the statement of the situation itself.

⟨Uñâjśor hepzi pûm mikzišite pzî shikteje am.⟩
PL-SJV-speak PL.something QUOT PROX-PL-NEG-come_to_be PL.one PCP-
    be_this_kind QUOT
"Some may say such things cannot be (*lit.* do not come to be)."

In particular, the subjunctive can denote hypothetical consequences or results, such as those taking place in the future, and it can optionally mark the consequence (apodosis) in a counterfactual conditional statement; see the section on CONDITIONALITY, page 141. In statements putting forward a premise to be assumed or a concession, the subjunctive can bear a meaning of 'grant that…' or 'suppose that…' Conjugated in the second person (see PERSON, page 72), it can also be used to make deferential or highly polite requests, phrased, in this case, as hypothetical statements. In the exclusive first person, it can soften assertions, opinions, and requests made by the speaker, particularly with verbs of saying, thinking, wishing, and the like.

⟨Añajmejz kmafćeti mrajaû.⟩
TRN-SJV-want GER-PFV-come-ACC home-ACC
"I should like to return home."

Most commonly, however, the subjunctive occurs in various kinds of subordinate clauses. It is obligatory in marking the condition (protasis) of a counterfactual or generic conditional statement; see again CONDITIONALITY, 141. It is also used in clauses of purpose to express 'so that one might …', 'in order to…', and similar sentiments. Further, concessive clauses, expressing relations such as 'although…', 'granting that…', or 'even if…', are marked with the subjunctive. Temporal clauses with future-oriented subordinators meaning 'before', 'until', and so forth may similarly take the subjunctive if treated as counterfactual. In these functions, clauses that serve as the objects of certain prepositions, such as ⟨pfâ⟩, invariably take the subjunctive; see PREPOSITIONS WITH CLAUSAL COMPLEMENTS, page 105. The subjunctive is also required in clauses that serve as the complements of certain verbs (COMPLEMENT CLAUSES, page 139), such as those of wishing, imagining, or doubting.

Verbs in the subjunctive mood make no distinction between the present and future tense, and either is equally unmarked; the future prefix

is never found with the subjunctive. However, the subjunctive suffers from an additional peculiarity where tense is concerned. When used in a counterfactual conditional, whether in the clause expressing the condition or the consequence, a subjunctive verb referring to the present is marked as if it were past tense. The unmarked, apparently present-tense form is then reserved for future situations. This is not the case with other uses of the subjunctive, which are marked for tense as expected (albeit with merged present and future forms), matching with the time described by the utterance.

Jussive

The jussive mood indicates that the speaker is making an appeal to make the expressed situation a reality. Thus, addressed in the first or second person, it makes a verb serve as a command or exhortation — to oneself, to the members of one's group, or to the addressee being spoken to. However, it can also be used in other persons to express a strong wish or demand that a state of affairs be brought about. Weaker still, it can be found in any grammatical person expressing a realizable wish in general. Thus, the jussive mood can express imperative, hortative, or optative functions depending upon person and context, and the addressee need not necessarily be in control over the realization of the desired situation. Compared to those given in the imperative mood, direct commands issued in the jussive mood are seen as weaker or more polite, expressing obligation or exhortation rather than urgent necessity. They remain, however, more forceful than the equivalent requests expressed in the subjunctive mood, as described above.

The jussive has a further function in expressing counterfactual wishes, those expressing the speaker's desire that things in the present or past were otherwise than they were. Here the speaker is not making any kind of appeal, but merely giving voice to a yearning: the sense is much like that of English 'would that…!' or 'if only…!'

As with the subjunctive mood, verbs in the jussive mood are not marked for the future tense. Similarly, much like the subjunctive, jussives that express a counterfactual — a wish in this case — are conjugated in the past tense when describing a wished state of affairs for the present time. This is, indeed, the central use of the past jussive. Other uses of the jussive do not use this special present-as-past marking, and so it can serve

as a useful means to distinguish counterfactual uses from non-counterfactual ones when other markers are absent.

Imperative

The imperative mood presents a special case. Unlike other finite verb forms, it is not conjugated for either person, number, or tense, and in fact it is always implicitly in the second person. However, it can have an expressed subject in the form of a following noun or pronoun. In aspect, it makes no distinction between the perfective and the imperfective, using a null prefix for both. When negated (as a prohibitive), the imperative takes no modal prefix, but only the negative prefix (see POLARITY, page 71) and optionally an inchoative or cessative aspectual prefix; it is then indistinguishable from a hypothetical-person present-tense negated indicative statement.

The imperative expresses a direct command to the addressee, with a stronger sense of urgency or demand than the jussive mood. In some social contexts it can be perceived as impolite. The imperative is only used in main-clause contexts and does not occur in subordinate clauses.

Non-finite forms

The non-finite forms of Šamhešmi verbs are each formed with a prefix that takes the place of the verb's modal marking. The language features several such forms: a gerund that serves as a verbal noun, and a pair of participles that can serve as either verbal nouns or verbal adjectives. Each form is marked with a prefix as follows:

Form	Abbreviation	Prefix
Active participle	PCP	shi-
Passive participle	PASS.PCP	tu-
Gerund	GER	kma-

Participles

Participles are the most common means of forming adjective-like constructions in Šamhešmi. A verb in participial form is converted so as to be able to modify a specific noun, which is then represented as under-

going the event, action, or state of being described by the verb. However, a Šamhešmi participle can also stand by itself as a verbal noun — in that case referring to an unspecified referent undergoing the same. In fact, a participle modifying a noun can be viewed as just such a verbal noun standing in attributive apposition to the noun it modifies; see APPOSITION, page 124. Thus, a phrase like ⟨zwif shizar⟩ "the red fish" can be literally interpreted as "the fish, a red one". Like any other noun in attributive apposition, participles in this position are not inflected for noun case.

There are two different participles in Šamhešmi: an active, formed with ⟨shi⟩-, and a passive, formed with ⟨tu⟩-. The active participle refers to something performing the action of the verb or being in the state it describes. The passive, by contrast, only exists for transitive verbs, and refers to the would-be object of the verb, to whom its action is done. Thus, for a verb like ⟨ôk⟩ "eat or drink", the active participle ⟨shûôk⟩ refers to the one eating, while the passive participle ⟨tûôk⟩ refers to what is being eaten. In attributive use, they mark their modified nouns as the one eating and the one eaten.

Participles are not conjugated to agree with the nouns they modify (or any other noun) in person or number; in fact, person and number verbal prefixes can never accompany the participial prefix. Participles do, however, mark most of the other grammatical categories normally marked on the verb: information about tense, aspect, and polarity is indicated with the same affixes as in finite verb forms.

There are some peculiarities involved with this marking. The tense marking of a participle is not absolute — showing the time of the event in relation to the time of the utterance — but is instead relative to the narrative context that contains it. Thus, a participle with a past-tense prefix is not in the ordinary past tense but in the relative past, making it an *anterior tense* or *perfect*. Similarly, a participle with future-tense prefix is in the *posterior tense* or *prospective*. Like the imperative, participles also make no distinction between the perfective and imperfective aspects, leaving them unmarked alike. Inchoative and cessative aspectual forms are still marked as needed.

Although participles do not change form to agree with nouns they modify, they are inflected for case and number just like any other noun when they stand alone as verbal nouns (i.e., not in attributive position). See NOMINAL MORPHOLOGY, page 51. In all other positions — when modifying

nouns — participles take neither case nor number marking and are inde-clinable.

Participles are distinct from ordinary nouns in that they can be accompanied by many of the same elements that would normally accom-pany or modify a verb. Thus, they can be modified by adverbial elements, including adverbs, adverbial prepositional phrases, and nouns in the instru-mental case. Active participles can additionally be accompanied by a noun in the accusative case denoting the object of the verb. Accompanying datives are possible with either participle. All of these elements typically follow after the participle itself.

Gerund

The gerund forms a verbal noun that simply refers to the event, action, or state of being represented by the verb. In this way it encom-passes most functions of both the infinitive and gerund in English. The gerund can be inflected for tense, aspect, and polarity, like the participle, and its tense marking is similarly relative to its narrative context, giving not simple past and future but perfect and prospective forms. Unlike the par-ticiple, the gerund allows both imperfective and perfective aspects. How-ever, the gerund is often simply found in the (unmarked) imperfective present so as to refer to the general action represented by the verb without specific temporal information.

To refer to the subject of the action of its verb, the gerund can feature person and number marking, but this is rarely done. (It seems to be an archaic feature already in decline at the dawn of written Šamhešmi.) Instead, when necessary, a following noun or pronoun in the genitive case can serve as its subject. In most cases neither of these means is present and the subject is simply unmarked.

Other arguments and objects of the verb appear in their ordinary noun cases following the gerund, just as with any other verb form. Like the participle, the gerund can be accompanied by all manner of adverbial elements, which typically follow after it.

Gerunds, like non-attributive participles and other nouns, are inflected for case and number. See NOMINAL MORPHOLOGY, page 51.

Polarity

Verbs can be negated by the addition of a negative prefix ⟨kzu⟩- immediately to the left of the place taken by the modal or non-finite form prefix — after the person and number marking, if any. For verbs in the imperative mood, this accompanies the disappearance of the imperative prefix; see IMPERATIVE, page 68. In the jussive mood ⟨kzu⟩- loses its final vowel and combines with the jussive prefix to form the sequence ⟨kzej⟩-.

The verb ⟨hza⟩ is irregular when used catenatively (CATENATIVE VERBS, page 77) with a meaning of "to be capable of, to be able to, can" and in this case takes a suppletive form ⟨hu⟩ "to be unable to" as its negative. It never bears the ordinary negative prefix ⟨kzu⟩- when used this way. (Other meanings of the verb, however, are negated regularly.)

Number

The verb agrees with the subject in number and person. Information about the uses of number in general can be found under NUMBER in the NOMINAL MORPHOLOGY section, page 51. The verbal prefixes for number are as follows:

Number	Abbreviation	Prefix
Singulative	SGV	are- ere- in the obviate person
Transnumeral	TRN	a- e- in the obviate person Ø- in the hypothetical person
Plural	PL	i- aje- in the obviate person and exclusive first person

As can be seen in the table above, the number prefixes are not altogether independent from the prefixes marking agreement with the grammatical person of the subject. The details of what these persons mean will be given in the following section; for now, it is best to consider them from a strictly morphological standpoint. The obviate person is highly irregular with respect to its number marking, showing ⟨e⟩ in place of the initial vowel ⟨a⟩ in both the singulative and transnumeral, and a suppletive form

⟨aje⟩- in the plural. This latter form is also used with the exclusive first per-son (although archaic texts may use ⟨i⟩- in this case, indistinguishably from the plural hypothetical person). Finally, the transnumeral shows no prefix at all when conjugated in the hypothetical person.

When a verb is in the jussive mood, the final vowel of the plural prefix is replaced by the ⟨e⟩ of the jussive prefix ⟨ej⟩-. For the obviate and exclusive first persons, this makes no difference; the final vowel of the prefix is already ⟨e⟩.

With compound subjects where multiple noun phrases are coordi-nated together and jointly perform the action of the verb (COORDINATION, page 130), the verb is typically found in the transnumeral number. Plural agreement is also found in certain circumstances; it is especially common when one or multiple subject conjuncts are animate, or when they are sin-gulative actors seen as acting individually rather than collectively. Even in these circumstances, however, the plural is not exclusively found, and its share of use is best seen as shading gradually into the transnumeral, with higher proportions at one end of the animacy and individual-action con-tinua and lower proportions at the other.

Person

Grammatical person prototypically refers to the distinction between references to the speaker, the addressee, and other participants in an event. The Šamhešmi verb generally agrees with the subject in its gram-matical person. However, there is one situation in which this may superfi-cially seem not to be the case. This is the so-called *impostor construction*, in which a Šamhešmi verb can conjugate for a different person than the expressed subject in order to effectively equate the two or set them in apposition. Thus, for instance, a verb might take a following name as its subject but be marked as first-person in order to identify that named sub-ject as the speaker. This can be reconciled with the requirement for sub-ject-verb agreement by assuming the underlying presence of a dropped subject pronoun in apposition to the apparent subject.

There are a total of seven persons in Šamhešmi. They are not only marked on verbs in reference to their subjects, but also form an important part of the references of personal pronouns, which lexically distinguish the same set of grammatical persons as verbs; see below under PERSONAL PRONOUNS, page 80.

Local persons

Of these seven persons, four may be described as *local persons*, indicating active or passive participants in the speech act.

Šamhešmi features two separate *first persons*, each of which refer to the speaker — and, when plural, to associated people; see ASSOCIATIVE PLURAL, page 54. The difference between the two is that one is *inclusive*, indicating that the person being addressed is also included in the reference along with the speaker, while the other is *exclusive*, indicating that he or she is not.

The *second person* is used to refer to the addressee. When plural, the meaning can either be associative (the direct addressee and associated people), or additive (involving multiple direct addressees), or both.

Šamhešmi has no ordinary third person, but it features a number of different grammatical persons that together cover the same ground. One of these refers to a person or thing that is present alongside the speaker, and yet is not the target of the speaker's direct address. By convention, we term it the *parontic person*. Such an entity or person is not an active speaker or addressee in the speech act, yet is party to it and involved in it by being present on its periphery. They may be either a *ratified hearer* in the speech act, intended by the speaker to recognize the illocutionary point of the speaker's utterance, or an *unratified hearer*, to whom the speaker does not necessarily wish to communicate any meaning, that is, a bystander or hypothetical eavesdropper. Indeed, they may even be a non-participant in the speech act itself, but seen as a *potential* hearer, or, for inanimate objects, as merely analogous to one. To not use this grammatical person for someone who is present and conscious carries a message of intentionally shutting them out from both the speech act and broader consideration, and is likely to be interpreted as insulting.

Obviation

Beyond this, Šamhešmi also has two other persons that cover functions often subsumed in other languages under the third person: the *proximate person* refers to someone or something not present but relatively topical or salient, whereas the *obviate person* is similar but refers to things or people less salient. In contexts where there is only one non-parontic third-person participant, the proximate is always used, as the less marked member of this opposition. However, whenever there is more than one such

participant within a particular narrative context, exactly one must be marked as proximate, while all others must be marked as obviate.

What exactly we mean by such a context deserves further consideration. We term a stretch of discourse in which the same referent continues to be assigned proximate status a *proximate span*. In Šamhešmi there is no upper limit to the length of a proximate span: while it can be as short as a sentence, it can equally well stretch through an entire narrative from start to finish. By contrast, the scope of a proximate span has a definite lower limit. Any individual clause must be contained entirely within a single proximate span — that is, a proximate span can be no shorter than the length of a clause. There is otherwise a great deal of flexibility in how a speaker or storyteller can assign proximate status, and in how and where they might choose to end a proximate span and begin a new one by reassigning this status to a new referent, undertaking a *proximate shift*.

Many factors play into the choice of such an assignment. A referent is more likely to be proximate if it was previously marked as proximate (continuing a proximate span); if it is more active or agentive than other third-person referents it interacts with; if it is animate; if, among animate third persons, it is a human or other thinking being; if it is a possessor rather than a thing possessed (possessum); or if it is the subject of a verb of perception or feeling. However, above all these considerations is the question of topicality: the topic or focus of conversation will typically be chosen as proximate wherever present. Therefore a proximate shift often coincides with a change in point of view or focus.

What is considered the focus, and whether temporarily digressing to center the viewpoint on some lesser interim focus demands a proximate shift, may vary from speaker to speaker and from discourse to discourse. Shifting to a new span and reassigning the focus with each sentence is not unusual in everyday conversation, while narrative speech tends to form longer proximate spans that focus on a central or 'viewpoint' character as proximate — often with temporary shifts away when the character is not involved. Within narrative speech, the frequent use of proximate shifts can be a way to signal that the narrator is more involved with the story, whereas less frequent use can signal narration intended as more objective and detached. There is thus a certain tension between global salience (within the discourse as a whole) and local salience (in sentences and clauses) in the assignment of proximate status, with some types of discourse favoring one and some the other.

A complete *proximate switch*, in which a formerly proximate refer-ent is made obviate and vice-versa, is uncommon in Šamhešmi: there is a tendency to maintain proximate and obviate assignments where the same two referents are involved even despite temporary changes in focus, though a more lasting change in focus may indeed trigger such a switch.

While it is broadly true that only one referent can be proximate in any given span, an exception exists in the form of coordinated nominal elements (see COORDINATION, page 130). When multiple nouns (or pro-nouns, etc.) are coordinated together and perform the same function, but are not interacting directly with each other, all of them may simultaneously be marked as proximate and show proximate agreement with the verb. Concomitantly, a proximate element can never be coordinated with an obviate element; if the need to express such a relation arises, either a prox-imate shift is undertaken so as to cast both elements (as well as any agree-ing verbs) as proximate, or else the relation of coordination is replaced with one of pseudo-coordination using the preposition ⟨sû⟩ (see again COORDINATION), in which case any verb must concord with the first ele-ment.

Hypothetical person

The *hypothetical person* refers to generic or non-specific referents, and is also used for the subjects of impersonal verbs (as will be described below, IMPERSONAL VERB CONSTRUCTIONS, page 137). If any such hypothetical entity under consideration is later referred back to, subsequent references are typically cast in the proximate or obviate person, while the continued use of the hypothetical person instead usually indicates the raising of *new* hypothetical referents. This may not, however, be the case in uses that are parallel or tightly bound together.

Morphology

The basic prefixes marking the grammatical person of the subject are as follows:

Person	Abbreviation	Prefix
Exclusive first	EX	Ø-
Inclusive first	IN	eh-
Second	2	h-
Parontic	PRC	ć-
Proximate	PROX	m-
Obviate	OBV	m-
Hypothetical	HP	Ø-

However, this table alone is far from telling us the full story of how grammatical person is marked. Because Šamhešmi prefixes that mark person agreement on the verb are closely interwined with the number agreement prefixes that follow them, this table fails to show the full range of person distinctions made on the verb. The number prefixes, given in the section on NUMBER, page 71, show irregularities that help distinguish the proximate and obviate person from each other, as also the exclusive first and hypothetical. Indeed, it may be best to consider the person and number prefixes together as a single paradigm to get a clearer picture of the way each possible combination is distinguished:

Person	Number		
	Singulative	Transnumeral	Plural
Exclusive first	—	a-	aje-
Inclusive first	—	eha-	ehi-
Second	hare-	ha-	hi-
Parontic	ćare-	ća-	ći-
Proximate	mare-	ma-	mi-
Obviate	mere-	me-	maje-
Hypothetical	are-	Ø-	i-

The inclusive and exclusive first persons are never found in the singulative, as described under PERSONAL PRONOUNS, page 80, and the exclu-

sive first person and obviate person irregularly form their plurals as ⟨aje⟩- and ⟨maje⟩-, respectively. The obviate paradigm is, in fact, wholly irregular, and impossible to separate into properly independent person and number components. For this reason it is best to consider person and number prefixes as a single system.

Conjunct form

In certain positions, a Šamhešmi verb can take the single prefix ⟨će⟩- in place of all its ordinary conjugational prefixes. This special form, which we term the *conjunct form*, occurs only in the following restricted contexts.

First, when several clauses or verbs are coordinated in series (see COORDINATION OF CLAUSES, page 144 and COORDINATION, page 130) and each one is taken to have the same person and number agreement and tense/aspect/mood information, each main verb after the first can take the conjunct form. In this case the subjects of each verb must either refer to exactly the same entity, or else all be proximate, or all parontic.

Second, clauses in series can take the conjunct form even when written as separate sentences, in which case a looser coordination between them is implied.

Third, the same is also possible of the main verbs in each adverbial, relative, or complement clause when multiple such clauses are coordinated together. (For these clause types, see EMBEDDING, page 139.) In this case the subjects of each clause must refer to one and the same entity.

Finally, the conjunct form can be used of a lone verb in an embedded clause when it would be conjugated identically to the main verb of its parent clause; and vice-versa, if the embedded clause precedes the main clause, the verb of the main clause can take the conjunct form. Here again the subjects of each verb must be identical.

Catenative verbs

Some verbs express particular meanings or serve particular functions not on their own, but chained together with other verbs. In Šamhešmi, such *catenative verbs* typically take a verb in the gerund form and accusative case as their object. The subordinated verb may in turn have an object of its own and, if catenative itself, may continue the chain with further gerunds. Many catenative verbs express modalities that are not

marked directly on the verb with a morphological mood (see Mᴏᴏᴅ above, page 64).

Examples of Šamhešmi catenative verbs include ⟨fzo⟩ "to dare to, to be allowed to, may", ⟨him⟩ "ought to, should", ⟨ćam⟩ "to intend to, to want to", ⟨hza⟩ "to be capable of, to be able to, can", ⟨mejz⟩ "to want to, to desire to", and ⟨êk⟩ "to continue, to keep on". Most of these can also be used non-catenatively with related, but sometimes quite different, meanings.

Tsenaš sâ Feseňak
Pro-forms

Much as a pronoun can take the place of a noun phrase, Šamhešmi has a wider array of words that can stand in for various types of phrases. Together, they can conveniently be called pro-forms. Throughout Šamhešmi, each type of pro-form closely parallels the lexical category whose place it can take: they share the same distribution in a clause, as well as the same inflectional prefixes and suffixes. Pro-forms, however, are more limited in their scope for derivation, and reject most derivational prefixes that might be applied to them.

Pronouns

Of the pro-forms, the most familiar are the pronouns themselves. The morphology of Šamhešmi pronouns closely parallels the morphology of nouns. Pronouns are marked for number and case by the same affixes and stem vowel mutations as ordinary nouns. Unlike nouns, they cannot ordinarily be modified by participles, determiners, genitives, and other such words.

There is one exception to the rigid morphological correspondence of nouns with pronouns: the plurals of those pronouns whose last vowel is a high vowel. For nouns of this kind, plurals are formed with the addition of a determiner ⟨î⟩, as noted under Plural, page 52 above. However, in the formation of plural pronouns, this determiner long ago became attached to the pronoun and triggered a cascade of vowel harmony across the rest of the word, causing it to assimilate to the former determiner's vowel in both frontness and roundedness, before the vowel itself was at last elided. The result is that the final vowels of pronouns, if they are high, become fronted and rounded when the pronoun is pluralized.

While plural pronouns are formed similarly to ordinary plural nouns, their meaning is usually associative rather than additive (see Associative plural, page 54) — thus, for instance, ⟨tjeh⟩ "(exclusive) we" does not usually refer to more than one "I", but rather to "I" and some people associated with me, though the former meaning is by no means ruled out. As with nouns, pronouns are almost always marked for plurality when referring to multiple animate entities, while in reference to inanimate things their number is typically unmarked unless demanded by the context.

Personal pronouns

Personal pronouns inflect for the same cornucopia of grammatical persons as verbs (see PERSON, page 72). Beyond this, they share the same number and case inflections as ordinary nouns (described under NOMINAL MORPHOLOGY, page 51). The table below gives the personal pronouns together with their corresponding verbal prefixes.

Person	Num.	NOM	ACC	GEN	DAT	INS	VOC	Verb prefix
	SGV	—	—	—	—	—	—	—
EX	TRN	tjah	tjahû	tjahmi	tjahak	tjahah	tjahe	a-
	PL	tjeh	tjehi	tjehmi	tjehak	tjehah	—	aje-
	SGV	—	—	—	—	—	—	—
IN	TRN	haš	hašû	hašmi	hašak	hašah	haše	eha-
	PL	heš	heši	hešmi	hešak	hešah	heše	ehi-
	SGV	tnur	tnuru	tnurmu	tnurâk	tnurâh	tnuro	hare-
2	TRN	nur	nuru	nurmu	nurâk	nurâh	nuro	ha-
	PL	nîr	nîrî	nîrmî	nîrâk	nîrâh	nîrê	hi-
	SGV	tśoh	tśohu	tśohmu	tśohâk	tśohâh	—	ćare-
PRC	TRN	śoh	śohu	śohmu	śohâk	śohâh	—	ća-
	PL	śuh	śuhu	śuhmu	śuhâk	śuhâh	—	ći-
	SGV	thun	thunu	thumu	thunâk	thunâh	—	mare-
PROX	TRN	hun	hunu	humu	hunâk	hunâh	—	ma-
	PL	hîn	hînî	hîmî	hînâk	hînâh	—	mi-
	SGV	tohnoj	tohnoju	tohnojmu	tohnojâk	tohnojâh	—	mere-
OBV	TRN	hnoj	hnoju	hnojmu	hnojâk	hnojâh	—	me-
	PL	hnuj	hnuju	hnujmu	hnujâk	hnujâh	—	maje-
	SGV	tepzi	tepzii	tepzimi	tepziak	tepziah	—	are-
HP	TRN	pzi	pzii	pzimi	pziak	pziah	—	Ø-
	PL	pzî	pzîî	pzîmî	pzîâk	pzîâh	—	i-

Šamhešmi is a *null subject* language, meaning that personal pro-nouns can be (and usually are) omitted when they are the subject of a clause; in this case, the subject is instead manifest in the person and num-ber marking on the verb (see Number under Verbal Morphology, page 71), which together act as a subject prefix corresponding to a given per-sonal pronoun. These are the prefixes given in the table above. Personal pronouns of all functions are in fact routinely omitted when context makes the meaning obvious, not only in subject position. Exceptions, par-ticularly in subject position, often have a force of contrast or emphasis.

The exclusive first-person pronoun ⟨tjah⟩ does not have a distinct singulative form; as the speaker is always seen as animate, the plural of this pronoun is always explicitly marked, and so the transnumeral form always bears a singular meaning. For similar reasons, the inclusive first-person pronoun ⟨haš⟩ also lacks a singulative form, although in this case the transnumeral is always dual in meaning rather than singular.

The hypothetical pronoun ⟨pzi⟩ serves an additional function as an overt *empty noun*, a noun with no semantic content that allows determiners and other elements that modify it to essentially act as nouns, and also serves as a general way to express 'thing, person, stuff, one', and so forth. When it is used in this way, verbs that agree with it need not be found in the hypothetical person, but can be conjugated for proximate, obviate, or other persons as is logical with nouns referring to some specific referent. The empty noun still retains the same irregular plural form as the pro-noun.

In addition to the ordinary personal pronouns, Šamhešmi has a smaller second set of personal pronouns that cannot appear indepen-dently but must follow immediately after a verb or preposition. These *enclitic pronouns* exist only in the exclusive first and second persons and can be used in place of their longer counterparts when they are de-emphasized or unstressed: in the accusative case, exclusive first-person ⟨tjaw⟩ and ⟨tjej⟩ for ⟨tjahû⟩ and ⟨tjehi⟩, and second-person ⟨tnu⟩, ⟨nu⟩, and ⟨nî⟩ for ⟨tnuru⟩, ⟨nuru⟩, and ⟨nîrî⟩; in the dative case, exclusive first-person ⟨tjak⟩ for ⟨tjahak⟩, and second-person ⟨nâk⟩ for ⟨nurâk⟩.

Intensive pronoun

Šamhešmi has an intensive pronoun, ⟨ńim⟩, that emphasizes a noun or pronoun with which is associated. It can be found either imme-

diately preceding or immediately following its referent. In both cases it imparts an emphasis to that referent, but the shade of meaning can differ: a position after the referent is usually contrastive or additional to something previously mentioned, or else hypothetical, while a position before the referent more forcefully emphasizes the particularity of the noun or pronoun so marked.

The intensive pronoun is declined in much the same way as the personal pronouns, though of course without a corresponding verbal prefix, since it never appears alone. It is not found in the vocative case and never accompanies vocative-case referents. The case and number marking on the intensive pronoun is always identical to that on the referent. Effectively, the two are in identificational apposition; see APPOSITION, page 124.

	NOM	ACC	GEN	DAT	INS
SGV	tńim	tńimi	tńimi	tńimak	tńimah
TRN	ńim	ńimi	ńimi	ńimak	ńimah
PL	ńîm	ńîmî	ńîmî	ńîmâk	ńîmâh

As can be seen in this table, the accusative and genitive of the intensive pronoun are morphologically indistinguishable and fall together; context alone serves to determine which is meant.

Reflexive pronoun

The reflexive pronoun is used to refer back to the subject of the clause in which it occurs. Used as the object of certain verbs, it can also lend them a different or more particular shade of meaning than they have with other objects. It is unmarked for number and person, as both are assumed to be the same as those of its referent. It does, however, decline in four cases — the nominative and vocative excluded, as such uses cannot feature a reflexive pronoun.

Because the reflexive pronoun never appears in the nominative case, its stem ⟨shejt⟩- is not found as a word in its own right in the standard language. It does, however, appear in some basilects with a meaning encompassing the semantic ranges of both ⟨hun⟩, the proximate-person pronoun, and ⟨hnoj⟩, the obviate-person pronoun, making it a sort of generic third-person pronoun in these dialects.

The ordinary forms of the reflexive pronoun are as given below:

ACC	GEN	DAT	INS
shejti	shejtmi	shejtak	shejtah

In addition, like the personal pronouns, the reflexive pronoun also has a shorter enclitic form that can take the place of its ordinary accusative form when it directly follows a verb: ⟨hi⟩ in place of ⟨shejti⟩.

Demonstrative pronouns

There are two demonstrative pronouns in Šamhešmi. One, ⟨hun⟩ "this", is proximate and refers to something topical, salient, or nearby. The other, ⟨hnoj⟩ "that", is obviate and refers to something less salient or relatively distant. For details on the distinction between them, see Obviation, page 73. These forms are different from those of the demonstrative determiners (see Demonstrative determiners, page 87), but evidently related. Note, on the other hand, that in Šamhešmi the demonstrative pronouns coincide exactly with the proximate and obviate personal pronouns.

Interrogative pronoun

The interrogative pronoun, ⟨fes⟩ "who, what", is used in questions to ask the addressee to specify who or what is meant; Šamhešmi lacks the grammatical animacy distinction shown by the English division into 'who' and 'what', and both are represented by the same Šamhešmi word.

Pro-adverbs

There are a number of pro-adverbs in Šamhešmi, many of which can be organized neatly along two axes. One axis specifies the type of adverb, e.g. adverbs of place, manner, time, and so on, and the other classifies them according to specification of which place, manner, time, and so on is meant. Several of these pro-adverbs are in fact derived from prepositions; see Adverbial derivatives, page 91. Indeed, it is possible to analyze the entire class of pro-adverbs as prepositions with no explicit complements; see the discussion on Pro-forms under Word Classes on page 45 above. Taken together, the basic pro-adverbs encompass the following:

| | Interro-gative | Demonstrative | | Indefinite | Indefinite quantified | |
		Proximate	Obviate		No	Every
Place	hrej "where?"	hru "here"	hro "there"	haśôh "somewhere"	kzahaśôh "nowhere"	szôhaśôh "everywhere"
Time	kît "when?"	kîtî "now"	kîtê "then"	hasfir "sometime"	kzahasfir "never"	szehasfir "always"
Place and time	ñra "where and when?"	ñrun "here and now"	ñroj "there and then"	hâkên "sometime somewhere"	kzâhâkên "never and nowhere"	szêhâkên "always and everywhere"
Manner	sfa "how?"	sfun "thus, hereby"	sfoj "thus, thereby"	hasfôm "somehow"	kzahasfôm "nowise"	szôhasfôm "in every way"
Purpose	srej "for what? why?"	sru "for this purpose"	sro "for that purpose"	hahwes "for some purpose"	kzahahwes "for no purpose"	—
Cause	ńa "on what grounds? why?"	ńun "because of this"	ńoj "because of that, therefore"	hańam "from some cause"	kzahańam "from no cause"	—
Source	îzrêj "whence?"	îzrî "hence"	îzrê "thence"	—	—	—
Goal or degree	esrej "whither?; to what extent? how?"	esri "hither; to this extent, so"	esre "thither; to that extent, so"	haširn "somewhat"	kzahaširn "not in the least"	—
Begin-ning	pêmrêj "since when?"	pêmrî "since now, hereafter"	pêmrê "since then, thereafter"	—	—	—
Ending	perej "until when?"	peri "until now"	pere "until then"	—	—	—

Here 'source' and 'goal' indicate respectively that the pro-adverb modifies a verb to refer to action *from* some place and *to* some place, whereas 'beginning' and 'ending' are analogous for time.

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Additional pro-adverbs exist as transparent derivatives of various prepositions; again, see ADVERBIAL DERIVATIVES, page 91, as well as the sections on prepositions that follow.

Pro-verbs

Šamhešmi has two series of pro-verbs that can take the place of the verb. One series consists of pro-verbs referring to an action or event; of these, the general or indefinite pro-verb is ⟨ćêr⟩ "act, do (something)", and there is additionally a proximate form ⟨szimje⟩ "do this, do so" and an obviate form ⟨kôśśô⟩ "do that". Finally, an interrogative pro-verb ⟨zim⟩ "do what" is used to ask what action is meant.

The second series of pro-verbs refers to a property or state of being of the subject and can broadly be said to take the place of stative verbs — see ADJECTIVES AND STATIVE VERBS, page 45. This series consists of the indefinite pro-verb ⟨sun⟩ "be of some kind or property; be in some state", proximate ⟨kteje⟩ "be of this kind or in this state, be such", obviate ⟨ktan⟩ "be of that kind or in that state, be such", and interrogative ⟨ktej⟩ "be of what kind or in what state". This series of pro-verbs is primarily used in participial form to indicate that a modified noun is "of some kind" or "such", or else to ask "of what kind?"

Each pro-verb is conjugated just like an ordinary verb, with the same full set of prefixes.

Quantification

Many pro-forms can take quantifying prefixes to specify quantity (e.g. none, all, etc.); these are generally the same quantifying prefixes taken by nouns and are dealt with in the section on QUANTIFIERS, page 87.

Definiteness

Pronouns and other pro-forms are ordinarily definite. The hypothetical personal pronoun ⟨pzi⟩ and the general pro-verbs provide exceptions to this general rule, as do the interrogatives; the first of these is best seen as neither definite nor indefinite, though always non-specific, while the others are indefinite. Further sets of indefinite pro-forms can be formed with an indefinite-making prefix ⟨ha⟩-. Applied to the hypothetical personal pronoun, it forms an indefinite pronoun ⟨hapzi⟩ "something,

someone"; the same prefix also serves to convert certain nouns into indefinite pro-adverbs, e.g. ⟨sfir⟩ "(a specific) time" → ⟨hasfir⟩ "sometime" (*not* "a time" or "some time" as a noun).

Tsenašikoš
Determiners

Determiners in Šamhešmi follow the nouns they modify, but they do not agree with them in number, person, or case, and indeed they show very little morphology in general.

Demonstrative determiners

There are two basic demonstrative determiners in Šamhešmi. One, ⟨hnu⟩ "this", is proximate and specifies something topical, salient, or nearby. The other, ⟨hno⟩ "that", is obviate and specifies something less salient or relatively distant. These forms are not the same as those of the demonstrative pronouns (see Demonstrative pronouns, page 83), but evidently closely related.

Interrogative determiner

The interrogative determiner, ⟨koš⟩ "which", is used in questions to ask the addressee to specify which one is meant out of the set of things represented by the noun that ⟨koš⟩ modifies.

Quantifiers

Among the determiners of Šamhešmi are a number of quantifiers, which indicate the quantity or amount of the nouns they modify. Most quantifiers behave like any other determiner, standing after their respective nouns as independent words.

However, there is also a set of quantifiers that take prefix form. These quantifiers are limited to ⟨sza⟩- "all", ⟨sze⟩- "each, every", and ⟨kza⟩- "no, not one" — the same forms that also appear attached to certain proforms; see Quantification, page 85. Whereas ⟨sze⟩- limits a noun or proform to refer to each instance of its referent individually, ⟨sza⟩- takes it to refer to all instances taken together as a collective whole. These quantifiers are in fact proclitics, and can attach to and modify a whole noun phrase, including modifiers and other elements, and not merely a noun itself. Given their idiosyncratic syntax, these proclitic quantifiers do not properly belong to the lexical category of determiners, but they fulfil a closely analogous function.

Numbers

Numbers in Šamhešmi can function as either nouns or determiners. For details on the number system, see the Number System chapter, page 151. When used as determiners, they are a special type of quantifier and behave in much the same way as any ordinary determiner.

Interrogative and demonstrative quantifiers

The interrogative quantifier, ⟨pet⟩ "how much, how many", is used to ask about the quantity or amount of the modified noun. The modified noun need not be countable; the question can equally be taken to be about the amount of a mass as about number.

Alongside this interrogative form, there are also proximate and obviate quantifiers, respectively ⟨ptun⟩ "this much, this many" and ⟨ptoj⟩ "that much, that many".

Plural determiner

The special determiner ⟨î⟩ marks both associative plurals and some additive plurals; the Plural section of Nominal Morphology on page 52 provides the details.

Table of correlatives

Much of the information in this chapter and the chapter on Proforms above can be conveniently summarized in the form of a 'table of correlatives'. In the table below, demonstratives are listed first, then the pronouns, the pro-adverbs, and finally the pro-verbs.

	Interr-ogative	Demonstrative		Root	Indef.	Indefinite quantified	
		Proximate	Obviate			No	Every
Choice	koš	hnu	hno	—	Ø-	kza-	sze-
Quantity	pet	ptun	ptoj	ćif	haćif	kza-	sze-
Pronoun	fes	hun	hnoj	pzi	hapzi	kzahapzi	szehapzi
Place	hrej	hru	hro	śôh	haśôh	kzahaśôh	szôhaśôh
Time	kît	kîtî	kîtê	sfir	hasfir	kzahasfir	szehasfir
Place and time	ñra	ñrun	ñroj	—	hâkên	kzâhâkên	szêhâkên
Manner	sfa	sfun	sfoj	sfôm	hasfôm	kzahasfôm	szôhasfôm
Purpose	srej	sru	sro	hwes	hahwes	kzahahwes	—
Cause	ńa	ńun	ńoj	ńam	hańam	kzahańam	—
Source	îzrêj	îzrî	îzrê	—	—	—	—
Goal or degree	esrej	esri	esre	širn	hаširn	kzahаširn	—
Begin-ning	pêmrêj	pêmrî	pêmrê	—	—	—	—
Ending	perej	peri	pere	—	—	—	—
Action	zim	szimje	kôsśô	—	ćêr	kzî-…ćêr	—
Property	ktej	kteje	ktan	—	sun	kzu-…sun	—

Here the 'root' column indicates the generic nominal, pronominal, and verbal roots corresponding to the types of pro-form listed, wherever the indefinite and quantified forms are derived from them by prefixation.

Š amhešmi, in keeping with its head-first syntax, features prepositions that precede their objects rather than postpositions that follow them. Much as in English (but unlike, say, Egyptian), its prepositional phrases can equally serve an adjectival or an adverbial role in a clause without any change needed in the form of the preposition itself. Prepositions can take several kinds of complements (or objects) — the elements that follow them to complete the prepositional phrase. In particular, they can be followed by either noun phrases or finite complement clauses, and many also have adverbial forms that take no complements at all.

Prepositions of motion

Among the prepositions are a number that express position or location, whether in physical space or in a more abstract domain. For many of these prepositions there is a companion preposition that expresses not position *at* a location but movement *to* that location. The prefix ⟨a⟩- changes a preposition of location into such a one of motion; it functions analogously to the English '-to' in 'onto' and 'into'.

> ⟨ajm⟩ "above" → ⟨aajm⟩ "to (a position) above"
> ⟨ńi⟩ "within" → ⟨ańi⟩ "into"

Adverbial derivatives

Many prepositions in Šamhešmi have corresponding adverbial forms — up to three each, in fact: an interrogative, a proximate, and an obviate. These adverbial forms can be seen as a type of pro-adverb and are equivalent to taking the preposition with an implicit object, so that they have no expressed complement at all.

In the case of the interrogative forms, the implicit object is an interrogative, so that the whole adverbial form is itself an interrogative essentially asking the addressee to fill in the object of the preposition. Where an interrogative form is formed regularly, it is marked by the suffix -⟨rej⟩. In some words, this suffix replaces the final vowel of the preposition itself.

⟨es⟩ "to" → ⟨esrej⟩ "whereto, whither"
⟨â⟩ "about, regarding" → ⟨ârêj⟩ "about what"
⟨sâ⟩ "for the purpose of" → ⟨srej⟩ "why"

In the case of the proximate and obviate forms, the object is not explicitly specified, but is generally definite, or inferable from the surrounding context. These forms are formed, respectively, with -⟨ru⟩ and -⟨ro⟩ when their derivation is regular. Like -⟨rej⟩ (and in the same set of words), these suffixes can sometimes take the place of a preposition's final vowel.

⟨es⟩ "to" → ⟨esri⟩ "hereto, hither, to it"
⟨es⟩ "to" → ⟨esre⟩ "thereto, thither, to it"
⟨â⟩ "about, regarding" → ⟨âru⟩ "as for this"
⟨â⟩ "about, regarding" → ⟨âro⟩ "as for that"

With prepositions of time and space it is possible to take the proximate and obviate adverbial forms in two separate senses — in reference to some previously mentioned place and time, or in relation to the speaker's own location and moment of speaking (in which case they are *proximal* and *distal* rather than properly proximative and obviate). In many circumstances the two can only be told apart by context. However, one notable difference can be found in the way obviation (see OBVIATION, page 73) is handled with respect to each sense. When such adverbial forms are used to refer to a specific previously-mentioned time or place, they are — as expected — treated as part of the proximate span that contains them, and so a proximate form cannot co-occur with other proximate elements in the same clause that have a different referent. However, when they are used in relation to the speaker's situation, they are exempted from this constraint and effectively stand outside the ordinary system of obviation.

Some proximate forms formed with -⟨ru⟩ have a secondary function as discourse markers relating their clause to previous clauses. In such a use, they take on a special syntax (see ADVERBIAL SYNTAX, page 126) and are also not treated as proximate elements within their proximate span; in other words, they can freely co-occur with other proximate elements in the same clause.

Not all adverbial derivatives of this nature are formed regularly, using the suffixes given above. A few have completely different suppletive stems for such adverbial use.

These formations are the origin of many of Šamhešmi's pro-adverbs; see PRO-ADVERBS, page 83.

Prepositions with nominal complements

Most Šamhešmi prepositions can take nominal elements as their complements, and, indeed, many allow no other object. Such elements can range from single nouns to entire clauses built around a verbal noun (gerund or participle; see NON-FINITE FORMS, page 68). When the object of a preposition is a noun phrase, its head noun or pronoun is ordinarily conjugated in the dative case.

The following list describes the chief prepositions of Šamhešmi that can take nominal complements, arranged according to the language's standard collation order. Alongside each one are listed its derivatives — the adverbial forms, if there are any, as well as the derived prepositions of motion.

⟨pît⟩ "if not for, were it not for, if it hadn't been for"

This preposition is used to form statements that express what would have happened had it not been for some person, thing, or circumstance that ensured it would be otherwise. The main clause that this preposition attaches to is usually cast in the subjunctive mood, but may also be found in the indicative.

⟨pêm⟩ "after (temporally); since"
→ interrogative ⟨pêmrêj⟩ "after when; since when, whereafter"
→ proximate ⟨pêmrî⟩ "after now; from now on, hereafter, henceforth"
→ obviate ⟨pêmrê⟩ "after then; since then, thereafter, thenceforth"

As a preposition, ⟨pêm⟩ is used in two distinct but related senses, each connected with time. In one sense, indicating a *point* in time, it relates that one thing (or time, or state, or situation, or action, etc.) is situated after another in the stream of time. In the other, it indicates a *span* of time, expressing in this case that one has lasted for a duration of time ever since the other. Both meanings can only be distinguished by context, though, as a general tendency, if the preposition modifies an imperfective verb, the meaning is likely to be "since", and if a perfective, inchoative, or cessative one, "after". This ambiguity carries over into the adverbial forms as well.

⟨per⟩ "before (temporally); until"
→ interrogative ⟨perej⟩ "before when; until when, whereuntil"
→ proximate ⟨peri⟩ "before now; until now"
→ obviate ⟨pere⟩ "before then; until then; goodbye"

 Like its cousin ⟨pêm⟩ "after, since", the preposition ⟨per⟩ is used with two distinct meanings relating to time. In fact, its uses exactly mirror those of the other preposition: it can either indicate some thing (or time, state, event, etc.) situated before another as a point in the stream of time, or some thing lasting all the way until the other. As with ⟨pêm⟩, the meanings can only be distinguished by context (with the same tendencies of verbal aspect), and they carry through to the adverbial forms. However, as described below, an alternative construction with ⟨pâń⟩ "during" can also express the notion of "until" unambiguously.

