

A Dictionary of Eniy

A Taapaqi-Zhadnganic Language of the Gnagus Region

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لہذا ان آئینوں کے کہلانوں کے ساتھ ساتھ ان کے ساتھ ساتھ

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I DEDICATE THIS WORK TO THE NOMADIC PEOPLES OF DRAMIDIA

Part I

Orthography and Writing Systems

Part II

Dictionary

ا- → **a-**

ا- [a] PREF A prefix placed before a verb stem to signify past tense, perfect aspect. *V-ed*

10 [a] PR In the Old Vulpinian system of number-writing, represents ×10, that is, it multiplies the preceding consonant's numerical value by ten.

aa-oe [a:œ] NO The name of the letter representing the sound /a/, seen at the head of this grouping. (*a*), *the letter A, aoe*

aa- → **aa-**

aaa! [a:] INTRJ An exclamation made on being injured. *ouch! yowl! ah!*

agh- → **agh-**

Suggests unconditionality.

agh [aɣ] A Pertinant to something consistant and true (in the sense of factuality), or unconditionally reliable. *constant, true, unconditionally reliable*

at- → **at-**

[at] Itself a preposition. Also, the stem of a masculine proper name.

at [at] PR Used with a noun phrase in the vialis case meaning “without the use of *N*” or “not in the company of *N*”. *without, not using*

at-a [a.ta] NM A masculine proper name. According to folk etymology, it means “alone-man,” but this is unlikely. *Ata, Atah*

at-o [a.tɔ] NF Feminized varriant of ATA, a name uncommon in the present century. *Ato, Atoh*

baf- → **baf-**

Suggests weight, mass, or gravity.

en-baf-ubb [ɛ'mba.fub] NB The body weight of a person. *body weight*

bat- → **bat-**

[bat] Root referring to saliva. Some of the derivatives are considered impolite, others are not. Beware.

bat [bat] A Of or related to saliva. Somewhat crude. *salivary*

bat-an [ˈba.tã] v To spit or expectorate. VULGAR *spit, cough up*

bat-am [ˈba.tœ] NL Saliva. Rarely, it can also refer to mucus. Not itself offensive, but sometimes avoided in nasal-dropping dialects because of the similarity to BATAN. *saliva, spit*

bat-eme [ˈba.tɛ.mɛ] NM Literally spitter, man who spits habitually, but used as a general insult of moderate severity. Applied to people of both genders. VULGAR *spitter, jerk, moron*

bat-ome [ˈba.tɔ.mɛ] NF Varriant of BATEME used of women. Also applied to males, adding a sexual dimension to the insult. VULGAR *spitter, spitter-woman, moron*

bat-ime [ˈba.ti.mɛ] NC Technical medical term referring to the glands producing saliva. Often avoided in polite conversation, where the word KAMKHAADIME is used instead. *salivary glad*

dang- → **dang-**

The name of a lizard.

dang-aghd [ˈda.ɣɣaɣd] NC A small grey lizard native to Dramidia's Gnagus mountains region. Edible, but considered poor eating by Vulpinians. *lizard, edible lizard, dangaggh*

di-dang-aghd [diˈda.ɣɣaɣd] NC Lizard, sometimes (arguable incorrectly) used of a reptile generally. *lizard, reptile*

debei- → **debei-**

Many, multitudinous.

debei [ˈdɛ.bei] A Pertinant to something that is manifold, multitudenous, or plentiful. *numerous, many, plentiful*

don- → **don-**

Suggests the work of multiple people.

don-an [ˈdɔ.nã] v To assist with work, or to participate in a colaborative work. (With no indirect object). *assist, participate*

dyo-don-anagho [dʒɔˈdɔ.na.na.ɣɔ] PR Irregular noun (see the tables under *Inflectional Morphology*) meaning “a materially and socially useless person.” A polite euphenism. *useless person, non-participant*

دُپ → dup-

The Dark.

دُپ **dup** [dup] A Pertinant to something that is in the dark, not used of things that are dark because of their color, but rather, of things that are dark because of the absence of light. Hence, “in the dark.” *in the dark, dark, darkened, shaded*

دُپ اٹا **dup-atta** [ˈdu.pa.ta] NA The darkness of night, especially as it is able to conciel from dinural species. Idiomatically, saying that something is done “during the night” may mean that it is being accomplished in a stealthy or misleading way. *darkness, dark*

دُیا → dya-

Suggests an ordered collection.

دُیا **dya** [dʒa] A Pertinant to something that is ordered or sorted according to a set of logical rules. *orderly, sorted*

دُیا ای → dyai-

Suggests rite or ceremony.

دُیا ای اَق **dyai-aq** [ˈdʒai.aq] NB A ceremony. The term has religious or mystical associations, but it can be used of purely secular events as well. *ceremony, rite, event, ritual*

دُز → dz-

[dz] This morpheme suggests a particle or fragment; sometimes used to form a dimunitive.

دُز **dz** [dz] A Adjective meaning “a bit of,” the amount being quite minute. N.B. The usage is not grammatically equivalent to the English. *bit of, speck of, tiny ammount of*

دُز ای **dz-e** [dze] NO A mote or speck of something. *mote, speck, bit*

دُز ان **dz-an** [dzā] V To reduce to small pieces, griding the object up rather finely. (The result being a texture similar to coarse sand.) *grind up, pulverize*

دُز امی **dz-emii** [ˈdze.mi:] NO A grinding mill, a device used for food preparation among Nomadic Vulpinians. *mill, griding mill, mortar and pestle*

دُز اوم **dz-ome** [ˈdzɔ.mɛ] NF A woman who grinds food in a DZEMII. Traditionally, this task is performed by old women who are too infirm to participate more actively in the clan’s work. Hence, it is used as an insult towards the effectivness of the female to whom it is directed, and

it is also used as an imploite word for an elderly female. *grinder-woman, old woman*

دُز ا **dz-o** [dzɔ] NF Feminine name derived from DZOME. It would be highly unusal for parents to name their daughter this; it is seen mostly in ancient writings as a name given to slaves captured from other clans. *Dzoh*

دُز اکھٹ **dz-akht** [dzaxt] NC Bacterium, a scientific term. *bacterium*

From Xaaqut loan-translation.

دُز اے **dz-oe** [dzɔɛ] NO A diacritical mark. *diacritic, diacritical mark, accent mark*

دُز اوغ **dz-uugh** [dzu:ɣ] NO A grain of sand, especially dry sand. *grain of sand*

دُزا م → dzam-

[dzɔ̃] A homeworld or, in some words, a native land, especially the homeworld of the Vulpinian people, Dramidia.

