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To hear an audio recording of the creation myth at the end of the text, please visit <http://fiatlingua.org/extra/arobinson.mp3>, or click [here](#).



Qas̄n̄heōhelə awo N̄heōhelə

A Grammar

and

A Cultural Reference

for

The People of Helə

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The Basics

Qafñheohelə is spoken (and written) by Ñheohelə, an alien race of peaceful and long-living spiritualists, academics, and care-takers. The language...

- Is SVO (mostly) with a combination of case endings and prepositions
- Is *highly* morphemic and derivational: parts of speech are flexible; words and concepts interrelate; and sometimes words get a little long
- Has unique concepts of plurality, singularity, and interrelatedness as a result of Ñheohelə's communal way of being
- Does not have gender (because Ñheohelə are a genderless species)
- Does not have strong agreement requirements (because it is assumed that everything always agrees!)

Onward!

Phonetic Inventory

All transcriptions in this paper should be considered broad transcriptions with an exception of the stops.

Author note: Originally each of these phones were separate phonemes; it was only when I was looking at my orthography where I had come up with a different symbol per phone that I realized I needed to go back and figure out which phones in the language were allophones. (That was kind of a bear.)

Consonants

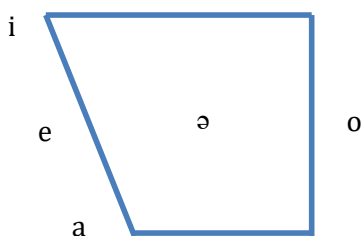
Italics represent allophones. Syllabic phonemes are distinct phonemes.

	Bilabial	Labiodental	Dental	Alveolar	Post-Alveolar	Palatal	Velar	Uvular	Pharyngeal	Glottal
Stops	<i>b</i> _o , p, <i>b</i> _i , <i>b</i> ⁱ		<i>d</i> _o , t, <i>d</i> _i , <i>d</i> ⁱ				<i>g</i> _o , k <i>g</i> _i , <i>g</i> ⁱ	q		ʔ
Ejectives	p'		t'				k'			
Nasals				n [n̥]		ɲ				
Taps/ Flaps				r						
Fricatives		f	ð , θ	s	ʒ , ʃ		ɣ , x		ħ	
Liquids				l [l̥]						
Glides		w								

Clicks

ʘ , | , !

Vowels



Author Note: I personally hate schwa (/ə/) and was hell-bent on creating a language with out it. But I had a hard time as a native English speaker getting away from the cursed 'generic unstressed vowel.' Not only that but there were limits to what I was able to do with four stressed vowels and only four stressed vowels (per the culture and creation myth).

Morphological Significance

Qafñheohelə is a very derivational language: a single root (of generally four letters) can underly more than thirty words—and that's just as verbs! There are many morphemes that allow words to be manipulated into different parts of speech and to have different meanings. Many of the morphemes are not explicit; rather they imply that the word they are in has some aspect of their morphological meaning.

In addition to morphemes, there are case endings, verb-form affixes, and derivational affixes. All of these will be listed and explained in the section on Word Derivation beginning on page 19.

Consonants

- η = plural marker*
 - as a prefix or suffix: word is plural (with the exception of the form VI of verbs)
 - as an infix: word has some aspect of plurality
- γ = interactive, interpersonal*
- \downarrow = explicitly singular marker*
 - as a prefix or suffix: word is explicitly singular
 - as an infix: word has some aspect of explicit singularity
- k' = 1st person prefix or possessive suffix

- /k/ as an infix: something about the word relates to the 1st person (usually in verbs). However, not all k's are 1st person-related; it depends on the context and meaning of the individual word
- t' = 2nd person prefix or possessive suffix
 - /t/ as an infix: something about the word relates to the 2nd person (usually in verbs). However not all t's are 2nd person-related; it depends on the context and meaning of the individual word
- p' = 3rd person prefix or possessive suffix
 - /p/ as an infix: something about the word relates to the 3rd person (usually in verbs). However, not all p's are 3rd person-related; it depends on the context and meaning of the individual word
- w = usually found in function words
- ɲ = usually found in prepositions
- ʃ = *can* indicate some sort of description
- ð = almost always indicates some form of negation or opposite meaning (see section on negation for further details)
- g = thing-related**
- b = place-related**
- heo- = person/something-with-a-soul-related**

* plurality is very specific in Qafñheoñelə. It will be explained further on page 12.

** further explained in the section on Word Derivation on page 19.

Vowels

Rooted in Ñheoñelə's creation myth, each vowel corresponds to one of the four elemental Spirits, which themselves each relate to certain qualities.

- i = fire → action (in every verb)
- o = earth → physical things
- e = wind → spiritual, emotional, intangible (often inserted to indicate spiritual aspect or trait)
- a = water → temporal, state-related (in many adjectives)

The significance of vowel meaning is one of the driving things behind changes in different forms of roots. For example, /ʁiŋkeəhs/ means to live or be together, which requires a deep emotional connection. The root is kaʁs, but the /e/ is inserted because the meaning is more spiritual. (For the full table please see Appendix A.)

Phonology

Some basic phonological rules and processes are as follows:

- Triphthongs are not permitted in Qaʁŋheoʁelə. Diphthongs are permitted but are often reduced when they're the result of a morphological insertion (see Vowel Harmony)
- Complex consonant clusters are evolving out of the language as /ə/ is being inserted, *except* in verb conjugations (i.e. ejective-consonant combinations).
- Nasal assimilation: vowels are nasalized following a nasal phone
- Voiced stops:
 - [+voice, +consonant, +stop] → [+voice, +voiceless, +consonant, +stop] / _
[+vowel, +front]
[b, d, g] → [b̥, d̥, g̥] / _ [i, e]
 - [+voice, +consonant, +stop] → [+voice, +palatal, +consonant] / _
[+vowel, +back]
[b, d, g] → [bʲ, dʲ, gʲ] / _ [o]
 - Voiced stops remain unchanged when they precede central or unstressed vowels, consonants, or word boundaries
- Vowel harmony
 - The Genitive Head case ending /-exa/ will change to harmonize with word-final stressed vowels
- Double vowels
 - Doubled/elongated vowels are permitted in Qaʁŋheoʁelə when they are the result of a morphological change to (i.e. derivation of) a root
e.g. **igəs (task); i-igəs (verb “to do”) → i:gəs**
e.g. **bʰoʁiŋqare (arm) + -exa-p' (HED-3) → bʰoʁiŋqare:xap' (its arm)**

Pronouns

N̄heohelə have no gender, so neither does the language. All third person pronouns translate as “it” or “they.” If the 3rd person pronoun refers to something(s) without Spirit (i.e. not natural or alive in any way), it is permissible to refer to it/them as “p’o” or “np’o” accordingly (that is, to take out the /e/).

	Subj.	Direct Object (PRO+OBL)	Indirect Object (PRO+IO *)
1-SING	k’eo	k’eo	k’eoΘ
2-SING	t’eo	t’eo	t’eoΘ
3-SING	p’eo	p’eo	p’eoΘ
1-PL	nk’eo	nk’eo	nk’eoΘ
2-PL	nt’eo	nt’eo	nt’eoΘ
3-PL	np’eo	np’eo	np’eoΘ

* the Dative, Locative, Lative, and Separative cases are being replaced by prepositions, but the suffix is still in use for pronouns only

Verbs

Qaf̄n̄heohelə is PRO-drop, because the pronoun prefix is incorporated into the conjugated form of a verb.

Tense, Mood, Aspect

All verbs are Indicative. Other moods (e.g. imperative, jussive) are accomplished through auxiliary verbs.

Author Note: the first version of this language had a few other moods, but it made more sense to create related verbs than separate moods for things like promises (i.e. commissive mood) or

Indicative:

	Past: /θ/	Present: none	Future: /s/
Perfect: none	[PRO]-θ-[ROOT] k’θ̄x̄īx̄eda I said/spoke	[PRO]-[ROOT] k’x̄īx̄eda I say/speak	[PRO]-s-[ROOT] k’s̄x̄īx̄eda I will say/speak
Imperfect: -/a/-	[PRO]-a-θ-[ROOT] k’aθ̄x̄īx̄eda I was saying/speaking	[PRO]-a-[ROOT] k’ax̄īx̄eda I am saying/speaking	[PRO]-a-s-[ROOT] k’as̄x̄īx̄eda I will be saying/speaking

Interrogative:

zīha/zīga are question indicators (“if”) preceding verbs.

Author Note: Word comes from: i = fire, action; h̄/g = someone/something; a = water, state.

Combined = “is it in a state;” plus verb = is it in a state of [verb]ing; e.g. *ʒiħa p'ĩŋkaħs* = is it in a state of living, = is it alive.