 The obviate form ⟨pere⟩ has taken on a specialized function as a way to say farewell. This usage came about as a shortening of various longer phrases on the pattern of ⟨hajajnôn pere⟩ "may you flourish until then" and ⟨esjar pere⟩ "live until then", themselves now obsolete. See GREETINGS on page 48 above for further details on greetings.

⟨pâń⟩ "along, down; during, while; at the same time as; for (a time), over the course of"
→ proximate ⟨pânru⟩ "these days; simultaneously"
→ obviate ⟨pânro⟩ "in those days; simultaneously"

 The preposition ⟨pâń⟩ has a number of meanings depending on its object, all closely tied to the notions of parallel movement or simultaneity. With a physical thing or place having some length as its object, it indicates motion "along" or "down" the object, in parallel with it or on it. Prototypically this might be a river or a road.

 More common are temporal uses. When the preposition's object is an event or occurrence with a lasting duration or a named span of time, its meaning is "during", "while". An imperfective verb modified by such a prepositional phrase is seen as lasting for the entire specified duration, while verbs in other aspects are seen as occurring at some point in the middle of it. With occurrences viewed as instantaneous, and with named points of time, the sense is essentially similar, though with the span of the "during" reduced to a point — thus "at the same time as". When the object of the preposition is not a particular *span* of time but a *length* of time, the meaning corresponds to English "for" in the sense of "for some

length of time": ⟨mahrima maš pâń tsirteak mak kzes⟩ "flowers are fresh for only a season". In this last usage the preposition overlaps with the use of the accusative case in expressions of time and has essentially the same meaning (CASE, page 56).

With a negated object, and within a clause in the future imperfective, this preposition forms another way of expressing "until": ⟨ašitrat pâń kzîkmâkhêhâk tjahmi⟩ "I will toil until I die", literally "I will toil during my not-being-dead". This construction lacks the ambiguity that is present when using ⟨per⟩ "before, until". An equivalent construction also exists where the following clause is not infinitival but instead has the syntax of an independent sentence; in this case ⟨pâń⟩ has a clausal complement — see page 106.

The adverbial forms can be taken in reference to some previously specified occurrence, thus conveying a meaning of "simultaneously", or in a general sense to refer to "these days" or "in those days"; context will suffice to distinguish between the possibilities.

⟨tat⟩ "next to, by, at (a person or thing); near (a place)"
→ ⟨atat⟩ "to a position next to or by"
→ proximate ⟨tatrû⟩ "by this/it; hereabout"
→ obviate ⟨tatrô⟩ "by that/it; thereabout"

This preposition indicates situation "by" or "at" something that has a concrete localized presence, such as a person, an object, or a body part. With a place as its object, it instead means "near", "in the vicinity of".

⟨će⟩ "in front of; before (spatially); opposite; against"
→ ⟨aće⟩ "to a position in front of or before (spatially)"
→ interrogative ⟨ćrej⟩ "in front of what; against what, whereagainst"
→ proximate ⟨ćru⟩ "in front of this/it; against this/it, hereagainst; however"
→ obviate ⟨ćro⟩ "in front of that/it; against that/it, thereagainst"

The basic sense that this preposition imparts is that of two things facing each other. Within and around this basic sense one can find numerous gradations of meaning. Spatially, it refers to one thing situated in front of another, either relative to the speaker or (especially) in the sense that it is faced by and facing the other. As a further possibility, it can indicate that two things are opposite one another, for example if located on directly

opposing sides of a path. With many verbs, especially those expressing vigorous action or violence, it takes on yet another distinct sense, that of "against", "in opposition to".

One special use of this preposition that is particularly important is in forming reciprocals, where multiple participants are mutually acting upon each other; see Reciprocal constructions, page 138.

In addition to its ordinary usage, the proximate form ⟨ćru⟩ has an additional function as a discourse marker setting the current clause against a previous one, typically in a contrasting light; in this use its force is similar to that of "however" or "despite this".

⟨zen⟩ "if one disregards, except for, apart from"
→ proximate ⟨zenri⟩ "setting this aside, besides; otherwise, else"

The basic meaning of this preposition is to indicate something set aside or excluded. Modifying a noun or noun phrase, it can point to something excluded from that set, thus "except", "apart from". Modifying a verb, it can indicate something excluded from consideration in the course of its action or in a broader narrative context, thus "disregarding", "setting aside".

The proximate form ⟨zenri⟩ chiefly acts as a discourse marker relating the current clause to the previous one(s). In this case it means something like "even if we ignore all of that", "even setting all that aside", or, more concisely, "besides". Depending on context, it can also have the force of "in all other respects", "otherwise", "else". In some individuals' speech these meanings have started to weaken further to impart a vague sense of "additionally", "furthermore"; this, however, has not yet gained widespread adoption among native speakers.

⟨sû⟩ "with, alongside; and, in addition to"
→ interrogative ⟨sûrôj⟩ "wherewith"
→ proximate ⟨sûrû⟩ "along (with this/it), herewith; additionally, furthermore"
→ obviate ⟨sûrô⟩ "along (with that/it), therewith"

As its basic meaning, the preposition ⟨sû⟩ expresses a comitative relation between its object and the modified noun, indicating that the former is accompanying or added to the latter. Unlike its English counterpart "with", it never denotes means or instrumentality, which are instead marked using the instrumental case.

This preposition also appears in certain constructions where two noun phrases are coordinated (see COORDINATION, page 130). While this kind of coordination is usually expressed by simply putting the two noun phrases next to each other (asyndeton), an alternative construction places the second noun in the dative case and connects the two with ⟨sû⟩, which in this case is best rendered "and". This is done either to more strongly connote additionality, or to prevent confusion with the appositive (see APPOSITION, page 124), or to more clearly mark out the division between complicated noun phrases.

The proximate derivative ⟨sûrû⟩ is often used to mark the information present in the current clause as being added to or accompanying that in a previous clause; in this use it is best translated as "additionally" or "furthermore", though it might more literally be rendered "along with that".

Note that the final vowel of this preposition does not disappear when suffixed to make an adverbial form.

⟨sor⟩ "as part of, as a component in; in (the abstract contents of)"
→ ⟨âsor⟩ "into (a system or abstract collection)"
→ interrogative ⟨soroj⟩ "as part of what; where (of territories)"
→ proximate ⟨soru⟩ "as part of this/it"
→ obviate ⟨soro⟩ "as part of that/it"

The preposition ⟨sor⟩ basically indicates that one thing is serving as a part of or a component in another. This other is always viewed as having internal complexity and some sort of ordered relation between its parts. The relationship between the component and the whole can be a concrete, physical one, as with a lever in a machine, or equally an abstract one, for instance marking componency in a system of ideas.

This is also the usual preposition used when describing the relation of something that is, in an abstract sense, inside the contents of something else (with internal complexity), such as information in a text or thoughts in a mind. In these cases it usually corresponds to English "in". (By contrast, physical containment is denoted using the preposition ⟨ńi⟩.) Finally, ⟨sor⟩ is also used when indicating that some area or region defined by social convention is part of (or in) another place; an example might be a province in a country.

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⟨sâ⟩ "for the purpose of; used for; in exchange for"
→ interrogative ⟨srej⟩ "for what, why, to what end"
→ proximate ⟨sru⟩ "for this purpose, herefore"
→ obviate ⟨sro⟩ "for that purpose, therefore"

      This preposition indicates the purpose or intended use of some-thing. Outside of archaic texts, it is not ordinarily used to form adverbial phrases of purpose; the bare dative is used for them instead. Rather, ⟨sâ⟩ modifies a noun to form an adjectival phrase together with its object. However, its adverbial derivatives reflect an bygone broader usage, and ⟨srej⟩ remains the general word for "why" when asking about purpose (as opposed to, say, ultimate cause). The preposition ⟨sâ⟩ itself has a further meaning when used with particular verbs, especially those of buying, trad-ing, and selling: in this case it can mean "for" in the sense of "in exchange for".

⟨šur⟩ "below, under; in (a state); doing (an action); at (an event)"
→ ⟨âšur⟩ "to below; into (a state); to (an event)"
→ interrogative ⟨šuroj⟩ "in what state; doing what"
→ proximate ⟨šuru⟩ "below this/it, underneath; in this state; doing this"
→ obviate ⟨šuro⟩ "below that/it, underneath; in that state; doing that"

      At its most basic, ⟨šur⟩ refers to a physical relation between objects, in which one is situated below another. However, its actual uses are far broader and more versatile. With an appropriate object, it indicates that something or someone is undergoing a state, situation, or event, or performing an action. Both functions are also present in its derived forms; for the adverbials, which have no expressed object, only context can dis-tinguish which meaning is intended.

⟨šo⟩ "beyond, past; in (some length of time)"
→ ⟨âšo⟩ "to the other side of or to farther away than, beyond, past"
→ proximate ⟨šru⟩ "beyond this/it"
→ obviate ⟨šro⟩ "beyond that/it"

      The basic sense of ⟨šo⟩ is "beyond"; it can refer to both a simple relation of distance in some given direction ("further away than") or a relation where one thing is on the far side of another. Further, it is often used in an abstract sense rather than a purely spatial one: ⟨mihej âšo hfuur-tuńâk tuurpton⟩ "they transgress their established constraints". In this use it can have extended meanings like "beyond the limits of" or even "greater

than, exceeding". In a temporal sense, ⟨šo⟩ is used with verbs in any aspect but the imperfective to mean "in" or "upon the completion of" some length of time, as in ⟨hašimañeh šo ântzunâk ćîr⟩ "you will start your service in three days". With certain verbs, it can also mean "beyond" a span of time or lifespan: ⟨mazeter šo hfukomâk humu⟩ "he has outlived his jailer".

⟨hen⟩ "through, across"
→ interrogative ⟨henrej⟩ "through what"
→ proximate ⟨henri⟩ "through this/it, through; wholly, to the end"
→ obviate ⟨henre⟩ "through that/it"

   The preposition ⟨hen⟩ prototypically expresses motion perpendicular to and passing through or across, for example when crossing a river, piercing a hide, or passing through a doorway. It can also serve to indicate motion through the middle of something, or from one end of something to the other: ⟨hen pânâk⟩ "through the forest", ⟨hen herpak⟩ "over the mountains". The proximate form ⟨henri⟩ has the additional meaning of "through to the end", and thus "totally, wholly".

⟨ho⟩ "physically upon; at (a location or time); per, for each"
→ ⟨âho⟩ "onto"
→ interrogative ⟨hrej⟩ "where"
→ proximate ⟨hru⟩ "here; on this/it, hereon, on top"
→ obviate ⟨hro⟩ "there; on that/it, thereon, on top"

   This preposition's most basic meaning, used when its object is a concrete thing, is "upon". This basic sense was first extended to locations, where the sense of being "upon" some plot of land developed into a generalized notion of being "at" a particular place. A further extension to the domain of time gives it the additional sense of being "at" a particular time, a relation usually expressed instead with the instrumental case (see CASE, page 56). Finally, ⟨ho⟩ is also used distributionally to mark out something divided or parcelled out, as "per" or "for (each)".

   The motion form of the preposition, ⟨âho⟩, never adopted the motion equivalents of these extended meanings because other prepositions, like ⟨es⟩ "to", already fulfilled that function where needed. Meanwhile, for the adverbial forms of the word the locational sense became primary; indeed, ⟨hrej⟩, ⟨hru⟩, and ⟨hro⟩ are the ordinary Šamhešmi words

for "where", "here", and "there". Only on occasion are the latter two of these used with the more basic significations of "hereon", "thereon".

⟨hos⟩ "behind (spatially)"
→ ⟨âhos⟩ "past, around, to a position behind (spatially)"
→ proximate ⟨hosru⟩ "behind this/it, in the back, around back"
→ obviate ⟨hosro⟩ "behind that/it, in the back, around back"

      The preposition ⟨hos⟩ indicates a position behind something in space. Its motion counterpart ⟨âhos⟩ can refer to motion *behind*, but equally, by extension, to motion *around* something.

⟨met⟩ "in consequence of, because of, for, at, on account of"
→ interrogative ⟨ńa⟩ "on what grounds, why"
→ proximate ⟨ńun⟩ "because of this/it, herefore"
→ obviate ⟨ńoj⟩ "because of that/it, therefore"

      The preposition ⟨met⟩ is fundamentally used to express relations of consequence or cause. Its use can also more broadly indicate a reason, even if it is not directly consequential; in this use it overlaps with ⟨sâ⟩ "for the purpose of", which, however, lacks as strong a connotation that this purpose was the motivating factor that brought something about. Usually ⟨met⟩ corresponds to English "because of", but at times it can match other prepositions such as "at" or "for", as in ⟨mâmâkhêh met kmahimak nonu⟩ "he is dying for lack of food", ⟨azešet ńun⟩ "I was surprised at this" (the latter using the proximate form).

      The adverbial forms are formed on a suppletive stem. Of them, the interrogative ⟨ńa⟩ is the ordinary way to ask "why" in Šamhešmi when the question is not one of ultimate purpose.

⟨meše⟩ "in front of, at the head of"
→ ⟨ameše⟩ "to a position in front of"
→ interrogative ⟨mešrej⟩ "in front of what"
→ proximate ⟨mešri⟩ "in front of this/it"
→ obviate ⟨mešre⟩ "in front of that/it"

      This preposition marks that one thing is in front of another, not in a facing or oppositional sense as with ⟨će⟩, but aligned in direction or acting in parallel. It is especially used in reference to people walking in a line or following in each other's tracks, or otherwise other animals or objects in motion in a common direction.

⟨mâ⟩ "in the manner of, as if; like, just as, similarly or analogously to"
→ interrogative ⟨sfa⟩ "how; like what; like whom"
→ proximate ⟨sfun⟩ "thus, in this manner, like this, hereby; likewise"
→ obviate ⟨sfoj⟩ "thus, in that manner, like that, thereby"

This preposition basically means "in the manner of", "like". Several primary uses must be distinguished. One takes a manner of doing something, an action, or a procedure as its object and draws a direct comparison between the modified verb or noun and this object (⟨kmâśor mâ kmašajak⟩ "talking like singing"). Another takes the agent of an action or experiencer of a state or role as its object and draws a comparison to the way this agent or experiencer acts or is (⟨kmâśor mâ hfišajak⟩ "talking like a singer"). One more compares an agent with an agent, or one thing with another in terms of their qualities (⟨smor mâ ôsjajak⟩ "a person like a bird"). Yet another directly compares two things in terms of their manner of being or behaving in the surrounding context. In these cases the preposition can often be rendered "as well as": ⟨mum mâ śejtraak⟩ "water as well as earth", more literally "water just as earth".

⟨mam⟩ "between, among, amidst, in"
→ ⟨amam⟩ "between, among, amidst (with motion)"
→ interrogative ⟨mamrej⟩ "between or among what"
→ proximate ⟨mamrû⟩ "between or among these; hereamong"
→ obviate ⟨mamrô⟩ "between or among those; thereamong"

With a single noun phrase, typically collective or plural, as object, this preposition means "among" or "amidst" the members of the group it refers to; with two (or more) different noun phrases, linked to each other by the preposition ⟨neh⟩ "than, from", it means "between" those two (or more) referents. In some cases ⟨mam⟩ can correspond to English "in": thus ⟨mam pânâk⟩ "in the forest", literally "among the forest", with the forest seen as a collection of trees. This is also often the case when ⟨mam⟩ is used with a substance, continuum, or otherwise nondiscrete complement: ⟨mam ajzak⟩ "in the sky". In these uses ⟨mam⟩ is often interchangeable with ⟨ńi⟩, though the latter connotes a more well-defined or bounded area.

⟨neh⟩ "than, as; from (indicating division or distinction)"

    The preposition ⟨neh⟩ is used in various constructions involving comparison or distinction. Perhaps most commonly, it is used to form a comparative to indicate "than" in relation to a preceding degree word: ⟨śejtra shizar hom neh hrasak⟩ "soil redder than the sun". With the same syntax, it links objects whose qualities are being equated rather than compared (the so-called *equative*): ⟨śejtra shizar swa neh hrasak⟩ "soil as red as the sun"; in this case it corresponds to English "as". See Comparatives, superlatives, and equatives, page 147, for further details.

    This preposition has a further use, corresponding to English "from" or "against" in those cases where they indicate division or distinction: thus ⟨enahwe kẑishîmîrî neh shîmîrâk⟩ "know the ignorant from the knowing", i.e. "distinguish between those who don't know and those who do". It is never used for the sense of "from" that indicates movement, for which the preposition ⟨îz⟩ is used instead; nor is it used for the sense of "against" that indicates opposition, for which the preposition is ⟨ će⟩.

    Finally, further idiomatic uses exist in various constructions. For example, ⟨neh⟩ is used after ⟨mezjas⟩ "other" to mean "other than", "another besides". It is also used in a special construction with ⟨mam⟩; see that entry above.

⟨ńi⟩ "in (spatially), physically within"
→ ⟨ańi⟩ "into"
→ interrogative ⟨nrej⟩ "in what"
→ proximate ⟨nru⟩ "in this/it, inside, herein"
→ obviate ⟨nro⟩ "in that/it, inside, therein"

    The sense of this preposition is "inside", typically with a concrete physical reference. This can range from complete enclosure ("in the box") to situation within some defined limits ("in the borders"). It is not used for areas of land or places unless the focus is on their boundaries — ⟨ho⟩ "upon" and ⟨sor⟩ "as part of" are used instead. Nor is it used for spans of time (use ⟨pâń⟩ "during, over the course of" or ⟨šo⟩ "in (some length of time)" or the instrumental case) or abstract systems (use ⟨sor⟩ "as part of") or states of being (use ⟨šur⟩ "under").

⟨íz⟩ "from; out of (a place or state)"
→ interrogative ⟨îzrêj⟩ "from where, whence"
→ proximate ⟨îzrî⟩ "from here, hence"
→ obviate ⟨îzrê⟩ "from there, thence"

In its basic sense, ⟨íz⟩ is used for motion away from some place or thing, thus "from". Particularly with an enclosure or delimited space as object, it can also indicate motion out of something rather than away from it. Extending this meaning to more abstract realms, it can further be used to mark a transition out of a particular state of being or occurrence. The preposition also corresponds to "from" in those cases where it indicates not movement but origin or provenance, whether in space, time, or a person or event. It is not, however, used in the sense of "from" that indicates division or distinction; for that, see ⟨neh⟩ "than, from".

⟨es⟩ "to, up to, in the direction toward and reaching; to the extent of; to the point of"
→ interrogative ⟨esrej⟩ "whereto, whither; to what extent, how"
→ proximate ⟨esri⟩ "hereto, hither, to it; to this extent, so, this"
→ obviate ⟨esre⟩ "thereto, thither, to it; to that extent, so, that"

This preposition indicates that something is directed or moving toward something else and reaching all the way up to it. At its most basic, it can be used for motion to a place that reaches its destination, but it can also be used for more abstract notions and thoughts: ⟨maćam ćferi es purumâk⟩ "he prays to the thunder", literally "he thinks prayer to the thunder".

However, besides indications of motion, this preposition has significant further uses. Especially when modifying stative verbs and their participles, as well as adverbs, it can indicate the degree or extent to which some property holds. This usage is uncommon with the bare preposition itself; rather, it is chiefly the adverbial forms that are pressed into service to fulfil the role of pro-adverbs of degree. Thus a question like ⟨mefaj mum esrej⟩ "how deep is the water?" might be answered ⟨mefaj mum esri⟩ "the water is this deep" or ⟨mefaj mum esre⟩ "the water is that deep" in place of more specific replies.

Relatedly, especially when used with an abstract noun or gerund as object, ⟨es⟩ can mean "to the point of (something happening or some condition holding)".

⟨ok⟩ "all around, about, to all sides of"
→ ⟨âok⟩ "to a position around, to all sides of (with motion)"
→ proximate ⟨okru⟩ "around this/it, surrounding this/it; in sum, in con-
clusion"
→ obviate ⟨okro⟩ "around that/it, surrounding that/it"

     The preposition ⟨ok⟩ indicates that something is to all sides of or
enveloping something else. This need not be a continuous envelopment: it
applies just as well to a crowd around a person as to a clay bulla encasing
an accounting token.

     The proximate form ⟨okru⟩ has a secondary function as a dis-
course marker. It indicates a place where the text "zooms out" or takes a
wide view of the text that has just gone before. Across the common gen-
res of text, this function finds its chief use in marking a summary or con-
clusion.

⟨ôs⟩ "toward, in the direction of"
→ interrogative ⟨ôsrôj⟩ "in what direction, which way"
→ proximate ⟨ôsrû⟩ "in this direction, toward here"
→ obviate ⟨ôsrô⟩ "in that direction, that way"

     The preposition ⟨ôs⟩ indicates movement in the direction of
something without necessarily reaching it. It must be distinguished from
⟨es⟩, which is contrarily used for movement toward something that *does*
reach its target. In an extended sense, ⟨ôs⟩ can be used for movement in
some direction even if there is nothing in particular that direction is ori-
ented toward: ⟨ehišihmek ôs sotumumâk⟩ "we will hunt to the south".

⟨oš⟩ "in the role of, as"
→ ⟨âoš⟩ "into the role of"
→ interrogative ⟨ošroj⟩ "as what, in what role"
→ proximate ⟨ošru⟩ "as this, in this role"
→ obviate ⟨ošro⟩ "as that, in that role"

     This preposition has a straightforward meaning, indicating that a
thing (or person) is acting in some given role or capacity. It is especially
often used with temporary, non-inherent positions such as professions and
assumed social roles. Notably, ⟨oš⟩ is unique among Šamhešmi prepositions
in governing the nominative case rather than the dative (together with its
motion derivative).

⟨â⟩ "about; regarding, concerning; on the subject of, as for"
→ ⟨ârêj⟩ "about what"
→ ⟨âru⟩ "as for this, at that; and so, now"
→ ⟨âro⟩ "as for that"

      This preposition has a range of uses that all reflect the fundamental meaning of "regarding, concerning, about". It can be used with speech, text, or other things conveying messages to mark what they are about. In an adverbial prepositional phrase, it can mean "as for" something, marking it as the topic of discussion. With many verbs it has various idiosyncratic uses that must be learned individually.

      The proximate adverbial form ⟨âru⟩, literally "regarding this", is often used with a weakened meaning, as a transition word relating the current clause to the one that came before. In this usage it can perhaps best be rendered as "so", "and so", or "now". In some cases the relation expressed by this word has weakened enough that it hardly seems to convey any meaning at all.

⟨ajm⟩ "over, above"
→ ⟨aajm⟩ "above (with motion), to a position over or above"
→ proximate ⟨ajmrû⟩ "above this/it, above"
→ obviate ⟨ajmrô⟩ "above that/it, above"

      This preposition expresses a physical relation between objects in which one is situated above another. This usually implies some degree of separation between the two, in contrast to ⟨ho⟩ "upon", which is used when one thing rests directly on another.

Prepositions with clausal complements

      Some prepositions can act as subordinating conjunctions, taking as object an entire finite complement clause — for instance in ⟨šrać â…⟩ "the answer to…", where the object is an entire question. In this case, the object has the same syntax as any complement clause, except that its complementizer is normally ellipsed (left out) — which, indeed, makes it no different syntactically from an independent clause. (For more on the syntax of complement clauses, see COMPLEMENT CLAUSES, page 139.) In truth, it is possible to interpret *all* Šamhešmi subordinating conjunctions as either prepositions or complementizers (for which see COMPLEMENTIZERS AND RELATIVIZERS, page 47) rather than positing for them a separate category of

their own; "subordinating conjunction" is an umbrella term for certain functions that words can take, not a true lexical category.

A sampling of some of the most common prepositions taking clauses as complements follows. Some are different uses of the same prepositions listed above that take nouns as objects, while others cannot take noun phrases at all, but only clauses. When a preposition can take either a noun phrase or a finite clause as complement, the construction with finite clause as complement is usually equivalent in meaning to one with a nominal complement built around the same verb in gerund form.

⟨pfâ⟩ "in order that, so that"

This preposition forms clauses of purpose. It can be seen as the clause-complement counterpart of ⟨sâ⟩, or, indeed, of the dative case when the latter expresses purpose. The verb in the complement clause invariably takes the subjunctive mood.

⟨pît⟩ "if not for, were it not for, if it hadn't been for"

The preposition ⟨pît⟩ is used in forming counterfactual conditional statements that express how things would have been had the circumstance described in its complement clause not occurred: see CONDITIONALITY, page 141. This clause itself is cast in the indicative mood, while the main clause it attaches to is commonly in the subjunctive but may also be found in the indicative with little change in meaning.

⟨pêm⟩ "after; since"

Just as when it is used with a nominal object (see page 93), this preposition has the dual meanings of "after" and "since" (in the temporal sense), which context can differentiate.

⟨per⟩ "before; until"

Analogously, just as when it is used with a nominal object (see page 94), this preposition has the dual meanings of "before" and "until", which context can differentiate.

⟨pâń⟩ "while, when"

With a finite clause as object, this preposition marks simultaneity in time. If the object has a duration, it indicates that the action of the

main clause takes place "during" that duration; if not, then, in English terms, it takes place "when" the action of the subordinate clause happens.

Much as when it has a non-finite verbal noun as its object (see page 94), ⟨pâń⟩ can also express the notion of "until" with a finite clause as object. The construction is almost the same — the object must be negated, and the main clause must be in the future imperfective — with the only difference being the form of verb in the subordinate clause.

⟨tem⟩ "once, upon (something happening), right after"
→ proximate ⟨temri⟩ "thereupon, then, when that happened"
This preposition indicates that the happenings in the first clause take place immediately upon completion of those in the second. The main verb of the second clause, if present, must necessarily be in the imperfective aspect. The proximate form acts as a discourse particle indicating that the current clause happens upon completion of the previous one.

⟨tane⟩ "if, if ever, whenever"
The preposition ⟨tane⟩ introduces a conditional clause of a generic conditional statement, one that refers not to a specific eventuality at a definite time but rather to an eventuality that repeats or expresses a general truth (see CONDITIONALITY, page 141). The verb of the clause it introduces may be in either the subjunctive or the indicative, with little difference in meaning.

⟨zen⟩ "setting aside that, besides the fact that, ignoring that"
Much like its use with a nominal object when modifying a verb, ⟨zen⟩ can also be used with a finite complement clause to introduce a statement or fact excluded from consideration.

⟨sû⟩ "as, while, with, when"
This preposition forms generic subordinate clauses with no clearly defined semantic relationship to the main clause. A sentence such as ⟨mizeñiš sû mezesetet tujâ⟩, for example, could plausibly be rendered "they were disappointed, as the way was impassable" or "they were disappointed when the way was (i.e. turned out to be) impassable" or simply "they were disappointed, (with) the way being impassable" — this last rendering best captures the unspecified nature of the relation between the clauses. Some-

times the relation is very weak and the subordinate clause can best be rendered as a separate sentence entirely.

Šamhešmi very often employs this preposition when context makes the use of a more specific one unnecessary. For this reason, it is perhaps the most common preposition to be used with finite complement clauses.

⟨śa⟩ "so, therefore, from which it can be concluded that"

The preposition ⟨śa⟩ expresses the epistemic dependence of the clause it introduces on the main clause it attaches to, affirming the main clause and deducing or concluding that the consequent must be so on that basis. That is, the relation between the two clauses is not a causal one: the information in the clause expressing the consequent is seen as having been true all along, and the information in the main clause only establishes its truth, but does not bring it about.

This preposition also has a further use as a particle in conditional sentences, where it optionally links the protasis expressing the condition to the apodosis expressing the consequence in epistemic conditional statements; see CONDITIONALITY, page 141.

⟨hjan⟩ "so, with the result that"

In its function as a preposition, ⟨hjan⟩ links a main clause to a subordinate one expressing the causal consequence or result of the main clause, thus "so" or "with the result that". In contrast to ⟨śa⟩, it is not used when the relation between the clauses is epistemic rather than causal.

This preposition, like ⟨śa⟩, has a further function as a particle in conditional statements, optionally linking a protasis to an apodosis, especially in content conditional statements. See CONDITIONALITY, page 141, for details.

⟨hwi⟩ "because, for"

The preposition ⟨hwi⟩ means "because" or "for", especially in the sense of providing a motivating reason for something. Its use is broad enough to encompass causes as well, though in this case the preposition ⟨met⟩, whose meaning greatly overlaps with ⟨hwi⟩, is more common.

⟨ho⟩ "where; where and when"

      When it takes a finite clause as complement, this preposition marks that the action of the main verb happens at the same place and, optionally, the same time as that of the subordinate clause.

⟨met⟩ "because, for, from the cause that, for the reason that"

      The preposition ⟨met⟩ is the ordinary word used to introduce clauses providing a cause or reason. Much like ⟨hwi⟩, but with less connotation of motivation, it indicates a relation of reason or consequence of the first clause from the second.

⟨mâ⟩ "as, how, just like"

      This preposition basically expresses the meaning of "in the same manner as"; in English, it can variously correspond to "as", "how", or "just like", though only when they are used to compare manners of doing something or being in some way. The verb or other elements in the subordinate clause may be ellipsed if they recapitulate elements already found in the main clause.

⟨mânâ⟩ "supposing, taking it as a premise that"

      The preposition ⟨mânâ⟩ introduces a conditional clause giving a supposition to be entertained for the sake of argument. It functions in every way analogously to ⟨ar⟩ "if" described below.

⟨ar⟩ "if"

      The most basic preposition for forming conditional statements (see CONDITIONALITY, page 141), ⟨ar⟩ typically introduces the clause that states the condition itself, the protasis. The protasis may be found in the indicative mood if the conditional is a simple one, with no implication of falsity, or else in the subjunctive if it is counterfactual. If the protasis is in the subjunctive and the clause it attaches to, the apodosis, is in the indicative, ⟨ar⟩ may be omitted entirely.

Kmâurñot Tsenašmi
Derivational Morphology

Like the languages of our own world, Šamhešmi sports means of deriv-
ing new words from existing words by morphological processes. In
the case of Šamhešmi, most of its derivation is carried out by prefixing —
not a surprise, perhaps, given much of its inflection is carried out the same
way. Several of the derivational prefixes of Šamhešmi are extremely pro-
ductive, attaching promiscuously to all manner of words within a given
lexical category. Others are unproductive entirely, existing only as relics
that could once generate new words but have since lost all fruitful vigor.
In either case, many derivational prefixes can change words of one lexical
category to another.

Verb-to-verb derivation

Causative

A causative can be derived from a verb by prefixing it with the
highly productive prefix ⟨ur⟩-. The resulting verb indicates that its subject
causes its new direct object — the old verb's subject — to perform the
action or be in the state indicated by the original verb. Šamhešmi
causatives can be formed from both transitive and intransitive verbs,
though the suffix is far more productive when applied to intransitives.

> ⟨majern⟩ "be long" → ⟨ûrmajern⟩ "elongate"
> ⟨khêh⟩ "be dead" → ⟨îrkhêh⟩ "kill"
> ⟨sej⟩ "be apparent" → ⟨irsej⟩ "reveal"

Thus, the subject of the original verb becomes the accusative
object of the new verb; the accusative object of the original verb, mean-
while, is demoted to the dative object of the new verb if it is present. That
is, this prefix increases the number of arguments (the valency) of the verb
— see also VALENCY, page 44. Compare:

> ⟨Mazôôk neñkhfimek krejti.⟩
> PROX-TRN-PST-ingest hunting_group meat-ACC
> "The pack of predators ate meat."

⟨Ajôzôûrôk neñkhfimeki krejtak.⟩
1.PL-PST-CAU-ingest hunting_group-ACC meat-DAT
"We fed the pack of predators meat."

Tendential

A prefix ⟨zja⟩-, meaning "to have a tendency or nature to", forms new verbs from a limited collection of existing ones. The resulting verbs often have a decreased valency, allowing no objects where the originals might demand them; see VALENCY, page 44.

⟨šût⟩ "feel (an emotion)" → ⟨zjašût⟩ "be emotional"
⟨mek⟩ "hunt" → ⟨zjamek⟩ "be predatory"

Ablative

A verb with an ablative meaning, indicating motion away or separation, can be derived from another verb through the addition of the prefix ⟨eti⟩-. This prefix is no longer particularly productive.

⟨hej⟩ "move" → ⟨etihej⟩ "depart"
⟨kaje⟩ "bite" → ⟨etikaje⟩ "bite off"

Faulty action

Some verbs can take a prefix ⟨tre⟩- indicating action that is somehow faulty, whether unsuccessful, badly done, false, mistaken, or otherwise not carried out as might be properly expected. In some cases it corresponds to the English "mis-", though the resulting meanings are not always the same.

⟨mri⟩ "to seem" → ⟨tremri⟩ "to falsely seem"

Verb-to-noun derivation

Agentive

Agentive nouns can be formed from verbs via the highly productive prefix ⟨hfi⟩-. The resulting noun indicates a person or thing who does the action of the verb or is in the state it indicates. Originally, the prefixed agentive form denoted only that this agent was undergoing the verb's process at the very moment being discussed, but it has since come to

develop a more habitual or general aspect, and it is with this broader meaning that it now clings to many words. Nonetheless, some older words still maintain a double prefix ⟨hfizja⟩- to denote habitual or tendential agentive status in contrast to a more immediate or specific derivation with ⟨hfi⟩- alone. Thus, one finds among the words of Šamhešmi both ⟨hfizjaćakaj⟩ "sage" and ⟨hfićakaj⟩ "understander (of a particular thing)" from ⟨ćakaj⟩ "understand", with their characteristically distinct shades of meaning.

When an agentive noun is formed from a transitive verb, especially if the resulting noun has an immediate rather than habitual meaning, one might wish to express the patient of the action, the one to whom the action is done. In this case a speaker has recourse to the genitive, adding the patient, if necessary, as a genitive modifier of the agent noun.

⟨mik hjastaû⟩ "portray a star" → ⟨hfimik hjastami⟩ "image of a star"

Event nominalization

A derivational prefix ⟨fe⟩- converts the verb into a noun representing a result or abstraction of the process of the action or state described by the verb ('the result of [verb]-ing is that one is undergoing [noun]'). Especially for stative verbs, the resulting noun is very similar in meaning to the gerund, but often with more abstraction from the verb. This is one of the most productive prefixes in the language, forming nouns from a dizzying array of verbs.

⟨sfaj⟩ "to fear" → ⟨fesfaj⟩ "fear, terror"
⟨hza⟩ "be capable of" → ⟨fehza⟩ "ability"

If the stem begins with a mid vowel — ⟨e⟩, ⟨ê⟩, ⟨o⟩, or ⟨ô⟩ — and vowel harmony considerations would make this initial vowel identical to the vowel of the prefix, the two vowels contract and the prefix instead takes the form ⟨f⟩-.

⟨ot⟩ "to be named" → ⟨fot⟩ "name"

For intransitive verbs, what was formerly the subject of the verb can be expressed with a noun or pronoun in the genitive case modifying the new noun.

⟨hatran⟩ "you are awake" → ⟨fetran nurmu⟩ "your wakefulness"

For transitive verbs there are further considerations. If the former object(s) of the verb are left unexpressed with the new noun, they can work the same way as intransitives, with the former subject appearing in the genitive. However, if the direct object *is* expressed, then the *object* is generally found in the genitive, while the old subject is instead found in the instrumental case.

> ⟨hasfaj zun⟩ "you fear the night" → ⟨fesfaj zumu nurâh⟩ "your fear of the night"
> *but*: → ⟨fesfaj nurmu⟩ "your fear"

What used to be indirect objects of the verb can be indicated in a number of ways, depending on their function in the phrase. For example, an old dative of purpose can be expressed as an object of the preposition ⟨sâ⟩ "for the purpose of; used for", while an old dative marking a recipient might be expressed as the object of ⟨es⟩ "to, up to".

Several other prefixes work much the same way as ⟨fe⟩- and express essentially the same meaning, though they are less productive, belonging to an older layer of the lexicon. Among these are ⟨tse⟩- and ⟨na⟩-. Certain classes of verbs may demand one of these prefixes or another; thus, for instance, causatives formed with ⟨ur⟩- (page 111) always take ⟨tse⟩-. In some cases the same root can take on multiple derived forms formed through different choices among these prefixes; here the resulting derivations may be synonymous, or else semantic drift may have caused one or another to take on different shades of meaning. Despite this, it has not proven possible to establish any *consistent* difference in meaning between the several prefixes.

Inchoative event nominalization

The derivational prefix ⟨za⟩- performs a similar but distinct function, forming a noun representing the process of entering into the state described by a stative verb (see ADJECTIVES AND STATIVE VERBS, page 45). As with ⟨fe⟩- and its kin, the subject of the former verb can be expressed as a following nominal in the genitive case. Since Šamhešmi stative verbs are generally intransitive, no other arguments of the verb can be expressed.

> ⟨khêh⟩ "be dead" → ⟨zâkhêh⟩ "death"
> ⟨sej⟩ "be manifest" → ⟨zasej⟩ "revelation; dry season"

Noun of instrument

With the prefix ⟨er⟩-, a verb can be converted into a noun denoting a tool or instrument with which the action of the verb is aided or accomplished.

> ⟨kse⟩ "to cut" → ⟨erkse⟩ "knife"
> ⟨prom⟩ "to drum" → ⟨orprom⟩ "drum"
> ⟨tarš⟩ "to bake, fire, prepare" → ⟨ertarš⟩ "oven, kiln, furnace"

In certain cases the noun can also denote a substance or means by which the action of the verb is accomplished.

Verb-to-adverb derivation

The prefix ⟨im⟩- serves to derive an adverb from a verb. The meaning of the resulting word is not entirely predictable, though the semantic categories expressed are closely related and center around the notion of "in the manner of…", "…ingly". Some adverbs derived with ⟨im⟩- may express that the action of the main verb takes place in a particular manner, a manner characterized by a perceived resemblance to the state or action of the stem verb from which the adverb derives. In other cases an adverb in ⟨im⟩- seems not to color the action of the main verb at all, but rather describes a property of its subject during the course of the action; that is, it forms a *depictive*, and the approximate meaning may be rendered "while being…", "being…", "while doing…". See SECONDARY PREDICATES, page 145, for further discussion. Often it is impossible to clearly distinguish between these two meanings. In all cases the prefix remains decently productive.

> ⟨mim⟩ "be calm, peaceful" → ⟨imim⟩ "calmly, peacefully"
> ⟨śor⟩ "speak" → ⟨ućśor⟩ "aloud"

Noun-to-noun derivation

Nominal reduplication

When a noun is reduplicated, the reduplication occurs at the left edge of the relevant morpheme. Reduplication in Šamhešmi is always *partial* reduplication, where not the entire word or even syllable but only the onset and nucleus of the leftmost syllable become reduplicated. The result of such reduplication applied to a noun is always another noun, and in

meaning it represents something seen as a more 'proper', 'true', or 'absolute' version of the original noun in some way:

⟨smor⟩ "person" → ⟨smosmor⟩ "person with real humanity, a true human spirit, mensch"

⟨merm⟩ "beginning" → ⟨memerm⟩ "the absolute beginning of everything".

Diminutives and augmentatives

Nouns find several different ways of forming diminutives and augmentatives. One of the most popular diminutive formants is the prefix ⟨ni⟩-; other, less common, affixes include ⟨ipi⟩- and ⟨ip⟩-. Of these latter two, ⟨ip⟩- is never used before consonant clusters. Augmentatives are most often formed with the prefix ⟨ñra⟩-, though an alternative exists in ⟨ukta⟩-.

⟨kop⟩ "rock" → ⟨nukop⟩ "pebble, gravel"
⟨treñ⟩ "thorn" → ⟨ñratreñ⟩ "spike"

Some augmentatives, especially those formed from animate nouns, take on pejorative connotations, though this is highly dependent on the particular word in question.

⟨pres⟩ "face" → ⟨ñrapres⟩ "grimace, ugly mug"

Groups

A noun can be turned into another noun indicating a group, collection, or body of the things it refers to by adding the prefix ⟨nem⟩-. One common usage of this prefix consists in forming group nouns for animals in flocks, herds, schools, and so on. However, it is also frequently used for anything that naturally groups or clumps together — and even collections beyond this; the group-forming prefix is remarkably productive.

⟨zwif⟩ "fish" → ⟨nentzwif⟩ "school of fish"
⟨het⟩ "offspring, descendant" → ⟨neñkhet⟩ "clan"

Used with body parts, the prefix forms words referring to the full complement of such body parts possessed by an individual creature.

⟨šôm⟩ "eye" → ⟨nôntšôm⟩ "pair of eyes"
⟨ptat⟩ "limb, body part" → ⟨nemptat⟩ "body"

Nouns formed with this prefix have certain peculiarities with the meaning of their singulative and plural forms; see PLURAL, page 52.

Chief instances

A suffix -⟨ustaj⟩, derived from the word ⟨ûstaj⟩ "axle, axis", attaches to a noun to form a new noun that represents a leading, chief, or main instance of the old noun, one seen as being of central importance:

⟨hwes⟩ "bright spot, target" → ⟨hwesistaj⟩ "chief aim"

Young of living creatures

A prefix ⟨kzen⟩- forms nouns referring to the young of various kinds of animals and people. This suffix is very old and no longer productive, and in many cases the original noun has fallen out of usage since prehistory so that it is impossible to reconstruct the underived form with any certainty.

⟨kzeñkheś⟩ "cub, foal, calf"
⟨kzenet⟩ "pre-adolescent child"

Nouns of relation

With the addition of a suffix -⟨mit⟩, nouns can form new nouns with a meaning akin to "that of…", "one relating to…", "one pertaining to…", "one belonging to (the original noun)". Most often, though not universally, the resulting nouns indicate specifically *people* in some way relating to the original noun.

When applied to a place, -⟨mit⟩ signifies a native or inhabitant of that place: thus

⟨tâkum⟩ "cave" → ⟨tâkumît⟩ "cave dweller"
⟨iši⟩ "the region of Izhi" → ⟨išimit⟩ "inhabitant of Izhi, Izhite".

The suffix can similarly attach to the name of a tribe, family, or other group to indicate a member of that group, or to the name of a cause or idea to indicate a supporter of that idea; in this latter usage it corresponds to one use of the English "-ist". Sometimes the meaning of a noun carrying this suffix has shifted farther afield, and the relation it expresses to the original underived noun may not always be as straightfor-

ward as these generalizations suggest. In still other cases the underived noun has been lost entirely, and only the derived form now remains.

Looked at historically, it is apparent that the relational suffix -⟨mit⟩ bears some kinship with the suffix -⟨mi⟩ now used to mark the genitive case. The exact nature of this relation, however, has been lost in the fog of linguistic prehistory. Though it has never attained the pan-nominal inflectional promiscuity of its genitive cousin, the relational suffix remains readily productive.

Noun-to-verb derivation

Zero-derived sensory verbs

A small handful of verbs of sensation are formed from nouns referring to the sensory organs by zero-derivation, that is, by direct conversion into verbs without any change in form.

> ⟨šôm⟩ "eye" → ⟨šôm⟩ "to see"
> ⟨hât⟩ "ear" → ⟨hât⟩ "to hear"
> ⟨hnaf⟩ "nose" → ⟨hnaf⟩ "to smell"

Identification and instantiation

To make a statement of exact identification of one thing with another, Šamhešmi can make use of a special construction: when prefixed with ⟨nuj⟩-, a noun can be converted into a verb that means "to be the very same thing as (the referent of the noun)", "to refer to the same thing as (the noun)". This prefix is unrestricted in its application to nouns of all varieties, whether common, proper, personal names, or otherwise. The resultant word is best not treated as a separate lexeme from the original noun, the prefix being endlessly productive and essentially grammatical rather than properly derivational.

Another prefix, ⟨kwa⟩-, is similarly affixable to any noun whatsoever and performs a similar sort of conversion. In this case the resulting verb is not one of identification but instantiation; it might be expressed as "to be an instance of (the referent of the noun)". In terms of its grammar it is in every way analogous to ⟨nuj⟩-.

In practice, both of these prefixes are rare; in order to express identification or instantiation, Šamhešmi ordinarily uses a different construction: either a nominal-predicate clause or a prepositional-predicate

clause. See NOMINAL-PREDICATE CLAUSES, page 128, and PREPOSITIONAL-PREDICATE CLAUSES, page 129.

Noun-to-adverb derivation

Certain nouns referring to a definite time can be converted to adverbs indicating that the action of the clause happened at or within that time with the addition of a suffix -⟨m⟩. This suffix is no longer productive and only attaches to a handful of common words, such as ⟨zunum⟩ "tonight, last night" (adverb) from ⟨zunu⟩ "tonight, last night" (noun); other analogous expressions of time are instead formed with the instrumental case or the preposition ⟨ho⟩.

