

THE
TSOLYÁNI

LANGUAGE

Part I



M.A.R. Barker

THE TSOLYÁNI LANGUAGE

Part I

By M. A. R. Barker

*An Empire of the Petal Throne
Playing Aid*



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THE TSOLYÁNI LANGUAGE

By M. A. R. Barker

1.100. INTRODUCTION.

The following is a brief outline grammar of modern Tsolyáni, shorn of many of its details and finer points, and simplified for the use of students who are not acquainted with technical linguistics. Travellers, businessmen, scholars, and others who have interests in Tsolyánu will find the list of common phrases which follows the grammar useful, and a short vocabulary of common words is also appended. It must be understood that this little work is only a beginning, and the linguist or more deeply interested scholar of Tsolyáni culture will only find enough here to whet the appetite. It is hoped that such students will then go on to make further studies, visit the Tsolyáni, and add to this rather humble beginning.

Tsolyáni is a member of the Khíshán family of languages, related to its neighbours, Mu'ugalavyáni, Salarvyáni, and Livyáni. More distantly, Tsolyáni has historical connections with Yán Koryáni, Pecháni, Ghatóni, and other minor languages. All of these are descended from Engsvanyáli, the language of the "Golden Age." Engsvanyáli, in turn, can be traced back through Bednálljan Salarvyáni to the languages of the Three States of the Triangle. There are no documents older than the few fragments preserved of Llyáni, and linguistic history before the Empire of Llyán of Tsámra can only be guessed at. It may also be noted that there are totally unrelated tongues within the original culture-sphere of Engsvanyáli -- languages which seem to bear no relation to those mentioned above. These include, for example, Pijjénan (or P'jjénaà), N'lyssa, Saá Allaqiyáni, and Jannuyáni.

2.000 PRONUNCIATION.

2.100. CONSONANTS.

The sounds of Tsolyáni are transcribed in a phonemic alphabet, but certain concessions have been made for the benefit of English readers unfamiliar with phonetic symbols. It may be noted that this transcription has NO silent letters, and each letter (or pair of letters, in the case of /ch/, /sh/, etc.) has only ONE pronunciation, except as noted below. A word such as /tumé/ is thus pronounced "too-MAY" and not *"toom." (The use of English spelling here is deliberate.) The Tsolyáni alphabet will not be introduced here but will be provided later.

p	the [p] of English "spin," a voiceless bilabial stop with no aspiration	ch	the [ç] ("ch") of English "church," a voiceless alveopalatal affricate with less aspiration than in English
t	the [t] of Spanish "tu" or French "té," a voiceless dental stop with no aspiration	k	the [k] of English "skin," a voiceless mid-velar stop with no aspiration*

q	the Arabic [q], a voiceless back-velar stop with no aspiration; a "k" pronounced farther back in the throat (a layman's definition); NOT the "q" of "quick" or "quo," which is really a writing for [kw]	ss	the [ʃ] of Sanskrit, a voiceless grooved retroflex (or cerebral) fricative. No English counterpart; an "s" pronounced with the tongue tip turned back upwards to touch behind the alveolar ridge, which gives this sound its peculiar sibilance
'	the glottal stop [ʔ]: the "t" of a Cockney pronunciation of a word like "bottle" ("bo'le"). /' / also occurs in such English interjections as "uh-oh" or "unh-unh" (= "no"). In Tsolyáni this sound must be carefully maintained and not slurred over, since it may be the only difference between two words: e.g. /rá'i/ "shepherd" vs. /rái/ "to ford (a river)"	h	the [h] of English "hat," a voiceless glottal fricative. Note that this sound can occur at the ends of syllables and words, unlike English; e.g. /péh/ "strap, lace"
b	the [b] of English "boy," a voiced bilabial stop	hl	the [ɬ] ("ll") of Welsh "Llewellyn," a voiceless lateral dental fricative
d	the [d] of Spanish "dos," a voiced dental stop	l	the [l] of Spanish "le" or "él," a voiced lateral dental fricative. A "light l" -- not the "dark l" of syllable- or word-final "l" in English; contrast Spanish "mal" with English "Mall"
j	the [ʃ] ("j") of English "judge," a voiced alveopalatal affricate	r	the [r] of Spanish "pero," a voiced dental single-tap vibrant. Not the American "r" of "bar," etc. When doubled (i.e. when /rr/ occurs), this produced a trill, as in Spanish "perro"
g	the [g] of English "gun," a voiced mid-velar stop. NEVER the "g" of "gym"	kh	the [x] ("kh" or "ch") of German "ach" or Scots "loch," a voiceless mid-velar fricative.
ts	the [tʃ] ("ts") of English "fits," a voiceless grooved dental affricate	gh	the [ɣ] ("gh") of Arabic "ghayn," a voiced mid-velar fricative. This is made by producing a "hard g" (as in "ug-ga") and opening the closure a little in order to allow a little air to escape. Parisian French has a similar sound in its pronunciation of "r" as in "Paris." Rare in Tsolyáni except in loanwords
tl	the [ɬ] ("tl") of Aztec "atlAtl," a voiceless lateral dental affricate. NOT the "tl" of English "little"	m	the [m] of English "my," a voiced bilabial nasal
f	the [f] of English "fish," a voiceless labiodental fricative	n	the [n] of Spanish "no," a voiced dental nasal
v	the [v] of English "vine," a voiced labiodental fricative	ng	the [ŋ] ("ng") of English "sing," a voiced velar nasal. Not the "ng" of English "finger," which is represented by /ngg/. Note that "ng" can occur at the beginning of words in Tsolyáni: e.g. /ngáŋgmuru/ "greetings!"
th	the [θ] ("th") of English "thigh" or "with," a voiceless interdental fricative	w	the [w] of English "wine," a voiced bilabial continuant
dh	the [ð] ("th") of English "thy" or "this," a voiced interdental fricative. The difference between the two "th's" is obscured by English spelling	y	the [y] of English "yes," a voiced palatal continuant
s	the [s] of English "sing," a voiceless grooved alveolar fricative		
z	the [z] of English "zoo," a voiced grooved alveolar fricative		
sh	the [ʃ] ("sh") of English "ship," a voiceless grooved alveopalatal fricative**		
zh	the [ʒ] ("zh" etc.) of English "azure" or "pleasure," or of Russian "Zhukov," a voiced grooved alveopalatal fricative		

*It is noteworthy that the unaspirated /k/ contrasts with an aspirated /k^h/ in a few Mu'ugalavyáni loanwords -- a contrast rather like the two "k's" of English "school" and "cool" or "skin" and "kin." Mu'ugalavyáni aspirated /k^h/ is a modern reflex of the glottalised /k/ of the older form of the language, and it is preserved only in a few names and words of archaic nature. The situation is complicated by the fact that some northern Tsolyáni dialects have the aspirated stop (/k^h/) now in place of the fricative /kh/ ([x]). Thus, in the north one hears /k^hatún/ "name," instead of /khatún/ ([xatún]). In the south, on the other hand, one would find /khatún/ ([xatún]), and this contrasts with the Mu'ugalavyáni loanword /k^hatún/ "name of a species of fruit."

**While almost all "sh" digraphs stand for [ʃ] (the "sh" of "ship"), a few Salarvyáni loanwords preserve an "aspirated s": an [s] with a strongly aspirated release, which sounds rather like the [s] + [h] of English "icehouse." In order to avoid confusion, occurrences of this aspirated /s^h/ will be written with a raised "h", e.g. /s^hahád/ "male slave of the lowest class." This sound is rare in Tsolyáni and tends to be replaced by /s/.

The list given above is partially based upon Tsolyáni perceptions of their language and upon their writing system. There are other sounds which could just as well have been included as unit phonemes: e.g. there is a voiced /dl/ which could be posited as the counterpart of voiceless /tʃ/, a voiced /dz/ which could be established as the voiced counterpart of /ts/, and a whole series of voiceless nasals (/hm/, /hn/, and /hng/) which could be set up as the voiceless counterparts of voiced /m/, /n/, and /ng/ respectively. Thus, where a Tsolyáni scribe has one letter for /ts/, he must write a /d/ followed by a /z/ for /dz/. The Tsolyáni script is based partly upon historical considerations and partly upon cultural perceptions, of course, and it thus does not represent an accurate linguistic analysis. Such theoretical considerations need not disturb the beginner.

2. 200. VOWELS AND DIPHTHONGS.

There are six vowel phonemes:

- | | | | |
|---|---|---|--|
| i | the [i] of "machine," a high front unrounded vowel. Never the "i" of "bite" or "bit." Like the [i] in Spanish "mi," the Tsolyáni /i/ has no final y-like offglide | ʉ | in western Tsolyánu (the dividing line being roughly the Missúma River) this is the German umlaut "ü" of "für," a high front rounded vowel. In the east, however, this vowel is the [ɪ] of Turkish, the "i" without a dot": a high central unrounded vowel. Some western American dialects have a contrast between this [ɪ] and other vowels: e.g. "just" as in "he's a just man," vs. "gist" as in "the gist of it," vs. "jist" as in "he's jist comin'" (a "Cowboy Western pronunciation"). The last of these is similar to the Tsolyáni vowel discussed here. It is this [ɪ] pronunciation which is preferred in the Tsolyáni capital and at court. In preceding transcriptions of Tsolyáni the author had used the symbol "y" to represent both this vowel and also the consonant /y/, but this has given rise to confusion; therefore the "umlaut ʉ" is being substituted in this text. It is up to the student to decide which of the two pronunciations to adopt. The second part of the name of the capital, /béy sʉ/ is thus /sʉ/ or /sɪ/ -- never "sea" or "soo" or "sigh" |
| e | the Spanish [e] of "me" or "se," a mid front unrounded vowel. Similar to English "a" in "face" or "fate," but without the final y-like offglide. Never the "e" of English "me" or "met" and never silent, as in English "use" | | |
| a | the [a] of midwestern American "father," a low central unrounded vowel. Never the "a" of "face," "above," or "cat" | | |
| u | the [u] of Spanish "tu," a high back rounded vowel. Similar to "u" in English "flute" but without the final w-like offglide. Never the "u" of "but" or "put" | | |
| o | the [o] of Spanish "no," a mid back rounded vowel. Similar to English "o" as in "note" but without the final w-like offglide. Never the "o" of "cot," "off," "woman," etc. | | |

Tsolyáni has no counterparts of the English vowels found in the following words: "cut" ([æ]), "cat" ([æ]), "kit" ([ɪ]), "pet" ([ɛ]), "put" ([ʊ]), and "law" ([ɔ]). Some of these -- and other vowels as well -- occur in other languages of Tékumel, however.

Several diphthongs are recognised in the script and are represented by separate

letters and diacritics. These include /au/ (the "ou" of "out"), /oi/ (the "oy" of "boy"), and /ai/ (the "i" of "I" or "nice"). Almost all possible sequences of two vowels are found in Tsolyáni, except that the vowel /u/ does not enter into any combinations. Aside from the "recognised" diphthongs noted above, all other vowel sequences require two letters (or diacritics) in the writing system. The scribe thus has a single symbol for /ai/ but must write /u/ + /a/ for /ua/. No three-vowel clusters exist (e.g. */aia/ or */oua/). Each member of a Tsolyáni diphthong retains its individual pronunciation and is clearly enunciated: e.g. /oi/ sounds more like "oh-ee" (the English spelling is deliberate), rather than like the "oy" of "boy."

2.300. WORD STRESS AND INTONATION.

There are two "word stresses" (or "accents"): a main stress (written /'/) and a secondary stress (written /˘/). Thus, one says /TE-ku-mel/ rather than /te-KU-mel/ or /te-ku-MEL/. Stresses are not indicated in the script, and the learner must memorise them and use the correct stress pattern when he learns the consonants and vowels of the word. Unstressed vowels maintain their full pronunciation and length, unlike English, in which unaccented syllables all tend to become slurred "uh's." A single Tsolyáni word may have only one main stress (/') but may have as many as three secondary stresses (/˘/) -- a feature particularly true of longer compounds.

Individual intonation patterns can each be described in terms of rises and falls, but the student will find it difficult to learn these from a printed page, and perhaps the best method is to employ a native tutor. A declarative statement can be characterised as having a falling pattern at the end, very similar to the declarative pattern of English. This is symbolised by /./. A "yes-or-no" question rises at the end, indicated by /?/. The end of a clause or phrase within an utterance is set off by a partial fall and a slight rise, marked by /,/. Emphatic patterns may be marked with /!/, although they differ from comparable English patterns in their particulars. A sentence containing a question word (e.g. "who?") has a high pitch on the stressed syllable of the question word and a low pitch thereafter to the end of the utterance. These patterns are part of the information communicated by the system, of course, and the student must attempt to learn them correctly. One might note the case of a traveller who wished to complement a senior Tsolyáni official upon his noble lineage -- and who used the "sarcastic-scoffing" intonation pattern by mistake instead of the "emphatic-approval" pattern he sought. The results were, needless to say, unpleasant.

3.000. GRAMMAR.

3.100. NOUNS.

In its simplest form, the Tsolyáni "noun" consists of a single root morpheme: e.g. /qadár/ "war, battle." Such a root functions as a monomorphemic noun stem, occurring with various prefixes (elements added before the root) and suffixes (elements added after it).

A noun stem may also be composed of a root + a "derivational affix": e.g. /kólumel/ "emperor," which consists of /kólum/ "to rule, govern" + /-el/, an agent-forming suffix derived from Engsványi /elđ/ "to do, make." Another example from the same root is /kolumébabâr/ "empire," which contains /kólum/ + a stem formant /é/ (which always takes the main stress away from the preceding root) + /-babâr/, a derivative of ancient Bednálljan Salarvyáni /-vavrâ/ "place in which ... is done." Students need not concern themselves with etymologies and word-origins. Each new word should be learned as a new unit for the present. Only those affixes need be studied which are "active" or "productive" in the living language, and neither /-el/ nor /-babâr/ are "active" (i.e. one cannot add them freely to large numbers of roots to form derived noun stems).

There is no formal difference between a "basic noun root" and a "basic verb root." A great many roots function entirely as noun stems, and there is a smaller class of verb roots which occur only as verb stems. There is also a large group which may have both functions: e.g. /gadál/ "to worship" which may also mean "the worship" or "the worshipping." Compare English "I run" with "The run is a long one." Of the examples given above, /qadár/ "war, battle" may also be used as a verb signifying "to fight a war," and /kólum/ "to rule" may denote "the rule" or "the ruling." Derived stems such as /kólumel/ "emperor" and /kolumébabâr/ "empire" occur as nouns only, however, and as a general rule it may be stated that derived stems usually function as one or the other but not both. As an example of a monomorphemic noun stem which cannot function as a verb, one may cite /véshu/ "house" which can never mean "to house (someone)." Further examples given passim below will make this clear.

The order of elements within the noun-unit is as follows;

Demonstrative	+	Quantifier	+	Locative	+	Personal	+	NOUN STEM	+	General
						Attitude				Attitude
						Prefix				Suffix

Possessive	+	Noble/Ignoble/Plural
Suffix		Suffixes

A Tsolyáni "noun" may thus consist of eight elements (and of these, the Personal Attitude Prefixes and the General Attitude Suffixes may be repeated or may consist of two or more elements!). An example is:

/mssùranqùrubrutùplansaváldàlisayal/ "in all these beloved, great, [and] powerful cities." (/mssùran-/ "these" (a Demonstrative); /qùru-/ "all" (a Quantifier); /bru-/ "in" (a Locative Prefix); /tùplan-/ "beloved" (a Personal Attitude Prefix); /savál/ "city" (a Noun Stem); /-dàli/ "great, large" (a General Attitude Suffix); /-sa/ "powerful" (another General Attitude Suffix); /-yal/ "plural" (the Plural Suffix))

Before the student becomes too alarmed at this lengthy string of syllables, it is necessary to point out (1) that these prefixes, stems, and suffixes all follow one another neatly as do boxcars in a train, and (2) the use of so many elaborate prefixes and suffixes in one noun-unit is not characteristic of ordinary speech but rather is limited to the highly florid documents of Tsolyáni officialdom, to religious texts, and to other ceremonious usages. It may also be noted that some of the Personal Attitude and General Attitude affixes can be made into "adjectives" by the addition of a special suffix, and such elements as /tùplan-/ , /-dàli/ , and /-sa/ can be taken out of the noun-unit entirely and added as separate adjective "words." These matters depend largely upon stylistics and need not be gone into further here.

It is convenient to discuss the classes of Tsolyáni noun stems first, then to turn to the prefix classes, and finally to the suffixes.

3.110. NOUN CLASSES.

Nouns are divisible into three groups: (a) "noble," (b) "ignoble," and (c) "nonclassifiable" (i.e. too noble or too ignoble for classification). This division is basic to the language, and there is no other kind of "gender" (i.e. no "masculine" or "feminine" or "neuter"). This classification applies to SINGULAR nouns only; all plurals are treated alike (cf. below).

The "noble" class includes stems denoting males, high-status terms, ranks, clan names, Imperial buildings and works, predominantly male or "noble" pursuits, and other concepts which possess positive status value in this wholly class-conscious society. It is necessary to anticipate the discussion of the Noble/Ignoble/Plural Suffix class and note that the marker of the "noble" noun class is the suffix /-koi/. This is added to the noun stem (or to a noun + affixes; cf. below). Examples:

/básrimkoi/ "man" (stem: /básrim/)
 /kásikoi/ "captain, officer commanding a Cohort of 400 men" (stem: /kási/)
 /qadárkoi/ "war, battle" (stem: /qadár/)
 /múdnikoi/ "(Imperial) palace" (stem: /múdni/)
 /mríngukoi/ "nobleman, lord" (stem: /mríngu/)

This suffix is also added to noun stems denoting females of high status; e.g.

/aridánikoi/ "woman who has legally declared here independence from clan and family control" (stem: /aridáni/)
 /kolumssánrakoi/ "princess" (stem: /kolumssánra/)

The "ignoble" class contains noun stems denoting "non-noble" beings and objects; most females, children, animals, inanimate things, abstractions, low-caste occupations, etc. etc. The indicator of this class is /-ikh/ after nouns ending in a consonant and /-kh/ after those ending in a vowel. Examples:

/saválikh/ "city" (stem: /savál/)
 /kháshikh/ "pain, evil, unhappiness" (stem: /khásh/)
 /shazríkh/ "terrain, land, country" (stem: /shazír/)
 /láithikh/ "village" (stem: /láith/)

Examples of "ignoble" noun stems ending in a vowel:

/húkh/ "water" (stem: /hú/)
 /hlákh/ "fire" (stem: /hlá/)
 /véshukh/ "house, home" (stem: /véshu/)
 /thiálakh/ "girl, maiden" (stem: /thiála/)

A special convention is used to mark stems ending in /i/: a dash which has no pronunciation is inserted after stem-final /i/ to indicate that the /i/ is part of the stem and not part of the suffix /-ikh/. Otherwise ambiguity might result. E.g.

/máni-kh/ "food" (stem: /máni/ -- not */mán/ + /-ikh/)
 /hági-kh/ "day" (stem: /hági/ -- not */hág/ + /-ikh/)

If no dash occurs, the /i/ is part of the suffix /-ikh/. E.g.

/mírishikh/ "fish" (stem: /mírish/ -- not */mírishi/ + /-ikh/)

The third noun class is termed "unclassifiable" for want of a better name. It contains items which do not take either the "noble" /-koi/ or the "ignoble" /-ikh/-/kh/. Many members of this class are personal or place names, which do not occur with the Noble/Ignoble suffixes: e.g. /kagésh/ "Kagésh" (a man's name), /béy sú/ "Béy Sý" (the capital city of Tsolyánu; note that in the transcription used in this book, /t/ is employed rather than the /y/ used in earlier works). Other "too noble" stems include: /kólumel/ "emperor," /mftlan/ "god," /tirikélu/ "the Petal Throne." "Too ignoble" stems include: /ssána/ "dancing girl, low-class courtesan," /s^hahád/ "male slave of the lowest class," /tlékkú/ "dog." Compared to the other two classes, this class is rather a small one.

Verb-noun stems which denote the abstract nominalisation of the verbal meaning are found with /-ikh/-/kh/: e.g. /gadálkh/ "the worship, the worshipping," /pagálikh/ "the seeing, viewing, beholding." "Too noble" or "too ignoble" stems require no suffix, however: e.g. /kólum/ "to rule" may occur with no suffix denoting "the ruling, the rule"; /hurshél/ "to squat down to relieve oneself" similarly occurs with no suffix denoting "the squatting down to relieve oneself."

It is worth anticipating again to note that /-koi/ is used with a verb-noun stem to signify the male actor: e.g. /gadálkoi/ "the (male) worshipper," /pagálikoi/ "the (male) seer, beholder," /kólumkoi/ "the (male) ruler." A female actor is then denoted by another suffix /-ra/ (of which more will be said below) + /-koi/ if she is noble, and by /-ra/ + /-kh/ if ignoble: e.g. /gadálrakoi/ "the (noble female) worshipper," /pagálrakoi/ "the (noble female) seer, viewer," /kólumrakoi/ "the (noble female) ruler," /gadálrakh/ "the (ignoble female -- or ignoble male) worshipper," /pagálrakh/ "the (ignoble female, etc.) seer, beholder, viewer." In order to indicate the actor, /-koi/, /-rakoi/, and /-rakh/ may be added even to members of the "unclassifiable" group: e.g. /hurshélkoi/ "the (noble male) who squats to relieve himself," /hurshélrakoi/ "the (noble female) who squats to relieve herself," /hurshélrakh/ "the (ignoble female or male, etc.) who squats to relieve him/her/itself." Semantic considerations preclude some possible combinations: e.g. */kólumrakh/ cannot occur since the act of ruling is always intrinsically noble; even a hated or despised ruler is not termed */kólumrakh/, and such emotional colourings must be indicated in other ways.

3.120. DEMONSTRATIVES.

As mentioned in Sec. 3.100, the first prefix class is that of the Demonstratives. Tsolyáni has no definite or indefinite articles (i.e. "the," "a," or "an"), and thus /básrimkoi/ expresses "man," "the man," or "a man" as demanded by context. For great specification, however, a Demonstrative may be prefixed to the noun. There are really only two of these: /màsun-/ "this" for singular nouns, and /mssùran-/ "these" for plural nouns. Two further elements may be added to these two items to indicate distances farther from the speaker: /-dnul-/ for medium distance, and /-jàga-/ for much greater distance. The six possibilities are thus:

/màsunbásrimkoi/ "this man"
 /mssùranbásrimyal/ "these men"
 /màsundnubásrimkoi/ "that man"
 /mssùrandnubásrimyal/ "those men"
 /màsunjàgabásrimkoi/ "that man (way over there)"
 /mssùranjàgabásrimyal/ "those men (way over there)"

As will be seen below, /màsun/ and /mssùran/ (with primary stresses) may occur as separate words denoting "he, she, it (nonhonorific)" and "they (nonhonorific)" respectively.

It may be noted here that if one wishes to express "a man" (i.e. one indefinite man),

one must employ the Quantifier /pru-/ "one" (cf. below): e.g. /prubásrimkoi/ "a man, one man." This, however, may also denote "the one man," and only context will clarify which is meant.

3.130. QUANTIFIERS.

The second prefix class contains those elements which quantify the noun: i.e. all numerals and such items as /qùru-/ "all," /hlòn-/ "any," /bùru-/ "many, much," /tài-/ "a few," /zhà-/ "some," /lùm-/ "too few, too little," /kàu-/ "too many, too much," and /yàlt-/ "no, none." Examples:

/qùrubásrimyal/ "all men, all the men"
 /mssùranqùrubásrimyal/ "all these men"
 /mssùrandnùlqùrubásrimyal/ "all those men"
 /hlònbásrimkoi/ "any man"
 /tàibásrimyal/ "a few men"
 /zhàsaváyal/ "some cities"
 /lùmhasúyal/ "too little money"
 /kàuhasúyal/ "too much money"
 /yàltùhasúkh/ "no money, not money"
 /bùruhasúyal/ "much money"
 /prùsaválikh/ "one city, a city"
 /gàsaváyal/ "two cities"
 /tlèsaváyal/ "ten cities"
 /mssùrandnùltlèsaváyal/ "those ten cities"

If one wishes to emphasise these quantifiers, one may also treat them as separate word-units and make "adjectives" out of them by adding the "adjective formant" suffix (cf. below) /-in/-/n/. Adjectives precede nouns in Tsolyáni. E.g.

/qùrun básrimyal/ "all men" (there is a slight emphasis upon "all")
 /prùn básrimkoi/ "a man, one man, the one man" (slightly emphatic)
 /gàlatsán kólumel/ "the sixty-second emperor" (except for "one hundred," "one thousand," "ten thousand," and "one million," the larger numerals are only rarely prefixed directly to a noun, occurring instead as adjectives, as shown in this example)

It may also be noted at this time that many of these quantifier elements can occur alone as "nouns" (i.e. in such utterances as "some came," "a few saw me," "ten were there," etc.). These elements then require the presence of the Noble/Ignoble or Plural suffixes, as do other nouns. Examples:

/káuyal/ "too many"
 /hlónkoi/ "any (noble person)"
 /hlónikh/ "any (ignoble person or thing)"
 /qùruyal/ "all"
 /yàltkoi/ "no (noble person), none"
 /prúkoi/ "one (noble person)"
 /tléyal/ "ten"
 /bùruyal/ "many"
 /bùrukhh/ "much (of a quantity)"

3.140. LOCATIVES.

The third prefix class contains some items which are traditionally termed "cases" in Latin (and hence English) grammarbooks: e.g. /tla-/ "the 'accusative' case, the marker of the direct object of a transitive verb." Others of this class have meanings similar to the English "prepositions": e.g. /bru-/ "in." The fact is that this class can best be described as containing "locative" elements which indicate the noun's relationships in space, in time, and in relation to the action of the verb of the utterance. The "accusative" prefix /tla-/ thus denotes the noun's location with regard to the action of the verb of the clause, a concept not familiar, perhaps, to English-speaking students!

One very important point must be made at once: whenever a prefix of this class (or the class which follows this, for that matter) occurs with a noun, then the Noble/Ignoble suffixes do NOT occur with that noun. Thus, one says /brusavál/ "in the city" and NEVER */brusaválikh/. The plural suffix /-yal/ occurs after a prefix + noun, however. The following examples will demonstrate some of the commoner prefixes of this class, but the list is by no means exhaustive.

/kólumel/ "emperor" (there is no "nominative" prefix; the noun (or the noun + the Noble/Ignoble/Plural suffixes) serves alone as the "nominative case")
 /hikólumel/ "of the emperor" (/hi-/ "of")
 /molkólumel/ "to the emperor" (/mol-/ "to, towards")
 /tlakólumel/ "emperor" (/tla-/ is the "accusative case marker," indicating the direct object of a transitive verb)
 /mikkólumel/ "from the emperor" (/mik-/ "from")
 /brukólumel/ "in the emperor" (/bru-/ "in")
 /thamkólumel/ "by the emperor" (/tham-/ "by, with (instrumental)")
 /pagkólumel/ "with the emperor" (/pag-/ "with, accompanying")
 /chalukólumel/ "for the emperor" (/chalu-/ "for, on behalf of")
 /somsavál/ "upon, above the city" (/som-/ "upon, on, above")
 /santaqún/ "down upon the ground, floor" (/san-/ "down upon, down to")
 /tisavál/ "through the city" (/ti-/ "through")
 /ssyikólumel/ "like the emperor" (/ssyi-/ "like, resembling")
 /dhuralél/ "under the table" (/dhu-/ "under, beneath, below")
 /guréngalél/ "in front of the table" (gureng-/ "in front of"; note also /guréngikh/ "front (of something)")
 /cheqámi/ "before today" (/che-/ "before, prior to")
 /tuqámi/ "after today" (/tu-/ "after")

Further examples with other prefix classes:

/màsunbruqadár/ "in this battle"
 /mssùranbruqadáryal/ "in these battles"
 /mssùrantlèbruqadáryal/ "in these ten battles"
 /gàtisavályal/ "through two cities"
 /mssùrangùrumikkásrimyal/ "from all these men"
 /zhàtunalúnyal/ "after some years"
 /màsunbùrumolhasú/ "to this much money"
 /mssùranjagatàithambásrimyal/ "by those (over there) few men"

This class presents a problem for the English-speaking student: in English the preposition precedes the rest of the noun phrase; e.g. "by those few men." In Tsolyáni one says: "those-few-by-men."

There are also a few "discontinuous" prefixes in Tsolyáni; i.e. prefixes with meanings similar to those of this class, but which consist of a separate "word" which precedes the noun phrase, followed by a prefix in its proper place in the phrase order. These are rather uncommon and seem to be historically "frozen" phrases which have become single units in the language. Examples:

/káidis mssùrangùrubrukásiyal/ "found amongst all these captains" (/káidis ... bru-/ denotes "found amongst")
 /múgra dási mäsundnulkólkólumel/ "from the place of that emperor" (/múgra dási ... mik-/ signifies "from the place of")

3.150. PERSONAL ATTITUDE PREFIXES.

The fourth and last class of prefixes contains a group of elements which describe one's own personal attitude towards the noun of the construction; one's feelings towards the noun, assertions about the nature of the noun as seen through one's own eyes, etc. This class also contains elements which indicate the "time" of the noun in reference to that of the speaker or to the context. Again, it must be strongly noted that if a member of this class occurs, then the Noble/Ignoble/Plural suffixes do NOT occur. It may also be remarked that in the highly stylised literature of the upper classes, it is not uncommon to find two or even three of these Personal Attitude Prefixes occurring with one noun. Examples:

/pàlkólumel/ "the yesterday emperor" (i.e. "the person who was emperor yesterday"; /pálikh/ "yesterday" also occurs as a noun)
 /tsokùtlkólumel/ "the last-year emperor" (i.e. "the person who was emperor last year"; /tsokùtlkh/ "last year")
 /hoqòkólumel/ "the future emperor" (i.e. "the person who will be emperor in the future"; /hoqòkh/ "the future")
 /tùplankási/ "the beloved captain" (cf. /tùplanikh/ "love, adoration, admiration (non-sexual affection)")
 /tupànkólumel/ "the all-powerful emperor" (cf. /tupánikh/ "omnipotence")
 /shàrzakási/ "the captain whom I somewhat humourously despise" (cf. /shàrzakh/ "contempt, slight irony mixed with contempt")

- /toqùsavál/ "the city of which I stand in awe" (cf. /toqùkh/ "awe, wonderment")
 /korùsskási/ "the captain whom I despise and hate" (cf. /korùssikh/ "violent hatred and contempt")
 /chìqèkbásrim/ "the comically inept man, the man whom I consider to be a clumsy fool" (cf. /chìqèkikh/ "comic ineptness, clumsiness")

These prefixes follow the Locative Prefixes (but cf. below): e.g.

- /mikpàlkòluml/ "from the yesterday emperor" (i.e. "from the person who was emperor yesterday")
 /molzhavùsavál/ "to the fearsome city" (cf. /zhavùkh/ "gloominess, fear-someness, a feeling of apprehension and a premonition of misfortune")

Such noun constructions can be quite lengthy in literary Tsolyáni. E.g.