Additionally, there are different forms of question words depending on whether they function as questions in a sentence or as statements:

	Question word	Statement word
When	aθis	faθ
What	ad'og	wog
Why	iseta	aseti
Who	ɤeon	eo[l/n/ɣ] (see plurality)
Where	oβe	ʒob
How	aʒike	dasi

Jussive:

The IV form of “to do”—*ǰitigəs* and *ǰipigəs* (and *ǰitigəs* and *ǰipigəs*),—which literally means “to ask/request an action,” – functions as an auxiliary verb followed by the form of the verb appropriate for the direct object with the Oblique case marker (the verb functions as a noun insofar as it is the direct object of the subject and verb). A much less frequently used form of the imperative—more of a plea, as opposed to a request (there is no such thing as a command, due to the cooperative and interpersonal nature of the *Nħeohelə*)—is to use the form V of “to want,”—*ikeħas*—which means to require or need. It can be paired with either a conjugated verb or a noun, each of which would have an Oblique case ending (see section on Cases on page 15).

e.g. **k'-ǰitigəs** **t'-ǰisogə - | ipɤɤ** **k'-eo-θ** **b'ovĩŋqare -exa-t'**
 1- ask/request of you (sing.) 2 - give - OBL to 1-PRO-IO arm- HED - 2

I ask you to (i.e. will you) give me your arm

k'-θ-ǰitigəs **ŋ -t'- ɤĩŋɤeda-|** **p'o**
 1-PST-ask/request of you (pl) PL- 2-discuss-OBL it

I asked you to discuss it

k'-ikeħas **t'-ɤĩŋhelə-|**
 1- require 2 – understand-OBL

Please understand / I need you to understand

kʼ-ikehas azol-|

1 – require day-OBL

I require/I need a day.

Syntax

Author Note: It has been a really long time since I studied syntax, and I was struggling a lot with what my cases were and were not, what to call them, how I was defining them, when and where I was using them, what relative clauses I had and where... all of it.

Word Order Rules

While Qafñheohelə does have case endings that indicate the relationships between different words in a sentence (which does allow for *some* level of word order flexibility), there are some very strict word order rules. They are (in ranked order of importance/adherence):

1. Negation: only the term *immediately following* the negative indicator is negated; the rest of the sentence semantically remains the same. See below.
2. Articles: definite and demonstrative articles *immediately* precede the noun they modify
3. Quantifiers and determiners: quantifiers and determiners function as head nouns that immediately precede dependent nouns *unless* there is also an article (i.e. Rule 2 trumps Rule 3). Absent a dependent noun (e.g. because of PRO-drop), quantifiers and determiners apply to the most recently stated noun.
4. Prepositions: Indirect objects *immediately* follow prepositions, *unless* there is another function word (article, quantifier – i.e. Rule 2 and 3 trump Rule 4).

Negation

Word order with negation is very specific and important: only the term immediately following the negative indicator is negated. For example, each of the following sentences means something different:

Orig. Sentence: kʼ - s – ixeda fojn hore – exa – kʼ - | ipex tʼ – eo - Ø

1– FUT -speak about dog – POS – 1– OBL to 2- PRO – IO
I will speak to you about my dog.

Negation 1: əð k'sixeda... = NOT I will speak (someone else might) to you about...

Negation 2: k'eo əð sixeda ... = I NOT will speak (but I might write) to you...

Note: To negate the verb we have reinsert the pronoun

Negation 3: k'sixeda əð fɔŋ hɔɾɛxak'|... = I will speak NOT about my dog to you.

(Implies there is something objectionable either about speaking about my dog, or about anything to you.) – this is more ambiguous than other options, so it is not preferred.

Negation 4: k'sixeda fɔŋ əð hɔɾɛxak'|... = I will speak about NOT my dog to you (but I will speak about something else to you).

Negation 5: k'sixeda fɔŋ hɔɾɛxəðk'|... = I will speak about NOT my dog (but someone else's dog) to you.

Negation 6: k'sixeda fɔŋ hɔɾɛxak'| əð ɪŋɛɾ t'eo⊙ = I will speak about my dog NOT to you (or to anyone).

Negation 7: k'sixeda fɔŋ hɔɾɛxak'| ɪŋɛɾ əð t'eo⊙ = I will speak about my dog to NOT you (but rather to someone else).

The negative marker must be included for each thing being negated:

e.g. əð k'eo əð sixeda əð fɔŋ hɔɾɛxəð k'| əð ɪŋɛɾ əð t'eo⊙ = NOT I NOT will speak NOT about NOT my dog NOT to NOT you.

Plural, Non-Plural, and Explicitly Singular

Because the N̄heohelə are very community/group oriented, the idea of singularity is a bit different than we understand it.

Plurality versus the Interpersonal/Interactive aspect:

/ŋ/ is the plural marker. When it is added to a word as an affix—either at the beginning or at the end (excepting case endings)—it means that the word is plural:

e.g. obeg, ŋ-obeg, or obeg-ŋ = place, PL-place, place-PL.

However, if the plural marker is found as an infix, as is the case with a number of verbs (especially the II, III, and VI forms of a root—see sections on Word Derivation, page 20), it means that there is something about the word that has some aspect of plurality. For example, the form II of a verb is the causal or intensive form. When it is the intensive form, the /ŋ/ is used because the action is being done intensively, or multiple times.

In addition to the /ŋ/ there is also the morpheme that usually indicates an interpersonal or interactive quality, the /ɣ/. The associative form means the verb is done with multiple people, and reciprocal form requires two actors to perform the verb with or to each other. Both of these forms, then, will have the /ɣ/ in addition to the /ŋ/.

These two morphemes are not always found together, e.g. the word for hair, /saŋ/ is always plural. There is nothing interactive or interpersonal about hair, so all it has is the plural marker. The word for ear, **ɣedʰoð** is interpersonal, because it is used for hearing, which is an interactive activity (it's also directly related to the root for speaking, **ɣeda**.) But there is no reason why you need multiple ears for that activity. (We have two ears, but it is certainly possible for something with only one ear to hear just fine.) So, ear does not contain the plural infix, because it does not have a quality of plurality. However, since most things do have more than one ear, you are more likely to hear the words **ŋɣedʰoð** or **ɣedʰoðŋ** instead of simply **ɣedʰoð**.

Explicitly Singular

The communal aspect of N̄heōhelə's culture means that, even when only referring to a single object, it is usually still part of the group, or the community. That is the concept of general singularity. However, there is such a thing as a unique thing, but it is usually perceived as something alone, rather than unique. That is explicit singularity, which has the morpheme /l/. For example, consider the following: I have a cup. It's one of many cups in the dining hall, and we all use them, and they're pretty much all the same or interchangeable; a cup is a cup is a cup. But, if I have a special cup, of which there is only one, and it can only be used by me (or a select few people), then that cup is alone; it is explicitly singular (gloss = EXS) The way this concept is manifested in Qaf̄n̄heōhelə is most obviously apparent with nouns and with definite or demonstrative markers: a noun with affix /l/ is generally singular, and that is how things are usually referred to:

e.g. Both of the following sentences translate as “*The rose is yellow.*”

oweg foja-exa (fofajaxa) iref-!a;

[DEF] rose-[HED] yellow-ADOB;

This is just a rose—possibly one of many—that is yellow.

However,

owegl fofajaxa iref!a,

DEF-EXS rose-HED yellow-ADOB

is referring to a special rose, the ‘One Rose’. The explicit singular marker means something is separate from the group, alone, taken apart from the others. Generally, this is not viewed positively, because it means that whatever is explicitly singular is not at a state of *ħelə* (see Cultural Notes on page **number**). Unless something explicitly singular is marked with the positive value case, it’s safe to assume that its explicit singularity isn’t exactly a good thing. (However, if there is a possibility that this could be unclear, the speaker would use a pos/neg value case. That’s what it’s for.)

Articles

This plural vs. general singularity vs. explicit singularity is seen in the demonstrative (*ewosŋ*, *ewos*, and *ewos!*) and definite (*owegŋ*, *oweg*, and *owegl*) markers. (Note: there is no indefinite marker—it’s just a lack of definite/demonstrative marker.) Articles are placed immediately preceding the nouns they modify; there are no exceptions to this rule.

Quantifiers, Distributive Determiners, and Nouns

- | | | |
|-----------------------|---------------------|---------------------------|
| • fajŋ - every | • xo! - any | • fajlo/fajlħeo - |
| fajŋgio{x} - | xo!gio{x} - | each |
| everything | anything | • o!əð - 0 or none |
| fajŋħeo{x} - | xo!ħeo{x} - | • gio!oð - nothing |
| everyone | anyone | eðəħeo - no one |
| • ğenɣaf - all | • ɣoŋ - many | • noɣ - many |
| | (smaller), i.e. | (bigger), i.e. a lot |
| | some, a few | |

Plurality and Interrelatedness

‘Any’ (xoḷ) and ‘every’ (falḥ) are primarily singular, as in English (i.e. “everyone” = every *single* one where “everyone” is a distributive determiner). However, they are often used to indicate the collective (as in English), as is the case with ‘all’ (ḡeḥḥaf), in which case the interpersonal morpheme, /x/ is added. (It’s a suffix because that’s where it fit best in the word, not for any other reason.)

