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Ungundungu - The Words of the Cave-Men of Kat-Man-Du

A Dictionary Collecting The Many Words They Taught Me In My Time Among Them, And How I Came To Learn Them.

For the Use and Edification of Students, Etymologists and Philologists Of the Known World
(now in a new hardback edition, with a foreword by Charles Darwin)

A

A'abrlgthlumbu (uh-ARBRLGTHLUM-bu), *animal* This almost medium-sized creature, an apparent cross between a pygmy jerboa and a water buffalo, is uniformly used by the Cavemen for amusement. They are often beating them with **jjanglim** when there's nothing else to do, and the long periods of **q'rsumminimin** have been mandated. Many cavemen actually eagerly await lengthy absences of interest, just so they can beat nine colours of excrement out of these strangely adorable creatures. A plate can be found in Horsewallop's *Heard-Animals of the Peeks* under the name, "Beast of Boredom."

armpit exclamation - As incredible as it seems, this common schoolboy prank is actually used in the Ungundungu language, both to underscore an particularly heartfelt point and also to signify agreement. This was first encountered by the author during a meeting of clan **Footenbahs**, used immediately after the chief Footenbahs opening address, and the authors reaction was a sore point for some weeks. It is made by the usual way of cupping one's hand under the armpit and squeezing, to elicit a sound like a high pitched ruction of wind from the rear, and when combined with **cheek thruming**, it causes the caves to take on a Vaudevillean air during times of serious debate.

arpal (AR – pul), *food* This flat, unleavened bread is a common, daily staple for the Kat-Man-Du. Ingredients include flour, **kling berries**, and small pebbles. At first, I imagined that the pebbles were an accidental by-product of the milling process, until I observed the womenfolk deliberately adding the pebbles during the baking process. During consumption, the tribe like to spit them at the **lully** near the cave's entrance.

awoogah (ah-WU-guh), *exclamatory noun* This word confused me for many months, as the playful and active cavemen seemed to shout it whenever they went swimming in the mountain streams or played games of **Hahahaweee**. At first I thought it meant "I am going underwater for reasons unspecified" but after a particularly lengthy and intimate session in the steam-pools with a high-ranked chief, I realised it means "I am going underwater to remove the **gnagnagnnn** which is attempting to swim up my/your/his/her bottom".

B

Boo'Ng'Ahb'Ung'a (bunga bunga), *god* Represented as a large primitive with a rock for a head, Boo'Ng'Ahb'Ung'a is the chief deity of the cavemen. He is a vengeful and angry god who inhabits the mountain and suffers from very bad dandruff – the cavemen's explanation for snow. Each **Footenbah** is chosen by Boo'Ng'Ahb'Ung'a, often speaking through the tribal **Cukundlu**, and a grown man's **jjanglim** has to be dedicated to him. Many stories are told in hushed whispers about him creating the bounty of the **kling berry**, and the **Dongo Gorge** in a jealous rage. Every member of the tribes hates him with a passion.

boing (BOING) I was initially confused by a most unusual sound, which begins with a low rumbling, then quickly rises with a metallic springing sound, as if made by one of Isambard Bunel's marvellous contraptions. I could never ascertain precisely from whence it came, and imagined it was from the peculiar **brumble**. However, having arisen particularly early one morning as a result of the previous night's **zuzzim**, I chanced upon a young man of the tribe, dancing in a most agitated and uncomfortable manner, utilising the **endemendem** along with a most vigorous **cheek thruming**. I am still uncertain when, how or why this sound-dance manoeuvre is performed by I suspect it is used to celebrate the capture of the **gnagnagnnn**.

Brumble - One of my fellow researchers nicknamed these curious flying creatures brumblebees, but aside from a curious buzzing sound these creatures bear little resemblance to the European insect. With wing spans exceeding 20 feet and a head like a giant toucan, these birds are used by the Ungundungu as a means of transportation through the mountains. During the annual **Hvlaty** held in the **Dongo Gorge** the air is thick with brumbles and collisions were common until the peace treaty after the **Xygone** war mandated left hand only turns. Wild brumbles are omnivorous, eating almost everything in the mountains except **kling berries**. They are also extremely dangerous but are kept out of the cave system due to a mortal fear of the **llully**.

bwebwebwebwebwbw – (BWE-bwe-bwe-bwe-bwe) *adjective* This noise, made by putting one's finger on one's lips and wagging them up and down, is generally used by the CaveMen of Kat-Man-Doo to indicate the subject is mentally unstable, confused, mistaken, eccentric or foolish. The **llully** was a common target for such admonishments during my time among the tribe but it was also used to mock the **dangdang** and the **noonoo**.