Preposition-to-preposition derivation

The prefix ⟨a⟩- changes a preposition of place or time to indicate motion toward that place or time; it is handled under PREPOSITIONS OF MOTION, page 91.

Preposition-to-pro-adverb derivation

Suffixes -⟨rej⟩, -⟨ru⟩, and -⟨ro⟩ derive interrogative, proximate, and obviate adverbial forms from prepositions, respectively; see ADVERBIAL DERIVATIVES, page 91, for details.

Tsenašisem
Compounds

B eyond Derivational Morphology (page 111), Loanwords (page 28), and Abbreviations (page 41), Šamhešmi can also form new words through other means. Chief among these is compounding, in which words are formed from the joining together of two or more individual stems. The stem order of Šamhešmi compounds mirrors the word order of Šamhešmi phrases and sentences (for which see Basic Syntax, page 123): verbs precede their objects, nouns precede their modifiers, and in general dependent elements follow the element they depend on. In consequence of this, it is often the first element in a compound that determines that compound's lexical category.

A typical Šamhešmi compound is formed by taking the component stems in their bare, uninflected form and mortaring them together with a linking vowel. This linking vowel takes the form of a high vowel harmonized with the target vowel of the stem before it — effectively, an underspecified -⟨u⟩- (see Vowel harmony, page 21) — and its trailing edge may mark the boundary between one region of vowel harmony and another — that is, the separate stems forming a compound need not harmonize with each other. This is especially true of newer compounds, whose structure is still transparent to contemporary speakers. For old compounds, however, especially those whose components are no longer obvious, it is common to see all elements harmonized, as the ravages of analogical change have attuned them with time. An exception to the usual form of the linking vowel is when following a stem that itself ends in a vowel — in this case no linking vowel is inserted.

Not all Šamhešmi compounds are formed this way. Some, having arisen from the natural coalescence of a fixed expression into a single word (*univerbation*), feature no such vowels and are formed from bare words instead. This form of compounding (with no intervening linking vowel) is occasionally also found with other terms, even those that lack an origin in univerbation. The choice here seems motivated more by the time and variety in which the compound was first formed: such compounds grow more common in later Šamhešmi, when the language had begun to disintegrate into distinct dialects.

In forming the inflections of compound words, they are treated as unitary stems: prefixes attach to the front of the whole word, suffixes to

the back, and, when it causes vowel mutation, pluralization always affects the first vowel of the first element.

Endocentric compounds

Endocentric compounds are those that consist of a head element together with some other elements that modify or provide information about it. The head expresses the basic meaning of the whole compound, which can be seen as an instance of the type of thing the head refers to, and the compound necessarily shares the lexical category of its head. In Šamhešmi the head always forms the first element of such a compound; the modifiers follow after.

Coordinative compounds

In a *coordinative* (or *appositive*, or *copulative*) compound, all the stems that make up the compound are of the same lexical category, and they all refer to properties of the same entity. In such compounds all the elements can be seen as equally sharing head-like qualities.

Exocentric compounds

An *exocentric* compound is not an instance of any of its elements, and it need not fulfil the same linguistic function as any of them either. That is, it has no head within it. Exocentric compounds are an exception to the Šamhešmi principle that the first element must determine the compound word's lexical category; in fact, the category of an exocentric compound can be entirely unrelated to those of its components.

Ptet Šami
Basic Syntax

Š amhešmi can be described as a strongly *head-initial* or *right-branching* language: the heads of phrases — the core words that determine their linguistic features — almost always come first, so that a noun phrase begins with a noun, a verb phrase begins with a verb, and so on. Put another way, modifiers and complements of any given word tend to come after that word.

In accordance with this overall tendency, the basic word order of a Šamhešmi sentence is VSO — that is to say, verb—subject—object — and the general order of a Šamhešmi noun phrase is noun—modifier—relative clause. Similarly, Šamhešmi adpositions are all prepositions rather than postpositions, as they always come first in their phrases, preceding their nouns.

Noun phrases

A noun phrase, like almost any other phrase in Šamhešmi, is constructed head-first, with the noun at the front. Any modifiers of the noun must come after it within the phrase. A typical noun phrase will have the general order

> noun—participle—numeral—determiner—genitive—
> prepositional phrase—relative clause—quotation.

Some parts of this order are not quite invariant; a prepositional phrase, for instance, may also follow a relative clause, though often at the cost of some ambiguity. On the whole, however, if one takes a noun phrase up at random, this is the order its components are likely to be found in.

Where multiple participles modify a single noun, their order is not rigidly fixed, but strong ordering preferences are nonetheless found among speakers. Broadly speaking, we may say that the more subjective the property attributed to the noun by a participle is, the farther the participle tends to be from the modified noun. To put this in terms of concrete semantic classes, such participles are usually found in the order

> provenance/material—color—shape/age—
> physical property—size—value/opinion

following the noun. Within each class, participles may appear in any order, though the default orders them from specific to general.

Ordering preferences like the ones discussed above have numerous exceptions where they fail to apply. If the modifying participles are seen as coordinate, each modifying the noun separately, rather than cumulative, they may be pronounced as separate intonational phrases and ordered freely. Participles can also be reordered for reasons of focus or stylistic effects. Additionally, when different orders of participles would result in different truth conditions for the statement, their order is not determined by the above hierarchies but by the order needed to express the desired meaning.

Apposition

Noun phrases can be set in apposition to each other by simple juxtaposition, placing one (the *anchor*) directly before the other (the *appositive*). Two different types of appositives can be distinguished. They are conventionally called, respectively, identificational and attributive.

When the relation between the two phrases is an *identificational* one, the appositive has the same function in the sentence as the anchor. In this type of apposition the head nouns of each phrase are inflected in the same case and, in most circumstances, though not necessarily, the same number.

On the other hand, when the relation between the two is *attributive*, where the appositive attributes a certain property to the anchor's referent, or the anchor can be seen as a member of the class represented by the appositive, the appositive is not inflected for case at all: it is always in a bare nominal form, identical to the nominative. The use of the participle to modify a noun can be seen as a special case of the attributive appositive. Just like any other attributive appositive, it is an element that can be used nominally that is set after a noun it modifies and uninflected for case.

Apposition must be distinguished from coordination, which Šamhešmi similarly expresses with a simple juxtaposition of two noun phrases; see COORDINATION on page 130 below. The attributive appositive is, in all cases but the nominative, immediately distinguishable from a coordinated noun by the lack of case-marking on the second noun — but for all other uses of the appositive, one must rely on context to tell the two apart.

Prepositional phrases

As mentioned above in the chapter on PREPOSITIONS (page 91), Šamhešmi adpositions, as the heads of their phrases, always come first in the phrase; that is, they are prepositions and not postpositions. This means they usually directly precede their objects. Other details on prepositional phrase syntax are given in the chapter mentioned above.

Verb phrases

Under an analysis in the tradition of phrase structure grammar, the Šamhešmi verb phrase poses somewhat of a syntactic problem, as it would be expected to include the verb and its object but not the subject that intervenes between the two. As with other VSO languages, then, some theoretical solution must be drawn if one is to admit the existence of such a verb phrase as a constituent at all. The most obvious way to resolve this problem is to posit that the language has a different underlying (deep) syntactic structure, and that movement of either the subject or the object takes place afterward to yield the surface structure that is, in the end, actually expressed.

Given that adverbial elements in a sentence follow both the subject and the object, an analysis that involves lowering the subject down the syntactic tree seems more tenable than one that involves raising the object out of the verb phrase. In any case, the result of all this movement is the observed word order, one in which the verb precedes both subject and object (in that order). In a typical complete clause unmarked for any particular context, only the verb's own inflectional prefixes and any preceding complementizers stand before it. However, in certain (typically marked) cases, adverbials and topicalized noun phrases may also be set before the verb; see TOPICALIZATION and ADVERBIAL SYNTAX immediately below.

Even when no topicalization takes place, because the subjects and objects of a verb are marked variously for case, their word order can be and sometimes is scrambled for emphasis or effect where this would not cause confusion. The cumulative effect of all these possibilities is that the default word order of VSO can vary to SVO or VOS in certain sentences.

Topicalization

Topicalization involves the shifting of an element of a clause leftward to the beginning of the clause in order to focus attention on it. In Šamhešmi it is most often the subject that finds itself topicalized and moved before the verb, so that the word order changes from VSO to SVO — though any of the objects of a verb can also find themselves topicalized. Such topicalization of a noun phrase is usually done to place special emphasis on the noun phrase in question, but it seems to be especially common with subjects when they are internally complex — perhaps to better distinguish them from the rest of the clause that follows. Other elements such as adverbs and adverbial phrases can similarly be topicalized before the verb for emphasis.

Adverbial syntax

Adverbs that modify a verb are found in a place—manner—time order, usually at the end of a clause, following the verb, subject, and object. Other adverbials, such as adverbial prepositional phrases, ordinarily follow the same rule.

However, this order may be changed for emphasis or literary effect. There is additionally a tendency for shorter adverbial elements to appear before those that are long and complex. Adverbs can thus be found in varying orders relative to each other, and even relative to the verb; one common alternative position for adverbial elements is preceding the verb, at the start of a sentence. Older or archaizing Šamhešmi texts may reserve this position for topicalized adverbs; see TOPICALIZATION above. Sentential adverbs are frequently found in sentence-initial position, though they may be found at the ends of the clauses they modify.

A few types of adverbs follow different rules entirely. Degree words attached to participles immediately follow the participles they modify. Some adverbials that serve as discourse markers, in particular transition words such as ⟨sûrû⟩ when it means "additionally, furthermore", are found not at the end of a clause but immediately after its main verb, preceding even any objects it might have. In nonverbal clauses (see below), they precede the predicate entirely, but still follow particles such as ⟨huz⟩ and ⟨ha⟩.

Nonverbal clauses

While most Šamhešmi clauses consist of both a subject and a verb phrase (the predicate nucleus) that describes what the subject is doing or undergoing, certain kinds of clauses are formed without any verb at all. Broadly, we can divide these into three classes: one in which the predicate nucleus is a noun phrase and there is no expressed subject; one in which the predicate nucleus remains a noun phrase, but there *is* a subject expressed besides; and one in which the predicate nucleus is a prepositional phrase. For convenience, we will refer to these respectively as the monopartite clause, the nominal-predicate clause, and the prepositional-predicate clause.

Monopartite clauses

A monopartite clause has no expressed subject of its own, but consists solely of a noun phrase that serves as predicate together with a deictic or existential particle. The noun takes the nominative case. The particle, which heads the clause, comes before the noun and all its modifiers. There is a limited range of particles that can be used in this manner; we will examine them below.

The particle ⟨huz⟩ derives from the interjection meaning "look!, behold!", as mentioned in the section on Interjections, page 48. In a monopartite clause, it combines with its following noun phrase to take on a deictic role, directing attention toward the thing the noun phrase refers to: "here is…, there is…, this is…". The two of them together form a complete monopartite clause.

Two other particles form existential clauses, indicating the existence or presence of something within the current discursive context. One of them, ⟨ha⟩ "there is…", simply expresses this state of affairs as a fact. The other, ⟨hama⟩ "let there be…", expresses a command, strong wish, or exhortation to make that state of affairs a reality. These same particles are also used to form statements of possession, which can be made by adding the possessor, expressed as a noun phrase in the dative case, to the end of the clause.

> ⟨ha ñoz⟩ "there is a house"
> ⟨hama ñoz⟩ "let there be a house"
> ⟨ha ñoz hînâk⟩ "they have a house"
> ⟨hama ñoz hînâk⟩ "may they have a house"

When multiple coordinated noun phrases (Coordination, page 130) serve as the possessed element in such a statement, all but the first typically follow after the element marking the possessor.

⟨ha ñoz hînâk urut therp shimah⟩ "they have a house, a gate, and a ridge of barren land"

However, this order may be reversed, and the possessor placed at the end, when the entire series of possessed things is emphasized.

⟨ha ñoz urut therp shimah hînâk⟩ "they have not only a house, but a gate, and a ridge of barren land"

A possessor can also be topicalized to instead emphasize the one possessing the things.

⟨hînâk ha ñoz⟩ "the house is theirs", "it's they who have a house"

A monopartite clause has no obligatorily expressed tense, aspect, or mood; context serves in most cases to supply the intended time reference and modality. The only exception is the above-mentioned ⟨hama⟩, which can be seen as modally marked — a jussive equivalent of ⟨ha⟩.

Nominal-predicate clauses

A nominal-predicate clause ties together two noun (or pronoun) phrases, the subject and its complement, without any verb expressing the relation between them. The relation between them can be one of identity, where the two phrases are taken to refer to the same referent, or one of membership in a class of things, where the subject is an instance of the thing represented by the complement. However, in either case this construction is only used when the relationship is seen as inherent, natural, or unchangeable, expressing an essence rather than a state. In expressing a state or role, a construction with the preposition ⟨oš⟩ is used instead; see Prepositional-predicate clauses below.

In its formation, the nominal-predicate clause can be seen as an extension of the monopartite clause. Taking the monopartite clause with ⟨huz⟩ "here is…, this is…" as a starting point, one can add another noun phrase to the start of the clause to serve as its subject. In origin, this construct was not a single clause but a syntactically detached noun phrase followed by a monopartite comment on it; ⟨huz⟩ has since grown increasingly grammaticalized in linking the two together. Unlike the English copula 'is',

however, ⟨huz⟩ has not yet been bleached of all its semantic content, and even when serving in this pseudo-copular role it retains some of its original deictic force.

> ⟨fośor huz fehafûh⟩ "speech is breath", more literally "speech: this is breath" or even "speech: behold, breath"

A further (or perhaps parallel) development of the nominal-predicate clause is seen in statements where ⟨huz⟩ is entirely ellipsed, and the two noun phrases stand next to each other bare. This kind of statement is used most often when the subject and nominal predicate are both simple and the force imparted by ⟨huz⟩ is undesirable; if either element features coordination or apposition, ⟨huz⟩ is rarely omitted.

> ⟨fośor fehafûh⟩ "speech is breath"

As with monopartite clauses, nominal-predicate clauses in themselves express neither tense nor aspect nor mood and depend on their narrative context for interpretation of time reference or modality. In most cases, such a clause is in fact wholly unmarked for time reference, as it expresses a relationship that is inherently or essentially true; identifications that can be specified for time are generally the same ones that are communicated using the preposition ⟨oš⟩ and not by a nominal-predicate clause.

Prepositional-predicate clauses

In a prepositional-predicate clause, the predicate consists of a prepositional phrase (whether interpreted as adverbial or adjectival), and it describes some quality, condition, or situation of the subject. The structure of such a clause is straightforward: it consists of the subject noun phrase, directly followed by the prepositional phrase or phrases that form the nucleus of the predicate and any other adverbial elements that might modify the clause. The prepositional phrase can itself also be replaced by a preposition in adverbial form or other pro-adverb, retaining the same structure. The adverbs and prepositional phrases are typically arranged in the same order as adverbial elements in a verbal clause, that is, place—manner—time (see ADVERBIAL SYNTAX, page 126).

One common use of the prepositional-predicate clause is to express that the subject is the same thing as or an instance of something else; this is done by linking it to an object in the nominative case with the

preposition ⟨oš⟩ "in the role of ". In contradistinction to the nominal-predicate clause, which can express a similar relation of identity (see NOMINAL-PREDICATE CLAUSES immediately above), the construction with ⟨oš⟩ is used when the identification is seen as an acquired or temporary state rather than essential to or inherent in the subject.

Again, as with other nonverbal clauses, prepositional-predicate clauses have no obligatory indication of tense, aspect, or mood. Adverbs can be used to specify a time reference when desired; else one must rely on the surrounding context.

Coordination

In coordination, two or more elements, called *conjuncts*, are linked together in a symmetric syntactic relation. Typically each conjunct belongs to the same lexical category. In Šamhešmi, coordination is conducted in several different ways, depending on the type of conjunct being coordinated. We here consider how the elements of a single clause are coordinated, and defer discussion of how one might coordinate clauses themselves to a later section (COORDINATION OF CLAUSES, page 144).

Coordination of noun phrases, of verb phrases, of verbs, and of heads of other phrases in general is usually accomplished via simple juxtaposition (*asyndeton*), with no intervening coordinator. To express semantic relations and nuances among the coordinated elements, certain particles may be added after the series of elements. Among these particles is ⟨i⟩, which makes the relation between the coordinated elements an inclusive "or". To explain the underlying theoretical structure of this construction, we can posit the existence of an unexpressed null coordinator, for which these particles serve as a modifier.

Instead of this usual construction, noun phrases can also be linked with much the same meaning using the preposition ⟨sû⟩ (see PREPOSITIONS WITH NOMINAL COMPLEMENTS, page 93). In this alternative construction, the head noun of the second noun phrase is placed in the dative case, with ⟨sû⟩ "with" intervening between the two noun phrases. This is done either to more strongly connote additionality, or to prevent confusion with the appositive (see APPOSITION, page 124), or to more clearly mark out the division between complicated noun phrases. It is less likely to be done if the coordinated elements are simple and belong to the same semantic category, in which case coordination by asyndeton is preferred.

While this construct syntactically forms a prepositional phrase and not an instance of coordination per se, it achieves much the same effect as coordination, with the exception of the change in case of the second noun.

Coordination of noun phrases must be distinguished from apposition, which Šamhešmi similarly expresses with a simple juxtaposition of two noun phrases; see APPOSITION on page 124 above. The attributive appositive is, in all cases but the nominative, immediately distinguishable by the lack of case-marking on the second noun — but for all other uses of the appositive, one must rely on context to tell the two apart.

For verbal agreement when noun phrases are coordinated, see NUMBER, page 71.

Often, when verbs are coordinated, only the first is conjugated fully, with the rest making use of the conjunct form with ⟨će⟩-; see the section on CONJUNCT FORM, page 77.

Extraposition

When the subject of a verb would consist of more than one nominal element coordinated together, and one of these nominal elements is relatively complex or 'heavy', it is commonly extraposed out of its expected position and instead set to the right of the entire clause, after even any adverbial elements that modify the clause as a whole. In this case the heavy nominal element cannot appear alone but is always expressed as the object of the preposition ⟨sû⟩ (see PREPOSITIONS WITH NOMINAL COMPLEMENTS, page 93), with the entire prepositional phrase following the remaining elements of the clause.

Negation

The usual means to negate a verbal clause is by attaching a negative prefix ⟨kzu⟩- to the verb itself (see POLARITY, page 71).

> ⟨makziñajšes śothuu hjan mokzušupton fêćêr.⟩
> PROX-TRN-NEG-SJV-care_about basis-ACC so OBV.TRN-NEG-FUT-stand deed
> "If he doesn't care about the foundation, the work will not stand."

Noun and pronoun phrases can be negated by prepending the quantifying prefix ⟨kza⟩- to the head noun or pronoun; this same prefix can also be used with prepositions and adverbial elements, such as pro-adverbs (see QUANTIFIERS, page 87) and adverbs. When affixed to the head noun of

the predicate, such a negation also serves to negate nominal-predicate and monopartite clauses. Similarly, when affixed to the predicate's head preposition, it serves to negate prepositional-predicate clauses.

Another negation strategy for both verbal and nonverbal clauses is the use of a pro-adverb such as ⟨kzahasfir⟩ "never" or ⟨kzahasfôm⟩ "nowise"; the latter is especially common in negating nonverbal clauses, in which use it serves as a more emphatic counterpart to ordinary negation with ⟨kza⟩-. With this negation strategy the modified (head) verb or other predicate is not conjugated with a negative prefix.

Double or multiple negation, in the rare instances when it takes place, is generally interpreted as a negation of a negation (itself further negated by each additional negation), so that the end result is negative if there are an odd number of negations but positive otherwise.

Questions

The most common way to form a polar (yes/no) question is to prepend an interrogative particle to the part of the statement that is being questioned, or to the verb or nonverbal predicate if the statement as a whole is being questioned. The particular particle used depends on the expectations of the questioner: one particle ⟨zaj⟩ anticipates a positive answer, one particle ⟨ku⟩ a negative answer, and one neutral particle ⟨ka⟩ has no specific expectation of either answer.

Such questions can also be formed with no interrogative particle at all, simply by varying the intonation (and, in writing, punctuation) of the statement. This kind of *declarative question* is less common outside colloquial speech. Declarative questions are neutral with respect to expectations, with no stated implication of either answer.

A third, less common, means of forming a polar question for sentences with verbal predicates is to repeat the verb twice, once nonnegated and once negated. This construction is chiefly used for rhetorical effect.

Polar questions are commonly answered by echoing the questioned word to which the interrogative particle is prepended, either negated or not negated according to the answer intended. The particle itself is not echoed. To answer declarative questions, one can echo the verb (or nonverbal predicate), negated or not as appropriate — or, more commonly, answer with a pro-verb such as ⟨szimje⟩ with the appropriate conjugation.

An informal interjection ⟨kzu⟩, deriving from the negative prefix of an echoed verb, is also available as a negative answer to polar questions with a verbal main clause, but while its use is widespread, it is avoided in very formal speech. A comparable informal practice for positive answers is to provide a bare pro-verb without its inflectional affixes. Less restricted to informal speech is the use of adverbial responses such as ⟨kzahasfôm⟩ "nowise" or ⟨szôhasfôm⟩ "by all means", though these may be perceived as more emphatic or conveying a particular rhetorical effect.

Content questions (wh-questions) are structured identically to declarative statements, but with an interrogative pro-form taking the place of the sought-after element in the sentence. They are answered by supplying this missing element.

Choice questions are formulated as declarative questions and answered by echoing the selected choice.

Tag questions, inviting a listener to confirm or give clarification to a foregoing statement, can be formed by adding ⟨a⟩ with a rising pitch to the end of the statement:

> ⟨Mazefetihej pâń hriwak a?⟩
> PROX-PST-PFV-depart along river-DAT huh
> "He headed out along the river, right?"

> ⟨Sfoj a?⟩
> thereby huh
> "That's the way it is, huh?"

Exclamatives

Exclamations embrace a broad class of expressions that express a speaker's strong feelings or surprise in response to a situation; of these, *exclamatives* form a subclass of those having syntactic constructions that are expressive of their force rather than, for instance, being differentiated by intonation alone. An exclamative necessarily performs an evaluative function, expressing the speaker's judgement with which the hearer may agree or disagree, and its referents must necessarily be identifiable. A number of such constructions can be found in Šamhešmi. These constructions can occur either on their own or as the complements of clauses, the former type traditionally called *direct exclamatives* and the latter, embedded, type *indirect*.

One common type of direct exclamative is the wh-exclamative, so-called because it makes use of some of the same interrogative pro-forms present in wh-questions. In Šamhešmi wh-exclamatives can be formed using two different constructions. One forms exclamatives that indicate the affective noteworthiness or surprising quality of a nominal element; it is introduced by the active participle of the pro-verb ⟨ktej⟩ "to be of what kind" (see PRO-VERBS, page 85) in nonattributive use, followed by the preposition ⟨oš⟩ "in the role of, as" and then the nominal element itself:

> ⟨Shiktej oš fehajûn!⟩
> PCP-be_what_kind as chaos
> "What a mess!"

As the example above suggests, this usage is close in meaning to the exclamative use of English 'what' or 'what a'. The initial participle can optionally be preceded by ⟨huz⟩ "look, behold". If the nominal element is not alone but part of a larger clause, for instance the object of a verb or one of the identified elements in a nominal-predicate clause (page 128), the other parts of the clause follow after the above construction (which remains in the nominative case), and the nominal element itself may be resumed by a pronoun among them with the expected case and syntactic position.

> ⟨Shiktej oš fehajûn hun!⟩
> PCP-be_what_kind as chaos PROX
> "What a mess this is!"

> ⟨Shiktej oš zwif shîkêrê hazeftarš hunu!⟩
> PCP-be_what_kind as fish PCP-be_bitter 2-TRN-PST-PFV-bake PROX-ACC
> "What bitter-tasting fish you've baked up!"

The second wh-exclamative construction in Šamhešmi lends an exclamative force not to nominal elements, but to verbal or adverbial ones, and in particular shows surprise or astonishment about the degree that a verbal predicate or an element modifying it holds. It is formed in much the same manner as an ordinary clause, but it is necessarily introduced by the interrogative pro-adverb ⟨esrej⟩ "whither; to what degree", followed immediately by the element in question.

⟨Esrej mâktum feswaj!⟩
Q.whither PROX-TRN-be_heavy bending
"How heavy the affliction is!"

⟨Esrej ajezemejz hunu!⟩
Q.whither EX.PL-PST-want PROX-ACC
"How we yearned for it!"

⟨Esrej intajma mâńu ajz!⟩
Q.whither wonderfully PROX-TRN-frown sky
"How strangely the sky threatens!"

Another category of exclamatives are the so-exclamatives, in which the exclamatory force is conveyed by non-interrogative pro-forms, in particular pro-adverbs of degree or pro-adjectives of kind (in Šamhešmi the function of the latter is taken up by a pro-verbal form instead). These exclamatives are typically structured like a declarative sentence using either ⟨esri⟩ "to this degree, so" to modify a verbal or adverbial element or ⟨shikteje⟩, the participle of ⟨kteje⟩ "to be of this kind", to modify a nominal one. In this usage neither pro-form is treated as part of a proximation span, and so either can co-occur with other proximate elements in the clause (see OBVIATION, page 73). If ⟨esri⟩ modifies the main verb of the clause it is invariably found in clause-initial position. The same is typically true when it modifies an adverb that can be topicalized to the position immediately following.

⟨Esri har!⟩
thither be_hot
"It's so hot!"

⟨Esri intsrejs maktût hîh!⟩
thither quickly PROX-TRN-dig beast
"The creature burrows so quickly!"

⟨Huz fehajûn shikteje!⟩
behold chaos PCP-be_this_kind
"This is such a mess!"

Yet another very simple type of direct exclamative construction consists of a free noun phrase, often, but not obligatorily, accompanied by a relative clause.

⟨Pzi sja azôfŝôm kmaôkù hnujmu hunu!⟩
HP REL TRN-PST-PFV-see GER-eat-ACC OBV.PL-GEN PROX-ACC
"The things I saw them eat!"

Such a noun phrase may also be built around a gerund, expressing surprise at a given situation.

⟨Kmafetihej humu sû kzukmâfŝorâk tsenašû!⟩
GER-PFV-depart PROX-GEN with NEG-GER-PFV-speak-DAT word-ACC
"(To think) that he should have left without saying anything!"

Most of these same constructions can be used in indirect exclamatives, appearing not on their own but as the complements of clauses. (The exceptions are the constructions with ⟨shiktej⟩ and ⟨shikteje⟩ that contain only a nominal element without situating it in the context of a larger clause.) If the construction to be embedded is structured as a finite clause, it must be introduced by the complementizer ⟨še⟩, as any other complement clause would be (see COMPLEMENT CLAUSES, page 139); if a noun phrase, the head noun must be in the accusative case. An indirect exclamative is perhaps most commonly formed with the exclusive-first-person negative of the verb ⟨mrâm⟩ "to believe".

⟨Âkzumrâm še shiktej oš fehajûn hun.⟩
TRN-NEG-believe C PCP-be_what_kind as chaos PROX
"I can't believe what a mess this is."

⟨Âkzumrâm še esri har.⟩
TRN-NEG-believe C thither be_hot
"I can't believe it's so hot."

Indirect exclamatives with other verbs are also possible, as are indirect exclamatives formed with the hypothetical person rather than the first person, as impersonal verbs (⟨kzumrâm⟩ "it's unbelievable that…" rather than ⟨âkzumrâm⟩ "I can't/don't believe that…"; see also IMPERSONAL VERB CONSTRUCTIONS, page 137).

Šamhešmi exclamatives commonly co-occur with interjections, which follow or (more typically) precede the exclamative in question and contribute an additional emotionally affective force.

Impersonal verb constructions

Impersonal verbs are those that have no determinate subject. In Šamhešmi they are typically conjugated in the hypothetical person and transnumeral number, both of which are unmarked (VERBAL MORPHOLOGY, page 61). Further, no separate word serving as a subject of the verb need be given, as Šamhešmi is a null-subject language (see PERSONAL PRONOUNS, page 80). Thus, an impersonal verb in Šamhešmi usually has no subject expressed at all.

Weather and atmospheric conditions are commonly expressed with such verbs in Šamhešmi: thus ⟨huš⟩ "it's cold", ⟨mur⟩ "it's dark". Note, however, that many such verbs also have non-impersonal uses, and it is the construction and context rather than the verb itself that distinguish one from the other.

While there is no morphological passive voice in Šamhešmi, an impersonal verb with an unexpressed subject can be used to express a passive meaning. In this case the verb may be conjugated as singulative or plural rather than transnumeral if the patient was acted upon by a more definite number of unspecified agents. If desired, the agent in this kind of passive-like construction can be expressed as a noun in the instrumental case modifying the impersonal verb in question. The meaning then resembles that of the original active construction, but it allows the patient to be foregrounded rather than the agent.

Dative experiencer construction

Impersonal verbs are also used in a construction that expresses a sensation or feeling involuntarily experienced by someone. In this case the experiencer is expressed following the verb as a nominal element in the dative case. No grammatical subject is typically given. This construction is especially common with verbs expressing a condition external to the experiencer.

> ⟨Huš tjahak.⟩
> be_cold EX-DAT
> "I'm cold."

Reciprocal constructions

When multiple participants are performing the same action on each other — or otherwise acting as both agents and patients of the same verb relative to each other — the situation is expressed by a *reciprocal construction*. Šamhešmi uses a *non-iconic* reciprocal construction, one that does not require repetition of the verb in question. The particular form it takes is an adverbial phrase ⟨tosmor će tosmorâk⟩ "each other", literally meaning "(individual) person in front of (individual) person" or "person against person", which necessarily follows a transitive verb with a transnumeral or plural subject.

Evidentiality

A reportative particle ⟨em⟩ serves an evidential role, indicating that the statement it appears in is hearsay; however, evidentiality is not a distinct grammatical category that must be expressed obligatorily. When the reportative particle is used, it immediately follows the verb, preceding both the subject and any modifying adverbs. This particle is only ever used with verbs in the past tense or nonverbal clauses contextually implied to refer to past situations.

Fetšaj Sja Ha Ptat Tro Hunâk
Composite Sentences

While simple sentences involve only a single clause, some ideas may demand more complex forms of expression, relying on multiple clauses joined together to make their point. We call sentences that consist of multiple clauses, whether coordinated (compound) or subordinated (complex), *composite sentences*.

Embedding

In forming composite sentences, entire clauses can assume the roles of particular lexical categories and be embedded in other clauses. The result is a *subordinate* or *dependent clause*, which can be classified according to which lexical category's function it performs in the sentence. The traditional classification distinguishes between *complement clauses*, which usually take a nominal role; *relative clauses*, which take an adjectival role; and *adverbial clauses*, which, as their name suggests, are adverbial. The clause in which they are embedded is referred to as the *matrix clause*.

Each subordinate clause is formed with the aid of a complementizer, which always precedes the clause and constitutes its head. The exact complementizer used varies by the type of clause it heads.

Complement clauses

Complement clauses are those that can stand as the argument of a predicate. They do not modify a noun phrase or verb phrase but rather are selected by the word whose complement they form — for instance, a verb, a preposition, or even in some cases a noun (as a so-called appositive clause). Overall, complement clauses usually play a role analogous to that of a noun in a sentence, though not all complement clauses are necessarily noun clauses.

In Šamhešmi it is uncommon for a complement clause to serve as the subject or object of a verb. Instead, a non-finite clause formed around a gerund is typically used to express the same meaning. When a complement clause does serve in such a role, it is structured identically to an independent clause, excepting only that a complementizer ⟨še⟩ precedes it. Indeed, all Šamhešmi complement clauses closely follow the syntax of independent clauses. Interrogative complement clauses are likewise

formed the same way as other interrogative clauses and take no special complementizer besides ⟨še⟩ (unlike English, with its declarative 'that' versus polar interrogative 'whether' or 'if').

Complement clauses more commonly appear as the objects of prepositions. In this usage, the complementizer can be (and generally is) ellipsed and left unexpressed; see Prepositions with clausal complements, page 105.

Relative clauses

Relative clauses modify a noun, noun phrase, or pronoun, containing within themselves some argument that refers to the same referent as the antecedent they modify. Thus, their function can be seen as broadly adjectival. In Šamhešmi, relative clauses are always *externally-headed*; that is, the antecedent (the head of the clause) is found outside the clause and modified by it. They are typically introduced by the relativizer ⟨sja⟩, or else ⟨sje⟩ if they modify a series of multiple coordinated antecedents. A particle ⟨ur⟩ is occasionally found at the end of a relative clause, marking the transition back out of it; this is especially common where ambiguity might exist as to whether some constituent following the relative clause is a part of it or not. Otherwise it is generally left out, and universally so in sentence-final position.

In terms of the order of the relative clause in a sentence, it always follows its antecedent, as well as any participles, numerals, determiners, and genitives modifying it, but it may optionally precede a prepositional phrase that modifies it.

Relative clauses are formed with the same syntax as independent clauses, and the element referring back to the clause's antecedent is expressed as a resumptive pronoun, personal verbal prefix, or pro-adverb (or prepositional adverbial form) in its ordinary position in the clause, which can itself be modified or coordinated. The one exception to this general rule is in relative clauses of identification that would be expressed as nominal-predicate clauses with the resumptive pronoun as subject and ⟨huz⟩ following (see Nominal-predicate clauses, page 128). In this type of clause the resumptive pronoun is omitted, and the nominal-predicate relative clause is essentially reduced to a monopartite clause.

Adverbial clauses

As their name suggests, adverbial clauses function similarly to adverbs. However, they typically modify an entire clause rather than a verb (or other type of word). Adverbial clauses in Šamhešmi are chiefly formed using prepositions (in their role as subordinating conjunctions; see PREPOSITIONS WITH CLAUSAL COMPLEMENTS, page 105), and, in fact, almost every adverbial clause consists of a preposition with a finite complement clause as its object (also see COMPLEMENT CLAUSES, page 139). The exceptions are conditional clauses, which can, in certain circumstances, omit an initial preposition; and quotative clauses, which are introduced with a quotative particle.

Conditionality

Conditionality in Šamhešmi is expressed by the interplay of linked clauses displaying particular grammatical moods (MOOD, page 64). The basic form of a conditional sentence consists of two parts: an adverbial clause expressing the condition (the *conditional clause* or *protasis*) linked to an independent clause expressing the consequence (the *apodosis*). The particular construction used to form a single sentence out of these clauses, as well as the mood found in each clause, depends on exactly what type of condition the statement is intended to express.

Simple or *indicative conditionals* refer to definite eventualities which, in the eyes of the speaker, could be true at some particular, definite time. In the past and present tense, the protases of such conditionals refer to conditions that may be holding or have held true, but in any case are not implied to be false; the future expresses a somewhat different shade of meaning, essentially stating that the consequence will necessarily occur if the condition is fulfilled, with the condition being supposed as a vivid and distinct possibility.

As the name suggests, the protasis in an indicative conditional statement is found in the indicative mood. The apodosis, though usually indicative, may be in any mood as appropriate for a main clause. Tenses in each clause follow their logical temporal meanings. The protasis is always introduced by a preposition such as ⟨ar⟩ "if", and, if it comes before the apodosis, may optionally be joined to it by a particle such as ⟨śa⟩ or ⟨hjan⟩. The former is used with *epistemic conditionals*, in which the apodosis is deduced or concluded from the protasis, but has no causal relation to it;

that is, regardless of the truth value of the condition, the consequent has been true or false all along. The latter is more often used when the conditional is a *content conditional*, indicating that the realization of the protasis guarantees the apodosis must also be realized, whether for reasons of causality, motivation, or otherwise. However, ⟨hjan⟩ may more broadly be used with epistemic and other types of conditionals as well. (An indicative conditional may be a content or epistemic conditional; the two classifications are orthogonal.)

Conditionals are used not only when the speaker is uncertain about whether a condition holds true, but also when they see it as false or unlikely. In this case the conditional statement refers not to what might be true, but to what would have been true had different circumstances held. Such a conditional is called a *counterfactual* or *subjunctive conditional*. In a past or present counterfactual conditional, the protasis is implied to be false. The future again expresses a somewhat different meaning. It implies that the protasis will likely not hold in the future, with the apodosis expressing what the consequences would be if it were to. This counterfactual future is sometimes called the *future-less-vivid* in contrast to the indicative *future-more-vivid*.

In a counterfactual conditional, the protasis must necessarily be in the subjunctive mood. The apodosis can be found in either the indicative or the subjunctive with little difference in meaning. When either clause is in the subjunctive, the present tense is used only for the future-less-vivid, while the past tense is used for both past and present counterfactuals. Tenses in an indicative apodosis, however, retain their logical temporal values. The protasis is usually introduced by a preposition such as ⟨ar⟩ "if". However, if the apodosis is indicative and follows after the protasis, this preposition may be omitted, with the bare protasis then standing before the apodosis. If the protasis comes before the apodosis, the two may again be joined by ⟨śa⟩ or ⟨hjan⟩ as in the indicative conditional.

One special type of counterfactual conditional is that where the protasis is introduced by the preposition ⟨pît⟩ "were it not for"; in this case any clause that serves as a complement to ⟨pît⟩ is indicative, as it is the preposition itself that expresses a subjunctive modality.

Some conditionals do not refer to a specific eventuality happening at a definite time. Rather, they express acts that may occur at any time, such as general, gnomic truths or repeating eventualities. Conditionals of this kind are termed *generic* or *general conditionals*. The protasis of a generic

conditional is usually in the subjunctive, but may equally be indicative with little difference in meaning. The apodosis is always in the indicative. Tenses follow their ordinary temporal meanings, unlike those in counter-factual conditionals. Often the timeless present is used. The protasis is usually introduced by a preposition such as ⟨tane⟩ "if ever, whenever", but this may be omitted when the protasis is in the subjunctive. Linking to a following apodosis with ⟨śa⟩ or ⟨hjan⟩ is once again permissible.

Quotation and paraphrase

Direct quotations are introduced by the quotative particle ⟨ša⟩ "saying", which can either directly follow the noun phrase or pronoun referring to the speaker or, if the speaker is the subject of the clause, follow the entire clause. If the speaker is left unexpressed as a null subject (see Personal pronouns, page 80), ⟨ša⟩ can instead be placed immediately after the verb or verb phrase:

> ⟨Śor ša smor huz fomur hfišajmi am.⟩
> speak QUOT person behold darkness whale-GEN QUOT
> "It is said, 'People are the shadows of whales'."

The quotation continues until the particle ⟨am⟩, which marks its end. A quotation of this kind can be appended to the elements that refer to its speaker regardless of what main verb or other structures appear in the matrix clause; it depends only on the noun phrase or pronoun that refers to the speaker, which the quotative clause introduced by ⟨ša⟩ is considered to modify.

In many respects, therefore, ⟨ša⟩ acts like a preposition, capable of either modifying a nominal element or appearing as an adverbial element modifying the entire matrix clause. This similarity extends to its use in nonverbal clauses. Here, ⟨ša⟩ can form a construction exactly analogous to a standard prepositional-predicate clause (Prepositional-predicate clauses, page 129), allowing a sentence to consist of no more than a subject followed immediately by ⟨ša⟩ and then the quoted speech. However, unlike what is possible with a preposition, a clause introduced by ⟨ša⟩ cannot precede the matrix clause in a sentence with a verbal predicate.

Clauses representing paraphrased or indirect (reported) speech are constructed in the same way except that the particle ⟨pûm⟩ is used instead of ⟨ša⟩; they, too, are ended by ⟨am⟩. Paraphrases may alternatively be han-

dled as complement clauses standing as the objects of verbs of speech; see Complement clauses, page 139, for the construction of such clauses.

Coordination of clauses

While elements within a single clause are usually coordinated asyndetically, by simply setting one element after another (Coordination, page 130), the coordination of clauses themselves can involve a variety of other constructions.

For independent clauses, coordination can be accomplished by way of a coordinator (or coordinating conjunction), which is interposed between each clause. See Coordinators, page 47, for more information and a list of some of the common coordinators that can link together clauses. However, this type of coordination is fairly uncommon in Šamhešmi. Native speakers rarely use coordinators to relate two clauses to each other, especially in narrative sequence. More often, this function is fulfilled by subordination of one clause to the other using prepositions (Prepositions with clausal complements, page 105) or by asyndeton, placing one clause directly after the other without any coordinating element. In this latter case the second clause often features adverbial forms and other pro-adverbs as discourse markers relating it to the clause that came before (see under Prepositions with nominal complements, page 93). Coordination proper is most often found when the clauses in question serve an exactly parallel role in the context of the broader text. One relatively common use is to link together clauses within a relative clause that have an exactly parallel relation to the modified noun.

Adverbial clauses, generally structured as prepositional phrases with finite complement clauses as objects (see again page 105), are typically coordinated via a prefix ⟨uj⟩- "and" attached to each preposition in series after the first. In many cases this can help resolve ambiguities, clarifying whether the later prepositional phrases in the series belong to a subordinate clause or its matrix clause: thus

> ⟨aszimje met ataw, ijmet mahaj.⟩
> trn-do_so.prox because ex-owe and-because prox-be_worthwhile
> "I am doing this because I must and because it is worthwhile."

— as opposed to

⟨aszimje met ataw, orm mahaj.⟩
TRN-do_so.PROX because EX-owe and PROX-be_worthwhile
"I am doing this because I must; and it is worthwhile."

or

⟨aszimje met ataw met mahaj.⟩
TRN-do_so.PROX because EX-owe because PROX-be_worthwhile
"I am doing this because I must because it is worthwhile."

Coordinated clauses in which each verb has the same agents and tense, aspect, mood, and polarity typically conjugate all but the first verb in conjunct form; see CONJUNCT FORM, page 77.

Secondary predicates

In a secondary predicate construction, a sentence contains not only the ordinary predication that holds between the subject and predicate of the sentence, but also an additional predicate that is typically optional and shares one of the arguments of the main verb as its own argument. Such a predicate can take on a number of forms. The most fundamental semantic division is between *resultatives*, which express that the predicated state or property is the result of the main verb's action, and *depictives*, which describe a state or property that holds true during its span.

The most basic expressions of each of these types are syntactically dependent and do not in themselves form composite sentences, as they do not comprise full clauses of their own — at best, they may be analyzed as transitional between simple and composite sentences, if the analysis of their constructions as tenseless and often verbless 'small clauses' is to be accepted. However, the broader class of depictives also includes more syntactically independent secondary predicates that in Šamhešmi are typically expressed via adverbial clauses — namely, *free adjuncts*, expressing supplementary information concomitant to the main action, with the subject of the secondary predication coreferential with the subject of the matrix clause; and *absolute constructions*, with similar meaning but differing in having an overt subject different from the subject of the matrix clause.

We turn first to the simple depictives and resultatives. A number of means present themselves for forming such constructions, each with slightly different shades of meaning or scopes of use. The most basic, unmarked form of the Šamhešmi depictive is built from the preposition

⟨oš⟩ "as" followed by a participle in the nominative case that expresses what is being predicated. An alternative means for expressing a basic depictive instead takes as its components the preposition ⟨šur⟩ "under, in (a state)" followed by a gerund in the dative case. Here the emphasis is on the state expressed by the predication as more loosely connected with the controller — the argument over which the secondary predication holds — by contrast with the construction with ⟨oš⟩, in which the controller and its predicated attribute are seen as relatively tightly bound. In both cases the controller may be either the subject or the object of the matrix clause.

The Šamhešmi resultative takes forms exactly analogous to those described above for the simple depictive, with the sole difference that the prepositions ⟨âoš⟩ and ⟨âšur⟩ are used in place of ⟨oš⟩ and ⟨šur⟩. In such resultatives, however, the controller *must be* the object of the main verb in the matrix clause if it is transitive.

One further construction must be mentioned in relation to these: the adverbial formation with ⟨im⟩-, in which the predicating verb is simply converted into an adverb with a meaning of "doing…, being…" (see VERB-TO-ADVERB DERIVATION, page 115). Such an adverb can often function as a simple depictive, and in some cases can even approach a resultative in meaning (the so-called *spurious resultative*). In fact, for certain common depictives, this may be regarded as the basic, unmarked form — but, as the prefix ⟨im⟩- is derivational and not inflectional, the form is only available for a restricted set of predicates, and many depictives cannot be formed this way at all. The adverb in this construction is sometimes ambiguous with a non-depictive meaning of "in the manner of…"; the exact meaning is lexically determined and may exclude one interpretation or the other. When it does serve as a secondary predicate, the predicate's controller is always the subject of the matrix clause.

