Ggbàäne

A submission to the 21st Speedlang

by Atÿx

"u okupàqaŋŋmku enìŋu uuŋmèku am o gbaaèku am,
lalàduku nelèmkpite ton, nipuŋùladudu."

"Humans were created by thoughts and speech,"
"Sharing our language is sharing ourselves."

Preface

This document is my (Atyx's) submission to the 21st Speedlang Activity organised by PastTheStarryVoids on the subreddit r/conlangs and taking place from September 7th 2024 to September 21st 2024. It depicts the grammar of the Ggbàààne language, spoken by the Enggbàààe people, which has no clear position in the world but has been thought of as being situated around the Halmhera islands in Indonesia.

This rough Grammar document answers the requirements given for the activity in these ways :

- *"No more than two fricatives" ; "Bonus: no fricative" ; "Bonus: no allophonic fricatives"* : This language satisfies the requirement and both bonuses, with absolutely **no fricatives, either phonologically or allophonically.**
- *"At least one non-pulmonic consonant"* : Ggbàààne possesses a set of **five implosives**.
- *"Have a place of articulation contrasts within one of the broader categories"*: Ggbàààne possesses a contrast between **velar and uvular**, each of them having a labial subcontrast : **velar - labio-velar** ; **uvular - labio-uvular**.
- *"Make use of propositional nominal TAM"* : **Volition, and an Optative mood** are contrasted using the Noun suffix, placed on both the noun, and the adjectives.
- *"Have grammatical gender/noun class" ; "Bonus: have 4 to 6 of them" ; "Bonus: have some genders merge in the singular or plural" ; "Bonus: hve some gender shows polarity on singular and plural marking"* : Ggbàààne possesses **six noun classes**, with the **Augmentative and Deified Classes merging their markings over time**, as the Augmentative suffixes are getting more used unto the Deified words, and a merge has already happened with **the merging of the Optative Involuntary suffixes**. The **Bird and Natural Elements Classes** shows **polarity in their singular and plural markings**, with the **reduplication pattern** being used for **the singular to one, and the plural to the other one**.
- *"Have at least three ways of forming requests or commands" ; "Bonus: include at least two ways negative commands can be formed"* : The language technically possesses **four combinations for requests and commands**, as well as **four combinations for negative commands**.
- *"Two words for emotions that doesn't have a clear one-word label in English" ; "Bonus: write a longer section on cognitively-based feelings, including descriptions of at least five feelings, one or more bodily images, and different ways of forming emotions grammatically"* : all shown in **§IV.3**.
- *"Document and showcase the language"* : This document **has the vocation of doing exactly as much**.
- *"Translate and gloss at least five sentences from acceptable sources"* : Sentences from the **"Just Used 5 Minutes of Your Day" (5MOYD)** has been translated into Ggbàààne in the document, with : **(II.1) ; (II.15) ; (III.2) ; (III.3) ; (III.4)**.

Conventions

Quotes and Sentences for the sake of explaining, showing, or showcasing different parts of grammar and vocabulary will be written using this format :

(Chap.Nb)　　Romanised Sentence **[Arial / 11]**
　　　　　　　`Gloss` **[Noto Sans Mono Semi-gras / 10]**
　　　　　　　"Translation" **[Arial / 11]**
　　　　　　　　　　　　　(SOURCE) [Noto Sans Mono Très-gras / 11]

If needed, an optional (lit.) line can be added following the translation line to better understand how the sentence works

Glossing Abrevations

Here can be found all the glossing abbreviations used in this document :

A	Category A (Body Verbs)
AOR	Aorist
B	Catergory B (Mind Verbs)
C	Category C (Possessive Verbs)
COMP	Comparative
COP	Copula
DEF	Definite
DISC	DIscontinuous
DIST	Distal
EQU	Equivalence
EXP	Experiencer
I	Class I (Masculine)
II	Class II (Feminine)
III	Class III (Augmentative)
IMP	Imperative
INTER	Interrogative
IV	Class IV (Deified)
MED	Medial
MOM	Momentane
NEG	Negative
NOM	Nominative
NPST	Non-Past
NVOL	Involuntary
OBJ	Object
OPT	Optative
PL	Plural
PROG	Progressive
PROH	Prohibitive

PROX	Proximal
PST	Past
R	Recipient
RED	Reduplication
SG	Singular
SUP	Superiority
V	Class V (Natural Elements)
VI	Class VI (Birds)
VOL	Voluntary

Table of Contents

Chapter I - Phonology

I.1 - Consonants

Ggbààne possesses a number of nineteen consonants, with implosives but no fricatives in any sort. The Places of Articulation also are quite particular : The presence of Labio-Velar consonants, as well as Uvulo-labial, add to the spice of this phonology.

Some allophony is present in the language. As such, / p t k k͡p q q͡p / may be realised as their voiced counterparts in intervocalic position ; the alveolar nasal is realised as [ŋ] when word-finally. Nasal and plosive sequences are realised as prenasalised plosives when in inter-syllabic position.

	Labial	Alveolar	Velar		Uvular	
			Plain	Labial	Plain	Labial
Nasal	m	n	ŋ	ŋ͡m	ɴ	ɴ͡m
Plosive	p	t	k	k͡p	q	q͡p
Implosives		ɗ	ɠ	ɠ͡ɓ	ʛ	ʛ͡ɓ
Approximant	(w)	l		w		

I.2 - Vowels

Vowels are a simple five vowels system, with a length distinction. Older speakers seem to pronounce those vowels quite differently, as the short unstressed vowels tend to be more centralised than their long or stressed counterparts, with /u/ and /o/ merging into /ʊ/, and /i e a/ becoming /ɪ ɛ ɐ/. Younger speakers however, with forced standardisation of the language, now pronounce the vowels as they are described just below.

	Front	Back
Close	i iː	u uː
Mid	e eː	o oː
Open	a aː	

I.3 - Phonoaesthetics

The syllable shape of Ggbààne is mostly CV, V, VN or CVN, with C being a consonant, V a vowel, and N a nasal. Note that N would mostly be noted as /N/, as, in most cases (except for approximants), the coda nasal would assimilate its place of articulation to the consonant after it, or prenasalized that consonant if it is a plosive.

