Rav Zarruvo

Introduction

Recently, mostly as a matter of personal reference, I wrote out a document to guide in the construction of an artificial language, using similar documents by other authors as a guide. As an example along the way, I invented a language. After some perusal and development, I realized that I had a good start at a language that I could actually put into a fantasy world.

This language, which I came to call Rav Zarruvo (for reasons that will be explained later on), belongs to a people who live in a dense jungle area with many predators. Their native land is a small group of large islands, though later people emigrated to a large cluster of smaller islands and to the southern part of a nearby continent. Their history is strong as a race of hunters, and they consider family very important. They also have developed a rich religious system, a long written history, and an appreciation for beautiful art.

The native speakers of Rav Zarruvo are *not* Human, but are a non-Human species in a fantasy world. Though not Human, they have speech processes that are sufficiently similar to Human to not have any additional or missing places of articulation, or any other significant changes. (I determined somewhat later that they are a feline race, though the language would not tend to reflect that.).

As I continued in development, I was able to make additional distinctions about the culture that affected linguistic concerns; add considerably to the vocabulary, which, in turn, also gave clues to this people's culture and resources; and created guidelines for a number of "daughter" languages.

In the end, Rav Zarruvo will become a "dead" parent language for a small collection of "living" languages, which I will develop separately.

Note #1: Unless your monitor is large and has very good resolution, it's recommended that you print out this document if you intend to use this language for more than evaluation and casual perusal. Some of the vowel diacritics may be difficult to discern at lower monitor resolutions, resulting in potential mistakes.

Note #2: This document is being updated and upgraded rather frequently — sometimes several times in one day (though at other times, admittedly, several days between updates). If you have any questions, problems, concerns, suggestions, or other comments, first go download the most recent version to see if a more recent update addresses your thoughts. If not, by all means feel free to email me! I won't be putting my email address here in case it changes over time, but there should be a link on the Web page where you got this document.

Special thanks to Mattias Persson for the creation and development of the *Vozhog 'Ingall* alphabetic script.

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Phonology and Thought

Because of their noisy jungle setting, the people who speak Rav Zarruvo may have to be shouting over a din of animals one minute, or whispering to avoid being heard from a distance the next. Thus, they need to have consonants and especially vowels that are easily distinguishable from each other under difficult circumstances. (In the end, while not all such distinctions are quite that clear, there are enough variations that the distinctions between very similar sounds are either determinable by context or not important outside a calm environment.)

Consonants

Speakers of Rav Zarruvo do not make distinctions between voiced and unvoiced consonants, and tend to focus on consonant sounds that are easily distinguished (relatively speaking, that is — what's easy to distinguish to one person's ear might not be to another's). Though the language has a few full stops, it don't distinguish by aspiration, and does distinguish by palatalization with plenty of nasal, fricative, approximant, and affricate consonants.

A table showing the consonants of Rav Zarruvo would look something like the table on the following page. (Because we haven't examined the writing yet, Roman letters and dipthongs — in other words, *orthographic* characters — are used here.)

This table presents to us a total of 30 basic consonant sounds. Most of these can be palatalized, so the total number of recognizable consonants in Rav Zarruvo is actually 52. (Those that are never palatalized are marked on the table with an asterisk.) Palatalization is indicated orthographically by following it with a **y**.

A letter-by-letter summary of the letters (in alphabetical order according to their Roman lettering) is roughly as follows, with the IPA and/or X-SAMPA equivalents for each (except where the given letter already serves that purpose).

' - a glottal stop. (IPA ʔ, X-SAMPA ?)
b - as in English.

bv - A voiced equivalent of German *pf*. Start as with **b**, but with the lower lip touching both the upper lip and the teeth. Then separate the upper lip to form a **v**. (IPA b͡v)
d - formed as in French, with the tongue touching the back of the teeth.
ď - similar to **d**, but with the mouth more open and the tongue touching the front or middle of the palate. (IPA ɖ, X-SAMPA d`)
dh - as the voiced *th* (as in *that*) in English. (IPA ð, X-SAMPA D)
dl - as with **d**, but the tongue touches the front of the palate rather than the teeth, and then releases on the sides, forming a brief **l** sound. (IPA d͡l)
dz - the initial **d** is formed with the tongue between the teeth, and released at the front only. (IPA d͡z)
g - as for most English speakers, formed with a stop at the velum (the front of the throat).
ġ - similar to **g**, but with the stop at the back of the throat, almost as if swallowing. (IPA ɢ, X-SAMPA G\)
gh - similar to **ng**, but with the tongue depressed and the passage closed at the same point as for **ġ**. (IPA ɴ, X-SAMPA N\)
gr̩ - starts as with **ġ**, but doesn't open completely on release, instead forming a passing ɻ. (IPA ɢ͡ɰ, X-SAMPA G\M\)
j - same as in English: starts with the tip of the tongue at the same starting point as in **dl**, but the sides between the teeth as in **dz**, and the lips rounded to form a **zh** on release. (IPA d͡ʒ, X-SAMPA dZ)
l - as in English or French, with the tongue touching the back of the teeth.
ļ - this is to **l** what **ď** is to **d** (see above) — the mouth is more open, and the tip of the tongue touches the front or middle of the palate. (IPA ɭ, X-SAMPA l`)
m - as in English.
n - as in English, with the tongue touching the back of the teeth.
ṇ - similar to **n**, but with the mouth more open and the tongue touching the middle of the palate. (IPA ɳ, X-SAMPA n`)
ng - as in English. (IPA , X-SAMPA N)

r - similar to the *r* in English; pronounced near the front of the mouth, with the lips rounded and the tongue slightly raised.

ɻ - similar to the *r* in Spanish; pronounced near the back of the mouth, with the lips rounded and the tongue pulled back. (IPA ɰ, X-SAMPA M\\)

 - technically more of a "flap" than a lateral, this is pronounced as **ɻ** but with the tongue tapping the middle of the palate. It can also be pronounced as a lightly rolled *r*, such as those found in certain dialects of English and Russian. (IPA ɾ, X-SAMPA r`)

v - as in English.

vh - similar to **v**, but with the lower lip not quite touching the upper teeth. (IPA ʋ, X-SAMPA P)

vl - starting with **v**, with the tongue rising to the back of the teeth and essentially pushing the lower jaw away from them. (IPA v͡l)

w - as in English.

x - pronounced by not quite closing the front of the throat as in **g** or **ng**, letting air (and voice) pass through with only a little resistance. To the un-initiated, it can sound somewhat like a voiced gargle. (IPA ɣ, X-SAMPA G)

y - similar to the English letter when it's used as a consonant as in the word *yet*.

z - as for some English speakers, with the sides of the tongue slipped between the teeth.

zh - a voiced *sh*, similar to the *g* in the English *mirage*, with the sides of the tongue slipped between the teeth. (IPA ʒ, X-SAMPA Z)

Note that the letters described as retroflex in the IPA and X-SAMPA systems (ɖ, ɭ, and ɳ) are normally pronounced post-alveolar or palato-alveolar, though a retroflex pronunciation is acceptable.

	Consonants					
	stop	nasal	fricative	lateral	approx	affricate
labial	**b**	**m**			**w**	**bv**
lab-dent			**v**		**vh**	**vl**
dental			**dh**			
alveolar	**d**	**n**	**z**	**l**	**r**	**dz**
retroflex				**ļ**		**dl**
post-alv	**ɖ***	**ṇ***	**zh***	*	**y***	**j***
velar	**g**	**ng**	**x**			
uvular	**ġ**	**gh***			**ɻ**	**gɻ**
glottal	**'***					

Vowels

In Rav Zarruvo, distinguishing among vowels may be even more important than distinguishing among consonants (some of which have remarkably similar sounds). Thus, only the extremes of height and frontness are used, roundedness follows front ness, and tenseness is not a distinction. There are two pitches, which may be formed into textures of two or three, so that the pitch of a vowel may be high, low, rising, falling, rising and falling, or falling and rising.

In Rav Zarruvo's orthography, we can use the following table for the basic vowels:

	front	back
high	i	u
low	a	o

These basic letters are (to give examples from American English) the *a* from *sat*, the *i* from *marine*, the *o* from *bond*, and the *u* from *nude*. (In IPA these are a, i, ɒ, and u; in X-SAMPA, a, i, Q, and u.)

Whether writing orthographically or (as will soon be seen) in the native script, diacritics are used to indicate pitch. A diaresis (sometimes called an um-laut) indicates high pitch; a macron (horizontal line) indicates low pitch; an acute accent indicates rising pitch; a grave accent indicates falling pitch; a cir-cumflex indicates rising and falling; and a breve (inverted circumflex) indicates falling and rising.

This gives the language a grand total of 24 vowel sounds to work with.

Though it isn't actually a linguistic consideration at this point, we can also decide that, since these people are a highly artistic people, they do have rules for singing that take into account the tonal variations in their vowels. In the spoken language, the variance in pitch is about a musical fifth, or just over a half-octave; when sung, any changing pitch is done quickly (somewhat like "grace notes" in our own music), and the "official" musical pitch is the pitch that the vowel ends on. If the vowel is a high or low pitch vowel, then the listener is expected to pick out the difference by context (assuming that a corresponding syllable with the other pitch even exists).

Syllable Structure

The basis for Rav Zarruvo's syllable structure is these 52 consonants and 24 vowels. The large number of available sounds means that a relatively simple syllable structure is practical.

Since a glottal stop is considered a consonant, all syllables start with a consonant which is followed by a vowel. This combination may be, but isn't necessarily, followed by another consonant.

This gives us a total of 54,144 possible syllables for the language. Though this is a smaller number than in many natural languages, this should be enough to create a fairly concise language.

Syllables which start and end with the same consonant are extremely rare, but there's no rule forbidding them.

Stress

There are two levels of stress in Rav Zarruvo. Primary stress is given on the root of a word; secondary stress is given to every other prefix syllable before it, and to every other suffix syllable after it.

Stress is generally indicated by aspiration, volume, and length, increasing all three for a stressed syllable,

Vowels				
	i	u	a	o
high	ï	ü	ä	ö
low				
rising	í	ú	á	ó
falling	ì	ù	à	ò
rise-fall	î	û	â	ô
fall-rise	ǐ			ǒ

though a few individual speakers let the vowels of unstressed syllables lax slightly.

Word Construction and Thought Process

In Rav Zarruvo, stops are used (as mentioned previously) but are somewhat less common than other consonants, and probably used mostly for words that would be used only in casual conversation or in formal settings as opposed to while trying to sneak about or deal with an emergency. Affricates, which are close to stops in their formation, are probably also uncommon, but not quite as much so; the other types of consonants would be fairly close in their frequency.

Also, those letters that are more difficult or complicated to make, such as those for **z** or **n**, are less common than those which are quick and easy to make, such as those for **bv** or **j**.

Since palatalized consonants are a special case, they're used much less frequently than their non-palatalized counterparts. They also appear only in relatively rare cases at the end of a consonant, since pronunciation at the end of a word or just before another consonant is difficult. For similar reasons, affricates are less common at the end of a syllable than at the beginning.

Also, because syllable length is one of the ways of distinguishing a root word from an affix, vowels with more tonal changes are used much less frequency in affixes than in root words.

Lexicon

It would be highly impractical to go into a complete lexicon of even the most basic words for Rav Zarruvo at this early stage (a more complete lexicon, with compound and derived words as well as basic vocabulary, can be found at the end of this language description). However, a few basic decisions were noted.

The most commonly-used (or, at any rate, simplest) conjunctions are simple one-syllable words that begin with the glottal stop (') and have no trailing consonant: *and* is **'á**, *or* is **'** (either-or) or **'ô** (and/or), *therefore* is **'ù**, *if* (as a converse of *therefore*, as *X if Y*) is **'í**, etc. Along with appropriate prefixes, these may be used to build other conjunctions.

Pronouns have their own rules that make them highly irregular from other nouns.

The language has several root words for some things that we have only one for. For example, it has several words that could be translated into English as *hot*: **víg** for hot enough to feel heat; **nûzh** for muggy, uncomfortable weather; **döng** for heat to cook with; **ghá** for burning heat; etc. Notably, all of these root words are verbs, in keeping with the action-oriented nature of the language. Additional English words with multiple Rav Zarruvo translations include *danger*, *rain*, *speak*, and others.

Idioms

Speakers of Rav Zarruvo have several idioms which arise from their jungle life. For example, they use the phrase *set to the tree* to indicate something, usually a message, that's left behind for someone else to find. A word whose literal translation would come to *woodcutter* or *lumberjack* might also be used for someone who writes his sentences longer than they need to be. The phrase *whispering time* could indicate a period of extreme, but not quite grave, danger.

As in many languages, most such idioms are treated as metaphoric slang.

When speaking of the passage of time, metaphors of eating are the norm. Where a speaker of English would refer to *spending* time on a task, a speaker of Rav Zarruvo would speak of *eating* time (which may be done by either the person performing the task, or the task itself).

The use of linguistic "shorthand" phrases is relatively uncommon, and mostly limited to professional jargon..

Laborers in all fields are considered equally valued regardless of specialty. Thus, all occupations start with the word for *worker* (**zhàg̱ràng**) modified by a root word for what the worker specializes in (see the discussion on **Compound Words**).

Sound Symbolism

Rav Zarruvo follows the usual rule of sound symbolism, whereby front and high vowels (mostly the forms of *i*) are used to suggest smallness, quietness, and high pitch, while back and low vowels (mostly the forms of *u*) are used to suggest largeness, loudness, and low pitch. In cases where something is small but not as small as an *i*, *a* may be used; in cases where something is large but not as large as a *u*, *o* may be used (though this is a rule of word construction and not inflection).

Also, culturally speaking, stops and affricates are used for intimate words (those normally spoken in close conversation), and approximants more common in declarative words. For example, **g̈ïdzy** could be the word for *whisper*, while **wûɲ** could be the word for *proclaim*.

For that matter, to also back up to the question of having multiple words for different types of the same sort of thing, we could add **dzábv** for what we call a "stage whisper," **dzò** for soft speech, **ɻv** for normal speech (a word also used for the concept of speaking in general), **vhóng** for loud speech, **jú** for shouting as if angry, and **lòzh** for shouting as if to be heard over noise or a distance. Each word uses the sound symbolism to some extent, and each also models somewhat the manner of speech being described.

There's also a moderate level of sound symbolism in the tonal structure. It's not universal enough to be an actual linguistic rule, but the general tendency is for a high tone to be used for something important that normally warrants attention; a low tone for a generality, modification, or word normally assumed in context; a rising tone for something going up, or coming toward the speaker or the subject; a falling tone for something going down and/or away; a falling and rising tone for a complaint or something particularly bad; or a rising and falling tone for something amazing, impressive, or very good.

However, the language has no real linguistic symmetry other than that. The origins of most words are based on what the things or actions sound like, or what sounds seem to suggest the things. Words for similar things tend to be very different from one another.

Writing

The most efficient means of writing, in terms of combining speed and clarity, would seem to be an alphasyllabary. Each of the 30 basic consonants has its own symbol, and has up to three diacritics: one to indicate the vowel, a second (which is actually a diacritic on the vowel) to indicate the vowel's pitch, and a third if the consonant is palatalized. Originally done on the trunks of trees, this writing is vertical, from top to bottom and with columns proceeding from left to right; the vowel diacritic is to the right of the consonant, with the tone diacritic above it and the palatalization diacritic (if any) above the consonant.

Early writing was done using knives on the sides of trees, so the formal script that's developed for writing in Rav Zarruvo is mostly angular. Later developments in methods of writing have brought about some sharper curves, so casual handwriting, done with more contemporary writing tools, is somewhat rounder than the formal script shown here.

Because of the culture's value of artistic things, many of the letters are derived from pictographs — but in this case, the pictographs are from things that make noises similar to the sounds they represent. For example, the letter for **gh** is taken from a fallen tree, and the letter for **z** is has its origins with a coiled snake. Even the four vowel diacritics are drawn from pictographs representing animals perceived to make noises similar to the vowels (to be specific, a monkey for **i**, a hawk for **a**, an owl for **o**, and a wolf for **u**).

In part because the writing is vertical, the letters are wider than they are tall (compared to Latin and similar alphabets, which are written horizontally and are taller than they are wide).

The tone diacritics in Rav Zarruvo script are the same as those in the orthography. Also, the diacritic for palatalization is a simple horizontal line with an upward hook at the left end.

If a consonant is a trailing consonant in a syllable, it obviously has no vowel diacritic and therefore no tone diacritic, though it occasionally does have a palatalization mark.

Punctuation

Rav Zarruvo joins the letters of a word together with a vertical line along the left; a trailing consonant in a syllable is recognized by its lack of a vowel. This eliminates the need for spaces between words (not counting the break in the word line). A plain horizontal line is used to separate sentences, like a period; a double line is the equivalent of an exclamation point. A shorter horizontal line serves the same functions as a comma in English.

A word, clause, or sentence may be set off from the rest of a piece of writing (in the same manner that parentheses do in English) with a line slightly longer than a consonant-vowel construct, with a downward hook at the end for the beginning of a section and an upward hook for the end.

The script also has its own form of quotation marks, similar to its parentheses but with double vertical lines (pointing down to start and pointing up to end) instead of hooks.

The formal alphasyllabary of Rav Zarruvo
(Vozhog 'Idlom)

Since questions are marked grammatically with little to no ambiguity as to their intent, there is generally no need for a formal question mark; the normal line is used for most questions, or a double line may be used for an emphatic question). On those rare occasions when a question needs to be marked through punctuation, or sometimes when the fact that the sentence is a question needs to be emphasized, a circle is placed at the end of the line (or both lines).

The alphasyllabary of Rav Zarruvo makes no distinction between capital and lower-case letters, other than a small curlicue on the left side of the guideline to indicate the first letter in a sentence, title, or proper noun. This mark is always applied to the same letter in a title or proper noun even if one or more prefixes are attached to the word.

A small horizontal line is placed through the word-line just before the root word of a word that contains prefixes but no trailing consonant in the root word, as an aid to pronunciation (in terms of stress placement; this mark is the equivalent to a hyphen); the only significant exceptions to this rule are in cases where the last prefix, or the combination of that prefix with the particular root word which follows it, is considered so common as to be obvious (though it's not exactly *im*proper to use the mark anyway). An example of this would include the prefix **ngà-**, as demonstrated later. The same mark may be used to indicate a compound word, though its use for this is highly irregular.

The writing of numbers and numerals in this script will be discussed in detail later; the digits for the number system are shown on the accompanying table.

Numerals in Rav Zarruvo

Only one writing system is used by this culture, and its basic appearance is essentially the same whether printed, written, or created in any other way (although an individual's style, variations in handwriting,

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and various other factors may create differences in specific cases).

However, somewhere in the culture's "middle" history, the formal script was adapted to make it compatible with the horizontal writing systems of other cultures. This alphabetic system, shown on the chart above, is called *Vozhog 'Ingall* (horizontal writing); when spoken of in contrast with it, the native script is called *Vozhog 'Idlom* (vertical writing).

Orthography

As shown previously (on the tables under the discussions on consonants and vowels), the standard orthography for Rav Zarruvo is a more or less straightforward orthography, with few violations of the familiar rules of English pronunciation. The few exceptions (such as the voiced **x**) have specific reasons for them, and once those having to deal with the language are clued in to those rules they should-

Std.	Alt.	Full	Mono	CPA	IPA
Standard Orthographies (Consonants)					
d	d	d	d	d	d
r	r	r	r	*r	
b	b	b	b	b	b
bv	bv	bv	bᵛ	{bv}	b͡v
dz	dz	dz		{dz}	d͡z
vh	vh	vh	ʊ	"v	ʊ
ʻ	ʼ	ʻ	ʼ	?	ʔ
dl	dl	dl		{dl}	d͡l
ng	ng	ng		N	
gr̩	grr	gr+	gʳ	{g#W}	N͡ɽ
zh	zh	zh		Z	
ġ	gq	g+	N	Q	N
z	z	z	z	z	z
l	l	l	l	l	l
m	m	m	m	m	m
ɗ	dd	d+	ɗ	#d	ɖ
ɽ	rr	r+	ɽ	#W	ɰ
v	v	v	v	v	v
	rd	r|		#l	ɺ
ḷ	ll	l+	ḷ	l.	ɭ
dh	dh	dh	ð	D	ð
w	w	w	w	w	w
vl	vl	vl	vˡ	{vl}	v͡l
n	n	n	n	n	n
j	j	j	j	{#dZ}	ɖ͡
gh	gh	gh	G	"N	N
ṇ	nn	n+	ṇ	#n	ɳ
y	y	y	y	#r	
g	g	g	g	g	g
x	x	x	x	R	ɣ

n't take too much time or effort to get used to.

There are also several alternate orthographic systems that may be used for various purposes, as shown on the accompanying tables. On both tables the letters are listed in the commonly-used order for the alphasyllabary as used in Rav Zarruvo.

The most common alternate is used for discussing the language online, where letter diacritics are often limited (if they're possible at all) and don't have universal standards among computer platforms. Consonants with depth diacritics (ɗ, ġ, ḷ, ṇ, and ɽ) can be shown by doubling the letter (except ġ being represented with **gq**), while the rolled *r* (or palato-alveolar lateral, normally represented with) can be spelled with **rd**. (Note that this is the standard used for the alphabet samples in this section.) Under this system, tone diacritics on vowels may be omitted altogether for an individual word or short translation. For longer passages, or when the tonal contour of a passage is significant to the discussion at hand, the writer may follow the affected vowel with a colon (**:**) for high tone, an underline (_) for low tone, a slash (/) for rising tone, a backslash (\) for falling tone, a carat (**^**) for rising and falling tone, and a pipe (|) for falling and rising tone.

Another alternate method of representing the "special consonants," called the "full online orthography" (in part because it represents a compromise between the one-symbol representation and showing of diacritics for special sounds) would involve putting a plus sign (+) after a consonant with a depth diacritic in the standard orthography, and a pipe (|) after the rolled (or palato-alveolar) *r*.

