Bwangxùd

Reference Grammar and Lexicon

Andrew Ray

Revised: July 6, 2018

Contents

1 Foreword . . . **3**

2 Overview . . . **4**
2.1 Dialects . . . 4

3 Phonology . . . **5**
3.1 Inventory . . . 5
3.2 Tones and sandhi . . . 5
3.3 Morphosyntax . . . 6
3.4 Phonological processes . . . 6
3.5 Vowel allophony . . . 7
3.6 Consonant allophony . . . 7
3.7 Dialectal variations in phonology . . . 8
3.7.1 Western coastal dialect . . . 8
3.7.2 Northern interior dialect . . . 8
3.7.3 Southern coastal dialect . . . 8
3.7.4 Southern interior dialect . . . 8

4 Simple morphology and syntax . . . **9**
4.1 Word classes . . . 9
4.2 Word order . . . 9
4.3 Definiteness and surprise . . . 9
4.4 Noun roles . . . 10
4.5 Proximity . . . 10
4.6 Possession . . . 11
4.7 Numbers . . . 12

5 The Bwangxùd logography . . . **15**
5.1 Use as a syllabary . . . 16

6 Noun cases . . . **17**
6.1 Equivalence and description: nominative and accusative cases . . . 17
6.2 Agency and intent: ergative case . . . 19
6.3 Locative case . . . 19
6.4 Cases of movement: ablative, allative, and prolative cases . . . 20
6.5 Observative case . . . 21
6.6 Establishing purpose: dative and causative cases . . . 23
6.7 Instrumental case: natural action and the anticausative . . . 26
6.8 Declarative case . . . 28
6.9 Vocative case . . . 29
6.10 Distributive case . . . 30
6.11 Negative cases . . . 31
6.12 Pronouns . . . 34

7 Adjunct and Discourse Particles . . . **35**
7.1 *Bí* (Eventually) . . . 35
7.2 *Búndamík* (Long ago) . . . 35
7.3 *Bwanngang* (Earlier Today) . . . 35
7.4 *Dá* (Now) . . . 35
7.5 *Gxàm* (Yesterday) . . . 36
7.6 *Ku* (Quietly) . . . 36
7.7 *Mbiním* (Later) . . . 36
7.8 *Míngang* (Soon) . . . 36

7.9 *Qaq* (Rapidly) . . . 36
7.10 *Xa* (Recently) . . . 36

8 Derivational Morphology . . . **37**
8.1 Compounding . . . 37

Appendices . . . **37**

Appendix A Translations and glosses . . . **38**
A.1 The Babel text . . . 38
A.2 Eelegīa lambuciī . . . 39
A.3 *McGuffey's Eclectic Primer* (revised ed.) . . . 40

Appendix B Lexicon . . . **42**

Appendix C Syllables . . . **47**

1 Foreword

This paper describes the grammar of the invented language known as Proto-Bwangxùd (pronounced /bʷɜŋ.rʊ̃ʊ̃d/), created by Andrew Ray (*Andiru Xa*). Production of Bwangxùd started in May 2016. It is intended as a fictional artlang, and was constructed as a personal linguistics exercise for the author's entertainment. Hopefully, other conlangers (or linguists) will also find this document and the accompanying language interesting. This reference grammar exists for people who want to learn the features of the grammar, and is not intended to be used to actually learn Bwangxùd.

It is probable that this language will change with time; therefore, this reference grammar is not an ultimate authority for Bwangxùd. There is and can be no date set down at which this project will be set in stone and made, as it were, *final*. It will continue to evolve for exactly as long as the author chooses.

Throughout this paper, words in Bwangxùd appear as *dàngùnngùn*. Inline formal glosses are set as 'POSS.boat.PL', while inline rough glosses are set as '*boats*". IPA pronunciations will be written as /dä̰ː.ŋʊ̃ʊ̃n.ŋʊ̃ʊ̃n/. Examples will be set out from the main document and numbered. These examples will be drawn as follows:

(1.1)
Qatbbùnbwum gan míddímbau.
MIR.PROX.thing CMPL DIST.time.LOC
'With time, this too shall pass.'

The top line of these examples is a phrase or sentence in Bwagxùd. The second line is a transliteration of the first line. The third line is a gloss. The fourth line is a contextual translation. In the gloss, where one word contains additional information, that information will be set in SMALLCAPS, and set off from the word using a period (full stop). The marking * in the first row indicates that an example is ungrammatical, while the marking (!) at the end of the contextual translation indicates that some additional meaning is implied which might be unexpected. The following abbreviations will be used in literal translations:

1PI	First person incl.	DSC	Descriptive role	OSQ	Obsequious mode
1PX	First person excl.	DSTR	Distributive case	OPT	Optative mood
1P	First person general	ERG	Ergative case	PL	Plural
2P	Second person	FML	Formal mode	POSS	Possessive role
3P	Third person	IND	Indefinite	PPRG	Past progressive aspect
ABL	Ablative case	IMP	Imperative	PRG	Progressive aspect
ACC	Accusative case	INI	Initiative aspect	PROD	Productive case
ALL	Allative case	INST	Instrumental case	PROL	Prolative case
CAUS	Causative case	INT	Interrogative mood	PROX	Proximal
CMPL	Completive aspect	JUS	Jussive mood	SBJ	Subjunctive mood
COH	Cohortative mood	LOC	Locative case	SMP	Simple aspect
CONS	Consumptive case	MED	Medial	SPEC	Speculative mood
COPT	Counter-optative mood	MIR	Mirative	REL	Relative person
DAT	Dative case	NEG	Negative case marker	VOC	Vocative case
DECL	Declarative case	NOM	Nominative case	XPRG	Extended progressive
DIST	Distal	OBS	Observative case		

In this paper, a consistent notation is adopted to differentiate IPA pronunciations, linguistic phonemes, and characters. Latin characters being used to represent transliterated spelling will be written in *italics*. Phonemes will be displayed in ⟨angular brackets⟩. IPA pronunciations will be written between /forward slashes/. Additionally, where two morphemes create an irregular form, they will be represented using the symbol ▷, as in *ging.xag* ▷ *xig* '*by my action*'. Where a gloss is surrounded in **asterisks**, this means that the translation is of a phrase which is idiomatic in Bwangxùd.

For more information about the author, please visit www.andrewlray.com. This document was typeset in LaTeX 2ε.
© 2016 Andrew Ray.

2 Overview

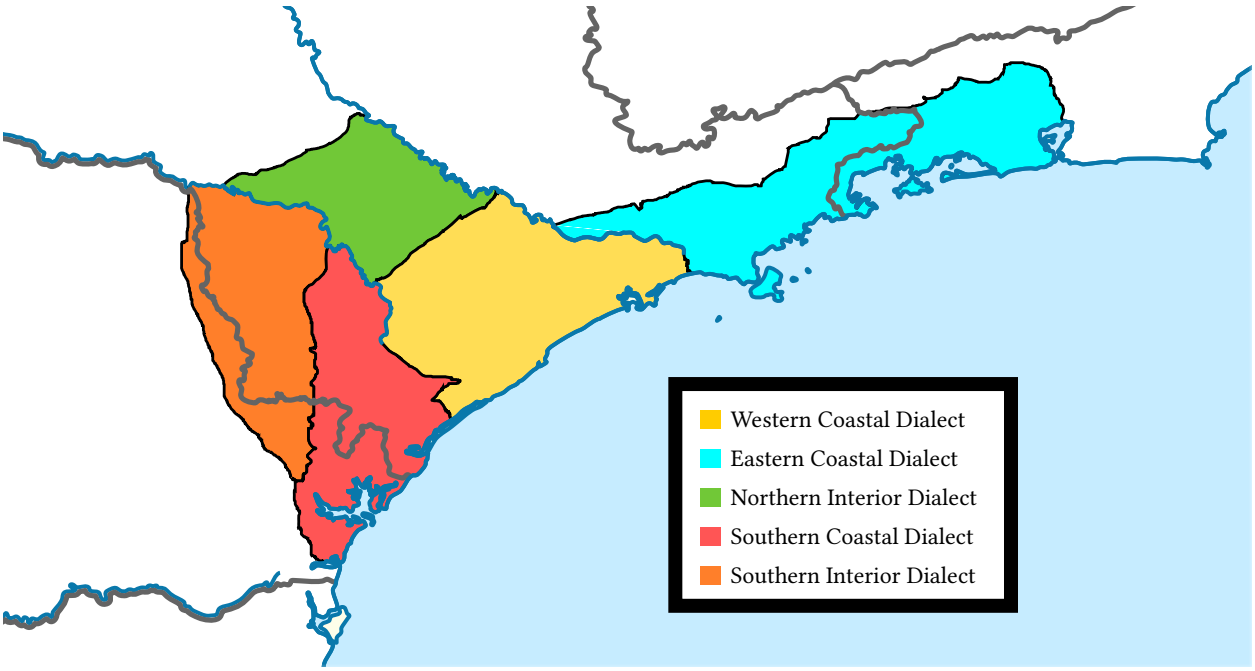
2.1 Dialects

Broadly speaking, there are five dialects of Bwangxùd:

- The eastern coastal dialect, spoken in the western part of the state of Rio de Janeiro, Brazil, including the city of Rio de Janeiro (*Runmu Xím*), and the eastern part of the state of São Paolo, including the eponymous city (*Tan Baúru*). This dialect has (by far) the most speakers, and is the primary focus of this document.
- The western coastal dialect
- Northern interior dialect
- Southern coastal dialect
- Southern interior dialect

Figure 2.1 shows the distribution of these dialects through southeastern Brazil.

(2.1) The distribution of Bwangxùd and its dialects.



3 Phonology

3.1 Inventory

(3.1) Consonant Inventory: Letters in parentheses represent Romanization.

Manner \ Place		Bilabial	Alveolar	Velar	Uvular	Glottal
Plosive	voiced	b (b)	d (d)	g (g)		
	unvoiced		t^h (t)	k^h (k)	q^h (q)	ʔ*
	labialized	b^w (bw)				
	implosive	ɓ (bb)	ɗ (dd)			
	prenasalized imp.	^{m}ɓ (mb)*	^{n}ɗ (nd)*			
Trill	voiced		r (r)		ʀ (x)	
Nasal	voiced	m (m)	n (n)	ŋ (ng)	ɴ (ng)*	

* Notes:
/ɓ/ and /ɗ/ only occur word-internally in their non-prenasalized forms.
/^{m}ɓ/ and /^{n}ɗ/ only occur word-initially, and are not distinct from the plain forms.
/ʔ/ only occurs word-initially, and is not written.
/ɴ/ only occurs due to assimilation with q, and is not distinct from /ŋ/.
In southern interior dialects, the trills (including /b^w/) may be realized as the voiced fricatives /β/, /ʒ/, and /ɣ/

(3.2) Vowel Inventory: Letters in parentheses represent Romanization.

	Front	Central	Back
Close	i (i)		ɯ (u)
Open		ä (a)	

In Proto-Bwangxùd, there are fifteen phonemically distinct consonants. The language has three distinct plosive series, a trill series, a nasal series, and a labialized voiced bilabial plosive /b^w/ that evolved from a bilabial trill. Note that the romanization also makes use of the letter *h*, which indicates that two adjacent vowels are pronounced distinctly; this letter only appears in a few compound words.

The three plosive series are voiced, unvoiced, and implosive. The voiced plosive series has bilabial /b/, alveolar /d/, and velar /g/ consonants. The unvoiced plosive series has alveolar /t^h/, velar /k^h/, and uvular /q^h/ consonants, which are aspirated, and an incidental glottal stop /ʔ/ which is not. The implosive plosive series consists of bilabial /ɓ/ and alveolar /ɗ/ consonants. The trill series comprises alveolar /r/ and uvular /ʀ/ trills. It should be noted that morphosyntactically, the labialized voiced bilabial plosive /b^w/ is treated as a member of this series as well. Finally, the nasal series contrasts bilabial /m/, alveolar /n/, and velar /ŋ/ nasals.

The vowel inventory is much simpler, making phonemic distinctions between only three vowel families: the front close vowel /i/, the back close vowel /ɯ/, and the central open vowel /ä/.

3.2 Tones and sandhi

Vahxùd has three different tones, called high, middle, and low. High tone (/a̋/, /á/, /ɯ́/) and middle tone (/ä/, /i/, /ɯ/) are normal tones, while low tone is realized with creaky voice (/a̰/, /ḭ/, /ɯ̰/). Tone is very important in Bwangxùd, as it often forms minimal pairs due to its use in demarcating noun forms (see Section 4.4: Noun forms). In the

Romanization, these tones are marked on the vowels using diacritics: *á* for high tone, *a* for middle tone, and *à* for low tone.

Additionally, a high tone cannot be adjacent to a low tone and vice-versa. A high tone following a low tone will change to a middle tone, and a low tone following a high tone will also change to a middle tone. Unlike the phonological processes enumerated below, tone sandhi still applies over word breaks, though not over clause boundaries or other phonation gaps.

3.3 Morphosyntax

Syllables take the form (C)C(V)V(C), with the onset consonant optional only word-initially. Any single consonant sound can occur in the onset of a syllable, but only plosives (excluding implosives and the labialized plosive) and nasals may occur in the coda.

Consonants which may cluster are severely restricted. There are only two possible clusters, and they may only occur word-initially. These are ⟨dr⟩ and ⟨gx⟩. There are six possible diphthongs. These are /ä̯ɯ/, /ä̯i/, /i̯ä/, /i̯ɯ/, /ɯ̯ä/, and /ɯ̯i/.