Two V-shape syllables can appear next to each other, and two V-shape syllables with the same vowel can too. They will contrast with the long variant by what could be called a rearticulation of the vowel.

Stress is placed on the penultimate syllable for words of two or more syllables, unless the penultimate syllable is short and the ultimate vowel is long, in which case the stress is placed on the ultimate syllable. However, it will also shift one to the right when using a suffix on the word. Stress is represented as a grave accent <`> (the use of an acute accent is also possible), which is put on the two written vowels for long vowels.

I.3.Annex - Word loaning

Loaning words from a language that possess sounds that ours do not possess is hard, even more when those are common sounds for the languages, like fricatives. Ggbààne always tries to fit its loanwords as best as they can into its phonology, and also maintains the absence of fricatives, the only sounds that can appear that is not in the Ggbààne language is a schwa [ə], that is written with whichever letter was chosen when loaning.

Voiced plosives are easy to loan, as it is for affricates. The formers are loaned as their unvoiced counterparts. As for the affricates, the unvoiced ones become unvoiced plosives, while the voiced ones become implosives. The fricatives are trickier. Most of the time, they would be loaned as their plosive variants. However, sometimes the fricatives between two vowels may simply disappear. And the same happens at the beggining of words. Some words to compare would be **ààpi** *cow*, loaned from the Javanese **sapi**. We can here see that the /s/ was debuccalized to probably an /h/ that lengthened the vowel. Another example of such change could be the word **aadìa** *gift*, here too from the Javanese **hadiah**. We can hypothesize that the same change happened to the two /h/'s as it did for the /s/ of **sapi**.

I.4 - Thoughts on the Future of Ggbààne phonology

Today, Ggbààne's phonology continues to show some changes happening, even though the standardisation tries to keep it from happening too much. The most striking change being the palatalization process the words are ongoing. The alveolar consonants are the one most changed by this. /n t ɗ l/ nowadays are starting to get pronounced as [ɲ tʲ ʃ ʎ~lʲ] when before a short or long /i/, or a short /e/, but also when after a long /i/ or /e/.

I.5 - Orthography

Ggbààne is written in Latin, used in an effort to best document the language, scholars have tried and managed to maintain the forwardness of the script up to a notch. As such, there is as much letters as there are vowels and consonants, with the addition of the apostrophe <'> to differentiate a long vowel from a double articulation of the same vowel, as well some digraphs and trigraphs because of the nasal coda. Some changes can be noted from one convention to another, mainly the use of macron instead of double vowels, and use of the apostrophe <'> to denote uvulars. However the orthography shown here is one of the oldest and most stable one, still use to this day despite trials to deconstruct the trigraphs and ease the vowel ambiguity.

	Labial	Alveolar	Velar Plain	Velar Labial	Uvular Plain	Uvular Labial
Nasal	m	n	ŋ	ŋm	ŋŋ	ŋŋm
Plosive	p	t	k	kp	q	qp
Implosives		d	g	gb	gg	ggb
Approximant	(w)	l		w		

	Front	Back
Close	i ii	u uu
Mid	e ee	o oo
Open	a aa	

Chapter II - Morphology

II.0 - Degree of Synthesism

The Ggbààne language is heavily fusional on nouns, having suffixes meaning up to five different meanings altogether. It is however more agglutinative on verbs, and some degrees of analyticality is shown on articles and Aspect Markers.

II.1 - Nouns

II.1.1 - Noun Classes

Ggbààne possesses a system of six noun classes. They could be categorised as Class one through six using roman numerals. They are : Masculine, sea and land animals, as well as water (Class I), Feminine, plants, and fire (Class II), Augmentative, feelings (Class III), Deified (Class IV), Natural Elements (Class V), and finally Birds (Class VI).

Augmentative and Deified can seem quite similar, and with good reason. Those two classes are slowly merging together, and some younger speaker completely merge the Deified to the Augmentative. However the older and more refined populations still make the difference, with Deified only being used for their gods, and epic stories (the use of the Deified for other gods, such as the Old world ones, is still debated) ; and the Augmentative specifying the greaterness of the words, for exemple to emphasize adults, duty, kings, and important animals.

II.1.2 - Cases and Propositional Nominal TAM

Ggbààne is a language that marks most of their tenses, aspects, and moods, unto the noun phrase, being placed on both the noun, and the adjectives that modify it while using the Class of the noun. Because of the fusion that happened between cases (albeit in small numbers) and the Propositional Nominal TAM, as well as the number of Classes, the table of endings is quite large.

Ggbààne possesses four cases. The Nominative is usually to mark the subject, though if the subject is "experiencing" the verb, with for example Class B verbs, then the Experiencer case is used. It is also used to mean a sort of passive voice or be used as the object of the sentence.

Object and Recipient cases are pretty straightforward. The Object case is used to mark the object of the sentence, but also locations, instrumental, beneficial (with a postposition), and duration as well. While the Recipient case serves as to express a change in property, but can also be used for a designated moment in time.

Propositional suffixes in Ggbààne have fused with the case suffixes, and in themselves as well. Ggbààne separated those suffix betwen Common and Optative suffixes. Optative suffixes means that, the subject would like it to happen, while Common is the usual realis indicative mood. Within this two-mood separation is found a simple Volition distinction.

The Voluntary suffixes are seen as the default and mean that the subject or object did or was done to the action intentionally, while the involuntary suffixes mean that it was done unintentionally.