As an alternative in the opposite direction, those who prefer brevity may elect to use special characters borrowed from the International Phonetic Alphabet (IPA) for some of the special sounds, as shown on the tables of accepted orthographies[*]. A palatalized consonant would be followed by a superscript **j**, such as ʲ for what would be **dzy** in the standard orthographic system above. Likewise, those who really prefer to have one and only orthographical letter represent each native letter, affricates can be represented by putting the second letter in superscript; for example, **gr̩** could be rendered with **gʳ**. This "monographic" orthography isn't strongly recommended, but is usable.

The CPA (officially short for Claude's Phonetic Alphabet, though it may also be called the Conlang Phonetic Alphabet), developed by Jörg Rhiemeier, is another acceptable alternative orthography for online use, for those with access to its guide (it seems to have vanished from the Internet in early 2002). However, its preferred use is for expressing the exact pronunciation of the language, as is the case with the full International Phonetic Alphabet (in the latter case using the IPA's normal diacritics for tone levels, contours, and other special features).

The apostrophe is used equally in most of these orthographic systems, where it serves as a distinct letter, indicating a glottal stop. The exceptions are CPA and IPA, which have their own signs for this and in which the apostrophe is used to replace the hyphen where it would otherwise be used only to separate consonants into the appropriate syllable.

(In the CPA and IPA systems as given on the chart, some symbols and symbol combinations had to be either invented from existing symbols or used in a nonstandard manner. These are cases where either no appropriate symbol or combination existed in the system used, or — particularly in some cases with IPA — the symbol simply wasn't available for the equipment that was used to make this document. Most prominently, inappropriate symbols had to be used for the falling-rising tone diacritics on vowels in the IPA; the correct diacritic would be an inverted tilde, the reverse of that used for the rising-falling tone. Also, the vowels rendered in the IPA column as variations of **o** would actually use **ɒ** as the base vowel.)

Note that the CPA and the IPA also have their own ways of indicating palatalization. The CPA follows the consonant with **^j**; the IPA, as implied earlier, simply uses a superscript **j**. These would respectively be found in **dz^jo2Z** and **d͡zʲò**, for what is **dzy zh** (*insect*) in the standard orthography.

Standard Orthographies (Vowels)					
Std.	**Alt.**	**Full**	**Mono**	**CPA**	**IPA**
ï	i:	i:	ï	i4	í
	i_	i_		i2	ì
í	i/	i/	í	i24	î
ì	i\	i\	ì	i42	ĭ
î	i^	i^	î	i242	
ĭ	i|	i|	ĭ	i424	
ä	a:	a:	ä	a4	á
	a_	a_		a2	à
á	a/	a/	á	a24	â
à	a\	a\	à	a42	
â	a^	a^	â	a242	ã
	a|	a|		a424	å
ö	o:	o:	ö	o4	ó
	o_	o_		o2	ò
ó	o/	o/	ó	o24	ô
ò	o\	o\	ò	o42	ŏ
ô	o^	o^	ô	o242	õ
ŏ	o|	o|	ŏ	o424	
ü	u:	u:	ü	u4	ú
	u_	u_		u2	ù
ú	u/	u/	ú	u24	û
ù	u\	u\	ù	u42	
û	u^	u^	û	u242	
	u|	u|		u424	

Punctuation

In all other ways, punctuation in orthographic Rav Zarruvo is used as in English, including the use of a capital vowel when preceded by an apostrophe (that is, when the initial consonant is a glottal stop as represented by an apostrophe), in circumstances where that consonant would normally be capitalized (except in CPA and IPA, which do not use capital letters for such purposes). However, the apostrophe is not used for any other purpose than as the glottal stop, including as single quote marks.

Other than this, capital letters are used if and only if the capitalization mark would be used on the same letter in the native script.

If a word fits the rules for using the dash in the native writing (as described above), a hyphen is in-

serted just before the root word to indicate where the stress in pronunciation should lie. Otherwise, as in the native writing, the first syllable with a trailing consonant is generally assumed to be the root of the word. In any of the "online" orthographic systems, a hyphen may also be used to separate two syllables if the first one ends with the same consonant that the second one begins with, and the double of that consonant is used to represent a separate consonant, or under any similar circumstance.

All of these rules of punctuation apply as much to *Vozhog 'Ingall* as to *Vozhog 'Idlom*, though the characters are turned counterclockwise ninety degrees for the former.

Grammar

Rav Zarruvo is action-oriented, and therefore strong on verbs. Thus, many words that we tend to think of as adjectives — such as colors — are, in their root forms, treated more like verbs in Rav Zarruvo, even if they functionally are adjectives. The declaration *that thing is red*, translated literally, might carry a meaning closer to *that thing reds* or *that thing shows red*.

Despite the fact that Rav Zarruvo is a relatively concise language, most of its word modifiers are agglutinating, and nearly all the rest are isolating — there's virtually no inflection in the language. (We'll dive into specifics on that later.) There are a few particles and single-meaning inflections, but they are uncommon.

Agglutination Versus Isolation

It's also notable that the majority of Rav Zarruvo's suffixes, prefixes, and auxiliaries are derived from root words in the basic vocabulary — and that the ones that aren't can be easily converted into and used as root words.

For that matter, many of the language's suffixes (and root words used as suffixes) can be used as adjectives, treating Rav Zarruvo as an isolating language rather than an agglutinating one. There are a couple of significant grammatical differences between the two practices, however.

One difference is the placement of prefixes and other suffixes. When modifiers are isolating, they can have affixes of their own, whereas they must depend on the root words' affixes when they are agglutinating.

It's also not correct to directly use a noun as an adjective, and it's often not correct with a verb either. There are prefixes that can be used to convert a verb or noun into an adjective, but this is an extra syllable and, despite its agglutinating nature, Rav Zarruvo places a high value on compactness.

There can also be subtle (or even not so subtle) differences in meaning between a compound word (or a word with a suffix that could also serve as a root word) and a phrase made up of the same roots. This phenomenon is even seen in English, where there's a difference between a *blackbird* and a *black bird* — the exact same difference exists between **gyàwbvúd** and **gyàw bvúd** (respectively the same meanings).

Nouns

Nouns in Rav Zarruvo, at least among root words, are things that can be seen, heard, felt, or otherwise experienced directly. Emotions, colors, patterns, and similar phenomena have verbs or adjectives as their roots.

Case

In Rav Zarruvo, there are five recognized cases: nominative (the actor), accusative (that which is acted upon), vocative, possessive, genitive, and oblique. Nominative case is the unmodified noun; accusative, vocative, possessive, and genitive are denoted by the prefixes **v -**, **zhï-**, **zà-**, and **ngyò-** respectively.

A noun in vocative case immediately becomes the second person for that sentence and any other until the speaker either invokes another vocative noun, or is interrupted by another speaker (or something else, such as simply being done speaking). Thus, a vocative noun can serve double duty as a nominative noun to an imperative verb, or any other sort of noun to a verb in any other mood.

A noun in oblique case — that is, dative case, ablative case, or any other instance of an indirect object — is denoted by a preposition or adverb (see the discussion on relative clauses later) which depends on the relationship of the action to the noun. The most common such prepositions are **rá** for *by* (the verb is performed by the clause noun upon the affected noun), **vól** for *to* (the verb is performed by the affected noun upon the main noun;

the meaning is essentially the same as if this noun were nominative and the main noun were accusative), **wⱥ ḷ** for *with* (the clause noun is a tool used to perform the verb), **ḷ m** for *for* (the clause noun is the cause and/or beneficiary of the verb) and **dz** for *at* (the clause noun is the time and/or place that the verb is performed), though there are a few obscure others (including some using the negative modifier **ngà-**, discussed later).

The latter distinction between possessive and genitive can be an important one, especially when referring to people. For example, if *my son* is translated **vyádzòg zhïn** it denotes a boy who has not yet reached adulthood, while **vyádzòg zàn** would indicate an adult who happens to be the male offspring of the speaker. (Note that a noun in either form is equally proper treated as a noun, referring to that which belongs to or pertains to the root noun, or an adjective.)

By contrast, speakers of Rav Zarruvo frequently do not bother with the prefixes for accusative or vocative case, letting word order handle that unless the word order is changed from the usual, or leaving off the prefix would be simply too vague for some other reason. Only in legal documents and proceedings, religious texts, scholarly discourse, philosophy, and similarly exacting contexts are these prefixes used regularly.

Where a vocative noun is used as the only noun in a sentence, a nominative personal pronoun is usually assumed. The unspoken pronoun is first person if the verb mood is definite or negative, or second person if the verb mood is imperative or interrogative; for other moods, it's usually third person unless the context of the preceding sentence suggests otherwise.

Gender

In their unmodified forms, nouns are of indeterminate gender, and that's the form in which they're normally used. Suffixes can be added to give gender-related shades of meaning: **-dzòg** for masculine (often denoting a strong and/or aggressive nature), **-'ⱥng** for feminine (for a gentler or nurturing nature), **-ghⱥdh** for sexless (indicating a utilitarian nature, though the suffix is sometimes applied to gelding and eunuchs), **-ɽ** for abstract or spiritual (reflecting an ethereal nature).

It may be noted that the list of genders for regular noun is different from the list of genders for pronouns, as described later. However, these suffixes can also be added to pronouns to indicate this type of gender when confusion might arise otherwise, especially in certain legal or religious documents.

As a twist, these same suffixes can be used on a verb to denote *one who does*, in the same way that *-er* is used in English. This means that there's not really any way to denote a person who does something and is of indeterminate gender; for this, as a shortcut, the abstract **-ɽ** is used.

Number

Because of its concise and descriptive nature, Rav Zarruvo takes an extreme regarding the showing of plurals. The prefix **dzⱥ-** is used for two, **wó-** for three to "a few," **vlô-** for several, or **ɽú-** for what seems too many to count. In the case of a plural where the actual number is uncertain, **vlô-** is usually used.

Extremeness

Though the practice is more typical of verbs, it's permissible to apply the suffixes **-'ì'** and **-'úng** to a noun for decreasing or increasing its shade of meaning (respectively). See the section on **Severity** under **Verbs** later in this document for further details on how these suffixes are applied.

Verbs or Adjectives as Nouns

In Rav Zarruvo, there are seven forms of a verb or adjective as a noun. (Note that this is an irregular practice depending on the goal; some forms are isolating, while others are agglutinating.)

State of doing is indicated with the prefix **yⱥ-**.

Practice of doing is indicated by preceding the verb with the word **z l** (*act* or *deed*). This is distinct from state of doing in that the "state" is a general aspect of being, whereas the "practice" is the specific activity.

Performer is indicated by using the appropriate third person proximate pronoun (**'î, dhà, ŗó,** or **zhà**) as a prefix. In a word of this sort that stands alone (or with no other words than adjectives), the pronoun serves double duty in this capacity and in its usual capacity; in this case any form of pronoun (that is, any "person" is appropriate). When applied to an adjective, the word carries the meaning of *one which has the quality*; thus, **'îdzòm** would refer to something green.

Recipient and **oblique** forms, though thought of as separate forms by grammaticians, are not distinguished from each other grammatically; they are created by adding the prefix **zhï-** (the same prefix as that used for vocative case of a noun).

Locational form (the location where an action takes place) is created with the prefix **dz -** (also used for the location form of the oblique case of a noun).

Resultative form (where the noun is the result of the verb) is created with the prefix **v -** (the same prefix as for accusative case of a noun).

In the last three cases (recipient/oblique, locational, and resultative), the noun is still considered to be in nominative case unless further modified.

Note that modifiers for tense, perfection, aspect, mood, and other changes in the sense of the verb (discussed later) are generally not included with the verb unless it's important to the statement being made. If such distinctions are noted in the verb, then any prefixes for tense, aspect, or evidentiality always appear after the prefix creating the noun, though prepositions for mood or deference

would appear before (and with the same noun-creation prefix). The exception is for the practice of doing word **z l**, which would come before the preposition.

Likewise, any suffixes for case or gender would follow any suffixes to the verb, and prefixes for number would precede the prefix creating the noun (or the word **z l** for practice-of-doing nouns).

Pronouns

Since Rav Zarruvo is relatively concise language, a broad selection of personal pronouns would seem appropriate. Since gender (in terms of male, female, etc.) isn't of grammatical importance in Rav Zarruvo, that can be indicated by the appropriate suffix (as given previously) in cases where it is needed; likewise, number can be indicated by the appropriate prefix.

However, speakers of Rav Zarruvo tend to make the maximum distinctions in other areas, at least where pronouns are concerned; the "gender," or class, of pronouns are divided among different lines.

The language has distinct personal pronouns to indicate unliving objects, plants, animals, and people; they also distinguish between first person (exclusive to second), first and second persons inclusive, second person, third person proximate, third person obviative, and what might be termed "third person adjunct" — a person so far removed from the conversation that their relationship is through another third person, usually a third person obviative — as well as hypothetical.

Pronouns				
	object	plant	animal	person
1st	ġy	ngí	bï	n
1st/2nd	dhyà	vl	ġí	v
2nd	gṟyô	ghyù	bvö	lí
3rd prox	'î	dhà	ŗó	zhà
3rd obv (4th)	gû	wï	vhù	wô
3rd adj (5th)	ng	nä	yò	ŗù
hyp	bvyá	lyò	mü	gì

(In their own terminology, they think of third person obviative as "fourth person," and third person adjunct as "fifth person." There have been suggestions that a hypothetical person be thought of grammatically as "sixth person," but this is considered improper and, among grammarians, actually rather juvenile.)

Some of these pronouns, though they do exist in the vocabulary, are used only in specific and often rare occasions. For example, the first person and first/second person pronouns for an unliving object, plant, or animal are used primarily in poetry or discussions of metaphysics; the second person pronoun for the same things are generally reserved for various degrees of insult; and the second person pronoun for animals is used in training those animals.

The 28 personal pronouns (as they are distinguished according to gender and person) are listed on the accompanying table.

It's at this point in our grammatical exploration that we have enough to understand the name for our language: **y ṛ v zàṛúv** , literally *our speech* (or, to be completely literal, *speech belonging to you, me, and others too numerous to count*). For ease, we simplify and Anglicize this name to Rav Zarruvo (with the accent on the last syllable).

(*Author's Note:* Admittedly, the language's name transliterated into English would more properly be *Yirav* Zarruvo, but in the original form of this document the word ṛ v was not properly agglutinated into a noun. Since such translation errors and misunderstandings do appear in similar real-world situations, it seemed best to leave it as it is.)

Pronouns can serve certain grammatical functions as prefixes. Specifically, third person proximate turns a verb or adjective into a noun referring to one that performs a verb or possesses the quality described by the adjective, third person obviative and adjunct pronouns serve as the correlative *this* or *that* respectively, and any pronoun can turn a verb into a adjective describing whatever noun it applies to as one who performs an action.

A pronoun can also be attached as a prefix to a noun to indicate something or someone being from the noun in question. For example, **n zhyùl** would be used when speaking of oneself as being from the city — the word alone could, in fact, stand alone make up an entire sentence meaning *I am from the city*.

Correlatives

In Rav Zarruvo, correlatives are formed in one of three ways.

Most adjective correlatives are prefixes that apply to the nouns to which they refer: **vlá-** for *what*, **r -** for *some*, **ɗyù-** for *none* (though see below for more on the proper use of this suffix), **jü-** for *every* or *all*, and **gĭ-** for *whatever* or *any*.

Adjective correlatives that would be translated *this* or *that* use pronouns as prefixes. Those which be interpreted as *this* simply use the third person proximate for the lowest form that might be referred to. Adjective correlatives for *that* use either the third person obviative or third person adjunct, depending on how far removed the object is from the speaker and/or the action being discussed. In both cases, as above, they are used as prefixes to a specific noun, with one of the root words below used for non-specific cases.

General correlatives use special root words with the above words. These are **'ib** for a person, **dözh** for a place, **r ng** for a thing, **vhôl** for a time, **ŋïbv** for a way, **'àdh** for a reason, or **ng ḷ** for a result. (These are the normal root words for these concepts, and are also used in that context; this, however, is their origin.)

Note that this can create a highly complex structure for the proper form of *this/that person/thing* — too complex, in fact, to include each specific instance in the lexicon. More often the pronoun is used alone, except in formal speech such as legal proceedings or certain literary contexts.

The English word *everywhere*, as an example along different lines, would translate to **jüdözh**, while *here* would be **'îdözh**. (Remember, in both cases the

accent would be on the second syllable, since that's the root word in the construct.)

(Certain care should be given to the proper use of the prefix **ďyù-**. Though its meaning is very similar to the more universal modifier **ngà-**, the former prefix merely refers to a lack of what it applies to, whereas the latter generally refers to the actual inverse or opposite of the affected word.)

Adjectives

As an action-oriented language, the line between adjectives and verbs in Rav Zarruvo is highly blurred, to the point that they're almost one word type. Adjectives are thus subject to many of the same rules as verbs.

Adjectives use the same modifiers as verbs for mood, evidentiality, and severity (discussed later); the only significant difference is that the default mood for an adjective is definite. These cover most needed cases of adjective modifiers; the main exception is the opposite of an adjective, formed by the prefix **'ŏ-** (rather than the more obvious **ngà-** — that prefix would be used for the mere absence of a quality, rather than the presence of its opposite).

However, certain types of words are definitely adjectives and *not* verbs. Colors, numbers, estimations of quality, and materials are among those properties that are thought of as adjectives, and would have to be modified to be treated as nouns or verbs.

Note that an adjective can be applied to a verb or sometimes even another adjective (allowing them, in effect, to do double duty as adverbs) as well as to a noun.

Other Words as Adjectives

A verb can be changed into an adjective by attaching the appropriate noun case prefix, except for nominative case (one who does the verb) which uses the appropriate personal pronoun as an prefix.

The only other verb-to-adjective form in everyday usage is accusative (**v -**), *one that has it done to* (or, depending on the mood of the verb, *one that can have it done to*). Possessive case (**zà-**) is sometimes used to indicate *one who has the capacity to do*, though it's considered an informal shorthand. The vocative form (**zhï-**) for adjectives is also used occasionally, usually as an exclamation or an expression of a desire for a change, something of a shorthand invocation without much care as to who or what brings it about. There's no good way to indicate oblique case even if anyone wanted to try it and could come up with a reasonable meaning.

Prefixes can also be used to convert nouns into adjectives. The most common adjective prefixes for nouns include **ŋ -** for *in the manner of*, **w -** for *derived from*, and **dz -** for *containing*.

Superlatives and Comparisons

The same prefixes which describe tense for verbs may be used on adjectives to create superlatives and comparisons: **bvy -** for the least, **wó-** for a good deal less, **dzï-** for a little less, **rà-** for a little more, **mô-** for a lot more, and **ġ -** for the most.

These concepts can be stated as raw concepts (such as *least* or *most*) by applying the prefixes to the converted verb **ŋ dzyŏ'** (*existing*). Such a word is treated as an adjective, and generally refers to a number or amount of something.

Remember that these prefixes *must* precede any prefixes that convert another type of word into an adjective. To do the reverse will result in a somewhat different meaning.

Articles

As a balance between clarity and succinctness, Rav Zarruvo has only a few articles, and they are used mainly in titles of creative works, with formal titles of address, on those occasions when context and word placement simply aren't enough to make the meaning clear, or similar cases. If a sentence can be made clear without using the article, then the article is generally left out.

The most often-used articles, which take the form of prepositions, are the three definite articles. These articles are approximately equal to different senses of the English word *the*. *The one I was just talking about* is **dä**; *the only one present* is **gó**; *the only one that exists* is **bî**.

If a meaning for a definite article is called for that doesn't exactly match any of the above, then the one closest to the desired meaning is used. For example, in personal or place names **bî** is most often used — a person calling himself *The Rock* would use **bî ġïg**, while a cave known as simply *The Cave* would be **bî ġäḷ**. By similar token, **gó** is used to indicate a current period of time or other status, as with **gó nâng** (*today*) or **gó ngöḷ** (*the weather*).

If an indefinite article is needed to clarify a statement (usually a complex one with several relative clauses involving different instances of the same type of object), the correlative prefix **r -** (for *some*) may be used on the noun in question. This serves the same function of the English word *a* as well as the article *some*.

The word **b ʼ**, which denotes the focus or perspective of the verb, is also considered an article in a technical grammatical discussion, though it can be used in combination with any of the above articles (*always* preceding them) if the need arises. The word serves no other function than to specify perspective for the evidentiality of the verb (as discussed later).

Numbers

Rav Zarruvo uses a mathematical number base of ten, with a mixture of analyzable and unanalyzable roots (that is, those that are traceable to a particular word and those that are not) as names for its numbers.

The language does include the concept of *zero*, which is **ʼ** . The count from one to ten goes **ʼî**, **dz ʼî**, **ròbv**, **dhy l**, **vládh**, **vyäng**, **jòġ**, **y r**, **ġúdh**, **nä'ʼî**. Beyond ten, the less significant digits are spoken (and written) first, so eleven is **î nä'ʼî**.

Tens digits are made by applying the first part of a ones digit (dropping the ending consonant, if any) as a prefix to the number ten, so the numbers twenty to ninety become **dz nä'ʼî**, **rònä'ʼî**, **dhy nä'ʼî**, **vlánä'ʼî**, **vyänä'ʼî**, **jònä'ʼî**, **y nä'ʼî**, and **ġúnä'ʼî**.

For numbers in the hundreds, thousands, and beyond, a similar pattern is forged; the first part of the appropriate ones digit serves as a prefix to **n d** (*hundred*) or **byön** (*thousand*). For numbers of ten thousand and above, the number within the last thousand is stated first, followed by **byön** and the number of thousands. On the rare occasion when a number is in the millions, **byöbyön** is used in the same way. Speakers of Rav Zarruvo (at least, outside the scientific community) don't readily grasp the concept of numbers higher than a million, though theoretically one could just keep on attaching the prefix **byö-** (for successive thousands) as many times as necessary.

Numbers are treated as adjectives in most ways — including use as verbs (for translation as words like *double*, *triple*, etc.) — except that they precede the noun to which they are applied.