3.4 Phonological processes

It is forbidden to start a syllable with the same sound as the end of the previous syllable or to start a syllable following a voiced plosive with the corresponding trill so that bbw, dr, gx are not permitted. Notice that for the purposes of this rule, the voiced bilabial labialized plosive may be analyzed as a bilabial trill. For this reason, many prefixes and suffixes effect stem changes. These stem changes are fully regular and are enumerated in the chart below. Note that these stem changes are not written in the standard orthography of Vahxùd, but are included in the Romanizations.

(3.3) Stem changes arising from prefix and suffix geminations

b.b ▷ mb	g.g ▷ ngg
b.bw ▷ mbw	g.x ▷ qx
b.bb ▷ mbb	m.m ▷ bm
d.d ▷ nd	n.n ▷ dn
d.r ▷ nr	ng.ng ▷ gng
d.dd ▷ ndd	

The same vowel cannot form the core of three consecutive syllables. This will always change the prefix or suffix to an alternate form, which will be provided with the standard form.

Plosives in the voiced series (⟨b⟩, ⟨d⟩, ⟨g⟩) will be shifted to match a preceding nasal consonant, so that m.g ▷ mb, n.bb ▷ ndd, ng.d ▷ ngg, n.g ▷ nd, etc. Meanwhile, the nasal consonant ⟨ng⟩ assimilates to the place of articulation of a following ⟨q⟩, such that the trigraph *ngq* is pronounced as /ɴqʰ/, not as /ŋqʰ/. Note that this latter process is *not* indicated by the Romanization, nor by the native orthography, as in no cases is /ɴ/ phonemically distinct from /ŋ/.

In words containing a cluster consisting of a nasal followed by a plosive at the same place of articulation (this can include the labialized plosive ⟨bw⟩), e.g. ⟨mb⟩, ⟨nt⟩, or ⟨mbw⟩, or ⟨ngq⟩ (wherein nasal assimilation means that the nasal and plosive are at the same place of articulation), some scholars will argue that the result is better interpreted as a prenasalized plosive, e.g. /ᵐb/, /ⁿtʰ/, /ᵐbʷ/, /ᴺqʰ/, than as two separate sounds; as this is a topic of not inconsiderable contention, the author of this paper makes no statement on the correctness or validity of this interpretation, but for simplicity analyzes these in this paper as not introducing three additional plosive series.

If a stem begins with a vowel, then a "ghost" consonant will always be present at the front of the word. While not pronounced, this ghost consonant will reappear if any prefixes are added to the stem. In the lexicon, the ghost consonant will be indicated in parentheses after the word. Most frequently, the ghost consonant will be one of ⟨b⟩ or ⟨d⟩. Relatedly, in words whose first vowel is close and has low tone, initial ⟨mb⟩ or ⟨nd⟩ has lenited to ⟨b⟩ or ⟨d⟩. The implosive is in these cases restored when a prefix is added or the tone is changed from low tone. Thus *mbídung*.POSS ▷ *bìdung* and *bwug.bìdung* ▷ *bwugbbìdung*. In the same way, word-initial ⟨b⟩ and ⟨d⟩ drop out before a close low

tone vowel. As it is not always obvious when this has happened to a word root (aside from nouns, where it is the result of a form application), when a root begins with a lenited implosive, this will be noted in the lexicon.

When a word beginning with a consonant cluster *dr* or *gx* takes a prefix that does not end with a vowel, the plosive is dropped from the cluster, leaving only the trill. When such words take a prefix ending with a vowel, the standard gemination stem changes above apply. Because the phoneme ⟨bw⟩ is derived from a bilabial trill /ʙ/, certain roots historically began with the now-illegal cluster *bbw*. These roots now begin with the bilabial implosive. When such roots take a prefix ending in a vowel, the implosive will change to *mb* ▷*mbw*, and when taking a prefix not ending in a vowel, the implosive will change to *mb* ▷*bw*. This onset is called the *weak implosive*, and words that begin with it will be marked in the lexicon.

3.5 Vowel allophony

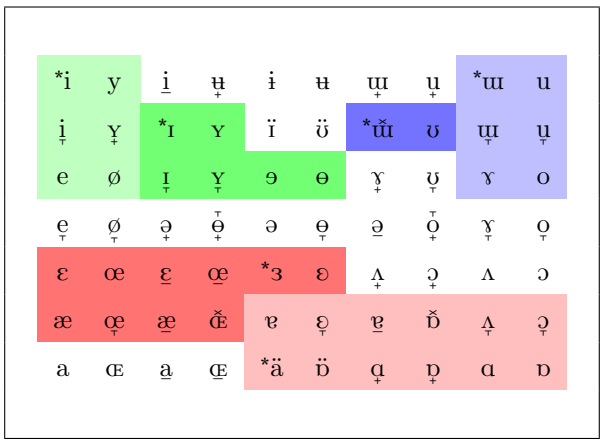
Each of the three vowels has two primary allophones, called "front" and "back" (see figure 3.4). The back allophones are used in syllables that contain a velar or uvular consonant (*g*, *k*, *ng*, *q*, or *x*), and are mid-centralized versions of their respective front allophones. Some scholars claim that the back variants of *i*, *u*, and *a* are in fact phonemically distinct; therefore, some papers use the letters *y*, *o*, and *e*, respectively, to mark these sounds. Within this paper, however, these allophones are not so differentiated in Romanization.

(3.4) Vowel allophony near velar and uvular consonants.

i ▷ ɪ
ä ▷ ɜ
ɯ ▷ ʊ̈

In addition to the front and back allophones, which are complementary, there are several free-variant allophones. The front allophone of the phoneme ⟨u⟩ is sometimes realized as /u/ instead of /ɯ/, and its back allophone is sometimes realized as /ʊ/ instead of /ʊ̈/. The front allophone of the phoneme ⟨a⟩ is sometimes realized as /ɵ/, /ɒ/, or /ɑ/ instead of /ä/, and its back allophone is sometimes realized as /æ/or /ɛ/ instead of /ɜ/. In some dialects, the front allophone of the phoneme ⟨i⟩ may be realized as /y/, /e/, or /ø/, and the back allophone may be realized as /ʏ/, /ə/, or /ɵ/. A full IPA vowel chart may be used to indicate areas of allophony for each vowel.

(3.5) Vowel allophony. ⟨a⟩ is in red, ⟨i⟩ is in green, ⟨u⟩ is in blue. Darker shade represents back allophone. Most common allophones in free variance are marked with an *asterisk.



3.6 Consonant allophony

Due to consonant assimilation and word-initial prenasalization of implosives, there are three sets of consonant allophones. The phoneme ⟨ng⟩ is typically realized as /ŋ/, but when clustered with the phoneme ⟨q⟩, it is realized as

/ɴ/, as a result of nasal assimilation.

3.7 Dialectal variations in phonology

As this paper focuses primarily on the eastern coastal dialect spoken in and around Rio de Janeiro (*Runmu Xím*), we will digress at the end of each chapter to discuss the differences found in the other dialects.

3.7.1 Western coastal dialect

3.7.2 Northern interior dialect

3.7.3 Southern coastal dialect

3.7.4 Southern interior dialect

In the southern interior dialect, *bw*, *r*, and *x* are realized as the voiced fricatives /β/, /ʒ/, and /ɣ/, respectively. Additionally, the onset clusters *dr* and *gx* are pronounced as the voiced affricates /d͡ʒ/ and /g͡ɣ/. Meanwhile, the shift of the historical onset cluster *bbw* never occurred in this dialect, so that an additional onset cluster, /b͡β/, is also possible word-initially. This occurs in place of the weak implosive, except in certain loan words, and behaves similarly to other clusters, becoming either /mβ/ or simply /β/ when a prefix is added.

4 Simple morphology and syntax

4.1 Word classes

There are two major word classes in Bwangxùd, namely nouns and verbs. These classes differ in the types of roles they fulfill in a sentence. Nouns are used primarily to indicate people, places, objects, and abstract concepts, while verbs are used solely to convey actions. Relationships between people, places, objects, and concepts are also indicated using nouns. Bwangxùd has no independent adjectives of any kind, the role of describing nouns and verbs being delegated to nouns instead.

Nouns have two numbers, called paucal and plural. The paucal is used with any number (including zero and one) less than twenty-one, or to refer to single units or small groups. The plural is used with numbers above twenty, and to refer to large groups. To form the plural, the last syllable of the noun stem is reduplicated. If this creates a triple vowel, then (usually) *a* ▷ *u*, *u* ▷ *i*, and *i* ▷ *a*. Exceptions will be presented in the lexicon along with the word. Because of this and the other phonological processes discussed in Section 3.4: Phonological processes, sometimes this reduplicated syllable looks very different from the syllable it reduplicates, as is the case in example 4.4.

(4.1)
Túbid
foot
'The foot'

(4.2)
Túbid**bid**
foot.**PL**
'**Many** feet'

(4.3)
Múgnun
house
'The house'

(4.4)
Múgnud**nin**
house.**PL**
'**Many** houses'

First-person pronouns make one additional distinction, that of clusivity. The pronoun *ging*, meaning '*I*' or '*we*', is exclusive, while the pronoun *gid*, meaning '*we*', is inclusive. The plurals of these pronouns are *gingging* and *gidgid*, respectively. Like nouns, pronouns take on qualities of role and case, though several pronouns have irregular case forms for some cases.

There is no class of adpositions in Vahxùd, as their function is covered entirely by the set of noun cases. To express certain relationships, nouns from a special set called "spatial relatives" are used in the descriptive form. This set includes words for such concepts as "top," "left," and "front." This construction, which is discussed in greater detail in Section 6.3: Locative case, can be seen in the following example:

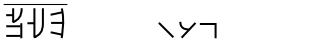
(4.5)
Múgnubwin **kubwung**
house.LOC **DSC.left.LOC**
'**To the left** of the house'

4.2 Word order

Word order in Proto-Bwahxùd is radically nonconfigurational, and conveys no grammatical meaning, except in relative clauses. Relative clauses must begin with a relativizer . This is not to say that word order conveys no information, as words in a sentence tend to be collated in descending order of importance to the meaning of the sentence as a whole. The first word in a sentence is said to be in "topical position." There are certain constructions that tend to be placed in topical position, though this is never required.

4.3 Definiteness and surprise

Definiteness is marked with a prefix on indefinite nouns. This prefix is *da-* or *di-*, which may be shortened to *d-* for words beginning with ⟨r⟩. If any other nouns are used to describe an indefinite noun, then they must also be marked indefinite (this does not apply to possessors). Additionally, indefinite nouns cannot be placed in the ergative case. The following examples demonstrate the difference between a noun with the prefix and one without. When used on a word in isolation, it is used as an introducer, along the lines of English '*there is*'.

(4.6) 
Mbangxúmin **da**nrínbwúngti.
Mbangxúmin **IND**.person.ACC
'Mbangxúmin is **a** person.'

(4.7)
Mbangxúmin drínbwúngti.
Mbangxúmin person.ACC
'Mbangxúmin is **the** person.'

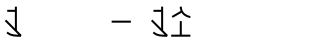
(4.8)
Damúgnun.
IND.house
'**There is** a house.'

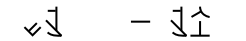
A second prefix, *qat-* or *qut-* (which may be shortened to *g-* before a word beginning with ⟨x⟩) indicates that it might be surprising to the listener, or that it was surprising to the speaker, that a particular word participates in the specified way. It is placed before the indefinite marker, if one is present. This marker is called the mirative, and words with the mirative prefix tend to get pulled into topical position. Like several other morphological markers, *qat* can appear on its own, where it has a meaning similar to the English word '*apparently*'.

(4.9)
Qatbwangxúmin waun.
MIR.Mbangxúmin here..LOC
'**Even** Mbangxúmin was here!'

4.4 Noun roles

Nouns can be either concrete or descriptive. Concrete nouns represent people, places, objects, or ideas that directly play a role in the sentence or phrase. Descriptive nouns are used to describe other nouns. These forms are distinguished by tone shift. The default tone means that a word is concrete, as in *dábngun* '*boat*' or *duqdud* '*dock*'. A lowered tone in the first syllable indicates that the noun is descriptive, as in *dabngùn* '*boat-like*' or *dùqdud* '*dock-like*'. It should be noted that changing a noun role may have a rippling effect through the word as a result of tone sandhi.

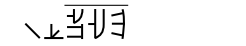
(4.10) 
D**á**bngun dúqdud
boat dock
'The boat and the dock'

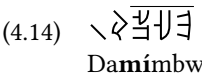
(4.11) 
D**a**bngun dúqdud
DSC.boat dock
'The boat-like dock',
'The boat dock'

4.5 Proximity

Optionally, nouns can be marked for distance from the speaker using one of three prefixes. The proximal indicates something close to the speaker, i.e. "here." The medial indicates something close to the listener, i.e. "near you." The distal indicates something far from both the speaker and the listener, i.e. "over there." The proximal prefix is *bùn-*, or if necessary *mbàn-*. Note that the prefix *bùn-* becomes *bbùn-* if another prefix is placed before it. The medial prefix is *bwu-*, or if necessary *bwi-*. The distal prefix is *mí-*, or if necessary *má-*. By themselves, these prefixes can emulate the English verb "to be" in certain cases, and are placed after an indefinite prefix if present. The following examples demonstrate the use of these three prefixes.

(4.12)
Da**bbùn**bwangxúmin
IND.**PROX**.Mbangxúmin
'This is Mbangxúmin.'

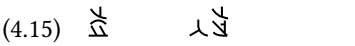
(4.13) 
Da**bwu**mbwangxúmin
IND.**MED**.Mbangxúmin
'That is Mbangxúmin next to you.'

(4.14) 

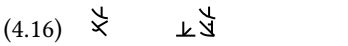
Da**mí**mbwangxúmin
IND.**DIST**.Mbangxúmin
'That is Mbangxúmin over there.'