- /mssùrandnùlqùrmolzhavùsavályal/ "to all those feared cities"

It is also not uncommon for more than one Personal Attitude Prefix to occur with one noun stem. These prefixes can also be reduplicated (i.e. repeated) in order to give greater emphasis to the emotional state they denote. E.g.

- /pàltùplankási/ "the beloved person who was captain yesterday" (also: /tùplanpàlkási/; the order of these prefixes vis-à-vis one another is quite free and depends upon such imponderable stylistic factors as the sentence "rhythm," particularly in speeches, rituals, etc.)
 /tùplantùplankási/ "the most beloved captain"
 /toqùtpàntupànkòluml/ "the most omnipotent emperor of whom I stand in awe"

As shown above, these "prefixes" may also occur as independent nouns. They also are found as adjectives (with the adjective formant suffix /-in/-/n/. It is thus possible to consider these not as "prefixes" but as compounds of noun stems. Tsolyáni grammarians, however, state that they are primarily prefixes and that their use as independent nouns is a secondary and rather recent development. These elements are indeed found primarily as prefixes, but their use as independent stems is becoming more and more common. In modern Tsolyáni one now hears /zhavùn molsavál/ "to the feared city" (with /zhavù/ + /-n/ as a true adjective used independently) just as often as the older construction, /molzhavùsavál/. The formulation of the Tsolyáni grammarians is still perhaps the best description, but it is becoming less accurate with the passage of time.

A dialect note may be added here. Throughout southern Tsolyánu the Locative Prefixes precede the Personal Attitude Prefixes, as seen above. In some northern dialects, particularly around Khirgár, the opposite order is found; e.g. instead of /moltùplansavál/ "to the beloved city," one hears /tùplanmolsavál/. In the Khirgári dialect, a Personal Attitude Prefix even precedes the first element of one of the "discontinuous" Locative Prefixes; e.g. /tùplankáidis brusavályal/ "found amongst the beloved cities," instead of /káidis brutùplansavályal/. The southern usage is more widespread and should be followed by the beginning student.

3.160. GENERAL ATTITUDE SUFFIXES.

The prefix classes are followed by the noun stem. Since noun stems and classes were discussed in Secs. 3.100 and 3.110, there is no need to describe them further here.

The first suffix class contains a large number of suffix elements (or perhaps "secondary compounding stems?" which denote "objectively held" attitudes towards the noun. These items describe the status, rank, size, and other clearly perceptible qualities of the noun -- including emotional attitudes towards the noun which are shared by others besides the speaker. A pair of examples will demonstrate this:

- /korùsskási/ "the captain whom I despise and hate" (Compare:)
 /kásigakoi/ "the hated captain" (/korùss-/ denotes an attitude which is held by the speaker; the suffix /-ga/ signifies an attitude held generally by society or which is demonstrable to all)

As the example shows, the presence of a General Attitude Suffix does not affect the occurrence of the Noble/Ignoble/Plural suffixes. /-koi/ does not occur with a noun + a Personal Attitude Prefix or a Locative prefix (e.g. /korùsskási/, /brusavál/), but /-koi/ must occur with a noun having no prefix but having a General Attitude Suffix (e.g. /kásigakoi/). Further examples:

/básrimgakoi/ "the hated man"
 /màsunbásrimgakoi/ "this hated man"
 /mssùrangàbásrimgayal/ "these two hated men" (/gà-/ "two" is a Quantifier prefix, while /-ga/ "hated, despised" is a suffix; these are homophones and have no historical or semantic connection)
 /saválsakh/ "the mighty city" (/sa/ "powerful, mighty")
 /saváldàli-kh/ "the large city" (/dàli/ "large, big, great"; the dash is inserted to indicate that the suffix is /-dàli/ and not */-dàl/ + /-ikh/)
 /saváldhàli-kh/ "the beautiful city" (/dhàli/ "lovely, beautiful")
 /saválnik-kh/ "the small city" (/ni/ "small, little")

More than one of this class may occur with one noun, and they may also occur reduplicated to provide extra emphasis. E. g.

/básrimgakoi/ "the most hated man"
 /saválsasakh/ "the very powerful city"
 /saváldàlidàli-kh/ "the very large city"
 /saváldàlidhàlisakh/ "the large, beautiful, powerful city"
 /saválnidhàli-kh/ "the little, pretty city"
 /brusaváldàlidàlidhàlisa/ "in the very large, beautiful, powerful city" (/kh/ does not occur because of the presence of the Locative Prefix /bru-/ "in")
 /màsunjàgàprumòltoqùtupàntùplankólumeldàlidàlisanikèl/ "to that (distant) one most great, mighty, living emperor whom I love, consider omnipotent, and of whom I stand in awe" (heading of an elaborate literary ode to the emperor; /-nikèl/ "living" is another General Attitude Suffix)

Some of these elements may occur as independent stems, and there is a growing tendency to treat all of these suffixes as such. The student must learn correct usage from a tutor. E. g.

/dàli-n/ "big, large, great" (/n/ is the adjective formant suffix)
 /dhàli-n/ "pretty, beautiful, lovely"
 /dhàli-kh/ "beauty, loveliness"
 /sàkh/ "might, power" (a neologism, according to Tsolyáni grammarians)

A member of this class of special interest is /-ra/ "contemptible, despicable, ignoble." This suffix may be added to many stems denoting persons to signify either "despicable, contemptible" or else simply "feminine." In the latter meaning /-ra/ may be followed by /-koi/ to indicate a noble female or by /-kh/ for a female who is ignoble in status. Cf. also Sec. 3.110 above. E. g.

/kásirakoi/ "the contemptible captain" (or: "a captain who is a noble woman")
 /kolumssánkoi/ "prince" (compare:)
 /kolumssánrakoi/ "princess" (or possibly "prince who is despicable")
 /gadálkoi/ "(male) worshipper" (compare:)
 /gadálrakoi/ "(noble female) worshipper" (and:)
 /gadálrahk/ "(ignoble male or female) worshipper"

3.170. THE POSSESSIVE SUFFIX.

The second suffix class contains only one member: /-mra/ "of, -'s." As in English, thus, there are two ways of expressing possession: /hi-/ "of" (a Locative Prefix) and /-mra/ "-'s." They both mean the same. /-mra/ is tending to become obsolete except with demonstratives and pronouns. E. g.

/kásimrakoi/ "the captain's" (equivalent to /hikási/ "of the captain")
 /saváldàlimrahk/ "the great city's" (= /hisaváldàli/ "of the great city")
 /kásimrakoi brusavál/ "in the captain's city" (= /brusavál hikási/ "in the city of the captain"; note the difference in word order)

3.180. THE NOBLE/IGNOBLE/PLURAL SUFFIXES.

The last class of noun suffixes contains three members: /-koi/ "noble," /-ikh/-/kh/ "ignoble," and /-yal/ "plural." These have been discussed sufficiently above. It may only be noted that while there are three classes of nouns in the singular (i. e. "noble," "ignoble," and "unclassifiable"), there is only one class in the plural: /-yal/ occurs with all plural nouns. /-yal/ also occurs after nouns which occur with the Locative and Personal Attitude Prefixes, while /-koi/ and /-ikh/-/kh/ do not. E. g.

/kásiyal/ "captains, the captains"

/mikkásiyal/ "from the captains"
 /qùrumiktùplankásiyal/ "from all the beloved captains"
 /mikkásisayal/ "from the powerful captains"
 /mssùransavàldàlìsìsyal/ "these very great, powerful cities"

3.190. NOUN DERIVATION.

Any discussion of Tsolyáni noun derivational formations is complicated by the fact that many such constructions are very limited in occurrence, of irregular and unpredictable form, and are not actively productive in the modern language; cf. the discussion in Sec. 3.100 of /kolumébabàr/ "empire." Another example which may have caught the student's eye is /kolumssánkoi/ "prince," composed of /kólum/ "to rule" + /-ssán/, the latter element seems to mean "offspring of ..." but it is found in only a few constructions: e.g. /mringussánkoi/ "son of a nobleman" (/mríngukoi/ "high nobleman"), /pachussánkoi/ "son of a lord" (/pachúko/ "lord," a rank lower than that of /mríngukoi/).

It has been stated in preceding sections that some prefixes and suffixes can occur as independent stems (+ the appropriate affixes, of course). These were (a) the Demonstratives, (b) the Quantifiers, (c) the Personal Attitude Prefixes, and (d) some of the General Attitude Suffixes. On the other hand, the Locative Prefixes, the Possessive Suffix, and the Noble/Ignoble/Plural Suffixes do not appear as independent stems. Further examples are:

/túplanikh/ "loveableness, quality of being loved" (cf. Sec. 3.150 -- and note the change of stress from secondary to primary when this item assumes independent status)
 /pálikh/ "yesterday" (cf. /pàl/ in Sec. 3.150)
 /rákh/ "contemptibleness; ignobility; femininity" (cf. /-ra/ in Sec. 3.160)

As stated in Sec. 3.110, an abstract noun denoting the verbal action is made by adding /-ikh/-/-kh/ to a stem. The male doer of the action is made by adding /-koi/, and the female actor is expressed by a stem + /-rakoi/ (if she be noble) or /-rakh/ (if ignoble). This process is widespread in the language. Further examples:

/dǫmlalikh/ "the hit, the hitting" (/dǫmlal/ "to hit, strike, beat")
 /dǫmlalkoi/ "the (noble male) hitter"
 /dǫmlalrakoi/ "the (noble female) hitter"
 /dǫmlalrakh/ "the (ignoble male or female) hitter"
 /túplankoi/ "the (noble male) beloved"
 /túplanrakoi/ "the (noble female) beloved"
 /túplanrakh/ "the (ignoble male or female) beloved"
 /rákoi/ "the (noble male) who is contemptible" (a neologism; /rárakoi/ "the (noble female) who is contemptible" and /rárakh/ "the (ignoble male or female) who is contemptible" are possible but not attested)

Another construction denoting the actor consists of the stem + /-mo/, a stem formant derived from /moyí/ "to make, do"; this is used whenever the presence of a Locative Prefix or a Personal Attitude Prefix makes it impossible to add /-koi/, /-rakoi/, or /-rakh/. E.g.

/mikgadálmo/ "from the (noble male) worshipper" (* /mikgadálkoi/ is not possible because of the presence of /mik-/ and /mikgadál/ is ambiguous: it may mean "from the worship" as well as "from the worshipper" -- /mikgadál/ is indeed found with both meanings in older texts, however)
 /mikgadálmora/ "from the (female or ignoble) worshipper" (the distinction between a noble female and an ignoble person or thing is lost after a prefix, since it is not possible to add /-koi/ or /-ikh/-/-kh/)
 /gadálmokoi/ "the (noble male) worshipper" (= /gadálkoi/; no difference)
 /molssáingmoyal/ "to those who eat" (/ssáing/ "to eat")
 /thamkólummodálisa/ "by the great and powerful (noble) one who rules"

The thing or person acted upon is denoted by /-mogu/, perhaps derived historically from the passive construction /moyí guál/ "to be done"; e.g.

/kólummoguyal/ "those who are ruled"
 /ssáingmogukh/ "the thing which is eaten, that which has been eaten"
 /gadálmogukoi/ "the (noble male) who is worshipped; a deity"
 /mikdǫmlalmogu/ "from the one who was hit, from the stricken one"
 /hipagálmogura/ "of the one (noble female or ignoble person or thing) which was seen"
 /màsunnmoyírmoguni-kh/ "this little (thing) which was done"

Reasons of space prevent a complete listing of all noun-derivational elements. The following are common and noteworthy, however: /-lu/ "the instrument with which one performs a verbal action"; /-to/ "the person who performs a verbal action as a profession"; /-kan/ "the place where the verbal action is performed"; /-gashu/ "the seller of an object"; /-gashén/ "the place where an object is sold, a ... shop." E.g.

- /vayúnluh/ "key" (/vayún/ "to open"; "the instrument with which one opens")
- /vayúntokh/ "gate-guard, doorkeeper" ("the ignoble person who opens as a profession")
- /gadálkanikh/ "place of worship, shrine" (/gadál/ "to worship"; this is not the usual word for "temple," however)
- /dímllallukh/ "mace" (/dímllal/ "to hit, strike"; technically, this should denote any striking instrument, but it has become semantically "frozen" in the meaning of "mace")
- /ssánutokh/ "dancer" (/ssánu/ "to dance"; i.e. "the ignoble person who dances as a profession")
- /márashtokh/ "professional mourner" (/márash/ "to weep, cry")
- /ssáingkanikh/ "dining room" (i.e. "the place where one eats")
- /chárutokoi/ "executioner" (/cháru/ "to impale"; this profession is considered honorific in Tsolyánu)
- /chárulukh/ "impaling stake" (i.e. "the instrument with which one impales"; also termed /gúshtrakh/, which simply means "post, stake")
- /púrdigáshukh/ "fruit-seller" (/púrdi-kh/ "fruit")
- /púrdigashénikh/ "fruit-shop" (note the stress change)
- /jayulénggáshukoi/ "armourer" (/jayulén/ "armour"; this profession is also treated as "noble"; note that final /n/ before a suffix beginning with /g/ tends to become /nng/ (phonetically [ŋ]); in the writing system, however one may find either "-n-g" or "-ng-g-")
- /jayulénggashénikh/ "armourer's shop"
- /múrigashénikh/ "sweet-seller's shop" (/múri-kh/ "sweets, candy")

Names of nations and peoples are complicated by the existence of ancient "frozen" formations. In Classical Tsolyáni, a tribe or nation was denoted by the addition of /-hiyánu/ to a place-name, and the people of that community were then signified by the addition of /-è/ to this. Thus, /tsól/ (a place name now lost in the mists of history) was made into /tsól-hiyánu/, and its people were the /tsól-hiyánu-è/. In time, these have become /tsolyánu/ and /tsolyáni/. Similarly, /salárv-hiyánu/ has become /salárvyá/ (with the loss of final /-nu/). Salárvu is said to be a place on the shores of Lake Mrissútl. In the case of /yán kór/, the /-yánu/ suffix has been dropped entirely, but its people are still the /yán koryáni/. Mu'ugalavyá, named after Lake Mu'ugállu, is similarly constructed, with the loss of the final /-nu/ and some further sound changes. In passing, it should be mentioned that some educated Tsolyáni attempt to maintain the foreign pronunciation of place- and nation-names; one thus hears /mu'ugalavyáŋgi/ instead of /mu'ugalavyáni/, with the Mu'ugalavyáni form of /-yáni/. A person from that nation is sometimes called /mu'ugalavyáŋgish/, retaining the Mu'ugalavyáni masculine noun ending /-ish/-/-sh/.

Further noun-derivational formations will be noticed as they occur.

3.200. ADJECTIVES.

As has been shown above, many items translatable in English as "adjectives" are found as noun prefixes and suffixes (or "secondary compounding stems," if one likes) in Tsolyáni. Some of these elements occur independently, while others do not. As in English, there are stems which function only as nouns (e.g. /máni-kh/ "food"), many more which occur as both noun and verb stems (e.g. /gadál/ "to worship, the worship"), others which function as noun and adjective stems both (e.g. /pathái-kh/ "sensual love" and /pathái-n/ "sensual, lusty, loving"), still others which occur as noun-verb-adjective (e.g. /kólum/ "to rule, the rule" and /kóluman/ "ruling (adj.)"), and another group which occur as stems of various kinds and also prefixes or suffixes (e.g. /dáli-kh/ "greatness," /dáli-n/ "big," and /-dáli/ "big (as a noun suffix)"). Usage must be learned by the student.

In spoken Tsolyáni and in informal written documents, adjectives precede the noun they modify. In the high-flown language of the court and in formal written documents, however, adjectives may also follow their noun. Both orders are found in poetry. E.g.

- /dháli-n náti-kh/ "the beautiful room" (spoken or informal; compare:)
- /náti-kh dháli-n/ "the beautiful room" (formal style)

3. 210. THE ADJECTIVE FORMANT SUFFIX.

Adjectives are made from stems by the addition of /-in/-/n/-/an/. Stems ending in a consonant take /-in/; those ending in a vowel add /-n/; and a small group of "unclassifiable" stems require /-an/. Other than this, adjectives are not "declined": i.e. they need no further affixes in order to "agree" with their noun. This is true also of adjectives used as "predicate complements": e.g. "big" in "the man is big" or "he makes it big." E.g.

- /gadálín básrimkoi/ "the worshipping man"
- /gadálín básrimyal/ "the worshipping men"
- /gadálín molbásrim/ "to the worshipping man"
- /gadálín molbásrimyal/ "to the worshipping men"
- /kóluman básrimkoi/ "the ruling man" (/kóluman/ "ruling" is a member of the /-an/ subclass; ^{*}/kólumin/ is incorrect)
- /shahádan pédhukh/ "the slave-like enemy" (/shahádan/ "slavish, slavishlike" is another /-an/ adjective)
- /mftlanán kólumel/ "the divine emperor" (/mftlanán/ "god-like, divine" is another /-an/ adjective)
- /básrimkoi dáli-n guál/ "the man is big"
- /básrimyal dáli-n guál/ "the men are big"
- /básrimkoi moyí másun dáli-n/ "the man makes it big"
- /básrimyal moyí mssúran dáli-n/ "the men make them big"

Adjectives can be used as noun stems and occur with the full range of affixes. E.g.

- /dálíkoi/ "the large (noble male) one"
- /dálirakoi/ "the large (noble female) one"
- /dálirakh/ "the large (ignoble male or female) one"
- /moldáli/ "to the large (noble male or inanimate) one"
- /moldálira/ "to the large (ignoble male or female) one"
- /moltúplanni/ "to the little beloved (noble male or inanimate) one"
- /moltúplannira/ "to the little beloved (ignoble male or female) one"

Adjectives may be compounded and/or reduplicated for emphasis. Only the last element in the compound requires the /-in/-/n/-/an/ suffix. E.g.

- /dàlidáli-n/ "very large" (note the stress change)
- /sasán/ "very powerful"
- /dhàlidhàli-n/ "very beautiful"
- /moldhàlidhàli/ "to the very beautiful (noble male or inanimate) one"
- /mikdàlidálisa/ "from the very large, powerful (noble male or inanimate) one"

3. 220. NUMERAL ADJECTIVES.

Numerals may occur as Quantifier Prefixes (Sec. 3. 150); they are also found independently as nouns and adjectives. As a noun, /prú/ "one" occurs with the appropriate Noble/Ignoble Prefix and is grammatically singular. Other numerals take /-ikh/-/kh/ (irrespective of nobility or ignobility) when they denote the totality of a number: e.g. "the six are here"; they take /-yal/ when they do not signify the totality: e.g. "I saw six (of them)." As adjectives, all numerals occur with /-in/-/n/; none takes /-an/.

There are separate stems for the numerals from one through ten, for each decade (e.g. "twenty," "thirty," "fifty"), and for "hundred," "thousand," "ten thousand," and "million." All other numerals are compounds of these stems: e.g. /gàbitlé/ "sixteen" consists of /gàbi-/ "six" + /tlé/ "ten." Multiples of hundreds, thousands, etc. are compounds of a numeral + the stem for "hundred," "thousand," etc. similarly: e.g. /gàbitauknél/ "six thousand" consists of /gàbi-/ "six" + /tauknél/ "thousand." E.g.

- /prúkoi guál/ "there is one (noble male)"
- /thamprú/ "by one (noble or inanimate)"
- /gàbi-n básrimyal/ "six men" or "the six men" (also /gàbibásrimyal/, with /gàbi-/ as a Quantifier Prefix)
- /gàbi-kh guál/ "there are the six" (i.e. there are only six)
- /gàbiyal guál/ "there are six" (i.e. out of a larger number; nontotality)
- /gàbitlén básrimyal/ "sixteen men, the sixteen men" (/gàbitlénbásrimyal/ is possible, but Quantifier Prefixes larger than "ten" are not common)
- /gàbiblun básrimyal/ "thirty-six men" (/gàbi-/ "six" + /blun/ "thirty" + /-n/)

/tldhrunélin básrimyal/ "seventy-five men" (/tld-/ "five" + /hrunél/ "seven-ty" + /-in/)
 /gàbitauknélin básrimyal/ "six thousand men" (/gàbi-/ "six" + /taukné/ "hundred" + /-in/)
 /gàtauknélin, bímríktán, mrihalón náldnyal/ "two thousand, three hundred, fifty-four years" (/gà-/ "two," /taukné/ "thousand," /bí-/ "three," /mriktá/ "hundred," /mri-/ "four," /haló/ "fifty"; note that all three compounds in this numeral series require /-in/-/n/; one may also say /bísmrumríktán, mrihalón náldnyal/ "twenty-three-hundred, fifty-four years"; /bí-/ "three," /sèmrú-/ "twenty," etc.)

"One at a time," "two at a time," etc. are made by the reduplication of the numeral adjective complete with its /-in/-/n/ ending. "Each one," "each two," etc. are signified by the reduplication of the stem in compound form, with only the last element followed by the /-in/-/n/ suffix. E. g.

/prún prún pálli/ "come one by one, one at a time!"
 /gán gán pálli/ "come two by two, two at a time!"
 /prùprún véshukh/ "each house" (lit. "one-one house"; there is also a Quantifier Prefix (and hence adjective) stem for "each," however; /hldnu-/
 /gágán véshuyal/ "each two houses"
 /gàbigábi-n bruvéshuyal/ "in each six houses"

Ordinal numeral adjectives are not differentiated from the cardinal numerals just discussed. The noun occurring with the ordinal numeral is singular, however, while the form used with the cardinals is plural. The only exception to this is the existence of a special stem for "first" (/parshél/) which is different from /prú/ "one." E. g.

/gábi-n básrimkoi/ "the sixth man" (cf. /gábi-n básrimyal/ "six men")
 /prùlatsán kólumel/ "the sixty-first emperor" (cf. /prùlatsán kólumelyal/ "sixty-one emperors")
 /bímríktán, hrùsfími-n básrimkoi/ "the three hundred and forty-seventh man" (cf. /bímríktán, hrùsfími-n básrimyal/ "three hundred and forty-seven men")

There are separate stems for "one half," "one quarter," and "three quarters." Other fractions are made of a prefix /dlen-/ + the numeral stem. If the following noun is singular, the fraction denotes part of the item or substance; if the following word is plural, the fraction signifies part of the plurality. E. g.

/eshán mliyal/ "half of the stones" (compare:)
 /eshán mli-kh/ "half of the stone" (a single stone)
 /nárún mliyal/ "one quarter of the stones"
 /fáishun mli-kh/ "three quarters of the stone" (a single stone)
 /dlentlón mliyal/ "one fifth of the stones" (/tló/ "five")
 /dlensémrun mliyal/ "one twentieth of the stones"
 /eshákh guál/ "there is one half (of a single unit)"
 /esháyal guál/ "there are one half (of a plural number)"

3. 230. THE COMPARATIVE AND SUPERLATIVE SUFFIXES.

The comparative form of the adjective is made by adding /-gal/ to the stem + the adjective formant suffix /-in/-/n/-/an/. Phonetically, /-in/ + /-gal/ becomes /-inggal/ ([inggal]). Most written texts do not show this phonetic assimilation, however, and continue to write "n" + "g," rather than "ng" + "g." The superlative is made similarly by adding /-galu/ to the stem + /-in/-/n/-/an/. Historically, /gal/ is derived from the Engsvanyáli enclitic for "than," and /-galu/ originates in Engsvanyáli /gal onó/ "than all-emphatic." Comparative and superlative adjectives may function as nouns and adjectives by themselves, with the addition of the appropriate affixes. E. g.

/másun dháli-nggal másun guál/ "she (it) is more beautiful than she (it) (is)" (note that the second /másun/ requires no prefix; /dháli-nggal/ signifies "more beautiful than," and the following noun, etc. is simply "nominative" (= with no Locative Prefix) in form)
 /lúm dáli-nggal másur guál/ "I am larger than he (is)"
 /lúm dàlidáli-nggal másur guál/ "I am much larger than he (is)" (reduplication of the comparative adjective gives greater emphasis)
 /màsuvéshukh dháli-nggal guál/ "this house is more beautiful"

- /màsuvéshukh dháli-nggal màsundnolvéshukh guál/ "this house is more beautiful than that house"
- /màsuvéshukh dháli-nggalu guál/ "this house is the most beautiful"
- /màsuvéshukh dháli-nggalu mssùrandnolvéshukh guál/ "this house is the most beautiful of all those houses" (no word for "of" is needed; /dháli-nggalu/ implies this)
- /màsun dháli-nggalin thiálakh guál/ "she is the more beautiful maiden" (the comparative is used as a true adjective here, and the adjective formant suffix must occur at the end; it thus appears twice: once after /dháli/ and again after /-gal/)
- /màsun dháli-nggalu thiálakh guál/ "she is the most beautiful maiden" (/ -n/ occurs after /-galu/ because the superlative is used as an adjective)
- /dáli-nggalukoi pál mun/ "the largest (male noble) one came"
- /moldháli-nggalura/ "to the most beautiful (female or ignoble) one"

3. 300. PRONOUNS AND DEMONSTRATIVES.

The pronominal system of the Khřshan language family originally seems to have distinguished nine person-number forms: "I," "you (singular)," "he (male-noble)," "she-it (female-ignoble)," "we (inclusive)," "we (exclusive)," "you (plural)," "they (male-noble)," and "they (female-ignoble)." No language of this group possesses exactly this system today. Mu'ugalavyáni, for example, has done away with pronouns entirely and uses the demonstratives instead: e. g. "I" is expressed as "this-one-here," "you" as "the-one-opposite," "he" as "that-one-there," etc. Salarvyáni has four sets of gender-based pronouns: masculine, feminine, neuter, and divine (i. e. in reference to the gods). Livyáni has masculine and feminine pronoun sets also, but has added classifier affixes for social status and also for physical shapes. Yán Koryáni has no masculine-feminine distinction but does possess special neuter forms in the third person. It is Tsolyáni, however, which has diversified the ancient system the most; considerations of rank and status have led to the development of sets of first and second person pronouns. The old third person pronouns have been dropped entirely, on the other hand, and the demonstratives have taken their place: e. g. there is now no distinction between "he" and "this (male-noble) one"; only the latter is used. Each pronominal and demonstrative set will be discussed below.

3. 310. PRONOMINAL SETS.

3. 311. THE FIRST PERSON SINGULAR.

There are six forms for "I":

- /lfn/ "I (lowest class, ignoble)"
- /lú/ "I (low class)"
- /lúm/ "I (middle class)"
- /lukán/ "I (upper class)"
- /salúm/ "I (noble class)"
- /kosalúm/ "I (the emperor or empress only)"

Correct use of these pronouns implies a clear recognition of one's place in Tsolyáni society. This is almost always easy since visible insignia of rank, clan, wealth, and social position abound. Slaves, peasant women and children, and certain very low castes of free men (e. g. latrine sweepers) employ /lfn/. Higher categories of slaves, male peasants, labourers, and others use /lú/. The most common form is /lúm/, since this is appropriate for middle class Tsolyáni such as merchants, soldiers, priests, officials of minor status, craftsmen, wealthier peasants, etc. /lukán/ is employed by wealthier persons: clan-chiefs, senior merchants, upper-rank priests, military officers, minor nobility, etc. /salúm/ is used by high priests, great nobles, generals, hereditary heads of important clans, imperial bureaucrats of the upper echelons, members of the imperial family, etc. The pronoun /kosalúm/ can be employed only by the emperor or empress; misuse is a punishable offense.

A person may wish to honour (or flatter) a listener of equal or superior rank by choosing a pronoun lower than that which is appropriate for him. For example, in a group of people where /lúm/ is proper for all, one speaker may elect to use /lú/ for himself in order to show himself as humble. Similarly, a middle class person may select /lú/ instead of /lúm/ when addressing a minor noble. Persons for whom /lúm/ or even /lukán/ would be proper may refer to themselves as /lú/ or even /lfn/ when in conversation with a high noble or a prince of the empire. All persons, without exception, employ /lfn/ when addressing the imperial presence in Avanthár. It may be noted that the converse of this practice is

not found: a speaker never uses a pronoun higher than his status permits in order to aggrandise himself; this would simply demonstrate his stupidity and inability to recognise his proper social place. A speaker who is entitled to /lúm/ therefore never uses /lukán/, unless his status in the society is increased to the appropriate rank. Foreigners entering Tsolyánu should use /lúm/ in dealing with most people but should be prepared to employ /lú/ or /lín/ when confronted with persons of the upper or noble classes.

A woman speaking to women employs the same system as men do. When speaking of herself in the presence of male equals, however, she employs a pronoun one rank lower than that appropriate to her status. A middle class woman thus uses /lúm/ for "I" when conversing with female equals and inferior males, but when she speaks before males of her own class (i.e. males who use /lúm/), she refers to herself as /lú/. A high noble lady similarly employs /salúm/ before women of her class and male inferiors, but when she speaks to high noble males, she uses /lukán/ or even /lúm/. There are two exceptions to this: (1) an Aridáni woman (i.e. a woman who has legally declared herself independent of clan and family strictures and assumed equal status with males) uses the same pronouns as males do, and (2) an empress always uses /kosalúm/.

Certain eastern dialects, such as those around Thráya and Jaikalór, have further forms for "I." Under the influence of Salarvyáni, perhaps, these dialects have developed two complete series: male-noble versus female-ignoble. The male-noble series is the same as that given above. The female-ignoble set consists of: /lín/ (equivalent to both /lín/ and /lú/ in the male set); /lén/ (equivalent to /lúm/); /lutlén/ (equivalent to /lukán/); and /salutlén/ (equivalent to /salúm/). /kosalúm/ remains the same. The same cultural considerations apply as in the west: e.g. a woman who uses /lén/ to her female equals and male inferiors employs /lín/ before males of her own social class; an upper class lady who uses /lutlén/ to her female equals and to her male inferiors employs /lén/ before males of her own rank, etc.

3.312. THE FIRST PERSON PLURAL.

There are only two forms for "we" in Tsolyáni: /lúmi/ "we (inclusive)" and /lúma-ma/ "we (exclusive)." The former is used when the person spoken to is included in the action, and the latter is employed when that person is excluded. For example, /lúmi mule/ "we (inclusive) go" implies that the person spoken to is part of the "we" and will go along; /lúma-ma mule/ "we (exclusive) go" indicates that the hearer is not part of the "we" and is not going with the group.

The class-based pronoun differentiations found in the singular do not exist in the plural. As Tu'únme hiChakotlékka says in his treatise "Atlésudhàliyal hiDaritsánsadhàli hi-Kolumébàbàr" (The Beauteous Pronouns of the Powerful and Elegant Language of the Imperium):

"In the singular, a man may see himself and know his own rank and status relative to others. In the plural, however, men may join together and act, and they may be of various ranks and classes. Shall we then have one pronoun for a group of five men of the middle class and one of noble rank, versus another for four men of the former and two of the latter? To permit diversification would make speech impossible!" [Canto XXXVII, verses 94-98]

3.313. THE SECOND PERSON.

It is convenient to treat both singular and plural forms for "you" under the same heading. The Khfshan language family once had only a form for "you (singular)" and another for "you (plural)," as stated above; by the time that Tsolyáni appears as a dialect of ancient Engsvanyáli, however, various honorific forms had appeared, and these have continued to multiply until now there are some thirty-four pronouns for "you" in regular use! In addition to these, the grammarians cite several other forms which are either obsolete or which are limited to very special groups or circles.