There is no specific grammatical distinction among cardinal, ordinal, or digital numbers (except, of course, that digital numbers are treated as nouns); an emphasized ordinal is preceded with **ŋ dzäl** (which can also be used alone for *first*, as a noun). The adverbial form is formed by applying the prefix **dz -** in the case of a cardinal (which would form a *distributive* number or **ŋ -** in the case of an ordinal. A fractional number is indicated by preceding the number with the verb **bvy ʼ** (*divide*).

Order of Noun Phrases

In terms of noun phrase order, Rav Zarruvo is only as strict as it needs to be in order to assure clarity; very often words are placed in whatever order emphasizes what's most important.

Some modifiers are already shown as prefixes or suffixes to nouns. Prefixes of number (or conversion to adjective) and case generally appear in that order; suffixes of gender suffer no conflicts.

Adjectives normally appear after the noun to which they apply. The only exception is if the adjective is being emphasized for some reason; in this case it precedes the noun. In this situation the noun is almost never preceded by another noun; when that simply *has* to be done, some inventiveness on the part of the speaker (or writer) is required..

Possessive and genitive nouns are treated as adjectives, and are the last to appear in a noun phrase — in that order, if both happen to be present, unless the possessive applies to the genitive. Similarly, oblique nouns are treated as adverbs and normally appear immediately after the verb (though they may appear after the other nouns in the phrase, especially in poetic writing).

Verbs

In Rav Zarruvo, verbs, in their natural state, typically take the form of present tense, imperfect, imperative, single action or ongoing process, and known by obvious evidence. Any changes to that status that aren't suggested by context requires modifiers.

Tense is indicated by a prefix, with three prefixes each for past and future, depending on how far removed in time the action in question is: **bvy -** for the distant past, **wó-** for the near past, **dzï-** for immediate past, **rà-** for immediate future, **mô-** for the near future, and **ǵ -** for the distant future.

Perfection is indicated with the suffix **-dhò'**. Two other suffixes are used to express intermediate states: **-ďâ̧** for something that is nearing completion or whose completion is in question, and **-zòbv** for something being attempted and given up on.

Aspect is a somewhat more complex thing to express, in part because it's rarely used. Single actions and ongoing processes appear the same, with no extra modifications to the verb; which a verb refers to is usually suggested by its perfection and the context of the sentence, though a relative clause is sometimes used when this is important. Habitual and repeated actions are indicated by combining two tense modifiers; for example, **dzïdzï-** would refer to an incessantly repeated action, while **ràǵ -** would refer to something that will be happening from now through eternity.

Mood, when not imperative, is indicated by a prepositional auxiliary: **y** for definite, **z** for probable, **ŋôz** for possible, **vházh** for hopeful, **'ïdz** for doubtful, **ngà** for negative, **dlóng** for conjunctive (that is, an action that is requested), **'ídh** for conditional (another part of the sentence depends on this verb), **gyäl** for oboudive (as an affirmative reply to a command or request), **ǵòz** for promissory, **vlón** for declarative (as with a declaration or proclamation), **byäzh** for figurative, **m** for assessive (an evaluation of a statement or situation, especially where no noun is included in the sentence), **myâ** for retractive (what was previously certain is now in doubt), **y m**

Verb Mood Examples
(single syllable only)

Phrase	Mood	Meaning
[rí] dzäǵ	imperative	*Stay!*
y dzäǵ	definite	*I'm staying.*
z dzäǵ	probable	*I'm probably staying.*
ŋôz dzäǵ	possible	*I might stay.*
vházh dzäǵ	hopeful	*I'll hopefully stay.*
'ïdz dzäǵ	doubtful	*I'm probably not staying.*
ngà dzäǵ	negative	*I'm not staying.*
dlóng dzäǵ	conjunctive	*May I stay?*
'ídh dzäǵ	conditional	*If I stay...*
gyäl dzäǵ	oboudive	*Okay, yes, I'm staying.*
ǵòz dzäǵ	promissory	*I promise to stay.*
vlón dzäǵ	declarative	*I've decided to stay.*
byäzh dzäǵ	figurative	*Proverbially, I'm staying.*
m dzäǵ	assessive	*That stays.*
myâ dzäǵ	retractive	*I thought I would stay, but I might not.*
y m dzäǵ	mitigative	*I'm sort of staying* or *I'm barely staying.*
v dzäǵ	interrogative	*Am I staying?*

for mitigative ("sort of" or "barely"), or **v** for interrogative; **rí** can also be used for imperative when it needs to be indicated. Virtually any other desired verb mood can be expressed through shades and combinations of these moods; the few that can't be shown that way can be expressed through relative clauses. Though the auxiliary normally precedes the verb, it can be strengthened or emphasized by putting it before the subject in a sentence where the subject precedes the verb. (These moods, especially negative and imperative, can also be combined into compound mood forms, as discussed later.)

Evidentiality is usually left to context and implication, but when shown it's indicated by a prefix: **'à-** for something known by seeing or otherwise personally witnessing it, no prefix for something known by evidence given, **vl -** for something assumed from past experience, or **ɖyí-** for something assumed by faith or for no particular reason at all. Other prefixes are derived from the various words referring to speech (discussed earlier), such as **dzá-** (from **dzábv**, *stage whisper*) for something known by hearsay, or **wû-** (from **wûŋ**, *proclaim*) for something so obvious that "everybody" should know about it. These aren't always used, especially in quick conversation, but more often implied by context. In all cases, the viewpoint is assumed to be the speaker's if the verb is the first word in the sentence or clause, from the last noun preceding it, or from any other noun preceded by the preposition **b '**. (If one's own perspective needs to be explicitly stated, usually because of some complexity in the context, the verb is preceded by the word **n b '**, which translates roughly to *in my perspective*).

Transition isn't always stated explicitly, but is indicated by the presence and cases of nouns in the sentence. A verb that stands alone is one that merely happens, with no definite actor or target; a nominative noun makes the verb intransitive; an accusative noun makes it reflexive; a nominative and an accusative both in the sentence makes it transitive; and so forth. (Also see the remarks about word order and under "missing clauses" for variables regarding this.) In certain cases this may be indicated grammatically; as the most common example, to cause something to perform a verb requires a compound word (discussed later) whose secondary is either **'àdh** (*cause*) or **ġöng** (*change*), depending on the specific sense desired for the word.

Status (whether the action is static and dynamic) is not shown grammatically, but implied by perfection, aspect, mood, and context. If it's not made clear by these and is important to the statement, a relative clause may be added to the sentence.

Deference is rarely indicated at all, other than in poetry; when it is, it's done by prepositions. The most commonly used deferential prepositions are **'äng** for apology, **nùɗ** for respect (roughly the equivalent of the English *please*), **ghód** for contempt, and **dzîng** for aggression. These mark the attitude of the speaker toward the one spoken to, with only a few exceptions; for example, if the phrase is part of a relative clause, then these articles may mark the attitude of the subject of the clause to the object.

Severity is an aspect that, though not usually marked in languages, is indicated in Rav Zarruvo through the use of suffixes. The suffix **-'úng** increases the experience of the verb, while the suffix **-'ì'** decreases it. The modifier can be increased by repeating the suffix, though more than twice is rare and more than three times is considered childish. (The verb **lòzh'úng'úng'úng**, often used by poets, dramatists, politicians, and young men in love, could be translated *shout aloud to the entire universe at once*!) An additional suffix, **-lù**, can be used to indicate excess, though it's usually followed by one of the other two to indicate whether the reference is to too much (**-lù'úng**) or too little (**-lù'ì'**).

Special Applications

There are several ways in which the various aspects of verbs can be applied in what may seem to be unexpected ways.

For example, imperative mood is not used solely for the issuing of commands, instructions, and suggestions. A nominative pronoun in first or first/second person makes an imperative verb into something between a suggestion and a statement of intent. For

example, **dl ng dz v** would translate to *let's go*, or **dl ng n** would translate to *I shall go*.

Conjunctive mood is normally used to request that someone do something (as opposed to the normal imperative mood, which is more of an instruction or command), particularly when the nominative noun is a second person pronoun. If the nominative noun is first person (as it is when no noun is stated), conjunctive is used to ask permission to perform the action. (In this case, putting the verb in a future tense is considered proper, though it may be left as implied.) In the case of a third person pronoun or other noun in the nominative case, the meaning can be either of the above, and must be either clarified by a relative clause or guessed at through context.

The negative, imperative, and (less frequently) retractive moods can also be used as a prefixes to modify the others. Among the most notable of these are **ngàrí** for the anti-imperative, the equivalent in the English *do not*; **ngàgyäl** for inoboudive, which is used for refusals; and **rídlóng** for imperative conjutive, which is used to urge the listener (usually but not necessarily a child) to ask permission for something. There are several other possible combinations; these are merely the most common.

Retractive mood, though used infrequently on its own, is perhaps the easiest to apply in combined mood forms; its sense as a prefix is that the belief was formerly definite but is now the state being modified. By similar token, a prefix to retractive mood indicates the previous belief which is now being called into question.

Combinations of verb moods other than those starting with the negative or imperative are also possible, as are verb mood combinations using more than two bases. The most often used triple combination mood, *imperative inoboudive* (created with the preposition **rí-ngà-gyäl**), is used to urge someone to refuse to do something.

It's not uncommon to have a triple combination with **myâ** in the middle to indicate a recent transition of mood, or with **ngà-myâ** as the first two elements to emphasize the lack of any such transition. (A transition from negative mood would be, or begin with, **ngày -myâ** .)

Other than these cases, triple-base combination verb mood modifiers are even rarer than triple-base compound words.

The suffixes for severity can be applied to verb mood auxiliaries to strengthen or weaken their meaning. For example **y 'úng** would indicate an extremely definite statement, while **rí'ì'** would represent a simple (and probably polite) suggestion.

For verbs which describe the simple possession of a particular quality, the suffixes for severity (**-'úng** and **-'ì'**) are used to change the verb to a greater or smaller aspect of that quality. For example, while **gôm** (*have height*) is rarely used on its own, it may be changed into **gôm'úng** (*be tall*) or **gôm'ì'** (*be short*) as its more conventional application.

Verbs from Adjectives and Nouns

Naturally, just as it's possible to change a verb into another word type by applying the appropriate prefix, it's also possible to change another type of word into a verb.

With adjectives, no particular effort is needed in most cases. Simply use the adjective as a verb to represent that act or state of having that quality.

Other alterations to convert adjectives into specific cases of verbs are possible by applying a suffix: **-z l** (*act* — a noun of all things) for *to act in the manner* and **-ġöng** (*change*) for *to take on the quality* or *to cause to have the quality* (depending on the presence of an accusative noun) are the most common, though many verbs can be used in this way. The suffix **-dzyǒ'** (*exist*) for *to possess the quality* may also be used if the speaker deems it necessary, though it appears most often in religious writings.

Nouns are formed into verbs in similar fashion, by use of these same suffixes: **-z l** is used for *act in the manner of*, **-ġöng** for *take on the quality of* or *cause to have the quality of*, and **-dzyǒ'** for *possess the quality of*. That last may be used to define a rela-

tionship of the sentence's Object to the Subject (as in **Yódhdzògdzyŏ'n wôdzòg** for *I am his brother* — literally, *I am brother to that male person over there*).

Compound Words

Compound words are fairly common constructs in Rav Zarruvo. Most are made up of a noun and a verb (in either order), though they may also be two verbs, two nouns, two adjectives, or any other combination of two descriptive root words. Each word in a compound is a *component*.

In any compound word, the first component (referred to as the *primary*) is modified by the second (the *secondary*). Thus, **löm** (*nut*) and **vông** (*tree*) can be combined into the words **lömvông** (*coconut*) or **vônglöm** (*coconut tree*).

This rule of modification order applies to the mixing of colors as well. Thus, **dzòm** (*green*) mixes with **lvh** (*blue*) to make either **dzòmlvh** (*bluish green*) or **lvhdzòm** (*greenish blue*); there's no native word for a color halfway between green and blue (though there might be a borrowed one).

A compound word made up of words of two different types of root word is usually — but not invariably — treated as the word type of the primary, even though any applicable suffixes come after the second.

Generally, only one-syllable root words may be used to create compound words; any modifications to those words are wrapped up in the grammar of the word, expressed through affixes and auxiliaries. On rare occasions, a longer compound word may be built with prefixes on the secondary, but it's important to note that this is both rare and generally reserved for technical vocabulary.

A little more frequent is the use of three roots for a compound word, with tertiary, quaternary, quinary, and occasionally even deeper components. Each additional component modifies only the word before it, though that modification can have an effect on how the preceding word modifies the one before it.

Again, this is relatively unusual and, with a few notable exceptions, found only in technical vocabulary. More often such a word is split up into a two-syllable root word with adjectives.

If the primary of a compound word does not have a trailing consonant in its normal usage, a glottal stop (') is added. (This same rule applies to any subsequent component of a compound of three or more roots, other than the last component.)

The most common "on-the-fly" form of compound word is that which uses some form of *speak* (most often **ŗv**) as primary, and some indicator of emotion or other related action as a secondary. Words such as **ŗvxyâ'** (*say laughing*), **jú'xm** (*shout angrily in extreme agony*), or **dzábvwón** (*stage whisper with romantic affection*) can give shades of meaning to the telling of a tale while keeping the wording concise.

In pronouncing compound words, the accent is almost always on the secondary; this distinguishes the word as a compound, as opposed to a single-root word with a suffix. (The main exception to this rule, as noted later, is with personal names.)

Word Order in a Sentence

While word order is used in Rav Zarruvo, the rule is not a strict one. The normal word order for a sentence is Verb-Subject-Object (VSO). However, SVO or OVS may be used if the Subject or Object of the sentence (respectively) is the one whose awareness of the verb (as regards the dimension of evidentiality, as discussed earlier) is significant or if one of the two nouns is being emphasized for some reason. VOS may be used if an adjective related to the Object is being emphasized (and the speaker's awareness is the viewpoint used for the verb). The SOV and OSV word orders can also be used on rare and highly specific occasions, such as when both nouns are emphasized in the sentence (such as when correcting the respective cases from a previous statement), or when the evidentiality of the statement is shared by the two nouns.

Oblique nouns normally fall right after the verb,

being treated as an adjective modifying the verb, though technically they can fall anywhere in the sentence.

Fortunately, the actual order of the parts of a sentence isn't absolutely vital to understanding noun case, since it can be indicated through prefixes. If one wanted to leave the verb until the end for some reason, such as to make it a dramatic (or humorous) surprise or to emphasize that the noun(s) in the sentence, it could be done, provided all nouns (except the nominative, of course) are properly marked..

Of some significance is the usage of a verb in which one thing causes another to do it; for example, when one sharpens a blade, one causes it to be sharp. For this type of operation, the one who causes the action of the verb is the subject in the sentence (the noun is in nominative case), and the one actually "performing" it is the object (the noun is in accusative case). If the object is performing the action of the verb on another noun (the target), that noun is stated in oblique case.

Relative Clauses

In Rav Zarruvo, a relative clause is built by stating a noun in oblique case, followed by a verb which defines the relationship between the noun in the clause to the noun that precedes it. The clause *always* follows the target noun.

The target noun is assumed to be in nominative case for purposes of the relative clause, regardless of its case or function in the overall sentence. Where this is the case, no marker is necessary, though the verb may be explicitly marked for nominative case (see the section earlier on **Other Words as Adjectives**) in formal writing and speech. If the target noun is in a case other than nominative, the verb is marked accordingly — though having oblique case for the target noun of a relative clause is considered poor grammar.

The verb in a relative clause is assumed to be in definite mood, unless it's explicitly marked as having some other mood.

Sometimes the use of a relative clause can be confusing; it may be difficult to tell which verb the noun in the relative clause applies. In speech, where such confusion is likely, a pause is made immediately before and after the relative clause; in writing, this is indicated with commas.

Missing Clauses

As in many languages, it's not always necessary to include all parts of a sentence. Noun case, verb mood, implication, context, and several other factors can fill in many blanks.

The most frequent example is the absence of a nominative noun with the presence of an accusative noun; in this event, the second person is treated as the subject if the verb is kept in its natural imperative mood. Otherwise, it's assumed to be either the speaker or the subject of the preceding sentence — which may have been spoken by the speaker or by someone else — as long as the other one is named in the sentence as taking another part in the action (usually in accusative case).

A verb that stands alone describes an event that simply happens without any specific source, such as when discussing the weather or reporting a noise with no immediately identifiable source. This rule can also apply to a verb with an accusative noun but no nominative noun, though such a statement would almost certainly require a context that clearly justifies the usage and clarifies the meaning.

In the absence of a verb, the verb *to be* (') is generally implied and assumed — in fact, for many speakers, this verb is left as implied more often than it's actually used in a sentence. Thus the sentence **n 'ìbdzòg** (or, to emphasize the subject, **v 'ìbdzòg n**) would be translated *I am a man*.

A noun in vocative case without an accompanying verb can be used for name-calling (which is not necessarily a negative thing; **zhïxíḽ**, meaning *you friend*, is a common blessing) as well as for simple attention-getting. A vocative noun can even be used to draw listener's attention to something.

Where a verb or adjective with a pronoun as a prefix stands alone as a sentence, the pronoun can serve double duty as a noun in nominative case, and a modifier to the verb or adjective. The sentence becomes a very concise way of stating that the target of the pronoun is one who performs the verb, or has the quality described by the adjective.

It's also considered standard form to answer a multiple choice or open-ended question with only the noun or verb that would replace the word used to form the question itself.

Questions

In Rav Zarruvo, a simple affirmative (yes/no) question is asked by preceding a simple statement with the word **v ng** (*inquire*). (That particle is the first word in the sentence whether the first word in the unmodified sentence is a verb or some other type of word.) A specific word can be brought into question without questioning the rest of the sentence by shortening the particle to the prefix **v -** and attaching it to the word in question.

Affirmative questions are answered with the particle that would denote verb mood. Thus, *yes* is **y** , and *no* is **ngà**; other particles, including compound particles, can be used for intermediate states of affirmation or negation.

For multiple choice questions, a selection verb — usually either **vlá'** (*what-exclusive or*) for exclusive choice or **vlá'ô** (*what-and/or*) for non-exclusive choice, though verbs derived from other conjunctions would be possible at least in theory — precedes the list, and the corresponding conjunction (**'** or **'ô**) is placed before the last item on the list. In hurried or casual speech, the conjunction may be omitted if there are only two choices, or if the selection occurs at the end of the sentence.

The usual answer to a multiple choice question is the given name of the choice, though the ordinal number identifying the selection is also sometimes used. A brief non-specific answer may be given by responding with the conjunction that the replier would apply to the list; for example, **'á** would be used to select

all choices, **'** would be used to leave the choice open to any one of the possibilities, etc.

The selection verbs **vlá'** and **vlá'ô** may also be used as pronouns in open-ended questions, especially when the object of the question is uncertain (such as *Who or what is this?*) or contains multiple queries in a single sentence (such as *Who went where with whom?*) but more often the prefix **vlá-** is applied to the root words used in correlatives: **vlá'ìb** for *who*, **vládözh** for *where*, **vlár ng** for *what*, **vlávyôl** for *when*, **vláɲïbv** for *how*, or **vlá'àdh** for *why*.

The prefix **vlá-** can also be applied as a prefix to a noun, to narrow down the specific selection to a particular type of answer. For example, **vlává'dzòg** would translate as *which man*, while **vláxyïg** would mean *which eye*.

A completely open-ended inquiry can also be posed by simply putting the word **vlá** in place of one or more parts of a sentence, up to and including the entire sentence. For a completely open-ended inquiry, **v vlá** can be used (roughly the equivalent of the English greeting *What's happening?*). While it's meant as a genuine inquiry, the nature of the answer is left completely open to the answerer's discretion, including a description of the most recent events in the immediate vicinity, the latest political news, or the weather.

Negation

As already shown, Rav Zarruvo uses **ngà** as either an auxiliary or a prefix, depending on (among other factors) the level of emphasis desired, to negate a verb.

If a noun needs to be negated, a relative clause may used (using the same basic rule as in English, with phraseology approximately equating to statements like *he was not the one*), though in hurried or casual speech **ngà** may be attached as a preposition to the noun. It's also possible to use the predicate **ngà** in place of the prefix **ɗyù-** when negating a correlative noun, such as **ngà 'ìb** instead of **ɗyù'ìb** for *nobody*, especially when the speaker is trying to emphasize

the point.

Occasionally **ngà-** may be attached as a prefix to a noun, serving as the equivalent of the English prefix *non-*, as in **ngà'ìb** (*non-person*). Though it's not done often, it's perfectly acceptable.

The distinction between **ngà** (as an article) versus **ngà-** (as a prefix) is often a subtle one, especially in pronunciation; this is one of a very few areas in which Rav Zarruvo has frequent errors in communication, though fortunately the difference is almost always only in a shade of meaning. Technically, there is a slight pause when using an article whereas a prefix is slurred together with the rest of the word, though even with this rule in mind it can be difficult to tell a speaker's intent.

Mathematics

There are two ways of stating a mathematical formula or equation in Rav Zarruvo.

The most natural form of mathematical argument is to place the number being operated upon (the *operand*) in nominative or accusative case, and the number being used to operate in oblique case (using the auxiliary **wóḷ**, *with*; this would be the *operator*) with the function to be performed serving as the verb in a relative clause. For the functions of addition or multiplication, the order of the numbers is naturally unimportant, since either order will yield the same result; for other functions, however, it can make quite a difference. For example, when subtracting three from seven, *seven* (**jòǵ**) would be the nominative or accusative, while *three* (**ròbv**) would be the oblique, giving **jòǵ wóḷ ròbv y mùl**; reversing the order to **ròbv wóḷ jòǵ y mùl** would instead subtract seven from three.

When the formula or equation is posed as a specific request for the result, it's given instead as an imperative statement with the operand as accusative, the operator as oblique, (again with **wóḷ**) and the function as the main verb in imperative case. The second person pronoun (**lí**), often in vocative form (**zhḯlí**), may be attached, though it's more frequently left as implied; a person's name with the vocative prefix

(implying dual purpose as nominative) is another alternative. Thus, a request for the answer to seven minus three would be **mùl v jòǵ wóḷ ròbv**. Such a request is often done with respectful tone (using the **nùď** register postposition).