4.6 Possession

Possession is indicated through a combination of proximity markers and a special suffix (*-ga* or *-gu*, placed after case markers). In most situations, both case marking and the possessive marker are repeated on both possessor and possessee. A proximity marker is placed on the possessum which agrees with the grammatical person of the possessor. In the case of multiple possessa with the same possessor, the possessor is only named once (see Example 4.18).

(4.15) 

Bwaga bùndabngùnda
1PX.POSS PROX.boat.POSS
'My boat'

(4.16) 

Rudga bwudábngunda
2P.POSS MED.boat.POSS
'Your boat'

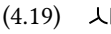
(4.17)

Mbangxúminda mídábngunda
Mbangxúmin.POSS DIST.boat.POSS
'Mbangxumin's boat'

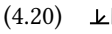
(4.18)

Bwándan Xúdningga mímúgnun**dá**ga míbwúnrigbàga.
Bwandan Xudning.POSS DIST.home.**ALL**.POSS DIST.office.**ABL**.POSS
'Bwandan goes to Xudning's house from his office.'

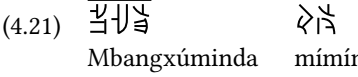
Inalienable possession is constructed differently for first- and second-person possessors. In these cases, the personal pronoun is omitted altogether, and the possessum does not take a suffix. Inalienable possession is used with body parts, family members, and private (generic, as yet undisclosed) thoughts whose possessors are in the first or second person. Body parts and family members pertaining to third parties are indicated using regular possession.

(4.19) 

Bùnmim
PROX.mother
'My mother'

(4.20) 

Bwumím
MED.mother
'Your mother'

(4.21) 

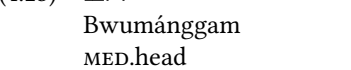
Mbangxúminda mímímba
Mbangxúmin.POSS DIST.mother.POSS
'Mbangxumin's mother'

(4.22)

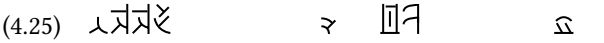
Bùnmanggàm
PROX.head
'My head'

(4.23)

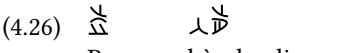
Bwumánggam
MED.head
'Your head'

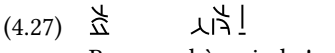
(4.24) 

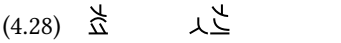
Mbangxúminda mímánggambu
Mbangxúmin.POSS DIST.head.POSS
'Mbangxumin's head'

(4.25) 
Bùnrinrínqan gan angxúdngú bwa.
PROX.thought.PL.DAT CMPL collection.PROD 1P
'I have collected my thoughts.'

In cases of inalienable possession, different meanings arise when using standard possession marking with first or second person possessors. The use of alienable possession for certain body parts indicates the function of the body part rather than the body part itself. Alternately, this may signify that the body part in question is in the physical possession of, but not corporeally part of, the possessor, such as one's collection of sharks' teeth. For family members with first person possessors, this indicates an intentional distancing from the family member. Indeed, the use of this last by itself (usually shouted) is becoming increasingly popular among teenagers who think that their parents' presence is having a detrimental impact on their social life (example Example 4.27).

(4.26) 
Bwaga bùndandingga
1PX.POSS PROX.ear.POSS
'My hearing'

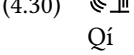
(4.27) 
Bwaga bùnmimba!
1PX.POSS PROX.mother.POSS
'**You're ruining my life, mom!'

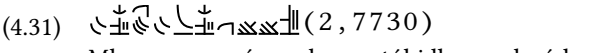
(4.28) 
Bwaga bùntúbidga
1PX.POSS PROX.foot.POSS
'My step',
'My gait'

(4.29)
Bwaga bùnmimba!
1PX.POSS PROX.mother.POSS
'**You're ruining my life, mom!'

4.7 Numbers

Bwangxud follows a mixed base system combining elements of bases 5, 10, and 20. The words for the numbers one through five, ten, and twenty are unique, while other number words are derived (a unique, non-derived affix for hundreds also exists, but never occurs in isolation). The word for zero is a borrowing from English, the word for five is also the word for hand, and the word for fifteen is also the word for foot. When combining number words to form numbers less than twenty (except zero through five), the least significant number word is placed first, and the number word for five, ten, or fifteen, is compounded directly. Numbers larger than twenty and less than a hundred are expressed by taking a multiple of twenty, then using the particle *u* (not written), and a number less than twenty. Numbers over a hundred are formed by taking a number and multiplying it by a hundred through the addition of an affix, then the particle *u* and a further number less than a hundred. This process can be repeated to produce numbers ten thousand or greater.

(4.30) 
Qí
three
'Three (3)'

(4.31) 
Mbanggunguqímumbwangtúbidbungudraúda
two:hundred:and:sixty:and:two:foot:hundred:and:twenty:and:ten
'Twenty-seven thousand, seven hundred thirty (27,730)'

The high degree of complexity involved in writing the native numerals has led to a situation whereby, almost universally, the Latin numerals are preferred in written materials, while only dates and small numbers (less than twenty-one) are likely to be seen written with the native characters. Additionally, certain texts that wish to appear

old-fashioned may write out numerals using the native system.

(4.32) Root and opaquely derived numeric forms and their characters

0		*niru*	5		*gúdma*	60		*qím*
1		*xíg*	10		*dà*	80		*rím*
2		*mbang*	15		*túbid*	×100		*bung*
3		*qí*	20		*drá*			
4		*rák*	40		*bwim*			

(4.33) Numerals 1–1,00,0000 (1–1,000,000) and some common fractions

0 Niru	20 Drá	40 Bwim	60 Qím
1 Xíg	21 Draúxíg	41 Bwimuxíg	65 Qímugúdma
2 Mbang	22 Draúmbwang	42 Bwimumbwang	70 Qímudà
3 Qí	23 Draúqí	43 Bwimuqí	75 Qímutúbid
4 Rák	24 Draúrák	44 Bwimurák	80 Rím
5 Gúdma	25 Draúgúdma	45 Bwimugúdma	90 Rímudà
6 Xínggúdma	26 Draúxínggúdma	46 Bwimuxínggúdma	100 Xígbung
7 Mbanggúdma	27 Draúmbwanggúdma	47 Bwimumbwanggúdma	120 Xígbungunrá
8 Qígúdma	28 Draúqígúdma	48 Bwimuqígúdma	140 Xígbungubwim
9 Gùbmat	29 Draúgubmat	49 Bwimgùbmat	160 Xígbunguqím
10 Dà	30 Draúda	50 Bwimudà	180 Xígbungurím
11 Xígda	31 Draúxígda	51 Bwimuxígda	200 Mbanggung
12 Mbanggà	32 Draúmbwanggà	52 Bwimumbwanggà	300 Qíbung
13 Qída	33 Draúqída	53 Bwimuqída	400 Rákbung
14 Rákda	34 Draúrákda	54 Bwimurákda	500 Gúdmabung
15 Túbid	35 Draútúbid	55 Bwimutúbid	600 Xínggúdmabung
16 Xígtúbid	36 Draúxígtúbid	56 Bwimuxígtúbid	700 Mbanggúdmabung
17 Mbangtúbid	37 Draúmbwangtúbid	57 Bwimumbwangtúbid	800 Qígúdmabung
18 Qítúbid	38 Draúqítúbid	58 Bwimuqítúbid	900 Rákgúdmabung
19 Ráktúbid	39 Draúráktúbid	59 Bwimuráktúbid	1000 Dàbung

1100 Xígdabung	2000 Drábung	1,1000 Xígbungudàbung	2,0000 Mbanggunggung
1200 Mbanggàbung	4000 Bwimbung	1,2000 Xígbungunrábung	5,0000 Gúdmabunggung
1300 Qídabung	6000 Qímbung	1,3000 Xígbungundraúdabung	10,0000 Dàbunggung
1400 Rákdabung	8000 Rímbung	1,4000 Xígbungubwimbung	20,0000 Drábunggung
1500 Túbidbung	1,0000 Xígbunggung	1,5000 Xígbungubwimudàbung	1,00,0000 Xígbunggungging

$^1/_2$ Mítad	$^1/_3$ Tuqí	$^1/_5$ Tugúdma	$^1/_{60}$ Tuqím
$^1/_4$ Turák	$^3/_4$ Qíturák	$^1/_{10}$ Tudà	$^1/_{80}$ Turím
$^1/_8$ Tuqígúdma	$^5/_8$ Gúdmatuqígúdma	$^1/_{20}$ Tudrá	$^1/_{100}$ Tuxígbung
$^3/_8$ Qítuqígúdma	$^7/_8$ Mbanggúdmatuqígúdma	$^1/_{30}$ Tudraúda	$^1/_{200}$ Tumbwangung
$^1/_{16}$ Tuxígtúbid	$^1/_{32}$ Tudraúmbwanggà	$^1/_{40}$ Tubwim	$^1/_{1000}$ Tuxígbunggung

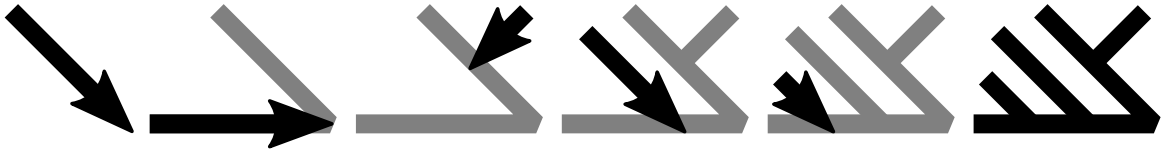
5 The Bwangxùd logography

It is unclear whence exactly the Bwangxùd logography came, but it is almost certain that it was borrowed, since no sane civilization would willingly invent for itself a writing system which fits its language so poorly. Some scholars believe that the language for which the logography was originally created was spoken on an island off the coast of the Bwangxùd mainland that was devastated by a great storm, from which the last remnants of a society took refuge in the rainforests of Bwangxùd. The story goes that as the writing system was being adopted by eager speakers of Bwangxùd, the language of the islanders was simultaneously dying, though there is no substantive evidence whatsoever that any such society ever existed.

The distinctive appearance of the Bwangxùd logography is the result of the method by which it was traditionally written. A sharp stylus implement (often a sharpened stick) was used to etch characters into the large leaves of the *Philodendron maximum*. These leaves were then soaked in a solution composed primarily of peccary's blood for several hours, turning the scratched parts of the leaf a dark brown color easily visible against the waxy green of the rest of the leaf. This peculiar method of writing means that it would be quite difficult to cross a line which was already drawn without tearing the leaf. For this reason, any stroke that meets another stroke immediately ends. Additionally, all strokes made must move down or to the right.

This means that the order in which strokes are made in the leaf is particularly important. In general, strokes within a character are made from bottom to top (for horizontal strokes) and right to left (for vertical strokes). Strokes which end at another stroke must be made after the stroke at which they terminate.

(5.1) The stroke order for the character for 'hand'



Before progressing farther than this, a clear distinction must be made between words and characters, as the two ideas do not coincide (*c.f.* 𘉔𘉫 *túbiud*, 'at the foot'). Neither, however, do characters coincide with syllables (𘊱𘊳𘉫 *bùnriun*, 'in my thoughts'), nor even with morphological boundaries (𘊴𘋂 *dúqdud*, 'dock', which, etymologically and semantically speaking, is a single non-decomposable lexical entity). Indeed, at least one character, ⁻, corresponds to no lexeme at all and is merely used to separate lexical units from each other where disambiguation is necessary, and it is not infrequently that disambiguation is necessary. For example, compare 𘊴⁻𘊴𘋂 *dábngun dúqdud*, 'the boat and the dock', and 𘊴𘊴𘋂 *dábngunngun múgnun*, 'the many boats and the house'. Where unspecified, characters are forward-grouping, thus from the first character of a word, the following characters will be assumed part of the same word until a character is reached that can only be analyzed as starting a new word in this context (or a disambiguation character is reached).

Apart from the aforementioned disambiguation separator, individual lexical entities are not separated in any way; in glossing, I put space between words in order to line character groups up with the words they represent, but in typical writing no such spacing is utilized. This means that one must be carefully practiced in recognizing pairs (and in a couple cases trios) of characters that signify single words. An inexperienced reader of Bwangxùd might look at 𘊴𘋂 and see the words *dábngun*, 'boat,' and *múgnun*, 'house.' However, this reading is inaccurate; this pair of characters ought to be read as the single word *dúqdud*, 'dock.' It should be noted that the words represented by individual characters in pairs and trios usually relate to the word represented by the pair, though this is not always the case.

In addition to the use of character pairs to create additional lexemes, a system of radicals also exists, so while 𘊵 *danxú* means night and 𘊳 *rín* means thought, 𘊶 *ùgnit* means 'dream' or 'phobia.' Even though the latter word is etymologically unrelated to the first two, its character comprises stacked condensed versions of the formers'. Lest it be thought that this process of condensing characters to add radicals is wholly set and unproductive, the instrumental case marker ㄱ regularly acts as a radical on the last character of the noun it modifies, even if that character already has a radical.

5.1 Use as a syllabary

The logography may be used as a syllabary by placing a connected line over a string of characters. The symbol is then pronounced as the last syllable of the paucal form of a word that ends with that character as pronounced in careful speech (i.e. without the application of sandhi) and without any affixes. This means that multiple characters can be used for the same syllable, and the same character may have multiple readings. For example, 𒌑̄ may be read as both *dùd* and *nun*. Appendix C: *Syllables* contains tables of all possible syllables and the characters used to represent them.