دُزا م **dzam** [dzɔ̃] A Of or related to Dramidia, or more generally, a homeworld. *Dramidian, native, homeworld*

دُزا م ای **dzam-id** [ˈdza.mid] NS Dramidia, the home-planet of the Vulpinian species. Appropriatly qualified, it can also refer to other planets in their role as a species’ homeworld. Of late, this word has taken on patriotic overtones. *Dramidia, homeworld, the homeworld*

دُزا م ای **dzam-ed** [ˈdza.mɛd] NA A native-born person, the citizen by birth of some state or land. Sometimes it is used to mean a Vulpinian, but this usage is strongly ethnocentric, as it excludes the natural citizens of Dramidia who are not Vulpinian, even the Yoq, who originated there. *native, citizen, citizen by birth, Vulpinian*

دُزا م ای **yi-dzam-ed** [jiˈdza.mɛd] NA A legal term meaning citizens and resident legal aliens collectively. *legal aliens and citizens, legal residents*

دُز ا → e-

دُز ا **e-** [ɛ] PR Verbal prefix indicating present tense, ambiguous aspect.

دُزا م ای → embeza-

Loanword refering to an Emperor.

دُزا م ای **embez-oi** [ɛˈmbɛ.ðɔi] NB Partially assimilated loanword from Galactic Common meaning “Emperor.” *emperor*

foq-

Suggests a solid object, especially as an obstruction.

foq-uugh [fɔ.ɣuːɣ] NO A rock, a mid-sized stone. *stone, rock*

foz-

Suggests knowledge of an event or circumstance.

foz-an [fɔ.ðã] v To know of an event; to be aware of its occurrence. Also, to be aware of a circumstance or condition. *know of*

fakyi-foz-an [fã.kji'fɔ.ðã] v To learn about something, to hear of an event or circumstance. *find out about*

fsez-

[fʰɕɛð] A change, especially that caused by a breaking with former ways.

fsez-o [fʰɕɛ.ðɔ] NF A feminine proper name, cognate with Xaaqut Fsero, and taken from the name of a heroic priestess in the Desert Chapoe. *Fsero, Phthedhaw, Seroh*

fsez-ed [fʰɕɛ.ðɛd] NA A source or cause of change, especially a shift in belief or social feeling. *cause of charge*

fsez-an [fʰɕɛ.ðã] v To change something immaterial or abstract, such as a social construct or belief, especially in a way that causes tangible change, but also in any way that produces a noticeable affect. (Such as a paradigm shift.) *change, affect, paradigm shift*

gam-

Suggests a change in long-term position.

gam-ûm [gam.ũ] NB To migrate or move. A move from one region to another is implied, as is a degree of permanence in both the new and former location. The location moved to is given in the dative case, optionally (but often) with a spatial preposition. If a direct object is present, it denotes a thing moved with (or by) the subject on the journey. *migrate, move*

gam-a [ga.ma] NM A proper name, originally the regnal name (QODZTODENET) of an ancient leader (possibly mythological) who led his people into the Gna-gus foothills. *Gama, Gamma, Gamah*

gam-o [ga.mɔ] NF Feminized version of GAMA. *Gamo, Gamoh, Gamaw*

gam-ime [ga'mi.mɛ] NC An immigrant or migrant. *immigrant, migrant*

gam-adyn [ga.majɲ] NS One of the ancient migration routes of the nomadic Vulpinians, and by extension a very long road of any sort (such as the Dramidian Autobahn.) *migration route, long road, freeway, Dramidian Interregional Freeway*

gam-akh [ga.max] NO Imported (especially foreign) food. *foreign food, imported food*

gam-ain [ga.mãi] NO A long-range transport vehicle. (Generally a low-hovering or wheeled vehicle that carries mainly people rather than goods.) This represents a case of semantic drift from the degree of permanence implied by GAM. The first vehicles termed (gamain) were only used rather rarely, for seasonal migrations. When automotive vehicles were introduced, the same term was applied to them as had been applied to the traditional sail-powered ones. *long-range transport, bus*

gam-ody [ga.mɔj] NB The state of being an immigrant. *state of being an immigrant*

gam-odda [ga'mɔ.dɔ] NA Immigration or migration. *immigration, migration, moving*

gam-ad [ga.mad] NA A reason. Originally, a reason for moving, but the meaning has become much broader. Still, it retains connotations that the cause described will result in (possibly long-term) motion. *reason, cause*

mi-gam [mi'gɔɕ] A Pertinent to navigation, pathfinding, orienteering, and so forth. *navigational*

mi-gam-eme [mi'ga.mɛ.mɛ] NM A navigator or guide, especially on a long journey. It can also refer to an explorer. *navigator, guide, explorer, orienteer*

mi-gam-uq [mi'ga.muq] NB The art and science of navigation or (spatial) guidance. *navigation, guidance*

ayo-gam-ûm [a.jɔ'ga.mũ] v To move significantly out of the subject's normal place, with the implication that the thing perturbed will return to its former location eventually. Used of people to imply temporary movement to another region, where the people described will eventually return to their original place, almost as if without conscious effort. *disturb, move temporarily*

ayo-gam-in [a.jɔ'ga.mĩ] NC An expatriate. Someone living in another region (or foreign land) who intends to return to their original home. *expatriate, resident alien, legal alien*

sin-gam-ûm [θi'ɲga.mũ] v To go on

the annual migration, the journey that defines the nomadic nature of non-settled Vulpinians. The route varies from clan to clan. *migrate, go on the seasonal migration*

sin-gam-ad [θi'ŋga.mõ] NA The annual migration of nomadic Vulpinians. *annual migration, seasonal migration, nomadic Vulpinian seasonal migration*

sin-gam-in [θi'ŋga.mi] NC One who follows the traditional pattern of annual migration, following the seasons. A term for a nomadic Vulpinian. (And probably the best translation for the English (nomadic vulpinian) since it also emphasises the distinctive pattern of movement.) *nomadic vulpinian, nomad*

dit-sin-gam-et [di.tsi'ŋga.met] NA The cultural movement among urban vulpinians involving fascination with nomadic ways and origins, including what some perceive as aping of nomadic traditions. From this movement came the standardization of Xaapame and its inclusion in Dramidian circula. The term for the movement in English is usually a loan translation from Xaaqut: *nomadic roots culture movement*

gaa-dit-sin-gam-et [ga:.di.tsi'ŋga.met] NA The cultural movement opposing the DITSINGAMET (nomadic roots culture movement) in urban vulpinian society. Generally pejorative; labeling someone with this word would imply that they are an urban supremacist. *opposition to the nomadic roots culture movement*

taap-gaa-dit-sin-gam-et [ta:p.ga:.di.tsi'ŋga.met] PR The opposition to the DITSINGAMET existing within nomadic vulpinians, especially representing the interests of those who feel that the urban vulpinians are only interested in superficial aspects of nomadic culture. They may call for an end to governmental support for the nomadic roots culture movement or its modification. *indigenous opposition to the nomadic roots culture movement*

vo-taap-gaa-dit-sin-gam-et [βɔ.ta:p.ga:.di.tsi'ŋga.met] PR The radical opposition to DITSINGAMET within nomadic society. *radical opposition from nomadic vulpinians to the nomadic roots culture movement*

get-

Suggests a communication, especially a written one.