Conjunctions

Some rules about conjunctions in Rav Zarruvo have already been discussed, so much of this section will be review and not much needs to be added. Grammatically, a conjunction is placed immediately before the last item in a list, whether the list has two members or several dozen. (In complex lists or in legal documents, particularly those with complex relationships among the listed items, the conjunction may be repeated between each pair of items, especially since Rav Zarruvo does not have the equivalent of a semicolon in either punctuation or grammar.)

As already established, commonly-used conjunctions (termed *simple conjunctions*) start with the glottal consonant ('): *and* is **'á**, *or* is **'** (either-or) or **'ô** (and/or), *therefore* or *so that* is **'ù**, and *if* or *because* (as a converse of *therefore*, in the form *X if Y*) is **'í**. To this list we can now add *negative conjunctions* such as **ngà'ù** for *except [that]*, **ngà'í** for *unless*, **ngà'ô** for *nor* (which does not require the individual items to be negative), and **ngà'á** for *although*, *however*, or *despite*.

Another negative conjunction, **ngà'**, is also in occasional usage, but doesn't have a clear, direct English translation. Its basic meaning is that at least one of the items listed is *not* the case. This conjunction has the same meaning as simply **'** when there are only two items in the list, but carries its own meaning with three or more items.

Another way of using **ngà** as part of a conjunction is to use the conjunctive word as the prefix, forming a *conjunctive negative*. These would include **'ángà** for *and not* (or *instead of*; each item in the list supercedes the truth of the one following), **' ngà** for *or not* (at least one choice in the list must be true, and at least one must be false), **'ôngà** for *and/or not* (any given item in the list may be true or false,

independently of the truth of any other item), **'ùngà** for *therefore not* or *so that not* (the first item prevents the second, and each item after that is prevented by the prevention of the prior item), and **'íngà** for *if not* or *because not* (the falseness of the last item of the list is a cause of the rest, which are deemed positive).

Sometimes the auxiliaries normally used to identify oblique case of a noun (**rá**, **vól**, **wẹl**, and **dzẹ**, along with their negatives as created with the prefix **ngà-**) are used as conjunctions. While it's not considered strictly proper grammar — relative clauses (discussed earlier) are used in formal documents and preferred in other situations — it's not uncommon in casual speech, and sometimes appears in older religious documents.

Conjunction Examples	
Phrase	**Meaning (approximate)**
dhyàzh dlóy 'á l vh	*red, white, and blue*
dhyàzh dlóy ' l vh	*red, white, or blue*
dhyàzh dlóy 'ô l vh	*red, white, and/or blue*
dhyàzh dlóy 'ù l vh	*red and white, and therefore blue*
dhyàzh dlóy 'í l vh	*red and white, if blue*
dhyàzh dlóy ngà'á l vh	*red and white, despite blue*
dhyàzh dlóy ngà' l vh	*not red, not white, and/or not blue*
dhyàzh dlóy ngà'ô l vh	*neither red, white, nor blue*
dhyàzh dlóy ngà'ù l vh	*red and white, except blue*
dhyàzh dlóy ngà'í l vh	*red and/or white, unless blue*
dhyàzh dlóy 'ángà l vh	*red instead of white, white instead of blue*
dhyàzh dlóy ' ngà l vh	*not red, or not white, or not blue*
dhyàzh dlóy 'ôngà l vh	*red, white, blue, any combination, or none*
dhyàzh dlóy 'ùngà l vh	*red, therefore not white, therefore not blue*
dhyàzh dlóy 'íngà l vh	*red and white, because not blue*
dhyàzh dlóy rá l vh	*red because white, because blue*
dhyàzh dlóy vól l vh	*red, turning white, turning blue*
dhyàzh dlóy wẹl l vh	*red, derived from white, derived from blue*
dhyàzh dlóy dzẹ l vh	*red within white, within blue*
dhyàzh dlóy ngàrá l vh	*red, thus white, thus blue*
dhyàzh dlóy ngàvól l vh	*red, turned from white, turned from blue*
dhyàzh dlóy ngàwẹl l vh	*red, derived into white, derived into blue*
dhyàzh dlóy ngàdzẹ l vh	*red, with white within, with blue within*

Style and Register

There are a number of ways that style and manner of speech can be indicated linguistically in Rav Zarruvo, or which have characteristics specific to the language. Some are a matter of custom, but many are a matter of grammar.

Humor

In Rav Zarruvo, humor is not generally expressed grammatically. When an aspect of humor is needed in a sentence, a verb postposition of deference is used: **xyâ'** (which is also the root word for *laugh*) for broad humor, or **ghyò'** (the root word for *lie*) for facetiousness or sarcasm.

More than broad humor or facetiousness, though, our hypothetical speakers of Rav Zarruvo are fond of puns and malaprop. A favorite is based on the verbal similarity between the number *four* (**dhy l**) and the verb *grow* (**dhy '**); the age of four is considered the age of a rapidly growing child, and successful farmers are often teased that they will grow only four plants or raise only four head of livestock. (At the same time, the giving of items in fours is done at the birth of a child, a wedding, or the opening of a business as a symbolic hope that the child, family, or business will grow to large proportions and therefore be successful.)

Similar puns, thought by most to be in rather bad taste, are based on the similarity between **' ng** (female) and **'äng** (the apologetic verb auxiliary), especially where both can be used to modify the same verb for similar meanings (such as **ɹ v' ng** *speak falsetto* and **ɹ v'äng** *apologize*).

Simple humorous observations of everyday life can also be very popular humor, but this is not generally expressed linguistically.

Politeness

As noted before, a level politeness in Rav Zarruvo is generally shown with a postposition to the verb. The most commonly used deferential postpositions are **'äng** for apology, **nùɗ** for respect, **ghód** for contempt, and **dzîng** for aggression; for example, **dzï-jú 'äng n dz lí** would translate as *I apologize for shouting at you just now*. When coupled with an imperative verb, these can represent begging, demanding, and other levels of request as well as mere statements. (These auxiliaries can also be used as adverbial suffixes to give shades of attitude directly to the verb rather than to the entire sentence.)

When a request is fulfilled, a favor is done, or a compliment is given, **nùɗ** fulfills the role of the English *thank you*.

One should always use **nùɗ** when speaking with one's superior, such as royalty, unless the context of the sentence would make it confusing.

Nouns can also be marked for respect, with the appropriate suffixes. High respect and honor is given with the suffix **-'àl**, so that **lí'àl** becomes the equivalent of *sir* or *madam* — words that can be specifically translated **lí'àldzòg** and **lí'àl' ng** respectively (the usual case in formal speech). Affectionate forms are formed with a suffix formed of the leading consonant of the root noun (or primary noun in a compound) and either **-ï** if the preceding syllable ends high or **-** if it ends low. Thus, while the root word **má** (*parent*) gives us **má-dzòg** for *father* and **má' ng** for *mother*, it also gives us **má-dzògm** for *daddy* and **má' ngm** for *mommy*. This can be applied to pronouns as well, especially **líḯ** as an affectionate form of [the singular] *you*.

Greetings

As with many languages, Rav Zarruvo doesn't use literal translations of *hello* and *goodbye*. There are phrases that can be used for literal translations from English (**y y 'òɹ** and **dl ng dlòl**, respectively), but in practice such things are said rather differently.

The proper form of a greeting depends on the mood of the occasion. When formally meeting someone where such information is known or discernable, using that individual's title, rank, position, relation-

ship, or (as a last resort) given name in vocative case is the proper form of initial address. In a military or diplomatic setting, the formal form of *sir* (**lí-dzòg-’àl**) or *madam* (**lí’ ng’àl**) is used when first addressing one's superior. In more casual settings, as among friends or when hailing visitors, **j ng dlòl** (*eat well*) is customary.

Even more casual is **v vlá** (roughly, *What's happening?*), used most often among young people or very close friends. It should be remembered that **v vlá** is not a rhetorical question, but actually calls for an answer — though the answer could legitimately be nearly any current event, or often a recent event, from the very immediate to the very general.

When departing, **gr̆ŏng dlòl** (*journey well*) is the customary farewell in most settings. It's traditional to use **lídzòg’àl** or **lí’ ng’àl** in the military, though that tradition isn't always followed.

Poetry

In Rav Zarruvo, the basics of poetry (**myâdz**) are contained in alliteration, rhyming, and syllable length. All lines in a poem must have the same number of syllables, and couplets or triplets must begin with the same consonant and end with rhyming syllable (or two rhyming syllables if the second to last is the one stressed).

Certain types of poetry have stricter rules. For example, a form known as **myâdz wóròbv** (literally, *a few threes poetry*) uses triplets of nine syllables each, with a full verse consisting of three triplets, with the first two lines of each triplet in parallel. The form known as **myâdz vhôl** (literally *time poetry*, or more accurately a historical poem or epic poem) uses quartets of thirteen-syllable lines with the first and third lines rhyming and in parallel, the second and fourth lines rhyming but not in parallel, and the whole lot alliterating.

Of course, *good* poetry goes beyond the simple questions of rhyming, alliteration, and syllables. Done right, a poem in Rav Zarruvo will use highly emotional words, sprinkled liberally (but not too heavily) with modifiers of politeness, flowery similes laden with adjectives, metaphors placed as seeming *non sequitur*s (often as the second element in a parallel group), and occasional suggestive use of wrong-gender pronouns.

Slang

Slang used by speakers of Rav Zarruvo would reflect their jungle upbringing and the strong artistic background of their culture.

Slang for body parts are derived from plants and physical features of the land. For example, legs might be referred to as **dz vông** (*trees*), arms as **dz zyàdh** (*vines*), teeth as **wóg̈ïg** (*rocks*), and hair as **r̠úzhïgh** (*leaves*).

When making reference to a person, animal metaphors are used. A person best left alone is a **r̠ó’-bvyàdh** (*tiger* — literally *striping cat*), a friendly person is a **ròvh** (*dog*), an unpleasant person is a **ròvhyâ’** (*hyena* — literally *laughing dog*), and a sneaky, dangerous person is a **zägdhy ’** (*cobra* — literally *growing snake*).

Dialects

In Rav Zarruvo, dialectical differences are relatively subtle. For example, city dwellers have a more relaxed life than those in the jungle, so those who grew up in the cities tend to make their vowels a bit more lax than, and might not vary their tone as widely as, the jungle dwellers.

Rav Zarruvo also has a handful of "daughter" languages; these will be detailed later.

Names

In the society whose origins rest in the language of Rav Zarruvo, an individual is given three names: an individual name, a family name, and a clan name.

Forms of Address

In most cases, the words **lídzòg’àl** (*sir*) or **lí’ ng’àl** (*madam*) serve well as respectful forms of address, and they may take the function that such words as

mister or *miss* perform in English. In the latter case, the title is treated as the main word; if the person's name is attached to it, then the name is treated as though it were an adjective.

When someone is addressed directly, the vocative case (marked by the prefix **zhï-**) is always used.

Individual Names

Individual personal names in Rav Zarruvo are always three syllables long.

The first syllable is, most frequently, the name of an animal; in sone instances a plant (especially a flower) for girls or a type of stone for boys may substitute. Only a one-syllable generic name is used. This part of the name is said to bestow certain general characteristics of that animal onto the child — for example, ŗó' (*cat*) would denote such characteristics as grace, stealth, independence, playfulness, and watchfulness. In casual conversation, especially among good friends or close relatives, this part of the name is often used alone.

The second syllable is a verb which denotes some aspect of the circumstances of the child's conception, natal history, or birth. It's said that this aspect will be a mark of the child's life, so it's generally something positive, such as **mày** (*be beautiful*) or **ghúď** (*celebrate*). Again, only a one-syllable basic word is used.

The final syllable denotes the child's sex — **' ng** for a girl, or **dzòg** for a boy. In most conversation and writing, this syllable is often omitted; it's mostly a formality, and its use is limited to legal and religious documents, when formally introducing an individual, and similar situations.

Stress for personal names is *always* given on the first syllable. (In this sense, they are irregular from most compound words.)

Translations of personal names from Rav Zarruvo into English would simply place the verb (in its simplest root form, even if that root is actually a noun or adjective) after the noun in a hyphenated compound word, leaving the person's sex to implication or some other context. For example, a girl named **Gyàwghúď' ng** would be translated *Joy-Bird*, while a boy named **Mànggŗàngdzòg** would be translated *Work-Bear*.

Family Names

The second word in a person's name is the name of one's family, which is usually also one's family trade (about 68%) though it may also be a physical trait or characteristic that runs in the family (24%), or a recognizable location in the village, town, or city where the family has its ancestral origin (7%). A very small group (1%) have names of another sort, such as the name of a patriarch or a family nickname based on some long-remembered event.

These occupational words are made up by combining **zhàgŗàng** (*worker*) with whatever it is that the individual works with. Several examples of such words can be found in the Lexicon.

Clan Names

One's last name is the name of one's clan, which is also the name of the ancestral home. Usually, this is a compound word with a geographic feature as the primary, and a descriptive adjective or verb as the secondary. Some of the larger clans have names such as **Zûngbvúd** (*Black-Mountain*), **Xúdhdzòm** (*Green-Ocean*), or **Vyödhmyó'** (*Large-Plain*).

Full Names

Examples of a person's full name, based on the single-name examples already given, might include **Mànggŗàngdzòg Zhàgŗàngdläm Vyödhmyó** (*Work-Bear Butcher Large-Plain*) or **Gyàwghúď- ' ng Zhàgŗàngzhŏg Zûngbvúd** (*Joy-Bird Scribe Black-Mountain*). Such a name would be given when a person is first presented or introduced; after that, the given name (without **-dzòg** or **-' ng**) or titular form of address (plus, optionally, the family name as an adjective by use of the prefix **w -**) are considered equally proper.

General Lexicon

Word Types

adj adjective
art article
aux auxiliary
interj interjection
n noun
pron pronoun
v verb

Words

abandon, give up on *(aux, v)*
   zòbv
abbreviate, truncate *(v)* **dly ǵ**
abjure, renounce *(v)* **ǵyŏl**
abjurement, renouncement *(n)*
   v ǵyŏl
able [be able] *(v)* **zàn**
above, over *(adj)* **dz ǵìď zà-**
   (immediately above), **dz ǵìď
   ngyò-** (a distance above)
absolutely *(adj)* **ǵ ļ, y 'úng**
accent, dialect *(n)* **vhòng**
accuse, prosecute *(v)* **zhùb**
accusation, prosecution *(n)* **v -
   zhùb**
across [be across from], opposite
   [be opposite] *(v)* **dhògh**
act, deed, performance *(n, aux)*
   z l
act (dramatically), perform *(v)*
   nóļ
actor *(n)* **zhàgràngnóļ**
add, give *(v)* **dlám**
addition, gift *(n)* **v dlám**
address, speak of *(v)* **ngów**
adhere to, believe in, follow *(v)*
   ródh
adjective *(n)* **vl bǵöng**
adjunct person *(n)* **ng ļ**
adolescent, juvenile, pubescent
   (adj) **vá'wà'**
adult *(adj)* **vá'**
adultery [commit adultery], forni-
   cate *(v)* **bvúd-ngà-dlóy**
advocate [be an advocate for],
   speak on behalf of *(v)* **r ng**

aerie, cave *(n)* **ǵäļ**
aeromancy *(n)* **y ņ ŗ 'mô' w -
   wòŗ**
aggression [have aggression to-
   ward] *(v)* **lyängdzîng**
aggressively *(aux)* **dzîng**
ahead, forward *(adj)* **dz dl m**
ahead, front part *(n)* **dl m**
ahead of, before, in front of *(adj)*
   dz dl m zà- (immediately in
   front), **dz dl m ngyò-** (a dis-
   tance ahead)
aid, assist, help *(v)* **ŗòm**
aid, assistance, help *(n)* **v ŗòm**
aide, assistant, helper *(n)* **zhàŗòm**
air *(n)* **xàz**
alcoholic beverage *(n)* **ngûļ**
alert [be alert], aware [be aware],
   watch *(v)* **vh w**
alive [be alive], live *(v)* **ghòn**
all, every *(adj)* **jü**
all time, eternity *(n)* **jüvhôl**
alliance, promotion *(n)* **v n ļ**
ally, promote, support *(v)* **n ļ**
alter, change, transform *(v)* **ǵöng**
although, however *(conj)* **ngà'á**
altitude [have altitude] *(v)* **dyár**
am, are, be, is *(v)* **'**
ambush, sneak attack *(v)* **gyá'-
   vläņ**
ancestor *(n)* **bvàl**
and *(conj)* **'á**
anger [be angry] *(v)* **xông**
angle [be at or have an angle],
   turn *(v)* **vàng**
animal, beast *(n)* **gŗì'**
animal handler *(n)* **zhàgŗànggŗì'**
antler, horn *(n)* **vlyüx**
anxiety [have anxiety] *(v)* **ņyùng-
   'ì'**
apathy [feel apathetic] *(v)* **ngï'**
apologetically, sorry *(aux)* **'äng**
apologize *(v)* **ŗ v'äng**
appreciate, like *(v)* **y m**
appreciation *(n)* **v y m**

apprentice *(n)* **zhàŗòmzh m**
approach, come *(v)* **zhò**
appropriate, fitting, just *(adj)*
   möď
arbitrate, judge, referee *(v)* **dâļ**
arbitration, judgement *(n)* **v dâļ**
archer *(n)* **zhàmòyzïr**
archery *(n)* **mòyzïr**
archery contest *(n)* **'îbvòŗzïr**
are, am, be, is *(v)* **'**
area, land, region *(n)* **lôy**
arm *(n)* **bväng**
arrayed, orderly *(adj)* **l ļ**
arrive *(v)* **zhò dhò'**
arrow, spear *(n)* **dh ng**
art [create art] *(v)* **zh dh**
article (word type) *(n)* **vläb' l**
artist *(n)* **zhàzh dh**
as good as, practically, virtually
   (adj) **dhöng**
ask, query, question *(v)* **vlá'**
assemble, bring together, gather
   (v) **dlïng**
assembly, gathering *(n)* **dlïng**
assert, claim *(v)* **y l**
assist, aid, help *(v)* **ŗòm**
assistance, aid, help *(n)* **v ŗòm**
assistant, aide, helper *(n)* **zhàŗòm**
astrology *(n)* **y ņ ŗ 'mô' w bïng**
astronomy *(n)* **mòybïng**
at *(aux)* **dz**
athletic [be athletic] *(v)* **jàņjögh**
atone, propitiate *(v)* **vhòl**
atonement, propitiation *(n)* **v -
   vhòl**
attach (in the legal sense), attrib-
   ute, convict of, find guilty of *(v)*
   dlòdh
attachment, attribution, convic-
   tion *(n)* **v dlòdh**
attention *(n)* **v ' ļ** (active), **v -
   zhïļ** (passive)
attention [give attention], con-
   centrate *(v)* **' ļ**

attention [draw attention], focus, follow (mentally) *(v)* **zhïḷ**

attitude, regard *(n)* **zìvh**

attorney, lawyer *(n)* **zhàgr̥àng-yâbv**

attribute, attach (in the legal sense), convict of, find guilty of *(v)* **dlòdh**

attribution, attatchment, conviction *(n)* **v dlòdh**

audible *(adj)* **v yôn**

audiology *(n)* **mòyjàṇdhïḷ**

augmentation *(n)* **v 'úng**

augmented [be augmented], intense [be intense], severe [be severe] *(v)* **'úng**

autumn *(n)* **vlàdhdlïng**

auxiliary (word type) *(n)* **vläb'ì'**

avoid, dodge *(v)* **w ḷ**

awake [be awake] *(v)* **gr̥áḷ**

aware [be aware], alert [be alert], watch *(v)* **vh w**

back (anatomical) *(n)* **dhàn**

back part, behind *(n)* **zàng**

backward, reverse *(adj)* **dz zàng**

bad (morally) *(adj)* **xàg'ì'**

bad, poorly done *(adj)* **bváng**

baker *(n)* **zhàgr̥àngzön**

bakery *(n)* **dz gr̥àngzön**

bamboo plant *(n)* **dly bv**

banana *(n)* **mïx**

bank [financial institution] *(n)* **dz gr̥àng ôl**

banker *(n)* **zhàgr̥àng ôl**

banner, flag *(n)* **vl ġ**

barbarian, primitive, savage *(n)* **'ïg**

barber *(n)* **zhàgr̥àngrûm**

barber shop *(n)* **dz gr̥àngrûm**

barely, kind of, sort of *(aux)* **y m**

bat *(n)* **'ïgh**

bay, harbor, lagoon *(n)* **bòď**

be, am, are, is *(v)* **'**

be owed, credit [have credit] *(v)* **dhön**

beach, coast *(n)* **ghóy**

bear, give birth *(v)* **vhy '**

bear (ursine) *(n)* **màng**

bear witness, report *(v)* **ġòzzàl**

beard *(n)* **rûmdzòg**

beast, animal *(n)* **gr̥ì'**

beautiful [be beautiful] *(v)* **mày**

beauty contest *(n)* **'îbvòr̥mày**

because, if *(conj)* **'í**

bee, hornet, wasp *(n)* **völ**

before, ahead of, in front of *(adj)* **dz dl m zà-** (immediately in front), **dz dl m ngyò-** (a distance ahead)

begin, originate, start *(v)* **dzäl**

behind, back part *(n)* **zàng**

behind, to the back of *(adj)* **dz zàng zà-** (immediately behind), **dz zàng ngyò-** (a distance behind)

belief, faith *(n)* **v ródh**

belief, opinion *(n)* **v zhúm**

believe, think to be so *(v)* **zhúm**

believe in, adhere to, follow *(v)* **ródh**

bell *(n)* **bäy**

belly *(n)* **dhäb**

belch, burp *(v)* **gr̥áď**

below *(adj)* **dz dhùng zà-** (immediately below), **dz dhùng ngyò-** (a distance below)