Grammatical Construction

Quantifiers and determiners function as genitive nouns and do not require the noun they are modifying to be included in the sentence if it can be inferred from context (as below). If the noun is included, it is in the oblique case (see section on case, page 16).

e.g. ḡeḥḥaf-exa oweg-ḥ haqare-ḥ-| ḥ-p’- esəsoḡe oweg ḥ riḥaxo3- ḥ-|
 all - HED DEF-PL child-PL-ACC PL-3- search for DEF-PL star-PL-ACC
all the children searched for the stars

ḡeḥḥaf-exa ḥ- haqare -| ḥ-p’- esəsoḡe oweg-ḥ riḥaxo3- ḥ-|
 all - HED PL- child -ACC* PL-3-search for DEF-PL star-PL-ACC
all children search for the stars

ḡeḥḥaf-exa ḥ-p’- esəsoḡe oweg-ḥ riḥaxo3- ḥ-|
 all - HED PL-3-search for DEF-PL star - PL- ACC
all search for ...

Many as Adverbs

The “many”s can be used to indicate degree or severity, in addition to number. For example, something can be “tilə” (red) or it can be “xoḥli tilə”—a little red, or more red (depends on the context)—or it can be “ḥoxli tilə”—really red. The ADV marker is added when the “many”s modify an adjective, granting flexibility in word order (ḥoxli tilə = tilə ḥoxli). Note: the Genitive Head case is not affixed to the adjective

Cases: Everything But The Verbs (But Sometimes Also Verbs)

Most cases are marked by suffixes. (Note: Glossing abbreviation in parentheses)

Nominative (null case):

Nouns are assumed nominative by default.

Genitive Head (HED): -exa

The Genitive Head marker is used to indicate head nouns and verbs that are modified by another noun (in the Oblique case—see below), an adjective (in the Adjective Oblique case – see below), or an adverb (in the Adverbial case—see below). They may be the subject of a noun or verb phrase, or they may serve another function. It is used anywhere that we might use “of” in English (plus some other places, e.g. ‘the car *has* red’ or ‘the car *of* red’ as opposed to ‘the car *is* red’, and, with verbs, ‘he walks having/of slow/slowness’ instead of ‘he walks slowly’). It functions basically as the opposite of a genitive marker, which typically is affixed to the modifier in a genitive construct. To put the statement in the past (or future) tense, insert the past or future tense marker (θ or s respectively) before the case ending.

e.g. **oweg sikə - θ - exa qaðof - !a wəð atal p'exa qarof-!a**

The mouse-PST-HED small-ADOB but now 3-HED big-ADOB

The mouse was small but now it's big.

k' - s - xeda - exa fan - !i

1-FUT-speak-HED simple-ADV

I will speak simply.

The genitive marker is used with possessive determiners. However, in such instances, the pronoun affix comes *after* the genitive marker.

e.g. **k'-exa foja-|** vs **foj - axa – k'** (/e/ assimilation = phonological rule)

1-HED rose-OBL vs rose-HED-1

I have a rose vs *my rose*

Oblique (OBL): -|

The Oblique case marks objects of verbs and prepositions and dependent nouns in genitive constructs, including possessive modifiers. The Oblique case suffix is also affixed to verbs that are paired with an auxiliary verb (e.g. to create the Jussive mood, or to state a desire).

Adjective Oblique (ADOB): -!a

The Adjective Oblique is used to differentiate adjectives from nouns when they're part of a genitive construct. That is, a word root that can serve as either an adjective or a noun—cold, for example—would have either the ADOB or the OBL marker suffix accordingly.

e.g. **oweg azol-exa jakət-!a** *or* **jakət-!a oweg azol-exa**

DEF day - HED cold-ADOB *or* cold-ADOB DEF day-HED

The cold day

Note: * **oweg jakət-!a azol-exa**

DEF cold-ADOB day - HED

Violates Word Order Rule 2: Articles must precede nouns

vs. **k' - a - riŋqare oweg jakət-|**

1-IMP-create, make DEF cold - OBL

I am making the cold

Adverbial (ADV): -!i

Adverbs modify things other than nouns. The Genitive Head case is applied to verbs.

There is no case marker for adjectives modified by adverbs.

Positive/Negative Value (PVAL, NVAL): -eñes / -xare

- Positive: -eñes
- Negative: -xare

The Value cases are added to specify whether something is a good thing or a bad thing. It is not always used—only when the speaker wants to specify the value of something that may be ambiguous, or to stress the value if it's already clear.

Instrumental case (INST): ʔe!o

The Instrumental case is disappearing (as many other cases already have, e.g. Dative, Locative, Lative, etc., which are being replaced with prepositions), and is indicated by the morpheme /ʔe!o/ as either a prefix *or* a separate word (immediately preceding the noun to which it applies, pending the other word order rules).

A single word can have multiple case endings depending on its role in the sentence (see below).

Case Ending Examples:

k'-exa foja-|

1-HED rose-ACC

I have a rose

foj-axa-k' (/e/ assimilation = phonological rule)

rose-HED-1

my rose

k'-exa oweg foja-|

1-HED DEF rose-ACC

I have the rose

oweg foj-axa tilə-!a

DEF rose-HED red-ADOB

the rose is red

foj-axa-k'-exa tilə-!a

rose-HED-1-HED red-ADOB

my rose is red

k'-exa oweg foj-axa tilə-!a

1-HED DEF rose-HED red-ADOB

I have the red rose

foj- axa- k'-exa tilə-!a xon - !i OR xon - !i tilə-!a

rose-HED-1-HED red-ADOB many (less)-ADV OR many (less)-ADV red-ADOB

*my rose is a little red***ᵑ- foj- axa -k'-exa (foj- ᵑ -exa - k'-exa) tilə-!a awo iref-!a wəð**

PL-rose-HED-1-HED (rose-PL-HED-1-HED) red-ADOB and yellow-ADOB but

*my roses are red and yellow but...***won-exa ᵑ-p'-o-| - exa ewaf-!a.**

three-HED PL-3-OBL-HED blue-ADOB

three of them are blue.

Note: plural marker must be affixed directly before or after the noun it modifies (otherwise it would modify the pronoun, e.g. fojexaᵑk'exa or fojexak'ᵑexa would both be 'our rose'. "Our roses" would include two plural markers: ᵑfojexaᵑk'exa, fojᵑexak'ᵑexa, etc. (placement variance is still permitted as long as all the things that need to be modified are)

Function Words

Prepositions

Prepositions must be immediately followed by the indirect objects and any related function words (articles, quantifiers, etc.). Most prepositions have multiple forms, depending on whether the indirect object is a place or a thing/person (i.e. whether or not it has some soul or spiritual quality). This is, again, an example of how the focus on interpersonal dynamic and balance is the central tenet of the N̄heōhelə. See Appendix A for a list of prepositions in the abbreviated lexicon.

Pronouns still carry a disappearing indirect object case ending, and therefore have more word order flexibility than all other nouns.

Word Derivation

Qaf̄n̄heōhelə is, as previously mentioned, very derivational, focusing on the relationships between words just as the N̄heōhelə value the relationships between all other things.

Derivational Affixes

Verbs to Nouns:

The verb → noun affixes are inserted to unconjugated verbs in the present tense, typically as prefixes or suffixes (though there is a fair amount of flexibility).

- Verb → noun- place [of, where, or that verbs]: b
- Verb → noun- thing [that or which verbs]: g-
- Verb → noun- person [who, of, or that verbs]: heo-

Adjectives to Nouns, Adverbs:

- Adjective → noun: add Oblique marker or relevant morpheme (-); see section on case
- Adjective → adverb: add Adverb marker (-!i); see section on case
- Noun → adjective: add Adjective Oblique marker (-!a) or /s/
- Verb → adjective: change /i/ to /a/ and/or add /s/ and Adjective Oblique marker (depending on sentence construction.)

Anything to Verbs:

Verbs are created by adding the prefix /i-/, associated with fire and action. In theory, if you can't think of a verb, you can verb-ify another part of speech that way.

Verb Forms and Sets

All verbs can be stripped down to their root letters. Roots are usually four letters, but they can be more (or less). The following forms are general; because the letters themselves can be morphemes, the meaning of the word often affects the formation of the word. For example, the IX and X forms have prefixes that are very flexible, because the meanings can often be a bit more of a stretch, depending on the word. An example of an actual verb's derivation is found below the explanations of the Negative/Opposite and Permissive sets. (These sets are not Moods; they are separate words as opposed to conjugations.)