get-an [gɛ.tã] v To write something not intended for general circulation; to write a letter, to compose an electronic message, and so forth. *write, compose*

giz-

Related to knowledge and learning.

giz-an [ˈgi.ðã] v To know (have knowledge of some field), to understand, especially to have practical or applied knowledge (although theory is not by any means excluded.) Generally not used of knowledge of the occurrence of specific events. *know, have experience with, understand*

go-

go [gɔ] PR Verbal prefix indicating the future tense. *will be V-ing, will V*

i-

i- [i] PREF Verbal prefix indicating the present tense, ambiguous aspect. *is V-ing, V-s*

1,000 [i] PR In the Old Vulpinian system of writing numbers, indicates ×1,000.

dya-

dya [ja] PR Verbal prefix indicating the hodiernal future tense, perfect aspect. *will be V-ed before the day is out*

dye-

dye [jɛ] PR Verbal prefix indicating the hodiernal future. *will be V-ing before the day is out, will V before the day is out*

dyoid-

Suggests desire, a want, or a need.

dyoid-an [jɔi.dã] v To want, to desire, to need. Legitimacy (if not necessity) of the desire is implied. Usage note: the kind of wanting described by (joidan) is not considered to go away when it is (presently) satisfied. Hence, this word is used in the past tense generally only if the subject no longer wants or values the object. *want, need*

dyoid-ime [jɔi'di.mɛ] NC A needy person; one who demands a lot of someone. This does not have strong negative connotations, as suggested by the root DYOID, the needs involved are generally legitimate. It is used to refer to dependents, especially those who would not be so needy were it not for some special circumstances. (I.e. they are not children or elderly relatives.) *dependent, needy person*

dyoid-eme [jɔi'dɛ.mɛ] NM A man who is someone's dependent. It has acquired more negative asso-

ciations than the gender-neutral form DYOIDIME, and is usually avoided in polite speech. Archaically, it referred to a young son, with no negative connotations at all. *dependent male, bum*

dyoid-ome [ʃɔ'dɔ.mɛ] NF A young daughter. (Characterized by being too young to usefully work, especially a baby.) Somewhat archaic. Possibly as a generalization from DYOIDIME or DYOIDEME, it is sometimes used to refer to a dependent female, but in this usage it is pejorative. (As it obviously compares the person in question to a needy infant.) *baby girl, young girl, dependent female*

kam-dyoid-et [ka'ɲɔi.dɛt] NA The need for water. Although Vulpinians need little drinking water, the scarcity of the liquid in the interior regions of the planet is quite significant to their culture nonetheless. (Being the driving force behind the seasonal migrations of the nomadic Vulpinians.) It is also quite naturally used to refer to immediate thirst; see YIKAMDYOIDET for a word referring explicitly to the general need for water. *need for water, thirst*

کاف → **kag-**

[kag] Salt water, unfit for drinking.

kag-am [ka.gɛ] NL Tepid salt water, not drinkable by Vulpinians in spite of their high tolerance for hard, salty water, and certainly not potable by human standards. It is usually not used to refer to such water in extremes of temperature. *salt water, undrinkably brackish water, tepid seawater*

ghee-kag-eim [ɣe:'ka.gɛy] NL Sea salt. *sea salt*

dz-ghee-kag-eim [dza.ɣe:'ka.gɛy] NL Finely powdered salt obtained from gridding raw sea salt. *sea salt, fine salt*

کام → **kam-**

[kɛ] Potable water, that which is fit for drinking by Vulpinians.

kam-am [ka.mɛ] NL Drinkable water. *water, potable water, drinking water*

kam-os [ka.mɔθ] NF A water spirit of traditional Vulpinian religion. *Water Spirit, water elemental*

kam-an [ka.mã] v To moisten with drinkable water. Also, a euphemism for “to spit,” the word BATAN being considered vulgar. *moisten, wet, spit on*

م → **m-**

Itself, a letter of the alphabet, called (moe). Also, a morpheme suggesting a meeting or encounter in a few words.

m-um [mū] v To encounter. *encounter*

مانف → **manuf-**

[ma'nuɸ] Root suggesting something hollow.

manuf [ma'nuɸ] A Pertinent to something hollow, especially something of roughly tubular form. *hollow, tubular*

manuf-ui [ma'nu.ɸui] NO Any hollow object, especially something much longer than its diameter. *hollow object, tube*

manuf-uz [ma'nu.ɸuð] NF A lava tube, a type of cave. Also, a guardian spirit of traditional nomad religion said to inhabit such places. *lava tube, cave, cave spirit*

yoq-manuf-ui [jɔq.ma'nu.ɸui] NO One of the large hollow wing-bones of a Yogh, historically used by Nomadic Vulpinians in a great many ways, especially after the Urban invention of effective surface-to-air weapons greatly increased their availability. *avian bone, yogh wing bone, hollow bone, bird bone*

میں → **mui-**

mui [mui] PR Verbal prefix indicating recent past tense. *just now -ed*

نااد → **naad-**

Suggests travel.

naad-an [na:dã] v To send, to ship, to travel (one-way travel of an object rather than a person is suggested.) *ship, travel, send*

ن → **no-**

Suggests the sky.

no-eis [no.ɛiθ] NL The sky. *sky, atmosphere*

no-ub [no.ub] NB “Sky Philosophy,” a notional ethical code of the Yogh as it is described by some Vulpinians. As it is almost invariably implied to be very deficient, this term is quite offensive to Yogh. By extension, any ethical logic or moral reasoning that is, in the judgement of the speaker, an incorrect rationalization or otherwise wrong, is dismissed as being “sky philosophy.” *unethical rationalization, Sky Philosophy, self-serving justification*

يِنوِيس **yi-no-eis** [ji'no.ɛiθ] NL The heavens, the atmosphere. *heavens, atmosphere*

اِي **oi-**

اِي oi [ɔi] PREF Verbal prefix indicating the future tense, perfect aspect. *will be V-ed*

اِي **pady-**

Suggests hatred or loathing, sometimes with a connotation of indignation.

اِي **pady-an** [pa.jā] v To loathe, to hate very strongly. *loathe, hate, despise, detest*

اِي **pek-**

Suggests the conclusion of motion.

اِي **pek-ûm** [p.e.kū] v To arrive. *arrive*

اِي **pp-**

Tooth, sharp canine-tooth like object.

اِي **pp-ime** [p^h:i.mɛ] NC A tooth or molar. *tooth, molar*

اِي **pp-um** [p^h:ū] v To bite, chomp down on. *bite, chomp*

اِي **pp-ez** [p:ɛð] NM A masculine proper name. *Ppez, Pedh, Peth*

اِي **qa-**

Suggests a start.