bench *(n)* **vlàm**

berry *(n)* (with druplets) **dzïl** (without druplets) **'ìdly**

beside, next to, to the side of *(adj)* **dz dhòl zà-** (immediately beside), **dz dhòl ngyò-** (a distance beside)

big [be big], large [be large] *(v)* **myó'**

bile *(n)* **ghàbv**

bind, capture, restrict *(v)* **zh ṇ**

bird *(n)* **gyàw**

birth *(n)* **v vhy '**

birthday *(n)* **nângvhy '**

bitter *(adj)* **ġyàdh**

black *(adj)* **bvúd**

blackberry *(n)* **dzïlbvúd**

blacksmith *(n)* **zhàgr̥àngjïng**

blacksmithy *(n)* **dz gr̥àngjïng**

blade, knife, sword *(n)* **'îdlàz**

blend, combine, mix *(v)* **vlyödz**

blending, combination, mixture *(n)* **v vlyödz**

bless *(v)* **dz x**

blessing *(n)* **v -dz x**

blood *(n)* **nàḷ**

bloom, blossom, flower *(n)* **zäṇ**

blossom, bloom, flower *(n)* **zäṇ**

blow, wind *(v)* **wòr̥**

blue *(adj)* **l vh**

blunder *(v)* **ď v'úng**

boar, pig *(n)* **ġógh**

boat *(n)* **ng zh**

bone *(n)* **ġ ng**

boo-boo *(v)* **ď v'ì'**

bored [be bored] *(v)* **ïdl** (ennui), **xùm** (forced idleness), **ghòl** (unpleasant lack of interesting activity)

botany *(n)* **mòydzǐzh**

bottom part, down *(n)* **dhùng**

bow [as with an arrow] *(n)* **zïr**

bowl *(n)* **dh ḷ**

box *(n)* **vlòng**

boy *(n)* **zò'dzòg**

boy, man *(n)* **'ìbdzòg**

boyfriend, girlfriend, lover *(n)* **xíḷwón**

brain *(n)* **dhïdl**

bray, nag, whine *(v)* **ngyàw**

bread *(n)* **zön**

breadth [have breadth], width [have width] *(v)* **bvôl**

break wind *(v)* **dl ġ**

breeze *(v)* **dzäl**

brick *(n)* **ġïgd dl**

bridge *(n)* **dhôṇ**

bridge of the nose *(n)* **vlödh**

bring a lawsuit against, sue *(v)* **y lyâbv**

bring together, assemble, gather *(v)* **dlïng**

brontosaur *(n)* **ònngävl**

brook, creek, stream *(n)* **ghàd**

brothel *(n)* **dz gr̥àngbvúd**

brother *(n)* **ódhdzòg**

burn *(n)* **v ghá**

burp, belch *(v)* **gr̥áď**

bush, shrub *(n)* **dzòzh**

butcher *(n)* **zhàgr̥àngdläm**

butchery *(n)* **dz gr̥àngdläm**

buttock *(n)* **dzäg̈**

buy, purchase *(v)* **dlòr̥**

by *(aux)* **rá**

call, hail *(v)* **l̥ây**

call, name *(v)* **nàb**

capture, bind, restrict *(v)* **zh ŋ**

cardiology *(n)* **mòyjàŋ d**

carpenter *(n)* **zhàgr̥àngdh ng**

cart, wagon *(n)* **ġädl**

cat *(n)* **r̥ó'**

cause, reason *(n)* **'àdh**

cave, aerie *(n)* **ġäl̥**

ceiling *(n)* **bv w**

celebrate, rejoice *(v)* **ghúd̶'**

center, core, heart *(n)* **zïg**

chair *(n)* **byög**

chalk *(adj)* **zòng**

change, alter, transform *(v)* **ġöng**

chaotic, confused, disorderly *(adj)* **dlyô**

character, letter, mark *(n)* **vhäl̥**

cheap [be cheap], inexpensive [be inexpensive] *(v)* **zâl̥'ìng**

cheek *(n)* **dlòl̥**

cheetah *(n)* **r̥ó'zhòl̥**

chef, cook *(n)* **zhàgr̥àngyàng**

chest *(n)* **g z**

child, juvenile *(adj)* **zò'**

child, offspring *(n)* **vyá**

chimpanzee *(n)* **'îgmyó'**

choice, decision *(n)* **v nyòghvlá**

choose, decide *(v)* **nyòghvlá**

chop *(v)* **ġädh**

chore [do a chore], labor, task {do a task}, work *(v)* **gr̥àng**

clairaudience *(n)* **y dzyŏl̥yôŋ**

clairvoyance *(n)* **y dzyŏl̥zàl**

class [be of a class], kind [be of a kind], type [be of a type] *(v)* **jòl**

class, school *(n)* **dz gr̥àngzh m**

clay *(adj)* (raw) **ġäjngàbòŋ**, (ready to use) **bvög̈**

city *(n)* **zhyùl**

civilization, culture *(n)* **y 'ùm**

claim, assert *(v)* **y l**

claw *(n)* **dhyògh**

cliff *(n)* **ón**

clothier, tailor *(n)* **zhàgr̥àngw y**

clothier shop, tailor shop *(n)* **dz gr̥àngw y**

clothing *(n)* **w y**

cloud *(n)* **dh m**

coast, beach *(n)* **ghóy**

cobbler, shoemaker *(n)* **zhàgr̥àngdlög̈**

cobblery *(n)* **dz gr̥àngdlög̈**

cobra *(n)* **zägdhy**

coconut *(n)* **lömvông**

coconut tree *(n)* **vônglöm**

coffee bean *(n)* **d̶'òb**

cogitate, consider, think *(v)* **'ùm**

cogitation, idea, thought *(n)* **v 'ùm**

cold *(n)* **gûn** (chilly; cold enough to feel), **ġ n** (cold enough to freeze water)

collection, grouping *(n)* **vhón**

combine, blend, mix *(v)* **vlyödz**

combination, blending, mixture *(n)* **v vlyödz**

come, approach *(v)* **zhò**

command, dictate *(v)* **nyògh**

command, order *(n)* **v nyògh**

compare *(v)* **dl dl**

comparison *(n)* **v dl dl**

compel, force *(v)* **ġöngjögh**, (by immoral means) **ġöngxàg**, (by means of law) **ġöngyâbv**

compete, oppose *(v)* **bvòr̥**

competition, contest *(n)* **'îbvòr̥**

competition, opposition *(n)* **v bvòr̥**

complete, finish, succeed *(v)* **dhò'**

completion, success *(n)* **v dhò'**

comprehend, understand *(v)* **rây**

comprehension, understanding *(n)* **v rây**

concealable *(adj)* **v zh m**

conceal, hide *(v)* **zh m**

concealment *(n)* **v zh m**

conceit [be conceited] *(v)* **gyômmäng**

concentrate, attention [give attention] *(v)* **' l̥**

concert hall *(n)* **dz gr̥àngvyöm**

conditional *(aux)* **'ídh**

condole, console *(v)* **d̶' gh**

condolence, consolation *(n)* **v d̶' gh**

confident [be confident] *(v)* **vlàr**

confused, chaotic, disorderly *(adj)* **dlyô**

connect, intersect, join with *(v)* **dlò'**

connection, intersection, joint *(n)* **v dlò'**

consider, cogitate, think *(v)* **'ùm**

console, condole *(v)* **d̶' gh**

consolation, condolence *(n)* **v d̶' gh**

constrictor (the broad classification of snake) *(n)* **zägġïv**

contain *(v)* **dzú'**

contempt [have contempt toward] *(v)* **lyängghód**

contemptuously *(aux)* **ghód**

contest, competition *(n)* **'îbvòr̥**

convict of, attach (in the legal sense), attribute, find guilty of *(v)* **dlòdh**

conviction, attachment, attribution *(n)* **v dlòdh**

cook, chef *(n)* **zhàgr̥àngyàng**

cook, hot [be hot] (for cooking) *(v)* **döng**

cooking contest *(n)* **'îbvòr̥döng**

copulate, have sex *(v)* **bvúd**

copy, duplicate, repeat *(v)* **z lz l**

core, center, heart *(n)* **zïg**

cosmetology *(n)* **mòymày**

cost, expense [have expense] *(v)* **zâl̥**

costly [be costly], expensive [be expensive] *(v)* **zâl̥'úng**

cotton *(adj)* **w m**

cough *(v)* **ġòx**

counseling office *(n)* **dz gr̥ànglyäng**

counselor *(n)* **zhàgr̥ànglyäng**

count, measure *(v)* **'âb**

count, measurement *(n)* **v ʻâb**

court of law *(n)* **dz gr̠àngyâbv**

cousin *(n)* **ódh'ì'**

crab *(n)* **dlàxvûn**

craft *(v)* **gr̠àngzàw**

create, make *(v)* **zàw**

creation *(n)* **v zàw**

credit [have credit], be owed *(v)* **dhön**

creek, brook, stream *(n)* **ghàd**

criminal, illegal, unlawful *(adj)* **ngàn̠ yâbv**

crop (of food) *(n)* **v dhy 'yàng** (before harvest), **v dlïngyàng** (after harvest)

cross-examine *(v)* **vlá'bvòr̠**

crustacean *(n)* **dlàx**

cry, weep *(v)* **byü'**

culture, civilization *(n)* **y ʻùm**

cup *(n)* **dlöǵ**

cut *(v)* **dlàz**

curse *(v)* **dlyŏl**

daddy *(n)* **mádzògm**

damage, hurt, injure *(v)* **xy l̠**

damage, injury *(n)* **v xy l̠**

dangerous, risky *(adj)* **ìn** (risk of failure), **l n** (social risk), **myôl** (risk of injury), **vhòny** (mortal risk)

darkness *(n)* **bvy m**

date (fruit) *(n)* **dzív**

daughter *(n)* **vyá' ng**

day *(n)* **nâng**

daytime *(n)* **bväy**

death *(n)* **y ùgh**, **v ùgh**

debt [have debt], owe *(v)* **gr̠yŏbv**

decay, rot *(v)* **vlàx**

decide, choose *(v)* **nyòghvlá**

decision, choice *(n)* **v nyòghvlá**

deck, floor *(n)* **j g**

declaration, proclamation *(n, aux)* **vlón**, *(n)* **v wûn̠**

declare, proclaim *(v)* **wûn̠**

deed, act, performance *(n, aux)* **z l**

deep [be deep] *(v)* **bïng'úng**

definitely, yes *(aux)* **y**

demon *(n)* **r̠ 'xàg**

dental clinic *(n)* **dz gr̠àngdzïdl**

dentist *(n)* **zhàgr̠àngdzïdl**

depart, go, leave, remove *(v)* **dl ng**

departure, exit, removal *(n)* **v -dl ng**

depict, present, show *(v)* **dlón**

depiction, presentation, show *(n)* **v dlón**

depth [have depth] *(v)* **bïng**

dermatology *(n)* **mòyjàn̠dzòg**

descendant *(n)* **zhòdz**

desire, wish *(v)* **vházh**

despicable *(adj)* **v vházh**

despise, hate *(v)* **xyûdh**

destroy, unmake *(v)* **vhàn**

destruction *(n)* **v vhàn**

dialect, accent *(n)* **vhòng**

dictate, command *(v)* **nyògh**

dictionary, lexicon *(n)* **zyùbvl b**

die *(v)* **ùgh**

different [be different] *(v)* **ǵàm**

difficult [be difficult] *(v)* **dlyòn**

diminished [be diminished], mild [be mild] *(v)* **'ì'**

dinosaur *(n)* **òn**

dirt, soil *(n)* **dzyà'**

discipline, knowledge, study *(n)* **mòy**

disorderly, chaotic, confused *(adj)* **dlyô**

distress [experience distress], woe [have woe] *(v)* **mùl̠**

ditch, trench *(n)* **l w' l̠**

divide, separate *(v)* **bvy '**

doctor, physician *(n)* **ghònzhà-gr̠àng**

document, parchment *(n)* **zyùb**

dodge, avoid *(v)* **w l̠**

dog *(n)* **ròvh**

domestic, servant *(n)* **zhàgr̠àng-zóm**

door *(n)* **dlùg**

doubtfully *(aux)* **'ïdz**

down, bottom part *(n)* **dhùng**

dream *(v)* **z lmyòzh**

drenching rain *(v)* **gr̠ùng**

drizzle *(v)* **vläm**

drum *(n)* **d ng**

drunken *(adj)* **n̠ ngûl̠**

duplicate, copy, repeat *(v)* **z lz l**

dust *(n)* **jòw**

dwelling, home, house *(n)* **glòm**

each other, one another *(n)* **mängz m**

eagle *(n)* **yìwdyár**

ear *(n)* **dhïl̠**

east *(n)* **l̠y ng**

easy [be easy] *(v)* **ngàdlyòn**

eat *(v)* **j ng**

edge, perimeter *(n)* **y d**

effect, result *(n)* **ng l̠**

egg *(n)* **v l**

eight *(adj)* **y r**

elbow *(n)* **dlò'bväng**

elevated walkway *(n)* **dlóbv**

emote, feel *(v)* **lyäng**

emotion, feeling *(n)* **v lyäng**

emotional emptiness from the absence of a dearly loved one [feel that emotion] *(v)* **ngàl̠**

employ, hire *(v)* **mál**

employment, job, position *(n)* **v mál**

engineer *(n)* **zhàgr̠àngn̠ïbv**

enigma, mystery, puzzle *(n)* **y m**

enjoyable *(adj)* **v xöw**

enjoy, happy [be happy] *(v)* **xöw**

enjoyment, fun *(n)* **y xöw**

enjoyment, happiness *(n)* **v xöw**

enter, insert *(v)* **dz l̠ǵöng**

entrance, insertion *(n)* **v dz l̠-ǵöng**

enterprise, undertake, venture *(v)* **dlòbv**

enterprise, undertaking, venture *(n)* **v -dlòbv**

entomology *(n)* **mòydzy zh**

envy, jealous [be jealous] *(v)* **xìdz**

epiphany [have an epiphany], revelation [experience revelation] *(v)* **ď ng**

err, mistake *(v)* **ď v**

err, offend, sin *(v)* **vhy l̠** (equally valid for sins of commission or omission)

error, mistake *(n)* **v ď v**

error, offense, sin *(n)* **v vhy ļ**

establish *(v)* **ràǵ dzäldhò'**

establishment *(n)* **v ràǵ dzäl-dhò'**

eternity, all time *(n)* **jüvhôl**

evening *(n)* **zh ļ'ì'**

every, all *(adj)* **jü**

everybody *(n)* **jü'ib**

everything *(n)* **jür ng**

everywhere *(n)* **jüdözh**

except *(conj)* **ngà'ù**

exist, happen, occur *(v)* **dzyǒ'**

existence, happening, occurrence *(n)* **v dzyǒ'**

exit, departure, removal *(n)* **v -dl ng**

exit, extract *(v)* **vy 'ǵöng**

exit, extraction *(n)* **v vy 'ǵöng**

expenditure, payment *(n)* **v -m ng**

expense [have expense], cost *(v)* **zâļ**

expensive [be expensive], costly [be costly] *(v)* **zâļ'úng**

explain *(v)* **ngólvlá** (explain this), **ngòl'àdh** (explain why), **ngòl-ŋïbv** (explain how), **ngòlr ng** (explain what), **ngòlvhôl** (explain when)

explanation *(v)* **ngólvlá** (explanation of this), **ngòl'àdh** (explanation of why), **ngòlŋïbv** (explanation of how), **ngòlr ng** (explanation of what), **ngòlvhôl** (explanation of when)

extract, exit *(v)* **vy 'ǵöng**

extraction, exit *(n)* **v vy 'ǵöng**

extrasensory perception *(n)* **y -dzyǒļ**

eye *(n)* **xyïg**

face *(n)* **zhǒm**

fail *(v)* **zòbv**

failure *(n)* **v zòbv**

faith, belief *(n)* **v ródh**

fall *(v)* **bvòb** (short distance), **ṛùdl** (great distance)

family *(n)* **myòd**

far *(v)* **bvy d** (out of range), **ṛ ļ** (out of the area), **dhyùng** (very far indeed)

farewell *(v)* **mâdhy**

farm, raise food *(v)* **dhy 'yàng**

farm, ranch *(n)* **vyödhyàng**

farmer *(n)* **zhàdhy 'yàng**

father *(n)* **mádzòg**

fear *(v)* **ŋyùng**

feast *(v)* **j ng'úng**

feces *(n)* **bv b**

feel *(v)* **zh m** (by sense of touch), **lyäng** (emotionally), **dzyǒļ** (by instinct or extrasensory perception)

feeling, emotion *(n)* **v lyäng**

fellowship [join in fellowship], socialize, visit *(v)* **m ļ**

female *(adj)* **' ng**

fern *(n)* **dzôz**

fewer, less *(adj)* **dzïŋ dzyǒ'** (a little less or fewer), **wóŋ dzyǒ'** (a lot less or fewer)

fewest, least *(adj)* **bvy ŋ dzyǒ'**

fib, lie *(v)* **ghyò'**

fiddle [small cello-like instrument] *(n)* **vhóļ**

field, plain *(n)* **vyödh**

fight *(v)* **gyá'**

find, reveal *(v)* **vlän**

find guilty of, attach (in the legal sense), attribute, convict of *(v)* **dlòdh**

finger *(n)* **jäǵ**

finish, complete, succeed *(v)* **dhò'**

fire *(v)* **'îghá**

first *(adj)* **ŋ ngädl** (emphatic), **'î**

fish *(n)* **dlyóŋ**

fisherman *(n)* **zhàgṛàngdlyóŋ**

fitting, appropriate, just *(adj)* **möď**

five *(adj)* **vládh**

flag, banner *(n)* **vl ǵ**

flat [be flat] *(v)* **' b**

flavor *(n)* **v dlyòng**

flawless, perfect *(adj)* **l ṛ**

flax *(adj)* **ļ r**

flesh, skin *(n)* **dzòg**

fletcher *(n)* **zhàgṛàngdh ng**

fletchery *(n)* **dz gṛàngdh ng**

floor, deck *(n)* **j g**

floral shop, greenhouse *(n)* **dz -gṛàngzäŋ**

florist *(n)* **zhàgṛàngzäŋ**

flow (as water or some other liquid) *(v)* **y w**

flower, bloom, blossom *(n)* **zäŋ**

flute *(n)* **düļ**

focus, attention [draw attention], follow (mentally) *(v)* **zhïļ**

focus, perspective *(art)* **b '**

follow (mentally), attention [draw attention], focus *(v)* **zhïļ**

follow (move behind) *(v)* **ļàn-zàng**

follow, adhere to, believe in *(v)* **ródh**

food *(n)* **yàng**

foot *(n)* **àg**

force, compel *(v)* (by physical or mystical means) **ǵöngjögh**, (by immoral means) **ǵöngxàg**, (by means of law) **ǵöngyâbv**

foreigner *(n)* **ngàv**

form [have a form], shape [have shape] *(v)* **mòng**

fornicate, adultery [commit adultery] *(v)* **bvúd-ngàdlóy**

forward, ahead *(adj)* **dz dl m**

four *(adj)* **dhy l**

free, loosen, set free *(v)* **gál**

freedom *(n)* **v gál**

friend *(n)* **xíļ**

frog *(n)* **gṛ**

from *(aux)* **ngàvól**

front part, ahead *(n)* **dl m**

fruit *(n)* **dlúg**

fun, enjoyment *(n)* **y xöw**

fur *(n)* **dyòng**

fury [be furious], rage [be enraged] *(v)* **xông'úng**

future *(adj)* **rà'** (immediate future), **mô'** (near future), **ǵ '** (distant future)

gale *(v)* **dzâgh**

galley, kitchen *(n)* **dz gr̥àngyàng**
game *(n)* **z l xày**
garden *(n)* **dz gr̥àngdzĭzh**
gardener *(n)* **zhàgr̥àngdzĭzh**
gastroenterology *(n)* **mòyjàŋ-gh**
gather, assemble, bring together *(v)* **dlïing**
gathering, assembly *(n)* **v dlïing**
genealogy *(n)* **mòybvàl**
geology *(n)* **mòyǵïg**
geomancy *(n)* **y ŋ r̥ 'mô' w ǵïg**
gift *(n)* **zhïdlám**
girl *(n)* **zò'' ng**
girl, woman *(n)* **'ïb' ng**
girlfriend, boyfriend, lover *(n)* **xíl̥wón**
give, add *(v)* **dlám**
give birth, bear *(v)* **vhy '**
give up on, abandon *(v)* **zòbv**
glass *(adj)* **dzùǵ**
glasswork shop *(n)* **dz gr̥àng-dzùg**
glassworker *(n)* **zhàgr̥àngdzùg**
go [away from] *(v)* **gàw**
go, depart, leave, remove *(v)* **dl ng**
god *(n)* **r̥ 'úng**
gold *(adj)* **'ây**
gong *(n)* **r n**
good (morally) *(adj)* **w l̥'ì'**
good, well done *(adj)* **dlòl**
grab, grasp *(v)* **zhyíǵ**
gradual [be gradual] *(v)* **ŋ l̥**
grain *(n)* **wïx**
grape *(n)* **dzüg**
grasp, grab *(v)* **zhyíǵ**
grass (one blade) *(n)* **dzíg**
gratitude [have gratitude] *(v)* **vhyùn**
greed [be greedy], lust *(v)* **zäw**
green *(adj)* **dzòm**
greenhouse, floral shop *(n)* **dz -gr̥àngzäŋ**
greet *(v)* **'ò**
grey *(adj)* **gr̥òdl**
ground, land *(n)* **dl r̥**
grouping, collection *(n)* **vhón**