Then, the suffixes are further separated by the grammatical number of the noun phrase : singular or plural, each having their own suffixes for each cases, except for Class V and VI. Indeed, Class V nouns are seen as singular by default, to get the plural, or collective of Class V nouns, a partial reduplication of the first (C)V sequence at the start of the word is necessary. For Class VI nouns however, it is the contrary. Thus, nouns are by default plural, but can be seen as singular or singulative when using the same reduplication pattern.

| | | Optative | | | | Common | | | |
| | | Voluntary | | Involuntary | | Voluntary | | Involuntary | |
		Singular	Plural	Singular	Plural	Singular	Plural	Singular	Plural
Class I (Masculin)	Nominative	-ea	-eaga	-eea	-eaŋe	-	-gan	-ee	-eŋm
	Experience	-dea	-ea	-da	-ŋeata	-da	-	-de	-(o)nta
	Object	-ea		-nae	-ŋeame	-a		-an	-ma
	Recipient	-eawe	-eawa	-naa		-waa	-gawa	-aa	-ŋ(a)
Class II (Feminine)	Nominative	-wo	-wokopa	-ŋowa	-(o)ŋ	-o	-ogba	-oŋma	-(uu)ŋŋm
	Experience		-gboao	-ŋua		-oo	-gbo	-mo	-u
	Object	-gbao		-ŋawao		-ka	-qoe	-a'an	-ŋa'ao
	Recipient	-wo				-		-mokpao	-ŋao
Class III (Augmentative)	Nominative	-iie		-iiŋŋu		-	-e	-ku	-eku
	Experience	-iiti'i	-iite	-iileŋŋ	-iileŋŋe	-ti	-e'e	-iŋuta	-iŋu
	Object	-iikeŋe		-iiŋ	-iiŋe	-tikene	-etikene	-ku	-eku
	Recipient	-ŋŋmae	-ŋŋmaenka	-iinke	-iingben	-kpite	-(a)ŋmte	-kpui	-ekpi
Class IV (Deified)	Nominative	-ii		-iiŋŋu		-		-ku	
	Experience			-iileŋŋ	-iileŋŋe	-ti	-gbi'i	-iŋŋmuu	-iŋŋmuuta
	Object	-iiken	-iigben	-iiŋ	-iiŋe	-tikenke	-gbi'inke	-ku	
	Recipient	-iiqpioe	-iiqpiŋ	-iinke	-iingben	-qpiioe	-qpiiŋome	-onki'i	
Class V (Natural Elements)	Nominative	-nee				-			
	Experience								
	Object	-neeu				-kau		-a'anu	
	Recipient	-neau				-u		-ŋau	
Class VI (Birds)	Nominative	-wupe		-ŋuwe		-uu		-ŋue	
	Experience			-ŋeewe		-m(u)		-ŋmuu	
	Object	-wee		-wem		-kpe		-kpem	
	Recipient	-wepue		-wee'en		-ue'e		-ŋue'e	

II.1.2.Annex - Quick Note on Singular-Plural Merging in Class III and IV

Class III and IV are known to be slowly merging overtime. In some places, it is already done, such as in the Optative Involuntary singular and plural markings. In other places, we can see the Experiencer Singular marking the same, but not in the plural, and the Class III Nominative and Object singulars are the same as the Class IV's Nominative and Object markings.

However, this is if we stick by the book. In casual speech, Augmentative and Deified are further more merged, often being the Deified Class taking the markings of the Augmentative. This is more true in the Singular, as the Plural keeps its Class IV markings as to still show respect when speaking to Deified Class nouns as a whole.

II.1.3 - Definiteness

There exist in Ggbààne only one definite article that is placed after the noun, which is **(p)a**, the (p) being when the words end in a vowel. The definite article is most often linked by a "liaison". That liaison will voice the last consonant of the word allophonically.

In the case of postposition. The definite article will be prefixed to it, mostly if possible in **p-form**, **pa-form** if starting with a consonant.

II.2 - Verbs

II.2.1 - Verb Classes

Verbs in Ggbààne are classed into three classes, or categories, simply nammed from A to C. These are : The Body verbs (Class A), the Mind verbs (Class B), and the Possessive verbs (Class C). Furthermore, some verbs can only be used for certain Noun Classes. What makes the verbs have three Class is the difference in marking they can take. And in Each categories of the verb section, the tables will represent those differences.

II.2.3 - Tenses

While Mood and Volition is applied unto the noun phrase, a simple tense system is applied on the verb. It is a NonPast - Past distinction. However, an Aorist tense exist for Possessive and Mind verbs, meaning that the action happens at any point in time, and that the tense distinction is rather unnecessary to the comprehension of the sentence.

	Class A	Class B	Class C
Past	-qa	-qe	-qpa
Non-Past	-	-(n)e	-
Aorist		-	-la

II.2.4 - Negation

Negation in Ggbààne is placed on the verb, and negate the whole sentence. As such, double negation is not a thing in Ggbààne. It is represented by the use of the suffix **-m(o)**, placed directly after the tense suffixes.

II.2.5 - Verb Agreement

Ggbààne shows a simple verb agreement system, placed at the very end of the verb template. It agrees for the first person, the second person, or the class of the subject, then the object, following the word order.

1	-d(u)	*Class III*	-k(u)	
2	-e	*Class IV*	-ŋŋm(u)	
Class I	-a	*Class V*	-∅	
Class II	-oo	*Class VI*	-kp(u)	

II.2.6 - About Voices

Only one type of voice seems to exist in Ggbààne : the active voice. This has been for the Enggbààe people for most of their lives. However, the people learning their language and who have trouble expressing the passive voice, have noticed that the use of the Experiencer Case, allowed them to sometimes use it as a way to make the whole sentence passive, when applied to the Subject.

II.3 - Pronouns and Demonstratives

II.3.1 - Personal Pronouns and Demonstratives

Ggbààne is really poor in pronouns, as it only possesses two pronouns : **du**, and **eo**, meaning respectively first person, and second person, or *"I/we"*, and *"you"*. It then can take class markers but this is not mandatory.

It may also lack of third person pronouns, that is because they do not exist in this language. Instead, third person pronouns are omitted, or they are simply replaced by demonstratives. Demonstratives are in the number of ten, distributed between a three-way distinction.

	Class I	Class II	Class III	Class IV	Class V	Class VI
Proximal		èi			kèo	kpa
Medial		um		ììo	èke	egèwe
Distal		koài		eìon		kèwo

II.3.2 - Interrogative Pronoun

There exist only one Interrogative Pronoun in Ggbààne, **ŋŋi** *"what,who,where…"*. It can mean anything and can be placed anywhere in the sentence, mostly after the Noun Clause and their postpositions if they have one.

Because of its position, it is most often regarded as a clitic to the postpositions.

(II.1)   ukpàta=ŋŋi   èi,   kpo   kpo-qà-e=ŋŋi ?
         sound=INTER PROX.III, fart RED-PST.A-2=INTER
         "What was that sound, did you fart ?"