Free adjuncts and absolute constructions most often find their expression as adverbial finite clauses introduced by the preposition ⟨sû⟩ "with". Free adjuncts are distinguished in part in that, while independent clauses and those marking absolute constructions may feature an overt independent subject besides the subject marking on the verb, the possibility of such an overt subject is excluded in free adjuncts. Free adjuncts that are nominal take a different form entirely and are typically introduced by ⟨oš⟩ "as".

Comparatives, superlatives, and equatives

Comparatives are formed by modifying a degree word with an adverbial prepositional phrase featuring the preposition ⟨neh⟩ (see PREPOSITIONS WITH NOMINAL COMPLEMENTS, page 93). Common degree words used in comparatives are ⟨hom⟩ "more" and ⟨śet⟩ "less, fewer". If the degree word modifies a noun or a noun's own modifier, then the object of ⟨neh⟩ is always a noun being compared to the modified noun. More complicated comparative constructions can be formed by having a relative clause in turn modify this object. If the degree word modifies a verb, ⟨neh⟩ instead takes a complement clause with the complementizer ellipsed as an object; indeed, more of the complement clause may also be ellipsed if it is identical to its counterpart in the clause in which it is embedded, and to which it is being compared. Ellipsis is frequent in all types of comparative prepositional phrases where this would not cause confusion.

Superlatives are simply formed with a degree word, which can modify an adverb, a noun modifier, or a verb. Common degree words used with superlatives are ⟨mus⟩ "most" and ⟨fin⟩ "least".

The syntax of equatives exactly matches that of comparatives, with only the degree words changed. For equatives, the most common such word is ⟨swa⟩ "as much".

Tree structures

Putting all the information of the past few chapters together, we can diagram even the most complex Šamhešmi phrases and sentences using syntactic tree structures. We present an example of one such tree on the overleaf. Thus:
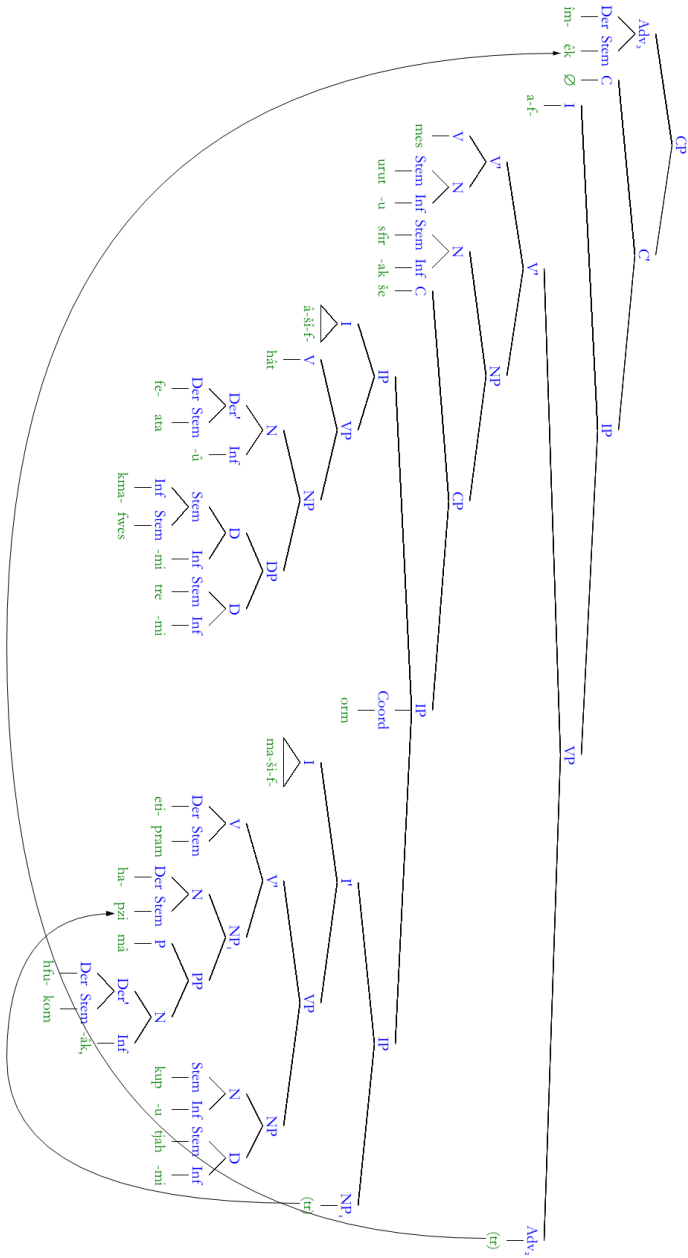
⟨Îmêk afmes urutu sfirak še âŝîfhât feataû kmafwesmi tremi orm
mašifetipram hapzi mâ hfukomâk, kupu tjahmi.⟩

persistently TRN-PFV-watch door-ACC time-DAT COMP TRN-FUT-PFV-hear
sound-ACC GER-swing-GEN thorn-GEN and PROX-TRN-FUT-PFV-ABL-
draw_bolt INDF-HP like jailer-DAT lock-ACC EX-GEN

"I am looking to the door constantly for when I will hear the sound
of the tumblers turning, and someone like a jailer will undo my
lock."

      Here the head-first typology of the language is apparent, as are
the underlying structures of many of the constructions discussed above,
such as the fronted adverb and the noun complement clause (appositive
clause) to ⟨sfirak⟩. Note that this tree is simplified, and does not closely fol-
low any specific generative theory; it serves more to illustrate what parts
of the sentence form phrases and other constituents than to provide a
comprehensive analysis of the syntax involved.

Tsenaš sâ Kmatijeak
Number System

The traditional Šamhešmi number system is based on powers of ten, and its origin lies in counting on the fingers of two hands. This ultimate source can still be seen in the names of certain numbers such as ⟨mut⟩ "five", literally "hand", as well as the choice of ten for the basis itself.

There are in fact two Šamhešmi number systems. One is the traditional system, which is used by most speakers in their day-to-day conversation. The other, the so-called "merchant count" or (from its tangled-vine appearance) ⟨šos tesmi⟩ "fruits of the vine", was innovated more recently, first emerging in writing to aid merchants in their accounting and only later gaining a spoken representation.

Before the development of this new system, there was no system of symbolic representation for numbers; they were simply written out as words. When the innovation came, it brought with it a set of numeral digits to represent each number in figures.

Simplex numerals

The numbers from zero to eleven, as well as one thousand, have names not derived from any simpler numeral words. The following table gives the names of these simplex numerals in Šamhešmi, together with the digit symbols later invented to represent zero through nine:

Western Arabic numeral	Šamhešmi word	Šamhešmi numeral
0	ko	ς
1	mak	ꜱ
2	us	ꜱ
3	ĉîr	⸦
4	hran	ς
5	mut	ς
6	se	ꙅ
7	twes	ς
8	hum	ꜱ
9	psûn	ς
10	psa	
11	meteš	
1000	paw	

Derived numerals

The words for numbers greater than eleven are constructed out of words for smaller ones. The traditional counting system is ill-suited to handling numbers over the thousands, as it contains no words for large powers of ten; even the word for thousand is a relatively late development (from the noun ⟨paw⟩ "heap"). Meanwhile, the merchant count system is theoretically extensible to unbounded magnitudes; we will tangle with its formations in later sections.

In forming the names of complex numerals, the numerals referring to powers of ten are treated as nouns, even when the complex numerals as a whole are acting as determiners in the wider context of a sentence. A typical higher number is formed from a string of such powers of ten in coordination from largest to smallest, each modified by a number from two to nine acting as a determiner that tells how many of that power there are, that is, as a multiplier. (If there is only one of that power, no determiner is needed.) If there is a number other than one in the ones place,

the first power of ten, i.e. one, can be expressed as ⟨mak⟩ or omitted if there is no ambiguity, with the number of ones simply rendered by a bare simplex numeral instead.

The words for twenty-five and one hundred are formed specially, ⟨mut mutmu⟩ "five of fives" and ⟨psa psami⟩ "ten of tens" respectively. When expressing the number of hundreds in a larger number, its multiplier falls between the first ⟨psa⟩ and the following genitive ⟨psami⟩ in the term for hundred. The special terms for twenty-five and eleven are used not only on their own but also as part of larger numbers, but never as multipliers; they only appear in the ones place.

Putting all of this together, we can express arbitrary numbers into the thousands:

3	⟨ćîr⟩
11	⟨meteš⟩
12	⟨psa mak us⟩
15	⟨psa mak mut⟩
20	⟨psa us⟩
47	⟨psa hran (mak) twes⟩
111	⟨psa psami meteš⟩
112	⟨psa psami psa mak us⟩
200	⟨psa us psami⟩
327	⟨psa ćîr psami psa us (mak) twes⟩
6804	⟨paw se psa hum psami (mak) hran⟩

Numeral formation in the merchant count

The formation of numbers beyond nine takes an entirely different form in the merchant count. This system is particularly suited to the expression of larger numbers, and for smaller values the speakers of Šamhešmi may revert to expressing numbers through the traditional system even when reading off merchant numeral digits.

The merchant system is essentially positional, and its spoken expression (when not suppleted by traditional numbers) directly follows its written representation. Rather than listing each power of ten together with a multiplier telling how many of that power there are, it gives (using an innovated set of words) only the largest power of ten, followed by a string of base-ten digits read off directly from largest to smallest. If there are empty place values, they can be omitted, and with the next non-empty place the basic construction can be repeated: the power of ten of this

non-empty place, followed again by a string of digits from largest to small-est. In this way any arbitrary number can be easily represented.

The words (and signs) used to name powers of ten in the mer-chant count system are formed regularly. Each takes the word ⟨îp⟩ as a starting point and then concatenates it with a digit or string of digits rep-resenting the desired exponent of ten. The only exception is the zeroth power, represented by a bare ⟨îp⟩, or, if nothing precedes it, optionally omitted. In this construction, ⟨îp⟩ undergoes vowel harmony with the first digit that follows it, if present. However, none of the concatenated digits themselves undergo vowel harmony with each other. Two forms, those where ⟨îp⟩ is followed by ⟨hran⟩ and ⟨twes⟩, are irregular: the final ⟨p⟩ of ⟨îp⟩ changes to an ⟨f⟩. In tabular form, the first ten powers of ten run like so:

Power of ten	Merchant count name	Merchant count symbol
10^0	îp	
10^1	ipmak	
10^2	upus	
10^3	îpćîr	
10^4	ifhran	
10^5	upmut	
10^6	ipse	
10^7	iftwes	
10^8	uphum	
10^9	ûpsûn	

Combining these powers of ten with base-ten digits as described above, we can again express any given number, such as those we showed earlier in the traditional system:

3   ⟨(îp) ćîr⟩
11 ⟨ipmak makmak⟩
12 ⟨ipmak makus⟩
15 ⟨ipmak makmut⟩
20 ⟨ipmak us⟩

47   ⟨ipmak hrantwes⟩
111   ⟨upus makmakmak⟩
112   ⟨upus makmakus⟩
200   ⟨upus us⟩
327   ⟨upus círustwes⟩
6804 ⟨îpcîr sehum îp hran⟩

A few particular combinations of digits in this system — those where one digit ends in a plosive and the next starts with a consonant cluster, or sometimes a plosive — take on irregular forms, where the final plosive of the first digit turns to a fricative or disappears. Thus ⟨mak⟩ followed by ⟨hran⟩, ⟨twes⟩, and ⟨psûn⟩ becomes respectively ⟨mahran⟩, ⟨mahtwes⟩, and ⟨mahpsûn⟩, while ⟨mut⟩ followed by ⟨ko⟩, ⟨cîr⟩, ⟨hran⟩, ⟨twes⟩, and ⟨psûn⟩ becomes ⟨muzko⟩, ⟨muzcîr⟩, ⟨muzhran⟩, ⟨mutwes⟩, and ⟨muzpsûn⟩. (Note that the ⟨t⟩ of ⟨mut⟩ becomes ⟨z⟩ rather than ⟨s⟩.)

Where the merchant system truly outshines its older counterpart, however, is in the representation of large numbers. For example, one might find a number such as 1486035004 written thus:
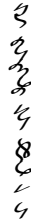
and, romanized, it would run thus:

⟨ûpsûn mahranhumse ifhran cîrmut îp hran⟩.

Rendering each element of this into our own mathematical notation, it can be read literally as

$$10^9 \ 1486 \ 10^4 \ 35 \ 10^0 \ 4.$$

Note that here the powers of ten in each case refer to the place value of the *highest* digit of the following number, and not the lowest, as in our own scientific notation. That is, they are not simple multipliers; if one wishes to convert them into exponential multipliers, one must reduce each of their exponents by one less than the length of the succeeding string of digits.

For representing numbers with large numbers of zero digits, the advantages of this system are obvious. One can, for example, represent a number that is very large in a strict positional system, such as 100000000000000 (one hundred trillion), very simply as 〈ipmahran mak〉. For small numbers, however, the merchant count can be more cumbersome. This is especially evident when using the full form of the single-digit numbers, where each such number can have an additional component showing its power of ten to be $10^\circ = 1$. Thus the full form of three is not just 〈ĉîr〉 alone but 〈íp ĉîr〉.

Syntax of cardinal numbers

The cardinal numbers, whose internal formation we have described above, play a dual role as nouns and determiners. In each case, they act like any other word of their lexical category: see Noun phrases, page 123, and Determiners, page 87 (also its subsection Numbers, page 88). When they modify a noun, if they are any number but one, the modified noun is given in the transnumeral (not plural) form. Only the number 〈mak〉 "one" requires a different form of the noun, which is then found in the singulative. See Number, page 51.

A phrase like 'the three of us' is formed by directly modifying the relevant pronoun, again in the transnumeral form, with a cardinal number: 〈tjah ĉîr〉 "the three of us, we three". Note by contrast that the indefinite 'three of us', expressing selection from a larger group, is more apt to be rendered with a genitive in its partitive function: 〈ĉîr tjehmi〉 "three of us".

Ordinal numbers

Ordinal numbers in Šamhešmi function strictly as determiners; see Determiners, page 87. Their forms are regularly derived from the cardinal numbers by preceding the latter with the particle 〈êm〉, with the sole exception of the ordinal for one, which is 〈ûrfa〉.

Multiplicative adverbial numbers

Multiplicative numbers representing how many times or to what degree some verb's action is done can be regularly derived from the cardinal numbers by preceding the latter with the particle 〈môt〉. This particle can equally precede fractions, with the same meaning. The resulting multi-

plicative numbers function as adverbial elements and can modify finite verbs as well as participles and gerunds.

Alternatively, a number representing how many times a verb's action is performed can be formed with the word ⟨šrać⟩ "turn, decision, instance, time". In this case the numeral modifies ⟨šrać⟩, which is itself set in the instrumental case. This construction, in contrast to the one with ⟨môt⟩, cannot indicate a degree but only a number of times, and cannot be formed with fractions.

Distributive numbers

In addition to these types of numerals, Šamhešmi has a series of distributive numbers, indicating that the number in question (the distributive share) is distributed among the members of a noun or verb phrase (the distributive key). These distributive numbers are again regularly derived from cardinals with the addition of a preceding particle, in this case ⟨po⟩. For example, from ⟨mak⟩ "one" is formed ⟨po mak⟩, meaning "one each" if the distributive key is a noun phrase or "one by one" if it is a verb phrase.

Fractions

The typical Šamhešmi fraction is regularly derived from its corresponding cardinal number by setting it after the particle ⟨mêm⟩, evidently related to the ⟨êm⟩ that marks ordinals. A fraction formed this way represents the reciprocal of the original number. Such basic fractions may in turn be followed by cardinal numbers acting as determiners to indicate multiples. In this case the first number following the ⟨êm⟩ particle is effectively the denominator, and the second the numerator.

Several fractions stand as exceptions to these rules of formation. The fraction one half is represented by its own unique word ⟨sot⟩, literally "side". Fractions in which the numerator is one less than the denominator, such as 2/3, 3/4, and 9/10, are also named using a different system: the denominator is not provided at all, and the name of the number follows the pattern ⟨sok x⟩ "x parts", where x is the value of the numerator: thus ⟨sok hran⟩ "four fifths".

Šam Urutmu
Dialects and Sociolects

In the majority of the above grammar, we have concerned ourselves with the more-or-less most widely accepted dialect of Šamhešmi, which functions as a regional koine across the entire community of speakers. In a few places we have noted colloquialisms or regionalisms where they seemed relevant. However, to say that this is the full extent of the variation in Šamhešmi would be misleading. In fact, a number of distinct dialects and sociolects fit under the umbrella of the language, coexisting in many places with the main koine.

Šamhešmi dialects follow a rough continuum stretching from west to east, following the curve of the mountain range in whose shadow they developed and the courses of the rivers that run along it before merging and cascading down to empty into the sea. Broadly, they can be divided into two groups: the dialects of the western plateau, physically raised in elevation and in many respects more conservative; and those of the eastern plateau, more internally innovative and diverse among themselves.

Fjuś Nentsenaš sû Tsemikak
Appendix: Dictionary

This dictionary contains all the Šamhešmi words discussed or used in the preceding grammar, together with many other common or less common useful words.

Words are entered in the collation order described on page 37, that is,

p t ć k f z s š ś h m n ń ñ r j w i̊ ůu eê ôo aâ.

As mentioned there, rounding marks and punctuation are ignored in this ordering, so that the rounded vowels ⟨î u ê o â⟩ are treated as their unrounded counterparts ⟨i û e ô a⟩ and collated together. The only exception is when two words are identical except for vowel rounding; in this case the word featuring rounded vowels is placed after the one featuring unrounded ones.

Bold type is used for Šamhešmi words, except within etymologies, where they are set in SMALL CAPITALS instead. *Italic type* is used for parts of speech, for foreign words, to mark out qualifiers preceding the definition, and to mark parts of the definition that are explanatory and cannot function in the same role and part of speech as the word being defined.

Anatomy of an entry

Each Šamhešmi entry begins with the headword, rendered in bold type. Headwords are divided by part of speech, so that a term such as ⟨huz⟩, which can be both an interjection and a particle, is given two separate entries. Headwords with the same spelling but representing different words, whether as unrelated homonyms or as related terms having different parts of speech, are followed by a small superscript number to make reference to any specific entry easier.

The headword is followed by a representation of the word in the International Phonetic Alphabet (IPA) showing its pronunciation. This phonetic transcription is enclosed in square brackets. The symbols used in this dictionary are described in detail in the PHONOLOGY chapter of the grammar above, page 13.

After the pronunciation comes the word class (or part of speech), set in italic type and abbreviated as follows.

adv	adverb	*p affix*	prepositional affix
adv affix	adverbial affix	*padv*	pro-adverb
c	complemetizer	*padv affix*	pro-adverbial affix
coord	coordinator	*part*	particle
d	determiner	*pn*	pronoun
deg	degree word	*pn affix*	pronominal affix
i	interjection	*pv*	pro-verb
n	noun	*v affix*	verbal affix
n affix	nominal affix	*vi*	intransitive verb
np	proper noun	*vt*	transitive verb
p	preposition		

Additionally, the label *non-lemma* is used to mark forms of words that have their main entry elsewhere, and essentially consist solely of a reference to that entry.

The definitions of the term come after the part of speech. Each definition may be preceded by qualifiers and labels specifying its grammatical properties and the context in which it is used; such labels are enclosed in parentheses and italicized. A definition may itself also include parenthesized elements, which indicate words that are not part of the gloss of the word itself but may be demanded or specified by the word, such as the kinds of objects a verb takes or the kinds of prepositions it may be used with. If multiple distinct definitions are present for a single term, they are separated by a raised dot •.

Phraseology and collocations are found alongside the definitions for a term; each phrase is provided in boldface followed by a colon and then the definition of the phrase itself. Such phrases are typically also separated from the surrounding definitions by a raised dot •, and they may contain a tilde ~ to represent the headword within the phrase instead of writing it out in full.

After these definitions and phrases come notes about culture, grammatical usage, and other points of interest relating to the headword, introduced with the mark ◆.

These are in turn followed by the etymology of the term, if known, enclosed in square brackets. In this section the terms from which the headword is derived are set in small capitals.

Finally, an entry may end with references to other entries, often terms that are synonymous or else that have similar but distinct meanings

and should be kept apart in the mind. Such references are introduced with the symbol → and set in boldface.

P

ptun [ptun] *d.*   *The proximate quantifier:* this much, this many.

ptêr [ptør] *n.*   Bark of a tree.

pton [pton] *vi.*   To be standing, to stand. • To stay in place in the sky, to stand, to hover. • To stay (+ **ho**: in (some place); + **šur**: in (a state or act), to keep on (doing something or being some way)). • To wait (+ dative: for). • To remain firm or unyielding (+ **će**: to resist, withstand, defy). • (*in the inchoative*) To stand up, to get up, to arise. • (*in the inchoative, figuratively*) To spring into action or resistance, to end one's passivity or yielding.

ptônô [ptənə] *vt.*   To guard, to defend, to protect (+ **će**: against, from (an active threat); + **met**: against, from (a threat not currently realized)). • (*reflexive*) To be on guard, to beware (+ **met**: of). → **ne**.

ptoj [ptoj] *d.*   *The obviate quantifier:* that much, that many.

ptat [ptat] *n.*   Limb. • Body part. • Constituent body, integral part of some greater system that exists in relation to the other parts. • Unit of an army or other military force. • (*grammar, of words*) Part of a word that carries meaning; morpheme or other stem. • (*grammar, of larger phrases and clauses*) Part of a phrase or clause that carries meaning, seen in relation to the rest; word, phrase, morpheme, stem, constituent. • (*grammar, of sentences*) Clause. → **sok**.

ptatûñoz [ptadɨŋoθ] *n.*   Room, wing (of a building). [PTAT ("limb") + ÑOZ ("house").]

pkût [pkʉt] *vi.*   To be hard, to be solid, to be resistant to physical pressure. • (*of people, rules, etc.*) To be unyielding or inflexible, strict, hard-and-fast, merciless. → **zjâpton**.

pfâ [pβɒ] *p.*   (*with finite clause as object*) In order to, so that.

pzi [pθi] *pn.*   *The hypothetical-person pronoun:* one.

pzi[2] [pθi] *n.*   Any entity, object, person, or stuff; one; *the semantically empty noun, devoid of any descriptive features*. • Used as a substitute for a noun one does not presently remember the name of: thingamajig, whatsit, what's-his-name.

pzaj [pθaj] *n.*   Different person from one previously mentioned or serving as the topic; other, another.

psikir [psigir] *np.*   The malevolent power said to inhabit the heart of the mountains, first of the cave-dwellers, father of the world. [Moderately old borrowing from Actospiculus *spikulus*.]

psûn [psɨn] *d.*   Nine.

psa [psa] *d.*   Ten.

psâ [psɒ] *vt.*   To spit out, to spit forth, to spit (something). • (*intransitive*) To spit (+ **će**: spit at, contemn, care nothing for; + **es**: spit on). • (*of water*) To cast up onto the shore, to disgorge. [Onomatopoeic.]

psa psami [psa psami] *d.*   Hundred. [PSA ("ten") + PSAMI, genitive of PSA, thus literally "ten of tens".]

pšûm [pʂɯm] *vt.*   To utter in a rhythmic or musical way, particularly in a ritual or ceremonial context; to chant, to intone.

phôk [pχɤq] *vt.*   To vomit up, to vomit forth, to vomit (something). • (*intransitive*) To vomit. • To repent of, to painfully recant (something said). [Onomatopoeic.]

prim [prim] *vi.*   To shine (with reflected light), to glitter, to gleam, to flash, to be resplendent. • (*usually of a person*) To glow with apparent beauty, glory, or splendor, to seem beautiful or wonderful (+ **met**: to seem to glow with, to sparkle with (a quality)). • To be dazzling, to be splendid. → **es²**; **shaj**; **fiña**; **majńe**.

prije [prije] *n.*   Female youth (**tašma**) between the early teens and mid-twenties, lass, young woman.

prêtâ [prødɒ] *n.*   Crowd, mass, throng. • Jam, press, thick of something, dense or crowded place or situation. • Raiding or military party, troop, column, band, army, host. • Ritual procession. → **fehzera**.

pres [pres] *n.*   Face. • Facial features and expression, countenance, mien. • Appearance, semblance, aspect. • Outward identity, apparent character or personality. • Mask. • Disguise in general, falsified face or appearance.

prom [prom] *vi.*   To beat or strike rhythmically, to tap, knock, drum (+ **će**: on). • To beat a drum, to drum (+ **će**: to beat (a drum)). • (*of the heart or blood vessels*) To beat, to pulse, to sound a heartbeat. [Onomatopoeic.] → **tuk**; **uć**.

prow [prow] *vi.*   To be round.

prowâ [prowɒ] *vt.*   To roar, to thunder. [Onomatopoeic.]

prak [praq] *vi.*   To be broken, shattered, fragmented, to be in pieces. • To be broken, to be cracked, ruptured, or damaged beyond

use. • (*of a bone*) To be fractured. • (*of a person*) To be worn out, to be utterly exhausted. [Onomatopoeic.] → **zhafim**.

pram [pram] *vt.* To draw (a door-bolt or bar) shut. • To latch or lock in general.

prañ [praɴ] *vi.* To jump, hop, leap. • To bounce.

praj [praj] *n.* Woman as a fully acculturated adult or elder (**tjon**) past the mid-twenties.

pjaw [pjaɰ] *vt.* To throw, to cast.

pît [pyt] *p.* If not for, were it not for, if it hadn't been for (someone or something). • (*with finite clause as object*) If not for, were it not for, if it hadn't been for (something happening).

pûm [pɯm] *part.* *Introduces paraphrased speech:* saying. ◆ A paraphrase introduced with this particle typically continues until the closing particle **am**.

purum [puɾum] *n.* Thunder. [Onomatopoeic.]

pet [pet] *d.* *The interrogative quantifier:* how much? how many?

pet² [pet] *vt.* To find after searching, to (seek and) find. • To find upon taking in one's surroundings, to discover, to locate. • To happen upon, to come across, to find by chance. → **šôm**.

pêm [pøm] *vi.* (*of objects*) To be thick, to be broad along the thinnest dimension. • (*of people and body parts*) To be sturdy, thickset, burly or stout. • To be bold, strong-minded, especially stubbornly so. • To be plentiful, abundant, substantial. • (*of substances*) To be concentrated, thick, dense, undiluted. • (*of style*) To be ornate, baroque, turgid, maximalist. • (*of agreements, vows, relations, etc.*) To be inviolable, firm, strong, unbreakable.

pêm² [pøm] *p.* After (temporally). • Since. ◆ As a general tendency, if the preposition modifies an imperfective verb, the meaning is likely to be "since", and if a perfective one, "after". Either meaning can also be used with a finite clause as object.

pêmrî [pømry] *padv.* After now, hereafter. • From now on, hereafter, henceforth. [PÊM ("after, since") + -RU (proximate suffix).]

pêmrê [pømrø] *padv.* After then, thereafter, afterward. • From then on, thereafter, thenceforth. [PÊM ("after, since") + -RO (obviate suffix).]

pêmrêj [pømrøj] *padv.* After when? • Since when? Whereafter? Whenceforth? [PÊM ("after, since") + -REJ (interrogative suffix).]

pemi [pemi] *vi.* To be cute, sweet, lovable.

per [per] *p.* Before (temporally). • Until. ◆ As a general tendency, if the preposition modifies an imperfective verb, the meaning is likely to

be "until", and if a perfective one, "before". Either meaning can also be used with a finite clause as object.

peri [peɾi] *padv.*   Before now. • Until now, hitherto, yet. [PER ("before, until") + -RU (proximate suffix).]

pere [peɾe] *padv.*   Before then. • Until then, thitherto. [PER ("before, until") + -RO (obviate suffix).]

pere² [peɾe] *i.*   *A popular farewell:* goodbye, farewell, till then. [From the pro-adverb PERE ("before then, until then").]

perej [peɾej] *padv.*   Before when? • Until when? Whereuntil? Whitherto? [PER ("before, until") + -REJ (interrogative suffix).]

pera [peɾa] *vt.*   To carry, to bear. • To fetch, to bring, to convey (+ dative: to).

peja [peja] *vi.*   (*of people*) To be pale, wan, sickly-looking. • (*of color, objects, etc.*) To be pale, to be light in shade and unsaturated or faded.

po [po] *part.*   *Converts a following cardinal number into a distributive numeral.*

pos [pos] *vt.*   To control, to govern, to dominate, to hold authority or decisive power over. • To rule, to administer, to govern (a group of people or state). • (*intransitive*) To have control or power, to rule, to be the master. • To exercise (power or authority). • To steer, to pilot (a vehicle, especially a boat). • To ride (an animal under one's direction). • To wield (a tool or weapon). • To be proficient at, to master (a skill). • To treat, to cure, to manage (a disease). → **tiś**.

por [por] *n.*   Strap, band, thong.

powm [powm] *vt.*   To be full of, to be filled with. • (*intransitive*) To be full.

pôwtrô [pɤɯdrə] *vi.*   To protrude, to jut or bulge out.

pat [pat] *vi.*   (*of surfaces and terrain*) To be flat, level, even, plane. • (*of quantities*) To be equal. • (*of objects*) To be smooth, to have even faces. • (*of situations or tasks*) To be easy to resolve, manage, or understand; to be easy, straightforward, trivial. • (*of living things and experiences*) To be mild, tame, gentle. • (*of foods*) To have little strong taste, to be pleasantly mild or bland.

pân [pɒn] *n.*   Forest.

pânru [pɒnru] *padv.*   These days, nowadays. • Simultaneously (with this). [PÁŃ ("along, during, at the same time as") + -RU (proximate suffix).]

pânro [pɒnro] *padv.*   In those days. • Simultaneously (with that). [PÁŃ ("along, during, at the same time as") + -RO (obviate suffix).]

pâń [pɒɲ] *p.*   Along, down (some thing or place with length), in parallel with or along. • During, while (a span of time or event with some duration). • At the same time as (a point of time or instantaneous event). • For (a length of time), over the course of. • (*in a clause in the future imperfective and with a negated object, optionally a finite clause*) Until. • (*with finite clause as object*) While, when. ◆ An imperfective verb modified by this preposition in the sense of "during" is seen as lasting for the entire speci-fied duration, while verbs in other aspects are seen as occurring at some point in the middle of it. → **tem**.

paw [pɑʮ] *n.*   Heap, pile.

paw² [pɑʮ] *d.*   Thousand. [From PAW ("heap").]

T

t- [t] *non-lemma.*   *Allomorph of* **te-** *(singulative prefix).*

tfe [tβe] *vt.*   To turn toward, to spin to face. • (*intransitive*) To turn, to change one's direction of facing or motion. • (*intransitive*) To turn around, to reverse direction. • To focus one's attention on, to look to, to attend to. • To change one's mind or way of thinking to, to convert to, to come to think. → **fwes**; **mes**.

tse- [tse] *v affix.*   *Forms nouns of process or result from verbs.*

tseprim [tsebrim] *n.*   Gleam, glimmer, flashing of reflected light. • Splendor, resplendence. [TSE- (nominalizing prefix) + PRIM ("to gleam").] → **taram**.

tset [tset] *d.*   Last, final, ultimate, coming at the end of a sequence or after all others. • Last, only remaining. • **oš pzi tset**: Lastly, finally, as a final thing.

tsêćâf [tsøɟɒɸ] *n.*   Knot. • Physical bond holding multiple things together. • Link, bond, tie, relation. [TSE- (nominalizing prefix) + ćÂF ("to tie").]

tsekne [tsegne] *n.*   Pain. [TSE- (nominalizing prefix) + KNE ("to hurt").]

tsêsîrî [tsøzyɾy] *n.*   Envy, covetise, resentful desire. [TSE- (nominal-izing prefix) + sÎRÎ ("to envy").]

tsešat [tseʐat] *n.*   The faculty or process of reading or interpreting something, reading, interpretation. • Sense discovered through reading or interpreting: reading, interpretation, meaning, gloss. • Reading of an

augury or divination. [TSE- (nominalizing prefix) + šᴀᴛ ("to read, to interpret").]

tseśañ [tsezaɴ] *n.* Imitation, emulation, mimicry. • Copy, reproduction or imitation, imitated or reproduced semblance of something. • Ridicule through imitation, mockery. [TSE- (nominalizing prefix) + śᴀɴ ("to copy, to personate, to mock").]

tseheš [tseɦeʂ] *n.* Necessity, fate, determinism, ananke, inevitable following of events as fixed by their causes. • Unavoidable thing, certainty, fate, doom. [TSE- (nominalizing prefix) + ʜᴇš ("to necessarily follow").]

tsemik [tsemik] *n.* Correspondence of signifier and signified, representation, symbolism, signification. • Meaning, signification (of something). [TSE- (nominalizing prefix) + ᴍɪᴋ ("to signify, to portray").]

tsenaš [tsenaʂ] *n.* Utterance, speech, thing spoken. • Word. • Account, narrative. • Matter, affair, thing, issue. • Lyric (to a piece of music). • Quote. [TSE- (nominalizing prefix) + ɴᴀš ("to utter").] → **kûn**.

tsenašićêr [tsenaʑi̯jør] *n.* Verb. [TSENAš ("word") + ćᴇ̇ʀ (generic pro-verb).]

tsenašikoš [tsenaʑigoʂ] *n.* Determiner. [TSENAš ("word") + ᴋᴏš ("which").]

tsenašisem [tsenaʑizem] *n.* Compound word. [TSENAš ("word") + ꜱᴇᴍ ("to overlay, fold over, repeat, multiply").]

tsenajme [tsenajme] *n.* Mercy, clemency. • Pardon, amnesty, reprieve, release from punishment. [TSE- (nominalizing prefix) + ɴᴀᴊᴍᴇ ("to spare").]

tsenaje [tsenaje] *n.* Adventure, journey of discovery. • Exploration of the new and unknown. [TSE- (nominalizing prefix) + ɴᴀᴊᴇ ("to adventure in").]

tsêńê [tsøɲø] *n.* Sneer. [TSE- (nominalizing prefix) + ńᴇ̀ ("to sneer").]

tseûrnahwe [tseʔɯrnaʁɥe] *n.* Introduction, getting to know, the process of becoming acquainted with something or someone. • Introduction, opening speech or text that introduces the subject matter. [TSE- (nominalizing prefix) + ᴜ̇ʀɴᴀʜᴡᴇ ("to introduce").]

tsopos [tsobos] *n.* Control, authority, decisive power over something. • Governance, rule, reign. [TSE- (nominalizing prefix) + ᴘᴏꜱ ("to govern, to rule").]

tsošros [tsoz̠ɹos] *n.*　　Harvest, gathered grain, fruits, etc. • Yield, harvest, earned result or reward. [TSE- (nominalizing prefix) + šROS ("to harvest").]

tsouš [tsoʔuʂ] *n.*　　Silence. [TSE- (nominalizing prefix) + uš ("to be silent").]

tšûštô [tʂɯʂtə] *vi.*　　To rustle, to murmur, to softly crackle. [Onomatopoeic.]

tšaj [tʂaj] *vt.*　　To state, express, declare (an opinion, fact, or thought). → **naš**; **śor**.

tśi [tɕi] *n.*　　Heart (as an organ). • Mind, thoughts. • Mental faculties. • Intention, will, faculty of intending something. • Intent, will, desire, plan, design, thing wanted or intended to be brought about. • Idea, thinking, supposition, notion (that someone has). • Middle, center, core, heart. → **hwes**; **horâ**.

tśur [tɕur] *n.*　　Worm, larva, maggot, crawling tube-shaped invertebrate. • Any small crawling animal, bug. • (*figuratively*) Something fragile and powerless.

tśef [tɕeɸ] *n.*　　Feather. • Leaf (of a plant). • Stylus, quill, writing implement.

tśeja [tɕeja] *vt.*　　To be otherwise than, to not match, to differ or diverge from, especially when contrary to expectation. • (*intransitive*) To be otherwise, to be different, to not be thus. • (*intransitive, of statements*) To be different from the real, to be wrong, to not be so.

tmaš [tmaʂ] *n.*　　Tongue. • Faculty of speech. • Manner or act of speaking, speech. • Melody, tune (of a piece of music). → **šam**; **fośor**.

tnu [tnu] *non-lemma.*　　*Enclitic form of* **tnuru***, accusative singulative of* **nur** *(second-person pronoun).*

trî [try] *padv.*　　In a returning or opposite direction; back. • To a previous condition, place, or time; back. • In a direction away from the front; backward, back. • In return, as a reciprocal action, in turn. • On the contrary. [Likely from a fossilized prepositional element + -RU (proximate suffix).]

trim [trim] *n.*　　Ring (piece of jewelry).

truz [truθ] *n.*　　Ritual for the burial of the dead, burial rites, funeral. • Grave, tomb.

tre- [tre] *v affix.*　　*Indicates faulty, unsuccessful, or false action:* mis-.

tretšaj [tretʂaj] *vt.*　　To state wrongly, to misspeak, to misstate. [TRE- ("mis-") + TŠAJ ("to state").]

tretas [tredas] *vt.* To miss (+ dative: a target) with (a projectile). [TRE- ("mis-") + TAS ("to send, to shoot").]

trêćêr [trɒɹɒr] *vt.* (*often catenative*) To botch, to bungle, to do badly or mess up. [TRE- ("mis-") + ĆÊR ("to act, to do").]

trešat [trezʑat] *vt.* To misinterpret, to misconstrue, to wrongly apprehend the meaning of. • To misread (a text). • To misunderstand (spoken words). • To misread (the results of a divination, omen signs), to augur or divine wrongly. • To misread (spoor or tracks). [TRE- ("mis-") + ŠAT ("to read").]

trešaj [trezʑaj] *vt.* To sing wrongly, to get (a song) wrong. [TRE- ("mis-") + ŠAJ ("to sing").]

treśañ [trezʑaN] *vt.* To crudely emulate or imitate, to be a pale imitation of, to be a farce or shadow of, to ape. • To badly act the part of or feign to be. [TRE- ("mis-") + ŚAÑ ("to copy, to personate, to mock").]

trehafûh [treɦaβɯx] *vi.* To choke, to suffocate, to drown. [TRE- ("mis-") + HAFÛH ("to breathe").]

tremri [tremri] *vt.* (*catenative*) To falsely or deceptively seem or appear (to do something). • To falsely seem to be, to take the guise of, to pretend to be. [TRE- ("mis-") + MRI ("to seem").] → **śañ**.

tremjawôn [tremjaɰɣn] *vt.* To lead astray, to mislead, to beguile, to influence badly. [TRE- ("mis-") + MJAWÔN ("to draw along, to beguile").]

treñ [treŋ] *n.* Thorn. • Thorny plant or bush; bramble. • Pin. • Dart, arrow. • Tumbler (in a lock).

trej [trej] *vi.* (*of people*) To be wretched, pitiable, poor, unfortunate. • (*of events, situations, etc.*) To be tragic, unfortunate.

tro [tro] *d.* Many, much.

tropos [trobos] *vt.* To misrule, to misgovern. • To badly steer or pilot (a vehicle) or ride (an animal). • To poorly wield (a tool or weapon). • To be bad at (a skill), to be inept or incompetent at. [TRE- ("mis-") + POS ("to govern").]

trotop [trodop] *vt.* To trip over, to stumble on. [TRE- ("mis-") + TOP ("to step").]

trośor [trozor] *vt.* To rave, to jabber, to babble deliriously. • To speak directly or overboldly of (what is ritually set apart (**hjeh**) or otherwise veiled in deep portent). [TRE- ("mis-") + ŚOR ("to speak").]

trat [trat] *vt.* To toil (at doing), to work gruellingly (at).

trasma [trazma] *n.* The imaginal realm, the empire of paracosms and fount of meanings, the world that can be apprehended through living imagination.

traš [traʂ] *vt.* To harm, to wound, to hurt, to injure (a person or animal). • To damage (a thing). • To do harm to, to adversely affect, to reduce the value or hold of (something abstract: a social convention, a reputation, etc.).

tran [tran] *vi.* To be awake. • (*in the inchoative*) To wake up.

tjûn [tjɨn] *n.* Rain. • Rainwater. • (*in the singulative*) Raindrop.

tjem [tjem] *vi.* To be green or blue (grue).

tjêmâs [tɥømɒs] *n.* *A kind of tiny parasitic creature that lives in hair and skin.*

tjej [tjej] *non-lemma.* *Enclitic form of* **tjehi***, accusative plural of* **tjah** *(exclusive first-person pronoun).*

tjon [tɥon] *n.* Elder or fully acculturated adult, person in the life stage seen as starting around the mid-twenties and lasting until death.

tjah [tjaχ] *pn.* *The exclusive first-person pronoun:* I, we. ◆ This pronoun has no singulative form.

tjam [tjam] *part.* Also, too, even; as an additional or unexpected item; *emphasizes the additionality or unexpectedness of a preceding noun or noun phrase with regard to what came before it, often other noun phrases in coordination.*

tjami [tjami] *vt.* To bask in, to actively enjoy, to take delight in with a sense of life.

tjajta [tjajda] *vt.* To be joyful, happy, glad about; to delight in, to be happy that or because of. • (*intransitive, of people*) To feel good in the present moment, to be (momentarily) happy. • (*intransitive, of music, news, etc.*) To be characterized by or expressing joy or happiness, to be happy.

tjaw [tjaɰ] *non-lemma.* *Enclitic form of* **tjahû***, accusative of* **tjah** *(exclusive first-person pronoun).*

twes [tɥes] *d.* Seven.

tî [ty] *vt.* To look up at. • (*intransitive*) To have one's head raised, to look up. • (*of objects, intransitive*) To face upward, to be face-up. • To look to for something needed, to rely on or hope for something from, to depend upon (+ **sâ**: for). • To look to as a model, to look up to, to admire and emulate. → **smej**.

tiś [tiɕ] *vt.* To use, employ, operate. • To make use of, to apply. • To have (someone) under one's temporary service or direction, to employ or make use of (+ **oš**: as, in the role of). • (*in the inchoative*) To hire or task

with something, to take on (+ **âoš**: as). • To spend or expend, consume, use up for some purpose. → **pos**.

tih [tix] *adv.*   Maybe, perhaps. • (*with numbers*) About, approximately.

tim [tim] *vt.*   To go along with or be with as a companion, to accompany (+ **šur**: at (one's travels, etc.)). • To co-occur with. • To assist (someone), to help by joining at the same task (+ **šur** or **â**: to assist in (doing something), to help with). → **hzera**.

tire [tiɾe] *vi.*   To last a short time, to be passing, ephemeral, short. → **srejs**.

tije [tije] *vt.*   To recount in brief, to summarize, recapitulate, review, sum up. • To count, number, tally up. • To measure.

tu- [tu] *v affix.*   *Forms the passive participle.*

tuk [tuk] *vt.*   To strike heavily and repeatedly so as to shape, drive in, or otherwise alter; to hammer, to pound, to work (metal etc.), to hammer at. • To forge. • To thrash, to beat (someone). [Onomatopoeic.] → **prom**.

tuš [tuʂ] *vi.*   To be immersed, to be submerged, to be under the surface. • To be buried. • (*of boats*) To be sunken. • (*of land*) To be flooded. • (*figuratively*) To be hidden, to be present but unseen.

tuń [tuɲ] *vt.*   To be bounded, bordered, or limited by. • (*intransitive*) To have a limit, to be delimited or finite. • To be circumscribed, confined, constrained by (some limits). • To be appointed to (a position or office).

tur [tur] *n.*   Father. • Ancestor, forefather. • *Respectful term of address for an older male family member.* → **ata**.

turnâ [turnɒ] *vt.*   To reproach, rebuke, admonish, to take (someone) to task, especially for some past words or deeds seen as wrong (+ **â** or **met**: for). • To controvert, to gainsay (someone or something), to call out as incorrect. • (*reciprocal*) To argue, to remonstrate with each other.

tûrô [tɨɾə] *vt.*   To be busy with, to be occupied with.

tûj [tɨj] *vt.*   To exist on the basis or by the support of, to be kept continually in existence by, to be sustained by. • (*intransitive*) To subsist, to exist, to continue to be. • To subsist on, to survive on, to keep oneself alive by. • (*of information*) to hold true by virtue of. → **ter**.

tujâ [tuɥɒ] *n.*   Road, path, way. • Doctrine, principle, ideology, or normative philosophy to be followed. • (*figuratively*) The public or common sphere, wider society. → **tan**.