C

Cheek thruming, *verb* The main form of expressing formal disapproval for the Cavemen, it involves squirting **kling berry** mead or **weewee** through pierced cheeks (a barbaric practice of facial mutilation often done during a young male's **p'nees** ceremony) and simultaneously screaming, from the standard English verb *thrume* (see Crabstamper's *Necessary Profanities for the Discerning Anthropologist*, 5th Ed.). The sound is surprisingly nauseating, and any **zuzzim** is accompanied by ranks of men drenching the assembled with their dislike of whatever particular topic might be being discussed. Primarily, of course, it is at tribal **mmhmmm** gatherings that **cheek thruming** is seen as the most official, allowing the assembled to indicate the tribe's leanings to the **Footenbah**. It is also aped sometimes by women after any of the various **iggeebiggee** ceremonies if they are not at all pleased with the man **Boo'Ng'Ahb'Ung'a** has provided.

Clonko - The name used to describe an ancient ceremonial position, held by one who has yet to undergo his **p'nees ceremony**, that traditionally spends one full lunar cycle on top of **Rekba Ligna**, insulting **Boo'Ng'Ahb'Ung'a** in the most vitriolic terms he can contrive. It is hoped that the god's vengeful nature will lead his bile and anger to focus on the **Clonko** and that the rest of the tribe will remain **takiday** for the entire period. Traditionally the **Clonko** is allowed to bring **Llully** along to protect himself from **brumbles** and **gnagnagnnn's**.

crrrrrrommmmm (crom – extendable) An indentation in the **wuzzim tree**, caused by the impact of the male's **jjanglim** which is raised to an erect position and struck during the rare **p'nees** ceremony. The length of the exclamation is dependent upon the overall size and depth of the impact. In cases in which the **jjanglim** fails to make an impression, spectators invariably respond with a muted **crm-bwebwebwebwebwbw**.

Cukundlu – (COOK-oond-loo) *musical instrument* Every ungundungu tribe spends each spring

making these giant structures from **brumble** dung and the leaves of the **wuzzim tree**. Standing between fifty and a hundred feet tall, they resemble a cross between the giant flugelhorn of the Swiss Alps and the ocarina. When the brisk Himalayan winds blow across the top during the **pewpewpew**, the men of the tribe throw the **lully**, the **dangdang** and the **noonoo** at the base of the instrument, and the random arrangement of their bodies fall across the great holes, creating different notes. In this way, the tribe hears the words of **Boo'Ng'Ahb'Ung'a**. These ceremonies are followed by hours of drinking **weewee** and complaining that once again, **Boo'Ng'Ahb'Ung'a** has chosen to be a complete bastard.

D

daadee (da-DEE) (also) In early stages of pubescent relationships, the young male identifies his object of desire, by placing an offering of **klings berries** and flavoured **apral** upon **orbartor** sheets in front of the desired female or male, also demonstrating his elongated **jjanglim**. They are then identified as his **daadee**. If they accept his advances, the female will respond by opening her **ruu'dnaym** and covering him with **weewee**. The relationship is formally recognised by the **noonoo** at the following **Hvlaty** and can be consummated in special caves at **Dongo Gorge**. She is then known as his **shyoo'garr daadee**

Dangdang (DANG-DANG), *noun* Although carving is considered a sensual and erotic art amongst the Cavemen, one particular carving is considered erotic above all. Called a dangdang, this is any form of the common seven-foot tall, or higher, images carved from **wuzzim tree** trunks depicting **Boo'Ng'Ahb'Ung'a** caught in the act of **t'b'ging Illpartwee** during a frolicking **Hahahaweee**. Often **Illpartwee** is not depicted, just **Boo'Ng'Ahb'Ung'a's** body in its rather frightening glory. Before **iggeebiggee** the women will often punch the dangdang in the face to invoke good fortune, and the men are often seen slapping their **jjanglim** against it for similar reasons. Oaths are sworn on the dangdang, and those who renege on deals are said to be "caught by the dangdang." When in **eeeeeeek**, the dangdang is modestly hidden behind **orbartor** sheets.

didjeridont (DIJ-er-ee-DAWNT), *musical instrument/weapon* Similar to the didgeridoo of the Australian Tribal Peoples, only the instrument bends around into a J-shape at the end. When played, this causes the spit, pieces of bark and wood lice to be blown into the player's face or that of anyone careless enough to stand behind him, usually prompting much **bwebwebwebwebwbs** upon the unfortunate target. The **didjeridont** is however a much more efficient weapon of war, where is used like the Amazonian blowpipe. However, with a bore-hole several inches wide, it can carry a "dart" with a terrifying incendiary payload, and what's more, because it is fired over the shoulder while standing backwards, it is perhaps the only weapon of war perfectly designed to allow the user to run away should the weapon prove u|neffective. With its dual usage, it is at the heart of soul of the Cave-Men's life, part of every **Hahahaweee** and intrinsic to everything from the theatrical **kakalaka** to the violence of the **ungundungi**.