6 Noun cases

Bwangxùd has count cases, which express different roles nouns may have within a relationship. Because Bwangxùd has no verbs, sentences are structured differently from other languages. Within a clause, nouns fall into one of three categories: **primary**, **secondary**, and **oblique**. While these classifications cannot always be inferred from case marking alone, nor can the inverse inference be made, the distinction is important for forming constructions such as the passive and antipassive, and

The primary participant is the most active noun in the sentence, and will usually be in the nominative or ergative case. The secondary participant is the recipient of the action, and will usually be in the accusative, dative, productive, declarative, consumptive, or observative case. The primary and secondary participants together comprise the **basic relationship**. Oblique participants are other nouns which describe or clarify the basic relationship within the clause, and are usually in the dative, causative, locative, allative, ablative, prolative, or instrumental case. There is one additional type of noun that may be used in a sentence: the vocative, used to indicate the intended listener or get another person's attention.

(6.1)

Bwándan Xúdning**bbì**.
Bwandan Xudning.**OBS**
'Bwandan watches Xudning.'

(6.2)

Bwándan Xúdningga mímúgnun**dá**ga míbwúnrigbàga.
Bwandan Xudning.POSS DIST.home.**ALL**.POSS DIST.office.**ABL**.POSS
'Bwandan goes to Xudning's house from his office.'

(6.3) Regular and alternative case endings

Case	Abbr.	Reg.	Alt.	Case	Abbr.	Reg.	Alt.
Nominative	NOM	*unmarked*		Locative	LOC	*-u-*	*-bwu-*
Accusative	ACC	*-t*	*-ti*	Allative	ALL	*-d*	*-dá*
Ergative	ERG	*-i-*	*-ri*	Ablative	ABL	*-b*	*-bà*
Dative	DAT	*-q*	*-qan*	Prolative	PROL	*-xung*	
Causative	CAUSE	*-nga*		Instrumental	INST	*-n*	*-nat*
Productive	PROD	*-ng*	*-ngú*	Consumptive	CONS	*-m*	*-miú*
Declarative	DECL	*-k*	*-kang*	Observative	OBS	*-bbì*	
Vocative	VOC	*-bwa*					

6.1 Equivalence and description: nominative and accusative cases

The nominative case is the default case for all nouns, and is unmarked. The accusative case is marked with the suffix *-ti*, which is shortened to *-t* following a noun that ends in a vowel.

The nominative and accusative cases are used in several ways. Firstly, a nominative/accusative pair can be used to indicate that one category is a superset of another (i.e. one noun is necessarily the other, but the other may not be the one.) This is always used (at least in all attested usages) when one noun is indefinite and the other is definite. To indicate that two nouns refer to exactly the same things, a double nominative is used instead. A good test for speakers of English is reversibility. If the statement is reversible (e.g., "John is the clerk." vs "The clerk is John."), then a double nominative should be used ("Drán tagritári."). If the reverse of the statement is either ungrammatical or false (e.g., "John is a clerk." vs. "A clerk is John."), then a nominative-accusative pair should be used ("Drán tagritárit.").

(6.4)

Bwándan danrínbwúngti.
Bwandan.(NOM) IND.person.ACC
'Bwandan is a person.'

(6.5)

Bwándan bùnrínbwúng.
Bwandan.(NOM) PROX.person(NOM)
'Bwandan is this person.'

(6.6)

Dakuadrádu drákmuntìgti.
IND.square.(NOM) IND.four:side.ACC
'All squares are rectangles*'

Perhaps unexpectedly, when using nouns attributively without other content in the sentence, both the nominal and the attributive noun use the nominative case. This parallels normal attributive constructions in Bwangxùd, so is not, then, completely inexplicable.

(6.7)

Tu Bwándan.
DSC.size.(NOM) Bwandan.(NOM)
'Bwandan is a big person.'

Be aware of an alternative construction for attributives using possession, which is available for abstract nouns (e.g., "happiness," "height," "skill"). This construction is used to indicate a temporary state, while the former construction is used to indicate a general quality of the thing being described. Compare the following:

(6.8)

Bwándan ngangmìg.
Bwandan ATTR.happiness
'Bwandan is a happy person.'

(6.9)

Bwándanda míngángmingga
Bwandan.POSS DIST.happiness.POSS
'Bwandan is happy (right now).'

The nominative can also be used by itself with the indefinite to express that a thing exists. Note the differences between the following pairs. Optionally, an existential particle (bwa) can be added, though this appears to have no affect on the propositional content of the statement. This particle is likely derived from the homophonous first-person singular pronoun.

(6.10)

Damúgnun (bwa) **d**ribwan.
IND.house (there-is) **IND**.DSC.red
'There is a red house.'

(6.11)

Múgnun ribwan.
house DSC.red
'The house is red.'

Similarly, the nominative and accusative cases can be used to mark possession overtly. This looks similar to the construction seen above in Example 6.9, but is used only with concrete nouns

(6.12)

Bwàndan **da**mánggam.
POSS.Bwandan **IND**.head
'Bwandan has a head.'

(6.13)

Bwàndan mánggam.
POSS.Bwandan head
'The head is Bwandan's.'

The absolutive and ergative cases are the most frequently used of all the cases, and form the basis for the entire case system in Bwangxùd. Any person wishing to learn the language should start with these cases. All other tenses interact extensively with these two.

*e.g. if it is a square, then it is also a rectangle.

6.2 Agency and intent: ergative case

The ergative case can be used in place of the nominative case for semantically animate nouns to mark increased agency or intention from the

6.3 Locative case

The locative case is used to show location. It is formed by adding the infix *-u-* after the final vowel, or in words where the final vowel is *u*, adding the infix *-bwu* in the same position. It can also be formed by infixing *-u-* or merging *-ad* into the last syllable. It roughly works in place of the English prepositions '*at*', '*near*', '*in*', and '*on*'. It can be used with the nominative case as another type of copula to show general location when used with no verb. It can also be used with the ergative to show specific location. Compare the following sentences:

(6.14)
Bwándan múgnu**bwu**n.
Bwandan house.**LOC**
'Bwandan is **near** the house.'

(6.15)
Bwánda**i**n múgnun**bwa**.
Bwandan.**ERG** house.**LOC**
'Bwandan is **in** the house.'

(6.16)
Xùdning**ri** múndá**i**ng ngúngru**ad**.
DSC.Xudning.**ERG** money.**ERG** bank.**LOC**
'Xudning has money **at** the bank.'

As mentioned in Section 4.1, the locative case works with the descriptor forms of special "spatial relative" nouns to create more complex locational relationships. Compare examples 6.14 and 6.15 with the following examples:

(6.17)
Bwándan múgnunbwa **kungbwud**.
Bwandan house.LOC **DSC.left.LOC**
'Bwandan is **to the left of** the house.'

(6.18)
Bwánda**i**n múgnunbwa kungbwud.
Bwandan.**ERG** house.LOC DSC.left.LOC
'Bwandan is **directly** to the left of the house.'

(6.19)
Bwándan múgnunbwa **miung**.
Bwandan house.LOC **DSC.upwards.LOC**
'Bwandan is **above** the house.'

(6.20)
Bwándain múgnunbwa miung.
Bwandan.ERG house.LOC DSC.upwards.LOC
'Bwandan is on the house.'

The locative can also be used with other constructions to express the location or time of an action. Note that in this context, general versus specific location does not apply and all locations are considered specific (in or at), as the ergative case has other meaning in such situations. Consider the following examples:

(6.21)
Xúdning kángxub **bwungbwud ndínbau**.
Xudning awaken **DSC.seven.LOC time.LOC**
'Xudning wakes up **at seven o'clock**.'

(6.22)
Xúdningri kángxub **múgnunbwa**.
Xudning.ERG awaken **home.LOC**
'Xudning wakes up **at home**.'

(6.23)
Xúdning **búnruad** qáng.
Xudning **park.LOC** run
'Xudning runs **in the park**.'

In addition to the standard uses of the locative, it is can be used with the ergative on an emotion to emulate the English verb "to become," indicating a change of emotional or physical state. Additionally, with a tangible noun, this form can be used to indicate continual regular receipt. The following examples illustrate this.

(6.24)

Xúdni**u**ng ngángmig**ri**.
Xudning.**LOC** happiness.**ERG**
'Xudning **becomes** happy.'

(6.25)

Xúdni**u**ng múndánggá**i**ng.
Xudning.**LOC** money.PL.**ERG**
'Xudning **earns** money.'

(6.26)

Xúdniung númkagkàig.
Xudning.LOC year.PL.ERG
'**Xudning grows old.**'

Some verbs require the use of the locative for an object instead of the absolutive. Verbs that use the locative with an absolutive subject include "to clean" and "to fix." Verbs that use the locative with an ergative subject include "to visit" and "to avoid."

(6.27)

Xúdningri múgnun**bwa** ingtáda.
Xudning.ERG house.**LOC** visit
'Xudning visits the house.'

(6.28)

Xúdningri númgá**u**n áráng.
Xudning.ERG store.**LOC** avoid
'Xudning avoids the store.'

(6.29)

Túngganrùn**bwud** Bwándan bàngnam.
Toy.**LOC** Bwandan fix
'Bwandan fixes the toy.'

Finally, the locative can be used with cases of movement (allative, ablative, prolative) to mean "by means of", as demonstrated in the following example. This is discussed in greater detail in Section 6.4: Cases of movement.

(6.30)

Bwándan búnrudá dábngun**bwud**.
Bwandan park.ALL boat.**LOC**
'Bwandan goes to the park **by** boat.'

6.4 Cases of movement: ablative, allative, and prolative cases

There are three main cases which indicate movement. The ablative indicates movement away from a place or thing, and is indicated by the suffix *-bà*, or if necessary *-bù*. The allative indicates movement towards a place or thing, and is indicated by the suffix *-dá*, or if necessary *-dú*. Finally, the prolative indicates movement along a particular route, or by way of a particular location. It is roughly equivalent to the English phrase "by way of" or "via." The prolative is indicated with the suffix *-xung*, or if necessary *-xang*.

These three cases can be used together or alone in order to express complex movement. Along with the proximal, medial, and distal prefixes, these cases can express the meanings of several English verbs, including "go," "come," "leave," and "traverse." The following examples exhibit each one of these.

(6.31)

Bwándan númbán**dá**.
Bwandan store.**ALL**
'Bwandan goes **to** the store.'

(6.32)

Bwándan númbán**da** múgnun**dá**.
Bwandan store.**ABL** house.**ALL**
'Bwandan goes **from** the store **to** the house.'

(6.33)

Bwándan **bùn**dumbándá.
Bwandan **PROX**.store.ALL
'Bwandan **comes** to the store.'

(6.34)

Bwándan númbánda.
Bwandan store.ABL
'Bwandan leaves the store.'

(6.35)

Bwándan númnung**xang**.
Bwandan abyss.**PROL**
'Bwandan **traverses** the abyss.'

As stated in Section 6.3, the locative can be used with one or more cases of movement to indicate mode of transportation. The following example demonstrates all three cases of movement along with the locative case.

(6.36)

Xúdning búnrudá múgnundà nundágxung túbidbwud.
Xudning park.ALL house.ABL road.PROL foot.LOC
'Xudning goes to the park from the house on foot by way of the road.'

One additional use of the prolative case is weather. When discussing the weather, one simply places the appropriate weather term (rain, sun, etc.) in the allative. The following examples demonstrate this.

(6.37)

Rúmbwangbwang**dú**.
.rain.PL.**ALL**
'It is rainy.'

(6.38)

Ngánggang**dú**.
sun.**ALL**
'It is sunny.'

6.5 Observative case

One of the unusual cases in Proto-Vahxùd is the observative case. It is used to indicate an observer to an action, and is used with the absolutive case to cover the meaning of the English verbs "to observe," "to see," "to hear," "to taste," and "to smell." To express these meanings, body parts are used in the observative: the eye for seeing, the ear for hearing, the mouth for tasting, and the nose for smelling. To form the observative case, the suffix *-bbim* is used, or if necessary *-bbám*.

(6.39)

Xúdning**bbim** mígrad.
Xudning.**OBS** oscelot
'Xudning **observes** the oscelot'

(6.40)

Xùdningbbim **bwúnbbim** múgnun.
POSS.Xudning.OBS **eye.OBS** house
'Xudning **sees** the house.'

(6.41)

Xùdningbbim **gánbbim** dúnggadrùn.
POSS.Xudning.OBS **ear.OBS** toy
'Xudning **hears** the toy.'

(6.42)

Xùdningbbim **mínggunbbim** númbág.
POSS.Xudning.OBS **mouth.OBS** lemon
'Xudning **tastes** the lemon.'

(6.43)

Xùdningbbim **mbímbbám** dabwúngnam.
POSS.Xudning.OBS **nose.OBS** IND.flower
'Xudning **smells** a flower.'

These examples may be considered passive or incidental observation, since intent is not required for these statements. Using the ergative case, it is possible also to convey intention to observe, as with the English verbs "to watch" and "to listen to." Compare examples 6.39 through 6.43 above with the following examples. Consider the difference between examples 6.42 and 6.47.

(6.44)

Xúdning**bwim** mígra**i**d.
Xudning.**OBS** oscelot.**ERG**
'Xudning **studies** the oscelot.'

(6.45)

Xùdningbbim **bwúnbbim** múgnu**i**n.
POSS.Xudning.OBS **eye.OBS** house.**ERG**
'Xudning **looks at** the house.'

(6.46)

Xùdningbbim **gánbbim** Bwánda**i**n.
POSS.Xudning.OBS **ear.OBS** Bwandan.**ERG**
'Xudning listens to Bwandan.'

(6.47)

Xùdningbbim **mínggunbbim** númbá**i**g.
POSS.Xudning.OBS **mouth.OBS** lemon.**ERG**
'Xudning tastes the lemon.'