It is first necessary to distinguish "ordinary" pronouns from the "special" ones used to create certain stylistic effects. The former are employed in everyday discourse; the latter add considerations of rank and status. The "ordinary" forms for "you" are:

- /tsám/ "you (singular, lowest class)"
- /tlúmi/ "you (plural, lowest class)"
- /túsmi/ "you (singular, middle class)"
- /tlúmiyel/ "you (plural, middle class)"
- /túsmidàli/ "you (singular or plural, upper class)"

/m̀srit̀usmidàli/ "you (singular or plural, noble class)"

A person of the lower social orders (i. e. one who uses /l̀n/ or /l̀/ for "I") addresses an equal, male or female, as /tsám/, and if they are plural, he uses /tl̀umi/. He calls his superiors /t̀usmi/, /t̀usmidàli/, or /m̀srit̀usmidàli/ according to their status. A man of the middle class speaks to inferiors as /tsám/ or /tl̀umi/, to equals as /t̀usmi/ and /tl̀umiyl/, and to those of higher status as /t̀usmidàli/ or /m̀srit̀usmidàli/ as they require. Persons of the upper and noble classes follow similar patterns. Men and women both use the same status-pronouns for the same types of addressees: e. g. a lady of middle status calls her social equals of either sex /t̀usmi/ and /tl̀umiyl/ just as her husband does.

There is also the added dimension of familiarity. In the privacy of the bedchamber even a high noble addresses his wife as /tsám/, and she may respond in kind. Amongst intimate family members and retainers he may call her /t̀usmi/, instead of /m̀srit̀usmidàli/, and she may reply with /t̀usmi/ or /t̀usmidàli/ in return. Close friends of both sexes often address one another as /tsám/ or /t̀usmi/, irrespective of rank. The beginner must be cautious in applying this principle, and it is proper to ask whether the other person minds being treated as a familiar or not. Note also that while this practice may be applied to equals and inferiors, one cannot use it with superiors.

The "special" pronouns are either singular or plural according to context. Some include specific sex reference, but most are usable to members of either sex. They are used to create particular stylistic effects, and the beginner should learn those most useful for his or her lifestyle since to know and use them properly is a mark of good breeding. The recognised "special" pronouns for "you" are:

- /tsamungá/ "the 'you' of ultimate inferiority": to slaves and the very lowest social classes as a mark of extreme aversion
- /tl̀bshuntsám/ "the 'you' of discriminating contempt": to those of any rank who have earned the contempt and hatred of the speaker
- /k̀eshitsám/ "the 'you' of placid indifference": to social inferiors who appear to be pushing for undeserved respect
- /l̀luntsám/ "the 'you' of pleasurable delight": to a courtesan or concubine with whom one is having a relationship
- /tsámmeri/ "the 'you' of heart's desire": to a lover or beloved
- /t̀usmiketl̀án/ "the 'you' of polite anonymity": to a respectable-appearing person whose precise social rank cannot be distinguished
- /t̀usmingáru/ "the 'you' of honourable youth": to a young man or woman of respectable status, used by an elder
- /t̀usmichán/ "the 'you' of gentle chiding": to a respectable person whom one wishes to belittle, ridicule, or scold mildly
- /t̀usmisfmu/ "the 'you' of wide journeying": to a respectable foreign person
- /t̀usmikrú/ "the 'you' of courteous alienness": to a nonhuman
- /t̀usmikáng/ "the 'you' of martial victory": to a soldier or military officer of the lower ranks (through the rank of /k̀ásikoi/ "captain")
- /t̀usmishán/ "the 'you' of perfect piety": to a priest or priestess
- /t̀usmiyálu/ "the 'you' of the seeking of the spirit": to a learned elder scholar
- /t̀usmiténga/ "the 'you' of pleasant dealings": to a respected merchant
- /t̀usmitlévu/ "the 'you' of the fealty of many": to a respected clansman or clanswoman, whether of one's own or another clan
- /dl̀anot̀usmi/ "the 'you' of present service": to one's master or mistress, to a superior officer in the bureaucracy, priesthood, etc.
- /tsinént̀usmi/ "the 'you' of continuous respect": to a parent or senior family member
- /eyúlt̀usmi/ "the 'you' of the dispersal of solitude": to a spouse or senior concubine
- /t̀usmiré/ "the 'you' of discourse before the people": to persons unknown but of respected status, used in documents and speeches
- /dl̀akánt̀usmi/ "the 'you' of obeisance in peace": to persons of the upper class: minor nobles, clan-chiefs, bureaucrats of middle rank, etc.
- /srelét̀usmi/ "the 'you' of proper admiration": to the wife or senior concubine of a person of the upper classes
- /t̀usmitlakomélu/ "the 'you' of profound submission": to a person of noble status, a governor, high imperial official, general, etc.
- /t̀usmitléshu/ "the 'you' of gentle glory": to a lady of noble status, a wife or concubine of a high noble, an Aridáni official, etc.
- /jagél̀t̀usmi/ "the 'you' of divine reverence": to a high priest or priestess

- /qàlotúsmi/ "the 'you' of eminent splendour": to a member of the imperial family, male or female
 /tòquntúsmidàlisa/ "the 'you' of awed wonder": to a prince or princess who is an heir to the Petal Throne
 /srūnosantúsmidàlìdàlisa/ "the 'you' of supernal omnipotence": to the emperor or empress only

It can be seen that these forms consist of the pronoun bases /tsám/ and /túsmi/ + various compound elements. Two of the latter are clearly the General Attitude Suffixes /-dàli/ "great" and /-sa/ "powerful, mighty." The majority are derived from ancient Bednálljan Salarvnyáni or from Engsvanyáli and are not otherwise active in the modern language. Thus, for example, /dzaggél/ once denoted a high post in the sacerdotal hierarchy of the Éngsvan hlá Gánga empire, but in modern Tsolyáni /jagél-/ occurs only in the "special pronoun" /jagéltsúsmi/ "the 'you' of divine reverence" used to a high priest or priestess (but cf. Sec. 3. 320 below).

3. 320. DEMONSTRATIVES.

As has been stated, the old third person pronouns have disappeared entirely, and the demonstratives for "this" and "these" now also serve for "he," "she," "it," and "they." Two of these forms have been seen as noun prefixes in Sec. 3. 120, but when used independently, several others occur:

- /másun/ "this (ignoble or female)"; "he, she, it (ignoble or female)"
 /mssúran/ "these (ignoble or female)"; "they (ignoble or female)"
 /máisur/ "this (noble male)"; "he (noble male)"
 /mssúri/ "these (noble male)"; "they (noble male)"
 /komáisur/ "this (high noble male or female)"; "he, she (high noble male or female)"
 /komssúri/ "these (high noble male or female)"; "they (high noble male or female)"
 /srūnosanmáisurdàlìdàlisa/ "he, she (the emperor or empress only)"

The demonstrative for "that" is made by adding /-ðnul/ to the stems for "this," and "that (over there)" consists of these same stems + /-jàga/. The plurals are made similarly. Cf. Sec. 3. 120. In colloquial speech, /-ðnul/ becomes just /-o/, and /-jàga/ is shortened to /-ja/ (in the west) or /-je/ (east of the Missúma River). E.g.

- /másunðnul/ "that (ignoble or female)"; "he, she, it (ignoble or female)"
 (colloquial: /másun/)
 /mssúrandnul/ "those (ignoble or female)"; "they (ignoble or female)"
 (colloquial: /mssúrano/)
 /máisurðnul/ "that (noble male)"; "he (noble male)" (colloquial: /máisuro/)
 /máisurjàga/ "that (noble male over there)"; "he (noble male over there)"
 (colloquial: /máisurja/ or /máisurje/)
 /komssúriyðnul/ "those (high noble male or female)"; "they (high noble male or female)" (colloquial: /komssúriyo/; note that /i/ + /o/ = /iyo/)

Neither /-ðnul/ or /-jàga/ can be added to the pronoun denoting the emperor or empress, however.

Further honorific demonstratives are employed by the courtiers of the palace at Avanthár; these are made by adding the compound elements seen in Sec. 3. 313 to the demonstrative stems: e.g. /komáisurtlëshu/ "she (of a high noble lady)," /jagélmáisur/ "he (of a high priest)," etc. Most Tsolyáni consider these forms to be overly affected, however, and the student need not learn them.

3. 330. AFFIXES OCCURRING WITH THE PRONOUNS AND DEMONSTRATIVES.

Nouns, pronouns, demonstratives, adjectives, etc. are all really subclasses of a larger major word class which may be termed "substantives." Thus, both pronouns and demonstratives are found with certain of the affix classes seen above. The Quantifier Prefixes (Sec. 3. 130) have a limited use with these forms; the Locative Prefixes (Sec. 3. 140) are common; the Personal Attitude Prefixes and the General Attitude Suffixes (Secs. 3. 150 and 3. 160) are also sometimes found; and the Possessive Suffix (Sec. 3. 170) is the most usual way of making a possessive adjective out of a pronoun, and it also occurs with the demonstratives.

The Quantifier Prefixes occur with the plural pronouns and demonstratives meaning

"all of . . . , " "some of . . . , " etc. The same meanings may be expressed by constructions employing the possessive affixes /-mra/ "-s" and /hi-/ "of." E. g.

- /qùrutlúmi/ "all of you" (lowest class; also /tlúmimra qúruyal/ "your all" or /qúruyal hitlúmi/ "all of you" with /hi-/ "of")
- /bùrulúmi/ "many of us" (inclusive; also /lúmimra búruyal/; /búruyal hitlúmi/ is possible but not considered elegant since /hi-/ "of" is rare with the first person pronouns)
- /yáldmssúri/ "none of these, them" (noble male; also: /mssúrimra yáldkoi/ or /yáldkoi himssúri/; /-koi/ is required because the referent is an honorific male)
- /hlònkommssúri/ "any of these, them" (high noble male or female; /kommssúrimra hlònkoi/ or /hlònkoi hikommssúri/ are also possible)
- /prùmssúran/ "one of these, them" (ignoble or female; also /mssúranmra prùkh/ or /prùkh himssúran/)
- /gàbitlèmmssúrandnùl/ "sixteen of those, them" (ignoble or female; also /mssúrandnùlmra gàbitléyal/ or /gàbitléyal himssúrandnùl/)
- /halòlúmama/ "fifty of us" (exclusive; also /lúmamamra halóyal/; /halóyal hílúmama/ is possible but inelegant; cf. /bùrulúmi/ above)

Pronouns and demonstratives occur with the affix classes listed above much as nouns do. The Personal Attitude Prefixes and the General Attitude Suffixes are infrequent, however, and /-dàli/ "great" and /-sa/ "mighty" are not found after those forms which already contain these suffixes (e. g. /túsmdàli/ "you (singular or plural, upper class)." E. g.

- /mollúm/ "to me" (middle class)
- /tlálúm/ "me" (middle class; direct object of a transitive verb)
- /lúmmra/ "my" (middle class; /hílúm/ "of me" is less idiomatic)
- /thamtúsmi/ "by you" (singular, middle class)
- /pagmásun/ "with this, him, her, it" (ignoble or female)
- /pagmáisurdàli/ "with this, him, the great one" (noble male; lit. "with-him-great"; it is difficult to translate such forms directly into English)
- /mikkomáisursa/ "from this, him, her, the mighty one" (high noble male or female; cf. the preceding example)
- /chalutsám/ "for you" (singular, lowest class)
- /qùrubrumssúrike/ "in all of these, them, the brave ones" (noble male; /-ke/ "brave, heroic" is a General Attitude Suffix)
- /moltùplanmssúrandhàldhàli/ "to these, them, the beloved and very beautiful ones" (ignoble or female)
- /ssyisrúnosanmáisurdàlidàlisa/ "like him, her" (the emperor or empress)

3. 400. ADVERBS.

Several small classes which function as modifiers of adjectives or of predicates may be described under this general heading.

Two common adjective modifiers are: /burí/ "very" (cf. /búru/ "many, much") and /nailí/ "quite, rather, somewhat, -ish"; e. g.

- /burí dáli-n/ "very large" (roughly = /dàlidáli-n/)
- /nailí dáli-n/ "quite large, somewhat large, biggish"

Negative adverbs precede the verb stem. These include: /yá/ "no, not" (western; /yála/ is used in the east); this negates statements about past or present time. /thá/ "no, not" negates statements about future time and also imperatives and conditionals. There are three forms for "never": /yáldn/ (past time), /tháldn/ (future time), and /yátháldn/ (both past and future time; all time). E. g.

- /lúm yá mule/ "I do not go" (eastern: /lúm yála mule/)
- /lúm yá mule muní/ "I did not go" (eastern: /lúm yála mule muní/)
- /lúm yá mule dopál/ "I am not going" (eastern: /lúm yála mule dopál/; /dopál/ "present continuous time" is a verbal aspect indicator)
- /lúm mál úl guál thá mulé/ "I will not go"
- /thá muleli/ "do not go!" (to a single person)
- /lúm yáldn mule muní/ "I never went"
- /lúm mál úl guál tháldn mule/ "I will never go"
- /lúm yátháldn mule/ "I never went and will not go" (/yátháldn/ negates the statement for the past, the present, and for all time to come)
- /lúm thá mule bapál/ "I may not go" (conditional)

Various adverbs of place and time require no special affixes. Some occur with the Locative Prefixes. E. g.

- /dáhltē/ "here"
- /onótl/ "there"
- /jagétl/ "over there"
- /erú/ "now"
- /orú/ "then, at that time"
- /ngerú/ "sometimes" (repeated, /ngerú ngerú/ means "once in awhile")
- /etlú/ "again, another time"
- /míkdáhlte/ "from here"
- /kenerú/ "up to now, as yet"
- /tu'orú/ "after then" (note the glottal stop between a prefix ending in a vowel and a stem beginning with one)
- /bru'onótl/ "in there" (cf. the preceding example)

Another type of adverb consists of a stem + the adjective formant suffix /-in-/ /-n-/ /-an/ (Sec. 3.210). Amongst these are various unique stems, some common time words, and a number of items derived from the Locative Prefixes. Some of the time word stems are considered nouns, and when a Locative Prefix occurs, the adjective formant suffix is dropped; adverbs made from the Locative Prefixes themselves do not drop the /-in-/ /-n-/ /-an/, however, after another Locative Prefix. Some examples will make this clear.

- /tatlán/ "also" (a unique stem; *tatlá/ is not otherwise found)
- /tsín/ "back, again" (as in "to give back," "come back"; another unique item)
- /pazhán/ "forever" (another unique item; /prazhúrikh/ "eternity" is historically related)
- /parshén/ "at first" (another unique stem, undoubtedly related to /parshélin/ "first," an ordinal numeral)
- /dhún/ "down, below" (cf. the Locative Prefix /dhu-/ "under, beneath")
- /sómín/ "above, up" (cf. the Locative Prefix /som-/ "upon, on, above")
- /págin/ "along, in accompaniment" (cf. /pag-/ "with, accompanying")
- /tún/ "afterwards, later" (cf. /tu-/ "after")
- /chén/ "before, previously" (cf. /che-/ "before, prior to")
- /brún/ "inside" (cf. /bru-/ "in")
- /tsíren/ "outside" (/tsíre-/ "out of" is another Locative Prefix)
- /zhúlin/ "tomorrow" (/zhúl-/ is a Personal Attitude Prefix, and /zhúlikh/ functions as a noun)
- /pálin/ "yesterday" (/pál-/ is another Personal Attitude Prefix, and /pálikh/ is a noun)
- /tsomún/ "at dawn" (/tsomù-/ is yet another Personal Attitude Prefix, and /tsomúkh/ is a noun)
- /hági-n/ "daily" (/hági-/ is only rarely a Personal Attitude Prefix, but /hági-kh/ is a frequently found noun denoting "day")

Some examples of the foregoing with Locative Prefixes:

- /kenpazhán/ "until forever" (the /-n/ is retained with this stem)
- /míkdhún/ "from below" (the /-n/ is kept here also since this item is made from a Locative Prefix itself)
- /mikbrún/ "from inside" (cf. the preceding example)
- /moltsíren/ "to the outside" (cf. the preceding examples)
- /kenzhúl/ "until tomorrow" (this stem is treated more as a regular noun and hence loses its ending after a Locative Prefix)
- /tupál/ "after yesterday" (cf. the preceding example)
- /bruhági/ "during the day" (cf. the preceding example)

The stem /jabí/ denotes "time." With the Quantifier Prefixes and + the adjective formant suffix /-n/, one obtains "once," "twice," "three times," "many times," etc. Note that /jabí/ does not signify "time" as an abstract; this is /tlaqólikh/. E. g.

- /prùjabí-n/ "once"
- /gàjabí-n/ "twice"
- /tlèjabí-n/ "ten times"
- /bùrujabí-n/ "many times"
- /qùrujabí-n/ "all times, always" (there is also another word for "always": /hruván/, a unique stem + /-n/)
- /yàltjabí-n/ "(at) no time" (cf. the words for "never" above)

Another stem which occurs only in adverbial compounds is /-mon/ "way, fashion." This form is found with certain Quantifiers and also with modified forms of the demonstratives. Historically, it is derived from /mu'ónikh/ "way, means, method." E. g.

- /másmón/ "this way, in this fashion, thus" (originally: /màsunmu'ónin/?)
- /ósmón/ "that way, in that fashion, thus" (from /màsundnūlmū'ónin/?)
- /jásmón/ "that other way, in that (distant) fashion" (from /màsunjāgamu'ónin/?)
- /ssúsmón/ "which way, in which fashion?" (cf. /ssúsmim/ "how?" below)
- /hlónmón/ "any way, in any fashion"
- /prúsmón/ "one way, in one fashion"
- /qúrumón/ "all ways, in all fashions, by all means"

A derivational prefix, /ne-/, is used to create adverbs from many noun and adjective stems. This may be considered the equivalent of English "-ly." E. g.

- /nelá/ "well" (/la/ "good, useful" is a General Attitude Suffix; /lán/ "good, useful" is an adjective, and /lák/ "goodness, utility" is a noun)
- /nebússa/ "badly, evilly" (/bússa/ functions mainly as an adjective and noun stem: /bússan/ "bad, evil," and /bússakh/ "badness, evil")
- /nemorél/ "immediately, at once" (cf. /morélikh/ "immediacy" and /morélin/ "immediate")
- /nesáni/ "truly" (cf. /sáni-kh/ "truth" and /sáni-n/ "true")
- /neogrú/ "falsely" (colloquial also /nogrú/; cf. /ográkh/ "falsity, falsehood, lie" and /ográn/ "false")
- /neshorún/ "generally, ordinarily" (cf. /shorúnikh/ "ordinariness, commonness" and /shorúnin/ "general, common, ordinary")

Various adverbial constructions defy easy analysis and must be considered "irregular." E. g.

- /marashán/ "sadly, sorrowfully" (cf. /marásh/ "to weep, cry," /maráshin/ "sad, sorrowful," and /marashóngikh/ "tear (lachrymal)")
- /yapralé/ "anyhow, anyway"
- /rí/ "so" (an adjective modifier: e. g. /rí dháli-n/ "so beautiful")

3. 410. INTERROGATIVES.

The question-words are a mixed lot in Tsolyáni. Some are true adverbials (i. e. predicate modifiers), while others might better be considered a special subclass of nouns. The Locative Prefixes (but no other noun affix classes) are found with various members of this group, and the adjective formant suffix also occurs with several of them.

Only adverbial usage is found for /dépu/ "why?" No affixes occur with this form. E. g.

- /tsám dépu mûle/ "why do you go?"

As an adverb, /ssúsmim/ denotes "how?" With the adjective formant suffix, this element signifies "what kind of, what sort of?" E. g.

- /tsám ssúsmim mûle/ "how do you go?"
- /ssúsmimin básrimkoi/ "what kind of man?"
- /mssúri ssúsmimin básrimyal guál/ "what sort of men are they?"

The stems /fénu/ "where?" and /marakál/ "when?" occur as adverbs but may also be found with the Locative Prefixes. /ssúsmón/ "which way, in which fashion?" also belongs to this group. E. g.

- /tsám fénu mûle/ "where do you go?"
- /mikfénu/ "from where, whence?"
- /tsám marakál mûle/ "when do you go?"
- /kenmarakál/ "up until when?"
- /thamssúsmón/ "by which means, by which method?"

Certain other interrogative stems are noun-like: they are found as the subjects of sentences, with the Locative Prefixes, with the adjective formant suffix, etc. -- but they cannot be pluralised, nor do they occur with the Personal Attitude Prefixes or the General Attitude Suffixes. These include: /hárrí/ "who?" /zhúr/ "what?" /chángil/ "which?" and /déste/ "how much, how many?" E. g.

- /hárrí mûle/ "who goes?"
- /molhárrí/ "to whom?"

/hárrimra/ "whose?" (less commonly: /hihárrí/ "of whom?")
 /hárrí-n básrimkoi/ "which man?" (/hárrí/ + the adjective formant suffix /-n/ denotes "which (of persons)?" cf. /chángil/ for "which (of ignoble or inanimate objects)?" below)
 /zhúr dlára/ "what comes forth?" (/dlára/ "to emerge, go out, come out")
 /bruzhúr/ "in what?"
 /thamzhúr/ "by what, with what?"
 /zhúrin chénukh/ "what thing?"
 /chángil pál/ "which (one) comes?" (inanimate or ignoble)
 /hichángil/ "of which?" (also: /chángilmra/ lit. "which's")
 /chángilin brukardéne/ "in which place?" (/kardénekh/ "place, location")
 /déste múle/ "how many go?" (no /-yal/ "plural" is needed)
 /brudéste/ "in how much, in how many?"
 /désten bruhasú/ "in how much money?" (= "at what price?")
 /désten mikbásrimyal/ "from how many men?"

To digress somewhat, it may be noted that /déste/ "how much, how many?" is related to two non-interrogative stems: /héste/ "this much, this many" and /méste/ "as much as, as many as." These also occur with the Locative Prefixes and the adjective formant: e.g.

/héste mál úl guál pál/ "this many will come"
 /lúm panjáng mssúri, hésten tlabásrimyal/ "I want this many men"
 /mésten básrimyal pál, lúm panjáng qurutlamssúri/ "as many men come, I want all of them"

/héste/ and /méste/ are clearly related to the demonstratives. "That many," and "as many as that" are expressed by /héstdnul/, /héstejaga/, /méstdnul/, and /méstejaga/. In the colloquial one finds /hésto/, /hésja/ or /hésje/, /mésto/, and /mésja/ or /mésje/. /déste/, however, does not occur with /-dnul/ or /-jaga/.

The interrogative stems also occur reduplicated in compounds. These constructions give a distributive sense: e.g. /hárrí/ "who?" but /hárríhárrí/ "who (distributive plural), which (various persons)?" Further examples:

/mssúri marakálmarakál mál úl guál pál/ "at which various times (lit. when-when) will they (noble male) come?"
 /túsmi pagál munf mssúri, tlahárríhárrí/ "which various persons (lit. whom-whom) did you see?"
 /mssúran molfenúlfenul múle munf/ "which various places (lit. to where-where) did they (ignoble or female) go?"

3. 500. VERBS.

In its simplest form the Tsolyáni verb consists of a single stem; this denotes a present general indicative time: "comes," "goes," etc. There are no inflections for person or number, and verb morphology comprises only (a) a series of prefixes expressing such concepts as "reflexive," "reciprocal," etc. and also the way in which the action is done; (b) the imperative suffixes, and (c) various derivational suffixes. Tense-aspect indicators are then added as separate word units.

There are two basic classes of verbs: intransitive and transitive. The former comprise those which cannot take a direct object: e.g. "to come," "to sleep," "to rise." The latter include those which may occur with a semantic direct object: e.g. "to hit (someone or something)," "to see (someone or something)," "to cut (someone or something)," etc.

Intransitive verbs may occur alone as complete predicates. E.g.

/lúm pál/ "I come" (NB. the social class status of pronouns and demonstratives will no longer be given for reasons of space and clarity)
 /málsur múle/ "he goes"
 /mssúran zurné/ "they sleep"

Transitive verbs, on the other hand, are usually considered incomplete predicates without the expression of a direct object. Indeed, the Tsolyáni grammarians state that a transitive verb must ALWAYS be followed by a pronominal or demonstrative object, EVEN WHEN A FURTHER NOUN OBJECT IS EXPRESSED. Thus, in order to say "I see the man," one must say literally "I see him, the man" (/lúm pagál málsur, tlabásrim/). "I eat the food" is similarly "I eat it, the food" (/lúm ssáing másun, tlamáni/).

In fact, however, even a cursory examination of a Tsolyáni text will show that this "obligatory rule" is not always obeyed. Many instances will be found in which a transitive

verb is followed only by a noun object, and no demonstrative object occurs. There are also cases (comparatively few) in which a transitive verb has no overt object at all. This does not mean that such sentences are "incorrect," although traditional grammarians such as Messliu Badárian or Chanyavássa Vimululyánga would say so; it simply implies that these scholars have not discovered the complex semantic-syntactic relationships operative here. Although much more analysis remains to be done, the present writer feels that a roughly adequate statement might be as follows: strongly declarative utterances -- those the speaker considers important, crucial to his message, and complete and independent foci within his discourse -- do require a pronominal or demonstrative object even when a noun object is also expressed; on the other hand, those utterances which are not emphatic, not strongly declarative, and just minor parts of the narrative may or may not have a pronominal or demonstrative object, particularly when a noun object is also provided. Colloquial Tsolyáni, especially the urban lower class dialects and also certain regional variants in the west under the influence of Mu'ugalavyáni, tend to omit more of these pronominal or demonstrative objects than do other forms of the language.

If the object is a pronoun (i. e. "me," "us," or "you" in all their various forms), the Locative Prefix /tla-/ "direct object indicator" usually occurs. If the object is a demonstrative (i. e. "him," "her," "it," "them," "this," "that," "these," or "those" in all their variants), AND NO NOUN OBJECT FOLLOWS, then /tla-/ is also generally found, although it may be omitted in a non-emphatic utterance. If both a demonstrative and a noun object are provided, then /tla-/ NEVER occurs with the former but always with the latter. If there are more than one noun object, or if noun objects are in apposition to one another (i. e. refer to the same referent), then /tla-/ occurs with all of these nouns. E. g.

- /lúm pagál/ "I see" (unusual alone as a declarative utterance except in some lower class or regional dialects; such an utterance can be found occasionally, however, as an unemphatic, minor part of a continuing narrative)
- /lúm pagál tlamásun/ "I see her, it" (/tla-/ is optional if the utterance is non-emphatic)
- /lúm pagál tlamásur/ "I see him" (again, /tla-/ is optional; cf. above)
- /lúm pagál tlabásrim/ "I see the man" (non-emphatic and not a major declarative utterance; compare:)
- /lúm pagál máisur, tlabásrim/ "I see the man" (lit. "I see him, the man"; this is the "normal" declarative form, and this is what a Tsolyáni informant would reply to the question, "How do you say, 'I see the man'?")
- /lúm pagál tlatúsmi/ "I see you" (/tla-/ is normal with the first and second person pronouns; cf. also:)
- /lúm pagál tladlakánthsmi/ "I see you (to persons of the upper classes)"
- /máisur pagál tlatúm/ "he sees me" (/tla-/ is usual)
- /lúm pagál mssúran, tlabnúyal/ "I see the children" (lit. "I see them, the children"; /mssúran/ must agree with the noun object referent in number and nobility-ignobility)
- /lúm pagál mssúri, tlabásrim lél tlabnú/ "I see the man and the child" (the "noble male" form /mssúri/ must occur if any one of the objects is a member of the "noble male" class, even if all of the other objects are ignoble or feminine)
- /lúm pagál máisur, tlakagësh tlakási/ "I see Kagësh the captain" (/kagësh/ "Kagësh (a man's name)" and /kási/ "captain" are "in apposition" since they both refer to the same person; /tla-/ must occur with both nouns)
- /lúm pagál másun, dáli-n tlasavál/ "I see the great city" (or: /tlasavál dáli-n/; /tla-/ does not occur, of course, with adjective modifiers)
- /túsmi tlahárri pagál máisur/ "Whom do you see?" (or: /túsmi pagál máisur, tlahárri/. The interrogatives often precede the verb, and in such cases the demonstrative object (/máisur/) may be omitted; /túsmi tlahárri pagál/; colloquial Tsolyáni also permits /túsmi pagál tlahárri/ as a normal independent question)

3.510. VERBAL PREFIXES.

There are six classes of prefixes which may occur with verb stems. Theoretically, it is possible for one member of each of these classes to occur with a given verb stem and thus produce lengthy constructions with very involved meanings, but in fact most of these prefixes are rather rarely employed, and then one finds only one or two of them with any given verb stem in the modern language. Grammarians, who delight in such displays of erudition, can produce such monstrosities as /hesvunokudonkhotsokó/ "to cause (some persons) to seat one another forcefully for one's own benefit in a noble way." The student

can safely ignore such pedantry; to the best of the present writer's recollection, forms with more than three of these prefixes are extremely rare even in such a difficult epic as the "Lament to the Wheel of Black" or the "Windsong Canticle." The prefix classes are:

3. 511. THE REFLEXIVE AND THE RECIPROCAL.

The first class contains only two members: /se-/ "action upon oneself" and /hés-/ "action upon one another." E. g.

- /sedímlal/ "to hit oneself"
- /sepagál/ "to see oneself"
- /sesrísa/ "to cut oneself"
- /hesdímlal/ "to hit one another, each other"
- /hespagál/ "to see one another"
- /hespúrdal/ "to fight one another"
- /hesfa'ár/ "to meet one another"

Since the semantic object is contained within the verbal prefix, these forms are grammatically intransitive and do not require an object pronoun or demonstrative. For emphasis, however, one may add /shé/ "emphatic enclitic" to the subject of a reflexive verb, and similarly /bubrásin/ "one another, each other" (/bubrás/ + the adjective formant suffix /-in/ used as a sort of adverb) may occur with the reciprocal verb. Thus, for example:

- /lúm shé sedímlal/ "I hit myself" (or: /lúm she/ with no stress on /she/, a less emphatic form; /lúm sedímlal/ is complete in itself, however)
- /máísur shé sepagál/ "he sees himself" (again, /máísur sepagál/ is a complete utterance)
- /mssúri bubrásin hesdímlal/ "they hit one another" (/mssúri hesdímlal/ is a complete sentence, and /bubrásin/ simply emphasises the reciprocal action)
- /lúmi bubrásin thá hespúrdal bapál/ "we may not (might not, should not) fight one another"

3. 512. THE CAUSATIVE.

The second order of prefixes contains only one member: /vu-/ "causative." This prefix indicates that the actor causes the action of the verb to be performed by some third person. If the third person is expressed, he (she, etc.) is marked by /tham-/ "by, with." E. g.