(5MOYD 2078)

II.3.2.Annex - Answering polar questions

While non-polar questions can be answered with the usual sentences, polar questions are answered with a yes/no exclamation type answer, which is pretty common for english speakers. As such :

(II.2)   uutoè-qa-e=ŋŋi ?
         wash-PST-2=INTER
         "Did you wash ?"
         gàtan, amà-kpite   qpoàm-kpite   pa.
         yes,   night-VOL.SG.R.III before-VOL.SG.R.III DEF
         "Yes, last night."

Here the Class III noun suffix is used instead of the usual Class IV for the word night, as a way to show a more casual setting in which this sentence would be said. In a formal setting, the Class IV noun suffix would be used.

Note that, when a negative polar question is asked, answering it with a yes signify that you agree with the question, which is unlike english.

(II.3)   kee-qà-m-e   leeù=ŋŋi   ŋŋa'àe pa=dè   ? gàtan
         see-PST-NEG-2 fish=INTER sea   DEF=in ? yes
         "Did you not see fish in the sea ? Yes [I did not see any fishes there]"

While answering **òòŋŋa** *"no"* would have meant that you did see fishes in the sea.

II.4 - Genitive Nouns

In Ggbààne, genitive and possessions in a sentence is marked using Genitive Nouns, that is simply nouns, to which are suffixed verb suffixes (mostly the "object agreement"), and then placed before the noun they modify. In this language, the Genitive Noun or Verbified Noun is said to be the possessor, and the modified one the possessee.

If the possessor is only but a pronoun, then a possessive verb in a relative clause (like the verb **la** *"to own, to possess"*) taking the verb suffixes must be found before the possessee.

(II.4) Pulian-oo ààpi
Bryan-II cow
"Bryan's cow"

(II.5) la-a-oo ààpi
own-I-II cow
"his cow"

II.5 - Aspects Markers

Aspects in Ggbàáne are marked with a marker, a small word that is placed at the start of the sentence, always before the verb.

Progressive and Discontinuous are the only aspects that appear for all Classes and the only aspects of Class B verbs. Progressive signify that the action is still ongoing, that it is continuing in time. Discontinuous means that the action was true before, but no longer. Then Class A and Class C verbs also possess two other aspects markers : Momentane and Cessative. Momentane, like its name suggests, means that the action only happened once, or extremely briefly in time. Cessative means that the actions has finished, that it is no longer true. The difference between Discontinuous and Cessative aspects lie in the fact that Discontinuous shows more interest in the fact that the action was once true, while the Cessative points out that the action has finished.

There are three sets of markers, the first one being the "common one", while the second one is the "imperative set". In the Imperative set, the progressive marker can also be used as a generic imperative marker, as it would me "continue or start doing the action". The third one however is a bit special. It is called the Deified Imperative, or simply the prohibitive. It is use solely for "shall not" construction, as it is negative by default. Originally, it was use only for interdictions issued by gods, though it is nowadays also use for very important request, like from a chief to a servant.

Common	Class A	Class B	Class C
Progressive	e	em	e
Momentane	u		te
Cessative	le		le
Discontinuous		ògo	ògbo

Imperative	Class A	Class B	Class C
Progressive		dèwe	
Momentane	dùan		dèi
Cessative	dèi		
Discontinuous		dokòwe	

Prohibitive	Class A	Class B	Class C
Progressive	ièwe	ìme	ì'i
Momentane	wìte		ti'ìpa
Cessative	ilèpe		ilèpe
Discontinuous	ìige	iigèi	ìigbe

II.6 - Imperative Formations

Ggbààne can form imperative sentences in a multitude of ways, both in the affirmative and the negative. For the sake of explaining, the same sentence will be altered in ways of making it in the imperative. That sentence is :

(II.6) ŋmoo-è-a gguuè-a   pa.
        take-2-I spear.VOL.SG.OBJ.I DEF
        "You take the spear."

II.6.1 - Affirmative Imperative Formations

Ggbààne possesses three ways, plus one ungrammatical way, of doing affirmative imperative sentences. The most straight forward one is to use the Imperative set of Aspect markers. Here we will take the Impérative Progressive marker, shared among all classes of verbs. As such :

(II.7) dèwe   ŋmoo-è-a gguuè-a   pa !
        IMP.PRO take-2-I spear-VOL.SG.OBJ.I DEF
        "Take the spear !"

Another way of doing imperatives is to simply use the Optative set of suffixes. Its meaning is less impactful than the first one, and would mean what is a suggestion, an advice, that may calmly hint torwards an order depending on the tone.

(II.8) ŋmoo-è-a gguuè-ea   pa.
        take-2-I spear-OPT.VOL.SG.OBJ.I DEF
        "You should take the spear."

Then by combining both the Imperative set of Aspect markers, and the Optative set of suffixes, we can get a meaning of urgency, or a formal Imperative, meaning an imperative that is disguised as a request from the speaker.

(II.9) dèwe   ŋmoo-è-a gguuè-ea   pa !
        IMP.PRO take-2-I spear-OPT.VOL.SG.OBJ.I DEF
        "You should take the spear (it's urgent) !"

There is a fourth way of doing imperatives as well, though it is still called ungrammatical by the book. It uses the Deified Imperative set of Aspect Markers, as well as the Negative suffix. The result being a double negation becoming an affirmative imperative formation. Its use is still avoided in most formal conversation, but still gain a better and better popularity with the youth.

(II.10) ièwe   ŋmoo-m-è-a   gguuè-a   pa !
        PROH.PRO.ClassA take-NEG-2-I spear-VOL.SG.OBJ.I DEF
        "You shall take the spear !" (lit. You shall not not take the spear !)

II.6.2 - Negative Imperative Formations

The four way of doing Negative Imperative Formations of Ggbàáne are all grammatical and accepted. They all mostly use the same formations as the Affirmative Imperative Formations, but with the Negative suffix as well, except for the Deified Imperative. Like for the Affirmatives, the most straight forward way of doing Negative Imperative Formations is to use the Imperative set of Aspect markers, with here the Imperative Progressive marker, as well as the Negative suffix, just like so :

    (II.11) dèwe   ŋmoo-m-è-a   gguuè-a   pa !
            `IMP.PRO take-NEG-2-I spear-VOL.SG.OBJ.I DEF`
            "Don't take the spear !"