(6.48)

Xùdningbbim **mbímbbám** dabwúngna**i**m.
POSS.Xudning.OBS **nose.OBS** IND.flower.**ERG**
'Xudning smells a flower.'

Additionally, the observative case may be used with the locative case to achieve meaning such as "to look into" and "to look down."

(6.49)

Xùdning**bbim** bwún**bbim** númnung**bwa**.
POSS.Xudning.**OBS** eye.**OBS** abyss.**LOC**
'Xudning **looks into** the abyss.'

(6.50)

Xùdning**bbim** bwún**bbim** núnbák**bwud**.
POSS.Xudning.**OBS** eye.**OBS** road.**LOC**
'Xudning **looks down** the road.'

Certain verbs take the observative case as a subject. Such verbs include "to be interested in," "to notice," and "to review."

(6.51)

Bwínxag Bwándan**bbim** dábngunngùn.
interest Bwandan.**OBS** boat.PL
'Bwandan is interested in boats.'

(6.52)

Bwándan**bbim** ngún Xúdning.
Bwandan.**OBS** notice Xudning
'Bwandan notices Xudning.'

(6.53)

Bwándan**bbim** ganbwing drímban.
Bwandan.**OBS** review IND.book
'Bwandan reviews a book'

6.6 Establishing purpose: dative and causative cases

The dative case can be used as a benefactive, or demonstration of who or what benefits from the action being done. This can be equated with the English word "for." The dative can be formed by adding the ending *-qan* or *-qin* or by infixing *-a-*. The causative, meanwhile, represents the English phrase "because of," and is formed by the addition of *-ngù* or *-ngà* These can be added to nearly any construction without changing the core meaning of the action, but establishing a purpose.

(6.54)

Bwándan númbándá bùnmi**a**m.
Bwandan store.ALL PROX.mother.**DAT**
'Bwandan goes to the store **for my mother**.'

(6.55)

Bwándanbbim dágbwínrig Xúdning**qan**.
Bwandan.OBS dog.ERG Xudning.**DAT**
'Bwandan examines the dog **for Xudning**.'

(6.56)

Bwándain múgnunbwa rúmbwag**ngù**.
Bwandan.ERG house.LOC rain.**CAUS**
'Bwandan is at home **because of the rain**.'

The causative can also be used with certain nouns to mean "because it is." Common examples of this are seasons, days of the week, and temperatures.

(6.57)

Bwándan gang gangddínba**ngù**.
Bwandan DSC.cold winter.**CAUS**
'Bwandan is cold **because it is winter**.'

(6.58)

Bwándain nám diránrud rúngmán gág**ngu**.
Bwandan.ERG heat DSC.lightning PIND.PRES.turn on cold.**CAUS**
'Bwandan turns on the heater **because it is cold**.'

(6.59)

Bwándan bwúnrikdám daqábwot**ngù**.
Bwandan office.ALL IND.Monday.**CAUS**
'Bwandan goes to the office **because it is Monday**.'

When used with a person, the causative can represent that the subject of the action was caused to perform that action by the person in the causative, or that the subject is in its current state because of the person in the causative. Additionally, the causative can be used with the verbless ergative-locative construction indicating receipt or change of state. This last can be used to express regular payment, donation, or gifting. Note that in example 6.63 there is no explicit subject at all.

(6.60)

Bwándan **Xúdnigngù** mugnundá.
Bwandan **Xúdnih.CAUS** house.ALL
'**Xudning made** Bwandan go to the house.'

(6.61)

Bwándan gang Xúdnig**ngù**.
Bwandan DSC.cold Xudning.**CAUS**
'**Xudning makes** Bwandan cold.'

(6.62)

Bwàndanbbim bwúnbbim Xúdningri**ngù**.
POSS.Bwandan.OBS eye.OBS Xudning.ERG.**CAUS**
'**Xudning makes** Bwandan look at him.'

(6.63)

Xúdnig**ngù** nam diránrud rungmán.
Xudning.**CAUS** heat DSC.lightning turn on
'**Xudning caused** the heat to be turned on.'

(6.64)

Bwándan**ngù** Xúdningbwud ngángmìgri.
Bwandan.**CAUS** Xudning.LOC happiness.ERG
'**Bwandan makes** Xudning happy.'

(6.65)

Xúdningbwud Bwándan**ngù** mungánggáing.
Xudning.LOC Bwandan.**CAUS** money.PL.ERG
'Bwandan gives Xudning money.'

Certain verbs use the dative case in place of the absolutive for their patients. These include verbs like "to understand" (a person, not a concept) and "to make."

(6.66)

Bwándain Xúdni**a**ng bandáng.
Bwandan.ERG Xudning.**DAT** understand
'Bwandan understands Xudning.'

(6.67)

Bwándain bangxád dábngu**a**n.
Bwandan.ERG make boat.**DAT**
'Bwandan makes some boats.'

(6.68)

Bwándain bangxád múndumbi**a**m.
Bwandan.ERG make world.PL.**DAT**
'**Bwandan is an important person.**'

Finally, some ditransitive verbs explicitly require the dative along with the ergative and absolutive. For example, note that example 6.70 is invalid, as it lacks a direct object in the absolutive, and example 6.71 is invalid, as it lacks a dative recipient. Many constructions can be used with the dative to achieve parallel effect. Note that where this requires two words to be in the dative, it is usually clear which of these is the recipient and which is the patient. Where it is not, this construction should be avoided.

(6.69)

Bwándain Xúdni**a**ng dadámág bwindang.
Bwandan.ERG Xudning.**DAT** IND.present give
'Bwandan gives Xudning a present.'

(6.70) *

Bwándain Xúdni**a**ng bwindang.
Bwandan.ERG Xudning.DAT give
' Bwandan gives Xudning _____.'

(6.71) *

Bwándain bwindang dadámág.
Bwandan.ERG give IND.present
' Bwandan gives a present to _____.'

(6.72)

Bwàndanbbim rímbain bwúnbbim Xúdni**a**ng.
POSS.Bwandan.OBS book.ERG eye.OBS Xudning.**DAT**
'Bwandan reads Xudning the book.'

(6.73)

Bwándain bang daddúnggadrùan Xudni**a**ng.
Bwandan.ERG make IND.toy.DAT Xudning.**DAT**

'Bwandan makes Xudning a toy.'

6.7 Instrumental case: natural action and the anticausative

The instrumental case in Proto-Vahxùd has three main uses. It can be used to indicate that a particular utensil or tool is being used to perform a particular action. It can also be used to indicate that something is with the subject of an action in a passive role (the most common example of this usage is with cases of movement to stand in for the English verb "to bring").

With these constructions, it is important to remember that means of transportation is expressed in the locative, not the instrumental. Its third usage is to indicate a third party such as a delegation or representative through which an action is achieved. For this reason, it is sometimes also called the "anticausative" case. The instrumental case is marked using the suffix *-nat*, or if necessary *-nit*. Words ending in a vowel other than *i* take the ending *-it*. Note that in example 6.80 there is no explicit noun causing Xudning to go to the store, yet there is still indication of causality.

(6.74)

Dábngunbwud Xúdning bàngnam bwíngma**it**.
Boat.LOC Xudning fix hammer.**INST**

'Xudning fixes some boats **with the hammer**.'

(6.75)

Xùdningbbim Bwándan bwúnbbim dínrabngùng**nat**.
POSS.Xudning.OBS Bwandan eye.OBS telescope.**INST**

'Xudning sees Bwandan **through the telescope**.'

(6.76)

Xúdning dambwínrid**nat** bwúnrigdá.
Xudning IND.food.**INST** office.ALL

'Xudning **brings food** to the office.'

(6.77)

Xúdning gámxángnubnub**nat** múgnundá.
Xudning ingredient.PL.**INST** house.ALL

'Xudning **brings the groceries** home.'

(6.78)

Xúdningbbim Bwàndad**nit** bwúd**nit** dágbwínri.
Xudning.OBS POSS.Bwandan.**INST** eye.**INST** dog.ERG

'Xudning **has Bwandan** watching the dog.'

(6.79)

Xúdning númbándá Bwándad**nit**.
Xudning store.ALL Bwandan.**INST**

'Xudning **has sent Bwandan** to the store.'

(6.80)

Xúdning**nit** númbándá.
Xudning.**INST** store.ALL

'Xudning is made to go to the store.'

To emphasize the relationship of sentences with a causative, the anticausative instrumental can be used alongside the causative case. This has the connotation that the only reason for performing the action is the influence of another person. In English, this is expressed by the phrase "but only because." Note that in formal Proto-Bwangxùd, this construction is considered poor use.

Note that in some cases, this construction causes the ergative to appear in unexpected places because both the causative and anticausative instrumental constructions normally cause the ergative to move to the other position. Hence in example 6.82, the house is also in the ergative, where normally the ergative would be used for the subject. In example 6.81, however, the ergative is applied with the instrumental because a verb is used. Where this cannot be done without changing the meaning or introducing unacceptable ambiguity, causation cannot be reinforced in this way, and either the causative or anticausative instrumental should be used by itself.

(6.81)

Bwándai**dnat** Xúdnig**ngù**qan gánridnamnam bwindang.
Bwandan.**INST**.**ERG** Xudning.**CAUS**.DAT dessert.PL give

'Bwandan gives desserts to Xudning, but only because Xudning makes him.'

(6.82)

Xúdnig**ngù** Bwandad**nit** múgnunbwu**i**d.
Xudning.**CAUS** Bwandan.**INST** house.LOC.**ERG**

'Bwandan stays at home, but only because Xudning makes him.'

The instrumental case can also be used to indicate so-called "natural actions" along with the absolutive and ergative. The most evident usage of this emulates the English verb "to use." The absolutive and ergative cases are used as if there were a verb in the sentence. Certain natural actions will be transitive, and others will be intransitive. Keep this in mind in order to use these constructions properly. Most natural actions also correspond to a verb, but the verb is rarely used with an object which expresses that natural action, as this would be considered unnecessary. The verb can, however, be used to reinforce the expectation of the sentence, and can even take a mirative prefix ironically to indicate that the listener has failed to make an obvious conclusion, along the lines of the English word 'duh'. As this is only useful in discourse, an example dialogue has been presented as example 6.3.

(6.83)

Xúdningri damádranrìd **bwi ngmait.**
Xudning.ERG IND.nail **hammer.INST**

'Xudning **hammers in** a nail.'

(6.84)

Xúdningri **bómrognat** qamníng mbínrid.
Xudning **fork.INST** DSC.evening food

'Xudning **eats** dinner with a fork.'

(6.85)

Xúdning **núhmi nbait**.
Xudning **toilet.INST**

'Xudning **uses the bathroom**.'

(6.86)

Xúdnih rídma**in**.
Xudning chair.**INST**
'Xudning **sits**.'

A dialogue example:

(6.87)

Bwangxùd:	**English:**
Mím: «Ngúg rídmandá rúg dam!»	Mother: "Get into the chair now!"
Tánud: «Qatddambì ri dmaun bwín ud!»	Child: "I will *jump* on the chair!"
Mím: «Ni bwà. **Qan**tángqá **rídmaudnat** rúd!»	Mother: "Oh, no, you won't. You will ***sit*** in the chair!"

6.8 Declarative case

The declarative case is similar to the observative case in that it usually marks a noun as auxiliary to the main content of the sentence. It is used to indicate that a person said something, along the lines of the English phrase "says that." It is formed by the addition of the postfix *-ràh* or if necessary *-rìh*.

(6.88)

Vándanrìh Xùdnih vighánridnamnam.
Bwandan.DECL POSS.Xudning MED.dessert.PL
'Bwandan says that Xudning has your desserts.'

(6.89)

Vándanrìh Xúdnih mídnúmgándám.
Bwandan.DECL Xudning DIST.store.ALL
'Bwandan says that Xudning is going to that store.'

The declarative case can be used with the dative case to express the meaning given by the English verb "to talk."

(6.90)

Vándanrìh Xúdnihdan.
Bwandan.DECL Xudning.DAT
'Bwandan talks to Xudning.'

(6.91)

Vándanrìhdan Xúdnihrìhdan.
Bwandan.DECL.DAT Xudning.DECL.DAT
'Bwandan and Xudning talk to each other.'

The declarative case is also used alongside the dative and the absolutive with certain verbs that express talking.

(6.92)

Vándanrìh bùnmímdan díhxùm gumváhrad.
Bwandan.DECL PROX.mother.DAT question PIND.PRES.ask
'Bwandan asks my mother a question.'

(6.93)

Vándanrìh háhmad númbah gámranrud.
Bwandan.DECL research committee.DAT PIND.PRES.present
'Bwandan presents his research to the committee.'

Wherever the declarative is used as part of the primary structure, the locative can be used to specify a topic of discussion. This construction can also be used with the autoreflexive verb "to think," and certain natural actions.

(6.94)

Vándanrìh dágvínvud.
Bwandan.DECL dog.LOC
'Bwandan talks about dogs.'

(6.95)

Vándan bùnmímdan díhxùmnad gamníhvud víhvanvud.
Bwandan PROX.mother.DAT question.INST DSC.evening.LOC food.LOC
'Bwandan asks my mother a question about dinner.'

(6.96)

Mígradrigvud Vándanrìh háhmad númbah gámranrud.
Oscelot.LOC Bwandan.DECL research committee.DAT PIND.PRES.present
'Bwandan presents his research about oscelots to the committee.'

(6.97)

Vándanrig gimrín háhmìgvud
Bwandan.ERG PIND.PRES.think happiness.LOC
'Bwandan thinks about happiness.'