- I. root: /XXXX/, infinitive form: /i+XXXX/
- II. Causative or intensive: /iŋXXXX/
- III. Associative: /ɾiŋXXXX/
- IV. Causative: /ḡiXXX/
- V. reflexive of II: /ikəXXXX/
- VI. Reciprocity: /ɾiXXXXŋ/
- VII. Passive: /aXXXX/
- VIII. Reflexive of I: /kiXXXX/
- IX. To have quality of I: /faXXXX/
- X. to seek action of I. /esəXXXX/

In addition to these primary ten forms, there are two additional sets that can be created from any root. These are the Negative or Opposite set, and the Permissive set.

The Negative/Opposite set is indicated by the negative marker /ð/ inserted somewhere in the beginning of word. Beyond that, their position is irregular; it is based on what is easiest to say. (This is different from actual negation, which has the negative indicator /əð/ as a separate word.)

There is also the Permissive set of verbs. These verbs describe the relationship between what needs to have already happened for something else to happen, e.g. for verb X to be possible, verb Permissive-X must have already happened. The Permissive set can be applied to both the first ten derivations of a root as well as the Negative/Opposite set

of those derivations. (This is clearer in the example below.) Also flexible, the general prefix is /ita/. The further away the meaning of the word is from the root, the more flexible the prefixes are.

Both the Negative/Opposite and the Permissive sets apply not just to the root of a verb, but also to any of its ten forms. However, a given root may not have all ten forms, nor complete Negative/Opposite or Permissive sets. At the same time, any meaning that could be extrapolated using the definitions of the ten forms, the Negative/Opposite set, or the Permissive set could be created simply by adding the proper affixes.

For example, the word “to exist” is itaxəðinqare. That is the permissive form of the negative form of the 3rd form of the root “qare.” Qare is the root for “grow,” iqare = to grow. The 3rd form is the associative form, which means to grow with an object, to create it, or to make it, and it is xinqare. The negative form is xəðinqare, and it means to destroy (as in the opposite of “to create.”) For that to happen, something needs to exist, which is how the permissive form works. That is the 'ita' prefix, and the whole thing—unconjugated—is “itaxəðinqare.”

Examples of Verb Forms, Sets, and Derivations

The first form is in plain text; the Negative/Opposite form is in bold (gloss= nII grow > abandon); the Permissive form is in italics (gloss = PnIII grow > exist)

- I. root: /qare/; to grow: /iqare/
- II. to continually make grow, to care for: /inqare/
to abandon: /əðinqare/
- III. to grow with an object or make it grow; to create, build, or make: /xinqare/
to destroy: /xəðinqare/
(PnIII) to exist: /itaxəðinqare/
- IV. to enhance, augment: /ginqare/
to take away, detract from (qualitatively, state-related—not to take a thing away): /gəðiqare/
- V. to mature: /ikəqare/
to be self-aware: /itakəqare/

- VI. to procreate, to give life: /ɾiqaren/
to kill (the opposite of giving life): /ɾəðiqaren/
PnVI: to separate, detach from the balance = /itarəðiqaren/
- VII. to be created: /aqare/
to be destroyed: /aðəqare/
- VIII. to become ancient, wise (to age): /kiqare/
to be static, to fail to learn (e.g. from experiences): /kəðiqare/
- IX. to develop, evolve, change (in an unsurprising manner): /ʃaqare/
to degrade (e.g. over time): /ʃaðəqare/
- X. to connect to and use the power of the Hēlə: /itaqare/
to have ability to manipulate Hēlə and grow and create things with it= /itasəqare/;

Another example the form X of the root /soḡe/ (or to possess or embody) means ‘to search for.’ The negative form of to search, or the opposite form, is ‘to find.’ The permissive counterpart for the form X means ‘to lose or misplace,’ because it is what allows for searching. This and further examples can be found in the Abbreviated Lexicon in Appendix A.

In-Depth Cultural Assessment

The People of Hēlə (*N̄heohelə*) are an alien tribal culture that operates as one large family. Their entire existence is based on a concept of *hēlə*: a oneness or unity with yourself, your surroundings, and with others capable of being at one with you. It’s a very interpersonal and relationship-based concept, and one that permeates their entire existence. Hēlə is at once an existential balance and a malleable force from which *N̄heohelə* draw their ability to shape and manipulate the world around them. To humanity it would appear *N̄heohelə* are “magic;” to themselves, the investigation, recognition, guardianship, and temporary redistribution of Hēlə (as needed to maintain it, of course) is their very purpose for being.

The society is structured so that everyone does a given job for everyone else, and everything is shared. For example, children are raised by the same few people, the nurturers, or *owegñ heodiqare*. Familial relationships are unimportant because the entire society acts as one big family. As such, there are two different words for a parent: a biological (or “blood”) parent— *oñera*—versus a parent in general, which would be the term for anyone of an age that is appropriate to be one’s parent—*ñera*. (You would never address your parent as “oñera;” it’s only a term for when it is necessary to differentiate between a biological and a nonbiological parent.)

Again, this culture has no gender. Obviously, Qafñheoñelə has no gender, but the implications go further than that: Because there isn’t gender, procreation is an entirely different thing from what we know it as. Additionally, people of this society live for a very long time, and have a long maturation period. The need to procreate as a method of survival is minimal (especially because they are also a nonviolent and fairly isolated race, so the only way they would die would be of natural causes).

Ñheoñelə believe that everything has some connection to or relationship with *ñelə*, but that there are different levels of spiritual complexity, awareness, and growth. For example, a rock has a spirit as it was created by The Creator, but no soul. It is not alive. It can be bonded to, or connected with, as an element of nature, but it can’t really bond with something else. Plants are alive, but they cannot communicate. There is no spiritual differentiation between animals and people (Ñheoñelə humanoid but *not* Human-like): they have spirits, souls, and can communicate; it’s just that sometimes they cannot understand each others’ words. (Some of the Ñheoñelə are gifted with the ability to communicate with animals verbally, and individuals often bond with, or are drawn to, an animal over the course of their maturation with whom they connect specifically.)

When Ñheoñelə greet each other, they blow lightly to each other’s foreheads and say, “I share my soul with you”— *k’riņsoğe hexa.xak’ iñex t’eoO*. This tradition comes from the creation myth (its translation begins on page **number**), where the Creator blew spirit into the animals.

Story: The Creation Myth

In IPA with Gloss and Translation

hexa-l p' -a- θ - əðkibidʰo θoŋa aðəfadaf - |.
 spirit-EXS 3- IMP-PST- wander through incomplete - OBL

A spirit was wandering through emptiness.

p' - θ – itakidəhas əð xolɟiora- | - xare awo əð xolheo - | -xare,
 3- PST- see NEG anything-OBL-NVAL and NEG anyone-OBL-NVAL

It did not see anything or anyone,

awo p' - θ - ivedʰoð əð xolɟiora - | - xare awo əð xolheo - | - xare.
 and 3-PST-hear NEG anything-OBL-NVAL and NEG anyone- OBL-NVAL

and it did not hear anything or anyone.

oweg-l hexa p' - θ - isoŋe hoðeselkəhsəxare - | awo xeðasaf-|
 DEF-EXS spirit 3-PST-possess lonely - OBL and sad-OBL

The spirit was lonely and sad

aseti p' - θ - aðəfadaf,
 because 3- PST – to be unfinished, incomplete

because it was incomplete,

awo p' - θ - ikəveda -xare ipex ɟənɟaf-exa oweg-ŋ aðəfadaf-|
 and 3- PST- cried - NVAL to all - HED DEF-PL incomplete-OBL

and it cried to all of the emptiness

p' - θ - itaxəðinqare aθoʒ p'eo-θ.

3 - PST- exist around 3-PRO - IO

around it.

oweg-! hexa p' - θ - ifeka awo ʒoŋ-exa hexa - ŋ - | - exa ŋ - ofod-!a

DEF-EXS spirit 3-PST-dream and four-HED spirit-PL-OBL-HED PL-other-ADOB

The spirit dreamt and four other spirits

ŋ - p'-θ - esəðehas ipex hekeahs-exa-p' xe!o ŋ-hekeahs-exa- ŋ-p'.

PL-3-PST-reach out to soul - HED -3 INST PL- soul - HED-PL-3

touched its soul with their souls.