grow *(v)* **dhy '**
growth *(n)* **v dhy '**
guard, watcher *(n)* **zhàgr̥àng-vh w**
guard post, watching station *(n)* **dz gr̥àngvh w**
guilt [to feel guilty] *(adj)* **y n**
haberdasher *(n)* **zhàgr̥àngvïz**
haberdashery *(n)* **dz gr̥ànggvïz**
hail, call *(v)* **l̥ây**
hair *(n)* **zhàm** (one strand), **rûm** (a person's head of hair)
hammer *(v)* **dlàǵ**
hand *(n)* **dläp**
happen, exist, occur *(v)* **dzyŏ'**
happening, existence, occurrence *(n)* **v dzyŏ'**
happiness, enjoyment *(n)* **v xöw**
happy [be happy], enjoy *(v)* **xöw**
harbor, bay, lagoon *(n)* **bòď**
hardness [have hardness] *(v)* **bòŋ**
harvest *(v)* **dlïingyàng**
hat *(n)* **vïz**
hate, despise *(v)* **xyûdh**
hatred *(n)* **v xyûdh**
have, own, possess *(v)* **dzàǵ**
have sex, copulate *(v)* **bvúd**
hawk *(n)* **yìwdyän**
he, her, him, it, she *(pron)* present: **zhà** (person), **r̥ó** (animal), **dhà** (plant), **'î** (object); absent: **wô** (person), **vhù** (animal), **wĭ** (plant), **gû** (object); adjunct: **r̥ù** (person), **yò** (animal), **nä** (plant), **v** (object); hypothetical: **gì** (person), **mü** (animal), **lyò** (plant), **bvyá** (object)
he, him (gender specific) *(pron)* **zhàdzòg** (person), **r̥ódzòg** (animal), **dhàdzòg** (plant), **'îdzòg** (object); absent: **wôdzòg** (person), **vhùdzòg** (animal), **wĭdzòg** (plant), **gûdzòg** (object); adjunct: **r̥ùdzòg** (person), **yòdzòg** (animal), **nädzòg** (plant), **v dzòg** (object); hypothetical: **gìdzòg** (person), **mü-**

dzòg (animal), **lyòdzòg** (plant), **bvyádzòg** (object)
head *(n)* **v ď**
healthy [be healthy] *(v)* **jàŋ**
hear *(v)* **yôŋ**
heart (blood-pumping organ) *(n)* **g d**
heart, center, core *(n)* **zïg**
heat *(n)* **y ghá** (burning), **y döng** (for cooking), **y víg** (just enough to feel)
heaven *(n)* **r̥yál**
height [have height] *(v)* **gôm**
hell *(n)* **dhyòbv**
hello *(interj)* **y y 'ò**
help, aid, assist *(v)* **r̥òm**
help, aid, assistance *(n)* **v r̥òm**
helper, aide, assistant *(n)* **zhàr̥òm**
hematology *(n)* **mòyjàŋnàl̥**
her, he, him, it, she *(pron)* present: **zhà** (person), **r̥ó** (animal), **dhà** (plant), **'î** (object); absent: **wô** (person), **vhù** (animal), **wĭ** (plant), **gû** (object); adjunct: **r̥ù** (person), **yò** (animal), **nä** (plant), **v** (object); hypothetical: **gì** (person), **mü** (animal), **lyò** (plant), **bvyá** (object)
her, she (gender specific) *(pron)* present: **zhà' ng** (person), **r̥ó-' ng** (animal), **dhà' ng** (plant), **'î' ng** (object); absent: **wô' ng** (person), **vhù' ng** (animal), **wĭ' ng** (plant), **gû' ng** (object); adjunct: **r̥ù' ng** (person), **yò' ng** (animal), **nä' ng** (plant), **v ' ng** (object); hypothetical: **gì' ng** (person), **mü-' ng** (animal), **lyò' ng** (plant), **bvyá' ng** (object)
here *(n)* **'îdözh**
hexagon *(n)* **'îmòngvàngvyäng**
hide, conceal *(v)* **zh m**
high [be high], tall [be tall] *(v)* **gôm'úng**
highway, road *(n)* **bv z'úng**
hill *(n)* **zûng'ì'**

him, he, her, it, she *(pron)* present: **zhà** (person), **ŗó** (animal), **dhà** (plant), **'î** (object); absent: **wô** (person), **vhù** (animal), **wǐ** (plant), **gû** (object); adjunct: **ŗù** (person), **yò** (animal), **nä** (plant), **v** (object); hypothetical: **gì** (person), **mü** (animal), **lyò** (plant), **bvyá** (object)

him, he (gender specific) *(pron)* **zhàdzòg** (person), **ŗódzòg** (animal), **dhàdzòg** (plant), **'îdzòg** (object); absent: **wôdzòg** (person), **vhùdzòg** (animal), **wǐdzòg** (plant), **gûdzòg** (object); adjunct: **ŗùdzòg** (person), **yòdzòg** (animal), **nädzòg** (plant), **v dzòg** (object); hypothetical: **gìdzòg** (person), **müdzòg** (animal), **lyòdzòg** (plant), **bvyádzòg** (object)

hire, employ *(v)* **mál**

history *(n)* **mòybvy**

hit, strike *(v)* **dlàǵ**

hobble, waddle *(v)* **gyòǵ**

hobby *(n)* **gòbv**

hole, opening, orifice *(n)* **l w**

holy, pure *(adj)* **w ḷ**

home [be at home] *(v)* **mòŗ**

home, dwelling, house *(n)* **glòm**

honey *(n)* **vlúǵ**

hopefully *(aux)* **vházh**

horizontal [be horizontal] *(v)* **ng ḷ**

horn, antler *(n)* **vlyüx**

hornet, bee, wasp *(n)* **völz**

hot *(v)* **ghá** (burning), **döng** (for cooking), **víg** (just enough to feel)

house, dwelling, home *(n)* **glòm**

how *(n)* **vláŋïbv**

however (by whatever means) *(n)* **gǐŋïbv**

however, although *(conj)* **ngà'á**

hum *(v)* **r m**

hundred *(adj)* **n d**

hunt *(v)* **vl x**

hurt, damage, injure *(v)* **xy ḷ**

I, me *(pron)* **n** (person), **bï** (animal), **ngí** (plant), **ǵy** (object)

ice *(n)* **ghyòdhǵ n**

idea [get an idea] *(v)* **dzâm**

idea, cogitation, thought *(n)* **v - 'ùm**, **v dzâm**

if, because *(conj)* **'í**

ill (to be ill), sick (to be sick) *(v)* **vlòx**

illegal, criminal, unlawful *(adj)* **ngàŋ yâbv**

illness, sickness *(n)* **v vlòx**, **y - vlòx**

image, likeness, picture *(n)* **vòŗ**

impure, profane, unholy *(adj)* **xàg**

in front of, ahead of, before *(adj)* **dz dl m zà-** (immediately in front), **dz dl m ngyò-** (a distance ahead)

in my perspective *(adj)* **n b '**

incest [commit incest] *(v)* **bvúdmyòd**

incline, slope *(v)* **vhyòḷ** (steep), **màng** (moderate), **ŋ dl**

incomplete [be incomplete] *(v)* **đâŗ**

inexpensive [be inexpensive], cheap [be cheap] *(v)* **zâḷ'ìng**

inform, tell *(v)* **ngòl**

information, news *(n)* **v ngòl**

injure, damage, hurt *(v)* **xy ḷ**

injury, damage *(n)* **v xy ḷ**

inquire (in a yes/no sense) *(v)* **v ng**

insane [be insane] *(v)* **'ùmdlyô**

insanity *(n)* **v 'ùmdlyô**

insect *(n)* **dzy zh**

insert, enter *(v)* **dz ḷǵöng**

insertion, entrance *(n)* **v dz ḷǵöng**

inside *(n)* **dz ḷ**

intelligent [be intelligent], smart [be smart] *(v)* **'ùmdlòl**

intend, mean *(v)* **mòḷ**

intense [be intense], augmented [be augmented], severe [be severe] *(v)* **'úng**

intention *(n)* **v mòḷ**

interrogate *(v)* **vlá''úng**

interrogation *(n)* **v vlá''úng**

intersect, connect, join with *(v)* **dlò'**

intersection, connection, joint *(n)* **v dlò'**

iron *(adj)* **jïng**

is, be, am, are *(v)* **'**

island *(n)* **myàvh** (large), **dhyòl** (small)

it, he, her, him, she *(pron)* present: **zhà** (person), **ŗó** (animal), **dhà** (plant), **'î** (object); absent: **wô** (person), **vhù** (animal), **wǐ** (plant), **gû** (object); adjunct: **ŗù** (person), **yò** (animal), **nä** (plant), **v** (object); hypothetical: **gì** (person), **mü** (animal), **lyò** (plant), **bvyá** (object)

it (specifically sexless) *(pron)* present: **zhàgh dh** (person), **ŗógh dh** (animal), **dhàgh dh** (plant), **'îgh dh** (object); absent: **wôgh dh** (person), **vhùgh dh** (animal), **wǐgh dh** (plant), **gûgh dh** (object); adjunct: **ŗùgh dh** (person), **yògh dh** (animal), **nägh dh** (plant), **v gh dh** (object); hypothetical: **gìgh dh** (person), **mügh dh** (animal), **lyògh dh** (plant), **bvyágh dh** (object)

it (in reference to a spirit) *(pron)* present: **zhàŗ** (person), **ŗóŗ** (animal), **dhàŗ** (plant), **'îŗ** (object); absent: **wôŗ** (person), **vhùŗ** (animal), **wǐŗ** (plant), **gûŗ** (object); adjunct: **ŗùŗ** (person), **yòŗ** (animal), **näŗ** (plant), **v ŗ** (object); hypothetical: **gìŗ** (person), **müŗ** (animal), **lyòŗ** (plant), **bvyáŗ** (object)

jack of all trades *(n)* **zhàgŗàngjü**

jar *(n)* **ǵüng**

jealous [be jealous], envy *(v)* **xìdz**

jerk, twitch *(v)* **dlïv**

job, employment, position (n) **v mál**

join with, connect, intersect (v) **dlò'**

joint, connection, intersection (n) **v dlò'**

journey, travel (v) **gr̄ŏng**

judge, arbitrate, referee (v) **dâļ**

judgement, arbitration (n) **v dâļ**

jungle (n) **dh ng**

just, appropriate, fitting (adj) **mödˇ**

justice (n) **yâbvr̄** (spiritual law), **y mödˇ** (appropriateness of consequences)

juvenile, adolescent, pubescent (adj) **vá'wà'**

juvenile, child (adj) **zò'**

kick (v) **thyúg**

kidney (n) **dl n**

kill (v) **ùgh'àdh**

kind [be of a kind], class [be of a class], type [be of a type] (v) **jyòl**

kind of, barely, sort of (aux) **y m**

kitchen, galley (n) **dz gr̄àngyàng**

knee (n) **vül**

knife, blade, sword (n) **'îdlàz**

knowledge, learning (n) **zh m**

knowledge, discipline, study (n) **mòy**

label, name (n) **v nàb**

labor, chore [do a chore], task {do a task}, work (v) **gr̄àng**

laborer, worker (n) **zhàgr̄àng**

lagoon, bay, harbor (n) **bòdˇ**

lake (n) **byàn**

land, area, region (n) **lôy**

land, ground (n) **dl r̄**

language, speech (n) **y r̄ v**

large [be large], big [be big] (v) **myó'**

laugh (v) **xyâ'**

launch, throw (v) **dlôn**

law, rule (n) **yâbv**

lawful, legal (adj) **ŋ yâbv**

lawsuit (n) **v y lyâbv**

lawyer, attorney (n) **zhàgr̄àngyâbv**

lead [move ahead of] (v) **ļàndl m**

lead, rule (v) **ól**

leaf (n) **zhïgh**

learning, knowledge (n) **zh m**

least, fewest (adj) **bvy ņ dzyŏ'**

leather (adj) **dl n**

leather-worker, tanner (n) **zhàgr̄àngdl n**

leave, depart, go, remove (v) **dl ng**

left (left-hand side) (n) **byà'**

leg (n) **ghòl**

legal, lawful (adj) **ŋ yâbv**

legal document (n) **zyùbyâbv**

lemur (n) **'îgdzî'**

length [have length] (adj) **' ļ**

less, fewer (adj) **dzïŋ dzyŏ'** (a little less or fewer), **wóŋ dzyŏ'** (a lot less or fewer)

letter, character, mark (n) **vhäļ**

lexicon, dictionary (n) **zyùbvl b**

liar (n) **zhàghyò'**

librarian (n) **zhàgr̄àngzyùb**

library (n) **dz gr̄àngzyùb**

lie, fib (v) **ghyò'**

lie down (v) **myùn**

life (n) **v ghòn**

light (visible light) (n) **dzàn**

lightning (n) **vhìļ**

likeable (adj) **v y m**

like, appreciate (v) **y m**

likeness, image, picture (n) **vòr̄**

linguistics (n) **mòyvl b**

lion (n) **r̄ó'rûm**

listen (v) **xál**

little [be little], small [be small] (v) **'ïǵ**

live, alive [be alive] (v) **ghòn**

liver (n) **ghüŋ**

lizard (n) **vhòx**

lobster (n) **dlàx' ļ**

location, place (n) **dözh**

logistics, methodology (n) **mòyņïbv**

look (v) **r̄ n**

loosen, free, set free (v) **gál**

loud (adj) **v yôn'úng**

loudness [have loudness], volume [have volume] (v) **vyâl**

love (v) **y m'úng** (like a whole lot), **wón** (romantically love), **màn** (love as parent to child), **bv l** (love as between siblings or close friends), **gyôm** (worship), **dläng** (feel a sense of "connection" between psyches)

lover, boyfriend, girlfriend (n) **xíļwón**

low [be low], short [be short] (v) **gôm'ì'**

lucid [be lucid], think clearly (v) **m ļ**

lucky [be lucky] (v) **dläng**

lust, greed [be greedy] (v) **zäw**

lute (n) **dzïv**

machine shop (n) **dz gr̄àngņïbv**

madam, sir (n) **lí'àl**

madam (n) **lí' ng'àl** (formal)

magic (n) **y ŋ r̄**

magic deed, miracle (n) **z lr̄**

magical, miraculous (adj) **ŋ r̄**

magician, miracle worker, sorcerer, wizard (n) **zhàgr̄àngz lr̄**

make, create (v) **zàw**

male (adj) **dzòg**

man (n) **vá'dzòg**

man, boy (n) **'ïbdzòg**

mannequin (n) **ghyò''ïb**

marathon (v) **ngädldhyùng**, (n) **'ïbvòr̄ngädl**

mark [put a mark on] (v) **xòdh**

mark, character, letter (n) **vhäļ**

marriage (n) **v dlóyǵöng**

marry (v) **dlóyǵöng**

martial arts (n) **mòygyá'**

mason (n) **zhàgr̄àngǵïg**

matchmaker (n) **zhàgr̄àngwón**

material, stuff, substance (n) **dyò'**

me, I (pron) **n** (person), **bï** (animal), **ngí** (plant), **ǵy** (object)

mean, intend (v) **mòļ**

means, method, system, way *(n)* **ŋïbv**

measurable *(adj)* **v 'âb**

measure, count *(v)* **'âb**

measurement, count *(n)* **v 'âb**

meat *(n)* **dläm** (uncooked), **zòǵ** (cooked)

medicine (study or practice) *(n)* **mòyjàŋ**

merchant *(n)* **zhàgràngdlòng**

messenger *(n)* **zhàŗvngädl** (long distance), **zhàŗvnòng** (fast)

method, means, system, way *(n)* **ŋïbv**

methodology, logistics *(n)* **mòyŋïbv**

midwife *(n)* **zhàgràngvhy'**

mild [be mild], diminished [be diminished] *(v)* **'ì'**

milk *(n)* **dzŗ**

miracle, magic deed *(n)* **zlŗ**

miracle worker, magician, sorcerer, wizard *(n)* **zhàgràngzlŗ**

miraculous, magical *(adj)* **ŋŗ**

mission, quest, task *(n)* **vlyòng**

mistake, err *(v)* **ď'v**

mistake, error *(n)* **vď'v**

mix, blend, combine *(v)* **vlyödz**

mixture, blending, combination *(n)* **v vlyödz**

moccasin, shoe *(n)* **dlöǵ**

mommy *(n)* **má'ngm**

money *(n)* **dzïx**, **'îôl**

monkey *(n)* **'îg**

moon *(n)* **vhm**

mortar *(adj)* **ǵäjghyòdh**

mother *(n)* **má'ng**

more *(adj)* **ràŋ dzyǒ'** (a few or little more), **môŋ dzyǒ'** (several or a lot more)

most (more than any other) *(adj)* **ǵŋ dzyǒ'**

motion, movement *(n)* **v ḷàn** (change of location), **v gôl** (change of position), **v zhóŋ** (movement into or toward), **v vhyùl** (movement away from or out of), **v dl gh** (quivering or shaking)

mountain *(n)* **zûng**

mouth *(n)* **bäng**

movable *(adj)* **v ḷàn**

move *(v)* **ḷàn** (change location), **gôl** (change position), **zhóŋ** (move into or toward), **vhyùl** (move away from or out of), **dl gh** (quiver or shake)

movement, motion *(n)* **v ḷàn** (change of location), **v gôl** (change of position), **v zhóŋ** (movement into or toward), **v vhyùl** (movement away from or out of), **v dl gh** (quivering or shaking)

mud *(n)* **dhn** (moist ground), **dzädly** (sloshy goo), **ǵrà** (liquid enough to pour)

muggy *(v)* **nûzh**

multiplication, product *(n)* **v vlŏdh**

multiply *(v)* **vlŏdh**

murder *(v)* **ùgh'àdhxàg**

mushroom *(n)* **bvùḷ**

music [make music] *(v)* **vyöm**

music contest *(n)* **'îbvòŗvyöm**

musical play, opera *(n)* **dhy dl**

musician *(n)* **zhàvyöm** (artist), **zhàgràngvyöm** (professional)

musicology *(n)* **mòyvyöm**

mystery, enigma, puzzle *(n)* **y m**

nag, bray, whine *(v)* **ngyàw**

nagging, whining *(n)* **v ngyàw**

name *(n)* **v nàb**

name, call *(v)* **nàb**

name, label *(n)* **v nàb**

nanny *(n)* **zhàgràngzò'**

nation, people group *(n)* **râdz**

near *(v)* **bvàŋ** (in the general area), **nyòm** (within practical range), **wn** (at hand, imminent)

neck *(n)* **ngävl**

need, require *(v)* **m**

need, requirement *(n)* **v m**

never *(n)* **ďyùvhôl**, **ngà vhôl** (emphatic)

news, information *(n)* **v ngòl**

next [in sequence] *(adj)* **ŋ zàng**

next to, beside, to the side of *(adj)* **dz dhòl zà-** (immediately beside), **dz dhòl ngyò-** (a distance beside)

nighttime *(n)* **zh ḷ**

nine *(adj)* **ǵúdh**

net *(n)* **dlödl**

new, young *(adj)* **wà'**

no, not *(interj)* **ngà**

nobody *(n)* **ďyù'ìb**, **ngà 'ìb** (emphatic)

nohow *(n)* **ďyùŋïbv**, **ngà ŋïbv** (emphatic)

no longer certainly *(aux)* **myâ**

nor *(conj)* **ngá'ô**

no, not *(aux)* **ngà**

no reason *(n)* **ďyù'àdh**, **ngà 'àdh** (emphatic)

north *(n)* **zh x**

nose *(n)* **zhíng**

not, no *(aux)* **ngà**

note (musical) *(n)* **düng**

nothing *(n)* **ďyùr ng**, **ngà r ng** (emphatic)

noun *(n)* **vl br ng**

now *(n)* **'îvhôl**

nowhere *(n)* **ďyùdözh**, **ngà dözh** (emphatic)

nurse *(n)* **zhàgràngjàŋ**

nursery [for children] *(n)* **dz gràngzò'**

nut *(n)* **löm**

oath, promise *(n)* **v ǵòz'úng**

obediently, okay *(aux)* **gyäl**

object *(adj)* **gh dh**

object, thing *(n)* **r ng**

obviative person *(n)* **nòw**

occur, exist, happen *(v)* **dzyǒ'**

occurence, existence, happening *(n)* **v dzyǒ'**

ocean *(n)* **xúdh**

oceanography *(n)* **mòyxúdh**

odd [be odd], strange [be strange], weird [be weird] *(v)* **vlyôǵr**

offend, err, sin *(v)* **vhy ļ** (equally valid for sins of commission or omission)

offense, error, sin *(n)* **v vhy ļ**

office [place of scribe working] *(n)* **dz gràngzhŏg**

offspring, child *(n)* **vyá**

okay, obediently *(aux)* **gyäl**

old *(adj)* **gṛyân**

one (hypothetical case) *(pron)* **gì** (person), **mü** (animal), **lyò** (plant), **bvyá** (object)

one (number) *(adj)* **ʼî**

one another, each other *(n)* **mängz m**

opening, hole, orifice *(n)* **l w**

opera, musical play *(n)* **dhy dl**

ophthalmology *(n)* **mòyjàŋxyïg**

opinion, belief *(n)* **v zhúm**

opportunity *(n)* **dzän**

oppose, compete *(v)* **bvòṛ**

opposition, competition *(n)* **v - bvòṛ**

opposite [be opposite], across [be across from] *(v)* **dhògh**

opposition *(n)* **zhàbvòṛ**

or *(conj)* **ʼ** (exclusive), **ʼô** (inclusive)

orange (color) *(adj)* **gṛŏv**

order, command *(n)* **v nyògh**

orderly, arrayed *(adj)* **l ļ**

orifice, hole, opening *(n)* **l w**

originate, begin, start *(v)* **dzäl**

ornithology *(n)* **mòygyàw**

oscillate, vibrate *(v)* **zŏdl**

oscillation, vibration *(n)* **v zŏdl**

osteology *(n)* **mòyjàŋǵ ng**

outside *(n)* **vy**

oven *(n)* **vlòngdöng**

over, above *(adj)* **dz ǵìɗ zà-** (immediately above), **dz ǵìɗ ngyò-** (a distance above)

owe, debt [have debt] *(v)* **gṛyŏbv**

owl *(n)* **gyàwxyïg**

own, have, possess *(v)* **dzàǵ**

ox *(n)* **m**

pain [feel pain] *(v)* **ʼòw** (mild, acute pain), **ǵyàn** (sharp, acute pain), **dz ʼ** (continuous ache), **x m** (severe agony)