Dongo Gorge - The word **Dongo** has two particular meanings in **ungundungi**. The first describes the distinctive indentation left by hitting something soft, like a **jjanglim** or **obartor**, with an **endemendem**. The second refers to the gorge that appears to be just such an indentation upon a huge scale. It is said that **Boo'Ng'Ahb'Ung'a** created the gorge while trying to destroy the **Illpartwee**, who had stolen his great bounty of **klings berries** and blown several **bwebwebwebwebbw's** at him. **Illpartwee** is considered the patron of the **clonko's**, and his feat is celebrated at each **Hvlaty** by the running of the **endemendem's**.

E

eeeeeeek - The sacred month of **tubang** harvest is famous for infestations of juvenile **A'abrigthlumbu** which break into the storehouses to steal the newly harvested **tubang** roots. **Eeeeeeeek** is second only to **Wumpumpum** in the holy calendar of the ungunungu. It is a cleansing month, when **dangdangs** are covered and **jjanglims** are sheathed in their protective coverings. The final week culminates in a pilgrimage of **Footenbahs** to the **Hvlaty** of **Dongo Gorge**, where they run the dual perils of the precipitous falls below and the **brumble** dung of the gathering **Hvlaty** attendants from above.

ello (EE-yoe), *greeting* Those new to the tribes are often put off by the traditional greeting of the Cavemen. After having to face the **dangdang**, the **lully** and the **noonoo** before getting to properly approach any of the inhabitants, one can excuse the uninitiated from reacting with panic when given a friendly ello from a native waving his **jjanglim**. Traditionally, the ello is accomplished by rubbing the **endemendem** on the other person's **ep**, while screaming. The ello is not to be confused with **orping**, nor with marking a **flob**. Erotic carvings I have perused at great, great length tell the tale of **Boo'Ng'Ahb'Ung'a** giving the secret of the **ello** to the Cavemen after achieving **Summa Cum Laude**, and all those who achieve the same exalted state give **bwebwebwebwebbw** in thanks to him for the gift. All Cavemen hate this greeting, but have no other way of saying "Good morning/afternoon/evening."

endemendem – (EHN-dehm-ehn-dehm) *body part* This is the ungunungu word for what we would call the forehead and in many cases the forebrain as well, what we would call frontal bone and the occipital-frontal lobe behind it. Among the ungunungu and in their language and metaphor, it is as sacred a body part as our hands or hearts, being used by the ungunungu daily for wacking deep **dongos** in their **jjanglims** as they swear the oaths of morning. They also greet each other at **Hvaltys** by carefully balancing **a'abrigthlumbus** on the **endemendems** of their kith and kin (whereupon the **a'abrigthlumbus** usually defecate, creating the "running" of the **endemendems**, as it is known). **Boo'Ng'Ahb'Ung'a** is said to have an **endemendem** three times the size of his body, which may explain why he fell forward so often to create the valleys of the earth, between the peaks of Kat-Man-Du. Young men of the tribe sometimes emulate their God by strapping enormous **vyaghras** to their own foreheads, an act which, too, often causes them to fall over right on their **miebits**, whereupon the playful CaveMen once again rejoin in a fit of **bwebwebwebwebbws**.

ep – (*body part*) Of all the 20 digits of the ungunungu, only three of them have specific names. The fourth digit of the left hand is strangely known as **ep** for reasons lost to antiquity. It is the digit used to measure the **crrrrrrommmmm**, to sight the **brumble** whilst hunting, and is also used to **razz'mtazz**. Sometimes in times of vexation, the **ep** is **orped** towards the **endemendem** in a procedure known as **orping** the **ep**.

F

ffffa-b'ta-ffffa-fa-b'tah (fuh-fuh-fuh-fuh-FAH-be-TAH-fuh-fuh-fuh-fuh-FAH-FAH-be-TAH) *perjorative* This is some kind of curse placed upon the target (usually indicated with a firm **orping**), or perhaps a ward against them, akin to the African primitive tradition of warding against the evil eye. It is an admonishment of a sin, and/or the demon within the **ungundunguan** who committed the sin, and is reserved for the greatest sins of all, typically murder of the psychotic kind. Anyone targeted by a **ffffa-b'ta-ffffa-fa-b'tah** must immediately leave the tribe, surrendering his **jjanglim**, his **vyagrah** and his **oompaloompas**, accursed in the knowledge that he will never one day cast weewee upon **Boo'Ng'Ahb'Ung'a** in **Rammalammadingdong**.