ʃal-exa ŋ-p'- θ - inxeðdə gəveda- | - exa elo - !a ipex p'eo -θ,

Each-HED PL-3-PST-whisper sound-OBL-HED long-ADOB to it-IO

Each whispered a long sound to it,

awo oweg-! hexa:xa a-ðkibid!o-!a p'-θ-itakidehas oweg-ŋ

and the-EXS spirit-HED IMP-wander-ADOB 3- PST -see DEF-PL

and the wandering spirit knew the

ʒoŋ-exa ofod - ŋ - | ʒoθ hekeahs-exa-p'.

four-HED other-PL-OBL in soul - HED - 3

four others in its soul.

o!-exa ŋ-p'eo-| p' - θ - isogə ġigəs - |, ekot - !a awo aset-!a,

One-HED PL-3-OBL 3-PST- embody action-OBL, sharp-ADOB and fast- ADOB

One was the spirit of action, sharp and fast,

awo oweg-! hexa:xa a-ðkibid!o-!a p' - θ - ixedað <<iiiiii>>.

and DEF-EXS spirit-HED IMP-wander-ADOB 3-PST-hear (in the mind) “iiiiii”

and the wandering spirit heard “iiii.”

ofod-exa hexa-| p'-θ - isogē jalta-| awo afexə-|, fahaləf-!a
 other-HED spirit-OBL 3-PST- possess, embody time-OBL and state-OBL, fluid-ADOB
Another was the spirit of time and state, fluid

awo gēnjalta-!a, awo oweg-| hexa:-xa a - ðkibid'io- !a p'-θ - ixedað
 and always-ADOB and DEF-EXS spirit-HED IMP-wander-ADOB 3-PST-hear (in the
 mind)
and constant, and the wandering spirit heard

<<aaaaa>>. (P) **ofod-exa p'-θ - isogē**
 “aaaaaaa.” (P) other-HED 3-PST- possess, embody
 “aaaaa”. (P) *Another was the spirit of*

dehas-| awo gīndehas-| awo hekeahs - |.
 feeling-OBL and passion-OBL and soul-OBL
emotion and passion and soul.

p'-θ-exa qabəf - !a wəð fan - !a, awo aθəfadaf - !a, awo
 3-PST-HED complicated-ADOB but simple-ADOB, and committed-ADOB and
It was complicated but simple, and powerful, and

oweg-| hexa:-xa a- ðkibid'io- !a p'-θ - ixedað <<eeee>>.
 DEF-EXS spirit-HED IMP-wander-ADOB 3-PST-hear (in the mind) “eeee.”
the wandering spirit heard “eeee.”

oweg afadaf-!a hexa:-xa p'-θ-exa sepaf- !a, awo p'-θ-ibid'io:-xa
 DEF final-ADOB spirit-HED 3-PST-HED quiet-ADOB and 3-PST-move-HED
The last spirit was quiet, and approached

edas-!i ipex oweg-! hexa:-xa a- ðkibid!o- !a b!oso-!i.
 hesitant-ADV to DEF-EXS spirit-HED IMP-wander-ADOB slow-ADV
the wandering spirit slowly.

<<oooo>> **p'-θ-inxēðdā. ewos p'-θ-exa soḡe- | - exa ḡeḡaxaf-exa**
 “ooooo” 3-PST-whisper. DEM 3-PST-HED embodiment-OBL-HED all-HED
“Oooo,” it whispered. This was an embodiment of all

oweg-ḡ ofod- ḡ - | , wəð moθ ḡeḡaxaf-exa oweg-ḡ ḡ!o!oð-|, etasoḡə-!i
 DEF-PL other-PL-OBL, but in all -HED DEF-PL nothing-OBL, far-ADV
the others, but in all of the nothingness, it hardly

p'-θ - xəðinqare -|-xare. (P) oweg-! hexa:-xa a- ðkibid!o-!a
 3-PST-exist- OBL-NVAL. (P) DEF-EXS spirit-HED IMP-wander-ADOB
existed. (P) The wandering spirit envisioned

p'-θ-kidehas ḡ!oheləb - | - ehes p'-s - aqare xe!o:-weg-ḡ hexa-ḡ.
 3-PST-envision world/universe-OBL-PVAL 3-FUT- be created INST-the-PL spirits-PL.
Envisioned a world made of the spirits.

wəð faθ p'-θ - esəfadaf xepaθ oweg-ḡ ofod-ḡ-!a
 But when 3-PST- ask for help from DEF-PL other-PL-ADOB
But, when it asked the other

hexa-ḡ-| ḡ - p'-xinqare oweg ḡ!oheləb-|-exa
 spirit-PL-OBL PL-3-to create DEF world/universe-OBL-HED
spirits for help to create the new world,

dabe-!a, η - p' - θ - itahef-xare.

new-ADOB, PL-3-PST-laugh-NVAL.

they laughed.

<<t'-itasafadaf ɣiŋqare xolgiora-|>> p'-θ-ixeda oweg hexa:-xa g̃igəs-|.

“2-be insufficient INF-create anything-OBL” 3–PST-say DEF spirit-HED action-OBL.

“You cannot create anything,” said the Spirit of Action.

<<əð t'- isoḡe oweg rahef -|.>>

NEG 2-possess, embody DEF power-OBL

“You do not have the power.”

<<wəð t'-isoḡe p' o-|>> p'-θ-idehas oweg-| heo-ðkibidjo.

But 2-possess it-OBL 3-PST-feel or sense DEF-EXS one who-wander

“But you do,” sensed The Wanderer.

<< ɣaŋkeahs η-p'-s-itasəqare gjoheləb-|-exa dabe-!a >>

Together PL-3-FUT- ability to use Helə to create world -OBL-HED new-ADOB

“Together we will be able to create a new world.”

(P) <<t'-itasafadaf,>> p'-θ-ixeda oweg

(P) “2-be insufficient 3-PST-say DEF

(P) *“You cannot do it,” said the*

hexa:-xa falta-|. << əð t'-isoḡe oweg falta-|.>>

spirit-HED time-OBL. NEG 2-have DEF time-OBL

Spirit of Time “You do not have the time.”

p'-θ- ɣifadafη djoŋ tal-η oweg-| heo - ðkibidjo,

3-PST-promise 2nd time-PL DEF-EXS one who- wander,

The Wanderer promised again,

<< k'-s- itasəqare wad t'-s-ɣɪnkahs ipex k'eo-Θ.>>

“1-FUT-ability to use Hēlə if 2-FUT-help to 1-PRO-IO”

“I will be able to if you will help me.”

<<t'-itasəfadaf ɣɪŋqare oweg g'oheləb -|,>> p'-θ-ixeda oweg

(P) “2-be insufficient to create world/universe-OBL,” 3-PST-say DEF

“You cannot create the world,” said the

hexa:-xa g'indehas-|. “əð t'-isogə oweg g'ikəfadaf-|.”

spirit-HED passion-OBL “NEG 2-possess, embody DEF focus-OBL.”

Spirit of Passion. “You do not have the will.”

<<agə ɣe!o t'-eo-Θ k'-s-exa p'o-|,>> p'-θ-ixeda oweg-| heo - ðkibid'io.

Yes INST 2-PRO-IO 1-FUT-HED it-OBL 3-PST-say DEF-EXS one who- wander.

“Yes, with you I will have it,” said The Wanderer, “but

<<k'-ikehas g'odesəfadaf-| -exa-t' wəxə k'-ifadaf p' o-|.>>

1-require help - OBL- HED-2 so/thus 1-finish, complete it -OBL.”

I need your help to complete it.”

oweg hexa:-xa afadaf-!a p'-θ-ixeda əð xolg'ora-|.

DEF spirit-HED final-ADOB 3-PST-say NEG anything-OBL

The last spirit did not say anything.

<< k'-s-ɣiqaren oweg g'oheləb -| ɣe!o t'eo- Θ,>> p'- θ- g'ifadaf.

“1-FUT-procreate DEF world/universe-OBL INST 2-PRO-DO” 3-PST-commit

“I will create the world with you,” it promised.

aseti ewos obeg əð p'-isogə xolgi'ora-| ipex k'eo-Ø.>>

“Because DET place NEG 3-possess, embody anything-OBL to 1-PRO-IO.”

“Because this place does not have anything for me.”

<< n-k'-s-xinqare obeg -| ipex t'eo-Ø,>> p'-θ-yifadafn oweg-|

“PL-1-FUT-create place-OBL to 2-PRO-IO,” 3-PST-promise DEF-EXS

“We will make a place for you,” promised

heo - ðkibidjo. << wad n -k'-s-itaxinkeahs gēnɣaf-exa n - k' - s - afadaɟ.>>

one who-wander if PL-1-FUT-cooperate all – HED PL-1-FUT-to be complete

The Wanderer. “If we work together, all of us will be complete.”