te- [te] *n affix.*   *Marks the singulative number, used in contexts where it is important that exactly one thing be singled out and noted as singular, for example when*

selecting a single object from a collection or a single piece from a mass noun. ◆ This prefix changes form to **t-** wherever phonotactic constraints allow, that is, whenever not followed by a consonant cluster or a plosive.

tet [tet] *vt.* To touch, to come into contact with.

tek [tek] *n.* Back (anatomy). • Spine, backbone. • (*in the singulative*) Vertebra. • Ridge or mound of a hill or mountain. • Crest of a wave. • Face of a body of water. • Middle of a road.

tes [tes] *n.* Vine.

tem [tem] *p.* (*with finite clause as object*) Once, upon (something happening), when, right after. → **pâń**.

temri [temri] *padv.* Thereupon, then, when that happened.

temaw [temaɯ] *vi.* To be free, to not be a captive or slave (+ **će**: to (someone)). • To be free, unconstrained, unrestricted, able to act at will (+ **će**: free from, unconstrained by; + **â**: free in the matter of, regarding). • To be independent, autonomous, self-governing, not subject or subsidiary (+ **će**: to, independent of). • To be unaffixed, unattached, loose (+ **će**: unattached to, loose from). • To be exempt (+ **će** or **â**: from). • (*of spaces*) To be open, to be wide and unbroken, spacious. • (*of clothing, knots, etc.*) To be loose, comfortable, permissive of space and movement. • (*usually + dative or* **â**) To be at liberty (to do something), to be free, available. → **fâjo**.

ten [ten] *vt.* To give, hand, hand over physically (+ dative: to). • To give, grant, transfer possession of (+ dative: to). • To give, supply, render, provide with (something immaterial; words, information, service, etc.) (+ dative: provide (someone) with). • To put, to set, to place (+ **ho**: on, at). • To add (a quantity or item) (+ **ho**: to (another quantity or collection)). • To hold, throw, organize (an event or celebration) (+ dative: for, in honor of). • To issue (a pronouncement or judgement). → **ôwma**.

ter [ter] *vi.* To remain, to be left, to endure, to survive (+ **šo**: to outlive, to survive). → **tûj**.

tere [teɾe] *vt.* To wear down (an enemy in war) through repeated attacks, to harry, harass, annoy. • To touch or tear at repeatedly, to fiddle with, to worry (something), especially with the effect of wearing it down. • (*of water*) To lap at, to erode (the shore). • (*of weather conditions*) To bite at, to wash over or harry repeatedly; (*of cold*) to chill, (*of rain, snow*) to drive against.

teja [teja] *vt.* To tell, recount, narrate (a story or account of events). • To tell of, to tell the story of (an event, person, etc.).

top [top] *vt.*   To step on, to tread on, to trample. • (*intransitive*) To take a step, to step. • To enter (a place), to take a step into. • To enter, to come into (a new state or phase). • To assume, to take on (a role). • (*catenative*) To start, to begin. → **krata**.

tôktô [təqtə] *vi.*   To walk. [Onomatopoeic.]

tosmor ćе tosmorâk [tozmor ce tozmoɾɒq] *adv.*   Each other, to each other; *marks a reciprocal construction*. [TOSMOR, singulative of SMOR ("person") + ĆE ("in front of, opposite, against") + TOSMORÂK, dative singulative of SMOR.]

tapta [tapta] *vi.*   To dance. • To move with a dancing motion.

tâphok [tɒpχoq] *vt.*   To fight, to physically contend with. • To wrestle with. • To engage in battle with, to wage war against, to battle. • To struggle with, to fight with (in general). • (*intransitive*) To fight, struggle, contend (+ dative: to strive for, to fight for). [Derived from HOK ("be strong, forceful, violent") with the addition of a now-fossilized term.]

tat [tat] *p.*   Next to, by, at (a person or thing). • Near, in the vicinity of (a place).

tatrû [tadrɨ] *padv.*   By this/it. • Near this/it, hereabout, close at hand. [TAT ("by, at, near") + -RU (proximate suffix).]

tatrô [tadrə] *padv.*   By that/it. • Near that/it, thereabout. [TAT ("by, at, near") + -RO (obviate suffix).]

tak [taq] *vt.*   To put together (an object) from component materials or parts, to build, to assemble, to make (+ genitive: out of, from). • To draw up, to make, to compose (schemes, documents, figures, sentences, etc.). • To cook, to prepare (food). • To strengthen or fortify (a person) physically or mentally, to build (someone) up, to develop or edify. • To attach, to secure, to fasten (+ **ćе**: to). • (*reflexive*) To move into formation, to form up, to draw up, to array oneselves. → **iršite**; **husâ**; **tarš**.

tâkum [tɒʁum] *n.*   Cave, cavern.

tâkumît [tɒʁumyt] *n.*   Cave dweller, especially one of the autochthonous cave dwellers who preceded the arrival of humans. [TÂKUM ("cave") + -MIT ("one of").]

tas [tas] *vt.*   To send (a person, object, message, etc.) (+ dative: to (a person or place)). • To shoot or launch (an arrow, sling bullet, or other projectile) at a specific target (+ dative: at). • To give off, to emit, put forth. • To bleed (blood). • To give off, to convey a sense of, to come across as possessing (a quality or emotion). • To express or convey (a quality or emotion) through art or speech. → **irhej**.

tašma [taʐma] *n.*   Youth, person between the age of puberty and full acculturation, roughly from the early teens to the mid-twenties.

tâśkâ [tɒɕqɒ] *n.*   (Woven) box, chest, basket. • Basketload.

tah [taχ] *vi.*   To be straight.

tan [tan] *n.*   Right action, appropriate or morally demanded course. • Right, righteousness, virtue. • Rightness, correctness, truth (of something). • Truth (in the asbtract). • True statement or idea, truth. • Justification in a judgement; blamelessness, innocence (of the accused) or justice (of the accuser's case). → **tujâ**.

tane [tane] *p.*   (*with finite clause as object*) If, if ever, whenever; *introduces a generic conditional clause.* → **ar**.

tarš [tarʂ] *vt.*   To bake, to heat with dry heat. • To bake, to roast, to toast, to cook (food) with dry heat or fire, for example in an oven. • To dry by fire. • To fire (pottery). • (*of the sun*) To shine brightly and hotly, to burn, to parch. • To prepare (something), to make (something) ready (+ **sâ**: for). • (*reflexive*) To prepare, to get ready (+ **sâ**: for). • To transform, to change (something) (+ **âoš**: into). → **tak**; **iršite**.

taram [taɾam] *n.*   Burst or halo of light, nimbus, aureole, corona. • Splendor, glory, renown. • Headdress fashioned to resemble a halo or sun, often as a mark of unearthly status or authority; crown. • Tuft. • Whorls or radiating parts of a flower; calyx, corolla, and androecium taken together. → **tseprim**.

taramit [taɾamit] *n.*   One worthy of or crowned with a crown or nimbus (**taram**), or one destined to be so crowned. • Person seen as having great status or authority, epsecially due to their personal renown; leader, prince, voievod. [ᴛᴀʀᴀᴍ ("halo, glory, crown") + -ᴍɪᴛ ("one of").]

taj [taj] *vi.*   To be true, right, correct, accurate to reality. • To be true, actual, real, existing in reality. • To be genuine, true, authentic, not counterfeit or merely apparent.

tajma [tajma] *vi.*   To be marvelous, wonderful, miraculous, to excite feelings of wonder or incomprehension (+ **â**: to be wonderful or strange in terms of, to have (some) wonderful or strange (thing or property)). • To be strange, weird, unearthly.

taw [tauɥ] *vt.*   To owe (something) (+ dative: to owe (someone)). • (*catenative*) To have to (do something), to be firmly obligated or bound to, must. • (*sometimes catenative*) To have as a responsibility, to be responsible for. → **him**.

tawma [tau̯ma] *vt.*   To dream, to dream (a dream). • To dream of (something or someone), to see or experience in a dream.

Ć

ć- [c] *v affix.*   *Marks agreement with a subject in the parontic person.*

ćfer [cβer] *n.*   Trust that another will fulfil their role in a reciprocal social relationship together with readiness to fulfil one's own; social devotion or well-disposedness; thoughts and feelings needed for maintenance of one's end of the social bargain. • Such thoughts and feelings directed toward abstractions, gods, or inanimate objects in the service of maintaining the ordered relations of the world; prayer, trust, worship, devotion. • **ćam ćferi es**: To pray to, worship, mentally express trust or devotion to.

ćru [cru] *padv.*   In front of (and facing) this/it. • Across from this/it, opposite this/it. • Against this/it, hereagainst. • However, despite this, yet, on the other hand. [ĆE ("in front of, opposite, against") + -RU (proximate suffix).]

ćrej [crej] *padv.*   In front of (and facing) what? • Across from what? Opposite what? • Against what? Whereagainst? [ĆE ("in front of, opposite, against") + -REJ (interrogative suffix).]

ćro [cro] *padv.*   In front of (and facing) that/it. • Across from that/it, opposite that/it. • Against that/it, thereagainst. [ĆE ("in front of, opposite, against") + -RO (obviate suffix).]

ćif [ciɸ] *n.*   Number, quantity, amount.

ćîn [cyn] *vt.*   To stretch out and touch, to reach, to extend out to. • (*intransitive*) To stretch, to extend, to thrust out, especially toward something. • To cover the distance or area to (some point), to stretch to, to extend to. • To stretch for, to extend for, to reach (some length or size). • (*intransitive*) To cover a long distance or wide area, to stretch, to extend. → **ćet**; **sajp**.

ćîr [cyr] *d.*   Three.

ćuj [cuj] *n.*   To wet through, to soak, to moisten, to saturate (+ instrumental: with, in (water or some other liquid)). • To dye, to tint, to color (+ instrumental: (a color); with (a dye)). → **nrôm**.

će [ce] *p.*   In front of, before (spatially), faced by and facing. • In front of (relative to the speaker). • Opposite, across from. • (*with certain verbs*) Against, in opposition to. • *Used in* **tosmor će tosmorâk**.

** će-** [ce] *v affix.*   *Marks the conjunct form of a verb.*

ćet [cet] *vt.*   To come to (a certain place), to arrive at, get to, reach. • To catch up to (someone or something moving). • (*intransitive*) To come, to come here, to move from further to nearby. • (*intransitive, of a time*) To come, to arrive. • (*intransitive*) To return, to come back from a journey. • To come out to (a certain value or price), to cost, weigh, measure, etc. • To befall, to come upon, to happen to. → **ćîn; šite; sajp**.

ćes [ces] *n.*   Seeds, grain, nuts, pulse. • Kernels, stones, pits (of a fruit). • Small round objects, pellets. • Bullets (for a sling), ammunition. • (*in the singulative*) Individual seed, kernel, pellet, etc. • (*figuratively*) Germ, origin, source.

ćehnen [ceɣnen] *n.*   Skin, hide, outer layer of a person or animal. • Skin, hide, especially of animals, as a material. • Leather. • (*in the singulative*) Pelt, hide, an individual animal skin or article of clothing made from such. • Rind, peel, skin of a fruit. • Toughness, endurance in the face of troubles, resilience.

ćêr [cør] *pv.*   *The generic or indefinite pro-verb of actions and events:* to act, to do (something). • To spend (a length of time).

ćot [cot] *vt.*   To imprint, to stamp, to impress (a surface or object) (+ **âšur**: with (a mark), + instrumental: with (an object)). • To imprint, to stamp, to impress (a mark) (+ **âho**: into, onto (a surface or object)). • To mark openly and lastingly, to stamp (in the figurative sense) (+ **âšur**: with (a quality); + **âoš**: to brand as, to mark as). [Possibly onomatopoeic.]

ćomu [comu] *n.*   Moon. • Month, lunar cycle of some particular moon.

ćakaj [caʁaj] *vt.*   To understand, to comprehend, to grasp (a concept). • To understand, to grasp the intentions, thoughts, feelings, or motivations of (a person). → **šat; mîr**.

ćâf [cɒɸ] *vt.*   To tie (a cord). • To tie, to bind together with cord. • To bind or link together, to put into close relation.

ćam [cam] *vt.*   To think (things), to entertain (thoughts). • (*intransitive*) To think, to entertain thoughts (+ **â**: about). • (*catenative*) To intend to, to want to, to plan to (do something). → **mrâm; mejz**.

K

ktût [ktɨt] *vt.*   To dig or gouge into (a material, place, object, etc.) (+ **âoš**: to dig or gouge (a hole, a ditch, etc.) in). • (*intransitive*) To dig. • To hollow out, to excavate. • To rummage in, to dig around in. • To investigate, to inquire into (a matter). → **krêt**.

ktum [ktum] *vi.*   To be heavy (in weight). • To make a deep and powerful impression, to be awesome, terrible, imposing. • (*of quantities*) To be considerable, to be great, to be large. • (*of mental states and emotions*) To be intense or deep. • (*of troubles and problems*) To be deep, heavy, hard, oppressive. • (*of tasks*) To be overwhelming or intimidating. • (*of clouds, smoke, smells, etc.*) To be thick, dense, heavy. • (*of atmospheric conditions*) To be heavy, intense, extreme. • (*of judgements, punishments, wounds, diseases, etc.*) To be severe, serious, merciless, harsh. → **hok; sroh**.

ktej [ktej] *pv.*   *The interrogative pro-verb of properties and states:* To be of what kind or in what state (+ **oš**: to be what kind of).

kteje [kteje] *pv.*   *The proximate pro-verb of properties and states:* To be of this kind or in this state; to be such. [Evidently related to KTEJ ("be of what kind").]

ktos [ktos] *n.*   Bones, bone (as a substance or collective). • (*in the singulative*) Individual bone.

ktan [ktan] *pv.*   *The obviate pro-verb of properties and states:* To be of that kind or in that state; to be such. [Evidently related to KTEJ ("be of what kind").]

kzu [kθu] *i.*   (*informal*) No; not so; *answers a polar question by negating the action of its verb.* [From KZU-; polar questions are commonly answered by echoing the verb of the question, negated or not as appropriate. In informal usage, the negated verb echo has in time become commonly contracted to a simple KZU.]

kzu- [kθu] *v affix.*   Not; *negates the verb.* → **kza-**.

kzes [kθes] *d.*   Only, alone, nothing but.

kzes² [kθes] *adv.*   Only, nothing but.

kzen- [kθen] *n affix.*   *Forms nouns referring to the young of kinds of animals and people.*

kzenet [kθenet] *n.*   Person not yet grown to adulthood or adolescence, child up to around 12–15 years old. • Nestling. ◆ Not used in the sense of "offspring, descendant". [The first element is KZEN- (prefix for the young of living things); the second is likely related to HET "offspring,

descendant", if not in fact to be identified with it (with subsequent irregular development).] → **het**.

kzeñkheś [kθeŋgɣɛ] *n.*   Young animal born live; cub, calf, foal, kid, etc. • Child not raised within the circle of a village society or parents; feral or orphaned child. [KZEN- (prefix for the young of living things) + an obscure fossilized morpheme HEŚ.]

kza- [kθa] *n affix.*   Not any, no. → **kzu-**.

kza-² [kθa] *pn affix.*   Not any, no-.

kza-³ [kθa] *adv affix.*   Not (any), no-.

kza-⁴ [kθa] *p affix.*   Not.

kzahapzi [kθaɦapθi] *pn.*   Nothing, no-one. [KZA-² ("no") + HAPZI ("someone").]

kzâhâkên [kθɒɦɒʀøn] *padv.*   Never and nowhere. [KZA-³ ("no") + HÂKÊN ("sometime and somewhere").]

kzahasfir [kθaɦazβir] *padv.*   Never. [KZA-³ ("no") + HASFIR ("sometime").]

kzahasfôm [kθaɦazβɤm] *padv.*   Nowise, nohow, in no way. • *Negates prepositional-predicate (and other) clauses.* [KZA-³ ("no") + HASFÔM ("somehow").]

kzahaširn [kθaɦaʐirn] *padv.*   Not in the least, not at all, not to any extent. [KZA-³ ("no") + HAŠIRN ("somewhat").]

kzahaśôh [kθaɦazəχ] *padv.*   Nowhere. [KZA-³ ("no") + HAŚÔH ("somewhere").]

kzahahwes [kθaɦaʀɥes] *padv.*   For no purpose, for no (motivating) reason. [KZA-³ ("no") + HAHWES ("for some purpose").]

kzahańam [kθaɦaɲam] *padv.*   From no cause, for no reason. [KZA-³ ("no") + HAŃAM ("from some cause").]

ksîś [ksyɕ] *n.*   *A kind of mythological carnivorous animal with four legs, a tail, and a long snout.*

kse [kse] *vt.*   To cut, to incise into. • To cut up, to cut into pieces. • To chop down (trees, bushes). → **krêt**.

ksem [ksem] *n.*   Nail, fingernail, toenail. • Claw, talon. • Hook.

ksema [ksema] *vi.*   To be salty.

ksaja [ksaja] *vi.*   (*of objects*) To be finely wrought, elegant, to be rich and intricate. → **fiña**; **majńe**.

kšem [kʂem] *vt.*   To chew.

kśer [kɕer] *vt.*   To prove out, to put to the test; to try the strength, validity, or efficacy of. • To tempt, to test (someone). • To attack in battle. • (*in the past passive participle*) Veteran, experienced.

khu [kxu] *n.* Ruin, wreck; something destroyed or dilapidated. • One of the remnant sites of the pre-Night civilization. • Ruin, desolation, wreckage, the state of being a ruin. • Spoiling (of food). → **namah**; **fekreš**.

khêh [kxøx] *vi.* To be dead. • (*in the inchoative*) To die.

khâr [kχɒr] *vi.* To be black.

kmuh [kmux] *vt.* To no longer wait for (someone or something). • To have no hope of, to despair of. • (*intransitive*) To despair, to have no hope.

kmor [kmor] *n.* Marker or post marking a boundary or the end of a road, mete, mere. • Terminus, endpoint (as of a road, a line, a path, etc.). • Boundary, border. • Epitome or be-all and end-all of something; its essential culmination and apex, beyond which no others are needed; acme. → **fotuń**.

kma- [kma] *v affix.* *Forms the gerund.*

kne [kne] *vi.* (*of body parts, injuries, etc.*) To hurt, to be painful. • (*impersonal, with experiencer in the dative*) To be in pain.

knem [knem] *n.* Bowl.

krim [krim] *vt.* To obey, to heed (a person or command). • To pay close and serious attention to, to heed.

krêt [krøt] *vt.* To scratch or claw. • To carve, to inscribe, to engrave (a surface or a carving or inscription in a surface). • To assert, to affirm, to declare, especially stubbornly or antagonistically, or otherwise in the face of the existing situation. • To dig out (canals, etc.). • (*with water as object*) To row, to paddle. → **ktût**; **kse**.

kreš [kreʂ] *vt.* To annihilate, to destroy, to obliterate, to reduce to nothing. • To wipe out (living things), to exterminate, to extirpate, to kill off entirely. • To extinguish (a fire or light), to put out. • To annul (a decree, command, assignment, etc.). • To waste, to squander (time). → **otuńuhu**.

krejt [krejt] *n.* Flesh, meat. • (*in the singulative*) Piece of meat. • (*figuratively*) Body, physical frame. • (*figuratively*) Living things, creatures, mortals. → **nemptat**.

krata [krada] *vt.* To step or leap over. • (*intransitive*) To walk confidently with long steps, to stride, pace, strut. → **top**.

krâz [krɒθ] *n.* Throat. • Front of the neck. • Voice, timbre, cry, sounds or faculty of sound with qualities or characteristics particular to the one producing it. • Sounds produced by something in general, sound,

noise. • Reputation, particularly reputation among people in private. • Rumor, news, word, something said, especially of someone. • Voice, expressed opinion or choice. → **feata**; **fot**.

kjujs [kɥujs] *n.*   Island.

kjor [kɥor] *n.*   Boat, typically a small riverboat or coracle.

kjâm [kɥɒm] *vt.*   To divine or determine something by ritual sortition with; to draw (straws), to cast (lots). → **šat**.

kwa- [kɯɑ] *n affix.*   *Forms a verb of instantiation:* to be an instance of, to be (one of).

ki [ki] *vt.*   To yell or shout (something). • (*intransitive*) To yell, shout, cry out. • (*of animals*) To crow or howl, to cry shrilly or loudly. [Onomatopoeic.]

kît [kyt] *padv.*   When? At what time?

kîtî [kydy] *padv.*   Now, at this time. [Evidently derived from ᴋîᴛ ("when").]

kîtê [kydø] *padv.*   Then, at that time. [Evidently derived from ᴋîᴛ ("when").]

kiš [kiʂ] *adv.*   A long time from now, in the far future, someday. • (*in narratives*) A long time afterward, much later.

ku [ku] *part.*   *Prepended to an element to be questioned, forms polar questions with an expected negative answer.*

kup [kup] *n.*   Latch, lock, door-bolt.

kut [kut] *vt.*   To scoop, to spoon up, to ladle, to bail (a liquid) (+ **îz**: from, out of). • (*often intransitive*) To draw (water), as from a river or well (+ **îz**: from, out of).

kûn [kɯn] *n.*   Head. • Person, individual. • Individual animal, head. • Life, particularly in contexts referring to the deprivation or threatening thereof. • Hair of the head (as a whole). • Mountaintop. • Protuberance, swelling, bulb. • Lump, hunk, chunk (of some substance). • Object, (concrete) thing. • Subject matter, theme, subject. → **fesjar**; **ort**; **tsenaš**.

kûrkû [kɯrgɯ] *vi.*   To ribbit, to croak. [Onomatopoeic.]

kef [keɸ] *adv.*   Soon, before long. • (*in narratives*) Soon afterward, then, before long.

kes [kes] *n.*   Tooth. • Blade (of a knife, farming implement, or weapon).

kêm [køm] *n.*   Leg. • Foot. • Bottom part, base, support. • Lower or bottom part of something in general. • Trunk of a tree or stalk of a

plant. • **mut kêmi**: Foot, when considered separately from the leg. → **śothu**.

kert [kert] *n.*   Horn or antler (of an animal). • Tusk. • Horn, bugle, musical instrument made of a horn. • Drinking-horn, vessel or cup made of a horn. • Protruding handles or drawbar for drawing or pushing a cart. • Branch, bough, arm of a tree. • Horn of the moon. • Flank, wing of an army. → **opom**.

kêrê [køɾø] *vi.*   To be bitter in taste.

ko [qo] *d.*   Zero.

kop [qop] *n.*   Rock, stone (as a mass). • (*in the singulative*) Individual rock or stone.

kof- [qoɸ] *v affix.*   *Marks the cessative aspect.* [The final element was originally the perfective prefix F-, to which another prefix has been added.]

kos [qos] *n.*   Village, town, settlement. • The people of a settlement, community.

kôśśô [qʁscə] *pv.*   *The obviate pro-verb of actions and events:* to do that.

koš [qoʂ] *d.*   *The interrogative determiner:* which? what?

kohâ [qoɦɒ] *n.*   *A kind of plump bird or fowl raised for food.*

kom [qom] *vt.*   To shut in, to imprison, to confine. → **urtuń**.

kojs [qojs] *n.*   Window.

ka [qa] *part.*   *Prepended to an element to be questioned, forms polar questions.*

kah [qaχ] *n.*   Dust. • (*in the singulative*) Speck of dust.

kan [qan] *vt.*   (*often catenative*) To command, to bid, to order (something to be done) (+ dative: (someone)). • To promulgate, to decree, to pass (a law, rule, etc.).

kârhâš [qɒrɦɒʂ] *vi.*   To be powerless, helpless, impotent.

kaje [qaje] *vt.*   To bite.

kâwn [qɒwn] *n.*   Yesterday. • (*by extension*) The near or immediate past, recent time.

F

f- [ɸ] *v affix.*   *Marks the perfective aspect.* ◆ If this prefix is found at the start of a word, it instead takes the form **if-**; if it immediately follows the approximant **j**, it takes the form **af-**.

f-² [ɸ] *non-lemma.*   *Allomorph of* **fe-** *(nominalizing prefix).*

fzo [ɸθo] *vt.* (*catenative*) To dare to. • (*catenative*) To be permitted or allowed to, may, can. • (*catenative, in the subjunctive*) *Forms a weak suggestion;* could, might consider, might stand to. ◆ When the object is expressed as a complement clause, its main verb is subjunctive.

fmôr [ɸmɤr] *vt.* To be bored with, to be tired or sick of. • (*intransitive*) To be sick of it all, to be world-weary, ready to die.

frî [ɸry] *vt.* To drink.

frejta [ɸrejda] *vt.* To praise, to acclaim, to glorify. • To thank. → **ûrfaj**.

froju [ɸroɥu] *vt.* To circle, to move around, to orbit. • To circulate in, to move in a circuit through (a body). • To walk around, to wander, to circle (a region). → **śajf**.

fjuś [ɸɥuɕ] *n.* Tail (of an animal). • Follower, attendant. • Annex, appendix (to a written work). • Consequences, results.

fjôš [ɸjəʂ] *vi.* (*of meat or fat*) To be fatty. • (*of living things*) To be fatty or fat. • (*of grain*) To be ripe.

fwes [ɸɰes] *vi.* To turn with a swinging motion, to swing, to turn. → **tfe**.

fi [βi] *vt.* To call out to. • To summon, to call, to call for.

fin [βin] *deg.* Least.

fiña [βiŋa] *vi.* (*of people*) To be broad-spirited, noble, good, magnanimous; to engage with unstudied inner strength, depth of humanity, and generosity. • (*of people*) To be brave, bold, undaunted, particularly in an effortless way. • (*of objects, events, etc.*) To be fine, grand, splendid in a way that charms the senses, to make a fine show. • (*of objects*) To be fine, good, of admirable quality and aesthetic make. → **ksaja**; **prim**.

fu [βu] *padv.* Down, in a downward direction.

fum [βum] *padv.* Variant form of **fu** ("down").

fe- [βe] *v affix.* *Forms nouns of process or result from verbs.* ◆ The agent of the process can be expressed as a following genitive, or the patient can be expressed as a genitive and the agent as an instrumental.

fêpsâ [βøpsɒ] *n.* The act of spitting. • Spit, spittle, saliva. [FE-(nominalizing prefix) + PSÂ ("to spit").]

feprak [βebraq] *n.* Brokenness. • Broken thing. • Crookedness, corruption, wrong or dishonest dealing in social affairs. [FE- (nominalizing prefix) + PRAK ("to be broken").]

feprañ [βebraɴ] *n.* Jump, leap. [FE- (nominalizing prefix) + PRAÑ ("to jump").]

fetšaj [βetʂaj] *n.* Statement, proposition, assertion, declaration. • (*grammar*) Sentence. • Maxim, proverb, aphorism, saying. [FE- (nominalizing prefix) + TŠAJ ("to state").]

fetrat [βedrat] *n.* Toil, gruelling work. [FE- (nominalizing prefix) + TRAT ("to toil").]

fetran [βedran] *n.* Wakefulness, consciousness. • Lucidity or clarity of awareness, especially vision. [FE- (nominalizing prefix) + TRAN ("to be awake").]

fêtâphok [βødɒpχoq] *n.* Physical fight. • Battle. • Struggle, fight, contention. [FE- (nominalizing prefix) + TÂPHOK ("to fight").]

fetaw [βedaɰ] *n.* Debt, due, thing owed. [FE- (nominalizing prefix) + TAW ("to owe").]

fetawma [βedaɰma] *n.* Dream. [FE- (nominalizing prefix) + TAWMA ("to dream").]

fêĉêr [βøɟør] *n.* Deed, act, doing. • Rite, ritual, ceremony. • Result of things done or undertaken, work, product, creation. • Artistic work or product. [FE- (nominalizing prefix) + ĈÊR ("to act, to do").]

fekse [βekse] *n.* Cut, incision, cleft. [FE- (nominalizing prefix) + KSE ("to cut").]

fekśer [βekɕer] *n.* Trial of someone or something's strength, validity, or efficacy; proving, test. • Temptation, test of someone's choices or morals. • Attack in battle. [FE- (nominalizing prefix) + KŚER ("to prove out").]

fekreš [βegreʂ] *n.* Annihilation, destruction, obliteration. [FE- (nominalizing prefix) + KREŠ ("to destroy").] → **khu**.

fekaje [βeʁaje] *n.* Bite, the act of biting. • Wound left after having been bitten, bite. [FE- (nominalizing prefix) + KAJE ("to bite").]

fefen [βeβen] *n.* Nearness, closeness. • Closeness, intimacy. [FE- (nominalizing prefix) + FEN ("to be near").]

fefaf [βeβaɸ] *n.* Blowing of air from the mouth. • Wind, especially as a physical force. • Direction. • **irseñ fefafak**: To change direction. [FE- (nominalizing prefix) + FAF ("to blow").] → **hajse**.

fefarh [βeβarx] *n.* Game (in the abstract); an amusing or competitive activity governed by rules, and excluding sport. • Individual game, match, playing. • Amusement, fun, pastime, diversion (as an activity). • Acting, performance, drama, play, show. • Musical, dancing, or other artistic performance. • Public ritual performance, often accompanied

by artistic performances or dramas. [FE- (nominalizing prefix) + FARH ("to play").]

fêzîf [βøðɣɸ] *n.* Sleepiness, drowsiness, somnolence. [FE- (nominalizing prefix) + ZÎF ("to be sleepy").]

fezar [βeðar] *n.* Redness. • Blush (of bashfulness, embarrasment, shame, etc.). [FE- (nominalizing prefix) + ZAR ("to be red").]

fes [βes] *pn.* *The interrogative pronoun:* what? who? which?

fesfaj [βezβaj] *n.* Fear, terror. [FE- (nominalizing prefix) + SFAJ ("to fear").]

feshaj [βesχaj] *n.* Dawn, sunrise, daybreak. • East. [FE- (nominalizing prefix) + SHAJ ("to appear in glory, to rise").]

fesjar [βezjar] *n.* Life, the state of being alive. • Life, the state of being (metaphorically) a living, organically changing thing, a thing with its own inner dynamism. [FE- (nominalizing prefix) + SJAR ("to live").] → **kûn**; **sirfes**.

feswaj [βezɰaj] *n.* Twisting or bending of something, especially out of a normal state: crookedness, distortion. • Affliction (+ **met**: by (pain, disease, etc.)). [FE- (nominalizing prefix) + SWAJ ("to be bent, to be racked").]

feseñ [βezeŋ] *n.* Replacement, substitution, the act of standing in for something. [FE- (nominalizing prefix) + SEŇ ("to substitute for, to replace").]

fešaj [βeẓaj] *n.* Song. • Poem. [FE- (nominalizing prefix) + ŠAJ ("to sing").] → **hajse**.

feśen [βeẓen] *n.* Mixture, blend. [FE- (nominalizing prefix) + ŚEN ("to mix").]

fehza [βexθa] *n.* Capability, ability, capacity or power to do something. • Ability to overcome or overpower specifically, mastery, domination. [FE- (nominalizing prefix) + HZA ("to be able to").]

fehzera [βexθeɾa] *n.* Group, band, gang, company. • Entourage, following, retinue (of someone). [FE- (nominalizing prefix) + HZERA ("to associate as a group").] → **prêtâ**.

fehim [βeɦim] *n.* Lack, want, deprivation. • Longing (for someone one misses). [FE- (nominalizing prefix) + HIM ("to lack").]

fehej [βeɦej] *n.* Movement, motion. [FE- (nominalizing prefix) + HEJ ("to move").]

feha [βeɦa] *n.* Spirit or god of the accessible world, the world of human experience. • (Personified) force of nature or of human nature.

[Probably an opaque formation from FE- (nominalizing prefix) + an irrecoverable obsolete verb. Perhaps compare the existential particle HA, though this is not the direct source.]

fehafûh [βeɦaβɯx] *n.*   Breath. [FE- (nominalizing prefix) + HAFÛH ("to breathe").]

fehar [βeɦar] *n.*   Heat. [FE- (nominalizing prefix) + HAR ("to be hot").]

fehajûn [βeɦajɨn] *n.*   Chaos, confusion, tumult, turmoil. • Disarray, mess. • Confusion, disorientation, mental perplexity or bafflement. [FE- (nominalizing prefix) + HAJÛN ("to stir, mess up, confuse").]

femejta [βemejda] *n.*   Gratuitously kind or indulgent treatment, graciousness, charity. • Gratuitous deed done for someone; favor, service, kindness. • Forgiveness, the act of forgiving. [FE- (nominalizing prefix) + MEJTA ("to be gracious to, to forgive").]

femejz [βemejθ] *n.*   Desire. • Longing, yearning. • (*often with following genitive*) Hunger, thirst (for food or drink). [FE- (nominalizing prefix) + MEJZ ("to want, to long for, to hunger or thirst for").]

fen [βen] *vt.*   To be near, to be close to. • (*intransitive*) To be nearby, to be close. • (*intransitive, of paths and journeys*) To be short. • To be close to or intimate with (someone).

fene [βene] *n.*   Grasp, holding. • Possession (of something), keeping, grasp. [FE- (nominalizing prefix) + NE ("to hold").]

ferta [βerda] *n.*   Verda, a reptile-like animal used for hunting and trading and traditionally bonded with as a life companion. • Specifically, such an animal designated as having a 'bright' or 'red' 'marrow' (**aja**). [Borrowed from a substrate language, ultimately of the same origin as FORTU.]

fej [βej] *vt.*   To fan (something). • (*intransitive*) To wave, to flutter.

feizet [βeʔiðet] *n.*   The practice of producing marks and symbols with paint or ink; marking. • Writing as a practice or medium. • Written text, writing. [FE- (nominalizing prefix) + IZET ("to mark, to write").]

feata [βeʔada] *n.*   Sound, noise. • Noisiness (of someone or something making sound). • (*in the singulative*) An individual sound or noise produced; sound. • (*in the singulative*) Musical note. [FE- (nominalizing prefix) + ATA ("to make sound").] → **krâz**.

fêân [βøʔɒn] *n.*   The process of determining or concluding something by reasoning; reasoning, deduction, inference. • The faculty of reason. [FE- (nominalizing prefix) + ÂN ("to deduce").]

fôpšûm [βɤpʂɯm] *n.*   Ceremonial chant. [FE- (nominalizing prefix) + PŠÛM ("to chant").]

fôphôk [βɤpχɤq] *n.*   The act of vomiting. • Vomit. [FE- (nominalizing prefix) + PHÒK ("to vomit").]

fot [βot] *n.*   Name, designation, appellation. • Title. • Reputation. [FE- (nominalizing prefix) + OT ("to be named").] → **krâz**.

fotuń [βoduɲ] *n.*   Finitude, boundedness. • Constraint, limitation, restriction. • Limit, bounds, boundary, edge. [FE- (nominalizing prefix) + TUŃ ("to be bounded").] → **kmor**.

fokom [βoʁom] *n.*   Imprisonment, confinement. • Place of confinement, holding cell, prison. [FE- (nominalizing prefix) + KOM ("to imprison").]

fofroju [βoβroqu] *n.*   Motion in a circle, circumabulation, circling, orbit, lap. • Movement through a circuit, such as of blood vessels, wires, etc.; circulation. • Circular or otherwise closed path of motion, orbit, circuit. • Circle. • Circumference. [FE- (nominalizing prefix) + FROJU ("to circle").]

fôfjôš [βɤβjəʂ] *n.*   Fat. • Wax. [FE- (nominalizing prefix) + FJÔŠ ("to be fatty").]

fozruj [βoðruj] *n.*   Ritual pollution. • Objects or matter or actions considered ritually polluted. [FE- (nominalizing prefix) + ZRUJ ("to be ritually polluted").]

fôšmôt [βɤʐmɤt] *n.*   Rot, decay. [FE- (nominalizing prefix) + ŠMÔT ("to rot").]

fôšût [βɤʐuut] *n.*   Emotions, feelings. • Faculty of emotion. • (*in the singulative*) A particular emotion or feeling. [FE- (nominalizing prefix) + ŠÛT ("to feel (an emotion)").]

fośor [βozor] *n.*   Speech, the act of speaking. [FE- (nominalizing prefix) + ŚOR ("to speak").] → **tmaš**.

fohu [βoɦu] *n.*   Inability, incapability, insufficiency to a task. [FE- (nominalizing prefix) + HU ("to be unable to").]

fôhûz [βɤɦɯθ] *n.*   Break, rest, pause for relaxation. • Contented idleness, rest, relaxation (in the abstract). • Idleness, disuse (of an object or cultivated field). • Time during which a given celestial body is below the horizon. • (*expressive*) Night. • (*with* **šur**) Contentment with, satisfaction with (something). [FE- (nominalizing prefix) + HÛZ ("to rest").] → **zun**.

fomur [βomur] *n.*   Darkness. • (*with following genitive*) Shadow (cast by something). [FE- (nominalizing prefix) + MUR ("to be dark").]

fomon [βomon] *n.* Remoteness, distance. • Social unfamiliarity, coldness, or aloofness toward someone; distance. [FE- (nominalizing prefix) + OMON ("to be far").]

fońu [βoɲu] *n.* Frown, scowl, knitted brows. • Threatening expression or demeanor. • (*of the sky or weather phenomena*) Darkness, gloominess, threatening weather. [FE- (nominalizing prefix) + ŃU ("to frown").]

fortu [βordu] *n.* Verda (**ferta**, a reptile-like companion animal) designated as having a 'dark' or 'green/blue' 'marrow' (**aja**). [Borrowed from a substrate language, ultimately of the same origin as FERTA.]

fojmâ [βojmɒ] *n.* Waves, billows of water or other liquid. • (*in the singulative*) Water wave. • (*expressive*) Waters, sea. • Surge of a crowd.

fôwf [βɤɯɸ] *vi.* To be soft, to be yielding, flexible, or pliable, to easily give way to the touch. • To be lightly or gently sensed, especially by touch; to be soft. → **ńaj**.

faf [βaɸ] *vt.* To blow (breath, wind, etc.), to produce a current of by blowing. [Onomatopoeic.]

fahra [βaʁra] *vi.* To laugh (+ **će**: to laugh at (someone or something present), to jeer at, to ridicule; + **â**: to laugh at (innocuously), to laugh about). • To be unaffected or blithely unmoved in the face of troubles, power, shame, etc. (+ **će**: to be unaffected by, to laugh off, to shrug off, to dismiss). • (*of wounds*) To gape, to be severe. • (*of buds*) To bloom.

farh [βarx] *vt.* To play (a game). • To amuse oneself doing (something), to engage in (a pastime), to play (+ instrumental: to play with). • To take part in (a show or drama), to act in. • To take part in (a musical or other artistic performance); to play in, to dance in, etc. • To undertake (a public ritual performance).

farme [βarme] *vi.* (*of people*) To be well-known; to be famous or notorious, infamous, renowned; to have a wide (good or bad) reputation. • (*of objects and abstractions*) To be familiar, customary, usual, widespread.

faj [βaj] *vi.* To be high, raised up, elevated in height (+ **es**: to be (some amount) high). • To be tall (+ **es**: to be (some amount) tall). • To be exalted, to be glorified, to hold high status or position. • (*of sound*) To be loud. • (*of water*) To be deep (+ **es**: to be (some amount) deep).

fajta [βajda] *vi.* To fly.

fâjo [βɒɥo] *vi.* To be wide, to be broad (+ instrumental: to be rich or abundant in). • To be spacious, to be roomy or have an open expanse. → **temaw**.

faw [βaɥ] *n.*　　Wing (of a flying creature). • Fin (of a swimming creature). • Oar. • Wingspan. • (*humorous or expressive*) Arm of a human. • Feathers of an arrow. • Doorleaf. • Protection, succour, refuge.