- /vudímlal/ "to cause to be beaten, to cause (someone) to beat (somebody)"
- /vupagál/ "to cause to see" (hence: "to show")
- /vufa'ár/ "to introduce" (lit. "to cause to meet")
- /lúm thamvísur vudímlal máísur, tlabásrim/ "I have the man beaten by the servant" (/vísurikh/ "servant")
- /lúm vupagál tlatúsmi, tlakorún/ "I show you the book" (lit. "I cause you to see the book"; in the case of such a "double direct object," the demonstrative pronoun for the second object may be omitted; one can also say /lúm vupagál tlatúsmi másun, tlakorún/, however)
- /lúm vufa'ár tlatúsmi másun, lúmmra tla'ánu/ "I introduce you to my mother" (lit. "I cause you to meet her, my mother"; when the second object is a person there is a greater chance of the demonstrative object occurring)
- /lúm thambalutsányal vuhrichái mssúran, tlajemáruyal/ "I have the buildings built by the workmen" (/balutsánikh/ "workman," /hrichái/ "to build," /jemáruk/ "building, edifice")

3. 513. THE TRANSITIVE AND INTRANSITIVE FORMANTS.

The third prefix class contains only two members: /no-/ and /tsúl-/. The former is used to transform a basically intransitive verb stem into a transitive one, and the latter does exactly the reverse: it turns a transitive stem into an intransitive verb. While /no-/ is fairly frequent, examples of /tsúl-/ are less common. The occurrence of these prefixes is rather unpredictable, and Tsolyáni sometimes also exhibits pairs of quite different stems, one transitive and a quite different one for the corresponding intransitive meaning. E. g.

- /nochakúl/ "to raise, lift, pick up" (/chakúl/ "to rise, get up")
- /nohapál/ "to lay down" (/hapál/ "to lie down")
- /notsokó/ "to seat (someone)" (/tsokó/ "to sit down")
- /nozhágu/ "to drop, knock down" (/zhágu/ "to fall")

/tsúlvayún/ "to open (by itself), come open" (/vayún/ "to open (something)")
 /tsúldhalúr/ "to close (by itself), go shut" (/dhalúr/ "to close (something)")
 /shagáin/ "to climb (something)" (but cf. /nimuél/ "to climb, ascend, go up"; this is a case where the transitive and intransitive verbs are completely different stems)
 /lúm notsokó mssúri, tlachogúnyal/ "I seat the guests" (/chogúinkoi/ "guest")
 /tsónikh tsúldhalúr/ "the door goes shut, shuts by itself" (/tsónikh/ "door")

3. 514. THE INTENSIVE.

This class contains only one member: /ku-/ "intensive." This prefix indicates that the action of the verb is performed violently, intensively, or emphatically. E. g.

/kudímlal/ "to hit violently" (/dímlal/ "to hit, strike")
 /kuchikór/ "to break to pieces, smash" (/chikór/ "to break")
 /kumissúm/ "to slay violently" (/missúm/ "to kill")
 /kudaunár/ "to twist off, wrench" (/daunár/ "to twist, turn, screw")
 /kusrísa/ "to cut violently, slash, chop" (/srísa/ "to cut")

This prefix is becoming rather rare, and constructions with it tend to be "frozen" formations. The student thus cannot prefix /ku-/ freely to any verb stem.

3. 515. THE BENEFACTIVES.

There are two members in this class: /lún-/ "action done for someone else's benefit, action away from the speaker" and /don-/ "action done for one's own benefit." These elements are almost obsolete in modern Tsolyáni, and they are now restricted largely to archaic literary texts. Occasionally a speaker may use them, however, for special emphasis. E. g.

/lúnmoyí/ "to do (for someone else's benefit)"
 /donmoyí/ "to do (for one's own benefit)"
 /vudonpagál/ "to show (for one's own benefit)" (/vu-/ "causative")
 /lúntlákatl/ "to give away, hand over (for someone else's benefit)"
 /máisur selúnhurudái/ "he martyrs himself (for the benefit of another)"
 /lúm donvayún másun, tlatsón/ "I open the door (for my own benefit)"
 /lúm lúnvayún másun, tlatsón/ "I open the door (for someone else's benefit)"

3. 516. THE ATTITUDE PREFIXES.

This class contains some twenty to thirty members. These elements indicate the way the action is performed (in the opinion of the speaker), and various members are clearly derived historically from the Personal Attitude Prefixes and the General Attitude Suffixes seen with nouns (Secs. 3. 150 and 3. 160 above). In modern Tsolyáni these prefixes are quite rare, although they are still employed in highly formal documents, hymns, epics, and other literary texts. The following examples will illustrate some of the more common members of this class, although the student will only occasionally encounter them.

/ramissúm/ "to slay in a contemptible fashion" (/missúm/ "to kill"; /ra-/ "to act in a despicable, slave-like, ignoble way"; cf. /-ra/ as a General Attitude Suffix in Sec. 3. 160)
 /khopúrdal/ "to fight nobly" (/púrdal/ "to fight"; /kho-/ "to act in a noble fashion" -- perhaps from /-koi/ the "noble" suffix?)
 /paipagál/ "to look lovingly" (/pagál/ "to see"; /pai-/ "to act in a loving or affectionate way" (with connotations of sexual affection); perhaps related to /pathái-n/ "loving?")
 /gepétkal/ "to curse hatefully" (/pétkal/ "to curse, swear"; /ge-/ "to act in a hateful, bitter fashion"; cf. /-ga/ "hated" in Sec. 3. 160?)
 /koldlára/ "to come forth royally, as a king does" (/dlára/ "to emerge, come forth"; /kol-/ "to act in a royal or kingly way" is almost certainly from /kólum/ "to rule")
 /lúchyráru/ "to pilfer" (/yiráru/ "to steal"; /lúch-/ "to act in a petty, miserly, cowardly fashion"; cf. /lúché/ "to be a coward")
 /kehangái/ "to attack bravely" (/hangái/ "to attack"; /ke-/ "to act bravely"; cf. /-ke/ as a General Attitude Suffix in Sec. 3. 160)
 /mikólum/ "to rule divinely, as a god does" (/kólum/ "to rule"; /mi-/ "to act divinely, as a god does"; cf. /mítlan/ "god")
 /dhupál/ "to come gracefully, coquettishly" (/pál/ "to come"; /dhu-/ "to act gracefully, coquettishly, as a maiden does")

/tludfmlal/ "to strike fanatically" (/dfmlal/ "to hit, strike"; /tlu-/ "to act fanatically, wildly, in a berserk fashion"; /tlashúmikoi/ "fanatic (person)" may be historically related)
 /hlaumúle/ "to go unexpectedly" (/múle/ "to go"; /hlau-/ "to act contrary to the speaker's expectations")
 /chizusháhla/ "to jump clumsily" (/zusháhla/ "to jump, leap"; /chi-/ "to act clumsily"; cf. the Personal Attitude Prefix /chiqèk-/ "comically inept, clumsy")
 /qúparshál/ "to say haughtily" (/parshál/ "to speak, say"; /qú-/ "to act in a haughty, arrogant, conceited way"; cf. /qúmrázin/ "haughty")
 /tuptlakát/ "to give affectionately" (/tlakát/ "to give, bestow"; /tup-/ "to act in a loving manner" (with no sexual connotations); cf. the Personal Attitude Prefix /tùplan-/ "beloved")
 /bashtaskótl/ "to advance loyally" (/taskótl/ "to advance (as an army)"; /bash-/ "to act in a loyal, faithful fashion")
 /qarnгурéso/ "to shout angrily" (/nguréso/ "to shout"; /qar-/ "to act in an angry fashion"; cf. /qárra/ "to be angry")

3. 520. VERBAL SUFFIXES.

The next order of elements after the prefix classes is, of course, that of the verbal stems themselves. These stems may in turn be followed by three types of suffixes: the imperatives, the nominal-adjectival derivational suffixes, and a small class of temporal absolutive suffixes. The tense-aspect indicators (Sec. 3. 530) cannot follow any verbal form which has one of these suffixes attached to it.

3. 521. THE IMPERATIVES.

The imperative is used to give an order or command. It is always addressed to the second person (i. e. "you"), and it is thus the only verbal affix with person-reference in the language. There are three types of imperatives:

A verbal stem alone may serve as an imperative, provided that the emphatic intonational contour is employed. This contour consists of strong stress and high pitch on the stressed vowel of the verb stem, followed by an immediate drop to a lower pitch. This type of imperative is used only to the lowest orders of society: slaves, animals, village children, etc. To use it to others is highly impolite. E. g.

/tsokó!/ "sit!"
 /múle!/ "go!"
 /ssáing másun!/ "eat it!"
 /thá múle!/ "don't go!" (/thá/ "no, not" negates all imperatives; cf. Sec. 3. 400)

Two special forms may be mentioned here: /mfri!/ "come here!" and /churé!/ "go away!" These are not true verbs since they cannot be used with other persons or with the tense-aspect indicators. They might better be termed interjections.

The imperative suffix for verbs addressed to persons of the lower and middle classes (i. e. anyone to whom one uses /tsám/ or /túsmi/) is /-li/. There are no plural imperative forms (except in the northwest around Khirgáir, where the "plural" suffix /-yal/ is added to /-li/). It must be noted that after a verb stem ending in /hl/, /-li/ becomes /-hli/ or just /-i/, and similarly after one ending in /tl/, /-li/ occurs only as /-i/. Historically, /-li/ may be derived from Engsvanyáli /láivú/ "(you) may do!" although some scholars think that it may be traced to the Bednálljan Salarvyáni imperative suffix /-no/, with a change of /n/ to /l/ and a rather unusual vowel shift of /o/ to /i/. E. g.

/tsám múleli!/ "you (singular, lowest class) go!" (/tsám/ need not be present to produce a complete sentence, but it may be added for emphasis; for even stronger emphasis, /tsám/ may be placed after its verb:
 /múleli tsám!/ "YOU go!")
 /tlúmi múleli!/ "you (plural, lowest class) go!" (Khirgáir; /múleliyal/)
 /túsmi múleli!/ "you (singular, middle class) go!"
 /tlúmiyel múleli!/ "you (plural, middle class) go!" (Khirgáir; /múleliyal/)
 /nozramáhlhli mssúran!/ "spread them out!" (also; /nozramáhlhli/; /no-/ "transitive prefix"; /zramáhl/ "to spread out (intransitive)")
 /tlakátli másun!/ "give it!" (/tl/ + /-li/ = /tli/)
 /thá múleli/ "don't go!"
 /thá ssáingli másun, tlamáni!/ "do not eat the food!"

The imperative corresponding to the upper and noble classes is made with /-li/ + /tùsmi/. Again, there are no plural forms except in the Khingári dialect. In colloquial Tsolyáni /-lithùsmi/ becomes /-litu/, and in Penóm one hears /-lichu/ or /-lichth/. E. g.

/tùsmidàli mùlelitùsmi! / "you (singular or plural, upper class) go!" (the pronoun /tùsmidàli/ is not necessary for a complete sentence; cf. above)
/mìsrìtùsmidàli pállitùsmi! / "you (singular or plural, noble class) come!"
(or: "please come!" The word for "please," /chegúkh/ (lit. "kindness, grace") may be added to express even greater courtesy)
/thá tlakátlithùsmi mäsün! / "do not give it!"
/mùlelitu! / "go!" (colloquial; in Penóm: /mùlelichu/ or /mùlelichth/)

The special pronouns for "you" given in Sec. 3.313 correspond to these imperative forms according to their appropriate social reference. There is no imperative possible for the emperor or empress, however, since no command may ever be issued to the imperial throne. E. g.

/tsamungá mùle! / "you go!" (to a slave or person of the lowest social orders)
/luntsám tsokóli! / "you sit!" (to a courtesan or concubine)
/tsámmeri paglúm ssáingli mäsün! / "you eat with me!" (to a lover or beloved)
/tùsmisfmu ssáinglitùsmi mäsün! / "please eat!" (to a respectable foreigner)
/tùsmitlakomélu hlyéthlitùsmi mäsün, tlangálu / "please drink the wine!"
(to a person of high noble status)

3.522. NOMINAL-ADJECTIVAL DERIVATIONAL SUFFIXES.

The prominent members of this class were discussed in Sec. 3.190. They need only be recapitulated here.

A verbal stem may be transformed into a noun denoting the abstract verbal action by the addition of the "ignoble" suffix /-ikh/-/-kh/. Such a nominalised verbal stem may then occur with all of the affixes possible for other nouns. E. g.

/mùlekh holénin guál / "going is difficult" (this may also be translated by an English infinitive: "to go is difficult." This may mislead the student, however, since no prefix for "to" is ever needed: i. e. one cannot say */mòlmùle holénin guál/!)

/brumùle, désten hágiyal guál? / "how many days does it take to go?" (lit. "in going, how many days are?")

/chalumùle, bùruhasúkh guál lanmrála / "in order to go, much money is necessary" (lit. "for going, much money has to be")

/chàngadéshamrakoi missúmikh máisur, tlakási, guál lanmrála / "it is necessary for the soldier to kill the captain" (lit. "the soldier's killing him the captain has to be")

/mikthéku, lúm chawán táino / "I am tired from travelling" (lit. "from-travelling, I am in a state of being tired")

A noble male person who performs the verbal action is signified by adding the "noble" suffix /-koi/ to the verbal stem. A noble female is denoted by the stem + /-rakoi/ and an ignoble male, female, or inanimate actor by /-rakh/. Examples will be found in Sec. 3.190.

The performer of the action is also denoted by the stem + /-mo/. This is useful where the addition of a prefix would otherwise demand the dropping of /-koi/ or /-ikh/-/-kh/, and thus create ambiguity between the abstract noun and the actor noun. E. g.

/hlyéthukoi / "the drinker" (or: /hlyéthumokoi/)

/hlyéthukh / "the drinking"

/mikhlyéthu / "from the drinking" (or: "from the drinker," but this may also be expressed by /mikhlyéthumo/, which is unambiguous)

/mikhlyéthumora / "from the (female or ignoble) drinker" (the difference between a "noble" and an "ignoble" female drinker disappears after a Locative suffix; this would be clear from the context, however)

The object of the verbal action is expressed by /-mogu/. E. g.

/mssúri jútha mun' mssúri, mssúrimra tlamissúmmogukeyal / "they gathered up their brave dead" (/missúmmogukoi/ "one who has been slain")

/mäsün kuménu mäsün, tlamáni, molzhabármoguyal / "she distributes food to the wounded" (/zhabármogukoi/ "wounded man")

/lúm yajáng mäsün, tlachikórmogu / "I throw away the broken one" (/chikórmogukh/ "broken object")

Further nominal suffixes include: /-lu/ "the instrument with which the action is performed"; /-to/ "the person who regularly or professionally does the action"; and /-kán/ "the place where the action is performed." Examples were given in Sec. 3.190, but a few more may be added here:

- /dháigalukh/ "razor" (/dháiga/ "to shave")
- /dháigatokh/ "barber"
- /dháigakanikh/ "barbershop, room in a clanhouse in which the male members of the clan are shaved"
- /tolúnglukh/ "scales (in which to weigh something)" (/to'úng/ "to weigh")
- /siunéltorakh/ "(ignoble female) professional singer" (/siunél/ "to sing")
- /síruthukánikh/ "sculptor's studio" (/síruthu/ "to sculpt")
- /súrimtokoi/ "scribe" (/súrim/ "to write")
- /surimkánikh/ "scriptorium, room in which manuscripts are copied"
- /súrimlukh/ "writing instrument" (the common word for "pen," however, is /su'úrikh/, which may also be derived from the same Engsvanyáli root)

The addition of the adjective formant suffix /-in/-/n/-/an/ to the stem produces an adjective with active meaning. If the stem is transitive, the adjective will also have a transitive sense. E.g.

- /dímlalin chàngadéshakoi/ "the striking soldier"
- /zurnén tlékku/ "the sleeping dog"
- /múlen humédhikh/ "the moving (lit. going) woman"

A more "actor-focussed" adjective can be made by adding the adjective formant to a stem + /-mo/ (cf. above). It is difficult to differentiate this formation semantically from those described in the preceding paragraph. E.g.

- /dímlalmon chàngadéshakoi/ "the striking soldier" (roughly = /dímlalin/ but more emphatically focussed upon the soldier's action of hitting)
- /ssáingmon básrimyal/ "the eating men" (approximately = /ssáingin/)

A "passive" meaning is obtained by adding /-mogu/ (cf. above) to the stem, plus the adjective formant suffix. E.g.

- /dímlalmogun chàngadéshakoi/ "the beaten soldier"
- /gadálmogun mftlan/ "the worshipped god"
- /ssáingmogun máni-kh/ "the eaten food"

Adjectives formed from verbal stems can also be used as true predicate adjectives, but this is not considered as elegant as using the indicative verb itself. E.g.

- /lúm ssáingmon másun guál/ "I am eating it" (lit. "I am the (one) eating it"; better: /lúm ssáingmópál másun/ "I am eating it")
- /máisur dímlalmogun guál/ "he is beaten" (lit. "he is the (one) beaten"; the passive verbal form is preferable: /máisur dímlal guál/ "he is beaten")

Even the comparative and superlative forms may rarely be made into adjectives. E.g.

- /dímlalmogunggalun básrimkoi/ "the most beaten man"
- /zhabáringgalin ssyúko/ "the more wounding sword" (i.e. the sword which wounds more (than others))

3.523. TEMPORAL ABSOLUTE DERIVATIONAL SUFFIXES.

Several suffixes also exist which turn the verb into a sort of adverbial phrase which then stands outside of the subject-verb-object framework of the sentence.

The commonest of these suffixes is /-dai/-/ai/ "while ...ing"; this element describes an action performed either by the subject or the object at the same time as the action of the main verb. If this form refers to the subject, it is placed either before or just after the subject; if it refers to the object, it is usually placed just after the object. /-dai/ is found after stems ending in a vowel, and /-ai/ occurs after those ending in a consonant. E.g.

- /seyúdai, másun múle dopál/ "laughing, she is walking along" (/seyú/ "to laugh")
- /márashai, máisur tsokó muní/ "weeping, he sat down" (/márash/ "to cry")
- /lúm pagál másun, seyúdai/ "I see her laughing"
- /máisur lyútha tlálum, dómai/ "he hears me speaking"
- /máisur pagál tlatsám, dímlalai másun, tlahumédh/ "he sees you hitting the woman"

/lúm tsáipa muní tlamáisur, zurnédai/ "I found him sleeping"
 /nu'ánai, lúm mál úl guál dlára molqadárdàli/ "singing (my) death-song, I
 will go forth to the battle" (/nu'án/ "to sing (one's) death-song")
 /ssánudai, mnurúnai, otuléngbadai, qurumssúri molkatakán múle muní/
 "dancing, singing hymns, giving homage, they all went to the temple"

Another member of this class is /-ngú/-/-ú/ "having ... ed": an action performed by the subject of the sentence previous to that of the main verb. In English this is idiomatically expressed by two verbs connected by "and": e.g. "he goes home and sleeps" or "he came and looked at it." In these examples the actions of "going" and "coming" are temporally prior to those of "sleeping" or "looking." Tsolyáni considers two verbs connected by /léi/ "and" inelegant and prefers: "having gone home, he sleeps" and "having come, he looked at it." /-ngú/ occurs after vowels and /-ú/ after consonants. E.g.

/molvéshu múlengú, máisur zurné/ "having gone home, he sleeps"
 /páitú, máisur pagál muní másun/ "having come, he looked at (lit. saw) it"
 /ssáingú másun, lúm dlára muní/ "having eaten, I went out"
 /haréngú mssúri, tlachàngadéshayal, kérdukoi shúvún muní brumúni/ "having
 given the command to the soldiers (lit. ordered the soldiers), the general
 entered into the palace"
 /hlyéthungú másun, tlangálu, máisur portsó muní/ "having drunk the wine, he
 became drunken"

"At the moment of ... ing" is expressed by /-dúñ/-/-túñ/. /-dúñ/ occurs after vowels and /-túñ/ after consonants. Like /-dai/-/-ai/ above, this may refer either to the subject or to the object. E.g.

/chádúñ, máisur dóm muní másun/ "at the moment of dying, he spoke" (or:
 "just as he died ...")
 /mikvéshu dláradúñ, máisur pagál muní mssúri, tlabárim léi tlahumédh/
 "at the moment of going out of the house, he saw the man and the woman"
 /máisurmra hlyéthudúñ másun, tlangálu, hlórukh dnúsha muní máisur,
 tlakási/ "at the moment of his drinking the wine, the poison affected the
 captain" (/máisurmra/ "his" is redundant)
 /lúm pagál muní mssúri, zurnédúñ/ "I saw them at the moment of sleeping"
 (i.e. "I saw them as they were about to go to sleep")

"Continuously ... ing" is signified by /-do/-/-udú/. Again, the first variant occurs after vowels and the second after consonants. This suffix has connotations of doing the verbal action excessively. E.g.

/seyúdo, másun sanshár múle muní/ "continuously laughing, she went along
 (lit. upon) the road" (i.e. "laughing and laughing ...", "laughing
 hard ...")
 /múledo, lúm chawán muní/ "(from) continuously going, "I became tired"
 /nimuéludd, máisur súnru muní/ "(from) climbing and climbing, he became
 afraid"
 /tsokódo, másun knágga muní/ "(from) continuously sitting, she became bored"
 /ssáingudd másun, máisur chméru muní/ "(from) continuously eating, he be-
 came full"

"Without ... ing" is expressed by /-yelé/. This is related to the Locative Prefix /ye-/ "without" and also to the negative adverb /yá/ "no, not (of present or past time)." Examples:

/pagályelè másun, máisur shúvún muní brunáti/ "without seeing it, he
 entered the room"
 /munchétlyelè, máisur kaidún tané muní mssúran, qurutlakorúnayal/ "without
 stopping, he finished reading all the books"
 /wadhélyelè, lúm dóm muní másun/ "without thinking, I said it"
 /ssáingyelè másun, túsmi mál úl guál chá/ "without eating, you will die"
 /púrdalyelè másun, tlúmiyel mál úl guál thá hitlášh másun, tlaqadárdàli/
 "without fighting, you will not win the battle"

3. 530. TENSE-ASPECT INDICATORS.

The verbal stem (+ the optional prefixes) may function as a complete verb by itself. Pre-verbal and post-verbal elements are added to the verb, however, to provide a range of tenses and aspects (the times and the ways in which the action takes place). These items are independent words (with their own primary stresses and junctural boundaries), and they are

thus not prefixes or suffixes but rather "auxiliaries" much like English "will," "may," etc.

There are three classes of tense-aspect auxiliaries: (a) the first class occurs BEFORE the verb form and contains only two members: the "future" and the "hortative" (see below). (b) The second class is placed directly AFTER the verb form (and before any occurring tense-indicator or object), and it contains about twenty members of which only sixteen are common. This class contains the true "aspects": elements which describe the way the action occurs: e.g. "begin to . . .," "finish . . . ing," "continue to . . .," etc. (c) The third class has only about ten members, and one of these may be placed after any occurring "aspective" to indicate a tense other than present-general, future, or hortative. Only one "aspective" and one "tense-indicator" can occur with any given verb form (but cf. /niyás/ in Sec. 3.532). The following constructions are found:

- (1) The verb alone: present general indicative
- (2) A pre-verb + a verb: simple future or hortative
- (3) A pre-verb + a verb + an "aspective": future or hortative time but with some further aspectual idea added
- (4) The verb + an "aspective": present general indicative time, but with some further aspectual idea added
- (5) The verb + a "tense-indicator": no particular aspectual idea, but the action occurs at some time other than the present general, the future, or the hortative; note that some "tense-indicators" also have aspectual connotations as well as time reference.
- (6) The verb + an "aspective" + a "tense-indicator": the verb phrase now denotes an action occurring at some time other than the present general, the future, or the hortative, and there is also aspectual colouring.

3.531. THE FUTURE AND THE HORTATIVE.

The future tense is expressed by /mál úl guál/ placed before the verb form (and also before the negative /thá/ "not" or /thálún/ "never"). The "hortative" (let me . . ., "let him . . .") is expressed by /mál úl/ + the verb. Both of these formations are derived from ancient Engsványáli: /mál úl guál/ from /mól úl ghavánú/ "it may be-future" and /mál úl/ from /mól úl/ "it may." Neither /mál/ nor /úl/ are used elsewhere in modern Tsolyáni, but /ghaván/ has become present-day /guál/ "to be." Both of these formations are negated by /thá/ "not" and /thálún/ "never"; cf. Sec. 3.400. E.g.

- /lúm mál úl pál/ "let me come! may I come!"
 /lúm mál úl thá pál/ "let me not come! may I not come!"
 /lúm mál úl thálún pál/ "may I never come! let me never come!"
 /máisur mál úl shúvún brumúni/ "let him enter the palace!"
 /másun mál úl chá/ "let her die! may she die!"
 /lúm mál úl guál pál/ "I will come, shall come"
 /máisur mál úl guál pál brumúni/ "he will come into the palace"
 /másun mál úl guál thá chá/ "she will not die"
 /máisur mál úl guál fúnún guál/ "he will be poor" (or: /mál úl guál guál fúnún/; the predicate complement can be placed before or after its verb; the first /guál/ is part of the future; the second is the verb "to be")
 /túsni mál úl guál múleli/ "you WILL go!" (the future can also occur together with an imperative verb; the action is then ordered to take place in the future)

In the colloquial, /mál úl/ occurs as /málu/ and /mál úl guál/ as /málgul/ or even /málgul/. E.g.

- /máisuro málu moyí másun/ "let him do it! may he do it!"
 /lúm málgul múle/ "I will go" (or: /málgul múle/)

The "plural" suffix /-yal/ may be added to /mál/ in both of these constructions to indicate plural occurrences of the verbal action. /mályal úl/ and /mályal úl guál/ are found as /mályu/ and /mályagul/ in the colloquial. E.g.

- /lúm mályal úl guál múle/ "I will go (many times)"
 /máisur mályal úl dímlal tlamáisur/ "let him hit him (many times)!"
 /lúmi mályagul pál/ "we will come (many times)" (colloquial)
 /máisuro mályu moyí másun/ "let him do it!" (colloquial)
 /túsni mályal úl guál dírali/ "you WILL go forth!" (another example of the "future imperative")
 /páchukoi mályal úl guál púrdal mssúran, tlapédhugarayal/ "the lord will fight the hated, despised enemy (many times)"

3.532. THE ASPECTIVES.

The following list of "aspectives" is not exhaustive, but it does contain most of the currently frequent members of this class.

(1) /bárd/ denotes an habitual action. The subject is usually a person or an animate creature since inanimate objects and abstract nouns can only metaphorically be said to have "habits." E. g.

- /málsur hági-n múle bárd, molhaudáru/ "he daily goes to the marketplace" (going there is his regular habit)
- /lúm hlyéthu bárd másun, prútlapúné himás/ "I (habitually) drink one cup of (hmélu) milk"
- /molkatakán múlengt, másun gadál bárd mssúri, tlamftlandáliyal/ "having gone to the temple, she (habitually) worships the great gods"
- /lúm mál úl guál thálún pál bárd/ "I will never (habitually) come" (i. e. I will never make it my habit to come)

(2) /dopál/ indicates an action which continues. It is thus the equivalent of English "is ...ing." E. g.

- /málsur múle dopál/ "he is going along" (i. e. he is now in the act of going. This is not the future usage of this English formation: e. g. "I am going tomorrow"; for this, Tsolyáni employs the regular future)
- /málsur hlyéthu dopál másun, tlahú/ "he is drinking the water"
- /lúm mál úl guál senyára dopál másun/ "I will be watching" (my action of watching will be continuous in the future)
- /másun shahád guál dopál/ "he remains a slave" (lit. "is being"; a condition which exists uninterruptedly through the present into the future)

(3) /hu'ú/ "to manage to do, be able to do by striving" is not common in spoken Tsolyáni; it does occur in the literary language, however. E. g.

- /lúm dlára hu'ú muní/ "I managed to get out" (cf. below for /muní/ "past")
- /málsur yá múle hu'ú/ "he cannot manage to go" (i. e. he is trying to go but is prevented from doing so)
- /málsur mál úl guál pagál hu'ú másun/ "he will manage to see it" (he will be able to see it by dint of effort)

(4) /káris/ expresses "to be about to, be on the point of ..." E. g.

- /lúm múle káris/ "I am about to go, on the point of going"
- /málsur dímlal káris muní tálum/ "he was about to hit me"
- /lúmi prúbrukirén mál úl guál théku káris/ "we will be ready to travel in half an hour" (lit. "we will just travel ..."; /kirénikh/ "a period of about half an hour")

(5) /lanmrála/ expresses compulsion: "to have to ..., must ..." E. g.

- /lúm múle lanmrála/ "I have to go, must go"
- /málsur mál úl guál pál lanmrála/ "he will have to come"
- /bùruhasúkh chalumásun guál lanmrála/ "much money is necessary for this" (lit. "much money for this has to be")
- /túsmi tsín mál úl guál pál lanmrála/ "you will have to come back again" (/tsín/ "again" may be placed after /lanmrála/ also)

(6) /nisúng/ signifies an action which is gradually diminishing in some way: e. g. in intensity, speed, number, quantity, etc. Context will make clear what is meant. Cf. /tikán/ below also. E. g.

- /húkh bafái nisúng/ "the water flows less" (this may denote that the water is flowing more slowly, or perhaps that the volume of water is gradually decreasing)
- /kenéngkoi taskótl nisúng/ "the army advances less" (i. e. its speed is decreasing, or it travels less distance)
- /súnikh yifái-n guál nisúng/ "the night is becoming short(er)" (i. e. as summer approaches)

(7) /niyás/ indicates an action which the speaker thinks is probable. Some western dialects permit /niyás/ to be placed after another "aspective" element before a tense-indicator, thus in effect creating three order classes of post-verbal auxiliaries. This is not considered elegant in other dialects, which permit /niyás/ only as an "aspective" and use

a word denoting "probably" (/nitólin/) when another "aspective" occurs with the verb. E.g.

- /máissur múle niyás/ "he probably goes"
/lúm moltúsmidáli mál úl guál pál niyás/ "I will probably come to you"
/khinángikh mál úl guál guál niyás/ "there will probably be danger"
/máissur nitólin mál úl guál senyára dopál másun/ "he will probably be watching it" (western dialects permit: /máissur mál úl guál senyára dopál niyás másun/)

(8) /nizál/ signifies an action which has recently ceased; "just ... ed." Many speakers treat /nizál/ as a combination of an aspect and a past tense and do not add a further past tense indicator after it. The traditional grammarians consider this inelegant, however, and point to the fact that /nizál/ may be used with other tenses. E.g.

- /máissur múle nizál munf/ "he just went, has just gone" (/munf/ "past" is usually omitted in ordinary speech)
/lúm pagál nizál (munf) másun/ "I just saw her"
/másun yá chá nizál (munf) "she has not yet died" (lit. "she did not just die")
/máissur mál úl guál dimlál nizál másun, tlas^hahád/ "he will have just struck the slave"

(9) /otún/ denotes an action which is beginning; "to start to ...," "to begin to ...". Along the southern coast around Penóm, one hears /ochún/ instead of /otún/. E.g.