By using both the Negative suffix and the Optative set of suffixes, it is then possible to get the meaning of an advice or a suggestion against the action, that can here too be hinted towards a Negative Imperative Formation.

    (II.12) ŋmoo-m-è-a   gguuè-ea   pa.
            `take-NEG-2-I  spear-OPT.VOL.SG.OBJ.I  DEF`
            "You shouldn't take the spear."

By combining the two, we can obtain an way of urging someone not to do what he was about to do, to urgently avoid doing the action.

    (II.13) dèwe   ŋmoo-m-è-a   gguuè-ea   pa !
            `IMP.PRO  take-NEG-2-I  spear-OPT.VOL.SG.OBJ.I  DEF`
            "You really shouldn't take the spear (you musn't take it) !"

The last one, which for Negative Imperative Formations is indeed grammatical, is to use the Deified Imperative, or the Prohibitive. It is mostly use for stories and to signify a negative order from a god to people, or nowadays from an higher-up to a lower rank in the hierarchy, like a chief to servant.

    (II.14) ièwe   ŋmoo-è-a   gguuè-a   pa !
            `PROH.PRO.ClassA  take-2-I  spear-VOL.SG.OBJ.I  DEF`
            "You shall not take the spear !"

II.7 - Numbers

Numbers are kept to a minimal in Ggbàáne. Indeed, distinction in number in Ggbàáne is only done from one to three, then it is a distinction of **ti** *"few"*, **pa'a** *"many"*, and **maìta** *"all"*. Note that for those three nouns, negating the sentence could fully negate those words, depending on the context. So *"few" "many" "all"* would become *"only but a few" "only a few" "none"*.

1	mun	Few	ti
2	to	Lot	pà'a
3	lan	All	maìta

Those numbers at least agree with the class of the noun they modify, the only odd thing being the merge of the classifier for Class I and Class V, but context easily resolve that issue.

Class I	-∅	*Class IV*	-ti
Class II	-o	*Class V*	-∅
Class III	-te	*Class VI*	-m(u)

(II.15) wen-qà-oo-a   Kama [dèèi]   ti-∅
carry-PST.A-II-I Kama water few-I
"Kama carried some [water]"
o waaù-qa-m-oo-a   [dèèi]   maìta-∅
and spill-PST.A-NEG-II-I   water all-I
"and none [of the water] spilled."

(SMYOD 2088)

II.8 - Ideophones

Ideophones are present in a moderated amount in the Ggbààne language, mainly for nature sounds (weather, animals, some emotions…), and some sounds from the modern era. Nature Ideophones, which are older than the modern ones, except for the exotic ones, follows the phonoaesthetics quite literally, while the rest allow some degree of difference with the normal syllable shape, like allowing plosives and approximants in codas. Furthermore, Ideophones in Ggbààne are always made of two reduplicated parts, of one or two syllables each.

Ideophones are normally considered as nouns. However they may also be used as verbs. Suffixes for their noun or verb forms are placed on the second part of the Ideophones. Compare these two sentences :

(II.16) anamè-∅-a-du   pùla pulà-ee   du-dè.
calm-AOR.B-I-1   rain RED-NVOL.SG.NOM.I 1-NVOL.SG.EXP.I
"Rain calms me (involuntarily)."

(II.17) pùla pulà-qa-a-oo   la-là-d-oo   miiŋmì-mokpao
rain RED-PST.A-I-II own-AOR.C-1-II home-NVOL.SG.R.II
"It rained around our home."

Chapter III - Syntax

III.1 - Word Order

Gbaane is considered as a VSO language, with some flexibility. That means, that while the common order would be Verb - Subject - Object (and then Indirect Object and Complements), the Subject, the Indirect Object, and the Complemement can be positioned before the verb, becoming a Subject - Verb - Order, in a way of emphasazing the Subject of the sentence.

III.2 - Noun Clause Order

Noun Clauses in Ggbààne are ordered around this template of : Noun - Adjectives - Definite article (or Demonstrative) - Number. A Genitive Noun can be placed before the Noun Clause to be modified to the possessee.

III.2.1 - Adjectives

Adjectives doesn't really exist in Ggbààne, instead, adjectives are nouns that take the head's Class and Propositional Nominal TAM suffix and are placed after the noun they modify. A problem for learners is that, while some noun can be pretty clear on their meanings when used as an adjectives, all nouns can be adjectives, and most of them are not clear on their adjective meanings. As such :

(III.1) maaùù-o   miiŋmì-o   pa.
         leaf.mat-VOL.SG.NOM.II   house-VOL.SG.NOM.II   DEF
         "The homely leaf mat" ⇒ "The cozy leaf mat. / The comfortable leaf mat."

III.2.2 - Numbers

Numbers, as small in number they are, are placed after the Definite article and does not take the class suffixes.

III.3 - Noun Phrases

Noun phrases are sentences that does not contain any verb. In Ggbààne, noun phrases can occur for simple sentences such as "X is Y", "X feels Y", and so on. Mostly, X will be the subject, and Y will be a noun that serves as an adjective. In those types of sentences, one may add case marker on Y, but it is seen as redundant and generally avoided.

As for the usual verbs suffixes, while it may seems weird, thoses suffixes can stand alone, when affixed to the little word **a**, which has no meaning on its own.

III.4 - Adverbs and Intensifiers

Adverbs and Intensifiers in Ggbààne serve the same function : modifying the manner of which the action of the verb is done. They are placed before the verb, but after the Aspect Markers.

III.5 - Sequencers

Sequencers are small words used to place the sentence in time, in relation to another sentence. They serves to link sentences while placing one of them as complementary to the other one, the complementary most often being the first one.