Z

z- [θ] *non-lemma.*　　*Allomorph of* **ze-** *(past prefix).*

zhafim [θχaβim] *vi.*　　To be tired, weary, exhausted (+ **met**: with, from, after). → **prak**.

zmar [θmar] *n.*　　Smoke. • Fume, vapor. • Indication that something may be a certain way, evidence, sign.

zna [θna] *vt.*　　To be sitting on, to occupy (a seat). • (*intransitive*) To be seated, to sit. • To be at (a particular place), to lie in, to sit in, to be situated or found at. • (*of clothes*) To be worn by, to bedeck, to be on (someone). → **suz**.

zruj [θruj] *vi.*　　To be ritually polluted or unclean.

zje [θje] *vi.*　　To be lying down, to lie, to recline (+ **ho**: on; + **met**: to be bedridden from, to be very sick with). • (*in the inchoative*) To lie down. • To spend the night, to lodge, to sleep over (+ **ho**: at (a place); + **tat**: at (a person)'s place; + **mam**: at (a group of people)'s place).

zja- [θja] *v affix.*　　To have a tendency or nature to.

zjâpton [θɥɒpton] *vi.*　　To be firmly erected, to be stable, to be physically hard to topple. • To be hard to move in general, to be physically fixed firmly in place, to be stable. • To be hard to change or shift into a different state or way of thinking, to be firm, fixed, steadfast. [ZJA- ("tend to") + PTON ("to stand").] → **pkût**.

zjaptônô [θjaptənə] *vi.*　　To be protective. [ZJA- ("tend to") + PTÒNÔ ("to guard").]

zjâpos [θɥɒbos] *vi.*　　To be authoritative or commanding, to be powerful in terms of decisive authority. [ZJA- ("tend to") + POS ("to govern, to rule").]

zjatraš [θjadraʂ] *vi.*　　To be harmful, noxious, injurious. [ZJA- ("tend to") + TRAŠ ("to harm").]

zjatjajta [θjadjajda] *vi.*　　To be generally joyful or happy (for the long term), to be living a joyful and contented life. [ZJA- ("tend to") + TJAJTA ("to be happy (momentarily)").]

zjataj [θjadaj] *vi.*　　(*of people*) To be a genuine person; to be sincere, authentic. • (*of people*) To be sincere, honest, truthful. [ZJA- ("tend to") + TAJ ("to be true; to be genuine, not merely apparent"), with the sense derived from an extension of the latter meaning.] → **newa**.

zjaćakaj [θjaɟaʁaj] *vi.*　　To be wise. [ZJA- ("tend to") + ĆAKAJ ("to understand").]

zjafahra [θjaβaʁra] *vi.*　　To be blithe, jovial, quick to laugh. [ZJA- ("tend to") + FAHRA ("to laugh").]

zjasrejs [θjazɹejs] *vi.*　　To be capable of moving quickly, to be fast, quick, swift. [ZJA- ("tend to") + SREJS ("to be fast (momentarily)").]

zjaswaj [θjazɰaj] *vi.*　　To be tortuous, twisty. • (*of people*) To be shifty, wily, cunning. [ZJA- ("tend to") + SWAJ ("to be bent").]

zjasajp [θjazajp] *vi.*　　To be reliable, to be dependable, to be trusted to come through on promises, obligations, assignments, etc. • To be tenacious in holding grudges or seeking satisfaction for some wrong. [ZJA- ("tend to") + SAJP ("to fulfil").]

zjašût [θjaʐʊt] *vt.*　　To tend to feel (a certain way). • (*intransitive*) To be emotional. [ZJA- ("tend to") + ŠÛT ("to feel").]

zjašet [θjaʐet] *vi.*　　To be jumpy, skittish, easily alarmed. [ZJA- ("tend to") + ŠET ("to be surprised").]

zjahza [θjaχθa] *vi.*　　To be powerful, capable, masterful, to be able to succesfully manage people or skills. [ZJA- ("tend to") + HZA ("to be able to, to overmaster").]

zjahim [θjaɦim] *vi.*　　To be poor. [ZJA- ("tend to") + HIM ("to lack").]

zjahis [θjaɦis] *vi.*　　To be hard to stop, catch, or hold down, to be untrammellable, unbindable. • (*of people*) To persistently follow one's own direction or nature in life in spite of obstacles and forming no lasting ties to other people, to be a wandering spirit. [ZJA- ("tend to") + HIS ("to pass by").]

zjâhuwo [θɥɒɦuwo] *vi.*　　To tend to or only be capable of moving slowly, to be slow-moving by nature, to be slow. [ZJA- ("tend to") + HUWO ("to be slow (momentarily)").]

zjamek [θjamek] *vi.*　　To be predatory. [ZJA- ("tend to") + MEK ("to hunt, to prey on").]

zjamejta [θjamejda] *vi.*　　To tend to treat with people with gratuitous kindness or indulgence, to be gracious, charitable, forgiving. [ZJA- ("tend to") + MEJTA ("to be gracious to, to forgive").]

zjanajme [θjanajme] *vi.*　　To be merciful, clement, forgiving, lenient. [ZJA- ("tend to") + NAJME ("to have mercy on").]

zjairśis [θjaʔirzis] *vi.*　　To tend to show (someone or something) up as small or unimportant, to be withering or humbling. [ZJA- ("tend to") + IRŚIS ("to shrink").]

zjâuš [θɥɒʔuʂ] *vi.*　　To be a quiet person, to be reserved, to be reticent. [ZJA- ("tend to") + UŠ ("to be silent").]

zjaehmaw [θjaʔeɣmaɥ] *vi.*　　To be forgetful. [ZJA- ("tend to") + EHMAW ("to lose, to forget").]

zjâân [θɥɒʔɒn] *vi.*　　To be skilled at drawing conclusions and putting things together through reasoning, to be intelligent. [ZJA- ("tend to") + ÂN ("to deduce").]

zwif [θɥiɸ] *n.*　　Any water-breathing aquatic animal, prototypically a fish. • Aquatic animal in general.

zîf [θyɸ] *vi.*　　(*of people*) To be drowsy or sleepy, to nod. • (*of a place or atmosphere*) To be quiet and peaceful, to be sleepy. • (*of speech or thought*) To be unclear, to be cloudy or murky.

zim [θim] *pv.*　　*The interrogative pro-verb of actions and events:* to do what.

zîn [θyn] *vi.*　　To be intact, sound, whole, integral. • (*of people*) To be unharmed and unmaimed, to be sound in all one's limbs. • (*of moons*) To be full. • To be entire, whole, complete.

zuš [θuʂ] *vt.*　　To fail at, to attempt without successful issue. • (*catenative*) To fail (in doing something). → **hu**.

zun [θun] *n.*　　Night. → **fôhûz**.

zunu [θunu] *n.*　　Tonight. • Last night. ◆ During the night itself, the meaning is "tonight"; during the day, verb tense and context can disambiguate the two meanings. [Contracted from ZUN ("night") + HNU ("this").]

zunum [θunum] *adv.*　　Tonight. • Last night. ◆ During the night itself, the meaning is "tonight"; during the day, verb tense and context can disambiguate the two meanings. [ZUNU ("tonight, last night") + -M (adverbializing suffix).]

zur [θur] *n.*　　Time, the succession of events from the past to the future. • Inevitable passing of things, entropy, loss. • (*euphemistic*) Death. • (*in the singulative*) Era, age, period succeeding another. → **sirfes**.

zurš [θurʂ] *vt.*　　To deny passage to, to bar (+ **â**: from). • To protect from, to ward off (+ **â**: to ward off from). • To frustrate, to thwart, to prevent (someone) (+ **â**: from (doing something)).

zuj [θuj] *vt.*   To suck milk from (a nursing mother), to suckle at. • (*intransitive*) To suck milk, to suckle. • To suck on (an object). • To suck in or sip up (a substance) with the mouth. • To suck out, to draw out by sucking. • To soak up or suck up, to absorb. • To smoke (a pipe of some kind). [Onomatopoeic.]

zuwo [θuwo] *vi.*   To last a long time, to endure. → **huwo**.

ze- [θe] *v affix.*   *Marks the past tense.* ◆ With verbs whose stem begins with a vowel, this prefix takes the form **z-**.

zen [θen] *p.*   (*adjectivally*) *Indicates exclusion from a set:* if one disregards, except for, apart from. • (*adverbially*) *Indicates something excluded from consideration in the course of the verb's action or in a broader narrative context:* disregarding, setting aside.

zenri [θenri] *padv.*   Setting this aside, besides, even if we ignore all that. • In all other respects, otherwise, else. • (*colloquial*) Additionally, furthermore. [ZEN ("except") + -RU (proximate suffix).] → **sûrû**.

zejma [θejma] *vi.*   To be common, shared, mutual.

zoš [θoʂ] *vi.*   To be in accordance with ritual law and custom. • To be licit, permissible, proper.

zom [θom] *n.*   Thigh.

za [θa] *coord.*   But rather, but instead; *coordinates contrasting clauses, with the first one negated or implied to be false.*

za- [θa] *v affix.*   *Forms nouns of inchoative process or result from verbs.*

zâp [θɒp] *n.*   Lips (of the mouth). • (*in the singulative*) Individual lip of the mouth. • Rim of a container, lip. • Horizon. • Water's edge, water margin, bank, shore. • Roadside.

zâkhêh [θɒqxøx] *n.*   Death (the act of dying rather than the state). [ZA- (inchoative nominalizing prefix) + KHÊH ("be dead").]

zasej [θazej] *n.*   Revelation, appearance, coming to light. • The dry season. [ZA- (inchoative nominalizing prefix) + SEJ ("be apparent").]

zahma [θaʁma] *n.*   Kind, class, variety.

zar [θar] *vi.*   To be red. • (*usually inchoative, of people or faces*) To blush (from bashfulness, embarrassment, shame, etc.).

zaj [θaj] *part.*   *Prepended to an element to be questioned, forms polar questions with an expected positive answer.*

zaeris [θaʔeɾis] *n.*   Morning, especially early morning. • Tomorrow. [ZA- (inchoative nominalizing prefix) + ERIS ("be bright").]

S

sfir [sβir] *n.*   Point or span of time; instant, time, duration (+ **še**: time when). → **isi**.

sfun [sβun] *padv.*   Thus, in this manner, like this, hereby. • Likewise. [SFA ("how") + a fossilized proximate element -UN also found in ÑRUN ("here and now").]

sfôm [sβɤm] *n.*   Weather, state of the atmosphere and surroundings. • Atmosphere, ambiance, mood of an environment. • Manner, way, or method of doing something. • Grammatical mood. [Related to SFA ("how").] → **hajse**.

sfoj [sβoj] *padv.*   Thus, in that manner, like that, thereby. [SFA ("how") + a fossilized obviate element -OJ also found in ÑROJ ("there and then").]

sfa [sβa] *padv.*   How? In what manner? By what means? • Like what? Like whom? [Related to SFÔM ("weather, manner").]

sfat [sβat] *vi.*   To be united, to be joined or merged, to be put together into one (+ **es**: with; **âsor**: into). • To cohere, to hold together. • (*in the inchoative*) To unite, to conjoin, to assemble.

sfaj [sβaj] *vt.*   To fear, to be afraid of.

szih [sθix] *n.*   Snake, legless crawling tube-shaped vertebrate with scaly skin. • A similar animal with or without limbs; roughly, lizard, reptile. • Legendary talking creature in the form of a man-sized snake or lizard, said to have long ago fled the reaches of the earth or turned into humans and verda.

szimje [sθimje] *pv.*   *The proximate pro-verb of actions and events:* to do this. • (*informal, with no inflection*) Yes; it is so. [Likely related to ZIM ("do what").]

sze- [sθe] *n affix.*   *Indicates every instance of the given class considered individually:* every, each. → **sza-**.

sze-² [sθe] *pn affix.*   *Indicates every instance of the given class considered individually:* every-.

sze-³ [sθe] *padv affix.*   *Indicates every instance of the given class considered individually:* every-.

szehapzi [sθeɦapθi] *pn.*   Everything, everyone. [SZE-² ("every") + HAPZI ("someone").]

szêhâkên [sθ0ɦɒʁøn] *padv.*   Always and everywhere. [SZE-³ ("every") + HÂKÊN ("sometime somewhere").]

szehasfir [sθeɦazβir] *padv.*　　Always. [sze-³ ("every") + hasfir ("sometime").]

szôhasfôm [sθɣɦazβɣm] *padv.*　　In every way. • By all means, absolutely. [sze-³ ("every") + hasfôm ("somehow").]

szôhaśôh [sθɣɦazəχ] *padv.*　　Everywhere. [sze-³ ("every") + haśôh ("somewhere").]

sza- [sθa] *n affix.*　　*Indicates every instance of the given class taken as a collective whole:* all. → **sze-**.

shi- [sxi] *v affix.*　　*Forms the active participle.*

shes [sxes] *vi.*　　To be shriveled with dryness, to be withered, wilted, sere. • (*of one's inner self, thoughts, etc.*) To be barren, lifeless, fruitless. • (*of land*) To be barren, lifeless, withered, especially from drought. • (*in the inchoative*) To shrivel up, to wither, to wilt. → **mah**; **mej**.

shejt [sxejt] *pn.*　　*The reflexive pronoun:* oneself, myself, itself, etc. • (*dialectal, colloquial*) *A generic third-person pronoun, fulfilling the functions of both* **hun** *and* **hnoj**.

shôj [sχɣj] *vi.*　　To extend joint access to or possession of (something) (+ dative: to (someone)), to share (+ dative: with). • To share out, to dole out, to divide and distribute (+ dative: to). • To divide, to partition; to split or separate (something) into pieces, whether physical or conceptual. • (*in the imperfective*) To see or reckon as divided into parts.

shaj [sχaj] *vi.*　　To appear in glory, to arise with awe and splendor. • (*of celestial bodies*) To rise. • To shine out brightly. → **es²**; **prim**.

shawm [sχaʉm] *vt.*　　To look down at. • (*intransitive*) To have one's head bowed, to look down. • (*of objects, intransitive*) To face downward, to be face-down. • To gaze down into, to lose oneself in.

smej [smej] *vt.*　　To rest one's weight upon (something) with the possibility of falling if disturbed, to balance on or lean precariously on. • To depend on, to be contingent on, to hinge on, to rest upon. • To depend on, to rely on, to put one's trust or confidence in. → **šef**; **tî**.

smosmor [smozmor] *n.*　　Person with real humanity, a true human spirit, mensch. [Reduplication of smor ("person").]

smor [smor] *n.*　　Person, individual, sophont. • (*when contrasted against other species*) Human.

smawk [smaʉk] *n.*　　Forceful blow, violent stroke, buffet, smiting. • Sudden, grand, and violent event or denouement; overthrow, cataclysm, rout, catastrophe (but not necessarily negative). [Onomatopoeic.] → **nâuć**.

sńîj [sɲyj] *vi.*   (*of space*) To be narrow, to be tight. • To be restrictive or constraining.

sru [sru] *padv.*   For this purpose, herefore. [sâ ("for the purpose of") + -ru (proximate suffix).]

sre [sre] *vt.*   To hate, to dislike, to feel an aversion for. • To be disgusted by, to feel disgust toward. • (*catenative*) To be loath to, to be reluctant to, to hate to. → **hrašne**.

srej [srej] *padv.*   For what (purpose)? Why? To what end? [sâ ("for the purpose of") + -rej (interrogative suffix).]

srejs [srejs] *vi.*   To move quickly, to be fast, quick, swift. • To be in a rapid tempo, to be fast. • To be quick at doing something, to be fast, quick. • To take place in little time, to be fast, quick. • (*of blades and bladed tools*) To be sharp. • (*of problems and questions*) To be acute, pressing, urgent, of immediate importance. • (*of food*) To be spicy. → **tire**.

sreje [sreje] *vi.*   (*of people, plans, etc.*) To be ambitious, visionary, grandiose.

sro [sro] *padv.*   For that purpose, therefore. [sâ ("for the purpose of") + -ro (obviate suffix).]

srôh [srəχ] *n.*   Neck. • Narrow part of an object, neck. • Narrow pass, defile, gorge.

sroh [sroχ] *vi.*   (*of meat*) To be raw, uncooked, bloody. • (*of living flesh, wounds, etc.*) To be raw, wounded, bloody. • To be harshly direct, to act towards others without niceties or softness. • To be pitiless, ruthless, harsh, unfeeling, cruel. → **ktum**.

sje [sje] *c.*   *Introduces relative clauses modifying multiple coordinated noun phrases.*

sja [sja] *c.*   *Introduces relative clauses.*

sjar [sjar] *vi.*   To live, to be alive. • To (metaphorically) live or have a life of one's own; to not be an empty, dead thing; to develop with an inner dynamism and life.

sjawma [sjaɥma] *n.*   Dolphin.

swa [sɥa] *deg.*   As much, to the same degree.

swaj [sɥaj] *vi.*   To twist, to crook, to be twisted or bent. • To be bent out of the normal configuration, to be crooked, distorted, askew, awry. • (*of a person*) To be hunched over. • To be racked (+ **met**: with (pain, disease, etc.)).

sisirfes [sizirβes] *n.*   The lifetime of the world, eternity, all time. • World, cosmos (not experiential world), universe, sphere of existence. [Reduplication of sɪʀꜰᴇꜱ ("lifetime, eon").]

simi [simi] *adv.*   Almost, nearly.

sirte [sirde] *n.*   Season, time of the year, yeartide. • Holiday, feast time, festival, occasion for celebration. • Opportune or right time (for something). • Period of life, age. [Related to sɪʀꜰᴇꜱ ("lifetime, eon").]

sirfes [sirβes] *n.*   Lifetime. • Generation. • Age, era, eon. [Related to sɪʀᴛᴇ ("season").] → **zur**; **fesjar**.

sîrî [syɾy] *vt.*   To envy, to covet, to resentfully desire or begrudge (something one does not possess). • To envy, to be envious of (someone), to feel resentment toward (someone) for something they have that one lacks.

siji [siji] *vi.*   To be yellow.

sû [sɨ] *p.*   With, alongside; *expresses a comitative relation, indicating accompaniment or addition to.* • And, in addition to; *effectively coordinates two noun phrases.* • (*with finite clause as object*) As, while, when, with; *forms generic subordinate clauses with no clearly defined semantic relationship to the main clause.* ◆ Linking two noun phrases with this preposition can be done to more strongly connote additionality, to prevent confusion with the appositive, or to more clearly mark out the division between complicated noun phrases.

suz [suθ] *vt.*   To live or reside at, to dwell in, to inhabit (a place). • (*in the inchoative*) To settle, to move to. → **zna**.

suh [sux] *vi.*   To be in danger, imperiled, under threat (+ **met**: of).

sûma [sɨma] *n.*   Breasts, udder. • Milk. → **horâ**.

sun [sun] *pv.*   *The generic or indefinite pro-verb of properties and states:* To be of some kind or property or in some state.

sûrpa [sɨrba] *vt.*   To taste of (a food, etc.), to taste, to sample, to try. • To taste (a flavor). • To experience even a sampling of, to meet with (an event, feeling, fate, etc.). → **so**.

sûrû [sɨɾɨ] *padv.*   Along (with this/it), herewith. • Additionally, furthermore. [sᴜ̀ ("with") + -ʀᴜ (proximate suffix).] → **zenri**.

sûrû² [sɨɾɨ] *i.*   *Filler word or pause during conversation:* uh, er. → **ô**.

sûrô [sɨɾə] *padv.*   Along (with that/it), therewith. [sᴜ̀ ("with") + -ʀᴏ (obviate suffix).]

sûrôj [sɨɾəj] *padv.*   With what? Wherewith? [sᴜ̀ ("with") + -ʀᴇᴊ (interrogative suffix).]

se [se] *d.*   Six.

setet [sedet] *vi.* (*of a container or passageway*) To be shut, to be sealed, to be closed. • (*of a path or terrain*) To be impassable, to be untraversable. • (*of people*) To be hard to deal with or get to know; to be aloof or unaccommodating.

seš [seʂ] *n.* Loaf, cake, block of baked doughy food or bread, especially bread made from the **non**-tuber (see **non**).

seh [sex] *n.* Cloth, fabric. • Clothes, clothing. • (*in the singulative*) Piece of cloth, article of clothing.

sehra [seɣra] *vt.* To learn about, to study, to learn (a subject or field). → **mîr**.

sem [sem] *vt.* To pile or stack (flat things) on top of each other, to overlay. • To fold over (leaves, cloth, etc.). • To repeat, to multiply the amount or parts of, to make double or manifold. • To multiply (numbers).

sema [sema] *n.* Tears. • (*in the singulative*) Teardrop, tear.

señ [seŋ] *vt.* To take (someone else's seat on a boat). • To take the role or place of, to replace, to substitute for.

serta [serda] *vi.* To run.

sej [sej] *vi.* To be apparent, manifest, or visible.

sew [seɥ] *vt.* To be the very same one as, to be the same. • To be the same as with regard to relevant characteristics or qualities, to be the same as, alike with, corresponding to.

sewire [seɥiɾe] *n.* Veil, caul, hood. • Curtain. • Something used to cover, obscure, or hide some reality; veil, screen.

so [so] *vt.* To sense by touch, to feel. • (*sometimes catenative*) To perceive without direct apprehension by one of the senses, to feel, to sense. • To experience the effects or consequences of (someone's wrath, revenge, mercy, etc.), to feel. • To foresee, to expect. → **šût; sûrpa**.

sot [sot] *n.* Flank, side (of a person or animal). • (*in the singulative*) Rib. • Slope, declivity, mountainside. • Side in general. • Half.

sot² [sot] *d.* Half. [From SOT ("flank, side, half").]

sotutek [sodudek] *n.* North. [SOT ("side, half, mountainside") + TEK ("back, ridge"), thus literally "ridgeside, ridgeslopes".]

sotumum [sodumum] *n.* South. [SOT ("side, half, mountainside") + MUM ("water"), thus literally "waterside, waterslopes".]

sok [soq] *n.* Part, piece. • Share. • (*with following number n*) Fraction equal to $1/(n+1)$; taken with the following number, the whole phrase represents $n/(n+1)$. → **ptat**.

som [som] *vi.*　　To sprout, grow, vegetate. • To come forth, to emerge. • (*figuratively*) To spring up, arise, come about in consequence. → **šite**.

sor [sor] *p.*　　As part of, as a component in (something having internal complexity and an ordered relation between its parts). • In (the abstract contents of something with internal complexity). • (*of territories defined by social convention*) In, being part of (a larger territory).

soru [soɾu] *padv.*　　As part of this/it. [SOR ("as part of") + -RU (proximate suffix).]

soro [soɾo] *padv.*　　As part of that/it. [SOR ("as part of") + -RO (obviate suffix).]

soroj [soɾoj] *padv.*　　As part of what? • (*of territories defined by social convention*) Where? In what larger region? [SOR ("as part of") + -REJ (interrogative suffix).]

sâ [sɒ] *p.*　　For the purpose of, for. • Used for, with the intended use of, for. • (*with certain verbs*) In exchange for, for. ◆ Outside of archaic texts, this preposition is not ordinarily used to form adverbial phrases of purpose; the bare dative is used for them instead.

satna [sadna] *n.*　　Mantle, cape, cloak, in the form of an often richly decorated square of cloth.

saj [saj] *d.*　　Any. • **pzi saj**: Anything, anyone. • **ćêr fêćêrî saj**: To do anything.

sajp [sajp] *vt.*　　To fulfil, to satisfy (a promise, a desire, one's wrath, one's will, etc.). • (*reflexive*) To come true. • To pay off (a debt or obligation). • To execute, fulfil, perform, discharge (a command, task, procedure, etc.). • To reach (a certain age), to become (some age) old. • (*usually impersonal*) To reach, to come to be (some length of time) (+ **pêm**: since (some event); + genitive: since (the beginning of something ongoing)). • (*reflexive, of lengths of time*) To pass, to come to an end. • To reach, to measure (some length, distance, or size). → **este**; **otuńuhu**; **ez**; **ćîn**; **ćet**; **his**.

sajpûkrim [sajbɯgrim] *vt.*　　To faithfully execute (a command). [SAJP ("to fulfil, execute") + KRIM ("to obey").]

sawma [sauɰma] *vt.*　　To ask (a question) (+ dative: of, to ask (someone); + **â**: about).

Š

šzet [ʂθet] *vt.*   To be dirty, filthy.

šmôt [ʂmɤt] *vi.*   To rot, to decay, to decompose. • (*of wounds*) To fester, to rankle. • To passively deteriorate in condition or mental state, to decay, to wither away.

šńuh [ʂɲux] *vt.*   To sniff, to sniff at, to sniff around. • (*intransitive*) To sniff the air or sniffle. [Onomatopoeic.]

šńuh² [ʂɲux] *i.*   Sniff, sniffle. [Onomatopoeic.]

šru [ʂru] *padv.*   Beyond this/it, past. [šo ("beyond") + -RU (proximate suffix).]

šreja [ʂreja] *n.*   Solicitude, concern, care. • Worry, concern, anxiety. • Grief, sorrow (over something or out of concern for something). • (*in the singulative*) A concern, a worry, a care.

šro [ʂro] *padv.*   Beyond that/it, past. [šo ("beyond") + -RO (obviate suffix).]

šros [ʂros] *vt.*   To harvest, pluck, pick, gather (plant products for eating: fruits, grain, etc.). → **husâ**.

šrać [ʂrac] *n.*   Turn (while traveling or walking). • Decision, judgement, verdict. • Answer, reply (+ **â**: to). • (*with following determiner such as an ordinal or demonstrative*) Particular instance or repetition of something happening, occasion, time, occurrence. • **es šraćak êm se**, **oš šrać êm se**: For the sixth time. • **šraćah êm se**: The sixth time, on the sixth go. • **šraćah hnu**: This time. • **szešraćah**: Every time. • **tešraćah mak**: One time, once.

ši- [ʂi] *non-lemma.*   *Allomorph of* **ših-** *(future prefix).*

šite [ʂide] *vi.*   To come into being, to start to exist. • To happen, occur, arise, befall, come about. • To develop, to transform (+ **âoš**: to turn into, to become). • (*of time*) To come, to arrive. → **ćet**; **som**.

ših- [ʂix] *v affix.*   *Marks the future tense.* ◆ With perfective verbs, this prefix takes the form **ši-**.

širn [ʂirn] *n.*   Stairs, steps, stairway or ladder. • (*in the singulative*) Step, stair, rung. • Degree, grade, level, step or stage in some scale of values. • Degree, level, extent, the amount that an entity possesses some property. • Height that a flying creature reaches in flight.

šîrê [ʂyɾø] *vi.*   To be warm.

šût [ʂɯt] *vt.*   To feel (an emotion or emotional state). • To feel (that something is some way), to have an emotional impression that. → **so**.

šût² [ʂɯt] *i.*   Hush; be quiet.

šuf [ʂuɸ] *n.*   Hole. • Opening.

šûńô [ʂɯɲə] *vt.*   To shrink from, to shrink away from. • To be ashamed of. • To be embarrassed from or at.

šur [ʂur] *p.*   Below, under. • In, undergoing (a state or situation). • Doing or performing (an action). • At (an event).

šuru [ʂuɾu] *padv.*   Below this/it, underneath. • In this state. • Doing this. [ŠUR ("under") + -RU (proximate suffix).]

šuro [ʂuɾo] *padv.*   Below that/it, underneath. • In that state. • Doing that. [ŠUR ("under") + -RO (obviate suffix).]

šuroj [ʂuɾoj] *padv.*   In what state? • Doing what? [ŠUR ("under") + -REJ (interrogative suffix).]

še [ʂe] *c.*   *Introduces complement clauses.*

šet [ʂet] *vi.*   To move suddenly from fear or surprise, to start, to flinch. • To be startled, surprised, alarmed (+ **met**: at). • To be caught by surprise, to be taken unawares (+ **met**: by).

šef [ʂeɸ] *vt.*   To trust (someone), to have faith or confidence in the general credibility or sincerity of. • To believe (someone), to credit, to give credence to (+ **â**: regarding, on the particular issue of; to believe (someone) that (something)). • (+ **šur** *and thing entrusted*) To entrust (someone) with (something), to commit to the care of. → **smej**.

šes [ʂes] *vt.*   To have some care for or interest in, to consider to matter; to see as relevant, worthwhile, or at least minimally important. • To mind (some action), to note as bothersome or otherwise of relevance. • (*in the negative*) To not care about, be indifferent to, not give a damn for. ◆ Usually negated.

šerhje [ʂerjje] *vt.*   To hope for.

šêj [ʂøj] *n.*   Sticky mud, slime, muck. • Mud in general. • Slurry, sludge. • Dregs, sediment settled at the bottom of a liquid. • Muddy or marshy area, slough, marsh, mire.

šewt [ʂeɯt] *n.*   Male youth (**tašma**) between the early teens and mid-twenties, lad, young man.

šo [ʂo] *p.*   Beyond, past, further away than. • Beyond, on the far side of. • Beyond, outside the limits of. • Beyond, greater than, surpassing. • In, at the end of, upon the completion of (some length of time). • Beyond, past (a span of time).

šos [ʂos] *n.*   Edible part of a plant, vegetable, fruit.

šôm [ʂɤm] *n.*   Eye.

šôm² [ʂɤm] *vt.*   To see, to perceive with the eyes. • (*intransitive*) To be able to see, to see. • To deem, consider, see, regard (+ **oš**: as). • (*in the perfective*) To notice, see, spot, catch sight of. • (*in the perfective*) To happen across, to meet, to encounter. • To have (a dream or vision). • To experience, to go through. [From ŠÔM ("eye").] → **mes**; **pet**.

ša [ʂa] *part.*   *Introduces a direct quote:* saying. ◆ A quote introduced with this particle typically continues until the closing particle **am**.

šat [ʂat] *vt.*   To discern meaning in, to read, interpret, grasp, apprehend. • To read (a text). • To understand (spoken words). • To read (the results of a divination, omen signs), to augur, to divine. • To read (spoor or tracks). • To solve (a mystery or enigma), to decipher, to unravel. • (*in the impersonal, with signifier in the accusative and signified after* **oš**) To mean, to signify. → **ćakaj**; **kjâm**.

šam [ʂam] *n.*   Mouth. • Manner of speaking. • Language. → **tmaš**.

šam tujâmu [ʂam tuʋɒmu] *n.*   A common, standard, or broadly understood and accepted variety of language, particularly of Šamhešmi. [ŠAM ("language") + TUJÂMU, genitive of TUJÀ ("road, common sphere"), thus literally "language of the road".]

šam hešmi [ʂam heʐmi] *np.*   The Šamhešmi language. [ŠAM ("language") + HEŠMI, genitive plural of HAŠ (inclusive first-person pronoun), thus literally "our language".]

šam urutmu [ʂam uɾudmu] *n.*   A variety of language, particularly of Šamhešmi, confined to a particular region, social class, or other group, and overlapping in use with a broader common variety; dialect, sociolect, idiolect, or other variety under a Dachsprache. [ŠAM ("language") + URUTMU, genitive of URUT ("door, domestic or local sphere"), thus literally "language of the door".]

šara [ʂaɾa] *vi.*   To be amused, to feel the humor of something (+ **će**: to be amused at or by).

šaj [ʂaj] *vt.*   To sing.

šawhra [ʂauɰra] *vi.*   To be wild, fierce, ungovernable, unrestrained. • To be full of impetuous vigor and life, to be energetic, spirited, exuberant. • To be raging, rabid, mad. • (*usually as a modifier*) To be overzealous, raging, fanatical. • (*of events and situations*) To be turbulent, tumultuous, stormy, wild, crazy.

Ś

śhôj [ɕχɣj] *n.* Rope, cord, twine. • (*in the singulative*) A rope, a line, a length of rope.

śis [ɕis] *vi.* To be small. • To be lesser in rank or importance.

śîs [ɕys] *vi.* To sizzle, to hiss, to fizz. [Onomatopoeic.]

śimjen [ɕimjen] *n.* Chance, luck, happenstance, coincidence, random or probabilistic occurrence of things. • Random or chance event, hap, accident.

śîr [ɕyr] *n.* Left hand. • Left side of something, left. • **će śîrâk**: To the left, on the left.

śij [ɕij] *d.* Few.

śupun [ɕubun] *n.* Navel, bellybutton. • Umbilical cord. • Confidant.

śun [ɕun] *i.* *Expresses the sound or motion of something launching, jumping, setting off, or taking off at high speeds.* [Onomatopoeic.]

śûr [ɕir] *n.* Sap, pitch. • Tar.

śe [ɕe] *vt.* To flee, to escape, to run away from.

śet [ɕet] *deg.* Less, fewer.

śen [ɕen] *vt.* To mix, to blend together (+ **amam**: with; + **âsor**: into). → **ûrsfat**.

śejtra [ɕejdra] *n.* Soil, earth. • Land, region, country. • Area not covered by water; ground, dry land. → **śôh**.

śothu [ɕotxu] *n.* Foundation or substructure of a building. • Pedestal, socle. • Basis on which something is founded or supported. • Rule, precept. [Early loanword.] → **kêm**.

śothutmaš [ɕotxudmaʂ] *n.* Principles or workings of language, grammar. [ʂOTHU ("foundation, basis, rule") + TMAʂ ("tongue, speech").]

śoz [ɕoθ] *n.* Juice, liquid extracted from vegetables or fruits. • Gravy, sauce, juices from cooking. • Bodily fluids.

śôh [ɕəχ] *n.* Place, location, position. • Plot of land. • Office, position, status, post. → **erzna**; **śejtra**.

śoh [ɕoχ] *pn.* *The parontic-person pronoun, indicating someone or something who is present but neither addressing nor being addressed:* he, she, it.

śor [ɕor] *vt.* To speak. • To say (something). • To read aloud, to recite (a written text). → **naš**; **tšaj**.

śa [ɕa] *p.* (*with finite clause as object*) So, and so, therefore, from which it can be concluded that. ◆ Typically used with both its complement and main clause in indicative mood.

śa² [ɕa] *part.* Then…, then that means…; *optionally introduces the apodosis of a conditional sentence when it follows the protasis in epistemic conditionals*.

śân [ɕɒn] *adv.* At last, finally, eventually, after much time or difficulty, in the end. → **imez**.

śañ [ɕaɴ] *vt.* To copy, to imitate the actions of, to emulate or mimic. • To copy, to produce a copy or semblance of. • To model, to simulate, to mock up, to sculpt. • To act the part of, to pretend to be, to feign to be, to personate. • To ridicule through imitation, to mock. → **tremri**.

śajf [ɕajɸ] *vt.* To traverse, to travel through, to travel (a place). • (*intransitive*) To travel, to journey, to make a voyage or trip. • (*often intransitive*) To sail, to travel by boat. • (*often intransitive*) To wander, to roam. • (*intransitive, of disease*) To spread. → **froju**.

H

h- [x] *v affix.* *Marks agreement with a subject in the second person.*

hfi- [xβi] *v affix.* *Forms agent nouns from verbs, often with an implied habitual or general aspect.* [Possibly from the attested metathesized form ғʜɪ-, itself likely in origin a contraction of ᴘᴢɪ ("one") and sʜɪ- (participial prefix), with subsequent fricativization and assimilation.]

hfitim [xβidim] *n.* Companion. • Helper. [ʜꜰɪ- (agent prefix) + ᴛɪᴍ ("to accompany").]

hfitak [xβidaq] *n.* Maker, builder, assembler, shaper out of component parts or materials. • Composer, deviser, maker, plotter (of abstract things with many parts). • Cook. [ʜꜰɪ- (agent prefix) + ᴛᴀᴋ ("to make, build, cook").]

hfitaw [xβidaɰ] *n.* Debtor. [ʜꜰɪ- (agent prefix) + ᴛᴀᴡ ("to owe").]

hfićakaj [xβiɟaʁaj] *n.* One who understands (a particular thing), understander. [ʜꜰɪ- (agent prefix) + ʨᴀᴋᴀᴊ ("to understand").]

hfifarh [xβiβarx] *n.* Player (of a game). • Actor, entertainer, participant in a show or drama. • Participant in a musical or artistic performance: player (of a musical instrument), musician, dancer, etc. • Celebrant in a public ritual performance. [ʜꜰɪ- (agent prefix) + ꜰᴀʀʜ ("to play, to act in, to take part in").]

hfizjaćakaj [xβiðjaɹaʁaj] *n.* Wise man, sage. [HFI- (agent prefix) + ZJAĆAKAJ ("to be wise").]

hfizjahza [xβiðjaχθa] *n.* Powerful or capable person, person who succeeds in struggles with people and skills alike. [HFI- (agent prefix) + ZJAHZA ("to be masterful, powerful, capable").]

hfisjar [xβizjar] *n.* Organism, living thing. [HFI- (agent prefix) + SJAR ("to live").]

hfišaj [xβizạj] *n.* Singer. • Poet. • Whale. [HFI- (agent prefix) + ŠAJ ("to sing").]

hfiśajf [xβizajɸ] *n.* Wayfarer, traveller. • Wanderer. [HFI- (agent prefix) + ŚAJF ("to travel, to wander").]

hfihis [xβiɦis] *n.* Passerby. [HFI- (agent prefix) + HIS ("to pass by").]

hfimik [xβimik] *n.* Image, representation, portrayal. • Sign or symbol (of something). [HFI- (agent prefix) + MIK ("to signify, to portray").]

hfimek [xβimek] *n.* Hunter. • Predatory animal, predator. [HFI- (agent prefix) + MEK ("to hunt, to prey on").]

hfine [xβine] *n.* Person who physically holds something, holder. • Holder, keeper, possessor. • *Alternative (short) form of* **hfine natejami** *or* **hfine fetawmami** *("master storyteller and ritual specialist").* [HFI- (agent prefix) + NE ("to hold").]

hfine fetawmami [xβine βedaɰmami] *n.* *Synonym of* **hfine natejami** *("master storyteller and ritual specialist").* [HFINE ("keeper") + FETAWMAMI, genitive of FETAWMA ("dream"), thus "keeper of dreams".]

hfine natejami [xβine nadejami] *n.* Master ritual specialist, storyteller, and keeper of cultural knowledge including songs, signs, and dream traditions; talekeeper, dreamkeeper. [HFINE ("keeper") + NATEJAMI, genitive of NATEJA ("story"), thus "keeper of stories".]

hfiñez [xβiŋeθ] *n.* Person not acculturated into Šamhešmi-speaking society, foreigner. [HFI- (agent prefix) + ÑEZ ("to be foreign").]

hfiizet [xβiʔiðet] *n.* Scribe. [HFI- (agent prefix) + IZET ("to write").]

hfiireris [xβiʔiɾeɾis] *n.* The unrounded mark, a letter that typically marks the start of a word and indicates that all vowels until the next rounded or unrounded mark should be read with unrounded lips. [HFI- (agent prefix) + IRERIS ("to brighten, to unround (a vowel, etc.)").]

hfuprom [xβubrom] *n.* Drummer. [HFI- (agent prefix) + PROM ("to drum").]

hfupos [xβubos] *n.* Ruler, administrator, governor of a group of people or state. • Pilot, helmsman, steersman of a boat or other

vehicle. • Rider of an animal. • Wielder of a tool or weapon. • Expert, master of a skill. [ʜꜰɪ- (agent prefix) + ᴘᴏꜱ ("to govern").] → **mere**.

hfukom [xβugom] *n.*   Jailer, warden. [ʜꜰɪ- (agent prefix) + ᴋᴏᴍ ("to imprison").]

hfusuz [xβuzuθ] *n.*   Inhabitant, dweller, resident, denizen. [ʜꜰɪ- (agent prefix) + ꜱᴜᴢ ("to inhabit").]

hfuhmur [xβuɣmur] *n.*   Enemy, hostile person. • Opponent, adversary. [ʜꜰɪ- (agent prefix) + ʜᴍᴜʀ ("to be hostile").]

hfûmôsû [xβɯmɤʑɨ] *n.*   Dotard, addle-brain, fool. [ʜꜰɪ- (agent prefix) + ᴍᴏ̀ꜱᴜ̀ ("to be foolish").]

hfuńo [xβuɲo] *n.*   Guide, person who shows or leads the way. • Leader, person temporarily presiding over or conducting something. • Predecessor. • Model, type, archetype, prototype, prefiguration; person or thing serving as an original that is echoed or emulated by later examples. • Primeval culture hero, prototype, and metaphorical progenitor of a species of creature or class of object. [ʜꜰɪ- (agent prefix) + ɴ́ᴏ ("to guide, to precede, to lead, to serve as a model for").]

hfuurmur [xβuʔurmur] *n.*   The rounded mark, a letter that typically marks the start of a word and indicates that all vowels until the next rounded or unrounded mark should be read with rounded lips. [ʜꜰɪ- (agent prefix) + ᴜʀᴍᴜʀ ("to darken, to round (a vowel, etc.)").]

hza [xθa] *vt.*   To overpower, to overmaster. • To overcome, to surmount (an obstacle). • (*catenative*) To be capable of, to be able to, can. • (*catenative*) To know how to, can. ◆ This verb has a suppletive negative form **hu** ("to be unable to") when used catenatively. → **este**.

hzera [xθeɾa] *vi.*   To associate, to consort, to keep company as a band or group. • (*in the inchoative*) To band together, to associate, to gang up. → **tim**.

hmîz [xmɣθ] *vi.*   To be tight, to be snugly held together. • To be taut, under tension, not slack. • (*of a grip, etc.*) To be strongly held, firm, hard to dislodge. • To be stuck, fixed in place, hard to dislodge.

hmur [xmur] *vi.*   (*of people*) To be hostile, to be antagonistic (+ dative: to). • (*of people*) To be opposed (+ dative: to (something), to be against (something)). • (*of times, feelings, etc.*) To not treat one well, to be unpleasant or bring one unpleasant consequences, to be troublesome (+ dative: to). • (*of places*) To be dangerous (+ dative: to).

hnu [xnu] *d.*   *The proximate demonstrative determiner:* this. [Related to ʜᴜɴ (proximate personal pronoun).]

hno [xno] *d.* 　　*The obviate demonstrative determiner:* that. [Related to HNOJ (obviate personal pronoun).]

hnoj [xnoj] *pn.* 　　*The obviate-person pronoun:* that (one), he, she, it.

hnaf [xnaɸ] *n.* 　　Nose. • Snout (of an animal). • Rostrum, bottlenose (of a dolphin).

hnaf² [xnaɸ] *vt.* 　　To smell (something). [From HNAF ("nose").]

hrît [xryt] *n.* 　　Blood. • Fluid analogous to blood in other creatures; hemolymph, etc.

hrima [xrima] *vi.* 　　To be new, to have been recently made. • (*of living things*) To be young. • (*of a span of time*) To be early in the given span of time, to be young; to be morning, early night, the early season of the year, etc. • To be fresh.

hriw [xriʮ] *n.* 　　River, stream.

hru [xru] *padv.* 　　Here. • On this/it, hereon, on top. [HO ("upon, at") + -RU (proximate suffix).]

hrûš [xrɨʂ] *n.* 　　Rust. • Patina, verdigris. • Taint, blot, stain, mark of corruption or disgrace.

hruñkhru [xruŋɣru] *vi.* 　　To thrum, to buzz. [Onomatopoeic.]

hrez [xreθ] *vt.* 　　To be angry with or at (someone).

hrej [xrej] *padv.* 　　Where? At what place? [HO ("upon, at") + -REJ (interrogative suffix).]

hro [xro] *padv.* 　　There. • On that/it, thereon, on top. [HO ("upon, at") + -RO (obviate suffix).]

hrotâj [xrodɒj] *vi.* 　　To be huge, giant, enormous.

hras [xras] *n.* 　　Sun. • *An indeterminate unit of time:* hour, moment.

hrašne [xraʐne] *vt.* 　　To feel a burning and lasting hatred for, to hate with all one's soul, to abominate. → **sre**.

hran [xran] *d.* 　　Four.

hrań [xraɲ] *n.* 　　Timber, wood. • Material, substance, matter, stuff. • Mettle, stuff, material; quality of character.

hraj [xraj] *vi.* 　　To burn, to be on fire.

hrawma [xrauʮma] *n.* 　　Experiential world, phenomenal world, the sum and scope of the phenomena one encounters and the lived experience one inhabits.

hjeh [çjex] *vi.* 　　To be set apart for ritual or ceremonial use; to be sacred, holy, consecrated, taboo. • (*of people*) To belong to a class of people set aside from the masses by various sacred regulations and obligations, such as the non-trampling of plants, the performance of expiatory and

propitiatory rituals, and an eventual intentional death. • To be untouchable, forbidden, accursed. • (*of events*) To be ominous or portentous, to have a deeper unseen significance.

hjemi [çjemi] *vi.*   To be sweet in taste.

hjâs [xɥɒs] *n.*   Sibling, brother or sister.

hjasta [çjasta] *n.*   Star.

hjan [çjan] *p.*   (*with finite clause as object*) So, and so, so that, with the result that.

hjan² [çjan] *part.*   Then…; *optionally introduces the apodosis of a conditional sentence when it follows the protasis, particularly in content conditionals*.

hwi [xɥi] *p.*   (*with finite clause as object*) Because, for, *used especially when providing a motivating reason.* → **met**.

hwes [xɥes] *n.*   Bright spot. • Target, spot to aim at. • Objective in doing something, aim, purpose, goal. • Motivating reason or intended justification for doing something, motive, intent, design, rationale. • Beloved person or thing, object of one's inclinations or affections. • Leucoma. → **tśi**.

hwesistaj [xɥezistaj] *n.*   Chief aim, primary purpose. [HWES ("aim") + -USTAJ ("main").]

hwat [xɥat] *coord.*   Either… or; *coordinates clauses where a choice between two exclusive options is presented.*

hi [hi] *non-lemma.*   *Enclitic form of* **shejti***, accusative of* **shejt** *(reflexive pronoun).*

hîh [hyx] *n.*   Unintelligent animal, beast. • Creature, monster; strange, dangerous, or fantastic wild animal. • Person barred from human society and status, exile, outlaw, outcast.

him [him] *vt.*   To lack, to not have, to be without, to be short of. • To miss (someone). • (*intransitive*) To be in want. • (*intransitive, of times*) To be lean, to be lacking, to be times of want or poverty. • (*intransitive, of moons*) To be crescent. • (*with impersonal subject*) To be lost, missing, absent. • (*catenative*) To be in need of (doing something), to need to (for one's own reasons rather than out of obligations, etc.). • (*catenative*) Ought to, should. → **taw**.

his [his] *vt.*   To pass by, to pass, to go past. • To disregard, to pass over, to intentionally overlook. • To get past, to pass, to succeed in getting through or around (an obstacle). • (*intransitive*) To go through; to successfully make it through some process or sanction. • (*of times and events, usually*

intransitive) To pass, to happen or elapse and come to an end, to come and go and then be over. → **ez**; **sajp**; **isjat**.

hu [hu] *vt.* (*catenative*) To be incapable of, to be unable to, cannot. • (*catenative*) To not know how to, cannot. ◆ This verb functions as the suppletive negative form of **hza** ("to be able to, can") when used catenatively. → **zuš**.

hûz [hɯθ] *vi.* To rest, to take a break, to relax, to take relief in a stretch of idleness (+ **met** or **îz**: from). • (*of inanimate objects*) To lie unused. • (*of bodies*) To lie dead. • (*of fields*) To be fallow. • (*of flying creatures*) To stand on the ground, to be alighted or landed. • (*of celestial bodies*) To have set, to be under the circle of the earth. • (*of celestial bodies, inchoative*) To set. • (*with* **šur**) To be content with, to be satisfied with.

huz [huθ] *i.* Look, behold, lo, see.

huz[2] [huθ] *part.* (*in a monopartite clause*) *Directs attention to the referent of the following noun phrase:* here is..., there is..., this is..., look .... • (*in a nominal-predicate clause*) *forms statements of identification or instantiation when the relationship is seen as inherent, natural, or unchangeable, expressing an essence rather than a state:* is; this is, it is, here is. [From the interjection ʜᴜᴢ ("behold").]

husâ [huzɒ] *vt.* To bring or gather (objects) together, to assemble, collect in one place, heap up. • To contract, fold, crumple up (a single object or mass). • (*reflexive*) To draw together, contract (+ **es**: to gather oneself beside (someone), to cuddle up to). • To think up, to come up with, to devise, to invent. → **šros**; **tak**.

huš [huʂ] *vi.* To be cold. • (*impersonal, with experiencer in the dative*) To feel cold, to be cold oneself. • (*of people*) To be emotionally distant, uncaring, or unfriendly, to be cold. • (*of actions*) To be fruitless, barren, ineffectual. → **mah**.

hum [hum] *d.* Eight.

hun [hun] *pn.* *The proximate-person pronoun:* this (one), he, she, it.

hûrtô [hɯrdə] *vi.* To tremble, to quake, to shiver. [Onomatopoeic.]

hûrha [hɯrɦa] *vt.* To grind to pieces or powder, to crush, to pound, to mill (seeds, grain, etc.). • To press (someone), to urge forcefully or otherwise relentlessly try to influence to some end. • To grill, to pump for information, to interrogate. • To nag, plague, pester. • (*of thoughts, feelings, etc.*) To gnaw at, to anguish, to torment.

huroš [huɾoʂ] *n.* The rainy season. • Year.

huwo [huwo] *vi.*   To move slowly, to be slow. • To be in a slow tempo, to be slow. • To be slow at doing something. • To take place over a long time, to be slow. • (*of blades and bladed tools*) To be dull. → **zuwo**.