- /lúmi kaidún otún másun, tlakorún/ "we begin to read the book"
/banúr otún/ "(it) begins to rain" (no subject, "it," is needed with certain impersonal verbs, such as "to rain," "to hail," "to be sunny," "to get dark," "to blow (wind)," etc.)
/másun mál úl guál mārash otún/ "she will begin to cry"
/lúm mēra otún munf másun, tlahasú/ "I began to search for the money"

(10) /táino/ expresses a state resulting from an action. To make this clear, one may consider English "to sit," which denotes either the act of sitting down or the state of sitting which results after the action of sitting has been completed; "down" is often added to distinguish the action from the state: e.g. "he sat down at the table" versus "he sat at the table." In Tsolyáni, the act of sitting is denoted by /tsokó/ alone, but "to be sitting" requires /táino/. E.g.

- /lúm tsokó/ "I sit down" (compare:)
/lúm tsokó táino/ "I am seated" (i.e. in a state of sitting; compare also:)
/lúm tsokó dopál/ "I am sitting down" (i.e. I am now in the process of sitting down)
/lúm mál úl guál zurné/ "I will sleep" (i.e. go to sleep; compare:)
/lúm mál úl guál zurné táino/ "I will be sleeping" (i.e. in the state of sleeping; asleep)
/sanléshyal mál úl guál opétl tlamásun/ "the city-guards will catch her" (compare:)
/sanléshyal mál úl guál opétl táino tlamásun/ "the city-guards will be holding her" (i.e. will keep her in the state of being caught)
/lúm hapál munf/ "I lay down" (compare:)
/lúm hapál táino munf/ "I was lying down" (i.e. in a state of having lain)

(11) /tané/ signifies the ending or completion of an action; "to finish ... ing," "to stop ... ing." This may also be expressed by a compound verbal construction using /munchétl/ "to stop" + a verbal form; cf. Sec. 3.540 below. E.g.

- /másun mál úl guál thá mārash tané/ "she will not stop crying"
/máissur mál úl pál tané/ "let him stop coming!"
/lúm moyf tané munf másun, tlabalúm/ "I stopped doing the work"
/mssúri ssáing tané munf másun/ "they stopped eating" (cf. Sec. 3.540)

(12) /tetén/ denotes an action which is repeated intermittently, frequently, or continually with pauses between the repetitions. E.g.

- /máissur dímlal tetén tlalúm/ "he keeps on hitting me" (the acts of hitting occur on separate occasions; compare:)
/máissur dímlal dopál tlalúm/ "he is hitting me" (i.e. he continues to hit me on one occasion)
/lúmi mál úl guál mrabán tetén másun, mssúranmra tlaflátlanra/ "we will keep on invading their despicable country"
/másun zhágu tetén munf, brumúngsa/ "it kept on falling into the mud"

(13) /tikán/ expresses an action which is gradually increasing in intensity, speed, number, quantity, etc. Cf. /nisúng/ (no. (6) above). E. g.

- /kichéngkukh chuvága tikán/ "the sickness is gradually increasing"
- /másun mǐzhǐ tikán munǐ/ "she gradually got weaker"
- /húkh hi'ucháng zramáhl tikán/ "the water of the flood keeps on spreading"
- /hlákh mál úl guál kótł tikán/ "the fire will burn (more)"

(14) /tlayésh/ denotes an action which can be performed: "to be able to ...," "can ...". Note that "not to be able" may be expressed by negating a sentence with /tlayésh/ or by a separate verb, /zágu/; cf. Sec. 3.540. E. g.

- /lúm mǔle tlayésh/ "I can go"
- /máisur mál úl guál thálún moyǐ tlayésh másun/ "he will never be able to do it"
- /másun pagál tlayésh másun/ "she can see it"
- /lúm yá mǔle tlayésh munǐ/ "I was not able to go" (or: /lúm zágu munǐ mǔle/ "I was not able to go"; cf. below)
- /túsmi onótl mál úl guál misúm tlayésh tlamáisur/ "you will be able to kill him there"

(15) /worél/ indicates that the action is being attempted: "to try to ...". E. g.

- /lúm zurné worél munǐ/ "I tried to sleep"
- /lúm mál úl guál moyǐ worél másun, tlabalúm/ "I will try to do the work"
- /máisur tsáipa worél másun, tlakardéne/ "he tries to find the place"
- /mssúri yálún te'ós worél tlatlúm/ "they never tried to help me"

(16) /zhé/ denotes a degree of compulsion somewhat less than that of /lanmrála/ above; "must ...", "ought to ...", "should ..." are all possible translations of a construction employing /zhé/. E. g.

- /lúm mǔle zhé/ "I ought to go, must go, should go"
- /máisur dáli-nggal guál zhé/ "it ought to be larger"
- /lúmi hufl zhé tlamssúri/ "we ought to visit them"
- /túsmi pálin mál úl guál theku zhé/ "you ought to travel tomorrow" (lit. "will ought to travel" -- a tense-aspect combination difficult to translate into English!)
- /máisur moyǐ zhé malkhǐra másun/ "he should have done it (but did not)" (cf. Sec. 3.533 for /malkhǐra/)

3.533. THE TENSE-INDICATORS.

The following "tense-indicator" elements are in common use:

(1) /bapál/ is not technically a "tense" (i. e. an indicator of the time of the action) but rather a "mood" (an expression of the mode or manner of the action); it must nevertheless be classed here. /bapál/ signifies an action which may occur: a conditional or possible action. In traditional terms it might thus be called a marker of the "subjunctive." It is frequently found in the protasis (the "if-clause") of a conditional sentence which may become fact. E. g.

- /lúm mǔle bapál/ "I may go, might go"
- /lúm mál úl guál fa'ár bapál tlamssúri/ "I may meet them" (here the time is specifically the future, but the possibility of meeting them is doubtful)
- /vá máisur mǔle bapál, hársu lúm tatlán mál úl guál mǔle/ "if he goes, then I shall go too"
- /vá banúr bapál, lúmi yá dlára tlayésh/ "if (it) rains, we cannot go out"
- /vá lúm pagál bapál máisur, tlabussér, hársu lúm mál úl guál kudǐmlal tlamáisur/ "if I see the rascal, then I will thrash him"

(2) /dáimi/ expresses past general time: "used to ...". In connected narratives it is often substituted for /munǐ/ "punctiliar past" (see below) with no perceptible difference. E. g.

- /lúm mǔle dáimi/ "I used to go" (i. e. I generally went; going was my regular practice in the past)
- /másun ssáing dáimi másun, tlamǐrish/ "she used to eat fish"
- /shártokoi tsmún kaidún otún dáimi másun/ "the priest used to begin reading it at dawn"
- /vusijáktokoi hruván dǐmlal dáimi tlatlúm/ "the teacher always used to beat me" (compare:)

/vusijáktokoi hruván dímlal bárdú dáimi tálúm/ "the teacher always used to beat me (habitually)" (cf. Sec. 3. 532 for /bárdú/ "habitual")

(3) /grúmír/ is another conditional marker. However, it occurs only in the protasis (the "if-clause") of a conditional sentence which is contrary to fact: e.g. "if he had come, I would have seen him." /grúmír/ has no other function in modern Tsolyáni, although it denoted a remotely possible condition in the classical language. Cf. /malkhíra/ below. E.g.

/lúm múle grúmír, máisur pagál malkhíra tálúm/ "If I had gone, he would have seen me"

/lúm tsáipa grúmír másun, lúm dóm malkhíra másun/ "If I had found it, I would have spoken"

/máisur hlyéthu grúmír másun, máisur chá malkhíra/ "if he had drunk it, he would have died"

/túsmi dhíchu dopál grúmír másun, túsmimra tlasu'ysh, túsmi járshú malkhíra tlamáisir/ "if you had been firing your bow, you would have hit him"

(4) /malkhíra/ expresses an unrealisable conditional action: "would have ... ed," etc. Its commonest usage is in the apodosis (the "then-clause") of irrealis conditional sentences (cf. /grúmír/ above), and it also occurs alone to denote "would have ... ed." With the proper intonational contour, /malkhíra/ also expresses "would that ..., had ... ed!" E.g.

/lúm múle malkhíra/ "I would have gone (but did not)" (also, with an emphatic intonational contour: "would that I had gone!")

/máisur tajái malkhíra másun/ "he would have bought it (but did not)"

/túsmi pál zhé malkhíra/ "you should have come, ought to have come"

/máisur missúm grúmír tlamáisir, máisur nodishén malkhíra másun, tlachál/ "if he had killed him, he would have hidden the corpse"

(5) /molún/ expresses a past-prior time: an action which took place before some subsequent action in the narrative. It is thus roughly equivalent to the English "pluperfect": e.g. "I had gone," "he had seen it," etc. Cf. under /muní/ below for another means of expressing past-prior time. /molún/ is not common in the colloquial language. E.g.

/lúm múle molún/ "I had gone"

/lúm pagál molún tlamáisir, chén lúm dlára muní/ "I had seen him before I went out"

/máisur chá tané molún, muíl lúm onótl salás muní/ "he had already died when I arrived there" (lit. "had finished dying")

/lúm pagál molún másun, másuntlakashtlánmúdháli/ "I had already seen this beautiful epic-drama"

(6) /muní/ signifies the "punctiliar past": it expresses an event which took place once in the past or on one occasion. Compare /dáimi/ above, which denotes general past time. Colloquial Tsolyáni also employs /muní/ after itself and other members of this "tense-indicator" class to denote prior action (either prior to some later past action or else prior to a present context; cf. /múra/ below and /molún/ just above). This usage is not considered elegant in the literary language, however. E.g.

/lúm múle muní/ "I went (once in the past)"

/máisur múle dopál muní/ "he was going along" (on a single occasion)

/lúm pagál muní tlatúsmi/ "I saw you"

/muíl lúm shúvún muní, máisur sanqadó tsokó táino muní/ "when I entered, he was (in a state of) sitting on the dais"

/lúm múle muní muní/ "I had gone, have gone" (colloquial for either /múle molún/ "had gone" or /múle múra/ "have gone")

/máisur ssáing otún muní másun, tlamáni/ "he began to eat the food"

/lúm hlyéthu bárdú muní másun, tlahú/ "I habitually drank the water" (a specific occasion is being focussed upon; a more general past habit would be expressed by /hlyéthu bárdú dáimi/ "used to habitually drink")

(7) /múra/ expresses a near-past time with relevance to the present. It is thus approximately equivalent to the English "perfect": e.g. "have ... ed." Cf. /molún/ and /muní/ above. /múra/ is somewhat literary but still frequent in speech. E.g.

/lúm pagál múra másun, tlajakálladálisa/ "I have seen great and mighty Jakáll"

/túsmi moyí múra másun, ne?/ "have you done it?" (/múra/ indicates that the utterance is relevant to some present context)

/lúm yá batsága múra, pagmssúri/ "I have not quarreled with them"

(8) /ni'yél/ is used in religious texts to denote an act which took place in the legendary "Time of the Gods." It may thus be called the "divine past tense!" E. g.

- /mītlāndālidālisā vimūhla parshāl ni'yél māsūn/ "the great and powerful god Vimūhla related it"
 /sūrim ni'yél māsūn, tlakorūn, mītlāndālidālisā thūmis, sūrimtodālikoi himītlānsayal/ "the great and powerful god Thūmis, the great scribe of the mighty gods, wrote the book" (the reversed sentence order, with the verb and its object first, is a common feature of religious texts)
 /harē ni'yél māsūn, tlamssūri, hnālla, tikāsakoi hijē, moyī guāl māsūn/ "Hnālla, the mighty Lord of Light, commanded them to do it"

(9) /panū/ similarly denotes "epic-time": an act which took place in the time of the great epics. This legendary period is said to have come after the "Time of the Gods" and the creation of mankind, but it antedates even the oldest known human empires. E. g.

- /pagāl panū māsūn, tlasavāl, hrūgga, ssiyūrsakoi, kurshēshkoi, dhaipūntokoi hiwīsuyal/ "Hrūgga, the mighty swordsman, the hero, the wanderer of the worlds, saw it"
 /pēpim panū, māisur, brufātlanayal chusūn, khināngin/ "he descended into the dark, dangerous lands ..." (a line from the epic, "The Seer of Pur-dānim," by Korutsūme hiSsāivra, composed c. 1735 A.S.)

(10) /ssīya/ expresses a realisable wish: "would that ..." Cf. /malkhīra/ above. E. g.

- /lūm mūle ssīya!/ "would that I might go!" (the going is still possible; compare the first example under /malkhīra/ (no. 4) above)
 /māisur mišsūm ssīya tlamāsūn!/ "would that he kill it!"
 /lūm lūmmra shē brutonulēsh guāl ssīya!/ "would that I were in my own garden!"
 /māsūn molvéshu pāl ssīya!/ "would that she would come home!"

As was seen in Sec. 3.531 for the future and the hortative formations, the "plural" suffix /-yal/ may be added to most of the above elements in order to express plural occurrences in the designated tense. E. g.

- /lūm dīmlal munīyal tlamāisur/ "I hit him (many times)"
 /māisur pāl bapālyal/ "he may come (many times)"
 /bāsrinkoi miksavāl dīlāra molūnyal/ "the man had gone out of the city (many times)"
 /hrūgga pūrdal panūyal pagsharētīgayal/ "Hrūgga fought (many times) with the hated demons"
 /lūm mūle ssīyayal!/ "would that I may go (many times)!"

3.540. COMPOUND VERBAL FORMATIONS.

Combinations of two or more verb forms are not uncommon in Tsolyáni. One of the most frequent of these constructions is the "passive"; e. g. "I am hit," "he is seen," etc. This consists of a verb form followed by /guāl/ (+ any tense-aspect elements). It may be noted that the Tsolyáni passive is less commonly employed than is its counterpart in English, and it is most often used when the speaker does not know or does not wish to reveal the identity of the subject. Thus, for example, where the English speaker can easily transform "the man beat me" into "I was beaten by the man," the Tsolyáni would prefer the former and would only use the passive ("I was beaten") if he did not wish to express the identity of the one who had beaten him. It is possible, of course, to find passive sentences with the actor expressed (marked by /tham-/ "by"), but these are much less common. Otherwise the passive formation is constructed very much like a single verb: all of the same tenses, aspects, etc. may occur. E. g.

- /lūm dīmlal guāl/ "I am beaten"
 /lūm thambāsrin dīmlal guāl/ "I am beaten by the man" (cf. the discussion above: the expression of the actor of the passive sentence is not usual)
 /lūm dīmlal guāl munī/ "I was beaten"
 /lūm māl ūl guāl dīmlal guāl/ "I will be beaten"
 /māisur opētī guāl ssīya!/ "would that he were caught!"
 /māisur mišsūm guāl lanmrāla munī/ "he had to be killed"
 /māni-kh ssāing guāl dopāl/ "the food is being eaten"
 /māsūn thānge guāl zhē/ "this should be washed"
 /māsūn māl ūl moyī guāl/ "let this be done!"

Other compound verbal formations must be divided into two categories:

(a) Those in which the subjects of the verbs are really the same: e. g. "I want to go" really = "I want that I go." In these cases the verb forms are simply joined together, and the first verb rarely takes a demonstrative object, even when it is otherwise transitive. E. g.

- (1) /munchétl/ "to stop": e. g.

/másun munchétl mura dahlte pál/ "she has stopped coming here"
 /mssúri munchétl muní ssáing másun/ "they stopped eating" (the action of eating may have been broken off and left unfinished; compare /mssúri ssáing tané másun/ "they stopped eating" in Sec. 3. 532 (11), which indicates that the action of eating was completed so far as the actors were concerned)
 /munchétl dímlal tlamáisur!/ "stop hitting him!"

- (2) /panjáŋ/ "to want, desire": e. g.

/lúm panjáŋ mule/ "I want to go"
 /lúm panjáŋ muní mule/ "I wanted to go"
 /lúm panjáŋ onótl guál/ "I want to be there"
 /máisur panjáŋ mule dopál/ "he wants to be going" (i. e. he wants to be in the act of going along)
 /máisur panjáŋ dáimi shagáin másun, tlassómu/ "he used to want to climb the mountain"

- (3) /pasén/ "to intend to": e. g.

/lúm pasén mule/ "I intend to go"
 /lúmi pasén dáimi dahlte maháim/ "we used to intend to live here"
 /lúm yá pasén muní pagál tlatúsmi/ "I did not intend to see you"

- (4) /trashóm/ "to know how to": e. g.

/lúm trashóm ssánu/ "I know how to dance"
 /másun yá trashóm siunél másun/ "she does not know how to sing it"
 /máisur trashóm niyás elí másun tlafiryá/ "he probably knows how to weave Firyá-cloth"

- (5) /zágu/ "to fail to, to be unable to": e. g.

/lúm zágu mule/ "I am unable to go, fail to go" (apparently synonymous with /lúm yá mule tlayésh/ "I cannot go" in Sec. 3. 532 (14))
 /máisur zágu muní fazhá másun, tlakorún/ "he failed to give the book, was unable to give the book"
 /lúm zágu pagál tlamssúri/ "I fail to see them, am unable to see them"

(b) Those formations in which the subject of the first verb causes the object to act -- and hence become the semantic subject of the second verb. In such cases, the first verb may take its usual demonstrative object, although this is not obligatory. The second verb of the formation may also have /guál/ added to it for reasons unknown. Some of the verbs illustrated under (a) above are also found here. Only a few examples need be given. E. g.

- (1) /munchétl/ "to stop": e. g.

/lúm munchétl muní másun tlamssúri, shúvún guál brumúni/ "I stopped them (from) entering into the palace" (this is the most complete form: both /másun/ and /guál/ may be omitted without any apparent loss of sense)
 /munchétl másun tlamáisur dímlal guál tlamáisur!/ "stop him (from) hitting him!" (again, /másun/ and /guál/ may be omitted)

- (2) /panjáŋ/ "to want, desire": e. g.

/lúm panjáŋ muní másun tlamssúri mule guál/ "I wanted them to go" (both /másun/ and/or /guál/ may be dropped)
 /máisur panjáŋ dáimi másun tlatúsmi pál guál/ "he used to want you to come" (/másun/ and/or /guál/ are optional)

- (3) /pasén/ "to intend to": e. g.

/lúm pasén muní másun tlamssúri, tlabárimyal, ssáing guál másun/ "I intended the men to eat it" (once again either /másun/ or /guál/, or both, may be dropped from this construction)

- (4) /haré/ "to command, order": e. g.
 /komáísur haré muní másun tlalúm nopál guál másun, tlatsúrum/ "he (noble) ordered me to bring the Cohort" (/tsúrumkoi/ "Cohort of 400 men")
- (5) /jokála/ "to permit, let, allow": e. g.
 /lúm yá jokála muní másun, tlamáísur múle guál/ "I did not permit him to go"
 /lúmmra páchukoi jokála muní másun, tlalúm moyí guál másun/ "my lord permitted me to do it"
 /lúm mál úl guál jokála másun moyí guál guál/ "I will permit it to be done"
 (an example of the passive formation after /jokála/)
- (6) /púrlim/ "to ask for, request, invite": e. g.
 /máísur púrlim muní másun, tlalúm pál guál/ "he asked me to come"
 /lúm púrlim muní másun, tlamáísur kharidán guál másun, tlasavál/ "I asked him to surrender the city"
- (7) /te'ós/ "to help, aid": e. g.
 /lúm te'ós muní másun, tlamáísur chakúl guál/ "I helped him to rise"
 /mssúri te'ós dáimi másun, tlamáísur chénmesh guál másun/ "they used to help him harvest it"

As an alternative to the above formations, it is possible to transform the second verb into a verbal noun (cf. Sec. 3, 522) and employ it as the object of the first verb. Further research is needed on Tsolyáni syntax, and only a few examples need be given here. E. g.

- /lúm panjáng másun, tlamúle/ "I want to go" (lit. "I want the going"; = /lúm panjáng múle/)
 /lúm panjáng másun, máisurmra tlamúle/ "I want him to go" (lit. "I want his going")
 /munchétli másun, máisurmra tladímlal tlamáísur/ "stop him from hitting him!" (lit. "stop his hitting him!")
 /lúm pasén muní másun, básrimmrayal tlassáing másun/ "I intended the men to eat it" (lit. "I intended the men's eating it")
 /lúm te'ós muní másun, máisurmra tlachakúl/ "I helped him to rise" (lit. "I helped his rising")
 /lúm mál úl guál jokála másun, másunmra moyí guál/ "I will permit it to be done" (lit. "I will permit its being done")

3.600. CONJUNCTIONS.

Word, phrase, and sentence connectives are not inflected. This class includes:

- (1) /chamás/ "therefore." This is derived from /chalumásun/ "for this"; e. g.
 /máísur púrlim muní másun, miklúm. chamás lúm fazhá muní másun, mol-máísur/ "he asked it from me. Therefore I gave it to him"
- (2) /devásh/ "for, since": e. g.
 /devásh lúm dáhlte pál táino, lúm kichéng dopál/ "since I am here (lit. in a state of having come here), I am continuously ill"
- (3) /fáhim/ "then, thereupon, next": e. g.
 /lúm shúvún muní brunáti. fáhim lúm pagál muní tlamáísur/ "I entered into the room. Then I saw him"
- (4) /hékke/ "otherwise": e. g.
 /lúm kichéng muní. hékke lúm onótl guál malkhíra/ "I was ill. Otherwise I would have been there"
- (5) /lél/ "and" connects words, phrases, and sentences: e. g.
 /lúm lél máísur mál úl guál múle/ "I and he will go" (Tsolyáni puts the first person pronoun first in such sequences, unlike English which prefers "he and I")
 /lúm múle, lél máísur tatlán múle/ "I go, and he goes also"
- (6) /málel/ "but"; in the east /yálele/ or /yaléle/ is preferred. E. g.
 /lúm dlára muní, málel máísur yá dlára muní/ "I went out, but he did not go out"

- (7) /muñ/ "when": e. g.

/muñ máisur dhíyal dáimi másun, másuntlasavál, másun lálán guál dáimi/
"when he used to administer this city, it used to be very good"

- (8) /onó/ "although": e. g.

/lúm múle muní, onó túsmi yá múle muní/ "I went, although you did not go"

- (9) /pár/ "that" introduces direct or indirect speech, perceived or reported phenomena, etc. E. g.

/lúm parshál muní másun, pár mssúri mál úl guál pál/ "I said that they would come" (their coming was in the future at the time I said it; hence the future, "will come" is used rather than any form for "would come")

/lúm lyútha muní másun, pár másunvéshukh tsúlmróqan guál/ "I heard that this house was (lit. is) empty" (the house "is" empty at the time of my hearing it; the present tense, /guál/, is thus employed)

/lúm pagál muní másun, pár máisur kichéng dopál/ "I saw that he was (lit. is) ill" (i. e. he "is" ill at the time I saw him)

/lúm parshál muní másun molmáisur, pár másunsaválikh dáli-n guál/ "I told him that this city was (lit. is) large" (if the city was large at some time prior to my telling him, then /guál dáimi/ "used to be" can be used)

/mssúri parshál dáimi másun, pár, lúmi mál úl guál missúm tlamáisur/
"they used to say, that, 'we will kill him'" (the comma juncture after /pár/ is optional)

- (10) /rásnra/ "because": e. g.

/lúm pál múra, rásnra túsmi dáhlte guál dopál/ "I have come because you are here"

- (11) /tlá/ "however" is homophonous with the "object" prefix /tla-/ and also with an interjection, /tlá!/. "oh!" (cf. below). Intonation, juncture, and contour will serve to prevent any ambiguity, however. E. g.

/lúm yá múle muní molhaudáru. tlá túsmi múle muní/ "I did not go to the marketplace. However, you went"

- (12) /vál/ "but" contrasts two items: "not X but Y": e. g.

/másundnúl yá nři-n guál, vál mikárun/ "that is not blue but black"

/máisur mál úl guál thá pazáng, vál máisur mál úl guál múle/ "he will not stay, but he will go (instead)"

- (13) /zétl/ "in order to, so that": e. g.

/lúm dáhlte pál múra, zétl lúm pagál papál tlatúsmi/ "I have come here in order that I may see you"

Pairs of conjunctions are also found: e. g. /vá... hársu.../ "if... then...", (cf. Sec. 3.533), /rá... rá.../ "either... or...", /gurúndas... ná'la.../ "on the one hand... and on the other...", /mé... tí.../ "as... so...", etc. E. g.

/vá túsmi moyí papál másun, hársu lúm mál úl guál hlerék tlatúsmi/ "if you do this, then I will scold you"

/rá lúm rá máisur mál úl guál múle/ "either he or I will go"

/rá lúm rá máisur mál úl guál thá múle/ "neither he nor I will go" (lit. "either he or I will not go")

/rá lúm múle, rá lúm pazáng, másun prúri-n rásikh guál/ "whether (lit. either) I go, or I stay, it is the same thing"

/gurúndas máisur dóm muní másun, ná'la máisur moyí muní tlamásundnúl/ "on the one hand he said this, and on the other he did that"

/mé túsmi panjáng másun, tí moyíli másun!/ "as you wish it, so do it!"

The subordinating conjunction /dé/ requires special comment. Tsolyáni has no exact equivalent of a relative pronoun ("who," "whose," "whom," "which"), and in colloquial speech a relative clause is simply set off by commas from its main sentence: e. g. "the man whom I saw is here" is rendered literally as "the man, I saw him, is here." Another device, however, is to introduce the subordinate (relative) clause by /dé/. This item indicates that its clause is not an independent utterance but is rather a sort of parenthetical statement: e. g. "the man (I saw him) is here." Some examples will clarify these usages:

- /básrimkoi, lúm pagál muní tlamáisur, dáhlté guál/ "the man whom I saw is here" (colloquial; literary Tsolyáni prefers /dé/ before /lúm/)
- /básrimkoi, dé másun máisurmra véshukh guál, dáhlté guál/ "the man, whose house this is, is here" (lit. "the man, this is his house, is here")
- /lúm pagál muní máisur, tlabásrim, dé máisur qámi-n bruvéshu guál muní/ "I saw the man who was in the house today" (lit. "I saw him, the man, he was in the house today")
- /dláikh, dé lúm tsáipa muní másun, (másun) túsmimra guál, né?/ "the coin which I found, is it yours?" (/dláikh/ "coin" is brought to the front of the sentence, and an optional "returning pronoun" (/másun/) may be inserted to make the second clause a complete sentence. This can be considered a special sort of emphasis: "(as for) the coin which I found, is (it) yours?" The order of the clauses may also be reversed: /dláikh túsmimra guál, dé lúm tsáipa muní másun, né?/ "the coin is yours, which I found?")
- /básrimkoi, dé túsmi missúm muní tlamáisur, (máisur) lúmmra hákhidálíkoí guál dáimi/ "(as for) the man whom you slew, (he) was my elder brother" (/máisur/ "he" may be inserted as a "returning pronoun"; alternatively: /máisur lúmmra hákhidálíkoí guál dáimi, dé túsmi missúm muní máisur, tlabásrim/ "he was my elder brother, the man whom you slew")
- /tlabásrim, dé lúm dáhlté pagál muní tlamáisur, chàngadéshakoi missúm muní tlamáisur/ "(as for) the man whom I saw here, the soldier slew him" (/tlabásrim/ is the object of the verb of the main clause, and hence the "object" prefix /tla-/ occurs. Alternatively: /chàngadéshakoi missúm muní máisur, tlabásrim, dé lúm dáhlté pagál muní tlamáisur/)

3. 700. MINOR CLASSES.

3. 710. SENTENCE-INTRODUCING PARTICLES.

Various uninflected elements are placed at the beginnings of sentences to provide special emphasis. These are difficult to translate without sounding archaic. This class includes: /nagrán/ "behold," /girái/ "indeed," /muél/ "truly, verily," /kámntla/ "yet, still, even so," /chné/ "lo!" /yaqt/ "not so," etc. E. g.

- /girái, lúm súrim tané múra másun/ "indeed, I have finished writing it"
- /kámntla, túsmi yá moyí muní másun/ "even so, you did not do it"
- /nagrán, kólumeldáldálisa haré másun/ "behold, the very might and powerful emperor commands it"
- /muél, másun lúmmra tláktekh guál dopál/ "truly, this is my opinion"
- /chné, lúm fazhá múra másun, moltúsmi/ "lo, I have given it to you"
- /yaqt, lúm yá guál/ "not so, (it) is not I"

3. 720. ENCLITICS.

Two items which usually occur with little or no stress and which are juncturally "attached" to a preceding word are /she/ "emphatic" and /bai/ "even." /she/ places emphasis upon the word it follows and in some cases may be translated "(my, etc.) self." E. g.

- /lúm she pagál muní másun/ "I myself saw it" or "I saw it"
- /másun lúmmra she véshukh guál/ "this is my own house" or "my house"
- /mssúri she púrdal otún muní, paglúmi she/ "they began to fight with us" (rather than the other way around)
- /lúm thu'ínin she guál/ "I am old" (rather than young!)
- /lúm bai pengá másun/ "even I know it"
- /máisur bai yállín te'ós tálám/ "even he never helps me" (i. e. he is the one from whom I most expected assistance!)
- /máni-kh lúmmra bai bruvéshu yá guál dopál/ "there is no food even in our house" (i. e. and we are the ones expected to have food!)
- /lúm méra muní másun, dhuralél bai/ "I searched for it, even under the table" (although that was the last place I thought I might find it)
- /lúmmra ákakoi bai molmssátu múle múra/ "even my grandfather has gone to the feast" (and he was the last one I expected to go!)
- /lúm she bai yá pengá másun/ "even I myself do not know it!" (both /she/ and /bai/ may occur with the same substantive)
- /lúm báí pengá másun, pár másun nfri-n she guál/ "even I know that it is blue!"

3. 730. SENTENCE-ENDING PARTICLES.

A member of this small class can be placed at the end of an utterance to provide further emphatic colouration. Sometimes these particles are set off from the sentence by junctures, and they may be accompanied by special intonation contours. These emphatic elements affect the tone of the entire sentence and not just that of one word or phrase within it. Four of these particles are extremely common:

(1) /né/ indicates a "yes-or-no" interrogative sentence. This particle is not used with sentences which contain question words (e.g. "what?" "why?" "where?" etc.; cf. Sec. 3.410). Other than the addition of /né/ (together with a rising intonation contour), there is no change in word order for an interrogative sentence (compare English, "I saw him" with "did you see him?"). Used as a minor sentence type by itself, /né/ asks for the listener's affirmation or denial: e.g. "is that so?" or "don't you agree?" /né/ may also ask a question about a single word or phrase. E.g.

- /lúm káim másun, né?/ "I like this. Don't you agree?"
 /tsám, né?/ "how about you?" (context will indicate what is meant)
 /tsám mál úl guál múle, né?/ "will you go?"
 /másun moyf munf másun, né?/ "did he do it?"
 /túsmi shé yá pagál munf másun, né?/ "did not you yourself see it?"