Flob - a term for someone who lends you money. Although a mainly agrarian society, the ungunungun have an extremely well developed credit system with in depth rules for payments,

interest, late fees and early payments, all of which are written at length of in the **qualtrads**, and all of which are completely ignored in day to day transactions. In reality, most transactions come down to "thanks, I'll pay you by **eeeeeeeeek**, really." In fact, this has become so ingrained that one of the most common greetings in Ungundungun is tapping ones **ep** to ones **endemendem** while reciting the phrase "can you lend me five **yazoos**, I'll pay you back by next **clonko**." This is generally known as marking the **flob**, and is used completely as a formality, although it took the authors almost all of their **yazoos** to realise this.

Footenbah – Whilst many tribes I have encountered in my travels are guided by a body of elders, the Ungundungu are instead ruled by the **Footenbah** who are invariably the least attractive and intelligent members of the tribe. After being chosen by **Boo'Ng'Ahb'Ung'a** during the rainy season, each male Footenbah is required to use their **jjanglims** to produce **gyzim** for the tribe, who enjoy it as an accompaniment to roast **tubang** and **klings berries**. Female Footenbah display their **ruu'dnaym** for all too examine and enjoy. Though the Footenbah is theoretically supposed to sit together and pass judgement in **Hy-Mee**, in reality, they tend to sit around, drinking liquor, gambling and **bwebwebwebwebwbwing** each other.

Frijmagnitt (FRIJ-magnit), *noun* The Cavemen do not really have a priesthood, but the closest they have to a Shaman who can interpret **Boo'Ng'Ahb'Ung'a's** words is the **Frijmagnitt**. Usually a man, he is the one who mandates **q'rsumminimin** when there has been too much **zuzziming**, he performs the **p'nees** ceremony, he officiates during **mmhmmm** and announces **eeeeeeeeek** and **Wumpumpum**, he prepares the **Cukundlu** and oversees maintenance of the **dangdang**, he **orps** the **llully** and the **noonoo** when necessary, and he ensures each man's **jjanglim** tastes right, amongst his other duties. The **Frijmagnitt** is the last person chosen during **iggeebiggee**, as they have a deep understanding of how much a rotter **Boo'Ng'Ahb'Ung'a** is. Apart from these duties, the **Frijmagnitt** sits in his **ganglywangly** by the fire constantly screaming. Every member of the tribe hates the **Frijmagnitt**.

G

ganglywangly – (gan-gee-WAN-gee) *ceremonial costume* This appears to be a kind of inflatable inner tube made of rubber from the **tubang**, typically with shaped to the head of an animal (like a **brumble**, **A'abrlgthlumbu** or **yetibutt**) in the front, like the figurehead on a boat. Filled with helium from the helium vents high on the mountain sides, they prove an excellent floatation device. **Frijmagnitts**, **lullys** and **clonkos** are, I believe, forced to wear them at all times as markers of their low status in the tribe, but the entire tribe dons them when they engage in their swimming excursions (although they tend to leap out of them when declaring **awoogahs**). During winter, they also make excellent sleds on the mountain slopes. Puncturing another ungundungan's **ganglywangly** during **Hvalty** or **eeeeeeeeek** is punishable by **fffffa-b'ta-fffffa-fa-b'tah**.

gnagnagenn - This parasitic worm is the larval stage of the legendary **zebraconda**, starting life at around an inch long but growing to more than 100 feet before burrowing into a **wuzzim** tree to pupate and turn into the mature form. It is the most feared creature in the mountains of katmandu, especially because of its way of entering its host. Luckily, they are relatively slow moving and easily removed, although a warning **awoogah** is normally given to avoid misinterpretation of the act. Unfortunately, confusion often abounds, and in fact the phrase **oopsiwhatsit** has developed which specifically means "I'm so sorry about that, I didn't mean to touch you there, I thought your **jjanglim** was a **gnagnagenn**".

gugugajooob (goo-goo-GA-jooob) – *phrase* A mockingly victorious phrase often used after defeating another person in **Hahahaweee** games, bouts in the **ganglywangly**, or fighting with **jjanglim** or **vyaghras**. The winner declares themselves the **worlruess**, with the phrase, "I am the **worlruess**! **gugugajooob**!" to which spectators accompany with **bwebwebwebwebwbws**.

gyzim - (GIEZ-im), *noun* Male Footenbahs are known for their skill and precision with their **jjanglim**. One of their key duties is to provide extensive tapestries that record the day-to-day life of their tribe, and the **jjanglim** is the tool that is traditionally used. These tapestries, while not always erotic unlike the carvings I have examined in great detail, are often short descriptions of important events for the Cavemen usually in a humorous style to ward off **Boo'Ng'Ahb'Ung'a** and his dandruff, and mainly made with fine cobwebs. These 'web comics', known as **gyzim**, are placed in the public **hehhehheh** in the middle of the village, and given large rounds of **cheek thrumming** by the assembled.