he [he] *padv.*   Up, in an upward direction.

het [het] *n.*   Offspring, child (of something), son or daughter. • Descendant. → **kzenet**.

hetja [hedja] *vt.*   To wonder at, to marvel at.

hef [heɸ] *n.*   Hair. • Fur, hair, wool, fleece (of an animal). • (*in the singulative*) Individual hair, strand of hair.

hesha [hesχa] *n.*   Ash, ashes. • (*in the singulative*) Particle of ash.

hesma [hezma] *n.*   Right hand. • Right side of something, right. • **će hesmaak**: To the right, on the right.

heš [heʂ] *vt.*   To follow necessarily, to inescapably result from. • (*intransitive*) To be inevitable, certain, unavoidable, to be a necessary consequence.

hen [hen] *p.*   Through, across, perpendicularly through from end to end. • Through, across, over, through the midst of.

henri [henri] *padv.*   Through this/it, through. • Wholly, thoroughly, to the end. [HEN ("through, across") + -RU (proximate suffix).]

henre [henre] *padv.*   Through that/it. [HEN ("through, across") + -RO (obviate suffix).]

henrej [henrej] *padv.*   Through what? Through where? [HEN ("through, across") + -REJ (interrogative suffix).]

herp [herp] *n.*   Hills, mountains, hilly or mountainous terrain. • (*in the singulative*) Hill, mountain, ridge, peak, individual prominence of upland terrain.

hêrêt [høɾøt] *n.*   (*sometimes in the singulative*) Liver. • Innards, guts, entrails. • (*figuratively*) Essential or important part (of something).

hej [hej] *vi.*   To move, to go, to be in motion in some direction (+ **âšo**: to go beyond, transgress). • (*of time*) To flow, to pass.

hej es śejtraak [hej es ɕejdraʔaq] *vi.*   (*euphemistic*) To die. [HEJ ("to move, to go") + ES ("to") + ŚEJTRAAK, dative of ŚEJTRA ("earth, land").]

hewze [heɥðe] *vt.*   (*often catenative*) To regret, to feel sorry for (the reality of something, in place of what should have or might have been).

hô [hɤ] *i.*   *Represents a sigh, whether of longing, love, lamentation, joy, etc.*

ho [ho] *p.*   Physically upon or on top of, on, atop (a thing). • At (a location). • At (a time). • Per, for each. • (*with finite clause as object*) Where. • (*with finite clause as object*) Where and when.

hôp [hɤp] *n.*   Hindquarters, rear or tail end of an animal. • Butt or buttocks of a human. • Back side of something, back, rear.

hok [hoq] *vi.*   To be (physically) strong, mighty. • To be vigorous, hearty, robust. • To be forceful, rude, brutal, violent, excessively reliant on brute power. • (*of a physical action*) To be strong, forceful, hard, heavy. • (*of food and drink*) To be strong, to be highly affecting, stimulating, or irritating. • (*of sound, light, and other sensations*) To be strong, to be intense (bright, loud, etc.), especially irritatingly or overwhelmingly so. → **ktum.**

hos [hos] *p.*   (Spatially) behind.

hosru [hozɹu] *padv.*   Behind this/it, in the back, around back. [HOS ("behind") + -RU (proximate suffix).]

hosro [hozɹo] *padv.*   Behind that/it, in the back, around back. [HEN ("behind") + -RO (obviate suffix).]

hom [hom] *deg.*   More.

honu [honu] *n.*   The societal world, the world formed of humans' (or other thinking things') constructs and relations and for which they hold responsibility.

horâ [hoɾɒ] *n.*   Front of the human (or animal) thorax, chest, breast, bosom. • Broad front part of an object in general. • (*figuratively*) Heart, mind, seat of inner thoughts and feelings. → **sûma; tśi.**

hôwp [hɤɰp] *n.*   Track, trace, trail, spoor; marks or traces left by something that has passed by. • (*specifically*) Footprints, tracks. • (*in the singulative*) Footprint. • Wake of a boat. • Sign by which something may be known or recognized, token, mark, sign. • Grave marker or structure, barrow, grave-mound, tomb, cairn.

ha [ha] *part.*   *Forms existential clauses:* there is.... • (*with a possessor in the dative*) *Forms statements of possession.*

ha- [ha] *n affix.*   *Forms indefinite pro-adverbs from nouns:* some-. [Likely of the same origin as, or derived from, the existential particle HA.]

ha-² [ha] *pn affix.*   *Forms the indefinite pronoun* **hapzi** *"someone, something" from the hypothetical personal pronoun* **pzi** *"one":* some-. [Likely of the same origin as, or derived from, the existential particle HA.]

hapzi [hapθi] *pn.*   Someone or something. [HA-² (indefinite prefix) + PZI ("one").]

hât [hɒt] *n.*   Ear.

hât² [hɒt] *vt.*   To hear. [From HÂT ("ear").]

hata [hada] *vi.*   To drop to a lower position, to fall.

haćif [haɹiɸ] *d.*　　A certain number or amount of, some, a quantity of. [HA- (pro-adverb-forming prefix) + ćIF ("number, quantity, amount").]

hâkên [hɒʁøn] *padv.*　　Sometime and somewhere. [HA- (pro-adverb-forming prefix) + an obscure fossilized morpheme KÊN.]

haf [haɸ] *n.*　　Sand. • (*in the singulative*) Grain of sand.

hafûh [haβɯx] *vt.*　　To breathe (wind, breath, or some other substance). [Onomatopoeic.]

haste [haste] *n.*　　Man as a fully acculturated adult or elder (**tjon**) past the mid-twenties.

hasfir [hazβir] *padv.*　　Sometime. • Once, ever once. [HA- (pro-adverb-forming prefix) + SFIR ("time").]

hasfôm [hazβɤm] *padv.*　　Somehow, in some way. [HA- (pro-adverb-forming prefix) + SFÔM ("weather, manner, way").]

haš [haʂ] *pn.*　　*The inclusive first-person pronoun:* You and I, we. ◆ This pronoun has no singulative form. Its transnumeral form effectively aserves to mark dual number.

hašisjar [haʐizjar] *i.*　　*A somewhat formal greeting:* hello, good day, greetings. • *A somewhat formal farewell:* goodbye, good day, farewell. [Second-person future of SJAR ("to live").] → **hajsjar**.

hаširn [haʐirn] *padv.*　　Somewhat, fairly, kind of, to some degree. [HA- (pro-adverb-forming prefix) + šIRN ("stair, degree").]

haśôh [hazəχ] *padv.*　　Somewhere. [HA- (pro-adverb-forming prefix) + śÔH ("place").]

hah [haχ] *vi.*　　To be dry.

hahwes [haʁɥes] *padv.*　　For some purpose, for some (motivating) reason. [HA- (pro-adverb-forming prefix) + HWES ("purpose, aim").]

hama [hama] *part.*　　*Forms jussive existential clauses:* let there be.... • (*with a possessor in the dative*) *Forms jussive statements of possession.* [Related to HA ("there is").]

han [han] *adv.*　　Indeed, really, actually, in fact.

hańam [haɲam] *padv.*　　From some cause, for some reason. [HA- (pro-adverb-forming prefix) + ńAM ("cause").]

har [har] *vi.*　　To be hot. • (*impersonal, with experiencer in the dative*) To feel hot, to be hot oneself.

hara [haɾa] *n.*　　Fire. • (*in the singulative*) Tongue of fire. • Liveliness of feeling or imagination; enthusiasm, inspiration, frenzy, fire. • Fire as a disaster, conflagration, inferno, particularly a forest fire. • Chaos of war,

warfare, or (less commonly) of some other deadly situation or trial. [Exact formation unclear, but compare HRAJ ("to burn"), HAR ("to be hot").]

haj [haj] *vi.* To be worthwhile, worthy, valuable for one's qualities, to have merit. • To be good for some function, to be capable, excellent, suited, effective (+ **â**: at).

hajsjar [hajzjar] *i.* *A somewhat formal greeting:* hello, good day, greetings. • *A somewhat formal farewell:* goodbye, good day, farewell. [Second-person jussive of SJAR ("to live").] → **hašisjar**.

hajse [hajze] *n.* Wind, breeze, especially as felt or sensed. • Air. • Scent, smell, odor, aroma. • Impression given off, air, aura, smell. • (*expressive*) Song. → **fefaf**; **sfôm**; **fešaj**.

haja [haja] *n.* Tint, dye, pigment. • Color, hue. • Vividness of color, colorfulness, saturation. • Sense of living richness and depth of meaning, experience, or being; life, vividness, soul, depth. • Colored fabric or piece of clothing. • Flush or glow of the face, particularly due to excitement, exertion, or intensity of feeling.

hajafmejta [hajaβmejda] *i.* Sorry. [Second-person jussive perfective of MEJTA ("to forgive").] → **ahewze**.

hajajnôn [hajajnən] *i.* *A somewhat formal farewell:* goodbye, farewell. [Second-person jussive of AJNÔN ("prosper, flourish").]

hawf [haɯɸ] *n.* Clouds. • (*in the singulative*) Individual cloud. • (*often in the singulative*) One of the intelligent cloud-creatures that inhabit the Eptnic sky.

hajûn [hajɨn] *vt.* To stir, to agitate (a liquid). • To mess up, disturb, to throw into confusion or disarray. • To trouble (sleep or rest). • To confuse, perplex, disorient (someone), to throw into confusion.

M

m- [m] *v affix.* *Marks agreement with a subject in the proximate person.*

m-² [m] *v affix.* (*with irregular number prefixes*) *Marks agreement with a subject in the obviate person.* ◆ This prefix does not exist independently of the irregular number prefixes that attach after it to form combined person-and-number forms singulative **mere-**, transnumeral **me-**, and plural **maje-**.

-m [m] *n affix.* *Forms adverbs of time from nouns indicating a definite time.*

mri [mri] *vt.* (*catenative*) To seem, to appear (to do something). • To seem to be, to appear to be.

mrês [mrøs] *n.*   Tree. • Pillar, support beam.

mren [mren] *n.*   Long, thin piece of wood, especially when detached from its plant; stick, log, twig. • Beam or shaft of (processed) wood. • Staff, walking-stick, cane. • (*with following* **šur** + *person supported*) Person who provides for or supports another. • Rod, baton, wand, truncheon, cudgel, as a weapon or a symbol of power. • Responsibility, purview, sphere of duty and corresponding authority.

mrej [mrej] *non-lemma.*   *Contracted form of* **mreja** (*"too"*).

mreja [mreja] *adv.*   Too much, too far, too, over-, excessively.

mrew [mreɥ] *n.*   Cat. [Onomatopoeic.]

mrâm [mrɒm] *vt.*   (*often catenative*) To believe, hold, deem, to accept as true. • (*often catenative*) To opine, to think, suppose, assume. • To lend one's assent to (something stated or proposed), to agree with, approve, consent to, ratify. • To believe in the existence or efficacy of, to believe in. → **ćam**.

mraja [mraja] *n.*   Place where one feels one can belong and live as one's own self, home. • The social unit formed of the people one lives with and cares about, home, community, family, household.

mjawôn [mjaɥɤn] *vt.*   (*of water*) To pull, to draw, to carry along, whether on the surface or within the water itself. • To lead (someone) along, to draw (someone) in to fall in with oneself or one's own ways of thinking or acting; to beguile, seduce, draw, seek to influence. → **ñaw**.

mwi [mɥi] *n.*   Lake, pool, pond.

-mi [mi] *n affix.*   Marks the genitive case.

-mit [mit] *n affix.*   That of, the one relating to, one pertaining to, one belonging to. • Inhabitant of, dweller of, native of (a place). • Member of (a group, tribe, family, etc.). • Supporter or adherent of (a cause or idea), -ist. [Evidently related to the genitive suffix -MI.]

mik [mik] *vt.*   To signify, to betoken, to mean (something). • To represent or portray. • To symbolize.

mim [mim] *vi.*   To be calm, to be peaceful. • To be still, to be motionless.

mîr [myr] *vt.*   To know, to perceive the truth or fact of. • To know, to have understanding of. • (*in the inchoative*) To find out, to learn, to come to know. → **nahwe**; **ćakaj**; **etńe**; **sehra**.

mîrî [myɾy] *vi.*   To cry, to weep.

mut [mut] *n.*   Hand. • (*usually with following genitive of the type of limb*) Extremity of a limb in general; hand, foot, paw, sucker pad, etc. • **mut**

opomu: Hand, especially when contrasted with other limb extremities. • **mut kêmî**: Foot, when considered separately from the leg.

    mut² [mut] *d.*   Five. [From MUT ("hand").]

    mut mutmu [mut mudmu] *d.*   Twenty-five. [MUT ("five") + MUTMU, genitive of MUT, thus literally "five of fives".]

    mus [mus] *deg.*   Most.

    mum [mum] *n.*   Water. • (*in the singulative*) Waterdrop. • Waters, water in a region or body, area of open water. → **fojmâ**.

    muń [muɲ] *n.*   Dough, batter. • Paste, pulp, mash; any soft, moist, shapeless mixture or mass. • (*in the singulative*) Dollop, glob, gob, soft moist shapeless lump. • Poultice, cataplasm.

    mur [mur] *vi.*   To be dark. • (*impersonal*) To be nighttime, to be dark (often inchoative: to fall into night, to grow dark). • (*of sound*) To be low in pitch. • (*of words, syllables, etc.*) To be said with rounded lips.

    murâ [muɾɒ] *vt.*   To nurture, to foster, to raise.

    me- [me] *v affix.*   *Marks agreement with a subject in the obviate person and transnumeral number.*

    met [met] *p.*   In consequence of, because of, for, at, on account of. • (*with finite clause as object*) Because, for, from the cause that, for the reason that. ◆ Especially used for relations of consequence, but used for other relations of reason as well. For adverbial forms, this preposition has the suppletive **ńa**, **ńun**, **ńoj**. → **hwi**.

    meteš [medeʂ] *d.*   Eleven.

    mek [mek] *vt.*   To hunt. • (*of animals*) To prey on.

    mezjas [meðjas] *d.*   Other. • **mezjas neh**: Other than, another besides.

    mes [mes] *vt.*   To look at, to watch, to observe, to see with intention or attention. • To look in the direction of (with the intention or expectation of seeing something else), to look to. • (*intransitive*) To look, to watch. • To oversee, to supervise (others, their things, or their work). • To attend to, to take care of, to look to (one's own things, self, or work). → **šôm²**; **tfe**.

    mešri [mezɻi] *padv.*   In front of (and facing in the same direction as) this/it. [MEŠE ("in front of") + -RU (proximate suffix).]

    mešre [mezɻe] *padv.*   In front of (and facing in the same direction as) that/it. [MEŠE ("in front of") + -RO (obviate suffix).]

    mešrej [mezɻej] *padv.*   In front of (and facing in the same direction as) what? [MEŠE ("in front of") + -REJ (interrogative suffix).]

meše [meʐe] *p.*   In front of and facing in the same direction, at the fore of, at the head of, before (spatially).

mêm [møm] *part.*   *Forms reciprocal fractions from following cardinal numbers.*

memerm [memerm] *n.*   Absolute beginning of everything, start of it all, beginning of time. [Reduplication of MERM ("beginning").]

merm [merm] *n.*   Beginning, inception, time of genesis. • **mermah**: In the beginning, at first.

mere [meɾe] *n.*   Person with underived control over and responsibility for some place, object, or set of people; lord, master. • Person with responsibility for and mastery of some particular sphere or skill; master, expert. [Early loanword.] → **hfupos**.

mere- [meɾe] *v affix.*   *Marks agreement with a subject in the obviate person and singulative number.*

mej [mej] *vi.*   (*of objects*) To be slender, to be thin or flat along at least one dimension. • (*of people and body parts*) To be thin, slender, slim, lean, emaciated. • (*of times, places, etc.*) To be characterized by hunger or want, to be lean, to be poor. • To be scanty, meager, thin, not enough, to be running low or insufficient. • (*of substances, food, and drink*) To be thin, watery, dilute. • (*of the voice*) To be weak, hoarse, failing. • (*of light*) To be dim. • (*of style*) To be unadorned, simple, direct. → **shes**.

mejta [mejda] *vt.*   To treat (someone) gratuitously kindly or with indulgence, to be gracious or charitable to. • To forgive (someone) (+ **â** or **âšo** or **će**: for (something)). • To do (someone) a gratuitous favor or kindness (+ instrumental: to favor with). → **najme**; **otuńuhu**.

mejz [mejθ] *vt.*   To want, to desire. • To long for, to yearn for. • To be hungry or thirsty for (food or drink). • (*catenative*) To want to, to desire to, to long to (do something). • (*catenative, of inanimate things*) To be liable to, to be likely to, willing to, or on the verge of. → **ćam**.

meja [meja] *vi.*   To be dear, to inspire feelings of warmth or affection (+ dative: to be dear to).

mew [meɰ] *vi.*   (*of people and animals*) To be born. • (*of eggs*) To be lain. • (*of animals born from eggs*) To hatch, to emerge.

mewta [meɰda] *vi.*   To be given to kind or self-sacrificing actions. • To be solicitous, considerate, thoughtful. • To be well-behaved, agreeable, 'good', whether in a positive or negative light.

môt [mɤt] *part.*　　Converts a following cardinal number into an adverbial multiplicative numeral, indicating how many times or to what degree the action or state of the modified verb is done.

motum [modum] *n.*　　Womb, uterus. • (*figuratively*) Place where something comes to be, source, origin.

môsû [mɤzɨ] *vi.*　　To be addle-brained, foolish, doddering, senile, to be muddled in one's mental faculties.

monu [monu] *vi.*　　To be multicolored, variegated, motley. • (*figuratively*) To be made up of diverse parts, to be farraginous.

mor [mor] *n.*　　Forehead, brow, brows, region of the face above the eyes. • (*in the singulative*) Eyebrow. • Region of a structure or wall above an opening such as a door or window; lintel, sometimes including the space above it; entablature. • Upper part of a cliff face or mountainside.

mojso [mojzo] *vt.*　　To knead. • To massage. • To wallow in, to roll around in.

ma- [ma] *v affix.*　　Marks the inchoative aspect. ◆ If this prefix is found at the start of a word, it instead takes the form **ima-**.

mâ [mɒ] *p.*　　In the manner of, as if, like. • Like, just as, similarly or analogously to. • Like, similar to, resembling in terms of qualities or actions. • As well as, no less than, just as. • (*with finite clause as object*) In the same manner as, as, how, just like. ◆ For adverbial forms, this preposition has the suppletive **sfa**, **sfun**, **sfoj**.

mak [maq] *n.*　　Finger or toe, digit.

mak² [maq] *d.*　　One. [From MAK ("finger").]

maš [maʂ] *n.*　　Flower.

maštô [maʂtə] *n.*　　Mortar, plaster, cement. [Wanderword.]

mah [maχ] *vi.*　　To be empty, vacant, unoccupied (+ **â**: to be free of, empty of, devoid of). • (*of places*) To be empty, desolate, deserted. • (*of places*) To be desolate, barren, lifeless. • (*of surfaces*) To be blank, clean, bare. • (*of faces*) To be blank, expressionless, unreadable. • To be fruitless, vacuous, empty, vain, hollow. • (*of times*) To be wasted, to yield nothing. → **shes**; **huš**.

mam [mam] *p.*　　Between, among, amidst. • (with multiple nouns linked by **neh** as object) Between … and …; in the middle of … and … and …. • In (a substance or continuum).

mamrû [mamrɨ] *padv.*　　Between or among these; hereamong. [MAM ("between, among") + -RU (proximate suffix).]

mamrej [mamrej] *padv.* Between what? Among what? Whereamong? [MAM ("between, among") + -REJ (interrogative suffix).]

mamrô [mamrə] *padv.* Between or among those; thereamong. [MAM ("between, among") + -RO (obviate suffix).]

mamajńe [mamajɲe] *i.* Good; great; okay; all right. [Proximate-person of MAJŃE ("to be pleasing").]

mânâ [mɒnɒ] *p.* Supposing, taking it as a premise that.

marte [marde] *vt.* To remember.

majńe [majɲe] *vi.* To be pleasing or gratifying, to be delightful. • To be beautiful to the sight. • (*of scents, etc.*) To smell good. • (*of tastes, foods, drinks*) To taste good, to be tasty, delicious. • (*of sounds, music, etc.*) To be beautiful, melodious, sweet. • (*of periods of time*) To be enjoyable, pleasant, wonderful. • To be nice, fine, good, satisfying. → **prim**; **ksaja**.

mâju [mɒʠu] *n.* Mother. • *Respectful term of address for an older female family member.* • Progenitor, spawner, originator. • Most substantial or fundamental element out of several of its kind, principal element. → **ama**.

maje- [maje] *v affix.* *Marks agreement with a subject in the obviate person and plural number.*

majern [majern] *vi.* To be long in length.

maw [mauɥ] *padv.* Onward, on, further.

N

nru [nru] *padv.* In this/it, inside, herein. [ŃI ("in") + -RU (proximate suffix).]

nrej [nrej] *padv.* In what? Within what? [ŃI ("in") + -REJ (interrogative suffix).]

nro [nro] *padv.* In that/it, inside, therein. [ŃI ("in") + -RO (obviate suffix).]

nrôm [nrəm] *vt.* To cover in a layer (+ instrumental: of), to coat, to overlay, to glaze (+ instrumental: with, to spread with). • To gild, to cover in a thin layer of gold (+ instrumental: with (gold)). • To wet the surface of (+ instrumental: in (water or some other liquid)). • To paint, to color the surface of (+ instrumental: (a color); with (a paint or pigment)). → **ćuj**.

njef [njeɸ] *n.*   Female, female person, woman or girl. • Female animal or other entity.

ni- [ni] *n affix.*   *Diminutive prefix.*

nî [nɥ] *non-lemma.*   *Enclitic form of* **nîrî***, accusative plural of* **nur** *(second-person pronoun).*

nis [nis] *adv.*   Still, even now, yet.

nîm [nɥm] *n.*   Variant form of **nîñ** ("wall"). [Back-formation from the genitive of ɴîñ.]

nimwi [nimɥi] *n.*   Puddle. [ɴɪ- (diminutive prefix) + ᴍᴡɪ ("lake").]

nîñ [nɥŋ] *n.*   Wall.

niata [niʔada] *n.*   (*informal*) Dad, papa. [ɴɪ- (diminutive prefix) + ᴀᴛᴀ ("dad").]

niama [niʔama] *n.*   (*informal*) Mom, mama. [ɴɪ- (diminutive prefix) + ᴀᴍᴀ ("mom").]

nu [nu] *non-lemma.*   *Enclitic form of* **nuru***, accusative of* **nur** *(second-person pronoun).*

nukop [nugop] *n.*   Gravel. • (*in the singulative*) Pebble. [ɴɪ- (diminutive prefix) + ᴋᴏᴘ ("rock").]

nûš [niʂ] *vi.*   To be low, to be near the ground. • To be short in height. • To be humble, lowly, to hold low status or position. • (*of sound*) To be soft, low, quiet. • (*of water*) To be shallow.

nûn [nɨn] *vi.*   To sleep.

nuń [nuɲ] *vt.*   To ponder, to contemplate, to reflect on, to think over.

nur [nur] *pn.*   *The second-person pronoun:* you.

nuj- [nuj] *n affix.*   *Forms a verb of exact identification:* to be the very same thing as, to refer to the same thing as, to be.

ne [ne] *vt.*   To hold, to grasp, to have in hand. • To keep, to maintain in one's possession. • (*of places*) To hold, to defend, to keep in one's control. • To hold (someone or something) back, to restrain. • (*in the inchoative*) To take in hand, to pick up, to grasp. • (*in the inchoative*) To take into one's possession, to get, to take, to acquire, usually without force and not necessarily even by will. → **erše**; **ptônô**.

neh [nex] *p.*   *Links things being compared in a comparative construction:* than. • *Links things being whose qualities are equated in an equative construction:* as. • From (indicating division or distinction), against (indicating comparison or distinction). • *Separates multiple nouns when used as the objects of* **mam** *("between, among").*

nem- [nem] *n affix.* Forms nouns referring to a group or collection of things. • *Forms nouns referring to a full complement of certain kinds of body parts possessed by an individual creature.*

nemptat [nembdat] *n.* Body, complete physical frame of a person or animal. • Complete system composed of many constituents. [NEM- (group prefix) + PTAT ("limb, body part").] → **krejt**.

nempfetawma [nembβedaɰma] *n.* A body of dreams, particularly the collection of all dreams dreamt by a particular person. [NEM- (group prefix) + FETAWMA ("dream").]

nentzwif [nendðɰiɸ] *n.* School of fish (or other aquatic water-breathing animals). [NEM- (group prefix) + ZWIF ("fish").]

neñkhfimek [neŋɣβimek] *n.* Hunting party. • Pack of predators. [NEM- (group prefix) + HFIMEK ("hunter, predator").]

neñkhjasta [neŋɡjjasta] *n.* Constellation, asterism. [NEM- (group prefix) + HJASTA ("star").]

neñkhet [neŋɣet] *n.* Kinship group, clan or tribe based on common descent. [NEM- (group prefix) + HET ("offspring, descendant").]

nêñkhât [nøNGʁɒt] *n.* Pair (or full set) of ears. [NEM- (group prefix) + HÂT ("ear").]

neñkes [neŋges] *n.* Full set of teeth of an organism or one of its jaws; dentition. • (*by extension*) Jaw, jaws. [NEM- (group prefix) + KES ("tooth").]

newa [neɰa] *vi.* (*of rivers and other currents*) To flow swiftly and clearly, to stream, to course. • (*of water*) To be clear, unclouded, transparent. • (*of weather and the sky*) To be clear, bright, fair, unclouded. • (*impersonal*) To be a clear or sunny day. • To be easily understood or (if complex) easily grasped in all its detail; to be clear, evident, lucid. • (*of speech*) To be intelligible and well-flowing, clear, distinct, articulate. • (*of mental states, etc.*) To be unhampered and unconfused, to be clear or sober. • (*of people*) To be straightforward and untroubled, honest, cheerful, and serene. → **zjataj**.

nok [noq] *n.* Knee.

nosmos [nozmos] *n.* Herbaceous plant, grass, weed, herb. • (*in the singulative*) Blade of grass. • Herbage, verdure, turf. • Pasture, grazing ground for animals.

non [non] *n.* A kind of plant that produces an edible tuber resembling cassava, planted in shallow soil and cultivated as a staple food. • The tuber of this plant. • A kind of bread made from the pulp of this tuber. • Food.

nôntšôm [nəndʐɤm] *n.*   Pair (or full set) of eyes. [NEM- (group prefix) + šÔM ("eye").]

nontjon [nondɥon] *n.*   Council or assembly of fully acculturated adults (**tjon**), particularly a village decision-making assembly. [NEM- (group prefix) + TJON ("adult").]

noñktos [noŋgdos] *n.*   Skeleton. [NEM- (group prefix) + KTOS ("bone").]

noñok [noŋoq] *n.*   Clutch of eggs. [NEM- (group prefix) + ÑOK ("egg").]

na- [na] *v affix.*   *Forms nouns of process or result from verbs.*

natjajta [nadjajda] *n.*   Joy, gladness, happiness. [NA- (nominalizing prefix) + TJAJTA ("to be happy about").]

nateja [nadeja] *n.*   Story, tale, account. [NA- (nominalizing prefix) + TEJA ("to tell").]

nâtop [nɒdop] *n.*   Footsteps, tread. • (*in the singulative*) Step, footstep. [NA- (nominalizing prefix) + TOP ("to step").]

nakan [naʁan] *n.*   Order, command, directive. • Law, decree. [NA- (nominalizing prefix) + KAN ("to command").]

nafrejta [naβrejda] *n.*   Praise, acclaim. • Thanks, expressions of gratitude. • Influence. [NA- (nominalizing prefix) + FREJTA ("to praise").]

nafahra [naβaʁra] *n.*   Laughter. • (*in the singulative*) Individual laugh or burst of laughter. [NA- (nominalizing prefix) + FAHRA ("to laugh").]

nasawma [nazaɥma] *n.*   Question, inquiry. [NA- (nominalizing prefix) + SAWMA ("to ask").]

naš [naʂ] *vt.*   To speak forth, to utter, to voice. → **śor**; **tšaj**.

našzet [naʂθet] *n.*   Dirtiness, dirt, filth, pollution. [NA- (nominalizing prefix) + šZET ("to be dirty").]

našerhje [naʐerɟje] *n.*   Hope. [NA- (nominalizing prefix) + šERHJE ("to hope for").]

naśajf [nazajɸ] *n.*   Journey, voyage, trip. [NA- (nominalizing prefix) + ŚAJF ("to travel").]

nahrez [naʁreθ] *n.*   Anger, wrath, ire. [NA- (nominalizing prefix) + HREZ ("to be angry").]

nahwe [naʁɥe] *vt.*   To be acquainted or familiar with; to know about. • To have experience of (+ **neh**: to distinguish from, to know (something) from (something else)). → **mîr**.

nâmîr [nɒmɰr] *n.*　　Knowledge, the state of knowing. • Knowledge, information, facts. • (*in the singulative*) Fact, datum, piece of information. [ɴᴀ- (nominalizing prefix) + ᴍɰʀ ("to know").]

namew [nameɰ] *n.*　　Birth. [ɴᴀ- (nominalizing prefix) + ᴍᴇᴡ ("to be born").]

namah [namaχ] *n.*　　Emptiness, void, vacancy. • Desolation, barren or deserted place. [ɴᴀ- (nominalizing prefix) + ᴍᴀʜ ("to be empty, desolate, blank").] → **khu**.

namah mumu [namaχ mumu] *np.*　　The ocean. [ɴᴀᴍᴀʜ ("emptiness, desolation") + ᴍᴜᴍᴜ, genitive of ᴍᴜᴍ ("water"), thus literally "Desolation of Water".]

namarte [namarde] *n.*　　Remembrance, memory. [ɴᴀ- (nominalizing prefix) + ᴍᴀʀᴛᴇ ("to remember").]

namajńe　　[namajɲe]　　*n.*　　Pleasantness,　　delightfulness, sweetness. • Beauty to the sight. • Pleasantness of scent or aroma. • Deliciousness, tastiness. • Pleasantness or sweetness of music or other sound. [ɴᴀ- (nominalizing prefix) + ᴍᴀJŃᴇ ("to be pleasing").]

nanaez [nanaʔeθ] *n.*　　Absolute end of everything, end of it all, end of time. [Reduplication of ɴᴀᴇᴢ ("end").]

nâñot [nɒŋot] *n.*　　Largeness, bigness. • Size, particularly large or impressive size. • Greatness, perceived importance. [ɴᴀ- (nominalizing prefix) + ñᴏᴛ ("to be big").]

najme [najme] *vt.*　　To have mercy on, to relent to, to show clemency to. • To spare, to pardon (+ **â** or **će**: from (some punishment)). → **mejta**.

naje [naje] *vt.*　　To venture boldly through (the new and unknown), to go exploring in, to go adventuring in. • To eagerly dive into (new information, ideas, stories, etc.), to hungrily explore (content). • To explore, to play or experiment with, to feel out the limits of (ways of being, feeling, experience, etc.).

naw [naɰ] *vt.*　　(*of people and animals*) To swim, to swim in (a body of water). • (*of objects*) To float in (a body of water). • (*of vessels*) To sail (a body of water). • (*of waves*) To glide, to flow, to cross the surface of (the water). • (*of clouds, flying objects, etc.*) To glide, to hover, to float through (the sky, some space, etc.). • (*in the perfective*) To swim, float, glide, or sail across (a body of water or distance), to cross over by swimming. • (*figuratively*) To be very wet where one usually is not, to be drenched or (*of places*) flooded

by. • (*of eyes, the face, etc.*) To swim with (tears), to weep copiously. ◆ All uses are commonly also used intransitively. → **ńuhu**.

nawpa [nɑu̯ba] *vi.*   To be cool, to be pleasantly or refreshingly cold.

nâuć [nɒʔuc] *n.*   Strike, hit, stroke, blow. [ɴᴀ- (nominalizing prefix) + ᴜć ("to strike").] → **smawk**.

naetiata [naʔediʔada] *n.*   Reverberation, echo. [ɴᴀ- (nominalizing prefix) + ᴇᴛɪᴀᴛᴀ ("to echo").]

naez [naʔeθ] *n.*   End, conclusion, finish. [ɴᴀ- (nominalizing prefix) + ᴇᴢ ("to end").]

naes [naʔes] *n.*   Light. • Glow, light given off by something. [ɴᴀ- (nominalizing prefix) + ᴇs² ("to illuminate").]

naeris [naʔeɾis] *n.*   Brightness. [ɴᴀ- (nominalizing prefix) + ᴇʀɪs ("to be bright").]

Ń

ńi [ɲi] *p.*   In (spatially), inside, physically within the confines of.

ńik [ɲik] *vi.*   To be short in length.

ńim [ɲim] *pn.*   *The intensive pronoun:* oneself, myself, itself, etc.

ńîn [ɲyn] *adv.*   Once more, again.

ńu [ɲu] *vi.*   To frown, to scowl, to knit one's brows. • (*of the sky or weather phenomena*) To be dark and threatening.

ńuhu [ɲuɦu] *vt.*   To wash, to rinse, to clean with water. • (*of water*) To lave, to wash, to lap at or flow over. • (*reflexive*) To wash oneself, to bathe. • (*reflexive*) To go swimming. • To clean, purify. → **naw**.

ńun [ɲun] *padv.*   Because of this/it, herefore, hence. [ɴ̃ᴀ ("why") + a fossilized proximate element -ᴜɴ also found in sᴜ̃ɴ ("hereby").]

ńê [ɲø] *vi.*   To sneer, to grimace scornfully or bitterly. • To grimace in general.

ńet [ɲet] *vt.*   To remove, to put out of sight, to clear away (+ **îz**: to remove from (a place or surface)). • (*reflexive*) To go elsewhere, to get out of sight, to leave (+ **îz**: from, from the sight of). • To remove (something) from a position where it is bothersome, to clear from the way (+ dative: of (a person); + **îz**: from (a place)). • (*reflexive*) To get out of the way (+ dative: of).

ńej [ɲej] *vt.*   To follow after, to move behind in the same path. • To follow in time, to come after. • To follow, to succeed. • (*intransitive*) To be next, to come next in succession, to follow.

ńo [ɲo] *vt.*   To guide, to lead the way for. • To go before, to precede (in a queue or procession). • To precede in time, to come before. • To lead, to direct, to guide (someone in doing something). • To preside over, lead, conduct, be in charge of (people, projects, or tasks), particularly as a temporary commission. • To serve as a model for.

ńon [ɲon] *vi.*   To be old, ancient, long-standing, to have been made long ago. • (*of living things*) To be old. • (*of a span of time*) To be late in the given span of time, to be old; to be evening, late night, the late season of the year, etc. • To be original (as opposed to newer things of the same sort). • To be venerable, to command respect out of age or experience. • (*of food*) To be stale, spoiled, or rotten.

ńorńu [ɲorɲu] *vi.*   To be wrinkled, grooved, furrowed. • (*of terrain*) To be folded into parallel ridges.

ńoj [ɲoj] *padv.*   Because of that/it, therefore. [Ńᴀ ("why") + a fossilized obviate element -ᴏᴊ also found in sғᴏᴊ ("thereby").]

ńa [ɲa] *padv.*   From what cause or reason? On what grounds? Why?

ńam [ɲam] *n.*   Cause, reason. • Inciting event, trigger. • Dependence (of one event on another), contingency. • Fault, responsibility for something bad. [Related to Ńᴀ ("why").]

ńam² [ɲam] *i.*   *Denotes the sound of eating:* nom, num. • *Expresses enjoyment or anticipated enjoyment of eating:* yum. ◆ Often reduplicated: **ńam ńam**. [Onomatopoeic.]

ńaj [ɲaj] *vi.*   To be light (in weight). • (*of quantities*) To be meager, to be small. • (*of mental states and emotions*) To be mild, light, slight, passing, not intense. • (*of mental states*) To be light, free and easy, pleasantly unconstrained and unconcerned. • (*of people and behavior*) To take things without concern, to be light-minded, frivolous, carefree or careless, rash. • (*of troubles and problems*) To be mild, not burdensome. • (*of tasks*) To be easy, trivial, not difficult or burdensome. • (*of clouds, smoke, smells, etc.*) To be diffuse, light, weak, thin. • (*of atmospheric conditions*) To be light, slight, not intense. • (*of judgements, punishments, etc.*) To be light, lenient, not harsh or severe. • (*of wounds, diseases, etc.*) To be light, mild, minor, not severe. • (*of sensations*) To be lightly or gently sensed; to be light, gentle, soft. → **fôwf**.

ńawm [ɲaɥm] *i.*   *Expresses the sound or motion of something swinging or zooming on a curved path.* [Onomatopoeic.]

Ñ

ñrun [ŋrun] *padv.* At this time and place, here and now. [ÑRA ("where and when") + a fossilized proximate element -UN also found in SFUN ("hereby").]

ñroj [ŋroj] *padv.* At that time and place, there and then. [ÑRA ("where and when") + a fossilized obviate element -OJ also found in SFOJ ("thereby").]

ñra [ŋra] *padv.* Where and when? At what time and place?

ñra- [ŋra] *n affix.* *Augmentative prefix.*

ñrapres [ŋrabres] *n.* Distorted, humorous, or insulting facial expression; grimace, face. • Ugly face, mug. [ÑRA- (augmentative prefix) + PRES ("face").]

ñratreñ [ŋradreŋ] *n.* Spike. • Stake. • Spit for impaling (meat, enemies, etc.). [ÑRA- (augmentative prefix) + TREÑ ("thorn").]

ñrâfot [ŋrɒβot] *n.* Noun or pronoun. [ÑRA- (augmentative prefix) + FOT ("name").]

ñwirta [ŋɰirda] *adv.* Since long ago, of old. • Long ago, anciently, of old.

ñwan [ŋɰan] *n.* Broad or flat valley between hills or mountains; slade, strath, valley-plain. • Wide lowland, plain in general. • Floor or bottom of a body of water, depths, seabed. • Bottom of a container.

ñez [ŋeθ] *vi.* To lack the acculturation and appurtenant rituals necessary for deep participation in Šamhešmi-speaking society. • To not be a Šamhešmi speaker. • To be foreign, to have one's origin outside of Šamhešmi-speaking culture. • To be clumsy, artless, graceless, rude.

ñesek [ŋezek] *adv.* Sometimes, occasionally, now and then.

ñeh [ŋex] *vt.* To serve, to perform duties for, to work for (someone). • To serve, to work for (a cause or end). • To concede to, to agree or assent to the proposition or order of (someone). • To concede or assent to (a proposition or idea).

ñot [ŋot] *vi.* To be large, to be big. • To be great or important.

ñok [ŋoq] *n.* Egg.

ñoz [ŋoθ] *n.* House, dwelling.

ñozmut [ŋoðmut] *n.* Inhabitant of a house; tenant or resident. • (*with a following person in the genitive*) Housemate (of). [ÑOZ ("house") + -MIT ("one of").]

ñor [ŋor] *n.* Male, male person, man or boy. • Male animal or other entity.

ñât [ŋɒt] *deg.* Very much, extremely, exceedingly, a lot. [Probably derivative of or related to ÑÂR ("skilfully, well"), though the morphology is now obscure.]

ñata [ŋada] *n.* Corner (formed by two walls, paths, etc.). • Angle. • Nook, cell, corner, narrow place of seclusion or shelter.

ñâr [ŋɒr] *adv.* Skilfully, competently, satisfactorily, well. • Properly, fitly, correctly.

ñaj- [ŋaj] *v affix.* *Marks the subjunctive mood.*

ñaw [ŋauɥ] *vt.* To haul, drag, tow. • To draw in, to pull in (a rope, etc.) • To drag, pull, or draw away by force. → **mjawôn**.

R

-ru [ru] *p affix.* *Forms proximate adverbial forms of prepositions.*
-rej [rej] *p affix.* *Forms interrogative adverbial forms of prepositions.*
-ro [ro] *p affix.* *Forms obviate adverbial forms of prepositions.*

J

j- [j] *v affix.* *Marks the jussive mood.* ◆ When found at the start of a word or preceded by a high vowel (i.e. with a negated or plural verb), this prefix instead takes the form **ej-**, and the preceding vowel is lost.

I, Î

i [i] *part.* *Marks preceding coordinated constituents as alternatives that could each make the statement true;* (inclusive) or.

i- [i] *v affix.* *Marks agreement with a subject in the plural number.* ◆ With verbs conjugated in the exclusive first person and obviate person the prefix **aje-** is used instead.

î [y] *d.* *(with vowel change whenever possible) Marks the plural number for common nouns that do not form plurals by mutation of their vowels, and optionally*

also for those that do. • (*without vowel change*) *Marks the associative plural for proper names of people.*

ip- [ip] *n affix.* Diminutive prefix.

îp [yp] *part.* Marks powers of ten in the merchant count system.

ipi- [ibi] *n affix.* Diminutive prefix.

iperpera [iberbeɾa] *n.* Handcart, pushcart, wheelbarrow. [IP- (diminutive prefix) + ERPERA ("litter, cart").]

if- [iɸ] *non-lemma.* Allomorph of **f-** (*perfective prefix*).

îz [yθ] *p.* From, away from (a place, thing, or person). • Out of (an enclosed or delimited place). • Out of (a state of being or occurrence). • From, originally from, with a source or provenance of.

îzrî [yðry] *padv.* From here, hence. [îz ("from") + -RU (proximate suffix).]

îzrê [yðrø] *padv.* From there, thence. [îz ("from") + -RO (obviate suffix).]

îzrêj [yðrøj] *padv.* From where? Whence? [îz ("from") + -REJ (interrogative suffix).]

izi [iði] *coord.* Or (inclusive); *coordinates clauses where a choice between two non-exclusive options is presented.*

izet [iðet] *vt.* To mark (a symbol, identifying sign, or other mark) by application of some material, such as paint; to paint, to daub, to ink (a mark). • To write, to write down (physical characters or words). • To write (a text).

isjat [izjat] *vt.* To stab through, to pierce, to transfix. • To stab into, to stab, to gore. • To sting. • To break through, breach, penetrate. • To get through (obstacles or difficulties). → **his**.

isi [izi] *n.* Glimpse, glance. • Sharp look, especially when sudden. • Anything sudden and alarming. • Moment, instant, second. → **sfir**.

îš [yʂ] *coord.* But; *coordinates clauses with a significant degree of contrast.*

išti [iʂti] *n.* Mouse, rodent, rat.

im- [im] *v affix.* Forms adverbs of manner: in the manner of; as if; -ingly. • Forms depictive adverbs: while being or doing, being.

impfen [imbβen] *adv.* Nearby, in the vicinity, in a near place. • Near, to a near place. [IM- (adverbial prefix) + FEN ("to be near").]

imim [imim] *adv.* Calmly, peacefully, tranquilly. [IM- (adverbial prefix) + MIM ("to be calm").]

îmêk [ymøk] *adv.* Persistently, constantly. [ɪᴍ- (adverbial prefix) + ᴇ̀ᴋ ("to continue, to persist").]

imez [imeθ] *adv.* Lastly, finally, coming to a close, in conclusion. [ɪᴍ- (adverbial prefix) + ᴇᴢ ("to end").] → **śân**.

ima- [ima] *non-lemma.* *Allomorph of* **ma-** *(inchoative prefix).*

imah [imaχ] *adv.* Emptily, hollowly. • Desolately. [ɪᴍ- (adverbial prefix) + ᴍᴀʜ ("to be empty, desolate, blank").]

intzejma [indðejma] *adv.* Together, acting in concert or collaboratively. [ɪᴍ- (adverbial prefix) + ᴢᴇᴊᴍᴀ ("to be common").]

intsrejs [indzɹejs] *adv.* With quick motion, fast, quickly. • In a rapid tempo, fast, quickly. • With quick action, within a short time, fast, quickly. • Acutely, urgently, with a sense of immediate importance. [ɪᴍ- (adverbial prefix) + ꜱʀᴇᴊꜱ ("to be fast").]

intsem [indzem] *adv.* Repeatedly, over and over, again and again. [ɪᴍ- (adverbial prefix) + ꜱᴇᴍ ("to overlay, to repeat").]

intšawhra [indʐaɰɣra] *adv.* Fiercely, furiously, with impetuous energy. [ɪᴍ- (adverbial prefix) + ꜱ̌ᴀᴡʜʀᴀ ("to be wild").]

intire [indiɾe] *adv.* For a short time, briefly. [ɪᴍ- (adverbial prefix) + ᴛɪʀᴇ ("to last a short time").]

intajma [indajma] *adv.* In a manner that excites wonder or incomprehension, marvellously, wonderfully, strangely. [ɪᴍ- (adverbial prefix) + ᴛᴀᴊᴍᴀ ("to be marvelous, wonderful, strange").]

