

Grammar of Yan Koryani

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A Treasury of Silvery Eloquence:

A Brief But Efficacious Sketch

of

the Mysteries and Intricacies of

Yán Koryáni

Adapted from the Ineluctable Prose

of

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Yán Koryáni is a member of the Khíshan Family of languages, all descended from the Engsvanyáli of the Priestkings' mighty Empire. It is relatively distant from Tsolyáni but close to Lorúnankh of the far north, Pecháni, Ghatóni, and various other languages. Its angular script is employed for other languages to which it is not linguistically related, and it is used as a Lingua Franca by many more of the peoples of the North. It is therefore fitting that it receive grammatical treatment, however brief, in order to provide travellers and students with the wherewithal to communicate in these distant regions.

There are two main dialects of Yán Koryáni: the western (from the Mu'ugalavyáni border over to near Rüllá) and the eastern (from

Rüllá to Báni and Ngakü). This dichotomy persists from north to south as well, although precise boundaries cannot easily be established. Differences include greater use of the /ð/ phoneme in the east, rather than consonant clusters, numerous vocabulary items, and some morphological and syntactic features that are relatively unimportant here.

PHONOLOGY

Yán Koryáni displays the following sounds. {English equivalents are substituted for the Chè Tgái correspondences below. No need to burden the reader with TWO languages to learn}

Yán Koryáni Consonants	Equivalents
p	Voiceless labial stop: English "p" as in "pop"
b	Voiced labial stop: English "b" as in "Bob"
m	Voiced labial nasal: English "m" as in "mom". Pre-aspirated /hm/ occurs but is treated by the Yán Koryáni as a sequence of /h/ + /m/
w	Voiced bilabial fricative: English "w" as in "warm"; /hw/ occurs, as noted for /hm/ above
f	Voiceless labiodental fricative: English "f" in "fife"
v	Voiced labiodental fricative: English "v" in "vine"
th (θ)	Voiceless interdental fricative: English "th" in "thin" of "thigh"
dh (ð)	Voiced interdental fricative: English "th" in "this" or "thy"
t	Voiceless alveolar stop: English "t" in "tap"
d	Voiced alveolar stop: English "d" in "dog"
ts (c)	Voiceless alveolar grooved affricate: English "ts" as in "hats"
dz (z)	Voiced alveolar grooved affricate: English "dz" in "adze"
tl (ʈ)	Voiceless alveolar lateral affricate: the "tl" of Aztec "Atlatl"
dl (ɽ)	Voiced alveolar lateral affricate: similar to English "dl" as in "huddle"
n	Voiced alveolar nasal: English "n" in "no"; /hn/ occurs as a consonant cluster; cf. /hm/ above
s	Voiceless grooved alveolar fricative: English "s" in "so"
z	Voiced grooved alveolar fricative: English "z" in "zoo"
l	Voiced lateral: English "l" as in "love"
ɬ	Voiceless lateral: Welsh "ll" as in "Llewellyn." This is represented hereafter by "hl"

r	Voiced alveolar vibrant: single tap or trill: Spanish "r" as in "pero" or sometimes "rr" as in "perro." A pre-aspirated or voiceless variety also occurs: "hr"; this is treated as a consonant cluster.
ch (č)	Voiceless alveopalatal affricate: English "ch" in "church"
j	Voiced alveopalatal affricate: English "j" in "judge"
ñ	Voiced palatalised nasal: English "ny" in "canyon," hereafter written "ny." A pre-aspirated /hñ/ also occurs
sh (š)	Voiceless alveopalatal fricative: English "sh" in "ship"
zh (ž)	Voiced alveopalatal fricative: English "s" in "pleasure" or "z" in "azure." Russian "zh" in "Zhukov"
ṇ (ṇ)	Voiced retroflex nasal, as in various Indic languages; rare in modern Yán Koryáni and considered an archaism; written "ṇ."
ṣ (ṣ)	Voiceless retroflex grooved fricative: as in various Indic languages; uncommon in Yán Koryáni; written "ṣ"
ḷ (ḷ)	Voiced retroflex lateral, as in various Indic languages; rare in modern Yán Koryáni; written "ḷ"
k	Voiceless velar stop: English "k" as in King
g	Voiced velar stop: English "g" as in "guy" (never as in "gym")
kh (x)	Voiceless velar fricative: German "ch" as in "Ach"; written "kh"
gh (ɣ)	Voiced velar fricative: German "g" as in "Wagen," or the Arabic "ghain"; written "gh"
ng (ŋ)	Voiced velar nasal: the "ng" in "sing" or "finger": written /ŋ/. A pre-aspirated form also occurs; this is written "hng."
q	Voiceless back-velar stop: the "qaḥ" of Arabic "Qur'an"
' (?)	Voiceless glottal stop: the "catch in the throat" in English "uh-oh"
h	Voiceless glottal fricative: English "h" in "hoe"