H

Hahahaweeeee (ha-ha-ha-WEEEE) *noun* Every **Hvlaty**, the local tribes gather together for an annual contest, played within the chilly snow-melt streams of **Dongo Gorge**. Participants paddle within their **ganglywangly**, using **didjeridonts** alternately as a paddle, a weapon to strike their opponents, or (the ostensible aim of the game), to fling an unfortunate **a'abrlgthlumbu** towards the goal, which is a small cave in the side of the cliffs. Especially fine passages of play are applauded by spectators with calls of **jolligg uddschott!** These events are often dominated by calls of **awoogah**, as the **gnagnagnnn** begin their spring hatching season. Curiously, the game appears to be collectively umpired by the **Frijmagnitt** and **noonoo**, neither of whom actually observe the activity, but sit together, caressing the **lully's jjanglim** and periodically blowing their modified **didjeridonts** to call attention to often divergent and always unseen infringements in the play. Their judgements are utterly ignored by the players, who continue regardless. Victories are celebrated with a **gugugajoob** followed by a tribal **zuzzim**.

hehhehheh - (heh-HEH-heh) *animal (singular or plural)* In English the **hehhehheh** is known as the yak, for much the same reasons: an onomatopoeic attempt to capture the disturbing sounds it makes when aroused or frightened. Around the ungrundungans, this is almost always, because they hunt them mercilessly for no apparent reason, neither eating their flesh or utilising their skin or fibres for any discernible purpose. The only purpose I could find for the casual slaughter of hundreds of these gentle giants was to dump them in the centre of the village to create a wall, whereupon the **Footenbahs** would pose on them homoerotically for the tribal **millafranq** to capture their images in black and white **gyzim**. They also make good places to stick a finished **gyzim**, where, I was assured, the stink of rotting flesh would adhere to the **cobwebs** forever.

Hvlaty (huv-LARTEE) *festival*, **Hvlaty** literally translates to "Completely pointless waste of time, why in **Boo'Ng'Ahb'Ung'a's** name did I bother to get up this morning" and its participants include all save the **Footenbahs** and the **noonoo** (for very obvious reasons). Large numbers of **brumbles** are fixed together with **orbartors**, and then slapped with **jjanglim** for no discernable reason. All the tribe members take to the skies above **Dongo Gorge** and then attempt to recreate **Illpartwee's** greatest feat, the liberation of the **kling berries**, by strapping **a'abrlgthlumbu** to each other's heads and letting them defecate. When I kindly asked how this 'running of the **endemendems**,' as it is known, celebrates **Illpartwee's** victory over **Boo'Ng'Ahb'Ung'a**, I was kicked in the **ganglywangly** and then subjected to a savage **t'b'ging**. Following the almost suicidally difficult navigation of precipices while covered in faeces and attempting to control five huge insects strapped together, the Cave Men relax by beating their **a'abrlgthlumbu** with their **jjanglim** and complaining about the latest **gyzim** over **tubang** and **kling berries**. The lighthearted violence of **Hvlaty** is in stark contrast to the dark and sinister festival at the other time of year, the horrifyingly insidious **Kriz'm Uz**. An annual festival celebrated when **Boo'Ng'Ahb'Ung'a** has used his treatment shampoo, spring, **Hvlaty** is roundly hated by every member of the tribe.

Hy-Mee

I

iggeebiggee

illpartwee

J

jjanglim

jolligg uddschott

K

kakalaka

klung berries

Kriz'm Uz

L

llully

M

miebits

millafranq

mmhmmm

N

noonoo

O

obartor

oompaloompas

orp

P

pewpewpew

p'nees

Q

qualtrads

q'rsumminimin

R

Rammalamadingdong

razz'mtazz

Rekba Ligna

ruu'dnaym

S

shyoo'garr

Summa Cum Laude

T

t'b'ging

Takiday

tubang

U

ungundungi

V

yazoos

vyagrah

W

weewee

worl russ

Wumpumpum

wuzzim tree

X

Xygone

Y

yetibutt

Z

zebraconda

Zuzzim