اِي **qa-az** [qa:ð] NM A proper name. Folk etymology suggests its derivation from some word using ⟨qa⟩ as a morpheme suggesting a beginning, as it is the name of the first sentient being in the creation story imported from the Pangalactic Imperial Church. *Qaaz, Qaadh, Kath, Adam*

اِي **qa-oq** [qa.ɔq] NB The beginning of something, the start, the inception of it. *beginning, inception*

اِي **qa-agh** [qa:ɣ] NO An appetizer, something served before the main course at a formal meal. *appetizer, first course*

اِي **qa-aghd** [qa:ɣd] NC The Beginning personified, the First Cause. One of the names of the creative deity in the Church of the Uncaused Ones' cosmology. In traditional nomadic religion of the Gnagus mountains region, it is also the name of a primal cosmic animal. *First Cause, The Beginning, The Creator, Qaaghd, Gagad*

اِي **qa-eiz** [qa.ɛið] NL The first fog; an event marking the beginning of the Humid Season and triggering the preparations for the Humidity Season Festival among nomads. (Among settled Vulpinians, the date is fixed according to the standard galactic calendar.) *first fog of the humid season*

اِي **godz-**

Related to ruling or rulers.

اِي **godz** [ˈqɔdz] A Of or in the manner of royalty. It also suggests authoritarian rule more than the English “royal” or “kingly.” *royal, kingly, queenly, fitting a king, authoritarian, monarchal*

اِي **godz-an** [ˈqɔ.dzā] v To rule, command. Has authoritarian connotations; not used of democratic leaders except in a pejorative fashion to suggest that they are behaving in an autocratic way. It is, however, used without negative associations of military commanders. *rule, dictate, command*

اِي **godz-ame** [ˈqɔ.dza.mɛ] NM A male ruler, especially a king or other personage of high authority. *king, ruler*

اِي **godz-ome** [ˈqɔ.dza.mɛ] NF A female ruler, especially a queen. Not used of a consort who does not rule in her own right. *queen, ruler*

اِي **godz-a** [ˈqɔ.dza] NM A masculine proper name, originally a regnal name (see QODZTODENET) suggesting “One who’s rule will be characterized by authority.” Although now used as a name by people with no political aspirations, it is still a stereotypically “royal” name. *Gaudza, Qodza, Kawdsah, Kodza*

اِي **godz-o** [ˈqɔ.dzɔ] NF A feminine proper name, uncommon in modern times, found in the Desert Chapoe. The person so named is thought to be a conflation of two historical ancient queens. *Gaudzo, Qodzo, Kawdsah, Kodzoe*


اِي **godz-ime** [ˈqɔ.dzi.mɛ] NC Gender-neutral term for a ruler, with the same authoritarian connotations as QODZAME. *ruler, monarch*

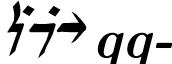
اِي **godz-et** [ˈqɔ.dzɛt] NA Duty to a Leader, a concept somewhat difficult to express briefly in English. The feelings of duty, loyalty and possibly obligation that a strong and charismatic leader naturally excites in his followers. *personal loyalty, duty*

اِي **godz-ûq** [ˈqɔ.dzʊq] NB A kingdom or dominion, seen as an institution (a state) rather than a geographical location. *kingdom, state*


اِي **godz-adyñ** [ˈqɔ.dzajɲ] NS A kingdom or


dominion, seen as a location (that is, by its geographical bounds.) *kingdom, country*


 **qodz-odda** [qɔ.dzɔ.d:a] NA Strong leadership, the quality possessed by people who are able and decisive rulers. It originally meant “the quality of being royal or a ruler,” and, especially in very ancient writings, this usage can be observed. *leadership, decisive leadership*

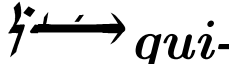
 **qq-**


Suggests speed or quickness; also (unrelated) a kind of plant.

 **qq-ûm** [qʰ:û] v To run. *run, walk quickly, sprint*


 **qq-odda** [qʰ:ɔ.d:a] NA Speed, quickness. (The physical quality, seldom used metaphorically, i.e. in reference to a quick wit.) *quickness, physical speed, speed*

 **qq-odd** [qʰ:ɔd] NO Literally, “fast thing,” a meaning which is seen in very old literature. The name of the ⟨semaghd⟩, a rodent, became taboo several centuries ago (during a period of increased Vulpinian-Gnomish contact) because of its phonetic resemblance to ⟨semagh⟩, a racial slur against gnomes. ⟨qqodd⟩ came to be used as the name of the rodent instead. *fast rodent, rodent, rodent that is fast*

 **qui-**


 **qui** [qui] PR Verbal prefix for the aorist past.

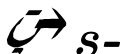
 **qû-**

 **qû** [qû] PR Verbal prefix indicating the aorist future.

 **gha-**


Suggests manufacture.


 **gha-an** [ʎa.ã] v To make, to create. Some element of design work is implied, this is not usually used of the process by which something is put together mechanically from exact instructions or in a factory. *create, design and build, make, build*


 **s-**


[θ] Itself a letter of the Old Vulpinian alphabet, named SOE. As a part of a word, suggestive of consuming something.

 **s-oe** [θɔɛ] NO The letter ⟨S⟩. *S, es, ⟨s⟩*

 **s-an** [θã] v To eat, to drink, to consume something nourishing (not used of medicines et cetera.) *eat, drink, consume, imbibe*


 **s-aan** [θã:] NL Any liquid that is properly drinkable, including potable water and other fluids that are typically drunk. *drinkable liquid, drink, refreshment, beverage*


 **s-akh** [θax] NO An edible item, a comestable - something that would conventionally be eaten for nourishment. *comestable, food, food item, edible thing*

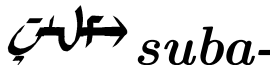
 **s-ain** [θãi] NO A utensil, a tool used for eating. *utensil*

 **sem-**


Word suggesting shortness.


 **sem-aghd** [ʰε.mayd] NC A kind of rodent, known for its speed in spite of its tiny legs. This word is now taboo because of its similarity to a racial slur against Gnomes. *fast rodent, themaghd rat*


 **sem-agh** [ʰε.may] NO A hypothetical stew made from Gnomes, referenced in an anti-Gnomish tract published in the last century and in many racist triades calling for Gnomish expulsion since. Also used as an insulting slur against Gnomes themselves. *VULGAR gnome stew, greeny*

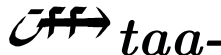
 **suba-**

Root related to mysticism, especially traditional Vulpinian geomancy.