palmistry *(n)* **y ŋ ṛ ʼmôʼw dläp**

paper *(adj)* **zhöļ**

parchment, document *(n)* **zyùb**

parent *(n)* **má**

parenthesis *(n)* **vhäļdzábv**

parrot *(n)* **gyàwṛ v**

past *(adj)* **dzï'** (immediate past), **wó'** (near past), **bvy** (distant past)

path, road, trail *(n)* **bv z**

pattern, theme *(n)* **lŏl**

pay, spend *(v)* **m ng**

payment, expenditure *(n)* **v - m ng**

pentagon *(n)* **ʼîmòngvàngvládh**

perfect, flawless *(adj)* **l ṛ**

performance, act, deed *(n, aux)* **z l**

perimeter, edge *(n)* **y d**

people group, nation *(n)* **râdz**

perform, act (dramatically) *(v)* **nóļ**

performance *(n)* **v nóļ**

person *(n)* **ʼìb**

perspective, focus *(art)* **b ʼ**

physician, doctor *(n)* **ghònzhà- gràng**

picture, image, likeness *(n)* **vòṛ**

pig, boar *(n)* **ǵógh**

place, location *(n)* **dözh**

place, position *(n)* **j v**

plain, field *(n)* **vyödh**

plaintiff, prosecutor *(n)* **zhàzhùb**

plant *(n)* **dzǐzh**

platform *(n)* **byódl**

play [as a game] *(v)* **xày**

please *(aux)* **nùɗ**

please *(v)* **j m**

pleasure *(n)* **v j m**

podiatry *(n)* **mòyjàŋ àg**

poetry *(n)* **myâdz**

poisonous, venomous *(adj)* **nòl**

politician *(n)* **zhàgràng ól**

polygon *(n)* **ʼîmòngvàng**

polygonal [be polygonal] *(v)* **mòngvàng**

poorly done, bad *(adj)* **bváng**

porter *(n)* **zhàgràngļàn**

position, employment, job *(n)* **v mál**

position, place *(n)* **j v**

position next to, side area *(v)* **dhòl**

possess, have, own *(v)* **dzàǵ**

possibly *(aux)* **ŋôz**

potter *(n)* **zhàgràngbvöǵ**

pottery studio *(n)* **dz gràngbvöǵ**

practically, as good as, virtually *(adj)* **dhöng**

pray *(v)* **dzòṛ**

prayer *(n)* **v -dzòṛ**

precognition, prognostication *(n)* **y ŋ ṛ ʼmô'**

pregnancy *(n)* **v -bvúd** (as a result of sex; considered derogatory), **y mól**

pregnant [be pregnant] *(v)* **mól**

preparation, readiness *(n)* **v m y**

prepare, ready *(v)* **m y**

present, depict, show *(v)* **dlón**

presentation, depiction, show *(n)* **v dlón**

press, push *(v)* **vhòm**

previous *(adj)* **ŋ -dl m**

priest *(n)* **zhàgrànggyôm**

primitive, barbarian, savage *(n)* **ʼïg**

probably *(aux)* **z**

proclaim, declare *(v)* **wûŋ**

proclamation, declaration *(n, aux)* **vlón**, *(n)* **v wûŋ**

product, multiplication *(n)* **v - vlŏdh**

profane, impure, unholy *(adj)* **xàg**

prognostication, precognition *(n)* **y ŋ ṛ ʼmô'**

promise, oath *(n)* **v ǵòz'úng**

promise, swear *(v)* **ǵòz'úng**

promote, ally, support *(v)* **n ļ**

promotion, alliance *(n)* **v n ļ**

propitiate, atone *(v)* **vhòl**

propitiation, atonement *(n)* **v - vhòl**

prosecute, accuse *(v)* **zhùb**

prosecution, accusation *(n)* **v̈ -zhùb**

prosecutor, plaintiff *(n)* **zhàzhùb**

prostitute *(n)* **zhàg̣ràngbvúd**

proximate person *(n)* **vän**

psychology *(n)* **mòy'ùm** (cognitive), **mòyzḧ m** (emotional)

pteranodon *(n)* **ònvlüd**

pubescent, adolescent, juvenile *(adj)* **vá'wà'**

pull *(v)* **dly ṇ**

purchase, buy *(v)* **dlòr̩**

pure, holy *(adj)* **w ḷ**

purple, violet *(adj)* **ngyò'**

push, press *(v)* **vhòm**

puzzle, enigma, mystery *(n)* **y m**

pyromancy *(n)* **y ṇ r̩ 'mô' w 'î-ghá**

quadrilateral *(n)* **'îmòngvàng-dhy l**

quarterstaff *(n)* **by g̣**

quarterstaff fighting *(n)* **mòy-by g̣**

query, ask, question *(v)* **vlá'**

quest, mission, task *(n)* **vlyòng**

question, ask, query *(v)* **vlá'**

question mark *(n)* **vhäḷvlá**

quiet, soft *(adj)* **v yôn'ì'**

quotation mark *(n)* **vhäḷr̩ v**

race *(v)* **bvòr̩dzïg**, *(n)* **'îbvòr̩**

rage [be enraged], fury [be furious] *(v)* **xông'úng**

rain *(v)* **zhïgh** (light mist), **z dh** (drizzle), **möng** (sprinkle), **zìx** (light), **wògh** (moderate), **jáṇ** (heavy), **g̣ùng** (downpour), **b dl** (sheets of rain)

raise food, farm *(v)* **dhy 'yàng**

ramp *(n)* **byódlṇ dl**

ranch, farm *(n)* **vyödhyàng**

rape *(v)* **bvúd'àdhxàg**

raptor *(n)* **yìw**

raspberry *(n)* **dzïldhyàz**

readiness, preparation *(n)* **v m y**

ready, prepare *(v)* **m y**

reason, cause *(n)* **'àdh**

red *(adj)* **dhyàz**

referee, arbitrate, judge *(v)* **dâḷ**

regard, attitude *(n)* **zìvh**

region, area, land *(n)* **lôy**

rejoice, celebrate *(v)* **ghúd̷**

relief [feel relief] *(v)* **xyùr** (emotional), **vhàgh** (physical)

religion, theology *(n)* **mòyr̩**

religious document *(n)* **zyùbr̩**

remain, stay *(v)* **dzäg̣**

removal, departure, exit *(n)* **v -dl ng**

remove, depart, go, leave *(v)* **dl ng**

renounce, abjure *(v)* **g̣yŏl**

renouncement, abjurement *(n)* **v g̣yŏl**

repeat, copy, duplicate *(v)* **z lz l**

replace, substitute *(v)* **j vg̣öng**

replacement, substitution *(n)* **zhà-j vg̣öng** (person replacing another), **'îj vg̣öng** (thing replacing another), **y j vg̣öng** (state of replacing), **v j vg̣öng** (new state of things resulting from the replacement)

report, bear witness *(v)* **g̣òzzàl**

repulsion [feel repulsion] *(v)* **ngyòm**

require, need *(v)* **m**

requirement, need *(n)* **v m**

restrict, bind, capture *(v)* **zh ṇ**

result, effect *(n)* **ng ḷ**

resurrect *(v)* **wóràghòn**

revelation [experience revelation], epiphany [have an epiphany], *(v)* **d̷ ng**

reverse, backward *(adj)* **dz zàng**

riches, wealth *(n)* **dzïx'úng**

right (right-hand side) *(n)* **g̣ó'**

rise *(v)* **dlóng** (short distance), **xáy** (great distance)

river *(n)* **d̷yùl**

risky, dangerous *(adj)* **ìn** (risk of failure), **l n** (social risk), **myôl** (risk of injury), **vhòny** (mortal risk)

road, highway *(n)* **bv z'úng**

road, path, trail *(n)* **bv z**

rock *(n)* **g̣ig**

rodent *(n)* **dzïg̣**

room *(n)* **dzyòḷ**

root *(n)* **vhòd**

rope *(n)* **vúl**

rot, decay *(v)* **vlàx**

rough [be rough] *(v)* **bvy dl**

round [be round] *(v)* **vûn**

rule, law *(n)* **yâbv**

rumor [tell a rumor] *(v)* **möw** (past or completed event), **dy l** (present or incomplete event), **zh ng** (future event), **dhäg̣** (general status)

run *(v)* **vông** (jog), **ngädl** (paced run), **dzïg** (sprint), **nòng** (run full out)

sale *(n)* **v vlyáng**

salesman *(n)* **zhàg̣àngvlyáng**

saliva, spittle *(n)* **dhìb**

sand *(n)* **gh ng**

sane [be sane] *(v)* **'ùml ḷ**

sanity *(n)* **v 'ùml ḷ**

savage, barbarian, primitive *(n)* **'ïg**

scatomancy *(n)* **y ṇ r̩ 'mô' w -bv b**

scatter *(v)* **bvy ''úng**

school, class *(n)* **dz g̣àngzh m**

scold *(v)* **r̩ vghód**

scolding *(n)* **v r̩ vghód**

scribe *(n)* **zhàg̣àngzhŏg**

script, writing *(n)* **v zhŏg**

scroll *(n)* **dzyód**

sculpt *(v)* **vòr̩mòng**

sculptor *(n)* **zhàvòr̩mòng**

sculpture *(n)* **mòngvòr̩**, **v vòr̩-mòng**

season *(n)* **vlàdh**

second chance *(n)* **dzändz 'î**

see *(v)* **zàl**

self *(n)* **mäng**

self-inflicted injury *(n)* **v xy ḷ-mäng**

sell *(v)* **vlyáng**

separate, divide *(v)* **bvy '**

servant, domestic *(n)* **zhàg̣àng-zóm**

serve *(v)* **zóm**

service *(n)* **v** **zóm**

set free, free, loosen *(v)* **gál**

settle *(v)* **dzäǵmòṛ**

settlement *(n)* **v** **dzäǵmòṛ**

seven *(adj)* **jòǵ**

severe [be severe], augmented [be augmented], intense [be intense] *(v)* **'úng**

shallow [be shallow] *(v)* **bïng'ì'**

shape [have shape], form [have a form] *(v)* **mòng**

share *(v)* **z** **m**

shark *(n)* **ghyóṇ**

sharp [be sharp] *(v)* **bvàl**

she, he, her, him, it *(pron)* present: **zhà** (person), **ṛó** (animal), **dhà** (plant), **'î** (object); absent: **wô** (person), **vhù** (animal), **wǐ** (plant), **gû** (object); adjunct: **ṛù** (person), **yò** (animal), **nä** (plant), **v** (object); hypothetical: **gì** (person), **mü** (animal), **lyò** (plant), **bvyá** (object)

she, her (gender specific) *(pron)* present: **zhà' ng** (person), **ṛó' ng** (animal), **dhà' ng** (plant), **'î' ng** (object); absent: **wô' ng** (person), **vhù' ng** (animal), **wǐ' ng** (plant), **gû' ng** (object); adjunct: **ṛù' ng** (person), **yò' ng** (animal), **nä' ng** (plant), **v ' ng** (object); hypothetical: **gì' ng** (person), **mü-' ng** (animal), **lyò' ng** (plant), **bvyá' ng** (object)

shield *(n)* **zyäng**

shoe, moccasin *(n)* **dlöǵ**

shoemaker, cobbler *(n)* **zhà-gṛàngdlöǵ**

shop, store *(n)* **dz** **gṛàngdlòng**, **dz** **gṛàngvlyáng**

short [be short], low [be low] *(v)* **gôm'ì'**

shoulder *(n)* **ɗòw**

shout *(v)* **jú** (as if angry), **lòzh** (as if to be heard)

show *(v)* (cause to see) **zàl'àdh**, (cause to understand) **rây'àdh**

show, depict, present *(v)* **dlón**

show, depiction, presentation *(v)* **v** **dlón**

showering rain *(v)* **dzòḻ**

shrub, bush *(n)* **dzòzh**

sibling *(n)* **ódh**

sick (to be sick), ill (to be ill) *(v)* **vlòx**

sickness, illlness *(n)* **y** **vlòx**

side area, position next to *(v)* **dhòl**

silent [be silent] *(v)* **'** **b**

silk *(adj)* **bvóz**

similar [be similar] *(v)* **m** **m**

sin, err, offend *(v)* **vhy** **ḻ** (equally valid for sins of commission or omission)

sin, error, offense *(n)* **v** **vhy** **ḻ**

sing *(v)* **v** **m**

sir, madam *(n)* **lí'àl**

sir *(n)* **lídzòg'àl** (formal)

sister *(n)* **ódh' ng**

sit *(v)* **dhòl**

six *(adj)* **vyäng**

skin, flesh *(n)* **dzòg**

sky *(n)* **dlyông**

sleep *(v)* **myòzh**

slope, incline *(v)* **vhyòḻ** (steep), **màng** (moderate), **ṇ** **dl**

small [be small], little [be little] *(v)* **'ïǵ**

smart [be smart], intelligent [be intelligent] *(v)* **'ùmdlòl**

smell *(v)* **zíṇ**

smooth [be smooth] *(v)* **m** **l**

snake *(n)* **zäg**

sneak attack, ambush *(v)* **gyá'-vläṇ**

sneeze *(v)* **jùw**

snore *(v)* **xáǵ**

snow *(n)* **dlyùg** *(v)* **wòghdlyùg**

snowfall (freshly fallen snow) *(n)* **v** **wòghdlyùg**

socialize, fellowship [join in fellowship], visit *(v)* **m** **ḻ**

so that, therefore *(conj)* **'ù**

soft, quiet *(adj)* **v** **yôn'ì'**

soldier, warrior *(n)* **zhàgṛàng-gyá'**

solid [be solid], substantiality [be substantial] *(adj)* **ɗ** **x**

somehow *(n)* **r** **ṇïbv**

someone *(n)* **r** **ìb**

someplace, somewhere *(n)* **r -dözh**

some reason *(n)* **r** **'àdh**

something *(n)* **r** **r** **ng**

sometime *(n)* **r** **vhôl**

somewhere, someplace *(n)* **r -dözh**

soil, dirt *(n)* **dzyà'**

son *(n)* **vyádzòg**

song *(n)* **v** **v** **m**

sorcerer, magician, miracle worker, wizard *(n)* **zhàgṛàng-z lṛ**

sort of, barely, kind of *(aux)* **y** **m**

sour *(adj)* **dh** **b**

south *(n)* **vlûdh**

speak falsetto *(v)* **ṛ** **v' ng**

speak *(v)* **vhóng** (loudly), **ṛ v** (normally), **dzò** (softly)

speak of, address *(v)* **ngów**

speak on behalf of, advocate [be an advocate for] *(v)* **r ng**

spear, arrow *(n)* **dh** **ng**

speech, language *(n)* **y ṛ v**

speed [have speed], velocity [have velocity] **zhòḻ**

spend, pay *(v)* **m** **ng**

spice *(n)* **dzâng**

spider *(n)* **dïgh**

spirit *(adj)* **ṛ**

spirit sensitivity *(n)* **y dzyŏḻṛ**

spittle, saliva *(n)* **dhìb**

spouse *(n)* **dlóy**

spring (season) *(n)* **vlàdhgùng**

square [be square] *(v)* **d dl**

stage, theater *(n)* **dz gṛàngnóḻ**

stage whisper *(v)* **dzábv**

stand *(v)* **byíd**

star *(n)* **bïng**

start, begin, originate *(v)* **dzäl**

stay, remain *(v)* **dzäǵ**

steal *(v)* **mùḻxàg**

stegosaur *(n)* **òndzî'**
stem *(n)* **ghòlzäɳ**
stick, branch *(n)* **gàɳ**
stomach *(n)* **gh**
stone *(adj)* **ġäj**
store, shop *(n)* **dz gràngdlòng, dz gràngvlyáng**
stream, brook, creek *(n)* **ghàd**
strange [be strange], odd [be odd], weird [be weird] *(v)* **vlyôġr**
strength [have strength] *(v)* **jögh**
strike, hit *(v)* **dlàġ**
striped [have stripes] *(v)* **bvyàdh**
stroll *(v)* **jôɳ**
strong [be strong] *(v)* **jögh'úng**
study, discipline, knowledge *(adj)* **mòy**
stuff, material, substance *(n)* **dyò'**
stumble *(v)* **òx**
stupid [be stupid] *(v)* **'ùmbváng**
substance, material, stuff *(n)* **dyò'**
substantiality [be substantial], solid [be solid] *(adj)* **ɗ x**
substitute, replace *(v)* **j vġöng**
substitution, replacement *(n)* **zhà-j vġöng** (person replacing another), **'îj vġöng** (thing replacing another), **y j vġöng** (state of replacing), **v j vġöng** (new state of things resulting from the replacement)
subtract, take *(v)* **mùḷ**
succeed, complete, finish *(v)* **dhò'**
success, completion *(n)* **v dhò'**
sudden [be sudden] *(v)* **dyän**
sue, bring a lawsuit against *(v)* **y lyâbv**
summer *(n)* **vlàdhvíg**
sun *(n)* **bv ḷ**
support, ally, promote *(v)* **n ḷ**
surprise *(v)* **vläɳ**
swallow *(v)* **ɗògh**
swear, promise *(v)* **ġòz'úng**
sweet *(adj)* **dláng**
swim *(v)* **vhyàw**

swimming contest *(n)* **'îbvòr-vhyàw**
sword, blade, knife *(n)* **'îdlàz**
swordsmanship *(n)* **mòydlàz**
system, method, means, way *(n)* **ɳïbv**
table *(n)* **bàl**
tail *(n)* **dzî'**
tailor, clothier *(n)* **zhàgràngw y**
tailor shop, clothier shop *(n)* **dz -gràngw y**
take, subtract *(v)* **mùḷ**
tall [be tall], high [be high] *(v)* **gôm'úng**
tanner, leather-worker *(n)* **zhà-gràngdl n**
tannery *(n)* **dz gràngdl n**
tar *(n)* **ghyòdhbvúd**
taste *(v)* **dlyòng**
task [do a task], chore [do a chore], labor, work *(v)* **gràng**
task, mission, quest *(n)* **vlyòng**
teacher *(n)* **zhàgràngzh m**
tear (as from a crying eye) *(n)* **xày, v -byü'**
telepathy *(n)* **y dzyŏḷ'ùm**
tell, inform *(v)* **ngòl**
tell truth *(v)* **ġòz**
temple *(n)* **glòmgyôm** (from a worshiper's perspective), **dz -grànggyôm** (from a priest's perspective)
ten *(adj)* **nä''î**
the *(art)* **dä** (the one just referred to), **gó** (the only one present), **bî** (the only one that exists)
theater, stage *(n)* **dz gràngnóḷ**
theft *(n)* **v mùḷxàg**
theme, pattern *(n)* **lŏl**
theology, religion *(n)* **mòyr**
therefore, so that *(conj)* **'ù**
thickness [have thickness] *(v)* **dlóv**
thief *(n)* **zhàgràngmùḷ**
thing, object *(n)* **r ng**
think, cogitate, consider *(v)* **'ùm**
think clearly, lucid [be lucid] *(v)* **m ḷ**

think to be so, believe *(v)* **zhúm**
thought, cogitation, idea *(n)* **v -'ùm**
thousand *(adj)* **byön**
three *(adj)* **ròbv**
throat *(n)* **gr ng**
throw, launch *(v)* **dlôn**
thunder *(v)* **ùgr**
time (moment) *(n)* **vhôl**
tightness [have tightness] *(v)* **ġïv**
tin *(adj)* **dzàdl**
to *(aux)* **vól**
to the back of, behind *(adj)* **dz zàng zà-** (immediately behind), **dz zàng ngyò-** (a distance behind)
to the side of, beside, next to *(adj)* **dz dhòl zà-** (immediately beside), **dz dhòl ngyò-** (a distance beside)
toe *(n)* **ɳùb**
tongue *(n)* **dl ng**
tooth *(n)* **dzïdl**
top part, up *(n)* **ġíɗ**
torso *(n)* **dh b**
tower *(n)* **glòmgôm**
trade, exchange *(v)* **dlòng**
trail, path, road *(n)* **bv z**
trajectory *(n)* **vüdlôn**
transform, alter, change *(v)* **ġöng**
travel, journey *(v)* **grŏng**
tree *(n)* **vông**
trench, ditch *(n)* **l w' ḷ**
triangle *(n)* **'îmòngvàngròbv**
triceratops *(n)* **ònvlyüx**
trousers *(n)* **lödl**
truncate, abbreviate *(v)* **dly ġ**
tunic *(n)* **zhäl**
tunnel *(n)* **ng**
turn, angle [be at or have an angle] *(v)* **vàng**
twin *(n)* **vyádz 'î** (offspring), **ódhdz 'î** (sibling)
twitch, jerk *(v)* **dlïv**
two *(adj)* **dz 'î**
type [be of a type], class [be of a class], kind [be of a kind] *(v)* **jyòl**

tyrannosaur *(n)* **òndzïdl**

understand, comprehend *(v)* **rây**

understanding, comprehension *(n)* **v rây**

undertake, enterprise, venture *(v)* **dlòbv**

undertaking, enterprise, venture *(n)* **v -dlòbv**

unholy, impure, profane *(adj)* **xàg**

unlawful, criminal, illegal *(adj)* **ngàṇ yâbv**

unless *(conj)* **ngà'í**

unmake, destroy *(v)* **vhàn**

up, top part *(n)* **ġíɗ**

value [have value], worth [have worth] *(v)* **ôl**

vegetable *(n)* **ngyàg**

velociraptor *(n)* **òndhyògh**

velocity [have velocity], speed [have speed] *(v)* **zhòḷ**

venomous, poisonous *(adj)* **nòl**

venture, enterprise, undertake *(v)* **dlòbv**

venture, enterprise, undertaking *(n)* **v -dlòbv**

vertical [be vertical] *(v)* **dlóm**

verb *(n)* **vl bz l**

veterinary medicine *(n)* **mòyjàṇgṛì**

vibrate, oscillate *(v)* **zŏdl**

vibration, oscillation *(n)* **v zŏdl**

vine *(n)* **zyàdh**

violet, purple *(adj)* **ngyò'**

virtually, as good as, practically *(adj)* **dhöng**

visible *(adj)* **v zàl**

visit, fellowship [join in fellowship], socialize *(v)* **m ḷ**

volume [have volume], loudness [have loudness] *(v)* **vyâl**

vomit *(v)* **gṛábv**

waddle, hobble *(v)* **gyòġ**

wagon, cart *(n)* **ġädl**

walk *(v)* **dh l** (walk gingerly), **gyòġ** (hobble or waddle), **jôṇ** (stroll), **zädl** (power walk)