6.9 Vocative case

The vocative case is used primarily to make a direct address. Non-human nouns take the suffix *-bwa* to indicate a vocative. Confusingly, human nouns do not take this suffix, with the exception of family members who are inalienably possessed by first- or second-person referents. Some human nouns have suppletive vocative forms typically borrowed from Portuguese, while names and other human nouns show no vocative marking at all.

(6.98)

Manínu!
boy:VOC
'Hey, boy!'

(6.99)

Xúdning!
Xudning
'Hey, Xudning!'

(6.100)

Ngangbwa!
sun.VOC
'O sun!'

(6.101)

Bùnmimbwa!
PROX.mother.VOC
'Hey, mom!'

(6.102)

Qambbàn bwù taniúq!
danger.INST PIMP man:VOC
'Be careful, mister!'

The vocative case is also used with transitive verbs in the positive and negative imperatives in place of the ergative. It can also be added to the subject noun (including pronouns) in constructions without a verb to make them imperative.

(6.103)

Vándandudvug númgándám
Bwandan.ABS.VOC store.ALL
'Go to the store, Bwandan!'

(6.104)

Vándandudvug vúnrigvud dínbamvud minduhvud
Bwandan.ABS.VOC office.LOC time.LOC DSC.eight.LOC
'Bwandan, be at the office at eight!'

Admittedly, the vocative case is less interesting than most cases in Proto-Vahxùd, but every language has a couple of boring features, no?

6.10 Distributive case

The distributive case indicates the sense of the English phrase, "for each one." The distributive case is formed with the postfix *-ging*, or if necessary *-gang*. By itself, it means "for every" or "for each." As with case markings, this marker is placed on the dependent, not on the head (which is always marked in the plural except in cases where a number is supplied).

(6.105)

Ngángxíngxíng bumbbàngging
puzzle.PL answer.DSTR
'For every puzzle, there is an answer.'

(6.106)

Damúgnudninda mídúmranggingga
IND.house.PL.POSS DIST.door.DSTR.POSS
'Every house has a door.'

(6.107)

Rímbambing damúgnudniun
book.DSTR IND.house.PL.LOC
'There is book in every house.'

(6.108)

Qatxingging madràdging bwíngmadnat gùbmat
MIR.one.DSTR nail.DSTR hammer.INST nine.INST
'Only one nail gets put in with each of the nine hammers!'

(6.109)

Xig gándrid mínvúhgih
One dessert person.DSTR
'One dessert per person!'

When used with the plural form, the distributive case takes on the meaning "all" or "for all."

(6.110)

Mínvúhvúhrihgih víhvah gúmvamxàh
Person.PL.ERG.DSTR life PIND.PRES.deserve
'All people deserve to live'

This last sentence might lead people to believe that the plural distributive of the word *minvúh* might be interpreted reliably by the English word "everybody." This is not true, however, as the word "everybody" implicitly includes only people present at the time. This is not true of the word *míhvúhvúhgih*, which indicates all people everywhere. In order to approximate the meaning of the English "everybody," the proximal must be used. This construction can also be used to stand in for the English phrase "we all."

(6.111)

Bùnmínvúhvúhgih ganrag
PROX.person.PL.DSTR DSC.this place
'Everybody is here.'

(6.112)

Bùnmínvúhvúhrihgih gimrín díngomvud
PROX.person.PL.ERG.DSTR PIND.PRES.think same.LOC
'We're all thinking of the same thing.'

6.11 Negative cases

Proto-Vahxùd expresses negation on by case. The case negation marker is *-man*, or -min, placed directly after the case it is negating. Constructions may be completely negated by adding the negated version of the contextual null noun "dáb," with no other explicit case marking. If a verb is present in the sentence, it must also be negated. This style of negation is called "weak negation." Note that sentences with verbs in the subjunctive and interrogative moods may not be fully negated.

(6.113)

Vándan dábman múgnunvad
Bwandan CNN.NEG house.LOC
'Bwandan is not near the house.'

(6.114)

Xúdnihvud dábman múngáhgáhrig
Xudning.LOC CNN.NEG money.PL.ERG
'Xudning does not earn money.'

Many case-negation forms are irregular. Below is a table of all cases in their negated forms. Note that the vocative and executive cases cannnot be negated. Where multiple options are listed, the first option which does not create triple vowels is used.

(6.115) Negated cases

Non-Absolutive	*tu.man* ▷ *tun*, *tin*
Non-Ergative	*rig.man* ▷ *ran*, *run*
Non-Locative	*vud.man* ▷ *van*, *vin*
Non-Ablative	*bàh.man* ▷ *bàn*, *bìh*
Non-Allative	*dám.man* ▷ *dabman*, *dabmin dubman*
Non-Prolative	*xuh.man* ▷ *xùn*, *xan*
Non-Observative	*vim.man* ▷ *vibman*, *vabman*, *vabmin*
Non-Dative	*dan.man* ▷ *dán*, *dín*
Non-Causative	*hùg.man* ▷ *hùgman*, *hàgman*, *hàgmin*
Non-Instrumental	*nad.man* ▷ *nadman*, *nadmin*, *nidman*
Non-Declarative	*rìh.man* ▷ *rìhman*, *ràhman*, *ràhmin*
Non-Distributive	*gih.man* ▷ *gihman*, *gahman*, *gahmin*

Structures can be partially negated by applying a negated case to a noun in the structure. This may be done with or without negating an indicative or imperative verb, and may be done in the subjunctive or interrogative moods to indicate an important part of a sentence. This type of negation is called "strong negation." In the following examples, the rough translation will use *italics* to indicate emphasis in speech.

(6.116)

Vándanrig múgnunvan
Bwandan.ERG house.NLOC

'Bwandan is not at *home* (but he does exist).'

(6.117)

Vándanrun múgnunvad
Bwandan.NERG house.LOC

'*Bwandan* is not at home (but somebody else is).'

(6.118)

Vándanrig gimrín víhvahvan
Bwandan.ERG PIND.PRES.think life.NLOC

'Bwandan does not think about *life* (but he does think about something).'

(6.119)

Vándanrun gimrín víhvahvud
Bwandan.NERG PIND.PRES.think life.LOC

'*Bwandan* does not think about life (but somebody else does).'

(6.120)

Vándandun gùmvag
Bwandan.NABS PIND.PRES.sing

'*Bwandan* does not sing (but somebody else does).'

(6.121)

Vándan númgándabmin
Bwandan store.NALL

'Bwandan is not going to the *store* (but he is going somewhere).'

(6.122)

Vándandun númgándám
Bwandan.NABS store.LOC

'*Bwandan* is not going to the store (but somebody else is).'

(6.123)

Vándan búnrùbàn
Bwandan park.NABL

'Bwandan does not leave the *park* (but he does leave).'

(6.124)

Vándandun búnrùbàh
Bwandan.NABS park.ABL

'*Bwandan* does not leave the park (but somebody else does).'

Negative cases can also be used to express the meaning of the English phrase "not...but."

(6.125)

Vándandun Xúdnih gùmvag
Bwandan.NABS Xudning PIND.PRES.sing

'It is not Bwandan, but Xudning who sings.'

(6.126)

Vándan númgándabmin vúnrigdám
Bwandan store.NALL office.ALL

'Bwandan goes not to the store, but to the office.'

(6.127)

Vándan gimrín víhvahvan háhmìgvud
Bwandan PIND.PRES.think life.NLOC happiness.LOC

'Bwandan thinks not about life, but about happiness.'

(6.128)

Vándan múgnunvan búnrùad
Bwandan home.NLOC park.LOC

'Bwandan is not at home, but at the park.'

(6.129)

Vándanrìhmanrig Xúdnihrìh mádrànrìd víhmadnad
Bwandan.NDECL.ERG Xudning.DECL nail hammer.INST

'It is not Bwandan, but Xudning who says that Bwandan puts in some nails with a hammer.'

6.12 Pronouns

In Proto-Vahxùd, pronouns very frequently have irregular case forms. Table 6.130 lists these forms. When in the plural, the second syllable is changed to reflect the case, while the first emulates the absolutive case. Note that the distributive case for all pronouns is regular.

(6.130) Pronouns and the contextual null noun in the 13 positive cases of Vahrùd

	ABS	ERG	LOC	ABL	ALL	PROL	OBS	DAT	CAUS	INST	DEC
1PX	Bwa	Bwai	Bwau	Bwabà	Bwadá	Bwaxung	Bwabbim	Bwaqan	Bwangù	Bwanat	Bwaka
1PI	Bwadngù	Bwaid	Bwaud	Bwadbà	Bwadá	Bwadxung	Bwadbbim	Bwadqan	Bwadnat	Bwadkang	Bwadb
2P	Rud	Rug	Rudvud	Ruh	Rum	Rudnuh	Ram	Run	Rug	Rid	Ruh
3P	Xig	Xag	Xug	Xih	Xim	Xuh	Xam	Xun	Xug	Xid	Xuh
The contextual null noun has a contracted NABS form, *Dam*, which is interchangeable with *Dábman*.											

7 Adjunct and Discourse Particles

Bwangxùd has a large, but closed set of Wackernagular adjunct and discourse particles. Some scholars call these adverbs, but the logic behind this name is highly questionable given the language's lack of verbs. These adjunct particles are enumerated below, with a brief discussion on the usage of each.

7.1 *Bí* (Eventually)

Sometimes considered a tense marker, *bí* indicates that the relationship asserted in the sentence will (or may) take place at some indeterminate point in the future, but assumed or known not to be due to occur within a fortnight.

7.2 *Búndamík* (Long ago)

Sometimes considered a tense marker, *búndamík* indicates that the relationship asserted in the sentence took place (or might have taken place) at some point in the past. If a specific time is known to the speaker, it will usually be within the first half of the speaker's life at the time of utterance (or before the speaker's birth), though it can be used with more recent events to distance the speaker from the relationship if it is thought to be distasteful to the speaker. One might use this to speak of one's relationships before a sudden life-changing event, for example, particularly if one would no longer consider participating in that relationship again.

(7.1)
Drínbwúngtuiq búndamík ndag tím xátdat.
person.DIM.ERG long:ago OPT 3PF old:person.ACC
'As a child, she wanted to be old.'

(7.2)
Ábium búndamík matni gi.
Opium.INST long:ago PPRG 1PS
'I used to take opium.'

When talking to children around age eight or younger (for whom a year is a long time!), this marker can be freely used to talk about anything that happened more than a year ago without the aforementioned distancing implication. Regrettably, this same usage (often exaggerated to encompass all past events) is sometimes adopted when talking to people who are viewed as being immature or who have suffered brain damage in order to make fun of them.

The word can also be used by itself to dismiss a statement made by another as having happened too far in the past to still be relevant.

(7.3)

Bwangxùd:	**English:**
1: "Qutngantaqti gà mba bwanga."	1: "Maybe we'll even surprise him."
2: "Mbai xa xígbbi!"	2: "But he's already seen it."
1: "**Búndamík**!"	1: "**But that was ages ago**!"

7.3 *Bwanngang* (Earlier Today)

Sometimes considered a tense marker, *bwanngang* indicates that the relationship asserted in the sentence took place (or might have taken place) earlier the same day.

7.4 *Dá* (Now)

Sometimes considered a tense marker, *dà* indicates that the relationship asserted in the sentence is (or might be) ongoing at the time of speaking.

7.5 *Gxàm* (Yesterday)

7.6 *Ku* (Quietly)

7.7 *Mbiním* (Later)

7.8 *Míngang* (Soon)

7.9 *Qaq* (Rapidly)

7.10 *Xa* (Recently)

8 Derivational Morphology

Bwangxùd has several methods by which words may be derived from other words. The manners by which these derivations are created vary, but include affixation, compounding, and alterations in grammatical form either through case morphology, or by using nouns attributively. As with any language, some derivational strategies are productive, while others are only attested in fixed derivations.

8.1 Compounding

Compound words in Bwangxùd can be formed in two different ways. The first (and most transparent) manner of compounding is to simply take two complete root words and combine them together. Since this process can result in the normally-illegal null onset in the middle of a word, some scholars claim that these are set phrasal constructions rather than compounds, which they say is supported by the general unproductive nature of these constructions; however, other phonological processes, such as the collapse of word-initial clusters and weak implosives, make it clear that these cannot be treated as individual lexical units. While new compounds are regularly entering the language in this manner, this style of noun compounding cannot be used freely, with two exceptions. In situations where irreconcilable ambiguity may exist using root-syllables (see below), this manner of compounding is freely available. Full-word compounds are also attested in poetry to fill out meter. In glosses, this grammar will mark compounding through the use of a colon (:).

The second way to form compounds is by attaching one or more root-syllables to the front of a complete root, where root-syllable is a single syllable taken from another root word. (Typically, this will be the first syllable of the root, though this is not necessarily the case.) In this grammar, the use of root-syllables is indicated in glosses through the use of «guillemets». This sort of compounding is highly productive with frequently used words, especially in poetry. For monosyllabic roots, this form of compounding is indistinguishable from full-word compounding, and for simplicity, is glossed as such. For lexical forms with set meanings, this form of compounding tends to be preferred when compounding multiple polysyllabic root words, while full-word compounding is preferred if either root is a monosyllable.

(8.1)

Qambbíngbwan
«evening»:meal
‘Dinner’

(8.2)

Dráhíri
fire:bird
‘Phoenix’

(8.3)

Ruiqxím
river:shore
‘Riverbank’

Appendix A Translations and glosses

A.1 The Babel text

1. Xíg díxu gág unrám bírinran xíg mbágnaxung.

2.

3.

4.

5.

6.

1. Now the whole earth had one language and the same words.

2. And as people migrated from the east, they found a plain in the land of Shinar and settled there.

3. And they said to one another, "Come, let us make bricks, and burn them thoroughly." And they had brick for stone, and bitumen for mortar.