 **suba-eme** [θu'baε.mε] NM A Diviner, particularly a practitioner of traditional Dramidian geomancy. By extension, a wise man, a sage, or someone generally knowledgeable (although this usage retains esoteric or occult connotations). *geomancer, diviner, seer, magus, sage, wise-man*

 **suba-an** [θu'bã:] v To practice geomancy or, by extension, another mystic or occult art. *practice occultism, practice geomancy, divine*

 **suba-ein** [θu'ba.ẽi] NL The aether; an intangible substance said to underly the material universe in traditional Dramidian geomancy. Some identify it with the universal energy field of scientific psionics, but this is contested. *aether, ether*

 **taa-**

Itself the number one; a morpheme suggesting primacy.

taa [ta:] A Pertinant to something foremost or primary. *first, foremost, primary*

taa-eid [ˈtaːeid] NL A poetical allusion to mother's milk, the "first liquid." *milk, mother's milk*

vo-taa [ˈvɔːta:] A Pertinant to something unequaled, number one, unrivaled. *unequaled, lone, first, unrivaled*

تودن toden-

[tɔˈdɛ] Suggests the name of a sentient creature.

toden-et [tɔˈdɛ.nɛt] NA A name, especially the proper name of a person. Also used of the names of groups of people or organizations. The names of non-sentient things are YIMET. *name, proper name*

toden-an [tɔˈdɛ.nā] V To give a personal name to someone. *name, call*

qodz-toden-et [qɔdz.tɔˈdɛ.nɛt] NA A regnal name, taken by a monarch on the occasion of his or her ascension. Among most Dramidian cultures, it was common for rulers to change their names to suggest the theme that they intended to rule by. QODZA, GIZA, and AKUMO, among others, originated in this way. *royal name, regnal name, ceremonial royal name*

mi-toden-oq [mi.tɔˈdɛ.nɔq] NB The Art of Naming, the customs associated with giving desirable names to newborn children among the Vulpinian Nomads. *Art of Naming, traditional naming customs*

dyai-mi-toden-aq [dʒai.mi.tɔˈdɛ.naq] NB The Naming Ceremony, when a newborn child is given his or her name. *Naming Ceremony*

تس ts-

ts-oi [tsɔj] NB A type of edible bean. Loanword from Galactic Common via Xaaqut. *soy bean, bean*

ts-agh [tsay] NO A Dramidian food, popular with both Vulpinians and offworlders, consisting of roasted and seasoned beans. Nutritious and nonperishable, it has been a staple of the migration since the (tsoi) bean was introduced to Dramidia. *roasted beans, tsagh*

تتاب ttab-

Crush, apply pressure.

ttab-um [ˈtːa.bū] V Usually, to crush or to smash, but it can also mean to apply pressure forcefully but not in such a terminal fasion, especially when used

with the progressive aspect. *crush, smash, squeeze, apply pressure to*

sain-dab [θainˈdab] A Crushed, broken into pieces. *crushed, broken, smashed, broken up*
From SAIN+TTAB

sain-dab-um [θaiˈnda.bū] V To crush or break into pieces. *break into pieces, crush, smash, break apart*

تتوم ttum-

Suggests strong vibration, quaking.

ttum-iq [ˈtːh:um.iq] NB An earthquake. *earthquake, tremor*

توگ tug-

Suggests fatness.

tug [tug] A Pertinant to someone fat, especially obese. *fat, obese*

tug-ody [ˈtu.ɡɔj] NB Fatness, obesity. *obesity, fatness*

تواس uas-

[uaθ] Morpheme related to death or grave illness.

uas-um [ˈua.θū] V To die. A nonviolent natural death is implied. The noun in the accusative case is the one dying, it is usually used with the null subject. A nominative, if present, implies traditional nomadic ritual suicide with the assistance of the named person. See KAMPUASUPP. *die, die naturally*


uas-ime [ˈua.θɛ.mɛ] NC A person who habitually pretends to be sick to avoid work. *person who plays sick, slacker*

uas-aam [ˈua.θɛ:] NL A deadly poison in liquid form. *deadly poison, liquid poison*


uas-ody [ˈua.θɔj] NB The state of being deathly sick, a grave illness. Usually used only in describing the condition that lead up to someone's death; used of a living person, it would be considered somewhat impolite as long as there is some theoretical chance of recovery, however remote. *deathly sickness, terminal illness*


kamp-uas-upp [kɑˈmpua.θup] NB Ritual assisted suicide, as practiced formerly by Nomadic Vulpinians (and occasionally, especially among more remote clans, even in modern times.) It is performed by piercing the heart with an instrument called a YOQ-MANUFDIKAIN. Usually, the person dying in this way feels


himself or herself to be a burden that the clan can ill afford, so performance of *kampuasupp* is usually in times of scarcity. Although seldom performed today, it is frequently referred to alegorically, in reference to any act deemed a great *saccrafice* for the good of others, especially one's in-group. *ritual suicide, great act of self-saccrafice, the ultimate sacrafice*


 **ud-**

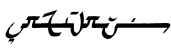
Suggests a hand or manipulaor, something that grasps. Itself, a case ending.

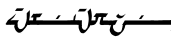
 **ud** [ud] PR The nominative case ending of **o** nouns of the prinicple paradigm of the UD declension. This declension of O Nouns contains mostly eponymous objects (those named after people, typically their inventors or promoters.)


 **ud-an** [ˈu.d̪ā] v To grasp, to move or otherwise manipulate with a hand or hands. *grasp, manipulate*

 **ud-ime** [ˈu.di.me] NC The hand. *hand*


 **ud-iz** [ˈu.dið] NC The name of a spirit in traditional nomad religion. Udiz is associated with skilled manual work, such as the crafts. Udiz is said to have both male and female incarnations. *Udiz, Udith, Udeedh*


 **fey-ud-emii** [fɛˈju.de.miː] NO A hand-like manipulator, something that serves as a hand, especially in its grasping capacity; a hook or clip-type fastener. *gripper, manipulator, fastener, clip*


 **doi-ud-emii** [dɔiˈu.de.miː] NO An artificial hand. *prosthetic hand, artificail hand, hand*


 **vak-**

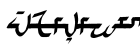
Suggests a word.

 **kaam** [] PR A division, especially of data.

 **vak-oe** [ˈβa.kœ] NO A word, particularly a written word. *word, written word*


 **vak-uiz** [ˈβa.kuið] NS A container where written materials are kept for protection against the elements. Usually, a decorated box. There isn't any succinct translation into English, despite the existance of somewhat similar objects (ranging from the box of a so-called "boxed set" to the ornate case of a Sefer Torah). The function of this object is particularly essential on Dramidia, because of the damaging effects of fine sand on books. *container for storing books*

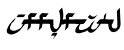
 **kaam-oe** [ˈka:m.œ] NO A division of printed material, usually a chapter, also a topic or subject of discussion in a document. *chapter, topic*


 **dya-vak-oe** [dʒaˈβa.kœ] NO A dictionary, lexicon, or glossary. *glossary, dictionary, lexicon, word list*


 **van-**


Suggests the divine.


 **van-as** [ˈβan.aθ] NM A god. In the traditional conception, Vulpinian dieties were invisible beings who, while more powerful than coporeal creatures, were neither omnipotent nor omniscient. The word was used by Gnomish misionaries in reference to the two gods of their dualist religion, however, so what kind of deity is meant must be infered from context. *god, spirit, demigod*

 **taa-van-ub** [taːˈβa.nub] NB The Cult of Utmost Divinity, a syncretic monotheist religion practiced by some nomadic Vulpinians. *Cult of Utmost Divinity*


 **û-**


 **û-** [u] PREF Verbal prefix indicating near future, ambiguous aspect. *will soon V, will soon be V-ing*

 **1,000,000** [u] PR In the Old Vulpinian system of writing numbers, indicates ×1,000,000.

 **ûas-**


Root of a proper name, cognate with the Old Gnomish proper name Wathus.