In IPA

hexa| p'aθəðkibidjo θoɲa aðəfadaɟ|. p'θitakidēhas əð xolgi'ora|xare awo əð xolheo|xare,
awo p'θixedjoð əð xolgi'ora|xare awo əð xolheo|xare. oweg| hexa p'θisogə
hodeselkaḥsəxare| awo asetɪ p'θaðəfadaɟ awo p'θikəredaxare ipex gēnɣafexa owegn
aðəfadaɟ| p'θitaxəðinqare aθoɜ p'eoθ.

oweg| hexa p'θifeka awo zoŋexa hexaŋ|exa ɲofod!a ɲp'θesəðdehas ipex hekeahsexap' ɲe!o
ɲhekeahsexanp'. ɟa|exa ɲp'θixredə gəreda:xa elo!a ipex p'eoθ, awo oweg| hexa:xa
aðkibidjo!a p'θitakidēhas owegn zoŋexa ofodn| ɲoθ hekeahsexap'.

o|exa ɲp'eo| p'θisogə gīgəs|, ekot!a awo aset!a, awo oweg| hexa:xa aðkibidjo!a p'θixedað

*Author note: Orthography ends here. <<iiiiii>>.

ofodexa hexa| p'θisogə ɟalta| awo afexə|, fahaləɟ!a awo gēnɟalta!a, awo oweg| hexa:-xa
aðkibidjo!a p'θixedað <<aaaa>>.

ofodexa p'θisogə dehas| awo gīndēhas| awo hekeahs|. p'θexa qabəɟ!a wəð fan!a, awo
aθəfadaɟ!a, awo oweg| hexa:xa aðkibidjo!a p'θixedað <<eeee>>.

oweg afadaſ!a hexa:xa p'θexa ſepaſ!a, awo p'θibidjo:xa edas!i ijnɛx owegl hexa:xa ađkibidjo!a bioso!i. <<oooo>> p'θiſređdə. ewos p'θexa soġelɛxa ġɛſrafɛxa owegn oſodſſ, wəđ ɲoθ ġɛſrafɛxa owegn ġio!ođ, etasoxə!i p'aθxəđiſqare|xare.

owegl hexa:xa ađkibidjo!a p'θkidehas ġioheləb|eħes p'saqare ɣe!o:wegn hexaſ. wəđ faθ p'θesəfadaſ ɣeɲaθ owegn oſodſſ!a hexaſ| ɣiſqare oweg ġioheləb|ɛxa dabe!a, ɲp'θitaħefəxare.

<<t'itasəfadaſ ɣiſqare xo!ġiora|>> p'θireda oweg hexa:xa ġigəs|. <<əđ t'isoġe oweg raħef|.>>

<<wəđ t'isoġe p'o|>> p'θidehas owegl heođkibidjo. << ɣaſkeħs ɲp'sitasəqare ġioheləb|ɛxa dabe!a >>

<<t'itasəfadaſ,>> p'θireda oweg hexa:xa ſalta|. << əđ t'isoġe oweg ſalta|.>>

p'θɣifadaſſ djoſ talſ owegl heođkibidjo, <<k'sitasəqare wad t'sɣiſkaħs ijnɛx k'eoθ.>>

<<t'itasəfadaſ ɣiſqare oweg ġioheləb|,>> p'θireda oweg hexa:xa ġiſdehas|. <<əđ t'isoġe oweg ġikəfadaſ|.>>

<<agə ɣe!o t'eoθ k'sexa p'o|,>> p'θireda owegl heođkibidjo. << k'ikehas ġoðesəfadaſ|ɛxat' waxə k'ifadaſ p'o|.>>

oweg hexa:xa afadaſ!a p'θireda əđ xo!ġiora|. << k'sɣiqareſ oweg ġioheləb| ɣe!o t'eoθ, >> p'θġifadaſ, <<aseti ewos obeg əđ p'isoġe xo!ġiora| ijnɛx k'eoθ.>>

<< ɲk'sɣiſqare obegl ijnɛx t'eoθ,>> p'θɣifadaſſ owegl heođkibidjo. << wad ɲk'sitaxiſkeħs ġɛſrafɛxa ɲk'safadaſ.>>

In English

A sprit was wandering through emptiness. It did not see anything or anyone, and it did not hear anything or anyone. The spirit felt lonely and sad because it was incomplete, and it cried to all of the emptiness that surrounded it. The spirit dreamt and four other spirits touched its soul with their souls. Each whispered a long sound to it, and in its soul the wandering spirit knew the four others.

One was the spirit of action, sharp and fast, and the wandering soul heard (in its mind), “Iiiiiiiiiiii.”

Another was the spirit of time and state, slow and fluid and constant, and the wandering soul heard (in its mind) “Aaaaaaaa.”

A third was the spirit of emotion and passion and soul. It was complicated but simple, and powerful. The wandering spirit heard (in its mind) “Eeeeeeeeee.”

The last spirit was quiet, and approached the wandering spirit slowly. “Ooo,” it said. This was the embodiment of all the others, but in the nothing, it was incomplete and hardly existed.

The wandering spirit envisioned a world made of the spirits. But, when it asked the other spirits for their help in creating the new world, they laughed.

“You are insufficient for this task,” said the Spirit of Action. “You do not have the power.”

“But you do,” sensed The Wanderer. “Together we will be able to create a new world!”

“You are insufficient,” said the Spirit of Time. “You do not have the time.”

The Wanderer promised again, “I will if you will help me.”

“You are insufficient,” said the Spirit of Passion. “You do not have the will.”

“Yes, with you I will have it,” said The Wanderer. “But I need your help to finish it.”

The last spirit said nothing. “I will create the world with you,” it promised, “Because this place does not have anything for me.”

“We will make a place for you,” said The Wanderer. “If we cooperate, all of us will be complete.” **Author note: translation ends here*

I will turn you into earth, and you can be the ground beneath us, and the stuff of which everything is made.” The spirit felt happy, for it knew it would be complete.

The other three spirits saw the happiness The Wanderer had created for the Earth Spirit, but they did not want to believe it. “We can be happy without your help,” they told The Wanderer. “We like our existence.”

“But how can you act if there is nothing to act upon?” The Wanderer asked the Spirit of Action. It was saddened, and the wandering spirit said, “I will make you into fire, and you can consume and be consumed, and burn within anything that moves.”

The wandering spirit turned to the Spirit of Time and said “And how can you represent the passage of time when nothing grows, nothing changes? What is time if not the chance to change?” This spirit too was saddened, so The Wanderer said, “I will make you into water, and you can flow through time, frozen or liquid or in the sky, and in so doing fulfill your purpose.”

To the third The Wanderer said, “And you, you are the spirit and the soul. But what are you the spirit of, and through what can you manifest your powers?” This spirit too was saddened, so The Wanderer said, “I will make you into wind, and you can blow desires and feelings into hearts and souls, and be the power of nature, and in so doing fulfill your purpose.”

Each spirit considered what The Wanderer had said.

The Spirit of Action decided quickly. “I want to grow into Fire.”

The Spirit of Time decided slowly. “I want to grow into Water.”

The Spirit of Passion already felt its incomplete existence. “I want to become Wind.”

And so The Wanderer became the Creator turned them into fire, water, wind, and earth.

The Creator put the earth on the ground and in the mountains and trees, and kept some in a body it made for itself.

The Creator put the wind in the trees and the air, and kept some in its heart and its soul.

The Creator put the water into the oceans and rivers, the lakes and the skies, and it kept some in its blood.

The Creator put the fire in the sky and made the lights of the day and the night, but the fire would not rest. It jumped from The Creator’s hands, taking with it some of the earth, and other moving bodies were formed.

But they were not changing, were not living. So the Creator gave them some of the water from its blood so that they would become ancient, and grow and live all the stages of life. But even as they aged, the bodies, like the Spirits, wandered without purpose: they had no spirits of their own. So The Creator blew into each of them some of the spirit it had saved in its heart, and so all living things would be connected to Hēlō and all animals were made.

Appendix A: An Abbreviated Lexicon

The general stress pattern is fixed on the penultimate syllable in a root. However, stress is not a high priority in Qaḥṇeohelə, and thus is flexible.

Author Notes:

I've chosen to leave some of my comments and notes in the margins to share my thought processes and decisions. There are far more words than those included here—a dictionary is a long ways off, though.

The existence of some of these words and concepts may seem counter to what and whom the Ṇḥeohelə are. These words exist for the story I'm writing about what happens when the first Ṇḥeohelə discover the post-apocalyptic Earth... there are other words, too, but you'll have to wait for the novel or TV show to come out to learn them.

Verbs

Plain text is the root and first derivation, **bold is the Negative/Opposing set (-ð-)**, *italics are the Permissive set (ita-)*. Occasional PVAL/NVAL suffixes are included as part of the roots where, culturally, they would be.

I. root: [XXXX]; infinitive: [iXXX]

II. Causative or intensive: [iṇXXXX]

III. Associative: [vṇXXXX]

IV. Causative: [ḡiXXX]

V. reflexive of II: [ikəXXXX]

VI. Reciprocity: [viXXXXṇ]

VII. Passive: [aXXXX]

VIII. Reflexive of I: [kiXXXX]

IX. To have quality of I: [faXXXX]

X. to seek action of I. [esəXXXX]

I. root: soḡe; to possess or embody, have, own: isoḡe

(Culturally, the idea of “ownership” is different to Ṇḥeohelə than it is to us, and is much more relationship based than it is a qualitative or quantitative measure. The root as a derivational source is more important here than the infinitive of “to have or own.”)