(2) /ngá/ denotes firm declaration, asserting the reality of a statement. This particle is frequently found at the end of sentences containing locative or temporal phrases, and Tsolyáni informants tend to translate /ngá/ as "therein," "thereon," "thereunder," etc., as following examples will demonstrate. Used as an utterance by itself, /ngá/ signifies something like "it is so," and it is often used in reply to questions where an English speaker would say, "that's right." E.g.

- /nagrán, másun brumúni guál, ngá/ "behold, he is in the palace" (a Tsolyáni informant might feel that this translation does not carry enough emphasis and would prefer something like, "behold, he is in the palace, therein")
 /muél, másunkásikoi lúmmra mikpáchudàli pál múra, ngá/ "verily, this captain has come from my great lord, (therefrom)"
 /lúm missúm munf tlamáisur, thamssyúsa, ngá/ "I slew him, with the mighty sword (therewith)"
 /lúm pagál dáimi tlamáisur, pagtùplanpáchudàliyal, ngá/ "I used to see him with the beloved, great lords (therewith)"
 /girái, shártokoi guál munf, ngá/ "indeed, there was a priest" (/ngá/ emphasises the reality of the assertion: "there was a priest, there was!")
 /másun tsomún pál munf, ngá/ "he came at dawn (he did)"

(3) /ssá/ expresses strong affirmation. Alone, /ssá/ is used for "yes." E.g.

- /lúm mál úl guál múle, ssá!/ "I WILL go!"
 /túsmi pagál munf másun, ssá!/ "you DID see it!"
 /lúmi shráithu másun, ssá!/ "we DO agree to it!"
 /másun mál úl guál tumeláinu tlatúsmi, ssá!/ "she WILL marry you!"
 /lúm te'ós munf tlatúsmi, ssá!/ "I DID help you!"

(4) /yeré/ is the opposite of /ssá/; it denotes strong denial or negation. /yeré/ is not employed alone, unlike the other members of this class. The words for "no" are /yá/ (for present or past time) and /thá/ (for conditional, imperative, or future time). E.g.

- /lúm mál úl guál thá múle, yeré!/ "I will NOT go!"
 /lúmi yáltn moyf másun, yeré!/ "we NEVER do it!"
 /másun lúmmra tláktekh yá guál, yeré!/ "this is NOT my idea!"
 /lúm yá mazné munf, seltúsmi, yeré!/ "I did NOT plot against you!"
 /lúm mál úl guál tháltn te'ós tlatúsmi, yeré!/ "I will NEVER help you!"

3. 740. INTERJECTIONS.

Tsolyáni is rich in special interjections. The common (and least connotative) form for "oh!" is /ohé/ (some dialects prefer /ahé/). There are several other words for "oh!" however, and each of these has its own connotations. The following list is not exhaustive:

- /áing/ "the 'oh!' of respect" (used to superiors)
 /banákh/ "the 'oh!' of awe and dread" (used to express amazement strongly tinged with fear; this is said to be derived from the name of King Banákh the Undying, seventh ruler of the Bednálljan Dynasty)

- /bás/ "the 'oh!' of pain" (also /drás/ in some dialects)
 /lá/ "the 'oh!' of insouciance" (the speaker does not think much of the idea being discussed but does not care)
 /más/ "the 'oh!' of joy and affection" (used in addressing a loved one)
 /nyá/ "the 'oh!' of mortal terror" (expresses deadly danger)
 /tlá/ "the 'oh!' of disdain" (stronger than /lá/: the speaker sees the topic of discussion as foolish, ridiculous, repugnant, etc.)
 /trá/ "the 'oh!' of astonishment" (the speaker is unexpectedly faced with a totally new situation or development)
 /tulúm/ "the 'oh!' of revulsion" (the speaker is confronted by something repugnant, nauseating, or abhorrent; probably derived from /tulúmikh/ "noisome pit," a reference to the terrible imperial prisons, the Tólek Kána Pits, which lie just across the river from Béy Sǎ)

The student will encounter many regional and class-based variants of these interjections. The following may also prove useful:

- /báu/ "congratulations!" (from /bauyán/ "to congratulate")
 /churé/ "go away! get out!" (cf. Sec. 3.521)
 /jái/ "hurry!" (from /jáimu/ "to hurry")
 /mǎri/ "come here!" (cf. Sec. 3.521)
 /ngángmuru/ "greetings, hello!" (perhaps from Engsvanyáli /mǎi ngé mǎré/ "it (is) to-me honour," but some scholars do not agree)
 /pá/ "look!" (probably from /pagál/ "to see")
 /tsó/ "here you are! please take this!" (derivation uncertain)
 /zhǎné/ "is that so?" (/né/ is probably the interrogative particle, cf. Sec. 3.730, and /zhǎ/ may be from /zhǎr/ "what?")

3.800. SYNTAX.

It is not possible to provide many details concerning word order within sentences and discourses in a sketch as necessarily brief (and hopefully nontechnical) as this. Only a few generalisations will thus be made.

3.810. THE NOUN PHRASE.

The order of elements within the noun "word-unit" were listed in Sec. 3.100 ff. As was stated, some of these prefixes and suffixes may alternatively occur as separate "words":

- /māsunprùtplanbásrimdàlisa/ "this one, beloved, great and powerful man" (all of the affixes -- the Quantifier, the Personal Attitude Prefix, and the two General Attitude Suffixes may be made into independent adjective words. Only the Demonstrative /māsun-/ cannot be so treated)
 /prún túplanin sǎn māsunbásrimkoi/ "this one, beloved, powerful man" (informants state that there is no real difference between this and the former example; in the former construction the various attributes seem to be all "part of the perceptible reality of the noun," however, whereas in the latter each modifier is being thought of as a separate concept "attached" to the noun -- ?)

Independent adjective modifiers are usually placed before their noun; the quantifier comes first, followed by any qualitative adjectives (cf. the preceding example). A possessive noun containing /-mra/ (cf. Sec. 3.170) is placed before the noun which it possesses, and any adjectives modifying this noun are placed before it. If a possessive noun is constructed with /hi-/ however, this occurs after the modified noun, and any adjectives modifying it are placed after it. E.g.

- /básrimmrakoi tlóngémudàliyal/ "the man's five large sons" (or:)
 /tlóngémudàliyal hibásrim/ "the five large sons of the man" (if an adjective is added to "the man," the following orders occur:)
 /kadhmánin básrimmrakoi tlóngémudàliyal/ "the famous man's five large sons"
 /tlóngémudàliyal hibásrim kadhmánin/ "the five large sons of the famous man" (note that there is also a General Attitude Suffix, /kàdh/ "famous!" i.e. /básrimkàdhmrakoi/ or /hibásrimkàdh/ may be employed)
 /kadhmánin básrimmrakoi tlón dǎli-n ngémuyal/ "the famous man's five large sons" (the modifiers of "sons" may also occur as independent words; with /hi-/ "of" the order is different:)
 /tlón dǎli-n ngémuyal hibásrim kadhmánin/ "the five large sons of the famous man"

Adjectives usually follow a noun which is the object of a transitive verb. Even so, possessive and interrogative (etc.) adjectives may precede such an object noun. An adjective may also be placed after its noun to give a literary or poetic connotation. E. g.

/túsmi pagál muní másun, chángilin tlakorún kárin/ "Which red book did you see?" (the interrogative /chángilin/ "which?" precedes, but the qualitative adjective /kárin/ "red" follows the noun object)
/lúmmra vřsumikh lán/ "my good servant" (literary for /lán vřsumikh/)

Adverbs precede the adjective (or verb) they modify. Such adjectives are almost always independent words rather than the "attitude" affixes. E. g.

/burř dháli-n thialakh/ "very beautiful maiden" (not */burř thialadháli-kh/)
/lúm búrun káim tlamásun/ "I like it a lot" (/búrun/ "much" precedes its verb)

3.820. SENTENCES.

There are two types of sentence: "minor" and "major." The former are incomplete "pieces"; i. e. single, words, phrases, clauses, and other partial utterances which do not have both a subject and a predicate. Conversations -- in all languages -- are full of such "minor" sentences. Major utterances, on the other hand, include both a subject and a predicate. Sometimes, as in the case of imperatives, the subject may be implied by the verbal form. There are also "subjectless" impersonal sentences; cf. below. A few examples of minor sentences will suffice:

/tsám, né?/ "how about you?"
/másun/ "this (one)" (in answer to a question such as "which one do you want?")
/dépu/ "why?"
/ngá/ "that is so"
/lúmmra/ "my" (or "mine"; in answer to a question like "whose is this?")

3.821. IMPERSONAL SENTENCES.

A special subclass of the "major" sentence category is that of the "subjectless" impersonal sentences. Several verbs exist which require no overt subject: e. g. "it" in "it is raining." E. g.

/banúr/ "(it) rains"
/řssa/ "(the wind) blows"
/lajár muní/ "(it) hailed"

Temporal, locative, and adverbial words and phrases usually precede the verb, and their order is quite free. Such elements can also be found after the verb, however, separated from it by comma junctures. If more than one such element occurs, then the order is: (a) any temporal word or phrase, (b) any locative element(s), and (c) any adverb modifying the verb itself. E. g.

/pálin banúr muní/ "yesterday (it) rained"
/pálin brusavál banúr muní/ "yesterday (it) rained in the city" (also: /pálin banúr muní, brusavál/ or less commonly: /banúr muní, pálin, brusavál/; /brusavál pálin banúr muní/ is somewhat unidiomatic, however)
/pálin brusavál netuátl banúr muní/ "yesterday (it) rained hard in the city"
/qámi-n tuléngme muní/ "today (it) was sunny"
/nechimák chusú otún muní/ "suddenly (it) started to get dark" (or: /chusú otún muní/,) nechimák/)
/gàchekirényal brusavál nechimák chizéq muní/ "two 'Kirén' ago, suddenly there was lightning in the city" (lit. "before-two-Kirén in-the-city suddenly (it) lightnined")

3.822. IMPERATIVE SENTENCES.

Another overtly "subjectless" sentence type is that of the imperatives (cf. Sec. 3.521). One of the second person pronouns is understood, however, and a pronoun may indeed be inserted for reasons of emphasis or clarity. E. g.

/múleli! / "go!" (or: /túsmi (etc.) múleli! /)
/zhúlin mollúm pálli! / "come to me tomorrow!" (or: /zhúlin pálli(,) mollúm! /; /pálli(,) zhúlin(,) mollúm! / is possible but not preferred)
/dláralithsmi! / "go forth!" (to an honoured person)
/thá múleli/ "do not go!" (the negative adverb always precedes the verb)
/moyili másun! / "do it!" (the object of a transitive verb usually occurs)

3.823. INTRANSITIVE SENTENCES.

The basic elements of the "major" sentence are the subject and the verb. Again, the order of temporal, locative, and adverbial elements is relatively free. A statistically common word-order is: (temporal) + subject + (locative) + (adverb) + verb. Various other orders are found, of course, depending upon factors of style too complex to be gone into here. A completely reversed sentence-order, with the verb coming first, is found in religious texts, hymns, and tracts; cf. Sec. 3.533 (8) ff. E.g.

- /lúm pál/ "I come"
 /hági-n lúm pál/ "I come daily" (or: /lúm hági-n pál/ and even /lúm pál(,) hági-n/)
 /hági-n lúm nechqól pál/ "I come early daily"
 /hági-n lúm molmúni nechqól pál/ "I come early to the palace daily"
 /pál panú nechqól, hrúgga, molqadárdàli/ "Hrúgga came early unto the battle" (part of a line from "The Epic of Hrúgga"; cf. Sec. 3.533 (9))

It should perhaps be mentioned again that one major restriction is the mandatory placement of any negative word ("not," "never") directly before the verb stem. E.g.

- /hági-n lúm molmúni nechqól yá pál/ "I do not come early to the palace daily"

3.824. "COPULA" SENTENCES.

Sentences containing /guál/ "to be, become" or /nrí/ "to change to, become" require comment. These "copula" verbs may have a noun (or noun phrase), an adjective, or a locative expression as their predicates; e.g. "he is a man," "he is large," and "he is in the house." Such predicate complements usually occur before the verb, but, again, may be placed after it (sometimes separated by a comma-juncture). Other temporal, locative, or adverbial elements in the sentence occur much as was described above for other intransitive sentence types. E.g.

- /máisir básrimkoi guál/ "he is a (or: the) man" (also: /máisir guál(,) básrimkoi/
 /máisir dáli-n guál/ "he is large" (or: /máisir guál(,) dáli-n/
 /máisir bruvéshu guál/ "he is in the house" (or: /máisir guál(,) bruvéshu/
 /pálin máisir lúmmra bruvéshu kichéngin guál muní/ "yesterday he was ill in my house" (several alternate orders are possible)
 /pálin máisir lúmmra bruvéshu kichéngin nrí muní/ "yesterday he became ill in my house" (/nrí/ denotes "to change from one state to another"; it is employed where /guál/ might be ambiguous)
 /lúm chàngadéshakoi mál úl guál nrí/ "I will become a soldier" (i.e. change from my present state to that of being a soldier)
 /lúm qárran yá guál muní/ "I was not angry" (again, the negative word must directly precede the verb; or: /lúm yá guál(,) qárran/
 /lúm qárran yá nrí muní/ "I did not become angry"
 /lúm nelá guál/ "I am well" (or: /lúm guál(,) nelá/)

3.825. TRANSITIVE SENTENCES.

The basic building blocks of the transitive sentence are the subject, the verb, and the object of the verb. As was stated in Sec. 3.500, it is usual -- if not obligatory -- for a transitive verb to be accompanied by a pronominal or demonstrative object. If the object of the verb is a noun, the demonstrative object is still very frequently expressed; e.g. "I saw him, the man." A fuller discussion of this will be found in the Section just mentioned.

A pronominal or demonstrative object must immediately follow the verbal unit. Adverbs, locatives, temporals, etc. occur much as was described above for other sentence types. E.g.

- /máisir pagál muní tlálúm/ "he saw me" (for reasons of strong emphasis one may say, /tlálúm(,) máisir pagál muní/ or /máisir tlálúm pagál muní/, but these stylistic variants are hardly "normal" utterances; both seem to stress "me"; i.e. he saw ME, rather than someone else)
 /kásikoi dímlal muní tlamáisir/ "the captain hit him" (a comma is possible after /muní/; other orders are possible but emphatic)
 /túsmi mál úl guál tsáipa másun/ "you will find it" (no other order seems to be possible when the object is not a person -- ?)
 /máisir yá ssáing muní másun/ "he did not eat it" (/yá/ must precede the verb)

- /pálin máisur pagál muní tálúm/ "he saw me yesterday" (or: /máisur pálin pagál muní tálúm/, or even /máisur pagál muní tálúm(,) pálin/)
 /pálin máisur bruháðáru pagál muní tálúm/ "he saw me yesterday in the marketplace" (other positions are again possible for both /pálin/ "yesterday" and /bruháðáru/ "in the marketplace")
 /pálin máisur sansúmre netuátl dímlal muní tálúm/ "yesterday he struck me violently on the face" (the adverbial modifier /netuátl/ "violently" tends to remain where it is, just before the verb; /pálin/ "yesterday" and /sansúmre/ "on the face" can be placed elsewhere in the sentence, however: e.g. /máisur pálin netuátl dímlal muní tálúm(,) sansúmre/)

When a noun object occurs, it is most frequently placed directly after the demonstrative object with which it is "in apposition." A comma juncture may be inserted between the demonstrative and the noun object. Other orders are also permitted, of course; to bring a noun object to the front of the sentence seems to emphasise it, and to place the noun object between the subject and the verb gives the sentence a certain literary connotation. The demonstrative object, however, remains where it is, directly after the verbal unit. E.g.

- /lúm pagál muní máisur(,) tlabásrim/ "I saw the man" (the common order)
 /tlabásrim(,) lúm pagál muní máisur/ "(it was) the man (whom) I saw" (this order focusses upon and emphasises "the man")
 /lúm tlabásrim pagál muní máisur/ "I saw the man" (somewhat literary)
 /pálin lúm brukramén pagál muní mssúran(,) tladttóyal/ "yesterday I saw the gems in the shop" (/tladttóyal/ "the gems" may be placed before /pálin/ "yesterday" or just after it, set off by commas; less commonly /tladttóyal/ may be placed after /lúm/ "I" or even after /brukramén/ "in the shop")
 /fáhim máisur máisurmra thamchópeyal neshói vayún muní másun(,) tlashantsúr/ "then he carefully opened the box with his fingers" (/fáhim/ "then" cannot be placed elsewhere; /máisurmra thamchópeyal/ "with his fingers" would seem strange before the subject, /máisur/ "he," but it might be put at the very end of the sentence set off by a comma; /neshói/ "carefully" could be placed after its verb, but any other position would not be idiomatic for it; /tlashantsúr/ "the box" could be put after /fáhim/ "then" or after /máisur/ "he"; the present order, however, has the most natural "feel" to it for all of the informants consulted)

An "indirect object" (e.g. "to him" in "he gave the book to him") is treated much as any other locative word or phrase. Such elements are usually placed after the subject and before any locative or adverbial modifiers. They may, however, also be found after the direct object of the verb, set off from it by a comma. E.g.

- /máisur mollúm fazhá muní másun(,) tladttó/ "he gave the gem to me" (or: /máisur fazhá muní másun(,) tladttó(,) mollúm/)
 /lúm molmssúri neshói vupagál muní mssúran(,) tladttóyal/ "I carefully showed them the gems" (/molmssúri/ "to them" may also be placed after the direct object, /tladttóyal/ "the gems")
 /pálin lúm yá nopál muní máisur(,) tlachogún(,) moltsóro/ "yesterday I did not bring the guest to the village-headman" (/moltsóro/ "to the village-headman" may also be placed after /lúm/ "I")

A few verbs may take "double objects" in colloquial and less-formal written Tsolyáni. It is preferable to avoid such constructions by using the appropriate Locative Prefix. E.g.

- /máisur sipúrmu muní tlamáisur(,) tlajathulén/ "he appointed him governor" (the double object is clearly indicated by the repetition of /tla-/; formal Tsolyáni would prefer:)
 /máisur qarúmjaithulén sipúrmu muní tlamáisur/ "he appointed him as governor" (/qarúm-/ "as, by way of" removes the double object problem)
 /lúm chalumáisur moyí muní másun(,) tlanýáilu/ "I made him (lit. for him) a tunic"

The syntax of the "relative" clause was discussed in Sec. 3.600. Subordinate clauses introduced by a conjunction (e.g. /vá/ "if") were seen in Sec. 3.600, and temporal absolute constructions were listed in Sec. 3.522. Modifiers referring to an object usually follow it. E.g.

- /lúm tsáipa muní máisur(,) tlabásrim portsón/ "I found the man drunk" (or: /lúm tsáipa muní máisur(,) tlabásrim portsódaí/; cf. Sec. 3.522)

4.000. A GUIDE FOR TRAVELLERS.

It is likely that the present work will be the only one available in English dealing with Tsolyáni for some time to come. A major objective, therefore, is to acquaint students, businesspersons, and travellers with enough of the language to enable them to function in everyday situations in Tsolyánu. The following sets of sentences are meant to provide immediate assistance and should not be considered the equivalent of a "basic course." The interested student should be able to use these materials as a foundation upon which to build greater competence in the language.

One should study the grammatical materials given previously in order to make the best use of these Sections. It has been necessary to curtail the examples for reasons of space; e. g. only the "middle-class" pronouns and demonstratives have been employed below, and the student must thus consult Secs. 3, 300 ff. in order to select the most appropriate form. The use of an incorrect status-pronoun may lead to unhappy social consequences, and only a reading of the relevant Sections will provide the necessary data.

Another means of saving space has been the selection of only one member of a class to represent the entire class. E. g. when one finds /lúm panjáng dopál másun, tlakorún/ "I want [lit. am wanting] the book" given below, one may consult the grammar and the English-Tsolyáni glossary given hereafter in order to substitute any other desired noun object for /korún/ "book." Similarly, other nouns or pronouns may be substituted for /lúm/ "I," and any semantically appropriate verb may be inserted in place of /panjáng/ "to want." Recognition of common affixes and the basics of the verb system will enable the student to construct a variety of sentences as need arises.

4.100. USEFUL EXPRESSIONS.

Sir! Madame! Miss! áing! [lit. "oh!" to a respected person]	What do you want? túsmi panjáng dopál másun, tlahúr?
Excuse me. lúmmra jutlékh. [lit. "my humility"]	I want the book. lúm panjáng dopál másun, tlakorún.
Please! Thank you! chegúkh. [lit. "kindness"]	I know it. lúm pengá másun.
Yes. ssá.	I do not understand it. lúm yá wadhél dopál másun.
No. yá. [present or past time; Eastern: /yála/]; thá. [future, imperative, or conditional time]	Please speak slowly. chegúkh, neyapá dómli másun.
All right. Good. lán.	Please explain it. chegúkh, mrísteli másun.
That is right. That is so. ngá.	Please write it for me. chegúkh, chalulúm súrimli másun.
Not so. yaqá.	Please tell me the address. chegúkh, mol-lúm parshálli másun, tlawatím.
Is that so? Do you agree? né?	Do you speak Tsolyáni? túsmi dóm másun, tlatsolyáni, né?
Look! pa!	Can anyone here speak Livyáni? hlónkoi dáhle dóm tlayesh másun, tlalivyáni, né?
Here you are! tsó!	What is the matter? zhúr guál.
As you wish. túsmimra harékh. [lit. "your command"]	What is this? másun zhúr guál.
Certainly. netléka.	What is that? másundnúl zhúr guál.
Perhaps. srán.	What is that (over there)? másunjàga zhúr guál.
Possibly. nemunggá.	You are mistaken. túsmi dnú táino.
Always. hruván.	Do not become angry! thá gárrali!
Often. anzán.	Do not be afraid! thá súnrdli!
Never. yáltún. [present or past time]; tháltún. [future, imperative, or conditional time]; yáthaltún. [past, present, and future time]	Be quiet! hráthuli!
At once. nemorél.	This is good. másun lán guál. [moral, ethical, or religious goodness]
In a moment. brusivél.	This is nice. másun dháli-n guál. [beautiful, handsome, elegant, etc.]
Now. éru.	This is bad. másun bússan guál. [moral, ethical, or religious evil]
Soon. nebán.	This is bad. másun jéhun guál. [defective, spoiled, ugly, incorrect, inoperative]
In half an hour. pròbrukirén.	Where is it? másun fénu guál dopál?
In an hour. gàbrukirényal. [lit. "in two 'kiréns'"]	Who is he? másur hárrí guál.
Today. qámi-n.	How is he? másur ssúmim guál dopál.
Tomorrow. zhúlin.	Why is that? másundnúl dépu guál.
Yesterday. pálin.	
Again. echú. [i. e. another time]	
In the morning. brushamél.	

In the evening. bruhíusún.
At night. brúsún.
During the day. bruhági.
Daily. hági-n.
It is early yet. másun kenéru nechqól guál.
It is late. másun adélin guál.
When will it be? másun marakál mál úl guál guál.

4. 200. GETTING ACQUAINTED.

Hello! ngángmuru. [to a social equal];
ngángmuru brujutlé. [to a social superior; lit. "greetings in humility"];
ngángmuru bruháya léi brumazík. [to a noble person; lit. "greetings in glory and in peace"]; ohé. [to a social inferior; lit. "oh!, hey!"]
How are you? túsmi ssúmim guál dopál.
I am well. lúm nelá guál dopál.
What is your name? túsmimra khatún-dálisakoi hárrí guál. [lit. "your great and powerful name is who?"]
My name is Kagésh. lúmmra khatúnikh kagésh guál. [a social superior may use /khatúnkoi/]
I am honoured. lúm tishél guál táino.
What is your clan and your profession? túsmimra dlánmúkoi lel shaukékh zhúr guál.
I am of the Sea-Blue Clan. lúm hidlánmú híchányunfí guál.
My rank is that of Count. lúmmra kavírikh hehéllukoi guál.
My Circle is that of High Priest. lúmmra kartu'únikh qusúchukoi guál. [the rank of a priest is called "circle"; civil and military ranks are termed /kavírikh/]
Where have you come from? túsmi mik-fénul pál táino.
I come from Thráya. lúm mikthráya pál táino.
I am a foreigner. lúm fatléríkh guál. [a noble foreigner uses /fatlérkoi/]
What is your profession? túsmimra shaukékh zhúr guál.
I wish to become a scholar. lúm panjáng nrí sijáktokoi.
I am a businessman. lúm dhufanúrkoí guál.
How long have you been here? túsmi dáhlte mikmarakál pál táino.
I have been in Tsolyánu three weeks. lúm brutolyánudálidálisa bímiktlohágyal pál táino. [lit. "I am in a state of having come into great and powerful Tsolyánu from three weeks"]
Where were you born? túsmi brufénul tsúljáun muní.
I was born in Sokátis. lúm brusokátis tsúljáun muní.
Are you married? túsmi tumeláinu guál táino, né?
Yes, I have one wife. ssá, lúmmra prú-hétlakh guál dopál.
No, I'm not. yá, lúm yá guál.

How do I go there? lúm onéti ssúmim múle.
How do you say this in Tsolyáni? túsmi brutolyáni ssúmim dóm másun.
What does this mean? másunmra pátlekh zhúr guál. [lit. "its meaning is what?"]
I'm sorry. lúm gétha táino. [or: /lúmmra géthakh/ "my regret"]
Please forgive me! chegúkh, ha'fárlí tlatlúm!

How many children do you have? túsmimra désten búnyal guál.
I have a son and two daughters. lúmmra prúngémukh léi gángésayal guál.
How is your family? túsmimra héssikoi ssúmim guál dopál.
Where are you staying? túsmi brufénul pazáng dopál.
I will come to meet you. lúm mál úl guál pál fa'ár tlatúsmi.
Are you busy tomorrow? túsmi pálin hehéddhan mál úl guál guál, né?
I am free. lúm sadhbáin guál.
We will go together to the marketplace. lúmi molhaudáru págin mál úl guál múle.
Have you seen the Arena? túsmi pagál múra másun, tlahirilákte, né?
I will go to see it next week. lúm gatlí-n tlóhági-n mál úl guál múle pagál másun.
I will take you to meet Lord Kagésh. lúm mál úl guál gathám tlatúsmi, fa'ár máisur, tláhorú tlakagésh.
I want to introduce you to Lord Kagésh. lúm panjáng vu'fa'ár tlatúsmi paghorú pag-kagésh.
Please meet my brother. chegúkh, fa'árlí máisur, lúmmra tlahákhi.
May your clan prosper! túsmimra dlánmú-koi lakún ssíya!
I am happy to meet you. túsmimra mik-fa'ár, lúm razhí táino.
Do you like our food? túsmi káim dopál másun, lúmmamra tlamáni, né?
I will invite you to my home soon. lúm nebán mál úl guál púrlim tlatúsmi, lúmmra molvéshu.
I must leave now. lúm éru misín zhé.
I hope to see you again soon. lúm nráidhu dopál, pár lúmi echú nebán mál úl guál hesfa'ár.
I have enjoyed myself a lot. lúm burí razhí múra. [lit. "I have become very happy."]
My servant will escort you home. lúmmra vísumikh mál úl guál pagéle tlatúsmi, molvéshu.
That won't be necessary. másundnúl mál úl guál thá guál lanmrála.
May the gods keep you! mftlandálidálsayal warán ssíya tlatúsmi!
Goodbye! brumazík. [to a social equal; lit. "in peace"]; brujutlé. [to a social superior; lit. "in humility"]; túsmidálímra bruháya. [to a nobleman; lit. "in your glory"]; pazángli! [to a social inferior; lit. "stay!"]

4. 300. TRAVEL, THE WEATHER, INNS.

- I want to go to Jakálla. lúm panjámg múle moljakálla.
- How far is it? másun désten tusflin guál. It is about 400 Tsán distant. másun hlóin mrimriktán tsányal tusflin guál.
- In how many days will we reach it? lúmi désten bruhágyal molmásun mál úl guál salás.
- In twenty-two days. gàsèmrubruhágyal. Where will we stay on the Sákbe road? lúmi sansákbe brufénul mál úl guál pazáng.
- The Sákbe road-guards will let us stay in the caravanserai. sakúnléshyal mál úl guál jokála másun tialúmi pazáng guál brupazangkán.
- Are there arrangements for food there? fádhyal himáni onótl guál, né?
- Yes, there are peddlars at the caravanse-
rai. ssá, kuidfryal brupazangkán guál bárt.
- Let us depart now! lúmi éru mál úl misín! This is my litter. másun lúmmra toktán-
ikh guál.
- I will go on foot. lúm sapáwin mál úl guál múle.
- Where are the litter-bearers? toktanéryal fénul guál dopál.
- Can I get baggage-bearers? lúm nuín tlayésh mssúran, tlasrshetoyal, né?
- We will travel in the party of that merchant. lúmi brujuthatsán másundulhidhufá-
nér mál úl guál théku.
- May I travel with you? lúm pagtúsmi mál úl théku, né?
- Pick up your loads! nochakúlli mssúran, tlúmmra tlatópsfyal!
- Hurry! jáimuli!
- Go ahead! jáidún múleli!
- Turn left! molfayár qadláni!
- Stop here! dáhle lúmeli!
- Make way! faháli másun, tlashár! [lit. "give the road!"]
- Which way is north! chángilin bárikh ghádri-kh guál.
- The caravanserai is nearby. pazangkánikh hatsflin guál.
- Where may I sleep? lúm fénul mál úl zurné?
- Put your sleeping-mat here! dáhle kar-
dénli másun, túsmimra tlachrái!
- Put up the tent! nojlákpeli másun, tla-
gachmúl!
- Where can I get fresh water? lúm mik-
fénul nuín tlayésh másun, tlahú nazhátlin.
- Bring some firewood! nopállí másun, zhàtlakhéti!
- My fire is out. lúmmra hlákh lújri táino. Do you have flint and steel? túsmi mén dopál másun, tlachiqáyan, né?
- The captain of the road-guards wants to see us. kásikoi hisakúnléshyal panjámg dopál pagál tialúmi.
- Show him your documents! vupagállí mssu-
ran, túsmimra tla jokálalal, molmásur.
- Will he accept a bribe? másur mál úl guál ngachás másun, tlawargháí, né?
- Yes, give him fifty Káitars. ssá, molmái-
sur faháli mssúran, halótlakáitayal.
- He will let us pass. másur mál úl guál jokála másun tialúmi varúkng másun.
- We will start off early tomorrow. lúmi zhúlin nechqólin mál úl guál théku otún.
- May we travel on the second level of the Sákbe road? lúmi gán sansémúndú hisákbe mál úl théku, né?
- It is permitted. jokála guál táino. Where will you stay in Jakálla? túsmi bru-
jakálla brufénul mál úl guál pazáng.
- Tell me a good inn! móllúm parsháli má-
sun, tlatórokán lán.
- I want to go to the Inn of the Red Dome. lúm panjámg múle moltsorokán higubrán kárin.
- Take my baggage there! molonótl sríshetli másun, lúmmra tlasásthe.
- I need a cart. lúm hiyén dopál másun, prùtlahógg.
- I am in a hurry. lúm jáimu lanmrála.
- How much is the fare? káfakh déste guál. [either for the porter or for the cart]
- This is all I have. másun qúrukh guál, dé lúm mén dopál másun.
- Wait for me! kalékteli tialúm!
- Here it is. dáhle guál.
- Where are we? lúmi fénul guál dopál.
- Are you the inn-keeper? túsmi tsorókoi guál, né?
- I want a room. lúm panjámg dopál másun, prùtlanáti.
- Come this way, please! chegúkh, másunmol-
bár pálli!
- This is too small. másun káun ní-n guál. It is too large and expensive. másun káun dáli-n léi káun zhaldáin guál.
- Do you have another? túsmi mén másun, tlabrás, né?
- Let me see it! lúm mál úl pagál tlamásun.
- Does it have everything? qúrchénuyal brumásun guál dopál, né?
- Put my baggage in it! kárdénli másun, lúmmra tlasásthe, brumásun!
- Does food go with the room? pagnáti, máni-kh tatlán guál, né?
- You will be comfortable here. túsmi dáhle mál úl guál asúme.
- Light the lamp! fáthmeli másun, tlarís!
- I want to wash. lúm panjámg sethángge.
- Where is the latrine? hurshelkánikh fénul guál.
- It is at the end of the corridor. másun bru-
pasqá hivastlán guál.
- I want to bathe. lúm panjámg sekuthángge.
- I will bring hot water. lúm mál úl guál nopál másun, tlahú fadflin.
- When is dinner? sùntálíkh marakál mál úl guál guál.