4. Then they said, "Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth."

5. And the Lord came down to see the city and the tower, which the children of man had built.

6. And the Lord said, "Behold, they are one people, and they have all one language, and this is only the beginning of what they will do. And nothing that they propose to do will now be impossible for them.

Come, let us go down and there confuse their language, so that they may not understand one another's speech."

So the Lord dispersed them from there over the face of all the earth, and they left off building the city.

Therefore its name was called Babel, because there the Lord confused the language of all the earth, and from there the Lord dispersed them over the face of all the earth.

(A.1.1)

xíg	díxu	gág	unrám	bírinran	xíg	mbágnaxung.
one	DIST.language.POSS	(new topic)	DIST.DSC.same.POSS	DIST.word.PL.POSS	one	planet.POSS

'There is one language, then, and the same words throughout the earth.'

A.2 Eelegīa lambuciī

Dráhíriad bwù Dran bùnba!	Ride the phoenix, dear John!
Xatdau bwù qaq qaq íriu mingxung	Ride the bounding Simurgh at impossible speeds over
bwánáknúkxung! númnungningxung! kabxung díkdíkxung!	cliff and cavern, crevasse and chasm, cave and canyon
Númkagkàgxung bwù ku ku.	Go thou serenely into eternity!

(A.2.1)

Dráhíriad bwù Dran bùnba!
fire:bird.LOC JUS Dran PROX.ABL
'By firebird, John, from here!'

(A.2.2)

Xatdau bwù qaq qaq íriu mingxung
ancient.LOC JUS fast fast bird.LOC DSC.upwards.PROL
'By ancient bird, fast, fast,'

(A.2.3)

bwánáknúkxung! númnungningxung! kabxung díkdíkxung!
cliff.PL.PROL abyss.PL.PROL DSC.green.PROL mountain.PL.PROL
'by the cliff, by the abyss, by the green mountain'

(A.2.4)

Númkagkàgxung ku ku.
year.PL.PROL quiet quiet
'Quiet, quiet, through the years.'

A.3 *McGuffey's Eclectic Primer* (revised ed.)

Lesson I

	Darátu. Dagátu.	A rat. A cat.
	Dagátu. Darátu.	A cat. A rat.
	Dagátu darátu.	A cat and a rat.
	Darátu dagátu.	A rat and a cat.

Lesson II

	Gátu. Rátu.	The cat. The rat.
	Gátuga mídarátuga.	The cat has a rat.
	Andá qaq rátui.	The rat ran at Ann.
	Mídagátuga Anda.	Ann has a cat.
	Rátud qaq gátui.	The cat ran at the rat.

Lesson III

	Damut. Dangùq.	A fan. A hat.
	An Nít.	Ann and Nat.
	Anda mídamutga.	Ann has a fan.
	Nítga mídangùqga.	Nat has a hat.
	An qub mutnat Nínti.	Ann can fan Nat.

Lesson IV

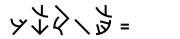
	Dangùqtuq. Nakmùtuq.	A cap. The lad.
	Danakmù danakmùtuq.	A man and a lad.
	Nakmù ximraug. Nakmùtuq qaq bùnxung.	The man sat. The lad ran.
	Nakmùga mídangùqga.	The man has a hat.
	Nakmùtuqga mídangùqtuqga.	The lad has a cap.

Lesson V

	Bùnxung qaq gátu rátu.	The cat and the rat ran.
	An ximraug, a Nít qaq bùnxung.	Ann sat, and Nat ran.
	Nítdá qaq darátui.	A rat ran at Nat.
	Ain qub mutnat nakmùtuqti?	Can Ann fan the lad?
	Nakmù nakmùtuq.	The man and the lad.

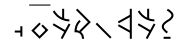
Nakmùga mídangùqtuqga.

The man has a cap.



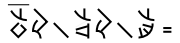
Nakmùtuqga mídamutga.

The lad has a fan.



Ainda mídanguìqga?

Has Ann a hat?



Anda mídangùqga mídamutga.

Ann has a hat and a fan.

Lesson VI

Nat's cap. A fat dog. Has the lad a dog? The lad has a fat dog. The dog has Nat's cap. Nat and Rab ran. Rab ran at a cat.

Appendix B Lexicon

Note that verbs are alphabetized by their *second* syllable, but will be written in the present tense positive indicative. An asterisk indicates that the word is a borrowing from Portuguese. Other borrowings are indicated with the name of the superstrate in a parenthesized superscript. This section makes use of the following abbreviations, in addition to those listed in the foreword.

~	Base word	*n*	Noun	*r*	Relativizer
esp.	especially	*pn*	Pronoun	*v*	verb

A

ámgàtri (d) (*n*) /ʔǻm.gɜ̰tʰ.riː/ — *god*, *deity*
ántihau* b (*n-VOC*) /ǻn.tʰiː.ä̰ɯː/ — Suppletive vocative of *xátda*, *elderly person*
áráng (d) (*v-IIB*) /ʔǻː.rɜ́ŋ/ — *to avoid*
ária (b) (*n*) /ʔǻː.ri̯äː/ — *holiness*

B

bàngnam[A] (*v-IB*) /bɜ̰ŋ.näm/ — *to get ready*, esp. at the last minute for something unexpected, see Example B.1
bàngnam[B] (*v-IIB*) /bɜ̰ŋ.näm/ — *to fix*
bíngnug (*n*) /bíŋ.nɯ̋g/ — *brother*
  bùn~ (*n*) /bɯ̰n.bíŋ.nɯ̋g/ — *my brother*
bírin (*n*) /bíː.rin/ — *word*
bítuha* (*n-VOC*) /bíː.tʰɯː.äː/ — (1) Suppletive vocative of *drínbwúng*, *person*; (2) A common expression used to get someone's attention if, for example, they have dropped something, somewhat like "Hey, you," or "Excuse me," in English.
búnrù (*n*) /bɯ́n.rɯ̰/ — A place which has been specifically set aside for the preservation of nature, *forest*, *nature reserve*, *park*, *garden*
bwag (*v-IA*) /bʷäg/ — *to sing*, or read poetry, esp. in an impromptu manner, either by rote or improvization
bwáknùg (*n*) /bʷɜ́kʰ.nɯ̰̋g/ — *stone*, *rock*
bwámbí (*n*) /bʷǻm.bíː/ — (1) *pipe* for carrying water; (2) *reservoir*; (3) *aqueduct*; (4) *faucet*
  bwámbíbí (*n-PL*) /bʷǻm.bíː.bíː/ — (1) *plumbing*; (2) *flowing water*
bwánák (*n*) /bʷǻː.nɜ́k/ — (1) *cliff*, *precipice*; (2) *window sill*; (3) *mantle*;
Bwándan (*n*) /bʷǻn.dän/ — A name common in the East
bwánrug (*n*) /bʷǻn.rɯg/ — *dark blue*
bwáng (*n*) /bʷǻn.ʀɜ̰m/ — *life*
  bwang (*n-DSC*) /bʷän.ʀɜ̰m/ — *living*, *alive*
bwídráng (*v-IIE*) /bʷíd.rɜ́ŋ/ — (1) *to denounce*; (2) to review unfavorably
bwúnmáng (*n*) /bʷɯ́n.mɜ́ŋ/ — (1) *eye*; (2) *eyesight*
bwúnrig (*n*) /bʷɯ́n.rɪg/ — a place where one works, either for sustinence or pay, roughly *workplace*, *office*, or *work*

(B.1)

Bwig	mbànmúgnunbà	**bàngnam**	rúg	qatbbùndá	bùndaddánngik	i	gam.
1PX.ERG	PROX.house.ABL	**get ready**	because	MIR.PROX.ALL	PROX.IND.hurricane	CNV	PIND.PRES

'I **am getting ready** to leave my house because apparently, a hurricane is coming.'

D

dábngùn ꜖ (*n*) /dǻb.ŋɯ̰̆n/ — *boat*, or other small waterborne vessel
dabngùn ꜖꜖ (*n-DSC*) /däb.ŋɯ̰̆n/ — *floating*
dándì (*n*) /dǻn.dḭː/ — *sky*, *heaven*
dánki (*n*) /dǻn.kʰiː/ — *thanks*, more commonly used in the indefinite plural, *dadánkiki*
danxú ꜗ (*n*) /dän.ʀɯ̰̆ː/ — *night*, the time after going to bed and before eating breakfast
dadanxú dakún! (*expr*) /dän.ʀɯ̰̆ː däː.kʰɯ̰̆n/ — A greeting used when waking someone up or when meeting before breakfast, or a valediction used when putting someone to bed, like "Good morning" or "Good night"
danxú bbíngbwan (*n*) /
/ — *Midnight snack*, colloq., food eaten after going to bed but before (intentionally) waking up for the day.
dákún (*n*) /dǻː.kʰɯ̰̆n/ — A good thing
dáxà (*n*) /dǻː.ʀɜ̰ː/ — (1) *bottom*, *downward*; (2) after; (3) ahead
dídudà (*n*) /díː.dɯː.dä̰/ — *song*, *chant*, *poem*
dík ꜘ (*n*) /dík/ — *mountain* or *large hill*
díxu ꜔꜒ (*n*) /díː.ʀɯ̰̆ː/ — *language*
drá[A] (*n*) /drǻː/ — *fire*, *flame*
drá[B] ꜖ (*n*) /drǻː/ — *twenty*
drínbwúng ꜔ (*n*) /drín.bʷɯ̰̆ŋ/ — *person*
dúqdud ꜖꜒ (*n*) /dɯ̰̆qʰ.dɯd/ — *dock* or *raft*, esp. made of unhewn logs
dúrù (*v-IID*) /dɯ́ː.rɯ̰ː/ — *know of*, be aware of the existence of

G

gándig ꜒ (*n*) /gǻn.dɪg/ — (1) *ear*; (2) *hearing*
gándúm (*v-IIA*) /gɜ́n.dɯ́m/ — (1) *to measure* the height of something; (2) *to count*
mbánggándúm (*n*) /ɓɜ́ŋ.gɜ́n.dɯ́m/ — *height*
mbanggándúm (*n-DSC*) /ɓɜŋ.gɜ́n.dɯ́m/ — *tall*
gátu* ꜒ꜘ (*n*) /gɜ́ː.tʰɯ/ — *cat*
gúdmà ꜙ (*n*) /gɯ̰̆d.mäː/ — (1) *hand*, *handful*; (2) *glove*, *mitt*; (3) *five*; (4) *friend*; (5) a unit for measuring yarn or thread, approximately the distance between the tip of the small finger and the thumb of an adult woman's extended hand
gúdmaìt (*n-INST*) /gɯ̰̆d.mä̰itʰ/ — (1) holding an object; (2) being a friend; (3) shaking hands with someone
gùmin ꜗ (*n*) /gɯ̰̆ː.min/ — (1) *wisdom*; (2) one who is wise or well-versed in lore and history
gúngtú (*n*) /gɯ̰̆ŋ.tʰɯ́ː/ — *land*, as opposed to ocean or lake

I

i (*v*) /ʔiː/ — a verb without meaning, used only to satisfy a condition where a verb is required and none is otherwise available
íbbib (-d) (*n*) /ʔiː.ɓib/ — (1) *nose* (body part); (2) in mathematics, *vertex*
intáda (-b) (*n*) /ʔɪŋ.tʰǻː.gäː/ — (1) *visit*, a trip to a place for the purpose of seeing friends or relatives; (2) *life*; (3) a stop at a place, such as an inn, for a short time, usually less than a day, on the way to another destination; (4) the quality of frequenting a place or being a regular customer at an establishment
íri ꜖ (*n*) /ʔíː.riː/ — *bird*

K

káb (*n*) /kʰɜ́b/ — *green*, like grass or lighter
kádbbang ꜗ (*n*) /kʰɜ́d.ɓɜŋ/ — (1) tranquility; (2) sleep
kamba (*v-IIB*) /kʰɜm.bäː/ — (1) *to share*; (2) *to divide amongst*, when used with the distributive case
kángxub (*v-IB*) /kʰɜ́ŋ.ʀɯ̰̆b/ — *to wake up*

kúng (*n*) /kʰɯ̌́ŋ/ — *left*

kungbwud (*n-DSC.LOC*) /kʰɯ̌ŋ.bʷɯd/ — *to the left of*, when used with another noun in the locative case

M

mánggàm (*n*) /mɜ́ŋ.gɜ̰m/ — (1) *head* (body part); (2) *brain*, colloquially; (3) in calligraphy, the first letter of a word; (4) the part of a bed where one's head is placed; (5) *wick*, as of a candle; (6) in mathematics, *power*; (7) collectively, the leaves and branches of a tree or large bush; (8) the source of a river, typically in the mountains; (9) the leader of a group of people; (10) the front object in a group of objects; (11) the top of a pile; (12) in computing, the head of a stack; (13) in computing, the root node of a tree; (14) in horticulture, the part of a root vegetable that is above the ground

Rúg ~! (*expression*) /rɯ̌́g mɜ́ŋ.gɜ̰m/ — colloquial, to express pride in or approval of the intelligence of the listener, as English *You're a genius!*

manggàm (*n-DSC*) /mɜŋ.gɜ̰m/ — (1) *intelligent*; (2) as a leader

manína* (*n-VOC*) /mäː.níː.näː/ — Suppletive vocative case of *rambwátuq*, *girl*

manínu* (*n-VOC*) /mäː.níː.nɯː/ — Suppletive vocative case of *nakmùtuq*, *boy*

mbágna (*n*) /ɓɜg.näː/ — (1) *earth*; (2) *planet*

mbang (bw) (*n*) /ɓɜŋ/ — *two*, *a pair*

Mbangxúmin (bw) 𐤌𐤁𐤄 (*n*) /ɓɜŋ.ʀɯ̌́ː.min/ — A name common in the North

mbáqxub (*n*) /ɓä́qʰ.ʀɯ̌b/ — (1) *completeness*, the quality of being complete; (2) something which is complete; (3) something which, by its nature, can never be complete; (4) *completion*, the point in time at which something becomes complete

mbatidàn(*English*) (*n*) /ɓäː.tʰiːdän/ — *President* of a country. This word does not inflect to mark the vocative case.