- II. to keep: iṅsoḡe
to value (non-monetarily): itaṅsoḡe
to be valued: atinṅsoḡe – form VII of PII
to get rid of, to dispose: iḏṅsoḡe
- III. to share: ʋiṅsoḡe
- IV. to give: isoḡe
to take: gəḏisoḡexare*
to receive: gəḏisoḡehes*
- V. to hide, keep secret
 -- for oneself: ikəsoḡe
 -- for others, insert proper pronoun prefix for k, no ejective.
to make public: ikəḏəsoḡe
*to deceive: itakisogəxare**
- VI. to exchange or trade: ʋisoḡeṅ
to steal: ʋəḏisoḡeṅ
to barter or negotiate: itarisogəṅ
- VII. to be owned, possessed: asoḡe
to be free, released: aḏəsoḡe
- VIII. to save (an object, not 'from harm'): kisoḡe
to cherish (more emotionally driven than itaṅsoḡe) : ikesoḡe
to remember: itakesoḡe
to be remembered: atakesoḡe
- IX. none
- X. to look/search for: esəsoḡe
to find: esəḏəsoḡe
to lose, misplace, or forget: itasəsoḡe
- I. root: qare, to grow: iqare
- II. to continually make grow, care for: iṅqare
to abandon: əḏiṅqare

- III. to grow with an object, make it grow, create, build or make: *ṛəðinqare*
to destroy: ṛəðinqare
to exist: itaxəðinqare
- IV. to enhance, augment: *ḡiqare*
to detract, take away: gəðiqare
- V. to mature: *ikəqare*
to be self-aware: itakəqare
- VI. to procreate: *ṛiqareṇ*
to kill: ṛəðiqareṇ
to separate, detach from the balance: itaxəðiqareṇ
- VII. to be created: *aqare*
to be destroyed: aðəqare
- VIII. to become ancient, wise: *kiqare*
to be static, to fail to learn: kiðəqare
- IX. to develop, evolve, change: *faqare*
to degrade: faðəqare
- X. to connect to and use the power of *Hēlə* to create and shape surroundings: *esəqare*
to be able to use Hēlə: itasəqare
- I. root: *kaḥs*; to sustain: *ikaḥs*
 Note: /e/ and/or /o/ insertion is a common morphological change to this root
to deprive: əðikaḥs
- II. to live (in the spiritual sense): *iṅkeahs*
to die (physically-- cultural note: they believe in life after death as another phase of the life process, like ancient Egyptians): iðṅkoahs
- III. to live/be together: *ṛiṅkeahs*
to live/be apart: ṛəðiṅkeahs
to cooperate: itaxiṅkeahs

- IV. to maintain: ǵikaḥs
to neglect or ignore (deliberately): ǵǵikaḥs
to deny, be in denial: itaǵǵikaḥs
- V. to end one's own physical existence (Cultural Note: do not confuse this with 'suicide.' Because Nḥeoḥelə have such long life spans and aren't really killed by anything, death is just seen as another phase of life that you go on whenever you're ready.): ikǵḥkoḥs
(Morphology/Derivational Note: this form V—reflexive of form II—comes from the Negative Set.)
- VI. to engage in the interperson sustaining/living existence, like mental and emotional strength-sharing (No English equivalent): xikaḥseḥ
to be actively alone, not engaged in the integrated experience (to be rebelling against this aspect of the culture): xǵikaḥseḥxare
to be aware, mindful: itaǵikaḥs
- VII. to be sustained: akaḥs, akeaḥs, akoḥs
to be deprived: aǵkaḥs
- VIII. to eat/feed
--- body: kikoḥs
--- soul: kikeaḥs
to starve
--- **body: kǵikoḥs**
--- **soul: kǵikeaḥs**
to hunger: itakǵikoḥs, itakǵikeaḥs
- IX. to be depended upon: seḥakaḥs
- X. to be dependent (interdependent): esǵkeḥs
to be independent, alone: hoǵeseḥkeḥs{xare}
- I. root: xeda; to speak ixeda
- II. to shout, speak rapidly: iḥxeda
to whisper: iḥxeda
- III. to discuss, confer: xiḥxeda

- IV. to demand (make someone answer, reply): ġiveda
- V. to cry out: ikæreda
Note: often includes PVAL/NVAL
- VI. to engage in dialogue: xivedaŋ
- VII. to be spoken: aæda
- VIII. to speak to oneself, to mumble: kiveda
- IX. to be able to speak, communicate: faæda
- X. to ask or request: esæreda

- I. root: ḃiḋio; to move: iḃiḋio
 - II. to run: iŋḃiḋio
 - III. to guide: xiŋḃiḋio
to mislead, misdirect: xæðiŋḃiḋio
 - IV. to move (something): ġiḃiḋio
 - V. none
 - VI. to move together, be in sync: xi̇ḃiḋioŋ
to have met: itaxi̇ḃiḋioŋ
 - VII. to be moved (physically, not emotionally): ȧḃiḋio
to be stuck (physically, not emotionally): að̇ȧḃiḋio
to be trapped: að̇ȧḃiḋioxare
 - VIII. to travel, to traverse: kiḃiḋio
to wander: æðkiḃiḋio
 - IX. to be animate: fȧḃiḋio
to be inanimate (implies not having a soul, because things with souls are typically animate—this becomes a problem when they meet computers and robots): fað̇ḃiḋio
-
- I. root: end, whole, complete: fadaƒ; to finish ifadaƒ
 - II. to work, to produce: iŋfadaƒ

- III. to collaborate: $\text{v}\dot{\text{i}}\text{n}\dot{\text{f}}\text{a}\text{d}\text{a}\text{f}$
to undermine, interfere: $\text{v}\dot{\text{i}}\dot{\text{o}}\text{n}\dot{\text{f}}\text{a}\text{d}\text{a}\text{f}$
- IV. to commit: $\dot{\text{g}}\text{i}\text{f}\text{a}\text{d}\text{a}\text{f}$
to reassure: $\text{i}\dot{\text{n}}\dot{\text{g}}\text{i}\text{f}\text{a}\text{d}\text{a}\text{f}$ (intensive prefix+verb form IV of root)
- V. to focus: $\text{i}\text{k}\dot{\text{e}}\text{f}\text{a}\text{d}\text{a}\text{f}$
to be distracted: $\dot{\text{o}}\text{i}\text{k}\dot{\text{e}}\text{f}\text{a}\text{d}\text{a}\text{f}$
to distract (someone else- insert proper pronoun infix): $\text{/}\dot{\text{o}}\text{i}\{\text{t,p,n,t,np}\}\dot{\text{e}}\text{f}\text{a}\text{d}\text{a}\text{f}$
- VI. to promise: $\text{v}\text{i}\text{f}\text{a}\text{d}\text{a}\text{f}\text{n}$
- VII. to be finished, complete: $\text{a}\text{f}\text{a}\text{d}\text{a}\text{f}$
to be unfinished, incomplete: $\dot{\text{o}}\text{a}\text{f}\text{a}\text{d}\text{a}\text{f}$
to be begun, to have been started: $\text{i}\text{t}\text{a}\dot{\text{o}}\text{a}\text{f}\text{a}\text{d}\text{a}\text{f}$
- VIII. to stop, rest, be done: $\text{k}\text{i}\text{f}\text{a}\text{d}\text{a}\text{f}$
to sleep: $\text{i}\dot{\text{n}}\text{k}\text{i}\text{f}\text{a}\text{d}\text{a}\text{f}$ (intensive prefix+verb form VIII of root)
- IX. to be whole, unbroken: $\text{f}\text{a}\text{f}\text{a}\text{d}\text{a}\text{f}$
to be broken: $\text{f}\text{a}\dot{\text{o}}\text{a}\text{f}\text{a}\text{d}\text{a}\text{f}$
to break: $\text{f}\dot{\text{i}}\dot{\text{o}}\text{a}\text{f}\text{a}\text{d}\text{a}\text{f}$
- X. to ask for help: $\text{e}\text{s}\dot{\text{e}}\text{f}\text{a}\text{d}\text{a}\text{f}$
to help, assist: $\dot{\text{o}}\text{e}\text{s}\dot{\text{e}}\text{f}\text{a}\text{d}\text{a}\text{f}$
to need assistance, to be insufficient for a task: $\text{i}\text{t}\text{a}\text{s}\dot{\text{e}}\text{f}\text{a}\text{d}\text{a}\text{f}$
Cultural note: this is not considered a failing but rather expected in such a collaborative and community-focused culture. After all, The Creator, too, was insufficient.