walkway (elevated, open path between buildings) *(n)* **byódljôṇ**

wall *(n)* **v ng**

war [wage war] *(v)* **gyá'úng**

warrior, soldier *(n)* **zhàgṛàng-gyá'**

wash *(v)* **dh z**

wasp, bee, hornet *(n)* **vöz**

watch, alert [be alert], aware [be aware] *(v)* **vh w**

watcher, guard *(n)* **zhàgṛàng-vh w**

watching station, guard post *(n)* **dz gṛàngvh w**

water *(n)* **ghyòdh** (running, as in a river), **dhy ḷ** (standing, as in a pool or lake), **xám** (drinking water)

way, means, method, system *(n)* **ṇïbv**

weak [be weak] *(v)* **jögh'ì'**

wealth, riches *(n)* **dzïx'úng**

wear (clothing) *(v)* **m dh**

weather *(n)* **ngöḷ**

weaver *(n)* **zhàgṛàngw m**

weep, cry *(v)* **byü'**

weigh [have weight] *(v)* **ġòḷ**

weight *(n)* **v ġòḷ**

weird [be weird], odd [be odd], strange [be strange] *(v)* **vlyôġr**

welfare [have welfare] *(v)* **dzyŏ'-w ḷ**

well done, good *(adj)* **dlòl**

west *(n)* **dzòḷ**

whale *(n)* **dhàr**

what *(n)* **vlá-r ng**

what's happening? *(interj)* **v vlá**

whatever *(n)* **gǐr ng**

wheel *(n)* **ghôm**

when *(n)* **vlávhôl**

whenever *(n)* **gǐvhôl**

where *(n)* **vládözh**

wherever *(n)* **gǐdözh**

which *(n, aux)* **vlá'** (exclusive), **vlá'ô** (non-exclusive)

whichever *(n)* **gǐ'** (exclusive), **gǐ'ô** (non-exclusive)

whine, bray, nag *(v)* **ngyàw**

whining, nagging *(n)* **v ngyàw**

whisper *(v)* **gïdz**

white *(adj)* **dlóy**

who, whom *(n)* **vlá'ìb**

whoever, whomever *(n)* **gǐ'ìb**

whom, who *(n)* **vlá'ìb**

whomever, whoever *(n)* **gǐ'ìb**

why *(n)* **vlá'àdh**

whyever *(n)* **gǐ'àdh**

width [have width], breadth [have breadth] *(v)* **bvôl**

wind, blow *(v)* **wòṛ**

window *(n)* **vl n**

wine *(n)* **ngûḷdzüg**

wing *(n)* **vlüd**

winter *(n)* **vlàdhgûn**

wish, desire *(v)* **vházh**

wishmaker *(n)* **zhàgṛàngvházh**

with *(aux)* **w ḷ**

wizard, magician, miracle worker, sorcerer *(n)* **zhàgṛàng-z lṛ**

woe [have woe], distress [experience distress] *(v)* **mùḷ**

woman *(n)* **vá'' ng**

woman, girl *(n)* **'ìb' ng**

wood *(adj)* **dh ng**

woodshop *(n)* **dz gṛàngdh ng**

word *(n)* **vl b**

work, chore [do a chore], labor, task {do a task} *(v)* **gṛàng**

worker, laborer *(n)* **zhàgṛàng**

workplace *(n)* **dz gṛàng**

world *(n)* **dözh'úng**

worship *(v)* **gyôm**

worshiper *(n)* **zhà-gyôm**

worth [have worth], value [have value] *(v)* **ôl**

write *(v)* **zhŏg**

writing, script *(n)* **v zhŏg**

yellow *(adj)* **wïḷ**

year *(n)* **ngûzh**

yes, definitely *(interj)* **y**

you *(pron)* **v** (person), **ġí** (animal), **vl** (plant), **dhyà** (object)

young, new *(adj)* **wà'**

zero *(adj)* **'**

zoo *(n)* **dz gṛànggṛì'**

zoology *(n)* **mòygṛí'**

Translated Texts

It's difficult to really know what a language is like in practice without seeing it in some extended use. Thus, some familiar passages of text are presented here, both in their (usually original) English forms and translated into Rav Zarruvo.

Note that proper names are italicized as well as approximated in the Rav Zarruvo texts.

The "Babel Text" (Genesis 11:1-9)

Now the whole world had one language and a common speech. As men moved eastward, they found a plain in Shinar and settled there.

They said to each other, "Come, let's make bricks and bake them thoroughly." They used brick instead of stone, and tar for mortar. Then they said, "Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves and not be scattered over the face of the whole earth."

'Á y bvy dzàg dözh'úng jü 'î y ŗ v 'á ngàŗúvl b. Y bvy - vlän vlôwô bvy ļàn ngàvól ļy ng v vyödh dz *Zhïnàr* 'á dzäġmòŗ dz gûdözh.

'Á y bvy ŗ v vlô'ìb vól mängz m, "Zhò , zàw vlôv v vlôġïgd dl 'á ghá vól y ghá. 'Á ġïgd dl 'îġäj vól vlôwô 'á 'îġäjngábòņ dyò' vól vlôwô. 'Á y bvy ŗ v vlôwô, "Zhò zàw vlôv zhyùl 'á glòmgôm, dz ļ- ġöng v ď zàgû dlyông, 'ù y môzàw vlôv 'înàb vól vlômäng 'á ngábvy ''úng dz zhŏm zàdözh'úng jü.

And def.mood dist.past-have place-severe all one state-speak and not-many-word. Def.mood dist.past-find sev-4p dist.past-move not-to east acc.case-plain at Shinar and stay-home at 4o-location.

And def.mood dist.past-speak many-person to self-share, "Come, make sev-1+2p acc.case-sev-rock-square and burning.heat to state.of-burning.heat. And rock-square 3o-stone to sev-4p and 3o-stone-not-hard to sev-4p. And def.mood dist.past-speak sev-4p, "Come, make sev-1+2p city and house-height, be.inside-change head poss.case-4o sky, therefore near.fut-make sev-1+2p doer.obj-name to sev-self and not-separate-severe at face poss.case-place-severe all."

But THE LORD came down to see the city and the tower that the men were building. THE LORD said, "If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. Come, let us go down and confuse their language so they will not understand each other."

So THE LORD scattered them from there over all the earth, and they stopped building the city. That is why it was called Babel — because there THE LORD confused the language of the whole world. From there THE LORD scattered them over the face of the whole earth.*

Ngà'á y bvy ḷàn   DZY ' vól dhùng 'ù zàl v zhyùl 'á v - glòmgôm rá dä vlô'ìb y   zàw- đâṛ. Y bvy ṛ v   DZY , "Zàl 'î vlô'ìb, 'á 'î z l v ṛ v y dzàg vlôzhà jü, 'á v 'îz l y dzäl vlôzhà. 'Á ngàvól 'îvhôl gĭz l rá vlôzhà 'ídh mòḷ ngàmôy - ngàṇôz. Zhò , ḷàn wón   vól dhùng, 'á dlyô ġöng y ṛ v zà- vlôzhà, 'ù ngàzh mġöngdhò' vlôzhà mängz m."

'Á bvy bvy ''úng   DZY vlôwô ngàvól gûdözh vól zhŏm zàdözh'úng jü, 'á bvy zàwzòbv vlôwô dä zhyùl. 'Ù bvy nàb v gû w ḷ *BäbꝠ*, 'í bvy dlyô - ġöng   DZY y ṛ v ngyòdözh- 'úng jü, 'á bvy bvy ''úng   DZY vlôwô ngàvól gûdözh vól zhŏm zàdözh'úng jü.*

Not-and def.mood dist.past-move Spirit-exist to down so.that see acc.case-city and acc.case-house-height by the.one[s] many-person def.mood   make-imperfect. Def.mood dist.past-speak Spirit-exist, "See one sev-person, and one act acc.case-speak def.mood belong sev-3p all, and acc.case-3o-act def.mood begin sev-3p. And not-to 3o-time whatever-act by sev-3p cond.mood plan not-near.fut-state-not-possible. Come, move few-1p to down, confused-change state-speak poss.case-sev-3p, therefore not.knowledge.change.perf sev-3p self-share."

Therefore dist.past-separate-severe Spirit-exist sev-4p not-to 4o-place to face poss.case-place-severe all, and dist.past-make-abandon sev-4p the.one.just.mentioned city. Therefore dist.past-name acc.case-4o with Babel, because dist.past-confused-change Spirit-exist state-speak gen.case-place-severe all, and dist.past-separate-severe Spirit-exist sev-4p not-to 4o-place to face poss.case-place-severe all.

Preamble to the Constitution of the United States

We the people of the United States, in order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution of the United States of America.

Zàw vlôn rá vlô'ìb ngyòDözhyâbv V dlïng'úng ' dhò''úng v Y dlò',   ràg̣ dzäldhò' v Yâbvr̦ ,y 'àdh y Y ngàghá' n̦ lôymòr̦, m y vól gyá'bvòr̦ 'îz m,   dhy 'dlám   y dzyŏ'-w l̦'îz m, 'á ngàvhònyg̈öng v z l dz x ngyò y l l̦mäng vól vlôn 'á r̦úvyá'úng zàvlôn , 'ù y zàwl l̦'á y ràg̣ dzäldhò' v - 'îzyùbyâbv'úng ngyòDözhyâbv V dlïng'úng ngyò'Ämryïk.

Create sev-1p to sev-person gen.case-Place-law Has.it.done-gather-severe be complete-severe acc.case-state-connect   , imm.future-dist.future-begin-perfect acc.case-Law-spirit, definite-cause   acc.case-State-not-fight manner-region-home, prepare to fight-opposition 3o-share, grow-add state-exist-pure 3o-share, and not-be.mortal.danger-change acc.case-act bless state-order-self to sev-1p and many-child-severe poss.case-sev-1p,   therefore def.mood-create-orderly   and def.case-imm.future-dist.future-begin-perfect   acc.case-3o-document-law-severe   gen.case-Place-law   Has.it.done-gather-severe gen.case-America.

Daughter Languages

Rav Zarruvo has the following daughter languages, with the sound, word, and grammatical changes cited:

Rav Dyol

Long ago, some speakers of Rav Zarruvo left the main area where it was spoken and settled on an archipelago of small islands. While they lost any but the most occasional contact with their relatives, they stayed in close contact with each other and developed a daughter language together.

These smaller islands are less densely populated than the home area, and thus less dangerous. This led to a more relaxed lifestyle than was possible back home.

Speech

Over the passage of several centuries, these factors led to the following linguistic changes.

1. Linguistic tones replaced by lax vowels. The linguistic use of tone has now vanished. Instead, low tones have been replaced by lax (and unrounded) forms of the vowels, which are now indicated by the original vowel with a horizontal line drawn through.

2. Loss of three-part vowels. High-low-high (falling-rising) and low-high-low (rising-falling) vowels have dropped their middle component, becoming simply high and low respectively.

3. Introduction of the schwa. Where a syllable ends in an affricate or palatalized sound, a *schwa* (unstressed, indistinct vowel, shown orthographically as) is added at the end. (The schwa is also used in some imported words.)

4. Indistinction of consonants. Some consonant sounds have been dropped, with similar sounds taking their place; in other instances, two similar sounds have come together to be essentially the same. Specifically, **ɗ** is now pronounced like **d**; **ġ** is

now pronounced as **g**; and pairs such as **n/ṇ**, **l/ḷ**, and **r/ṛ** are all now pronounced at a midpoint between alveolar and palato-alveolar. (The same old consonants are used when writing older words, but newly coined or borrowed words use **d**, **g**, **n**, **l**, or **r**.)

5. Syncopation of suffix stops. If a suffix begins with a stop in the mother tongue, this is dropped. The only exception is when the vowel (sound and tone) in the suffix and the preceding consonant are the same, and the preceding syllable has no trailing consonant, in which case it becomes a glottal stop (').

6. Assimilation of vowels. Where a front vowel (**o** or **u**) is both preceded *and* followed within a syllable by consonants formed in the back of the mouth (velars, uvulars, and the glottal), it's been replaced by a corresponding back vowel (**a** for **o**, **i** for **u**). Similarly, where a back vowel is both preceded and followed within a syllable by consonants formed in the front of the mouth (labials, labiodentals, dentals, and alveolars — unless both consonants are alveolars), it's been replaced by a corresponding front vowel. This occasionally results in a prefix having two different forms depending on the first letter of the following syllable.

7. Elision of stops in medial palatalized affricates. Unless placed at the beginning of a word, palatalized affricates (such as **dzy** or **bvy**) are pronounced without the stop portion of the sound (though the spelling remains the same).

8. Glottal liaison. Words that have been "re-borrowed" from the mother tongue have introduced a glottal stop in the middle of syllables that originally used the rising-falling or falling-rising forms of vowels, thus creating an extra syllable.

9. Greater reliance on case markers. Word order in a sentence has become almost incidental to any meaning of the sentence other than emphasis or drama; all cases of nouns are now agglutinated for case (even for nominative case, which is marked with **yi-**).

10. Assimilation of retroflex consonants next to front vowels. Where the letter **ḷ** or **dl** either precedes or follows a back vowel (**a** or **i**), it is replaced with **l** or **vl** respectively.

Writing

Accordingly, the following changes have taken place in the writing:

1. Vowels are letters too. They are now attached to the bar instead of to the preceding consonant.

2. Vowel diphthongs are shown. What was once a rising or falling vowel is shown by the two forms of the vowel next to each other. What was once a rising-falling or falling-rising combination is shown by doubling the tense or lax form of the vowel respectively.

3. A letter for schwa. A short line with a circle at the end is used as the letter for . (This makes for a total of nine vowel sounds, in place of the 24 recognized vowels in the mother tongue.)

4. Inclusion of vowels in the alphabet. Now that the writing form is a true alphabet, all five vowels are added to the alphabet listing. The original four are placed at the beginning of the list (in order: *i*, *a*, *o*, *u*), while the new schwa (which *never* uses the lax bar) is appended to the end.

5. Loss of opening or ending '. If the glottal stop (**'**) is the first or last letter of a word, it's no longer included in the spelling. The exception here is in scholastic, religious, or other formal words.

Rav Myavh

The speakers of Rav Myavh are those who did not emigrate from the birthplace of Rav Zarruvo. The society has remained in its dangerous area, though its cultural centers have tamed the land and focused on art and education.

Speech

Of these three languages, Rav Myavh is the closest to old Rav Zarruvo.

1. Reduction of personal pronouns. Genders of personal pronouns for everything less than "person" have fallen into disuse, except in poetry, legal documents, and religious texts. Furthermore, third person adjunct ("fifth person") is no longer used except in poetry.

2. Introduction of lax vowels. Lax forms of the four vowel sounds (orthographically, **y** to correspond to **i**, **uh** to **u**, **eh** to **a**, and **ah** to **o**) have been introduced to the language. These are used mostly for imported words, and are only rarely rising-falling or falling-rising in tone (most of the rare exceptions being when the imported language had those tonal arrangements).

3. Assimilation of vowels. Where a front vowel (**o** or **u**) is both preceded *and* followed within a syllable by consonants formed in the back of the mouth (velars, uvulars, and the glottal) in an unstressed syllable, it's been replaced by a corresponding lax vowel (**ah** for **o**, **uh** for **u**). Similarly, where a back vowel is both preceded and followed within a syllable by consonants formed in the front of the mouth (labials, labiodentals, dentals, and alveolars — unless both consonants are alveolars) in an unstressed syllable, it's been replaced by a corresponding lax vowel (**eh** for **a**, **y** for **i**). This occasionally results in a prefix having two different forms depending on the first letter of the following syllable and whether that syllable is stressed.

4. Liaison following palatalized and affricate consonants. When a palatalized or affricate consonant is followed by another consonant (as when a root word is followed by a suffix), a liaison vowel is inserted. The vowel is the same basic form as the preceding vowel, and is either high or low depending on what tone the preceding vowel ended on.

4. Lenition of ending palatalized and/or affricate consonants. A palatalized consonant at the end of a word is replaced with its non-palatalized counter-

part. An affricate consonant at the end of a word is replaced with its stop counterpart at the same point of articulation (except **vl** and **dl**, which have no stop counterparts; these are replaced by **v** and **d** respectively).

5. Haplology preceding approximants. If a vowel preceding **w**, **vh**, **r**, **y**, or **ṛ** is high or low (that is, its tone does not rise nor fall), and the place of articulation of the preceding consonant is either the same as or adjacent to the approximant, the vowel is often not pronounced; instead, the approximant is pronounced alone, in its place. (This affects only the pronunciation of the word, and not its spelling.)

6. Syncopation of doubled consonants. If a suffix begins with the same consonant as the root word ends with — or, by similar token, if the second root begins with the same consonant as the first one ends with — the first instance of that consonant is dropped. An exception is consonants that are not palatalized and not affricates; however, if the consonant in the second syllable is palatalized, it does apply if the consonant in the first is the corresponding non-palatalized consonant, and likewise if the consonant in the second syllable is an affricate, it does apply if the consonant in the first is the corresponding stop (or, if there is no corresponding stop, the corresponding fricative.

7. Greater reliance on word order. Agglutination of nouns for case has almost vanished, now appearing almost exclusively for oblique case except in legal or religious documents, or poetry.

8. Assimilation of affricates when preceded by related nasals. An affricate at the beginning of a syllable, preceded by a stop or nasal with the same or similar point of articulation at the end of the preceding syllable, loses its stop. Thus **bv** preceded by **b** or **m** becomes **v**; **vl** preceded by **v** becomes **l**; **dz** preceded by **n**, **d**, or **ḍ** becomes **z**; **dl** preceded by **n**, **d**, or **ḍ** becomes **ḷ**, **j** preceded by **n**, **d**, or **ḍ** becomes **zh**, and **gṛ** preceded by **g**, **ng**, **ġ**, or **gh** becomes **ṛ**.

9. Metathesis and subsequent apocope of case markers on pronouns. With pronouns, case is now indicated by putting the first letter of the prefix normally used for case at the end (an easy task since root pronouns still have no trailing consonant).

Writing

There are no significant changes in writing from Rav Zarruvo. There are a couple of minor changes, mostly to help clarify some of the speech changes.

1. Lax vowels. The lax vowels are written using the tense vowels to which they correspond, with a horizontal line as a diacritic below.

Rav Dlormo

A third group of people emigrated from the islands where Rav Zarruvo originated and went ashore to the nearby continent, where the environment was mixed: dangerous jungles exist side by side with peaceful, pastoral meadows.

Even more influential on cultural development than the environment itself, however, was the presence of other peoples on the continent. As these people interacted with those of other cultures and languages, heavy word borrowing and linguistic interaction took place, yielding a language much more different from the others. Even more than the following general speech changes, this word borrowing has made Rav Dlormo a language rather far removed from other Rav Zarruvo daughter languages.

Speech

The greatest difference from Rav Dlormo's sister tongues is in speech.

1. Introduction of consonant diphthongs. They derive primarily from words imported from other languages, but they are an allowed part of speech at the beginning of a syllable, at the end of one, or both (whereas they are not in Rav Zarruvo). However, a stop can only be the first sound in a diphthong at the beginning of a syllable, or the last sound at the end; if an imported word has anything else, metathesis is used to correct the situation.

2. Syncopation of stand-alone glottal stops. When a prefix is attached to a root word or another prefix that begins with a glottal ('), the glottal is often dropped.

3. Introduction of vowel diphthongs. Where the dropping of a glottal (above) is done with a commonly-used word, the two vowels may be merged together so closely that the word has only one syllable, and becomes a new root word of its own. (This happened at about the same time that several "borrowed words" with vowel diphthongs appeared.)

4. Reduction of personal pronouns. This is the same change as that found in Rav Myavh.

5. Linguistic tone replaced by lax vowels. This is the same change as that found in Rav Dyol.

6. Genesis of the schwa. This follows the same rule as in Rav Dyol, except that the schwa is also used in words borrowed from other languages. Also for use in imported words is the "tense schwa," pronounced like the *e* in English *bet*.

7. Syncopation of suffix stops. This is the same change as that found in Rav Dyol.

8. Syncopation of doubled consonants. This is the same change as that found in Rav Myavh.

9. Elision of case prefix vowels. The vowels of case prefixes have been dropped, except that **ngyo-** (despite being spelled just **ngy-**) is usually pronounced **ngy -** unless the following consonant is a stop or affricate.

9. Assimilation of affricates when preceded by related nasals. This is the same change as that found in Rav Dyol.

Writing

1. Vowels are letters too. Vowels are now attached to the bar instead of to the preceding consonants. The alphabet is now nearly identical to that of Rav Dyol (above), except for the change in the schwa (the "normal," lax version is written with the lax bar; schwa without the lax bar is *e*).

Rav Zhox

At some time after the speakers of Rav Dlormo began developing their language, another group of people became separated from them. The two groups stayed in contact with each other, but linguistically their speech developed separately.

While the greatest difference between Rav Dlormo and Rav Zhox is in their use of borrowed words, there are some significant linguistic differences.

Speech

1-6. See above. The first six items listed above for Rav Dlormo also apply to Rav Zhox; linguistic development between the two tracked to this point. (The language as it was at this point is sometimes called Rav Dlormo Gryan — "old Rav Dlormo.")

7. Assimilation of retroflex consonants next to front vowels. This is the same rule as for Rav Dyol.

8. Metathesis and subsequent apocope of case markers on pronouns. This is the same rule as for Rav Myavh.

Writing

1. Vowels are letters too. The alphabet used for Rav Zhox is identical to that for Rav Dlormo.