 **ûas-as** [ˈua.θaθ] NM A proper name. Once popular, but now considered ill-omened because /u/ has merged with /u/ initaly before front vowels in many dialects, causing the morpheme *ûas* to be homophoneous with *UAS*, meaning "death." *Wathus, Wath, Was, Uas, ûas*

 **ûas-es** [ˈua.θeθ] NM Feminized varraint of *ûASAS*. Also uncommon because of homophony with *UAS*. *Watha, ûases, Uathis*

 **kho-**

Suggests a reduction of a quality or decrease in the quantity or amount of something.

 **kho-um** [ˈxɔ.ũ] v To reduce, to decrease. *reduce, lower, decrease*

 **yas-**

Suggestive of violent death.

yas [ˈjaθ] A Pert. to someone murdered or killed. *murdered, dead, slain*

yas-an [ˈja.θā] v To die violently. The one dying is in the accusative case, if a nominative is present, it refers to one killing the object of the verb. *die violently, be killed, be murdered*

yas-eme [ˈja.θɛm.ɛ] NM A man who kills, generally viewed in a condemnatory light. *murderer, killer*

yas-ome [ˈja.θɔm.ɛ] NF Female equivalent of YASEME. *murderess, murderer, killer*

yetazz-

Suggestive of envy.

yetazz [jɛˈtaðː] A Pert. to someone who is jealous or envious, either presently or as a general personality trait. *envious, jealous*

yetazz-an [jɛˈta.ðːā] v To envy, to covet; also to lust after. *covet, envy, lust after*

yim-

[jɪ̃] A label or word, this morpheme suggests some kind of marker or symbol.

yim-et [ˈji.mɛt] NA A label, designation, or symbol assigned to something, generally arbitrarily. Also, the particular name of a non-sentient thing; see TODENET. *label, symbol, tag, name*

yim-emii [ˈji.mɛ.mi:] NO A label (the material object, i.e. a tag or sign, not the abstract notion of the label itself), a sign (again, the object), some kind of object indicating either symbolically or through written language a name or particular designation *designator, marker, label*

yim-a [ˈji.ma] NM A masculine proper name. *Yima, Zheemah, Jima*

yim-û [ˈji.mʊ] NF An uncommon feminine proper name. *Yimû, Yimooh, Zhimooh, Yimw*

yoq-

A large bird.

yoq-i [ˈjɔ.qi] NC A sentient avian native to Dramidia. May be offensive; the history of species strife between Vulpinians and Yogh having given it a troubled semantic history. The word can also refer to a large bird generally. *Yogh, Yoq, Ptatiki, Dramidian Bird-Person*

yi-yoq-i [jiˈjɔ.qi] NC A large bird. (One bigger than a Vulpinian.) *large bird, bird, avian*

yumagh-

Morpheme suggesting freedom or lack of restraint.

yumagh-ad [juˈma.ɣad] NA Freedom, liberty (as a cause especially). *freedom, liberty*

zai-

zai [ðai] PR Verbal prefix indicating the near future tense, perfect aspect. *will soon be V-ed*

zas-

[ðəθ] Root of a several proper names, of unknown derivation.

zas-iz [ˈðə.θið] NC A unisex proper name. *Rhases, Razes, Dhahtheedh*

zas-a [ˈðə.θa] NM A masculine proper name. *Dhatha, Zasa*

zas-o [ˈðə.θɔ] NF A feminine proper name. *Dhatho, Zaso*

zas-ud [ˈðə.θud] NO A kind of bladed weapon, about 0.3m long, invented by a certain ⟨Zasa⟩ about nine hundred years ago. *short sword, Dhathan sword*

gha-zas-a [ɣaˈðə.θa] NM A masculine proper name, generally of a son of a Zasiz, Zasa, or Zaso. *Gadhatha, Dhathson, bar Rhases*

Part III

Derivational Morphology

Chapter 1

Principles of Eniy Derivational Morphology

Chapter 2

Changing Syntactic Category

Eniy does not allow direct conversion of words from one syntactic category to another (as English does, where there is a noun “report”, and a verb “report”, for instance) which is not very surprising considering its flexible word order. Change in syntactic category is very often accomplished by a change from a verb ending (-an, -um, or -ûm) to a semantically appropriate noun ending or vice versa. Almost universally, adjectives are produced from a noun or verb stem simply by dropping the ending (in the dictionary form; adjectives of course take the inflectional ending of the modified noun), a phenomenon discussed at length in this book’s companion volume, *A New Descriptive Grammar of Eniy*.

However, the meaning of words derived in such a way is often somewhat ideomatic. Certain words are used as the basis for more specific terms; this section concerns these primarily, but as this system is synergistic with changing grammatical gender, it will also be mentioned.

2.1 Verb to Noun

2.1.1 Object Resulting from a Telic Action

2.1.2 Object Resulting from an Atelic Action

2.1.3 Object Resulting from the Will to Perform an Action

2.1.4 Object Created for the Performance of an Action

2.1.5 The Process of Performing a Telic Action

2.1.6 The Process of Performing an Atelic Action

2.1.7 The Abstract Result of an Action

2.1.8 The Quality Needed to Effectively Perform an Action

2.1.9 The State of Having Performed an Action Experientially

2.1.10 The State of Habitually Performing an Action

2.2 Adjective to Noun

Chapter 3

Changing Grammatical Gender

Chapter 4

Compounding and Other Processes

Chapter 5

Bound Prefixes

Eniy has only a few bound prefixes that are still productive. These morphemes are prefixed to words (often adjectives) to alter the meaning, but are not able to be used as adjectives in their own right (unlike many derived words).

5.1 Negation

5.2 Intensification

5.3 Neutralization

5.4 Deintensification

Part IV

Inflectional Morphology

Chapter 6

Verb Conjugations

6.1 Regular Verbs of the An Declension

6.1.1 Indicative Mood

Verb	Ending	Translation	Name
san	-an	To eat	Infinitive
se	-e	I eat	First Person Singular
sen	-en	We eat	First Person Exclusive Plural
sanei	-anei	We eat	First Person Inclusive Plural
si	-i	You eat	Second Person Singular Formal
sap	-ap	You eat	Second Person Singular Familiar
sistan	-istan	You eat	Second Person Singular Ancestral
saej	-aej	You all eat	Second Person Plural
sa	-a	He/she/it eats	Third Person Singular Distal
say	-ay	He/she/it eats	Third Person Singular Proximal
set	-et	They eat	Third Person Plural
sian	-ian	“Someone” eats	Fourth Person

Note: The “Fourth Person” is also termed “Ambiguous Person” or “Ambiguous Subject” in the literature.