(III.2) laì-qa-du-ku   iitìn-kpite   we-kpite   pa,
go-PST.A-1-III village-VOL.SG.R.III next-VOL.SG.R.III DEF
"I went to the next village,"
qùmnu kee-qà-m-du-ku   en-etikene   èi,
but   see-PST.A-NEG-1-III people-VOL.PL.OBJ.III PROX.III
"**But** I saw no people there,"
ààta ugbawà-qa-du   o
so   leave-PST.A-1 and
"**So** I left and"
pokò-qa-m-du   amà-gbi'inke   ùle   um
stay-PST.A-NEG-1 night-VOL.PL.OBJ.IV place MED
"stayed no night there"

(5MOYD 2069)

III.6 - Comparatives

In Ggbààne, only the comparatives of superiority and of equivalence exist. The comparative of superiority is signified by the word **me**, which could be transcribed as *"than"* in English. The Superior will be placed before **me**, and the Inferior one after ; the inferior one can not be said if it is wanted to leave it to context.

(III.3) qùmnu qpam-à-oo Nate mun-tò-qoe   èi   me
though like-I-II Nat one-II-VOL.PL.OBJ.II PROX.II COMP.SUP
"Though Nat like the unripe ones more [than the other ones]."

(5MOYD 1984)

The comparative of equivalence **ee** is placed the same way as the comparative of superiority, and mean that the two clauses are equivalent, it could be transcribed as the english construction *"as much as"*. Using the first sentence as a basis :

(III.3) qùmnu qpam-à-oo Nate mun-tò-qoe   èi   ee
though like-I-II Nat one-II-VOL.PL.OBJ.II PROX.II COMP.EQU
"Though Nat like the unripe ones the same [as the ripe ones]."

III.7 - Relative Clauses

Relative Clauses can be made in Ggbààne by using a sentence, place before the noun (and the genitive noun if there is one) and to end it with the word **in**.

(III.4) a-∅-mò-oo   uwàm-qa-oo-du   èèiŋm in òpi   èi.
COP-NPST-NEG-II help-PST.A-II-1 care REL woman PROX.II
It is not this woman who helped care me.

(5MOYD 1995)

Chapter IV - Trivia and Culture

IV.1 - Family Relationships

Family Relationship in Ggbààne is fairly straightforward. The parents are nammed **mu** *"mother"* and **qii** *"father"*, and the grand-parents are just the names for mother or father, followed by **tìo** "lit. mountain". Following the same-blood family, the word **uŋ** means both *"brother"* and *"sister"*, and the word **ŋunùù** is an affectionate word to mean *"child, grandchild"* and so on.

The Enggbààe people put a lot of respect unto the in-law family, mostly on the women. For the family of your **mììŋmi** *"husband,wife"* (also homonymous with *"house,home"*), the *"mother-in-law"* is nammed the **iòŋŋmo**, while the father-in-law is accepted just to be called **okòòpa** *"father, father figure, senior man"*. For the in-law family of your direct children, including their wife, they may be called **ŋunùù** for the wife, **imììuŋŋ** for the mother, and **okòòpa** for the father, but they are mostly all three referred to as **komòòŋŋaŋ**, which is *"any member of your child in-law family and wife"*. Note that all these in-law markings are put into the Class III nouns, which is the Augmentative Class, showing the amount of respect put unto them.

IV.2 - In-law Avoidance Speech

Ggbààne possesses an Avoidance Speech, mostly used when speaking with their in-laws, both from their mate's, and their children's. This speech is mostly used as a way to hide the sexual interactions, as well as romantic interactions, behind idioms, mostly sea-related. For instance, compare this small selection of words :

Normal Speech		In-law Speech	
Word	Meaning	Word	Meaning
kpoŋŋ	to fuck, to have sex	e'èli	to fish, to look for fishes
inùù	dick, phallus	ŋiegèèn	canoe
aŋŋàwe	vulva, vagina	ììggbe	submerged water cave
ìdi	to meet up	iqiòò	to sail

IV.3 - Expressing Feelings and Emotions

IV.3.1 - Pure cognitive-based feelings

The Enggbààe people express emotions and feelings like any other people, with common words for *"joy"* **qàpi**, *"sadness, sorrow"* **kpùkpa**, or *"anger"* **wàŋma**. However, their lexicon also encompasses some other words for feeling derived from those emotions that are however not found in our common language with one clear word like in Ggbààne.

These words are mostly related to hunt, fishing, and a sense of nostalgia or sorrow. For example, the word **niiòòngi** *"lit. feeling of being at home but not quite at home"*, is a word often used after a long hunt or fishing, where you come back to a place that you called home but changed so much in the span of the time you left that you can't feel like you fit in anymore or even just feel back at the home you knew. Another word related to hunt or fishing would be **iwùùŋii** *"lit. joy anticipating the joy the hunt/fishing will bring"*. It is used for when the person anticipate and think that their hunt/fishing will be pleasant, mostly because it is a good learning experience or that they will bring a lot of goods, and that they are already happy of it.

Other words representing more the nostalgia or the sorrow of time, these would be **kpàŋmu** *"lit. sadness, melancholy about seeing someone (mostly your children) grow up"*. It is mostly used by the mother seeing their children grow up and marry someone, or by fathers and other member of a hunt party seeing a child catch a prey. The word **upùku** means another kind of melancholy, more like *"nostalgia, about a future that never came"*, but that you one day thought could have happened but didn't.

Returning to more "common" emotion words, the Enggbààe people categorize emotions into three categories : the "good", the "bad", and the "neuter". Behind those simplistic nouns can be found other subcategories such as, for the negative emotions :
- "shame-like" words : Ggbààne makes the difference between two types of shame, depending on from who do one feels shame. There is **àgba àgba** *"shame of oneself after doing something bad"* and **òkaŋ** *"shame of oneself in consequences of someone else doing something bad, often a member of your family"*.
- "anger-like" words : The Gbààne language is very poor about anger-related words, with only **wàŋma** *"anger"* as a word. Fortunately, its amplified and de-amplified forms allow for a greater spectrum of anger-like emotions. For example, **wàŋma ème** would become *"a small anger, annoyance"* while **wàŋma tìo** would be *"a feeling of extreme anger, where one would be likely to take revenge"*.
- "fear-like" words : This language however seems to put some importance unto words expressing fear. Some words are pretty specific, like **kàla kàla** *"fear of the nature, its elements"*, or **pòku pòku** *"fear of an empty hunt or fishing"* (both of them are ideophones), and **wàkaŋ** is more general, with its meaning being the *"fear of someone, somewhere"*.