mbímbwíq (*n*) /ɓím.bʷíqʰ/ — (1) *filling*; (2) *grout* or *mortar*

mbíngbwan (*n*) /ɓíŋ.bʷän/ — *food*

qam~ (*n*) /qʰɜmɓíŋ.bʷän/ — *dinner*, evening meal

mígrad 𐤌 (*n*) /míg.räd/ — *oscelot*

qatmígrad 𐤍𐤌 (*expression*) /qʰɜtʰ.míg.räd/ — Expresses that a very large number of people were involved in a scenario, as English *everyone and their mother*, lit. *even the oscelot*, see Example B.2

míng (*n*) /míŋ/ — (1) *up*; (2) *before*; (3) *behind*

miung (*n-DSC.LOC*) /mi̯ɯ̌ŋ/ — *above*, when used with another noun in the locative case

míngtùn (*n*) /míŋ.tʰɯ̰n/ — (1) *mouth* (body part); (2) the eye of a needle; (3) the entrance of a cave; (4) the top of a pit or chasm; (5) the part of a robe or tunic through which one puts one's head; (6) the opening at the top of a mug, glass, goblet, or bottle

mínbwú (*n*) /mín.bʷɯː/ — *person*, esp. of the same social class as the speaker (other uses will use the word for noble, peasant, or royal instead)

mínbwúrig (*n*) /mín.bʷɯː.rɪg/ — *town*, a place where people live

turù ~ (*n*) /tʰɯː.rɯ̰ː mín.bʷɯː.rɪg/ — *city*, or large town

múgnun 𐤆 (*n*) /mɯ̌́g.nɯn/ — *house*, or other place of residence, such as a hut, shack, or tent.

mbàn~ (*n-PROX*) /ɓä̰n.mɯ̌́g.nɯn/ — *home*, esp. of the speaker, e.g. "*bwìn mbànmúgnun*"

~bwa (*n-LOC*) /mɯ̌́g.nɯn.bʷäː/ — *at home*

múndáng (*n*) /mɯ́n.dɜ́ŋ/ — *money*, more frequently used in the plural, *múngánggáng*

múra* (*n*) /mɯ́ːräː/ — Suppletive vocative of *rambwá*, *woman*

mut 𐤌 (*n*) /mɯtʰ/ — *fan*

(B.2)

Qatmígraid mbànbúnrù!
SRP.oscelot.ERG PROX.park.LOC

'**Everyone and their mother** is at this park!'

N

nágbwád (*v-IIA*) /nɜ́g.bʷäd/ — *to wash*, *to clean*, reflexively *to wash up*
nakmù (*n*) /nɜ́kʰ.mɯː/ — *man*
  nakmùtuq (*n-DIM*) /nɜ́kʰ.mɯː.nʊ̆ɯqʰ/ — *boy*
ndínba (*n*) /ɗín.bäː/ — *time*, used in the plural (*dínbambam*) to mean an indeterminately long time and in the paucal to refer to short or known amounts of time.
  ndínbau (*n-LOC*) /ɗín.bäːu̯/ — *at — o'clock*, used with a number in the locative
ngang (*n*) /ŋɜŋ/ — (1) *sun*; (2) *day*, the time between sunrise and sunset
ngángmìg (*n*) /ŋɜ́ŋ.mɪg̱/ — *happiness*
  ngangmìg (*n-DSC*) /ŋɜŋ.mɪg̱/ — *happy*
ngíndan ⋄ (*n*) /ŋín.dɜŋ/ — *block*, esp. of stone, usually slate or granite
  dringxuk ~ (*n*) /drɪŋ.ʁʊ̆kʰ ŋín.dɜŋ/ — *brick*, lit. '*clay block*'
ngúngru (*n*) /ŋʊ́ŋ.rɯː/ — (1) *bank*; (2) place where things may be stored for later retrieval; (3) rental facility
  mugnun ~ (*n*) /mɯg.nɯn ŋʊ́ŋ.rɯː/ — *apartment rental office*
  rangmùn ~ (*n*) /rɜŋ.mʊ̀n ŋʊ́ŋ.rɯː/ — *baggage check*, *coat room*
ngiq (*pn*) /ŋɪq/ — Relative pronoun. Often used with a proximity prefix.
  bùn~ (*pn-PROX*) /bʊ̀n.ŋɪq/ — *this*, a tangible object physically close to the speaker
  bwu~ (*pn-MED*) /bʷɯː.ŋɪq/ — *that*, a tangible object physically close to the listener
  mí~ (*pn-DIST*) /mɪ́ː.ŋɪq/ — *that*, a tangible object physically close neither to the speaker nor the listener
ngùq ◃ (*n*) /ŋʊ̀qʰ/ — *hat*
númbág (*n*) /nʊ́m.bɜ́g/ — (1) *lemon*; (2) *citrus fruit*
númgán (*n*) /nʊ́m.gɜ́n/ — *store* or *market* which sells food or other vital supplies.
númnung (*n*) /nʊ́m.nʊ̆ŋ/ — (1) *pit*, a deep hole; (2) *abyss*, a vast expanse containing no substance
  numnuh (*n-DSC*) /nɯm.nʊ̆ŋ/ — *deep*
númkàg (*n*) /nʊ́m.kʰg̱/ — (1) *year* (a unit of time); (2) *season*, e.g. winter, spring, etc. (only in the paucal)
núnbág (*n*) /nʊ́n.bɜ́g/ — (1) dirt road, *path*, *trail*; (2) *hike*, *walk*

Q

qádxi (*n*) /qʰɜ́d.ʁɪː/ — (1) *old thing*; (2) *old person*, disparagingly; (3) the study of history
qambbà (*n*) /qʰɜm.ɓä̱ː/ — (1) *caution*, (2) *danger*
qámníng (*n*) /qʰɜ́m.nɪ́ŋ/ — *evening*, the period of time starting after eating dinner and ending after going to bed for the night.
  Daqámníng dakun! (*expression*) /däː.qʰɜ́m.nɪ́ŋ däː.kʰɯn/ — Greeting, used after dinner, as the English *Good evening!*, can also be used with a direct address or formality pronoun in the locative and vocative cases, though this is optional
  qamníng bbíngbwan (*n*) /qʰɜ́m.nɪ́ŋ ɓɪ́ŋ.bʷän/ — *dinner*, evening meal
qáng (*v-IA*) /qʰɜ́ŋ/ — *to run*
qi (*r*) /qⁱː/ — used to introduce a relative clause which describes a verb phrase
qúbrùng (*n*) /qʰʊ́b.rʊ̀ŋ/ — a large open outdoor space, as a plain or a field

R

rambwá (*n*) /räm.bʷäː/ — (1) *woman*; (2) *wife*
rambwátuq (*n-DIM*) /räm.bʷä́ː.tʰʊ̆qʰ/ — *girl*
ráng[A] (*v-IA*) /rɜ́ŋ/ — *to end*, esp. abruptly, or of an event which is expected to be ongoing or a task which is not yet accomplished
ráng[B] (*v-IB*) /rɜ́ŋ/ — (1) *to stop*, esp. relating to a task which is not yet accomplished, often used with a second verb showing what action was stopped; (2) to stop over on a journey at a place which is not the final destination; (3) *to give up*
ráng[C] (*v-IIA*) /rɜ́ŋ/ — *to end* or to cause to end, esp. abruptly, or of an event which is expected to be ongoing or a task which is not yet accomplished.

rángmùn (*n*) /rɜ́ŋ.mɯ̰n/ — *bag*, *suitcase*, *briefcase*, a portable storage container with a handle, made of fabric or leather

rángmùnmùn (*n-PL*) /rɜ́ŋ.mɯ̰n.mɯ̰n/ — *luggage*

rátu* ⺮ (*n*) /rǻː.tʰɯː/ — *rat*

ríbwan (*n*) /ríː.bʷän/ — *red*

rín ⺕ (*n*) /rín/ — *thought*

ruiq (*n*) /rɯ̰̌ɪqʰ/ — *river*

ruiqxím (*n*) /

/ — *riverbank*, *riverside*, beach alongside a river

rúnmu (*n*) /rɯ́n.mɯː/ — (1) *sunrise*; (2) *east*

rútbbang (*n*) /rɯ́tʰ.ɓɜŋ/ — *rain*, more commonly used in the plural *rútbbangddang*

T

tanggàn (*v-IIA*) /tʰɜŋ.gɜ̰n/ — *to find*, *to discover*

taniúq* (*n-VOC*) /tʰäː.ni̯ɯ̰́qʰ/ — Suppletive vocative of *nakmù*, *man*

tú ⺧ (*n*) /tʰɯː/ — *size*

tu ⺧ (*n-ATTR*) /tʰɯː/ — *big*

túbid (*n*) /tʰɯ́ː.bid/ — (1) *foot* (body part); (2) *fifteen*, (3) *step*, i.e. half a pace; (4) the bottom hem of a robe; (5) in calligraphy, the final letter of a word; (6) the part of a bed where one's feet are placed; (7) a horizontal stand onto which a vertical component is affixed, as of a lamp, candle, or statue; (8) in mathematics, the base of a triangle; (9) in mathematics, a numeric *root* (10) the sole of a shoe; (11) *root*, esp. of a tree or large bush; (12) the mouth of a river

U

u (*particle*) /ʔɯː/ — *and then*

ubá (b) (*n*) /ʔɯː.baː/ — *daughter*

ùgnít ⺮ (*n*) /ʔɯ̰̌g.nitʰ/ — (1) *dream*; (2) *fear*, often irrational, *phobia*; (3) *condolences*, apology for something which was obviously incidental to the speaker

bùn'ugnítnít (*n-PL-possessed*) // — *I'm sorry*

ùmbwàn (d-) (*v-IIA*) /ʔɯ̰m.bʷä̰n/ — (1) *to hit*, *to strike*, esp. another person; (2) to start a fight; (3) *to stab*, esp. another person, when used alongside a sharp implement in the instrumental case

úndùn (b-) (*n*) /ʔɯ́n.dɯ̰n/ — *son*

únrám (d-) (*pn*) /ʔɯ́n.rǻm/ — *the same thing*

unrám (*pn-DSC*) /ʔɯn.rǻm/ — *same*

unrámqi (*pn-DSC.EXE*) /ʔɯn.rǻm.qʰiː/ — *similarly*, *in the same way*

X

xàd (*v-IA*) /ʀɜd/ — *make*

xámgàn (*n*) /ʀɜ́m.gɜ̰n/ — *fish*

xátda (*n*) /ʀɜ́tʰ.dä/ — *old person*

xíg (*n*) /ʀíg/ — *one*

Xúdning (*n*) /ʀɯ̰́d.nɪŋ/ — A name common in the East

xumqì (*n*) /ʀɯ̰̌m.qʰɪ̰/ — (1) *passion* (often plural); (2) *strength*

xùndín (*v-IB*) /ʀɯ̰̌n.dín/ — to swim while completely submerged, as a fish

xangqà (*n*) /ʀɜɴ.qʰɜ̰ː/ — *beauty*

xím (*n*) /ʀím/ — (1) *beach*; (2) *shoreline*, *riverbank*; (3) *south*

xúmbi (*n*) /ʀɯ̰́m.biː/ — *metal*

xumbi (*n-attributive*) /ʀɯ̰̌m.biː/ — (1) made of metal; (2) *electronic*; (3) *digital*; (4) in some compounds and set phrases, *manmade*

Appendix C Syllables

As described in section 5.1, Bwangxùd has the ability to use characters to represent syllables by placing an overline above the characters. These characters are then associated with the final syllables of words whose written forms terminate with that character, ignoring tone. Symbols are displayed without the overline in the following tables.

(C.1) Bwangxùd syllables and the characters for writing them (part 1, syllables ending with vowels or consonants b, d, g, and t)

	_a	_i	_u	_ab	_ib	_ub	_ad	_id	_ud	_ag	_ig	_ug
b_												
d_												
g_												
t_												
k_												
q_												
bw_												
r_												
x_												
bb_												
dd_												
m_												
n_												
ng_												

(C.2) Bwangxùd syllables and the characters for writing them (part 2, syllables ending consonants t, k, q, and m)

	_at	_it	_ut	_ak	_ik	_uk	_aq	_iq	_uq	_am	_im	_um
b_												
d_												
g_												
t_												
k_												
q_												
bw_												
r_												
x_												
bb_												
dd_												
m_												
n_												
ng_												

(C.3) Bwangxùd syllables and the characters for writing them (part 3, syllables ending consonants n and ng)

	_an	_in	_un	_ang	_ing	_ung
b_						
d_						
g_						
t_						
k_						
q_						
bw_						
r_						
x_						
bb_						
dd_						
m_						
n_						
ng_						

(8.4)

Kunránggurì ránrádiut xúmdíxuxuk drínbwungbwung xaing bùnkang
Conlangery «lightning»:radio.ACC «metal»:language.PL.DECL person.PL 3PL.PROD PROX.DECL

bùnddì bwugándigri.
PROX.OBS MED.ear.ERG

'You are listening to Conlangery, which is a podcast (lightning radio) about conlangs (metal languages) and people who make them.'