- I. root: $\dot{\text{d}}\text{e}\dot{\text{h}}\text{a}\text{s}$; to feel or sense: $\text{i}\dot{\text{d}}\text{e}\dot{\text{h}}\text{a}\text{s}$
- II. to feel strongly: $\text{i}\dot{\text{n}}\dot{\text{d}}\text{e}\dot{\text{h}}\text{a}\text{s}$
- III. to empathize: $\text{v}\dot{\text{i}}\dot{\text{n}}\dot{\text{d}}\text{e}\dot{\text{h}}\text{a}\text{s}$
to judge: $\text{v}\dot{\text{i}}\dot{\text{o}}\dot{\text{n}}\dot{\text{d}}\text{e}\dot{\text{h}}\text{a}\text{s}$
- IV. to inspire: $\dot{\text{g}}\text{i}\dot{\text{d}}\text{e}\dot{\text{h}}\text{a}\text{s}\text{e}\dot{\text{h}}\text{e}\text{s}$
to put down, crush, dishearten: $\text{g}\dot{\text{e}}\dot{\text{o}}\dot{\text{i}}\dot{\text{d}}\text{e}\dot{\text{h}}\text{a}\text{s}\text{e}\dot{\text{x}}\text{a}\text{r}\text{e}$
to hurt: $\dot{\text{g}}\text{i}\dot{\text{d}}\text{e}\dot{\text{h}}\text{a}\text{s}\text{e}\dot{\text{x}}\text{a}\text{r}\text{e}$

- V. to overwhelm: ikədehas
(Note: does not have a positive or negative connotation absent P/NVAL suffix)
- VI. to bond: xidehasn
to cut off (a relationship): xidədehasn
- VII. to be felt: adehas
to be missed, ignored, skipped (not deliberately): adədehas
to be rejected: adədehasəxare
- VIII. **to envision: kidehas**
to see, observe: itakidehas
to be blind: aditakidehas (VII of nPIII)
to blind: di{t/p}akidehas
- IX. none
- X. to seek emotional connection, bonding (no English equivalent): esədehas
to be alone, lonely: itasedehasl{xare}*
to seek solitude: esəðidehasl{xare*}
*Cultural note: both of these are considered to be bad things even without the NVAL suffix

Nouns: Derived, Non-Derived

Root: grow - qare

- nursery: biŋqare
- augmentation (as direct object): ġiqare|
- destruction (as direct object), destructively: xəðinqare|, xəðinqare!i
- destroyer: heoxəðinqare
- existing, existence: eitaqxəðinqare!a, itaqxəðinqare|
- development, a growth: gəfaqare
- hands, arms: biŋinqare
- Creator: heoŋinqare

Root: feeling, emotion, sense: dehas

- heart: biodehas

- a vision, prophecy: kigədehas
- rejection: gaðədehasəxare
- a judge, decider, arbiter: heoxiðndehas
- a wound: giədehasəxare
- passion: giñdehas
- seer, prophet: heokidehas
- eye: biotakidehas

Root: to have, own, embody: soġe

- trash: giðņsoġe
- gift: giosoġe
- deception: ġitakisogəxare
- possession: agiosoġe
- a memory: ġitakəsəġe
- a forgatory (a thing that is forgotten): ġitasəsəġe
- a desire, want: gasəsəġe

- water: fahala
- wind: feŋ
- earth: diod
- fire: sikit
- light: riθ
- star, moon: riθaxoz (“light + night)
- sun: riθazol (“light+day)
- Numbers:
 - 0 (or none): oļð
 - 1: oļ ; 1st: diol!a/li
 - 2: oņ; 2nd: dioņ!a/li

3: woņ; 3rd: dəwoņ!a/li

4: zoņ; 4th: dəzoņ!a/li

*Many (smaller): xoņ

*Many (bigger): nox

*The “many”s can be used to indicate degree or severity, in addition to number. For example, something can be “tilə” (red) or it can be “xoņ!i tilə”—a little red, or more red (depends on the context)—or it can be “nox!i tilə”—really red. The ADV case

- ending is added when the “many”s modify an adjective.
- circle: sols
 - snow: gjoθəf
 - night: axoʒ
 - day: azol
 - dream: feka ; *verb: ifeka fekəða*
= *reality, ifekəða = to realize*
 - rain: ʒadat
 - dark: xafef
 - As adjective: xafef!a
 - rose: foʒa
 - place: obeg
 - parent (by blood): ohera
 - parent (general): heru
 - sibling (by blood): ohsa
 - sibling (general): hesa
 - child (by blood): ohaqare
(derived from “it is created”)
 - child (general): haqare (derived
from “it is created”)
 - head: hiodehab
 - arm/hand: bioxiŋqare
 - leg/foot: biobidjo (root: bidjo,
move)
 - eye: efaθo
 - nose: safo
 - ear: redjoð
to hear: iredjoð
 - mouth: bioxeda
 - hair: saŋ (always plural)
 - back: orisa
 - stomach: qofe
 - heart: gioheləb
 - cat: deko
 - dog: hore
 - mouse: sik
 - fish: losəd
 - ball: ʒofsə
 - sea: esaʒplanet: qoʒə
 - thing: gjoa
 - every: ʒalŋ
 - everything: ʒalŋgjoa{x}
 - everyone: ʒalŋheo{x}
 - any: xol
 - anything: xolgjoa{x}
 - anyone: xolheo{x}
 - nothing: gjojoð (comes from
number 0/none)
 - no one: edəheo
 - spirit: hexa
 - name: xeθ
 - sound: gəxeda
 - time: ʒalta
 - state (as in a state of being):
afexə
 - soul: hekeahs (root: kahs)
 - world/universe: gioheləb
 - time (in the immediate sense as
opposed to the general,

- conceptual sense): tal
 again = 2nd + time = d'ioŋ ɳtal
- now: atal
 - currently: atal!i
 - whole, end, complete: fadaɟ*

Function Words

- yes: agə
- no: dað
- owegŋ/oweg/owegɭ = definite marker (pl/general sing/explicit sing)
- ʒiħa, ʒiga = question indicator; morphology note: i = verb, a = state-related, ħ/g = person/thing; together = “is it in a state...”
 e.g. ʒiga p'inkaħs = is it in a state of living = is it living
- wad = if
- so, thus: warə
- ewosŋ/ewos/ewosɭ = demonstrative (pl/sing)
- and = awo
- but = wəð
- əð = negative marker; see grammar notes
- when: question = aθis
 statement = faθ
- where: question = oβe
 statement = ʒob
- why: question = iseta
 statement (that is why, e.g. because) = aseti
- who: question = ɣeon
 statement = eo[l/n/ɣ] (see plurality)
- what: question = adioɟ
 statement = wog
- how: question = aʒike
 statement = dasi

Adjectives

Words with an asterisk are considered the raw root (e.g. can be Verb-ed). Almost every adjective can be Noun-ed with a /g, b, ħeo/ or OBL case marker, just as almost every noun can be Adjective-ed with an ADAC case marker or /f/.

- loud = qaɟex
- quiet = sepaf
- hard (touch) = xodaɟə
- soft (touch) = hofeɟa
- rough (touch) = ʒokəɟ
- smooth (touch) = solaɟə
- solid = agioɟə
- old = ʒanaɟe
- young = iɟat

- always = all + time (often used w/ “in” e.g. “I will love you in all time” = I will always love you, or I will love you always.);
ġeṅṅraḟ = all, time = ʃalta ; always = ġeṅṅʃalta
- other = oʃod(ṅ) one of the only adjectives that agrees (number); uses genitive construct (oʃod(ṅ)exa)
- long = elo
- sharp = ekot
- fast = aset
- fluid = water = fahala, to flow = ifahal, fluid = fahaləʃ
- constant, continuous = always
- complicated = qaḅeʃ*
- simple = fan
- cold (temperature) = ʃakət*
- hesitant = edas
- slow = bioso
- new = dabē
- sad = xeḁasaḟ
- happy = xesaḟ
- incomplete = aḁəʃadaḟ
- full = oʃoḅe
- bare, barren = ʃeḁax
- scared = daʃex
- excited = ḥeʃa
- big = qarəʃ
- small = qaḁəʃ
- beautiful = faʃowəθ
- red = tilə
- yellow = ireʃ
- blue = ewaḟ

Prepositions

- about = foṅ
 - near = oseʃax
 - far = etasoṅ
 - to...
 - place = iṅoṅ
 - person/thing = iṅex
- Grammar note: when the interpersonal morpheme [ṅ/ is added to the beginning, the meaning is “with,” as a bidirectional relationship
- from...
 - place = xəṅaθ
 - person/thing = xəṅaθ

- above = $\kappa\omicron\phi/\kappa\alpha\phi$ (physical placement versus a state of being)
- below = $\kappa\omicron\delta/\kappa\alpha\delta$
- through = $\theta\omicron\eta\alpha$
- over = $\kappa\omicron\zeta/\kappa\alpha\zeta$
- under = $\kappa\omicron\sigma\epsilon/\kappa\alpha\sigma\epsilon$
- next to = $\kappa\omicron\gamma\iota\omicron/\kappa\alpha\gamma\iota\omicron$
- around = $\alpha\theta\omicron\zeta$
- in = $\eta\omicron\theta$

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