The positive emotion is the one emotion that the Enggbààe people strive to obtain, this simply being joy, satisfaction with life with this subcategory of emotions :
- "joy-like" words : This subcategory is pretty simple, as joy in Ggbààne is expressed solely by the word **qàpi** *"joy, happiness"* and then may be associated to other words or stand on its own.

Then there are the neutral emotions, those that are good for the Eggbààe to possess, but must not be possessed too much, else it would become a negative emotion. These are :

- "sad-like" words : Those words can be simple, like **kpùkpa** *"sadness, sorrow"*, or **èmke** *"nostalgia"*, but can also get more specific, like **kpàŋmu** and **upùku**, both seen above.
- "love-like" words : The ideophone **àma àma** *"love, heartbeat"* is the main word of this category, but can go both ways very easily. Indeed **àma àma ème** would be *"to like, friendship"* and so on. But **àma àma tìo** can easily mean *"to love to an unreasonable level"* which becomes pretty excessive.

Expressing those emotions with precision is very important. As such, like it is possible to see just above, two words : **ème** *"pond of water"* and **tìo** *"mountain"* are extensively used to respectively de-amplify the emotion, and amplify it.

Theses categories are not set in stone. Some people argued that the "shame-like" words could be set as neutral emotions, since shame is a good emotion to possess, as it shows that we do not think too highly of ourself. It is however not quite decided on that matter.

IV.3.2 - Bodily Images and Expressions

The expression of emotions are mostly done through giving it to one of our bodypart, more precisely either the *"stomach"* **akàpi**, or the *"head"* **òŋŋmeŋ**. The former meaning that you indeed feel the emotion, while the latter means that you look like it (but may or may not feel it as well). When asking how does someone feel, it is important to use **òŋŋmeŋ**, as using **akàpi** would be forcing the one you asked to feel that way, while **òŋŋmeŋ** would allow the one being asked to either answer positively, or negatively.

Alternatively, instead of using emotion words, one can use fully bodypart words. Some expression, involving our stomach or feet for example, allows us to give a deeper meaning to out narrative. Exemples of thoses two bodyparts would be **lalàde akapìda tuŋ** (lit. my stomach is cold), which mean *"to feel love, to feel the heartbeat of your heart when in love"*. Other examples would be **tata'ànedu lalàde kiniintà** (lit. my feet stammer/stutter) *"to feel overfilled with excitement, with joy"*, or even **maa maadè kinìi pa** (lit. I caress your feet) *"to bow to someone, to be submissive, to beg for someone, often with a sense of shame"*. Note that the **lalàde**, which is for the possession, can be omitted, mostly thanks to the sentences being so used they can be unsterdood easily without (so **lalàder tuŋ** and **tata'ànedu kiniintà**).

IV.3.3 - Expressing Emotions Grammatically

Emotions and feelings in Ggbààne can be expressed in two different ways. The first one is to simply use them as adjectives, and stick them into Noun Clauses. This mean that the Noun with this adjective is subject to the emotion, that he is feeling it. See the following :

(IV.1) Don-dà   àgba àgba.
        John-VOL.SG.EXP.I shame RED
        "John is ashamed of himself [he did something bad]."

(IV.2) Don, la-là-e-a oŋŋmèŋ-da qàpi-tikene=ŋŋi ?
        John,own-AOR.C-2-I head-VOL.SG.EXP.I happy-VOL.SG.OBJ.III=INTER
        "John, are you happy ? [are you as happy as your look let it thinks?]"

Another way would be to use the emotion as a verb. This does not mean the subject is feeling the emotion. However, this mean that the subject is causing the object to feel this emotion. For example :

(IV.3) àgba agbà-ne-oo-a   Maalì-o   Don-dà.
        shame RED-NPST.B-II-I Marie-VOL.SG.NOM.II John-VOL.SG.EXP.I
        "Marie made John feel shame [He did something bad or Marie thinks he did]"

(IV.4) qapì-k-a   aadià-iie=ŋŋi ?
        happy-III-I gift-OPT.VOL.SG.NOM.III=INTER
        "What gift makes him happy?"

Lexicon

Following this text will the be the current lexicon of Ggbààne, the words being in this order :
"a aa d e ee g gb gg ggb i ii k kp l m n ŋ ŋŋ ŋm ŋŋm o oo p q qp t u uu w"

A

agàpa n.II *unripe, young, green thing*
àgba àgba (ideophone)
  - n.III *shame of oneself after doing something bad*
  - v.A *to shame someone because he did something bad*
akàpi n.I~II *stomach*
am post. *with*, often used with the object case for an instrumental use
àma n.IV *night, god of night*
àma àma (ideophone)
  - n.III *love, the sound of one's heart beating*
  - v.B *to make someone love someone*
anàme v.B *to calm someone, to calm one's state of mind*
aŋŋàwe n.II *vulva, vagina*
aqpàpe n.IV *primary god, main god, creator of the land*

AA

ààpi n.II *cow*, from Javanese "sapi"
ààta conj. *so, in consequence of, thus*
aadìa n.III *a gift, a present*, from Javanese "hadiah"

D

de post. *on, unto, in*
dèi
  - mark. *imperative class A cessative aspect marker*
  - mark. *imperative class C momentane and cessative aspect marker*
dèwe mark. *imperative progressive aspect marker*
dèèi n.I *water*
dokòwe mark. *imperative discontinuous aspect marker*
du pro. *first person pronoun, I or we*
dùan mark. *imperative class A momentane aspect marker*

Ɛ

e mark.   *common class A, and C progressive aspect marker*
e'èli
-   v.A   *to fish, to look for fishes*
-   v.A   *to have sex **(in-law speech)***

egèwe dem.   *medial class VI demonstrative*
èi dem.   *proximal class I,II, and III demonstrative*
eìon dem.   *distal class III demonstrative*
èke dem.   *medial class V demonstrative*
em mark.   *common class B progressive aspect marker*
ème n.I   *small pond of water, puddle*
èmke n.III   *nostalgia*
en n.III   *person, people*
enggbààe n.III   *people speaking the Ggbààne language*
eo pro.   *second person pronoun, you*

ƐƐ

ee conj.   *as much as, like, comparative of equivalence*
èèiŋm v.A   *to care physically for someone*
eetèin n.VI   *standardwing bird-of-paradise*