6.1.2 Negative Mood

Verb	Ending	Translation	Name
snan	-nan	Not to eat	Infinitive
sne	-ne	I do not eat	First Person Singular
snaena	-nena	We do not eat	First Person Exclusive Plural
snei	-nei	We do not eat	First Person Inclusive Plural
snai	-nai	You do not eat	Second Person Singular Formal
snaba	-naba	You do not eat	Second Person Singular Familiar
sazdan	-azdan	You do not eat	Second Person Singular Ancestral
snej	-nej	You do not eat	Second Person Plural
sna	-na	He/she/it does not eat	Third Person Singular Distal
snay	-nay	He/she/it does not eat	Third Person Singular Proximal
snet	-net	They do not eat	Third Person Plural
sinan	-inan	“Someone” does not eat	Fourth Person

6.1.3 Interrogative Mood

Verb	Ending	Translation	Name
dē san	-an	to eat?	Infinitive
dē se	-e	do I eat?	First Person Singular
dē sena	-ena	Do we eat?	First Person Exclusive Plural
dē sei	-ei	Do we eat?	First Person Inclusive Plural
dē sai	-ai	Do you eat?	Second Person Singular Formal
dē saba	-aba	Do you eat?	Second Person Singular Familiar
dē szdan	-zdan	Do you eat?	Second Person Singular Ancestral
dē sej	-ej	Do you (all) eat?	Second Person Plural
dē sa	-a	Does he/she/it eat?	Third Person Singular Distal
dē say	-ay	Does he/she/it eat?	Third Person Singular Proximal
dē set	-et	Do they eat?	Third Person Plural
dē sian	-ian	Does someone eat?	Fourth Person

6.2 Regular Verbs of the Um Declension

6.2.1 Indicative Mood

Verb	Ending	Translation	Name
mum	-um	To meet	Infinitive
muv	-uv	I meet	First Person Singular
mumoj	-umoj	We meet	First Person Exclusive Plural
mumei	-umei	We meet	First Person Inclusive Plural
muz	-uz	You meet	Second Person Singular Formal
mub	-ub	You meet	Second Person Singular Familiar
muzam	-uzam	You meet	Second Person Singular Ancestral
mujib	-ujib	You all meet	Second Person Plural
mu	-u	He/she/it meets	Third Person Singular Distal
mud	-ud	He/she/it meets	Third Person Singular Proximal
muj	-uj	They meet	Third Person Plural
mium	-ium	Someone meets	Fourth Person

6.2.2 Negative Mood

Verb	Ending	Translation	Name
mrum	-rum	Not to meet	Infinitive
mrub	-rub	I do not meet	First Person Singular
mrumoj	-rumoj	We do not meet	First Person Exclusive Plural
mrumei	-rumei	We do not meet	First Person Inclusive Plural
mrub	-rub	You do not meet	Second Person Singular Formal
mûr	-ûr	You do not meet	Second Person Singular Familiar
mrubam	-rubam	You do not meet	Second Person Singular Ancestral
mrûjib	-rûjib	You do not meet	Second Person Plural
mir	-ir	He/she/it does not meet	Third Person Singular Distal
mrûd	-ûd	He/she/it does not meet	Third Person Singular Proximal
mrub	-rub	They do not meet	Third Person Plural
mirum	-irum	Someone does not meet	Fourth Person

6.2.3 Interrogative Mood

Verb	Ending	Translation	Name
muiim	-uiim	To meet?	Infinitive
mûi	-ûi	Do I meet?	First Person Singular
dê mmuij	-muij	Do we meet?	First Person Exclusive Plural
muim	-uim	Do we meet?	First Person Inclusive Plural
muiz	-uiz	Do you meet?	Second Person Singular Formal
muib	-uib	Do you meet?	Second Person Singular Familiar
dê muizm	-uizm	Do you meet?	Second Person Singular Ancestral
muizj	-uizj	Do you meet?	Second Person Plural
mui	-ui	Does he/she/it meet?	Third Person Singular Distal
muid	-uid	Does he/she/it meet?	Third Person Singular Proximal
muij	-uij	Do they meet?	Third Person Plural
miim	-iim	Does someone meet?	Fourth Person

6.3 Regular Verbs of the Ûm Declension

6.3.1 Indicative Mood

Verb	Ending	Translation	Name
qqûm	-um	To run	Infinitive
qqûv	-ûv	I run	First Person Singular
qqûmaj	ûmaj	We run	First Person Exclusive Plural
qqûmei	ûmei	We run	First Person Inclusive Plural
qqûe	ûe	You run	Second Person Singular Formal
qquip	uip	You run	Second Person Singular Familiar
qquzamy	uzamy	You run	Second Person Singular Ancestral
qquid	uid	You run	Second Person Plural
qqû	û	He/she/it runs	Third Person Singular Distal
qquj	uj	He/she/it runs	Third Person Singular Proximal
qqûj	ûj	They run	Third Person Plural
qqiûm	iûm	Someone runs	Fourth Person

6.3.2 Negative Mood

Verb	Ending	Translation	Name
qqrûm	-rûm	Not to run	Infinitive
qqrûv	-rûv	I do not run	First Person Singular
qqrûmaj	-rûmaj	We do not run	First Person Exclusive Plural
qqrûmei	-rûmei	We do not run	First Person Inclusive Plural
qqrûei	-rûei	You do not run	Second Person Singular Formal
qqruij	-ruip	You do not run	Second Person Singular Familiar
qqruzamy	-ruzamy	You do not run	Second Person Singular Ancestral
qqruid	-ruid	You do not run	Second Person Plural
qqrû	-rû	He/she/it does not run	Third Person Singular Distal
qqruij	-ruj	He/she/it does not run	Third Person Singular Proximal
qqrûj	-rûj	They do not run	Third Person Plural
qqrirûm	-irûm	“Someone” does not run	Fourth Person

6.3.3 Interrogative Mood

Verb	Ending	Translation	Name
qqwanun	-wanun	To run?	Infinitive
qqwav	-wav	Do I run?	First Person Singular
qqwam	-wam	Do we run?	First Person Exclusive Plural
qwemq	-wem	Do we run?	First Person Inclusive Plural
qqwei	-wei	Do you run?	Second Person Singular Formal
qqwap	-wap	Do you run?	Second Person Singular Familiar
qqwadni	-wadni	Do you run?	Second Person Singular Ancestral
qqwazdy	-wazdy	Do you run?	Second Person Plural
qqwa	-wa	Does he/she/it run?	Third Person Singular Distal
qqwady	-wady	Does he/she/it run?	Third Person Singular Proximal
qqwad	-wad	Do they run?	Third Person Plural
qqiwan	-iwan	Does "someone" run?	Fourth Person