At sundown. brutupé.
 I will stay for three days. lúm blkenhági-
 yal mál úl guál pazáng.
 Send a pretty maiden to my room! lúmmra
 molnáti, khéshduli másun, prùtla-
 thialadhàlìdhàli.
 I will obey. lúm mál úl guál timán másun.
 How is the weather? srikátlikh ssúmim
 guál dopál.
 It is nice today. másun qámi-n dháli-n
 guál dopál.
 It is sunny today. qámi-n tuléngme dopál.
 The hot sunshine is in (the month of) Fira-
 súl. tuléngtápih brufirasúl guál.
 It is raining. bandú dopál.
 In this month it rains a lot. másunbrugát-
 léru búrun bánur bárd.
 It will be cold at night. súnin thánndún mál
 úl guál guál.
 We cannot travel during the day. lúmi bru-
 hági yá théku tlayésh.

There will be a rainstorm. mál úl guál
 zhufén.
 Last night there was a duststorm. pálin
 brusún hliunggár muní.
 There has been a light rain-shower. bá'ne
 múra.
 It has hailed. lajár múra.
 It is too dusty. másun káun shífan guál.
 The road is muddy. shárikh múngean guál
 dopál.
 There has been a flood ahead. uchángikh
 jaidún guál múra.
 There is too much fog. kàuhazhúrikh guál
 dopál.
 The sky is cloudy. samínélikh vortúmin
 guál dopál.
 The wind is blowing. íssa dopál.
 The road to Jakállà will be closed. shárikh
 moljakállà mál úl guál dhalúr guál táino.
 One of the moons will rise soon. prúkh
 hildlúngyal nebán mál úl guál tuptsó.

4. 400. SIGHTSEEING.

I need a guide. lúm hiyén dopál máisur,
 prùtlasarsqáto.
 What do you want to see today? túsmi
 qámi-n panjáng dopál pagál másun,
 tlazhúr.
 I am interested in the temples. lúm bru-
 katakányal hyachún dopál.
 Please show me everything! chegúkh,
 mollúm vupagáli mssúran, qurútlà-
 chénuyal.
 The Palace of the Realm is on the right.
 múnikoi hikolumébabàr brudichér
 guál.
 The Palace of Ever-glorious War is on the
 left. múnikoi hiqadárdàlikohàya
 brufayár guál.
 Ahead is the Palace of the Priesthood of the
 Gods. jaidún, múnikoi hishartotsán
 himítlandàlìdhàliyal guál.
 The Palace of Foreign Lands is in front of
 you. múnikoi hifátlanyal gurèng-
 túsmi guál.
 The Foreigners' Quarter is very old.
 luyánikh hifátléryal burí ngúpan guál.
 The prison is in the Avenue of Sighs. ten-
 gaskánikh brugaimátsu hithalásyal
 guál.
 The port is about three Tsán from here.
 ma'ilokánikh mikdáhle hlóin
 btsányal tusúlin guál.
 The great marketplace is in the Square of
 Remembering. haudáruðàli-kh bru-
 dólbe hihráis guál.
 The slavemarket is beyond it. nragga-
 shénikh jézu mikmásun guál.
 We will go to the Hirilákte Arena tomorrow.
 lúmi zhúlin mál úl guál múle mol-
 hirilákte.
 It is the biggest in the empire. másun bru-
 kolumébabàr dáli-ngalu guál.
 It is very pretty. másun dhàlìdhàli-n guál.

The palace of the governor is open today.
 múnikoi hiaithuléndàlisa qámi-n
 vayúnin guál dopál.
 The gardens of the palace are large and beau-
 tiful. tonulésnyal himúni dàlìdhàli-n
 guál.
 Do you want to stroll here for awhile?
 túsmi dáhle panjáng walzái kenqól, né?
 The library of the palace is very famous.
 korunkánikh himúni burí kadhmanin gual.
 Entrance is permitted. shúvúnikh jokála
 guál táino.
 It is forbidden. másun tabárin guál.
 In the palace there are also the picture-gallery,
 the sculpture-gallery, the museum, and
 the archives. brumúni, rinmúkanikh,
 siruthukánikh, yagaikánikh, lél pilkánikh
 tatlán guál.
 Can we see all of them in one day? lúmi
 prùbruhági pagál tlayésh mssúran,
 tlaqúrúyal, né?
 We can come again tomorrow. lúmi zhúlin
 tsín pál tlayésh.
 The tombs of the ancient kings are on the other
 side of the river. dhúmineyal himi-
 zhányal yagáin pas-hnáru guál.
 The City of the Dead is very interesting.
 saválikh hichályal burí hyachúnin guál.
 We can get a boat here. lúmi dáhle nufn
 tlayésh másun, tladéka.
 The fare is two Hlášh. káfakh gahláshyal
 guál.
 Ssirandár the Third built this pyramid.
 ssirandár bín hrichái muní másun,
 másuntlahárkolel.
 People say it is dangerous. tsóluyal parshál
 pár másun khinángin guál.
 There are many treasures buried under it.
 búrukumésuyal dhumásun muknál guál
 táino.
 I am tired. lúm chawán táino.

Let's stop and eat something now. lúméngtí
lúmi erú mál úl ssáing másun tla-
hlón.
Let me rest here! lúm dáhite mál úl asú.
I'm thirsty. lúm aijóm táino.

I'm hungry. lúm gusén táino.
Let's sit beneath this tree. lúmi mál úl
tsokó, mäsundhu'autéshri.
Please, take me to my inn! chegúkh, lúm-
mra moltsorokán nosalásli tladúm!

4. 500. SHOPPING.

First we will go to a cloth-shop. parshél-
in, lúmi moldhelgashén mál úl guál
múle.
Then I will take you to other shops. fáhim
lúm molkraményal brásin mál úl guál
gathám tlatúsmi.
Do you have good cloth? túsmi mén dopál
másun, tladhél lán, né?
What kind do you want? túsmi panjáng do-
pál másun, chángilin tlaháur.
Show me Gódru-cloth. mollúm vupagállí
másun, tlagódru.
Which colour? chángilin rándukh.
Red, or orange-red. kárin, ra hlatsénin.
Here you are; this is very nice. tsó,
másun dhàlidhálí-n guál.
How much is it per Hói? másun bruhói
déstén bruhású guál.
It is two Káitars per Hói. másun bruhói
gákáitáryal guál.
Please lower your price! chegúkh, moyfli
másun hiúnggal!
It is cheap. másun záiman guál.
I will accept one and a half Káitars per Hói.
lúm mál úl guál ngachás mssúran,
prún eshán tlakáitáryal bruhói.
Please cut off twenty-one Hói for me.
chegúkh, chalulúm tkupúli mssúran,
prùsemrutlahóiyal.
Do you know an experienced tailor? túsmi
pengá máisur, prùtlahméjato féhlin,
né?
Yes, Sir, there is a tailorshop to the left of
my shop. áing, ssá, hmejakánikh
brufayár lúmmra hikramén guál.
Can you make me a tunic from this cloth?
túsmi chalulúm mäsunnikdhél moyí
tlayésh másun, prùtlanyáilu, né?
What is your size? túsmimra daltlánikh
désté guál.
I will measure you. lúm mál úl guál chéju
tlatúsmi.
What style do you want? túsmi panjáng do-
pál másun, chángilin tlaháutle.
I want the style of Tumíssa. lúm panjáng
dopál másun, tlaháutle hitumíssa.
This will fit you. másun mál úl guál
nfrigu tlatúsmi.
It is too long. másun káun ksíbi-n guál.
Make it shorter! ní-nggal moyfli másun!
My friend needs the robes of a priest of
Sárku. lúmmra gáprukoi hiyén do-
pál másun, tlavraithúru hisháto
hisárkudàlidàlisa.
This brown cloth is suitable. zhuráun
mäsundhélíkh dogéng.
Try it! korotáili másun!
I will buy it. lúm mál úl guál tajái másun.

Please send it to my inn. lúmmra moltsoro-
kán khéshduli másun!
It will be ready on Monday. másun bru-
surúnra mál úl guál khawén.
Can I have it by this Tuesday? mäsunkén-
mugún, lúm núfn tlayésh másun, né?
Here is the fruit-shop. purdigashénikh
dáhite guál.
Which fruits do you have? túsmi mén dopál
mssúran, chángilchángilin tlapúrdiyal.
I have Dlél-fruit, Másh-fruit, and Dzíya-
melon. lúm mén dopál mssúran, tla-
dlél, tlamásh, léi tladzíya.
Are the Dlél-fruit ripe? dléiyal avázin
guál, né?
They are very sweet. mssúran burí
máungin guál.
How much are they per Psé? mssúran bru-
psé déstén bruhású guál.
Six of them are four Hláš. gabimssúran
mríbruhláshyal guál.
Give me ten of them. mollúm fazhálí
tlétlamssúran.
Where is a bookstore? korunggashénikh
fénul guál.
I need paper and ink. lúm hiyén mssúran,
tlahruchán léi tlamikár.
We have books on many subjects. lúmi mén
dopál mssúri, tlakorúnnyal bùruhifayéza-
yal.
I want to buy a book on history. lúm panjáng
dopál tajái másun, prùtlakorún hi-
balamtsán.
Please give me a receipt for them. chegúkh,
mollúm fazhálí másun, mssúranmra
tlanúfme.
Where is the slavemarket in this city?
mäsunbrusavál, nraggashénikh fénul
guál.
There are many dealers. bùruchanráguyal
guál.
I want to buy a slave. lúm panjáng tajái
másun, prùtlanrága.
This man seems strong. mäsunbásrimkoi
murúgan choqúshe dopál.
He is too tall and too old. máisur káun
ksíbi-n léi káun thu'nnin guál.
She is too small and too young. másun káun
ní-n léi káun láisan guál.
Which skill does he know? máisur pengá
másun, chángilin tlabalúm.
He is a mason. máisur milshétokh guál.
Is he healthy? máisur wivárin guál, né?
How old is he? máisurmra hutárikh déste
guál.
He is thirty-three years old. máisurmra
hutárikh bíbñun nalúnnyal guál.
Is he docile? máisur almódhun guál, né?

- Yes, Sir, he gives no trouble. áing, ssá, máisur yá moyf másun, tlabajé.
Does he have a family? máisurmra héssi-koi guál, né?
His wife and children have been sold separately. máisurmra hétlakh léi búndýal íbáshan dhufán guál múra.
What is his price? máisurmra shadákikh déste guál.
It is three hundred and fifty Káitars. másun bímríktán halón káitaryl guál.
Do you have dancing girls? túsmi mén dopál mssúran, tlassánutorayal, né?
I will show you a very pretty one. lúm moltúsmi mál úl guál vupagál másun, tladhàidhálíra.
I cannot buy her. lúm yá tajái tlayésh tlamásun. [i.e. I cannot afford her]
Her price is only seven thousand Káitars. másunmra shadákikh prushén hrú-tauknélin káitaryl guál.
The gods will give it to you! mftlanyal moltúsmi mál úl guál fazhá másun! [an expression of amazement at an impossible request]
I will take the man with me. lúm págin mál úl guál gathám máisur, tlabásrim.
Do you want the fetters too? túsmi tatlán panjáng dopál mssúran, tladhamurék-yal, né?
No, Sir. Free him. áing, thá. sa'fli tlamásur.
Tell me if you get any Pé Chóí. mollúm parshálli, vá túsmi nuñn papál máisur, hlóntlapé-chóí.
I will send a message to you. lúm moltúsmi mál úl guál khéshdu másun, tlaíashdri.
I will advertise for you. lúm chalutúsmi mál úl guál ferái másun.
Another dealer, whom I know, has an Ahoggyá. brásin chanrágukoi, dé lúm pengá tlamásur, mén dopál máisur, prùtla'ahoggyá.
Where is an armourer's shop? jayulèngga-shénikh fénu! guál.
I want to buy (a suit of) armour. lúm panjáng dopál tajái másun, tlayayulén.
Of plate-armour, or of chainmail? hitáitho, rá hidadatsíi?
I need complete armour of plate. lúm hiyén dopál másun, tlayayulén kula'árin hitáitho.
I only have Chlén-hide. lúm prushén mén dopál másun, tlachlénshe.
Do you have steel weapons? túsmi mén dopál mssúran, tlapúrdalluyal fulátin, né?
I haven't any now. lúm erú yá mén dopál másun, tlahlón.
I am looking for a new helmet of steel. lúm méra dopál másun, prùtla-dhúnim láisan fulátin.
Look at this one! pagálli tlamásun.
A rivet is loose. prùtkohákh úlís táino.
- This breastplate does not fit me. másun-angókh yá nfrigu tlalúm.
One link is lost. prùtsúrbánikh tsúleqái táino.
The strap is too tight. váglakh káun hidhínin guál.
Its hilt is broken. másunmra traupáikh chikór guál táino.
I will fix it. lúm mál úl guál mákfe másun.
This sword is too heavy for me. másun-ssýukoi chalulúm káun tháidzan guál.
I (habitually) fight with a two-handed sword. lúm thamtlarkésh púrdal bárd.
Have you a smaller dagger? túsmi mén másun, tlahléza ní-nggalin, né?
Can you make a sword of this shape for me? túsmi chalulúm moyf tlayésh másun, prùtlassyú másunhidaqór, né?
It will take three weeks to make it. bru-moyf másun, bítlóhágiyal mál úl guál khatstím. [lit. "in making it, three weeks will pass"]
When it is ready, I will send it by my servant. mufl másun khawén múra, lúm lúmmra thamvsum mál úl guál khéshdu másun.
That will be fine. másunónul nelá mál úl guál guál.
Sell me a shield upon which is the insignia of the Legion of the Lord of Red Devastation. mollúm dhufáni másun, prùtla-gaizán, dé teochárikh hitiká hitumé kárin sanmásun guál papál.
Thank you very much! tauknélin miujányal. [lit. "a thousand obeisances"; said by merchants and craftsmen to customers]
Do you know a skilled jeweller? túsmi pengá máisur, prùtladútor féhlin, né?
I want a necklace of gold. lúm panjáng dopál másun, prùtlahléngúe hidhu'ón.
Set it with rubies and emeralds. tham-hayalúyallél thamjangáivuyal wézhдали másun.
For this size, how much gold is necessary? másunchaludaltlán, désten dhu'ónikh guál lanmrála.
Perhaps I will make it of five Mló of gold. lúm srán mál úl guál moyf másun, tldhimló hidhu'ón.
The engraving is beautiful. zfsbekh dhàli-dhàli-n guál.
The stones are worth 10,000 Káitars. dúttóyal tlétauknélin káitaryl shadák.
I also want an image of Karakán. lúm tatlán panjáng dopál másun, tlavrún hikarakán-dàlidálishake.
We have a sculptor in our shop. lúmama lúmamamra brukramén mén dopál máisur, prùtlasirutháne.
I want it as a gift for a priestess. lúm qarùmmashmír chalushártora panjáng dopál másun.
She will like it very much. másun búrun mál úl guál káim tlamásun.
She already has anklets of gold. másun mik chén mén dopál mssúran, tlatimíngyal hidhu'ón.

No, the necklace is enough. thá, hlengú-mekh vramún guál.
 Do you want a bracelet too? túsmi tatlán panjáng másun, prùtlapabíthu, né?
 Can you cut this diamond for me? túsmi chalulúm srísa tlayésh másun, másuntlakhiró, né?

4. 600. EMPLOYMENT.

I want to employ a barber. lúm panjáng dopál moirún másun, prùtladháigato.
 From where can I get a cook? lúm mik-fénul nuín tlayésh másun, prùtlakítlo.
 The hiring-hall is in the Palace of the Realm. moirúnkánikh brumñni hikolumébabàr guál.
 The scribes will direct you. súrimtoyál mál úl guál sarsqái tlatúsmi.
 Do you want employment? túsmi panjáng dopál másun, tlamoirún, né?
 What do you know how (to do)? túsmi trashóm másun, tlahúr.
 I know how to do carpentry. lúm trashóm véshshe.
 How much salary do you want? túsmi panjáng dopál másun, désten tlatlúr.
 I am very experienced. lúm burf féhlin guál.
 Give me thirty Káitars per month. mol-lúm fazháli mssúran, blùtlakáitaryal brugatléru.
 I will only give you twenty. lúm moltúsmi prushén mál úl guál fazhá mssúran, tlasémruyal.
 As well as a salary, will you give me food and clothing? bektlúr, túsmi mol-lúm mál úl guál fazhá mssúran, tlamáni léi tladhéluyal, né?
 I will supply you two tunics per year. lúm moltúsmi mál úl guál thatsér mssúran, gatlanyáiluyal brunalún.
 I will give you food for your family. lúm túsmimra chaluheessi mál úl guál fazhá másun, tlamáni, moltúsmi.
 If you are slain, I will give bloodmoney to your clan. vá túsmi missúm guál bapál, hársu lúm túsmimra moldlán-mú mál úl guál fazhá másun, tlashámtila.
 I will work for you for [lit. up to] one year. lúm prùkennalún chalutúsmi mál úl guál balúm.
 Once a year I will take [lit. make] a holiday of two weeks. prùjabí-n brunalún lúm mál úl guál moyí másun, tlahági gáhitlohági.
 When you leave me, tell me one month before. muil túsmi mál úl guál kardétha tlatlúm, mollúm prùchegatléru parshálli másun.
 You will come with me now. túsmi erú paglúm mál úl guál pálli.
 Go to my house and wait for me. lúmmra molvéshu mülengú, tlatlúm kalékteli.

I also have jewellery of silver and of other metals. lúm tatlán mén dopál mssúran, tladtélíyal hissím léi hitkaséyal brásin.
 The ring is nice. dasháilikh dháli-n guál.
 How much are all the things? qùruchénuyal désten bruhasú guál.

I will come at once. lúm nemorél mál úl guál páli.
 I need five warriors. lúm hiyéen dopál mssúri, tlòtlapúrdalmoyál.
 Are you experienced in battle? túsmi brú-qadár féhlin guál, né?
 Will you join my bodyguard? túsmi lúmmra brunleshtlé mál úl guál shúvún, né?
 Do you have weapons and armour? túsmi mén mssúran, tlapúrdalluyal léi tlayayulén, né?
 Yes, Sir, I have a sword, but I need a breast-plate. áing, ssá, lúm mén máisur, tlassyú, málel lúm hiyéen dopál másun, tla'angó.
 Of what (substance) is your sword? túsmimra ssyúkoí hizhúr guál.
 It is of bronze. máisur hikámbe guál.
 I will buy a sword of iron for you. lúm chalutúsmi mál úl guál tajái máisur, tlassyú ahánin.
 Will you serve me? túsmi mál úl guál vísum tlatlúm, né?
 Where does your family live? túsmimra héssikoi fénul maháim dopál.
 They live on a farm near Jakállá. mssúri brú'ausulkán hatsjakállá maháim dopál.
 They are of exalted clan. mssúri hidlánmú-jarái guál.
 Of which clan? chángilin hidlánmú?
 I will come alone without my family. lúm lúmmra yehéssi prushén mál úl guál páli.
 Do you have any friends who would like to come with me? túsmi mén mssúri, zhàtagápruyal, dé mssúri mál úl guál panjáng páli paglúm, né?
 I know two or three experienced men. lúm pengá mssúri, gán rá bín tlabásrimyal féhlin.
 I will advertise for men. lúm mál úl guál ferái mssúri, tlabásrimyal.
 Each advertisement will cost sixty-five Káitars. hlnuferáikh tlòlátsan káitaryal mál úl guál guál.
 I need a priest for my household. lúm hiyéen dopál máisur, prùtlasháto, lúmmra chaluvéshu.
 Which [lit. who] god do you worship? túsmi gadál máisur, hárrin tlamítlan.
 I am a priest of Belkhánu, Lord of the Excellent Dead. lúm shártokoi hibelkhánu, tikákoí hichállayal, guál.
 Of which Circle? chángilin hikartu'ún?
 Of the Third Circle. hikartu'ún bín.
 I know many rituals. lúm trashóm mssúri, bùrtlarashángyal.

4. 700. A DINNER PARTY.

[Note: Because of class and clan restrictions, the Tsoyáni do not often eat or drink together in public. There are indeed "public rooms" at inns catering to foreigners and merchants, but these are frequented by persons whom the beginning student would be advised to avoid. The usual custom is to invite guests of appropriate social status to one's own home, or to hire a suite of rooms at an inn or at the clanhouse of one of the wine-making or food-preparing clans. The best course for a foreigner is to ask one's innkeeper to arrange for food and a cook, and to send out for beverages. The inn will usually be able to provide entertainers as well. If one is planning to remain in Tsoyánu for some time, it is advisable to rent or purchase a house of one's own where one may entertain more properly.]

- Are you the cook? túsmi kúltokh guál, né? My guests will come at sundown. lúmmra
Who recommended you? hárrí tlomqár chogúnyal tuppén mál úl guál salás.
múra, tlatúsmi. Do you sweep the floor too? túsmi tatlán
You must cook well. túsmi nelá kútl zhé bazé másun, tlatagún, né?
másun. No, Sir, the maidservant sweeps it. ańg,
My guests are of high clans. lúmmra cho- thá, vsumrakh bazé másun.
gúnayal hidlámmtjaràiyal guál. Oh, maidservant, lay out my good clothes!
What will you serve? túsmi mál úl guál ohé, vsumrakh, kardénli mssúran,
hóte mssúran, tlashhúrhúr. lúmmra tladhéluyal dháli-n!
I will cook five dishes of Jakálla. lúm mál Where is my clean kilt? lúmmra láumurin
úl guál kútl mssúran, tldtlamáníyal mlékúkh fénu! guál dopál.
híjakálla. Please come, please come in, please sit
A stew of Hmélu, a roast of Tsi'fl, a soup of down! tsamoyéllitúsmi, marayónlitúsmi,
eggs and vegetables, meat-patties aimunéllitúsmi! [special "honorific"
and bread. norókh hihmélu, bfríkh verbs used on formal occasions]
hitsi'fl, pájakh híháiyal léi híhyáppa- May the gods see us! mftlandàlidàlisayal
yal, gegrésayal, léi shránokh. mál úl pagál tlatúmi! [said when be-
While eating, my guests will drink salted ginning to eat]
buttermilk. ssáingai másun, lúm- Please give me the bread! chegúkh, mollúm
mra chogúnyal mál úl guál hlyéthu fazháli másun, tlashráno!
másun, tlachumétl. Is there more stew? norókh búringgal
Afterward, which wine will you serve? guál, né?
adélin, túsmi mál úl guál hóte Yes, let me give it to you. ańg, chegúkh,
másun, chángilin tlangálu. jokálali másun, tlatúmi mltúsmi fazhá
The famous wine of Mrelú. ngálukadhikh guál másun.
himrelú. Do you like this? túsmi káim dopál másun, né?
What else? brásikh? Yes, it is very tasty. ańg, ssá, másun burf
I have brandy of Másh-fruit. lúm mén thúsún guál dopál.
dopál másun, tladatsú híhásh. This [is] too salty, and that is too bitter.
I also have some black wine of Salarvyá. másun káun ta'áben, léi másunònu! káun
lúm tatlán mén dopál másun, tla- hadhárshen guál dopál.
ngálu mikárun hísalaryá. This is very hot (spicy). másun burf hlíngtlen
Bring some beer too! nopállí másun, guál dopál.
zhàtlahéngka, tatlán! Do you eat fish? túsmi ssáing mssúran,
Beer is never for high clans. hénghakh tlamfrishyal, né?
chaludlámmtjaràiyal yáthalún guál. Eating them is against my religion. ssáingkh
Boil the water! nowélli másun, tlahú! tlamssúran lúmmra selgadeshásh guál.
Roast this meat! bfríli másun, mäsuntla- Please taste this! chegúkh, thúsúli tlamásun!
lamétl! Now give thanks to the gods! erú ngárhsh
Fry these eggs! tnábali mssúran, mssù- mssúri, tlamftlandàlidàlisayal! [said
rantlaháiyal! upon the completion of any activity]
Is the meat fresh? lamétlikh nazhátlin Call the innkeeper! rifásli másur, tlatóro!
guál, né? The bill, please! chegúkh, háshbakh!
Spread the tablecloth here! dáhlté nozra- I did not order this! lúm yá tlashjék muní
máhli másun, tlatauzún! tlamásun!
Put spoons, knives, dishes, and goblets upon Take it away! tulagánli tlamásun!
it! sanmásun kardénli mssúran, The bill comes to [lit. makes] five Káitars.
tlabavákyal, tlatstúleyal, tlabéna- háshbakh moyí mssúran, tldtlakáitayal.
yal, léi tlakéiyal! You are mistaken in the bill. túsmi bru-
These utensils are dirty. mssúrantkómyal háshba dnú táino.
washén guál It doesn't matter. másun moyí másun, tla-
Clean them at once! nemorél láumurli yalashán.
tlamssúran! Please keep the change! chegúkh, ménli
Start to cook now! erú kútlí otún másun! másun, tlaqángme!

Clean the room and take away the dishes!
 láumurli másun, tlanáti, léi tulagánli
 mssúran, tlabénayal!
 We have finished eating. lúmi ssáing tané
 másun.
 Now let's go out for a stroll. lúmi erú
 chaluwalzái mál úl dílara.
 My servants will take you home. lúmmra
 vísunyal mál úl guál nosalás tla-
 túsmi molvéshu.

4.800. ENTERTAINMENTS.

What [various things] do you like? túsmi
 káim mssúran, tlahzhúrzhúr.
 I want to go to a concert. lúmi molhiséngal
 panjáng dopál mule.
 Who will be [lit. come] there? hãrrihárrí
 molonóti mál úl guál pál.
 Many nobles of great and powerful clans will
 come. búruhórúyal hidlámmtjárà-
 dâlisayal mál úl guál pál.
 May I invite some of my friends? lúmi mál
 úl púrlim mssúri, lúmmra tlagápru-
 yal, né?
 Certainly. Lord Kagésh' palace is open to
 all noble persons. netléka. véshu-
 dâli-kh hihorú hikagésh qûruchalu-
 horúyal vayúnin guál.
 What instrument is that? másundnul hisé-
 lukh zhúr guál.
 He is playing the "sra'úr." máisur hisé
 dopál másun, tlasra'úr.
 He is playing beautifully. máisur nedhâli
 hisé dopál másun.
 Do you like music? túsmi káim másun,
 tlahisé, né?
 Yes, but I also enjoy epic-poetry very much.
 áing, málel lúmi tatlân búrun mrokém
 mssúran, tlakashkérúyal.
 Which one do you like best? túsmi káung-
 galu káim másun, tlahángil.
 I like the Epic of Mighty Hrugga. lúmi
 káim másun, tlakashkêru hihrugga-
 dâlisâ.
 It is very ancient. másun burf yagáin guál.
 The poet was a famous courtier at the court
 of the hated Queen Nayári. terúto-
 koi miujánkadkoi hi'ayanéldâli hi-
 mizhánra hinayáriga guál dáimi.
 Who is the singer? siunéltokoi hárrí guál.
 He is of the clan of singers, the "Exultant
 Ones of Joy." máisur mikdlánmt
 hisiunéltoyal guál, hikurazhýyal hi-
 pathâi.
 Why is he wearing a mask? máisur dépu
 ngéme dopál másun, tlafarzhâlu.
 He is showing the mood of the song. máis-
 ur vupagál dopál másun, tladóntigai
 hisiuné.
 It is very sad. másun burf mârashin guál.
 It speaks of heroism and the skein of destiny.
 másun dóm dopál másun, tlakurshésh
 léi tla'el'la hitlu'úm.
 May I applaud now? lúmi erú mál úl tkéshu
 másun, né?

That will not be necessary. másundnul mál
 úl guál thá guál lanmrâla.
 Please come to dinner tomorrow night at my
 house! chegúkh, zhúlin brusín mol-
 súnatál lúmmra bruvéshu pállitúsmi!
 I accept with pleasure. mftlanyal pagál mura
 tladúm, thamchegú. [lit. "the gods
 have seen me with favour"]
 Goodnight! súnikh brumazík! [lit. "the
 night in peace!"]

Food and trays of pleasant powders are being
 served in the next room. máni-kh
 léi thashlányal hibiýupeyal gémin
 brunâti hôte guál dopál.
 Will there also be puppets tonight? ketkétâ-
 yal másúnin mál úl guál guál, né?
 No, Sir, Lord Kagésh will probably present
 dancers. áing, thá, horúkoi kagésh
 mál úl guál mashúm niyás mssúran,
 tlassánutoyal.
 There will also be wrestlers and acrobats.
 charágetoyal léi erúngtoyál tatlâ: mál
 úl guál guál.
 How much is the ticket to the Hirilâkte Arena?
 shúvânlukh hihirilâkte déste guál.
 There is no ticket for noble persons. shú-
 vânlukh chaluhorúyal yá guál.
 Where may we sit? lúmi brufénul mál úl
 tsokó.
 I cannot see from here. lúmi mikdâhlte yá
 pagál hu'ú másun.
 Can we buy something to drink? lúmi tajâi
 tlayésh másun, tlahyéthu, né?
 Peddlar, give us two [bottles of] wine!
 kuidûrikh, mollúmama fazhá mssúran,
 gâlangáluyal!
 It is my opinion that that fighter will win the
 fight. másun lúmmra tlâktekh guál
 pár másundnulpúrdalmokoi mál úl guál
 timf másun, tlapúrdal.
 How much will you bet? túsmi mál úl guál
 burdâng másun, tladéste.
 I will bet a hundred Káitars on [lit. in] him.
 lúmi mál úl guál burdâng mssúran,
 mrikatâlakáitayal, brumâisur.
 The Master of Ceremonies is signalling the
 beginning of the fight. charukéikoi
 shârdâ dopál másun, tla'otúntle hipúrdal.
 My fighter is fallen. lúmmra púrdalmokoi
 zhâgu táno.
 He is getting up again. máisur tsún chakúl
 dopál.
 He is slain. máisur missúm guál nizál munf.
 He is only wounded. máisur prushén
 zhabârmogun guál.
 I have lost the bet, and you have won it.
 lúmi taunf mura másun, tlaburdâng, léi
 túsmi timf mura tlamásun.
 When will the fights end? púrdalyal marakál
 mál úl guál pogurdé.
 We can come again tomorrow. lúmi zhúlin
 mál úl guál pál tlayésh.
 Let's go home. lúmi molvéshu mál úl mule.