G

gam n.I   *obi mosaic-tailed rat*
gàtan
-   excl.   *yes*
-   v.A   *to lower the head and pushing it forward, in a way to accept, to say yes*
-   v.B   *to accept, to say yes, to confirm what someone said*

GB

gban n.I   *man*

GG

ggùùe n.I   *spear*

GGB

ggbaa
- v.B *to speak*
- n.III *native language, mostly Ggbàòne*

I

ìdi
- v.B *to meet up with someone*
- v.B *to have a romantic meeting, often leading to sex*

ièwe mark. *prohibitive class A progressive aspect marker*

i'i mark. *prohibitive class A, and C progressive aspect marker*

ilèpe mark. *prohibitive class C cessative aspect marker*

ìme mark. *prohibitive class B progressive aspect marker*

imìiuŋŋ n.III *mother (not one's own), mother figure, senior woman*

in conj. *relative clause marker*

inùù n.I *dick, phallus*

iòŋŋmo n.III *mother-in-law*

iqiòò
- v.A *to sail*
- v.B *to meet up with someone, to have a romantic meeting, often leading to sex* **(in-law speech)**

iwùùŋii n.III *joy anticipating the joy the the hunt, fishing will bring*

II

ìige mark. *prohibitive class A discontinuous aspect marker*

iigèi mark. *prohibitive class B discontinuous aspect marker*

ìigbe mark. *prohibitive class C disonctinuous aspect marker*

ìiggbe
- n.I *submerged water cave*
- n.II *vagina* **(in-law speech)**

ìio dem. *class IV demonstrative*

ìitin n.III *village, campsite*

K

kàla kàla (ideophone)
- n.III *fear of the nature, its elements*
- v.A *to hear savage, nature sounds*

kee v.A *to see, to observe*

kèo dem. *proximal class V demonstrative*

kèwo dem. *distal class V, and VI demonstrative*

kinìì n.I *foot*

koài dem.   *distal class I, and II demonstrative*
komòòŋŋaŋ n.III   *any member of the in-law family and the wife of one's child*

KP

kpa dem.   *proximal class VI demonstrative*
kpàŋmu n.III   *sadness, melancoly about seeing someone (mostly one's children) grow up*
kpo kpo (ideophone)
- n.I~II   *fart*
- v.A   *to fart*

kpoŋŋ v.A   *to fuck, to have sex*
kpùkpa n.III   *sadness, sorrow*

L

la v.C   *to own, to possess*
lài v.A   *to go, to travel (by foot)*
lan num.   *three*
le mark.   *common class A, and C cessative aspect marker*
lèèu n.I   *fish of any sort*

M

maìta num.   *all*
maa maa (ideophone)
- n.II   *a hug, a caress*
- v.A   *to hug, to caress someone or something*

màauu n.II   *leaf mat, sofa*
me conj.   *than, comparative of superiority*
mìiŋmi
- n.II   *house, home*
- n.III   *wife, husband*

mu n.II   *mother, one's own mom*
mun num.   *one*

N

nèlem n.III   *language, speech, dialect*
niiòòngi n.III   *feeling of being at home but not still quite feeling at home again*
nipùŋu v.C   *to share, to lend*

ŋ

ŋiegèèn
- n.III   *canoe*
- n.I   *dick (in-law speech)*

ŋunùù n.I   *child, children (affectionate)*

ŋŋ

ŋŋi pro.   *interrogative pronoun*

ŋŋa'àe n.IV   *sea, sea god*

ŋm

ŋmà'an n.VI   *white-streaked friarbird*

ŋmoo v.C   *to take, to take possession of*

ŋŋm

ŋŋmaìì n.I   *blue-eyed cuscus*

o

o conj.   *and, then*

ògo mark.   *common class A, and B discontinuous aspect marker*

ògbo mark.   *common class C discontinuous aspect marker*

òkaŋ n.III   *shame of oneself in consequences of someone else doing something bad, often a member of one's famly*

okòòpa n.III   *father (not one's own), father figure, senior man*

okùpa v.A   *to create, to make by means of hands*

òŋŋmeŋ n.I~II   *head*

òpi n.II   *woman*

oo

ooŋ n.VI   *Halmahera paradise crow, silky crow*

òòŋŋa
- excl.   *no*
- v.A   *to tilt the head upward and backward, in a way to say no*
- v.B   *to say no, to refuse, to contradict*

𝒫

(p)a art. *definite article, the*
pà'a num. *lot*
pòko v.A *to stay*
pòku pòku (ideophone)
- n.III *fear of an empty hunt, fishing*
- v.B *to anticipate having a bad hunt, fishing*

pùla n.I *rain, droplet of water*
pùla pùla (ideophone)
- n.I *the sound of droplets of water*
- v.A *to rain*

𝒬

qàpi
- n.III *joy, happiness*
- v.B *to make someone happy*

qii n.I *father, one's own dad*
qùmnu conj. *however, although, though, but*

𝒬𝒫

qpam v.B *to like, to enjoy, to appreciate*
qpòam
- n.I~II *leader, older sibling*
- v.A~B *to precede*

𝒯

tatà'a v.B *to stammer, to stutter*
te mark. *common class C momentane aspect marker*
ti num. *few*
ti'ìpa mark. *prohibitive class C momentane aspect marker*
tìo n.III *mountain, cliff*
to num. *two*
ton post. *when*
tuuŋ n.I *cold, freeze*

𝒰

u mark. *common class A momentane aspect marker*
ugbàwa v.A *to leave, to go away*

ukpàta n.III   *sound, to noise*
ùle n.III   *place, location*
um dem.   *medial class I,II, and III demonstrative*
uŋ n.I~II   *brother, sister, sibling*
ùpi post.   *around*
upùku n.III   *nostalgia about a future that never came*
ùwam v.A   *to help*

ƲƲ

uuŋm v.B   *to think, to conceive*
uutòe v.A   *to wash, to clean*

W

wààu v.A   *to spill, to slide something*
wàkaŋ n.III   *fear of someone, of somewhere*
wàŋma n.III   *anger*
we n.I   *follower, younger sibling*
wen v.A   *to hold, to carry*
wìte mark.   *prohibitive class A momentane aspect marker*