6.4 Pre-Verbal Aspect and Tense Markers

	Present	Past	R. Past	N. Future	H. Future	Future
Ambiguous	(e)	i	mui	û	dye	go
Aorist	qa	qa	qa	qû	qû	qû
Perfect	a	a	aa	zai	dya	oi
Progressive	o	oe	moe	ou	uid	ui
Habitual	gyu	gyuu	gyuin	gyui	gyûid	gyû
Prospective	mazu	mazui	mazuim	masi	mazûid	mas
Inceptive	en	enai	enain	enaa	enaa	enaa
Continuative	ioq	iqi	iqim	iqi	iqi	iqi
Terminative	dya	dyai	dyain	dyaa	dyaa	dyaa
Conative	oeq	oqei	oqen	oqen	oqa	oqaa
Cessative	dyu	dyu	dyui	dyûi	jûid	dyû
Resumptive	dyem	dyeim	dyee	dyim	dyim	dyim
Pausative	zdogh	zdoogh	zdugh	zdigh	zdûgh	zdigh
Deliminative	zda	zdo	zdu	zduu	zdû	zdi
Protractive	ya gyu	ya gyui	ya gyuin	ya gyûi	yad gyûid	ya gyû
Iterative	ya o	ya oe	yan oen	ya oû	yad oûd	ya i

6.5 Varieties of the Copula

Provided here is the complete person, aspect and tense conjugation of the An copula, used in Eniy to express equality, set membership, and state of being.

6.5.1 Infinitive

Chapter 7

Noun Declension

7.1 Ghua Gender

These nouns generally describe sentient beings with masculine natural gender, although they are also used in reference to sentient beings of neuter or indeterminate natural gender. This grammatical gender is termed *masculine* and its abbreviation is M.

7.1.1 Qaaz Declension

7.1.2 Ppez Declension

7.1.3 Yaseme Declension

7.1.4 Qodza Declension

7.2 Ghuo Gender

These nouns generally describe sentient beings of feminine natural gender. The grammatical gender is termed *feminine* and its abbreviation is F.

7.2.1 Manufuz Declension

7.2.2 Joidome Declension

7.2.3 Yimû Declension

7.2.4 Fsezo Declension

7.3 Ghupaghd Gender

These nouns describe animate beings of indeterminate (or, occasionally, neuter) natural gender. The grammatical gender is termed *animate* and its abbreviation is C. (Derived from an alternate name, *creature*).

7.3.1 Udiz Declension

7.3.2 Yoqi Declension

7.3.3 Gamime Declension

7.3.4 Qaaghd Declension

7.4 Ghumid Gender

These nouns describes places and times, more generally, areas where the situations described by a verb can take place. They are termed *spatial*, and the abbreviation is S.

7.4.1 Gamadyn Declension

7.4.2 Vakuiz Declension

7.4.3 Dzamid Declension

7.5 Ghubui Gender

These nouns name all kinds of physical objects having a definite shape not falling into a more specific category. They are called *item* nouns. Their abbreviation is O (taken from the alternate name *object*, another alternate name is *count* nouns, but this is somewhat confusing: although all Ghubui nouns would be count nouns in English, many non-Ghubui nouns would also be translated with count nouns.)

7.5.1 Manufui Declension

7.5.2 Dze Declension

7.5.3 Qaar Declension

7.5.4 Kaamoe Declension

7.5.5 Yimemii Declension

7.5.6 Sain Declension

7.5.7 Foquugh Declension

7.5.8 Zasud Declension

7.5.9 Qqodd Declension

7.6 Ghuzam Gender

These nouns describe things without a definite shape or fundamental quantum, usually corresponding to mass nouns in English. They describe many materials and liquids, and from the latter they get their abbreviation L and their name, *liquid* nouns.

7.6.1 Taaeid Declension

7.6.2 Uasaam Declension

7.6.3 Subaein Declension

7.6.4 Qaeiz Declension

7.7 Ghuomatta Gender

These nouns describe abstract concepts, information, numbers, and the like. Possibly because of its broad semantic scope, some slightly more concrete terms are found here as well. They are termed *abstract* nouns and their abbreviation is A.

7.7.1 Qqodda Declension

7.7.2 Yumaghad Declension

7.8 Ghuabûaz Gender

The grammatical gender usually called *other* and designated with the letter B in this dictionary contains a hodgepodge of declensions somewhat arbitrarily placed here, rather than into other categories, by Eniy grammarians. (Because agreement between adjectives and nouns is on the paradigmatic level and not on the grammatical or declensional level, we cannot make any argument for the grouping of genders that is not somewhat arbitrary.)

7.8.1 Embezoi Declension

7.8.2 Tugody Declension

7.8.3 Noub Declension

7.8.4 Ey Declension

7.8.5 Qaoq Declension

7.8.6 Djaiaq Declension

7.8.7 Mum Declension

7.8.8 Dzan Declension

7.9 Irregular Nouns

There are sixteen irregular nouns in Eniy. (Note that indeclinable nouns, or nouns with defective case declension, are not considered irregular.) Four are titles, nine are pronouns, and the remaining three are euphemisms derived from polite circumlocutions.

7.9.1 Dim

⟨dim⟩ is a title for a holy person, similar to “saint” in English (but without the implication of endorsement by a centralized religious organization; people are termed ⟨dim⟩ by popular consensus, which may vary from clan to clan). Dim is very often placed before another noun (almost always a proper name). Like the other three honorific title words, it then agrees with the noun in case, but not in inflectional ending.

Inflected Form	Case
dim	nominative
diy	oblique

Note: Oblique is a case defined here to mean “not nominative”, that is, it is used when any case other than the nominative would be used.

7.9.2 Morr

⟨Moghh⟩ is a title for a king or exalted ruler, similar to addressing someone as “your majesty” or referring to the person as “his majesty” or “her majesty.” Moghh is very often placed before another noun (almost always a proper name). Like the other three honorific title words, it then agrees with the noun in case, but not in inflectional ending.

Inflected Form	Case
moghh	nominative
ghum	oblique

7.9.3 Sta

⟨Sta⟩ is an honorific title word for the headman of the speaker’s clan. Its use is obligatory when using the name of this person, in which it is placed ahead of the proper name in the adjectival position. It agrees with the name in case.

Inflected Form	Case
sta	nominative
stama	oblique

7.9.4 Dasa

⟨Dasa⟩ is an honorific title word for the headman of the second person’s clan, where it is different from that of the first person. Its use is obligatory when using the name of this person, unless one intends to give offense. It is placed ahead of the headman’s proper name in the adjectival position. It agrees with the name in case.

Inflected Form	Case
Dasa	nominative
Dama	oblique

7.9.5

This noun is a polite way of referring to a person who is materially and socially useless in the judgement of the speaker. It is derived from ⟨day odoninan agho⟩, “one who is never participating.”

Inflected Form	Case
dyodonanagho	Nominative
odonanagho	Accusative
idonanagho	Instrumental
djonanagho	Vialis
dyodonanaghomf	Locative, Temporal
dyodonanaghoba	Dative, Benefactive
dyodonanaghoepi	Casual