- Is this the House of the Pleasant Hour?
másun véshukh hikirén patháin guál,
né?
Yes, Sir. Your command? áing, ssá.
túsmimra harékth?
Our girls are the most beautiful and the most
skillful. lúmamáma thialayal
dháli-nggalu léi féhlinggalu guál.
Do you have any Livyáni girl? túsmi mén
dopál másun, hlóntlathíala livyáin,
né?
I will call one of them. lúm mál úl guál
rifás másun, prùtlamssúran.
She is not beautiful enough. másun vramún
dháli-n yá guál.
I will bring you another. lúm moltúsmi
mál úl guál nopál másun, tlabrás.
What is her rate? másunmra káfakh déste
guál.
It is four Káitars per Kirén. másun mrì-
kátaryal brukirén guál.
Come with me! paglúm mfri!
Close the door! dhalúrli másun, tlatson!
May I send for food and wine? lúm mál úl
tlashjék mssúran, tlamáni léi tla-
ngálu, né?
Nothing now, thank you. chegúkh, erú
yalashánikh.
What do you know (how to do)? túsmi tra-
shóm mssúran, tlashzhúr.
I know singing and dancing. lúm trashóm
mssúran, tlasunél léi tlassánu.
I know the Ritual of the Raising of the Soul.
lúm trashóm másun, tlarasháng hi-
nochakúl hibá.
I also know thirteen of the Erotic Acts of the
Dancing Maiden of Temptation. [i. e.
the goddess Hriháyal] lúm tatlán
trashóm mssúran, btlètlapaimoyfyal
hissánutara hishafér.
Do you know how to sing lovesongs? túsmi
trashóm siunél mssúran, tlasiu-
nélyal himér, né?
I know many of them. lúm trashóm bùru-
tlamssúran.
Shall I call the musicians? lúm mál úl
rifás mssúran, tlahisémoyal, né?
Yes, a drummer and a "Sra'úr"-player.
ssá, hisémoyal himoróng léi hi-
sra'úr.
Send the musicians away now! erú nomi-
sínli mssúran, tlahisémoyal!
Unloose [lit. open] your tresses! vayúnli
mssúran, túsmimra tlashaoléyal!
Shall I undress? lúm mál úl shalíli
mssúran, tladhéluyal, né?
Why are the girls of Livyánu tattooed all
over their bodies? thialayal hi-
livyánu mssúranmra shlr-sanbákteyal
dépu dijéo guál táino.
I understand that it fascinates men. lúm
timán pár másun mróya mssúri tla-
básrimyal.
Livyáni men are tattooed too. livyáin
básrimyal tatlán dijéo guál táino.
- In Livyáni we call this "Aomáz." lúmama
bruliviyáni dóm tlamásun tla'aomáz.
It is a sign of high rank. másun shárdakh
hikavfjrarai guál.
Are you ready? túsmi khawén táino, né?
Lie down here! dahlte hapáli!
Now I shall please you. lúm erú mál úl guál
nokáim káris tlatúsmi.
Do you like this? túsmi káim dopál másun, né?
May I do it again? lúm tsín mál úl moyf
másun, né?
I shall obey all of your commands. lúm mál
úl guál timán mssúran, túsmimra quru-
tlaharéyal.
What else do you know? túsmi trashóm
másun, tlashzhúr brásin.
We are trained to perform many erotic acts.
lúmama turbé guál moyf mssúran,
bùrutlapaimoyfyal.
If you are tired now, we may play a game.
vá túsmi erú chawán táino bapál, hársu
lúmi chársé bapál másun, prùtlacharsé.
Do you know "Daqú" or "Dénden"? túsmi tra-
shóm mssúran, tladáqú ra tladénden, né?
In the west they play "Tshiltén." mssúri
brumrebún chársé másun, tlatshiltén.
How is that played? másunònul ssúmim
chársé guál.
Having thrown ten sticks, the player makes
various patterns. babáilú mssúran,
tlètlamóiyal, chársémokoi moyf mssúran,
tlateocháyal leshá'an.
If he makes the pattern which he had said, then
he wins the throw. vá máisur moyf
bapál másun, tlateochár, dé máisur dóm
molén másun, hársu máisur timí másun,
tlababáil.
The other players bet upon his success or fai-
lure. brásin chársémoyal burdáng má-
sun, máisurmra sankamchán rá sanzágú.
People in Tsolyánu gamble a lot. tsóluyal
brutsolyánu búrun njúmu bárd.
I have heard that a nobleman recently lost
14,000 Káitars in one night. lúm lyú-
tha múra másun, pár prùhorúkoí nechon-
tól taunf mssúran, mrìtlètauknélin
tlakáitaryal prùbrusún.
I want to play "Dénden." lúm panjáng chársé
másun, tladénden.
I will take out the board and pieces. lúm
mál úl guál guzásh káris mssúran, tla-
záibu léi tlachfuyal.
Show me how to play it! notrashómli másun
tlalúm chársé guál tlamásun!
It is very difficult. másun burf holénin guál.
Teach me the moves [lit. acts]! vsijákli
mssúran, tlamoyfyal, mollúm!
Your pieces will start to move [lit. go] from
here. túsmimra chfúyal mikdahlte
mál úl guál múle otún.
Throw the dice! kevúli mssúran, tlakévuka-
yal!
I have made an eight. lúm moyf múra mssú-
ran, tlagámi.
How interesting! désten hyachúnin!

Put your piece there! onótl kardenli másun, túsmimra tlachú.
 Now I must go. lúm erú múle lanmrála.
 Would you like to become my concubine? túsmi mál úl guál panjáng nrf lúm-mra kherúnikh, né?
 I have only one wife now. lúm erú prushén mén másun, prùtlahétla.

4. 900. BUSINESS.

Is this the clanhouse of the Clan of the Granite Precipice? másun fa'arkánikh hidlánmú híkrázhme nakhmélín guál, né?
 It is so. How may we serve you? ngá. lúmama ssúmmim vsum tlayesh tlatúsmi.
 Do you trade with Mu'ugalavyá? túsmi pagmu'ugalavyá mokál, né?
 I want to organise [lit. make] a company to transport glass goblets from Khéiris to Penóm. lúm panjáng dopál moyf másun, tlaparshéng, zéti másun mikkhéiris molpenóm hlákpú bapál mssúran, tlakéyál su'f-n.
 Then I will import [lit. bring] pottery, cloth, and furs. fáhim lúm mál úl guál nopál mssúran, tlamúbayal, tladhéyál, lél tlatúvreyal.
 We can arrange this for you. lúmama chalutúsmi fadhán tlayesh másun.
 Will you transport your goods by caravan, or will you send them by ship? túsmi thamsútméti mál úl guál hlákpú mssúran, túsmimra tla'efáryal, rá túsmi thamchláme mál úl guál khéshdu mssúran?
 What is your advice? túsmimra nuchélikh zhúr guál.
 There may be bandits in Dó Cháka. ka'dáiyál brudó-cháka guál bapál.
 Send them by ship! thamchláme khéshduli mssúran!
 We will arrange carts and porters from here to Penóm. lúmama mikdálhte kenpenóm mál úl guál fadhán mssúran, tlahógguyal lél tlasríshteyal.
 Your goods will be safe [lit. well]. túsmimra efáryal néla mál úl guál guál.
 How long will it take? désten tlaqólikh mál úl guál khatsum.
 About three months. hlóin bígatleruyal.
 We will arrange for the customs duty [lit. taxes]. lúmama mál úl guál fadhán mssúran, tlarakáshyal.
 Our branch [lit. house] in Khéiris will sell your goods for you. lúmamamra véshukh brukhéiris chalutúsmi mál úl guál dhufán mssúran, túsmimra tla'efáryal.
 They will send us a letter of payment here. mssúri mollúmama dáhlte mál úl guál khéshdu másun, tlahatsnélu.
 It is easy. másun zháin guál.

My mistress will sell my contract for [lit. in] 10,000 Káitars. lúmra tikarakoi mál úl guál dhufán másun, lúmra tlaparatló tlétauknélin brukáitaryal.
 I will think about it. lúm mál úl guál wadhél tlamásun.
 Please come again soon! nebán tsín tsamoyéllitúsmi! [honorific]

Then we will give you the money. fáhim lúmama moltúsmi mál úl guál fazhá másun, tlahasú.
 How much interest do you want? túsmi panjáng dopál másun, désten tlapoiché.
 We ask ten percent. lúmama púrlim másun, tlatlé brumríktá.
 I will pay you five percent. lúm mál úl guál tlúr másun, tlatlé brumríktá, moltúsmi.
 We accept it. lúmama ngachás nizál másun.
 You will profit much. túsmi búrun mál úl guál mi'essa.
 When will the goods be delivered to our warehouse? efáryal lúmamamra mol-qaprashkán marakál mál úl guál nosalás guál.
 My servants will deliver them on Thursday. lúmra vsumyal brur'úsá mál úl guál nosalás tlamssúran.
 We will give them a receipt. lúmama mol-mssúran mál úl guál fazhá másun, tlanúme.
 The contract and documents of travel will be ready tomorrow. paratlúkh lél surtléyál hithéku zhúlin mál úl guál khawén.
 We will obtain all the permits. lúmama mál úl guál nuñ mssúran, qurutlajokálal.
 There will be no difficulty. holénikh mál úl guál thá guál.
 How many Káitars are there now in the "Aló-tish" [a Mu'ugalavyáni coin]? désten káitaryal erú bru'alólish guál dopál.
 There are one and a half Káitars in each "Aló-tish." prún eshán káitaryal hlónubru'alólish guál dopál.
 May I exchange money here? lúm dáhlte ngistlén bapál másun, tlahasú, né?
 No, Sir. A moneylender will exchange it for you. áing, thá. wáihatokoi chalutúsmi mál úl guál ngistlén másun.
 Where can I store my money and valuables in this city? lúm másunbrusavál brufénul qáprash tlayesh mssúran, lúmra tlahasú lél tlakumésuyal.
 The priests of your temple will keep them for you. shártoyal túsmimra hikatakán chalutúsmi mál úl guál mén mssúran.
 You will have to pay them a fee for this. túsmi chalumásun molmssúri mál úl guál tlúr lanmrála másun, tlakáfa.
 I need a partner in my business. lúm lúmra bruparshéng hiyén dopál máisur, prùtlagatlán.
 I will tell some of my friends. lúm lúmra molgápruyal mál úl guál parshál másun.

I know one merchant, but he is not honest.
lúm pengá máisur, prùtladhufanér,
málel máisur khótlangin yá guál.

Do not trust him! thá daravónli tlamáisur!
He will cheat you. máisur mál úl guál zrafé
tlatúsmi.

4. 1000. RELIGION.

[Note: for reasons of space, most of the honorific prefixes and suffixes attached to the names of deities, etc. in this Section have been left untranslated.]

I worship Thúmis, who is one of the Lords
of Stability. lúm gadál máisur,
tlathúmisdálidálisa, dé máisur
prúkoi hitlomftlanyal guál.
My friend worships Keténgku, who is the
Cohort of Thúmis. lúmmra gápru-
koi gadál máisur, tlaketéngkudáli,
dé máisur hlíméklu hithúmisdálidáli
guál.
However, others worship the Lords of
Change. tlá, brásyal gadál mssú-
ri, tlatlokíriqáluyal.
Where is the temple of Thúmis in this city?
katakánkoi hithúmisdálisa mäsunbru-
savál fénu guál.
Its pyramid is visible there across the
square. máisurmra hárkolélíkh
onótl pasdóbe khariyéi táino.
Its tiled roof is very high. máisurmra
kóikhan kapráikh burí ksóbi-n guál.
Oh, gateguard, when is the service? ohé,
vayúntokh, gadálíkh marakál guál.
It is at noon. mäsun tūpehági-n guál.
After this, there will be a service at mid-
night. tumásun, gadálíkh èsha-
súnin mál úl guál guál.
On which day is the festival of the god?
mftlandálidálisamra godhóimukh
chángilin bruhági guál.
It will be on the thirtieth of Dohála.
mäsun brubtíle hidohála mál úl guál
guál.
There will be a great and beauteous proce-
ssion. mnúntikdálidhálisakh mál
úl guál guál.
I want to buy some sacrifices. lúm pan-
jáng dopál tajái mssúran, zhàtla-
kátayal.
Which kind of sacrifice do you want?
túsmi panjáng dopál mäsun, chángi-
lin tlatháur hikáta.
Some fruit and flowers, please. chegúkh,
zhápúrdiyal léi zhàzu'árayal.
That will be seven Hlášh, mäsundnul
hrùhláshyal mál úl guál guál.
Take them inside! brún gathámli tlamssú-
ran!
The priests will direct you. shártoyal
mál úl guál sarsqái tlatúsmi.
Where is the inner sanctuary of the god?
brúnggalun rashangkáníkh himftlan-
dálidálisaníkh fénu guál.
It is beyond the great hall. mäsun jézu
miktiritkólmú guál.
The priest there will help you. shártokoi
onótl mál úl guál te'ós tlatúsmi.
Homage to the god! molmftlan otuléngba!

Place the flowers upon the altar. sankasrár
kardénli mssúran, tlatzu'árayal!
Cut open one of the fruits! zhitlínli mäsun,
prùtlapúrdiyal!
The priest is reciting the ritual of the Opening
of the Eye of Illumination for you.
shártokoi chalutúsmi terú dopál mäsun,
tlarasháng hivayún hikáyi hijér.
Now pray unto the god! erú molmftlandáli-
dálisa galáili!
You will be pleasing to him. túsmi mol-
mäsun kaimén mál úl guál guál.
I want to request help from the god. lúm
mikmftlandálidálisaníkh panjáng dopál
púrlim mäsun, tlate'ós.
Then present him a gift of one thousand Kái-
tars! fáhim molmäsun mashúmli
mäsun, tlamashmír tauknélin tlakáitayal.
He will grant your wishes. máisur mál úl
guál langál mssúran, túsmimra tla-
ssýalyal.
Where is the image of Thúmis? vrúnkoi
hithúmisdálidálisa fénu guál.
I have heard it is very ancient. lúm lyútha
múra mäsun, pár máisur burí yagáin
guál.
Yes, Sir. The sculptor Murái made it in the
time of the Bednálljan kings. áing,
ssá, siruthánékoí murái bruhlatsánu
himizhányal hibednállja sfruthu molún
tlamáisur.
It is very sacred. máisur burí shúmin guál.
I want to meet the high priest. lúm panjáng
dopál fa'ár máisur, tlaqusúnchu.
He will receive [lit. meet] you in his cham-
ber. máisur máisurmra brunáti mál
úl guál fa'ár tlatúsmi.
I myself am a priest of the god. lúm she
shártokoi himftlandálidálisa guál.
Can I stay in the temple? lúm brukatakán
maháim tlayésh, né?
Yes, there are sleeping-rooms. ssá,
zurnekányal guál.
I want to join the temple school. lúm pan-
jáng dopál bavésh mäsun, tlasijakkán
hikatakán.
I will study alchemy, astrology, theology,
and languages. lúm mál úl guál kaidúr
mssúran, tlabiyúrmongé, tlaravitsán,
tlatmlemongé, léi tladaritsányal.
Speak to the duty-priest! pagshárto
dhiyálin dómli mäsun!
I also want to learn magic. lúm tatlán pan-
jáng dopál siják mäsun, tlashátun.
Do you possess the power? túsmi mén
mäsun, tlaqurnúng, né?
Yes, I sense it. ssá, lúm rúbés mäsun.

The priests will examine you. shártoyal
mál úl guál tsa'kél tlatúsmi.
If you have the power, you will be trained.
vá túsmi mén bapál másun, tlaqur-
núng, hársu túsmi mál úl guál turbé
guál.

You may also wish to learn the rituals and
the administration. túsmi tatlán
panjáq bapál siják mssúran, tla-
rashángyal lél tladhfyalyal,

The temple has broad lands in many parts of
the realm. katakánkoi búrubrunótl-
yal hikolumébabàrdàlisa mén dopál
mssúran, tlasháithuyal qadímín.

No, I am more interested in the sciences.
thá, lúm brumongéyal búruggal
hyachún dopál.

Does this temple have a library? másun-
katakánkoi mén másun, tlakorunkán,
né?

Yes, there are many thousands of books and
scrolls. ssá, búrtaknéyal
hikorúnyal lél hi'urutlényal guál.

May I see a [certain] book? lúm mál úl
pagál másun, prùtlakorún, né?

Certainly, who is the author? netléka,
granáitokoi hárrí guál.

The librarian will find it for you. korun-
kanérkoi chalutúsmi mál úl guál
tsáipa másun.

Give him a few Hlášh! molmásur fazhá
mssúran, tàitlahlášhyal!

Librarians are always poor. korunkané-
yal hruvún fñún guál.

The observatory is in the tower. hirtla-
pagalkánikh bruburúji guál.

At night the astronomers observe [lit. see]
the planets. hirtlamongéyal sñín
pagál mssúran, tlahfítlayal.

Thúmis loves all knowledge. thúmisdàli-
dàlisanikèl mér mssúran, qùrutla-
pengatsányal.

The other gods love other things. brásín
mítlándàliyal mér mssúran, tlachénu-
yal brásín.

Why is the temple gong striking? tunkúl-
koi hikatakán depu chilém dopál.

The service is about to begin [lit. be].
gadálíkh guál káris.

Afterward, lunch will be served in the refec-
tory. adélin, tuptálíkh brussaing-
kán mál úl guál hôte guál.

How many priests and priestesses are there
in this temple? shártoyal lél shár-
torayal másunbrukatakán dèste guál
dopál.

There are three hundred priests and one hun-
dred and fifty priestesses. bí-
mriktán shártoyal lél mriktán halón
shártorayal guál dopál.

There are sixty temple-guards also.
latsán katanléshyal tatlán guál dopál.

I cannot count the servants and the slaves.
lúm yá háshba hu'ú mssúran, tla-
vsumyal lél tlanrágayal.

From the top of the pyramid many temples will
be visible. búrukatakányal miksán
hihárkolel mál úl guál khariyé.

Which temple is that? másundnúl chángilin
katakánkoi guál.

That is the temple of Vimúhla, Lord of Flame.
másundnúl katakánkoi hivimúhla, hitiká
hihlatsálga guál.

He is the god of fearsome destruction. máis-
sur mítlándàlidàlisa hitumégasñàl guál.

Every day many men are sacrificed there to
the glory of the god, búrubásrimyal onótl
hági-n molháyaladàlisa himíflan káta guál.

Slaves and captives of war are sacrificed [lit.
introduced] to the flame. shahádyal lél
várcheyal hiqadárdàli molhlatsálga
vufa'ár guál.

Every god has his own colour. hlñnumíflan
mén másun, máisurmra she tlarándu.

The colour of Vimúhla is orange-red. rándukh
hivimúhladàlisa hlatsénikh guál.

The temple of Sárku, Lord of Worms, is over
there beside the river. katakánkoi
hisárkudàlisa, tikáko hi'iriyáyal,
jagétl gemhnáru guál.

At night they perform many horrid, unspeakable
rituals beneath it. mssúri sñín dhu-
másun rasháng mssúran, tlakorùss-
rashánggayal újñten.

He is the lord of the undead and the creatures
of the catacombs. máisur tikáko
himrúrsñàigayal lél hitsuru'úmyal guál.

Prince Dhich'uné, the emperor's youngest
[lit. little] son, worships him.
kolumssánkoi dhich'unédàlisa, tùplan-
kolumeldàlidàlisakoháyanikèlmra ngému-
nikoi, gadál tlamáisur.

Which temple is that over there? másunjága
chángilin katakánkoi guál.

That is the temple of Avánthe, Maiden of Beauty.
másunjága katakánkoi hi'avánthedàlidhàli,
thiálakh hidhalishán guál.

Her opponent [i.e. counterpart among the Lords
of Change] is Dlamélísh, the Lady of Sins.
másunmra gashchékoi dlamélíshdhàliga,
tikarakoi hithrozégayal, guál.

Her worship comprises only erotic acts.
másunmra gadálíkh prushén kalké mssú-
ran, tlapaimoyfyal.

Are there temples of every god in every city?
katakányal hlñnumíflan hlñnubrusavál
guál, né?

It is so. But some gods are worshipped more
in some regions, some gods [more] in
others. ngá, málél zhànmíflanyal zhà-
brufátlanyal búruggal gadál guál, zhà-
míflanyal brubrásyal.

Vimúhla is very powerful in the west. vimú-
hladàlisa brumrebún sàsán guál.

Sárku is worshipped a lot in the mountains of
the north. sárkudàlisa brussómuyal
highádrí búrun gadál guál.

The gods protect us! sharé! [interjection;
the speaker prays to be protected from
hostile forces or physical harm]

4. 1100. EMERGENCIES AND HEALTH.

Danger! khináng!	Barricade the entrance! tsónoge másun, tla-shúvntle!
Stop! lúmeli! [i. e. "stop moving!"]	I am ill. lúm kichéng táino. [or: /lúm kichéngin guál dopál. /]
Stop! munchéti másun! [i. e. "stop doing something!"]	Please call my friends! chegúkh, rifásli mssúri, lúmmra tlagápruyal!
Listen! lyúthali másun!	Please take me to a physician! chegúkh, molkichengúr gathámli tlalúm!
Fire! hlákh!	Is there a hospital nearby? kichengkánikh hatsilin guál, né?
Help me! te'ósli tlalúm!	There has been an accident. jishríkh guál nizál muní.
Come quickly! nebán mfrí!	My wound is bleeding. lúmmra zhabárikh shámu dopál.
Go away! churé!	It hurts. másun kshástlu dopál.
Run! tlatsfrli!	My foot is swelling up. lúmmra pawánikh lojúng tikán.
Run away! farázhlí!	An "Epéng" [a dangerous insect] has stung me. epéngikh zhiyáng mura tlalúm.
Jump! zusháhlali!	I have been poisoned. lúm hlóru guál táino.
Hold this! opéti tlamásun!	I cannot move my arm. lúm yá chróm tlayésh másun, lúmmra tlapáum.
Throw it! babáilli tlamásun!	He has fainted. máisur záfila táino.
Throw it away! yajángli tlamásun!	He is unconscious. máisur itláng táino.
Drop it! nozháguli tlamásun!	Bring cold water! nopállí másun, tlahú thanadún!
Give it to me! tlakátli másun, tlalúm! [or: /tlalúm fazháli tlamásun! /, this connotes less urgency]	Can you revive him? túsmi nokhossé tlayésh tlamáisur, né?
Call the city-guards! rifásli mssúri, tla-sanléshyal!	Lay him down here! dáhhte nohapállí tla-máisur!
Where are the Sákbe road-guards? saktún-léshyal fénu guál dopál.	My leg is broken. lúmmra ráinikh chikór guál táino.
Bring a member of the Omnipotent Azure Legion [the imperial secret police]! nopállí máisur, prútlavismúr hitupánniqómi nfrin!	I am dizzy. lúm zúnzé dopál.
Thief! yirátokh!	I am nauseated. lúm go'ón dopál.
Bandits! ka'dáiyal!	I have a cold [lit. cold has affected me]. kúntakh dnúsha táino tlalúm.
Assassin! hlúntírtokoi!	I have a fever [lit. fever has climbed]. ubókh nimuél táino.
My money has been stolen. lúmmra hasúkh yiráu guál mura.	Are you becoming better [lit. well] now? túsmi erú nelá nrí dopál, né?
My purse is missing. lúmmra rafákh tsúleqái táino.	I keep coughing. lúm hayáke tetén.
I cannot find my jewels. lúm yá tsáipa tlayésh mssúran, lúmmra tladútoyal.	I have diarrhea and pain in my stomach. lúm mén mssúran, tlahizpáva lél tlakhásh lúmmra bruqún.
I am lost. lúm ekáldún táino.	Your pulse is bad. túsmimra shirgénikh jéhun guál dopál.
I do not remember. lúm yá hráí dopál másun.	Open your mouth! vayúnli másun, túsmimra tlasúm!
What should I do? lúm moyí zhé másun, tlahzúr.	Take [lit. eat] this medicine three times a day! bíjabí-n bruhági ssáingli másun, másun-tlahngámo!
I committed no crime. lúm yá dhangó muní.	Drink a spoon of it! hlyéthuli másun, prútlabavák himásun!
I did not do anything wrong. lúm yá moyí muní másun, hlóntlahzúrtla.	Order this from an apothecary! mikbiyur-gáshu tlashjékli másun!
Let me [go]! jokálali tlalúm!	I must operate [lit. cut it open]. lúm zhitlín lanmrála másun.
Why are you arresting me? túsmi dépu kupéti dopál tlalúm.	I will give you "Airá" [an anaesthetic plant]. lúm móltúsmi mál úl guál fazhá másun, tla'airá.
Where are you taking me? túsmi molfénul gathám dopál tlalúm.	I will bandage it. lúm mál úl guál patján tlamásun.
I need a lawyer. lúm hiyéni dopál máisur, tlabárató.	Remain in bed and rest! sanchrái pazángú, asúli!
Open the door! vayúnli másun, tlatsón!	
Lock the gate! se'ékli másun, tlakhoto!	
Go up these stairs! shagáinli másun, másuntlashetsál!	
Go down the ramp! pépimli másun, tladlomkétli!	
Look around the corner! bimssúngéhl pagállí másun!	
Rescue me! nofashéli tlalúm!	
I am innocent! lúm préshan guál.	
Wait here! dáhhte pazángli!	
I'm coming. lúm pál káris.	

4. 1200. MILITARY.

- This army comprises seven legions. mà-sunkenéngkoi kalké mssúran, hrùtla-niqómiyal.
- Take me to your command-post! túsmi-mra molharqádo gathámli tlatúm!
- I am looking for General Sérqu. lúm méra dopál komáisur, tlakérdudáli tla-sérqu.
- He is inspecting the barracks. máisur tsa'kél dopál másun, tlakujaikán.
- Who commands here? hárrí dahlte haré dopál.
- Sir, I am captain of the third cohort. áing, lúm kásikoi bín hitsúrum guál.
- How many cohorts of this legion are ready? désten tsúrumyal másunhiniqómi khawén táino.
- Sir, nineteen cohorts can march tomorrow. áing, prùtlelén tsúrumyal zhúlin changár tlayésh.
- Gather all of the commanders of the army! júthali mssúri, qúrutlaharétoyál híkenéng!
- We will hold a council in my tent. lúmi lúmmra brugachmúl mál úl guál hesnuchél.
- Spread out the maps! nozramáhli mssúran, tlachányal!
- You will take your troops by this road. túsmi másunthamshár mál úl guál gathám mssúri, túsmimra chànga-déshayal.
- You will seize this town and defend it. túsmi opétli másun, másuntlamra-dún, mál úl guál telríli tlamásun.
- You will advance to the east. túsmi mol-mashíq mál úl guál taskótti.
- Your men will go around the city to the south. túsmimra básrimyal bimsavál brudubél mál úl guál múleli.
- We ourselves will take the artillery and the baggage-train to the fortress of Khirgár. lúmama she moltánkolen hikhirgár mál úl guál gathám mssúran, tlamaratláng lél tlasasthanár.
- We can travel only twenty Tsán per day in this terrain. lúmi másunbrushazír nothéku tlayésh mssúran, prushén sèmrutlatsányal bruhági.
- Set up camp in the forest! brudrichán shayárlí másun!
- Post guards! vunlëshli mssúri!
- You will be on guard during the first watch. túsmi bruténmre parshélin mál úl guál nlëshli másun!
- Cross the river here! dahlte ráili másun, tlangósa!
- Send out scouts! nodláráli mssúri, tla-tsokalónyal!
- March in column! brusrafésh changárlí!
- Make a phalanx! moyfli másun, tlatung-tánu!
- Close ranks! hatsflin moyfli mssúran, tlamatlanáiyal!
- Open ranks! tusflin moyfli mssúran, tlamatlanáiyal!
- Open out the files! vayúnli mssúran, tla-qétpeyal!
- Stand in line! brumatlanái jlákpeli!
- The magical contingent [i. e. priests and magic users attached to the army] will stand on that hill. shatsúrkoí másundnulsan-ssómuni mál úl guál jlákpe.
- The skirmishers will go to the left. haladzán-yal molfayár mál úl guál múle.
- The Ahoggyá will be our "sword-unit" [i. e. special offensive striking force]. ahoggyáyál lúmmra ssydhuitsánkoi mál úl guál nrí.
- The heavy and medium infantry will comprise the "shield-units" [i. e. holding forces]. kuruthúniyal lél dhuktémuyal mál úl guál kalké mssúran, tlagaihuitsányal.
- Who will fight the individual-champion-duels? hàrrihárrí mál úl guál tsamuréli?
- The gods will decide it. mítlandàlidàlisayal mál úl guál favréng másun.
- Raise the standards! nochakúlli mssúri, tlakáingyal!
- Blow [lit. play] the trumpet! hiséli másun, tlamamshér!
- Attack them! hangáili mssúran!
- Charge! kháirali!
- Give the battle-cry! autsólí!
- Order the archers to fire! haréli másun, tladhíchutoyal, dhíchu guál mssúran!
- Fire [missiles]! dhíchuli mssúran!
- Seize that hill! opétli másun, másundnultla-ssómuni!
- Strike them in the flank [lit. side]! brupásle dímlalli tlamssúran!
- While the advance-guard is fighting in front, the reserves will attack in the rear. chehuitsánkoi guréngin púrdalai, dhihui-tsánkoi brudhí mál úl guál hangái.
- Send a messenger to the captain. molkási khéshduli máisur, prùtlasrísho!
- Retreat! bahinélli!
- Besiege the city! ssáidhali másun, tlasavál!
- Bring picks and shovels! nopálí mssúran, tladléngluyal lél tlatárhkhuylal!
- Dig a ditch here! dahlte tsishúrlí másun, prùttagatsúshe!
- Build earthworks there! onótlí hricháili mssúran, tlamitsussáryal!
- Set up the onagers behind that wall! másun-ònuhdhitimúng nojlákpeli mssúran, tlamilbabáiyal!
- Bring the battering-ram onto that gate! mà-sundnulsankhotó nopálí másun, tlahkúng!
- Defend the battlements! telríli másun, tlahussár!
- Surrender! kháridanli másun!
- Interrogate the prisoners and sacrifice them to the gods! sawárdngd mssúran, tlayá-
cheyal, molmítlanayal kátali mssúran!
- Gather up our wounded! júthali mssúri, lúmmimra tlamahabármoguyal!

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