îńê [yɲø] *adv.* Sneeringly, with a sneer. [ɪᴍ- (adverbial prefix) + ɴ́ᴇ̀ ("to sneer").]

iñkhrez [iŋɡɣreθ] *adv.* Angrily, furiously. [ɪᴍ- (adverbial prefix) + ʜʀᴇᴢ ("to be angry").]

iñkheš [iŋɡɣeʂ] *adv.* Certainly, inevitably, necessarily. [ɪᴍ- (adverbial prefix) + ʜᴇꜱ̌ ("to follow necessarily").]

irtfe [irdβe] *vt.* To turn (something), to rotate (something). • To change (someone)'s mind or beliefs, to persuade, to convert. [ᴜʀ- (causative prefix) + ᴛꜰᴇ ("to turn to").]

irter [irder] *vt.* To preserve, to save, to keep alive. [ᴜʀ- (causative prefix) + ᴛᴇʀ ("to survive").]

îrkhêh [yrkxøx] *vt.* To kill. [ᴜʀ- (causative prefix) + ᴋʜᴇ̂ʜ ("to be dead").]

irkne [irgne] *vt.* To hurt, to cause physical pain to (a body part) (+ dative: to (someone)). [ᴜʀ- (causative prefix) + ᴋɴᴇ ("to hurt").]

irfen [irβen] *vt.* To bring (something) closer, to draw in. • To grow closer to (someone) socially, to warm up to. [UR- (causative prefix) + FEN ("to be near").]

irzje [irðje] *vt.* To lay (someone) down. • To lodge (someone), to host (someone) for the night. [UR- (causative prefix) + ZJE ("to lie").]

îrzîn [yrðyn] *vt.* To fix, repair, return to an intact or functional state. • To heal (a person). • To complete, make whole, bring to a fully assembled or ready state. [UR- (causative prefix) + ZÎN ("to be whole").] → **irez**.

irshes [irsxes] *vt.* To wither (something), to shrivel, to cause to wilt or dry out. • To devastate or lay waste to (land), especially by drought. [UR- (causative prefix) + SHES ("to be withered").]

irsmej [irzmej] *vt.* To balance (something), to rest or lean (something) delicately or precariously on something else (+ dative: on, upon). [UR- (causative prefix) + SMEJ ("to balance").]

irsehra [irzeɣra] *vt.* To teach (someone) (+ dative: a subject or field). • To teach, to instruct in general. [UR- (causative prefix) + SEHRA ("to learn, to study").]

irseñ [irzeŋ] *vt.* To substitute (one thing, *accusative*) for (another, *dative*), to replace (one thing, *dative*) with (another, *accusative*). • To trade for or buy (+ dative or **sâ**: in exchange for), to exchange for. • To sell for (a price) (+ dative or **sâ**: to sell (something) for), to exchange for. • To change into (clothes) (+ dative: from). • To become convinced of, to change one's mind and accept (an idea) (+ dative: to change one's mind from). • **azeirseñ hnojâk**: I don't believe that anymore. [UR- (causative prefix) + SEÑ ("to take the place of").]

irsej [irzej] *vt.* To make apparent, to reveal, to uncover, to disclose, to expose. • To make manifest, to testify, to attest. • (*reflexive*) To appear. [UR- (causative prefix) + SEJ ("to be apparent").]

iršzet [irʂθet] *vt.* To soil, to dirty, to pollute. [UR- (causative prefix) + ŠZET ("to be dirty").]

iršite [irʐɪde] *vt.* To bring into being, to bring about, to create, to make. • (*often catenative*) To bring about, to make happen, to cause, to induce. • To light (a fire). • To transform (something) (+ **âoš**: into, to turn (something) into). [UR- (causative prefix) + ŠITE ("to come to be").] → **tak**; **es²**; **tarš**.

iršet [irʐet] *vt.*　To startle, surprise, alarm, make start. • To confront unexpectedly, to ambush, to surprise. • To catch in the act, to catch red-handed. [ᴜʀ- (causative prefix) + šᴇᴛ ("to start, to be surprised").]

irśis [irʐis] *vt.*　To shrink (something). • To demote, to reduce in social status or rank. • To cut down to size, to show up as unimportant or trivial. [ᴜʀ- (causative prefix) + śɪs ("to be small").] → **ûrnûš**.

irhrima [irɣrima] *vt.*　To return (something) to youthful vigor or a fresh, new state; to renew, refresh, rejuvenate. [ᴜʀ- (causative prefix) + ʜʀɪᴍᴀ ("to be new, young").]

irhrez [irɣreθ] *vt.*　To anger (someone). [ᴜʀ- (causative prefix) + ʜʀᴇᴢ ("to be angry").]

irhjemi [irjjemi] *vt.*　To sweeten. [ᴜʀ- (causative prefix) + ʜᴊᴇᴍɪ ("to be sweet").]

irhim [irɦim] *vt.*　To deprive (someone) of (+ dative: something), to take away from. [ᴜʀ- (causative prefix) + ʜɪᴍ ("to lack").]

irhetja [irɦedja] *vt.*　To amaze, to cause to marvel. [ᴜʀ- (causative prefix) + ʜᴇᴛᴊᴀ ("to wonder at").]

irhej [irɦej] *vt.*　To set or keep (something) in motion in some direction, to propel, to push, to launch. • To shoot or launch (an arrow, sling bullet, or other projectile). • To keep (a vehicle or ridden animal) moving, to drive or ride. • To move (body parts). [ᴜʀ- (causative prefix) + ʜᴇᴊ ("to move").] → **tas**.

îrmîr [yrmyr] *vt.*　To inform, to let know, to make known to. • To teach (someone) a particular fact (+ dative: (the fact)). [ᴜʀ- (causative prefix) + ᴍɪ̂ʀ ("to know").]

irmew [irmeɰ] *vt.*　(*of people and animals*) To give birth to, to bear, to birth; (also) to calve, to foal, to drop. • To lay (an egg). • (*of an egg*) To hatch into. [ᴜʀ- (causative prefix) + ᴍᴇᴡ ("to be born").]

irnewa [irneɰa] *vt.*　To elucidate, to explain, to make readily understandable or clear. • (*reflexive*) To set one's mind in order. [ᴜʀ- (causative prefix) + ɴᴇᴡᴀ ("to be clear").]

irńik [irɲik] *vt.*　To shorten (something). [ᴜʀ- (causative prefix) + ɴ́ɪᴋ ("to be short").]

irez [irɾeθ] *vt.*　To put an end to, to end, terminate, finish, conclude. • To complete, to finish. [ᴜʀ- (causative prefix) + ᴇᴢ ("to come to an end").] → **îrzîn**.

ireris [irɾeɾis] *vt.*　To brighten (something). • (*of sound*) To raise the pitch of. • (*of vowels, words, syllables, etc.*) To change so as to be said with

unrounded lips. [UR- (causative prefix) + ERIS ("to be bright, high-pitched, unrounded").]

iji [iji] *adv.*   Too little, not enough, under-, insufficiently.

ija [ija] *vt.*   To seek, to search for, to look for. • To ask for, request (+ dative: from, of). • To demand, to forcefully request (+ dative: from, of). • To call for, necessitate, demand.

Û, U

-u [u] *n affix.*   *Marks the accusative case.*

ut [ut] *vi.*   To be alone, to be isolated, (if of a person) especially unwillingly. • (*of a person*) To be lonely. • (*of a place*) To be deserted, desolate, uninhabited, forsaken.

uć [uc] *vt.*   To physically strike, to hit. • To inflict upon (+ instrumental: to impose, to inflict (something)). • To tread (a road or path). → **prom**.

ukta- [ukta] *n affix.*   *Augmentative prefix.*

us [us] *d.*   Two.

ûstaj [ʊstaj] *n.*   Axle. • Axis of rotation.

-ustaj [ustaj] *n affix.*   Of leading importance, main, chief, foremost, principal. [From ÛSTAJ ("axle") used in compounds.]

uš [uʂ] *vi.*   To be silent, to keep quiet. • Specifically to not speak, to say nothing. • (+ **â**) To omit, to not mention, to pass over in silence. • (*figuratively*) To be unobtrusive or discreet, to not draw attention to oneself.

ûm [ʊm] *i.*   Hmm.

umuš [umuʂ] *adv.*   Silently, without a sound. • Without speaking, without a word. [IM- (adverbial prefix) + UŠ ("to be silent").]

umomon [umomon] *adv.*   Far away, abroad, in a far place. • Distantly, afar, far, abroad, to a far place. [IM- (adverbial prefix) + OMON ("to be far").]

un [un] *vt.*   To forcefully push, to shove, to thrust.

untzuwo [undðuwo] *adv.*   Long, for long, for a long time. [IM- (adverbial prefix) + ZUWO ("to last long").]

untuš [unduʂ] *adv.*   Underground or underwater; beneath the surface; while immersed, submerged, or buried. [IM- (adverbial prefix) + TUŠ ("to be submerged or buried").]

uńćśor [uɲɟjor] *adv.*   Vocally, aloud. [IM- (adverbial prefix) + ŚOR ("to speak").]

uńo [uɲo]   *adv.*   Before   anything   else,   firstly, first. • Beforehand. • For the first time, first. [IM- (adverbial prefix) + ŃO ("to guide, to precede").]

uñkhuwo [uŋɣuwo] *adv.*   With slow motion, slowly. • In a slow tempo, slowly. • With slow action, over a long time, slowly. [IM- (adverbial prefix) + HUWO ("to be slow").]

ur [ur] *part.*   *Marks the transition out of a relative clause.*

ur- [ur] *v affix.*   *Forms causative verbs.* ◆ An original subject becomes an accusative object; an original accusative object becomes dative.

urpton [urpton] *vt.*   To stand (something) up, to erect, to raise. • To set up, to establish, to institute. • To affirm, to maintain, to uphold, to stand behind (something said or thought). [UR- (causative prefix) + PTON ("to stand").]

ûrprak [ɯrbraq] *vt.*   To break, to shatter, to smash, to fragment (something). • To break (something), to damage beyond use. • To break, to fracture (a bone). • To wear out, to utterly exhaust (a person). [UR- (causative prefix) + PRAK ("to be broken").]

urtuš [urduʂ] *vt.*   To immerse (an object in water), to submerge, to dunk. • To bury, to entomb (a dead person or an object). • To sink (a boat). • (*of a river or other water*) To flood (a place). [UR- (causative prefix) + TUŠ ("to be submerged or buried").]

urtuń [urduɲ] *vt.*   To bound, to limit, to form the boundary or limit of. • To constrain, to bound, to confine within some limit. • To appoint or assign a position to. [UR- (causative prefix) + TUŃ ("to be bounded").] → **kom**.

urkhâr [urkχɒr] *vt.*   To blacken, to make black. [UR- (causative prefix) + KHÂR ("to be black").]

ûrfa [ɯrβa] *d.*   First.

ûrfaj [ɯrβaj] *vt.*   To raise, to elevate. • To exalt, to elevate, to glorify. • To raise (one's voice), to make (a sound) louder. [UR- (causative prefix) + FAJ ("to be high").] → **frejta**; **urñot**.

urzruj [urðruj] *vt.*   To ritually pollute. [UR- (causative prefix) + ZRUJ ("to be ritually polluted").]

urzuj [urðuj] *vt.*   To breastfeed, to nurse, to suckle (a child). [UR- (causative prefix) + ZUJ ("to suck").]

ûrsfat [ɯrzβat] *vt.* To unify, combine, merge, join (something) together (+ **es**: with; + **âsor**: into). • To link (arms). [ᴜʀ- (causative prefix) + sꜰᴀᴛ ("to be united, to cohere").] → **śen**.

ûrswaj [ɯrzɰaj] *vt.* To twist, to bend (something). • To bend out of normal configuration, to distort, to crook, to set askew, to bend awry. • (*of pain, disease, etc.*) To afflict, to rack. • (*reflexive*) To bow, bow down. [ᴜʀ- (causative prefix) + sᴡᴀᴊ ("to be bent, crooked, racked (with)").]

ursuh [urzux] *vt.* To endanger, to threaten, to imperil. [ᴜʀ- (causative prefix) + sᴜʜ ("to be in danger").]

ursom [urzom] *vt.* To cultivate, to raise, to grow (plants), to make grow. [ᴜʀ- (causative prefix) + sᴏᴍ ("to sprout").]

ûršôm [ɯrzɣm] *vt.* To show to, to have (someone) see or experience (+ dative: something). [ᴜʀ- (causative prefix) + šòᴍ ("to see").]

ûrhraj [ɯrɣraj] *vt.* To set on fire, to kindle, to burn (something). [ᴜʀ- (causative prefix) + ʜʀᴀᴊ ("to burn").]

urhuš [urɦuʂ] *vt.* To cool (something), to cool down. [ᴜʀ- (causative prefix) + ʜᴜš ("to be cold").]

ûrhata [ɯrɦada] *vt.* To drop, to let fall. [ᴜʀ- (causative prefix) + ʜᴀᴛᴀ ("to fall").]

ûrhar [ɯrɦar] *vt.* To heat, to warm. [ᴜʀ- (causative prefix) + ʜᴀʀ ("to be hot").]

urmur [urmur] *vt.* To darken (something). • (*of sound*) To lower the pitch of. • (*of vowels, words, syllables, etc.*) To change so as to be said with rounded lips. [ᴜʀ- (causative prefix) + ᴍᴜʀ ("to be dark, low-pitched, rounded").]

ûrmajern [ɯrmajern] *vt.* To elongate (something). [ᴜʀ- (causative prefix) + ᴍᴀᴊᴇʀɴ ("to be long").]

ûrnûš [ɯrnɨʂ] *vt.* To lower (something), to set at a lower level or height. • To abase, to humble. • To lower (one's voice), to make (a sound) quieter. [ᴜʀ- (causative prefix) + ɴûš ("to be low").] → **irśis**.

ûrnûn [ɯrnɨn] *vt.* To put to sleep. [ᴜʀ- (causative prefix) + ɴúɴ ("to sleep").]

ûrnahwe [ɯrnaʁɥe] *vt.* To introduce (someone to something), to inspire familiarity or acquantance in (someone). [ᴜʀ- (causative prefix) + ɴᴀʜᴡᴇ ("to know about, to be acquainted with").]

urñot [urŋot] *vt.* To enlarge, to make bigger, to grow (something). • To promote or aggrandize, to increase in social status or rank. [ᴜʀ- (causative prefix) + ňᴏᴛ ("to be big").] → **ûrfaj**.

uru [uɾu] *vt.*   To make out, to discern, to see with difficulty.

urut [uɾut] *n.*   Door, gate. • (*figuratively*) The domestic or local sphere.

uruš [uɾuʂ] *vt.*   To silence (someone or something). [ur- (causative prefix) + uš ("to be silent").]

urot [uɾot] *vt.*   To name, to dub, to christen. [ur- (causative prefix) + ot ("to be named").]

ûrôk [ɯɾəq] *vt.*   To give to eat and drink, to feed (someone or something). [ur- (causative prefix) + ôk ("to eat or drink").]

uromon [uɾomon] *vt.*   To remove (something) to a greater distance, to distance, to put off. • To grow more distant from (someone) socially, to cool off toward, to put up walls between (someone) and oneself. [ur- (causative prefix) + omon ("to be far").]

urâfkâr [uɾɒɸqɒr] *vt.*   To sprinkle, to scatter, to disperse (something). • To open (a door or container). • To disband, to break up (a group).

ûrajnôn [ɯɾajnən] *vt.*   To make prosper or cause to do well, to cultivate, to speed (something). [ur- (causative prefix) + ajnòn ("to prosper").]

uj- [uj] *p affix.*   *Marks coordinated prepositional phrases after the first in series.*

ûwôh [ɯɥɤχ] *i.*   *Expresses sensory disgust:* ew, yuck, blech.

E, Ê

e [e] *i.*   Hey; o.

e- [e] *v affix.*   *Marks the imperative mood.* ◆ Absent when negated, i.e. the prohibitive lacks this prefix.

e-² [e] *v affix.*   *Allomorph of* **ehu-** *(inclusive first person prefix).*

-e [e] *n affix.*   *Marks the vocative case.* [Perhaps from e ("O, hey").]

etńe [edɲe] *vt.*   To select, to determine by some means (+ genitive: from among). • To choose, to pick, to select by one's own choice (+ genitive: from among). • (*catenative*) To decide (to do something). • To prefer, to embrace, to favor. • To discern, distinguish, perceive, determine (what is the case); to intentionally come to know or recognize. → **ân**; **mîr**.

eti- [edi] *v affix.*   *Marks motion away or separation:* off, away.

etipram [edibram] *vt.*   To draw back (a door-bolt or bar). • To unlatch or unlock in general. [ETI- (ablative prefix) + PRAM ("to draw (a door-bolt), lock").]

etipjaw [edibjaɯ] *vt.*   To cast away, to throw away from oneself. • To abandon, desert, leave behind. [ETI- (ablative prefix) + PJAW ("to throw").]

etipera [edibeɾa] *vt.*   To carry away, to carry off. [ETI- (ablative prefix) + PERA ("to carry").]

etikse [edikse] *vt.*   To sever, to cut off, to cut away (+ **neh**: from). • To sever all ties with, to cut off socially (+ **neh**: from). [ETI- (ablative prefix) + KSE ("to cut").]

etikaje [edigaje] *vt.*   To bite off. [ETI- (ablative prefix) + KAJE ("to bite").]

etihej [ediɦej] *vi.*   To depart, to leave, to go away. [ETI- (ablative prefix) + HEJ ("to move, to go").]

etierše [ediʔerʐe] *vt.*   To snatch away, to seize and carry off. • To plunder, to loot, to sack, to pillage (a place). [ETI- (ablative prefix) + ERŠE ("to seize").]

etiata [ediʔada] *vt.*   To reverberate or resound with (some sound). • To echo or echo back (some sound), to reflect back (sound). • (*impersonal, with echoing sound as object*) To echo, resound, reverberate, ring. [ETI- (ablative prefix) + ATA ("to sound").]

êk [øk] *vt.*   (*usually catenative*) To continue, to keep on, to persist in (doing something).

êkhêh [økxøx] *i.*   *Expresses frustration or annoyance:* Curses! God! Damn! [From the imperative of KHÊH ("to be dead").]

efaj [eβaj] *i.*   Heave-ho, huzzah; *an exclamation used to synchronize workers when doing coordinated physical work.* • Let's go, go for it, come on; *a cheer of encouragement, also used as a battle cry.* • Hurrah; *a cheer indicating approval or exaltation.*

ez [eθ] *vi.*   To end, to come to an end, to be done, to conclude. • To be used up, spent, exhausted, to run out. • To be completed, to be finished. • (*expressively*) To be done for, doomed, finished. → **sajp**; **his**.

es [es] *p.*   To, up to, in the direction toward and reaching up to. • To the degree or extent of. • To the point of (something happening or some condition holding).

es² [es] *vt.*   To illuminate, to light (something) up. • (*intransitive*) To shine, to glow, to radiate light (+ **met**: to shine with). • (*intransitive, of*

things, people, or attributes) To be conspicuous, to be notable or easy to spot. • (*figuratively*) To give form to, to create, to bring into being. → **prim**; **shaj**; **iršite**.

este [este] *vt.* To achieve, to accomplish, to sucessfully finish. • (*catenative*) To manage to (do), to succeed in (doing), to be able to (do something) on a particular occasion. • To attain to, to achieve, to receive (a status, rank, honor, etc.). • (*intransitive*) To succeed, to do well. → **sajp**; **ajnôn**; **hza**.

esri [ezɹi] *padv.* Hereto, hither, to it. • To this degree or extent, so (much), this (much). [ES ("to, up to") + -RU (proximate suffix).]

esre [ezɹe] *padv.* Thereto, thither, to it. • To that degree or extent, so (much), that (much). [ES ("to, up to") + -RO (obviate suffix).]

eserhje [ezerjje] *n.* Comet.

esrej [ezɹej] *padv.* Whereto? Whither? • To what degree or extent? How? [ES ("to, up to") + -REJ (interrogative suffix).]

esjar [ezjar] *i.* *A common colloquial greeting:* hello, hi, hey. • *A common colloquial farewell:* bye, see you. [Imperative of SJAR ("to live").]

eśe [eze] *i.* Scram, beat it, go away. • *Expresses offhand incredulity or dismissal, or joking disapproval:* get out, get out of here. [Imperative of Śe ("to flee").]

eh [ex] *i.* *Expresses mild irritation, frustration, or annoyance.* • *Expresses weariness or resignation.* • *Expresses sympathy over something irritating or frustrating.*

eh- [ex] *v affix.* *Marks agreement with a subject in the inclusive first person.*

êhkâ [øxqɒ] *vt.* To capture (an animal) in a trap, to trap.

ehmaw [eɣmaɥ] *vt.* To lose, mislay, inadvertently let go of (something). • To lose, to experience the estrangement or separation (whether voluntary or involuntary) of (someone). • To forget, to lose remembrance of (events and information) (+ **sfômak** and genitive: to forget how). • (*intransitive,* + **â**) To forget or forget about, to lose familiarity with (someone or something that one knew). • (*often catenative*) To forget, to neglect, to omit (to do something).

êhêjzîn [øɦøjðyn] *i.* *A toast:* cheers! [Inclusive-person plural jussive of ZÎN ("to be whole, sound, intact").]

em [em] *part.* *Indicates that a statement is hearsay:* so I heard, so they say.

êm [øm] *part.* *Converts a following cardinal number into an ordinal number.*

eñiš [eŋiʂ] *vi.* To be disappointed. [Likely an old loanword.]

er- [er] *v affix.* Forms nouns denoting a tool or instrument. • *Forms nouns denoting a substance or means by which the action is accomplished.*

erpera [erbeɾa] *n.* Litter, palanquin. • Stretcher, bier. • Cart. [ER- (instrument prefix) + PERA ("to carry").]

ertak [erdaq] *n.* Tool, instrument, implement, particularly one used for making or devising something. [ER- (instrument prefix) + TAK ("to build").] → **erñeh**.

ertas [erdas] *n.* Bow (weapon). [ER- (instrument prefix) + TAS ("to send, to shoot").]

ertarš [erdarş] *n.* Oven. • Kiln, furnace. [ER- (instrument prefix) + TARŠ ("to bake, fire, prepare").]

erkse [erkse] *n.* Knife. [ER- (instrument prefix) + KSE ("to cut").]

erfej [erβej] *n.* Fan (device), hand fan. • Range, scope. [ER- (instrument prefix) + FEJ ("to fan").]

erfarh [erβarx] *n.* Gamepiece or other game-playing implement. • Toy. • Ritual implement. [ER- (instrument prefix) + FARH ("to play").]

erzna [erðna] *n.* Seat. • Place where something is or could be situated; situation, location. • (*figuratively*) Where one stands in relation to one's circumstances, state, situation. • Rightful place, seat, or position. [ER- (instrument prefix) + ZNA ("to be sitting on").] → **śôh**.

erše [erʐe] *vt.* To physically grab hold of, especially by force; to grab, grasp, seize. • To take wilfully or by force, to seize. • (*of animals*) To seize as prey, to capture. • To snare, to capture, to catch (game, fish, etc.). • To catch, to apprehend (someone pursued). • To capture (enemies in war). • To capture, to conquer, to seize (territories, holdings, etc.). • (*of emotions, obsessions, etc.*) To seize, to take hold of, to grip. • (*of ruses, deceptions, etc.*) To take in, to successfully deceive. → **ne**.

erne [erne] *n.* Handle, knob, grip, hilt. • Stem of a leaf, fruit, flower, etc. [ER- (instrument prefix) + NE ("to hold").]

erñeh [erŋex] *n.* Tool, instrument, implement, device. • Means. [ER- (instrument prefix) + ÑEH ("to serve").] → **ertak**.

eris [eɾis] *vi.* To be bright. • (*impersonal*) To be daytime (often inchoative: to become morning, to dawn). • (*of sound*) To be high in pitch. • (*of words, syllables, etc.*) To be said with unrounded lips.

êrurkhâr [øɾurkχɒr] *n.* Ink. [ER- (instrument prefix) + URKHÂR ("to blacken").]

ere- [eɾe] *non-lemma.* Allomorph of **re-** (singulative prefix).

êrêhkâ [ø.ɾøxqɒ] *n.*   Trap (for catching animals). [ER- (instrument prefix) + ÊHKÂ ("to trap").]

ej- [ej] *non-lemma.*   *Allomorph of* **j-** *(jussive prefix).*

eajnôn [eʔajnən] *i.*   *An informal farewell:* goodbye, farewell. [Imperative of AJNÒN ("prosper, flourish").]

Ô, O

ô [ɤ] *i.*   *Filler word or pause during conversation:* uh, er. → **sûrû²**.

opom [obom] *n.*   Arm of a human. • Forward or upper limb of an animal. • Branch, arm (of a tree). • Spoke of a wheel. • Strength, physical might. • Exertion of power or capability, influence, interference, involvement. • **mut opomi**: Hand, especially when contrasted with other limb extremities. → **kert**.

ot [ot] *vt.*   To be named or called. • (*intransitively*) To have a name. ◆ The object, if representing the appellation itself, takes the nominative case.

ôtûtôktô [ɤdɨdəqtə] *vi.*   To walk away, to walk off somewhere. [ETI- (ablative prefix) + TÒKTÒ ("to walk").]

otuńuhu [oduɲuɦu] *vt.*   To wash off, to wash away. • To clear, to absolve, to remit (a debt or obligation) (+ dative: from). • To dispose of, efface, destroy. [ETI- (ablative prefix) + ŃUHU ("to wash").] → **sajp**; **kreš**; **mejta**.

oto [odo] *n.*   Grandchild, grandson or granddaughter.

ôk [ɤq] *vt.*   To ingest, to eat or drink. • To eat. [Onomatopoeic.]

ok [oq] *p.*   All around, about, to all sides of, surrounding or enveloping.

okru [oʁru] *padv.*   Around this/it, surrounding this/it. • In sum, in conclusion. [OK ("around") + -RU (proximate suffix).]

okro [oʁro] *padv.*   Around that/it, surrounding that/it. [OK ("around") + -RO (obviate suffix).]

ôs [ɤs] *p.*   Toward, in the direction of. [Likely a derivative of ES ("to") in origin, although the morphology is obscure.]

ôsrû [ɤzɹɨ] *padv.*   In this direction, toward here, this way. [ÔST ("toward") + -RU (proximate suffix).]

ôsrô [ɤzɹə] *padv.*   In that direction, that way. [ÔST ("toward") + -RO (obviate suffix).]

ôsrôj [ɤzɹəj] *padv.*　　In what direction? Which way? [ÒST ("toward") + -REJ (interrogative suffix).]

ôsjaj [ɤzjaj] *n.*　　Flighted bird. • Flying creature in general.

oš [oʂ] *p.*　　In the role or capacity of, as. • (*in a prepositional-predicate clause*) *Forms statements of identification or instantiation when the identification is seen as an acquired or temporary state rather than essential to or inherent in the subject.* ◆ Takes objects in the nominative case.

ošru [ozɻu] *padv.*　　As this, in this role. [OŠ ("in the role of, as") + -RU (proximate suffix).]

ošro [ozɻo] *padv.*　　As that, in that role. [OŠ ("in the role of, as") + -RO (obviate suffix).]

ošroj [ozɻoj] *padv.*　　As what? In what role? [OŠ ("in the role of, as") + -REJ (interrogative suffix).]

ô ha [ɤ ha] *i.*　　*Represents laughter:* haha. ◆ Can be arbitrarily extended: **ô ha ha**, **ô ha ha ha**, etc. [Onomatopoeic.]

ompât [ombɒt] *n.*　　Belly, abdomen. • Stomach. • (*figuratively*) Desire for food and drink, hunger, gluttony. • Inner part, core, interior. • Deep part, depth (of a body of water, etc.). • Contents, body, main part, summary (of an argument, speech, or text).

omon [omon] *vt.*　　To be far from, to be distant from. • (*intransitive*) To be far away, to be distant. • (*intransitive, of paths and journeys*) To be long, to be distant. • (*of events*) To be improbable for, to be unlikely to be done by or happen to. • (*of events, intransitive*) To be improbable, to be unlikely. • To be alienated from or not intimate with (someone).

orp [orp] *n.*　　Root (of a plant). • Blood vessel.

orprom [orbrom] *n.*　　Drum (musical instrument). [ER- (instrument prefix) + PROM ("to drum").]

ort [ort] *n.*　　Top, summit, peak, apex. • (*astronomy*) Zenith. → **kûn**.

ortuk [orduk] *n.*　　Hammer, mallet, maul. [ER- (instrument prefix) + TUK ("to hammer").]

orćot [orɟot] *n.*　　Stamp, seal, device for imprinting a design onto a surface or object. [ER- (instrument prefix) + ĆOT ("to imprint").]

orkut [orgut] *n.*　　Ladle, spoon, scoop. [ER- (instrument prefix) + KUT ("to scoop up").]

orm [orm] *coord.*　　And; *coordinates clauses.*

ormojso [ormojzo] *n.*　　Kneading trough. • Trough, tub. [ER- (instrument prefix) + MOJSO ("to knead").]

oruñ [oɾuŋ] *n.*　　Volcano.

ôjhô [ɤjɦɤ] *n.*   Sinew, tendon. • Cord, string, line, bowstring.

owm [owm] *vt.*   To hug, to embrace.

ôwma [ɤʉma] *vt.*   To give as a gift, to gift, present, donate (+ dative: to). • To give as an offering, to sacrifice (+ dative: to). → **ten**.

A, Â

a [a] *i.*   (*with rising pitch*) *Used to indicate that the speaker did not hear or understand what was said:* huh? what? • (*with rising pitch*) *Expresses mild surprise or confusion.* • (*at the end of a statement, with rising pitch*) *Forms a tag question:* eh? huh? right? isn't it?

a- [a] *p affix.*   *Forms prepositions of motion to a location from prepositions of location.* ◆ Analogous to the formations with *-to* in English *onto* and *into*.

a-² [a] *v affix.*   *Marks agreement with a subject in the transnumeral number.* ◆ In the hypothetical person, this prefix disappears, so that its bare form unambiguously indicates the exclusive first person. With a verb conjugated in the obviate person, an irregular combined person-and-number prefix **me-** is used instead.

â [ɒ] *p.*   About. • Regarding, concerning. • On the subject of, as for.

ata [ada] *vt.*   To make (a sound), to sound. • (*of hands*) To clap.

ata² [ada] *n.*   (*informal*) Dad, papa. • (*informal, often affectionate or disparaging*) Old man. [Nursery word.] → **tur**.

atat [adat] *p.*   To (a location) next to or by; by, next to (with motion). [A- (motion prefix) + TAT ("by, at, near").]

aće [aɟe] *p.*   To (a location) in front of or before (spatially); in front of, before (with motion). [A- (motion prefix) + ĆE ("in front of").]

-ak [aq] *n affix.*   *Marks the dative case.*

af- [aɸ] *non-lemma.*   *Allomorph of* **f-** *(perfective prefix).*

âfkâr [ɒɸqɒr] *vi.*   To disperse, to be scattered. • To spread out, to diffuse. • (*of a door or container*) To open. • (*of a group*) To disband, to split up, to break up. • (*of a person*) To be unable to pin down one's thoughts, to have no presence of mind. • (*of a person, colloquial*) To leave, split, scram, skedaddle.

âzêć [ɒðøc] *n.*   Adobe, brick (as a mass or material), mudbrick, brickwork. • (*in the singulative*) Individual mudbrick. • (*in the singulative*) Bakestone, brick frying pan, brick or stone used for cooking food. • (*in the singulative*) Brick, block, ingot, cake (of some material).

âsor [ɒzor] *p.* Into (a system or abstract collection). [A- (motion prefix) + sor ("as part of, in (a system or abstract collection)").]

aš [aʂ] *coord.* And, but; *coordinates clauses with a lesser degree of contrast.*

aša [aʐa] *adv.* Already, previously. • Already, even by now. • (*in a negated clause*) Anymore, any longer.

âšur [ɒʐur] *p.* To (a location) below; below or under (with motion). • Into (a state). • To (an event). [A- (motion prefix) + šur ("under").]

âšo [ɒʐo] *p.* To the other side of or to farther away than, beyond, past. [A- (motion prefix) + šo ("beyond").]

-ah [aχ] *n affix.* *Marks the instrumental case.*

ahewze [aɦeɰðe] *i.* Sorry. [First-person of hewze ("to regret").] → **hajafmejta**.

âho [ɒɦo] *p.* Onto; on, on top of (with motion). [A- (motion prefix) + ho ("upon").]

âhos [ɒɦos] *p.* Past, around, to (a location) behind (spatially). • Around, in a motion circling. [A- (motion prefix) + hos ("behind").]

ahas [aɦas] *vi.* To be white.

am [am] *part.* *Ends clauses representing direct, reported, or paraphrased speech.*

âm [ɒm] *n.* Period of sunlight from dawn to dusk, day. → **ântzun**.

ameše [ameʐe] *p.* To (a location) in front of (and facing in the same direction as). [A- (motion prefix) + meše ("in front of").]

ama [ama] *n.* (*informal*) Mom, mama. [Nursery word.] → **mâju**.

amam [amam] *p.* To (a location) between or among; between, among, amidst (with motion). [A- (motion prefix) + mam ("between, among, amidst").]

ân [ɒn] *vt.* (*often catenative*) To reason out, to deduce, determine, infer, to logically conclude. → **etńe**.

ântzun [ɒndðun] *n.* Period of time measured from sunrise to sunrise, full day. [Irregular compound of âm ("day") + zun ("night").] → **âm**.

antjû [andɟɨ] *n.* Fog, mist, enveloping cloud. • The windy-misty season.

ânu [ɒnu] *n.* Today. [Contracted from âm ("day") + hnu ("this").]

ânum [ɒnum] *adv.* Today. [ânu ("today") + -m (adverbializing suffix).]

ańi [aɲi] *p.* Into. [A- (motion prefix) + ńi ("in").]

âñkhnu [ɒŋɡɣnu] *n.*   *Alternative (uncontracted) form of* **ânu** *("today").* [ÂM ("day") + HNU ("this").]

ar [ar] *p.*   (*with finite clause in the indicative mood as object*) If, in the case that; *introduces a non-counterfactual conditional clause.* • (*with finite clause in the subjunctive mood as object*) If; *introduces a counterfactual conditional clause.* → **tane**.

âru [ɒɾu] *padv.*   As for this, at that. • And so, now, so. [Â ("about, as for") + -RU (proximate suffix).]

are- [aɾe] *v affix.*   *Marks agreement with a subject in the singulative number.* ◆ With a verb conjugated in the obviate person, an irregular combined person-and-number prefix **mere-** is used instead.

ârêj [ɒɾøj] *padv.*   About what? [Â ("about, as for") + -REJ (interrogative suffix).]

âro [ɒɾo] *padv.*   As for that. [Â ("about, as for") + -RO (obviate suffix).]

aj [aj] *i.*   Come; let's go. • Come on; let's ….

ajz [ajθ] *n.*   Sky, heavens.

ajm [ajm] *p.*   Over, above.

ajmrû [ajmrɨ] *padv.*   Above this/it, above. [AJM ("above") + -RU (proximate suffix).]

ajmrô [ajmrə] *padv.*   Above that/it, above. [AJM ("above") + -RO (obviate suffix).]

ajnôn [ajnən] *vi.*   To prosper, to flourish, to thrive. • To be well. → **este**.

aje- [aje] *v affix.*   *Marks agreement with a subject in the plural number for verbs conjugated in the exclusive first person and obviate person.* ◆ With verbs conjugated in other persons the prefix **i-** is used instead.

âjo [ɒɥo] *i.*   (*with falling pitch*) Alas; woe. • (*with falling pitch*) Ouch. • (*with rising pitch*) Whoa, wow. ◆ Stress irregular, falling on the last syllable. → **awe**.

aja [aja] *n.*   Marrow, including the brain as "marrow" of the skull. • Pith of a plant. • Fundamental inner nature, essence, soul (as a quality). • Natural disposition, temperament, true character or personality. • Substance, point, crux, main theme (of an argument, speech, or text). • Solution to a riddle or mystery. • *A term of endearment*: darling, dear.

awe [aɥe] *i.*   Alas; woe. ◆ Stress irregular, falling on the last syllable. → **âjo**.

âok [ɒʔoq] *p.*   To (a location) around; to all sides of (with motion). [A- (motion prefix) + OK ("around").]

âoš [ɒʔoʂ] *p.*   Into the role of. ◆ Takes objects in the nominative case. [A- (motion prefix) + OŠ ("in the role of, as").]

aajm [aʔajm] *p.*   To (a location) over or above; above (with motion). [A- (motion prefix) + AJM ("above").]

Fᴊuś Pᴛᴇᴛ Tsᴇɴᴀšᴍɪ Tɪᴛɪᴊᴇ
Aᴘᴘᴇɴᴅɪx: Rᴇꜰᴇʀᴇɴᴄᴇ Tᴀʙʟᴇs

Inflectional affixes

Nouns

Order of morphemes: number-root-case

Number	Abbreviation	Prefix or other change
Singulative	SGV	t- te- before a consonant cluster or plosive
Transnumeral	TRN	Ø-
Plural	PL	nonhigh first vowel raised if possible if first vowel is high, add determiner î

Case	Abbreviation	Suffix
Nominative	NOM	-Ø
Accusative	ACC	-u
Genitive	GEN	-mi
Dative	DAT	-ak
Instrumental	INS	-ah
Vocative	VOC	-e

Verbs

Order of morphemes:	person-number-polarity-mood-tense-aspect-root
…for participles:	polarity-participial-tense[1]-aspect[2]-root
…for gerunds:	(person-number-)polarity-gerundal-tense[1]-aspect-root

Person		Number		
		Singulative	Transnumeral	Plural
		SGV	TRN	PL
Exclusive first	EX	—	a-	aje-
Inclusive first	IN	—	eha-	ehi-
Second	2	hare-	ha-	hi-
Parontic	PRC	ćare-	ća-	ći-
Proximate	PROX	mare-	ma-	mi-
Obviate	OBV	mere-	me-	maje-
Hypothetical	HYP	are-	Ø-	i-

Polarity	Abbreviation	Prefix
Affirmative	AFF	Ø-
Negative	NEG	kzu-

Mood	Abbreviation	Prefix
Indicative	IND	Ø-
Subjunctive	SJV	ñaj-
Jussive	JUS	j- ej- (with loss of preceding vowel) when word-initial, plural, or negated
Imperative	IMP	e- Ø- when negated

1   Relative tense.
2   Perfective/imperfective distinction not marked.

Tense	Abbreviation	Prefix
Past	PST	ze- z- before a vowel
Present	PRS	∅-
Future	FUT	ši- ših- when imperfective before a vowel or a single nasal or fricative

Aspect	Abbreviation	Prefix
Imperfective	IPFV	∅-
Perfective	PFV	f- if- word-initially af- after j
Inchoative	INCH	ma- ima- word-initially
Cessative	CESS	kof-

Non-finite form	Abbreviation	Prefix
Active participle	PCP	shi-
Passive participle	PASS.PCP	tu-
Gerund	GER	kma-

Conjunct form	Abbreviation	Prefix
Conjunct form	CONJ	će-

Derivational affixes

Affix	Lexical categories	Approximate meaning or gloss
ur-	v	causative
zja-	v	to have a tendency or nature to do; -ive when adjectivized, -ful when nominalized
eti-	v	ablative
tre-	v	faulty action
hfi-	v → n	agentive
fe-	v → n	the result of [verb]-ing is that one is undergoing [noun]; -tion; -ing; -ance; -al; -ment
tse-	v → n	as above
na-	v → n	as above
za-	v → n	becoming [quality described by stative verb]
er-	v → n	tool, instrument, substance, means
im-	v → adv	in the manner of doing… ; -ingly
redupl.	n	a true or proper [noun]; a [noun] but even more so
ni-	n	diminutive
ipi-	n	diminutive
ip-	n	diminutive
ñra-	n	augmentative
ukta-	n	augmentative
nem-	n	collection, group, body
-ustaj	n	main, chief, foremost, principal
-mit	n	noun of relation; the one of…
nuj-	n → v	to be the same thing as
kwa-	n → v	to be a member of the set of
-m	n → adv	forms adverbs of time
ha-	pro-form	indefinite

Affix	Lexical categories	Approximate meaning or gloss
a-	prep	-to
-rej	prep → adv	interrogative
-ru	prep → adv	proximate
-ro	prep → adv	obviate

Clitics

Clitic	Approximate meaning or gloss
sza-	all, as a collective whole
sze-	each
kza-	negative; no, non-

Pro-forms

		NOM	ACC	GEN	DAT	INS	VOC	verb prefix
EX	SGV	—	—	—	—	—	—	—
	TRN	tjah	tjahû, tjaw	tjahmi	tjahak, tjak	tjahah	tjahe	a-
	PL	tjeh	tjehi, tjej	tjehmi	tjehak	tjehah	—	aje-
IN	SGV	—	—	—	—	—	—	—
	TRN	haš	hašû	hašmi	hašak	hašah	haše	eha-
	PL	heš	heši	hešmi	hešak	hešah	heše	ehi-
2	SGV	tnur	tnuru, tnu	tnurmu	tnurâk	tnurâh	tnuro	hare-
	TRN	nur	nuru, nu	nurmu	nurâk, nâk	nurâh	nuro	ha-
	PL	nîr	nîrî, nî	nîrmî	nîrâk	nîrâh	nîrê	hi-
PRC	SGV	tśoh	tśohu	tśohmu	tśohâk	tśohâh	—	ćare-
	TRN	śoh	śohu	śohmu	śohâk	śohâh	—	ća-
	PL	śuh	śuhu	śuhmu	śuhâk	śuhâh	—	ći-
PROX	SGV	thun	thunu	thumu	thunâk	thunâh	—	mare-
	TRN	hun	hunu	humu	hunâk	hunâh	—	ma-
	PL	hîn	hînî	hîmî	hînâk	hînâh	—	mi-
OBV	SGV	tohnoj	tohnoju	tohnojmu	tohnojâk	tohnojâh	—	mere-
	TRN	hnoj	hnoju	hnojmu	hnojâk	hnojâh	—	me-
	PL	hnuj	hnuju	hnujmu	hnujâk	hnujâh	—	maje-
HP	SGV	tepzi	tepzii	tepzimi	tepziak	tepziah	—	are-
	TRN	pzi	pzii	pzimi	pziak	pziah	—	Ø-
	PL	pzî	pzîî	pzîmî	pzîâk	pzîâh	—	i-
intensive	SGV	tńim	tńimi	tńimi	tńimak	tńimah	—	—
	TRN	ńim	ńimi	ńimi	ńimak	ńimah	—	—
	PL	ńîm	ńîmî	ńîmî	ńîmâk	ńîmâh	—	—
reflexive		—	shejti, hi	shejtmi	shejtak	shejtah	—	—

	Interro-gative	Demonstrative		Root	Indefinite	Indefinite quantified	
		Proximate	Obviate			No	Every
Choice	koš	hnu	hno	—	Ø-	kza-	sze-
Quantity	pet	ptun	ptoj	ćif	haćif	kza-	sze-
Pronoun	fes	hun	hnoj	pzi	hapzi	kzahapzi	szehapzi
Place	hrej	hru	hro	śôh	haśôh	kzahaśôh	szôhaśôh
Time	kît	kîtî	kîtê	sfir	hasfir	kzahasfir	szehasfir
Place and time	ñra	ñrun	ñroj	—	hâkên	kzâhâkên	szêhâkên
Manner	sfa	sfun	sfoj	sfôm	hasfôm	kzahasfôm	szôhasfôm
Purpose	srej	sru	sro	hwes	hahwes	kzahahwes	—
Cause	ńa	ńun	ńoj	ńam	hańam	kzahańam	—
Source	îzrêj	îzrî	îzrê	—	—	—	—
Goal or degree	esrej	esri	esre	širn	hаширn	kzahаширn	—
Begin-ning	pêmrêj	pêmrî	pêmrê	—	—	—	—
Ending	perej	peri	pere	—	—	—	—
Action	zim	szimje	kôśśô	—	ćêr	kzî-…ćêr	—
Property	ktej	kteje	ktan	—	sun	kzu-…sun	—