Vowels are:

Yán Koryáni Vowels	Equivalents
i	High front unrounded vowel: English "i" in "machine"
e	Mid front unrounded vowel: English "a" in "fate" or French ê in "fête"
æ	Low front unrounded vowel: English "a" as in "cat"
ə	Mid central unrounded vowel: English "u" as in "but"
a	Low mid unrounded vowel: English "a" as in "father"
u	High back rounded vowel: English "u" as in "flute"
o	Mid back rounded vowel: English "o" as in "note"
ɔ	Low back rounded vowel: English "aw" as in "law";
ü	High back unrounded vowel: the "umlaut u" of German "für"; in the east this is a high back unrounded vowel (ɯ): Turkish i.
ö	Mid back unrounded vowel: the "ö" of German "hören"; this phoneme is rare

Nasalised vowels also occur; these are borrowed from the Mu'ugalavyáni dialects. They are often written with /-n/ in the Yán Koryáni script and are not otherwise distinguished. For purists there is a diacritic that can be employed to mark them.

Diphthongs include:

Yán Koryáni Diphthongs	Equivalents
ai	As in English "sky," "high"
au	As in English "mouth"
oi	As in English "boy"
ia	As in Spanish "tia," "mia"
eɔ	Not in English: "e" + "ɔ"
aia	As in Spanish "baía" (not /aya/ as in "Maya"); all three vowels are clearly pronounced

STRESS

Yán Koryáni displays word stress. One of the syllables of the stem (that morpheme bearing lexical meaning) is stressed. This is not predictable from the phonemic environment and is thus phonemic. There are also four levels of intonational stress; these are complex and outside the scope of this paper.

NOUNS

Classical Yán Koryáni is morphologically complex, yet still straightforward. Morphemes follow one another like soldiers in march order, without much change or morphophonemic complexity. The base of a nominal formation (a noun, pronoun, or adjective) is the stem: that morpheme or combination of morphemes that bear the lexical meaning. Affixes are then prefixed to the stem in rigid order, while other classes are suffixed. Noun structure is as follows:

Location	Number	Definiteness	Temporality	Animate- ness	Stem	Suffixes
fes "here"	di "singular"	tsa "this"	ga "present"	n/nə * "animate"	Stem	Attitude affixes + ending /aia/ (See below)
bi "there"	ri "plural"	hla "that"	ne "future"	v/və* "inanimate"		
sne "distant"	ngi "numerous"	ba "that far off"	ke "past"			
		ta "that(absent or imaginary)"	sra "durative present"			
			dra "long past"			
			gya "about to be"			
			on "far-off mythological time"			

*/n/ and /v/ occur before vowels; /nú/ and /vú/ before stems beginning with a consonant.

Examples: /fes-ri-tsa-sra-n-chá/ "here-plural-these-now-animate-man" : "these men who are here now"; /sne-di-ta-gya-v-áno/ "distant-singular-that-about-to-be-inanimate-stone": "that far-off stone which is about to exist"; /bi-ŋgi-ta-ke-n-ármu/ "there-many-those-past-animate-dog" : "those many dogs that existed in the past."

To this lengthy train of morphemes, the Yán Koryáni add suffixes (or perhaps secondary stems) denoting one's attitude toward the stem. This is doubtless derived from the Tsolyáni since Engsvanyáli did not utilise this feature. Common are /znau/ "hated," /pri/ "loved," /dshu/ or /ədshu/ "contemptible," /nyə/ "feared," /wakh/ "desired," /lomkh/ "awesome, worthy of reverence."

In most "high" texts, every noun ends with a suffix /aia/, analogous, perhaps to Tsolyáni /koi/ or /ikh/. The latter, however denote "nobility" and "ignobility," while /aia/ signifies only that the preceding construction is a noun.

Examples: /bi-ri-tsa-dra-n-chá-pri-aia/ "there-plural-these-long-past-animate-man-loved-ending" : "these long-past beloved men over there"; /sne-ŋgi-ta-we-n-ármu-nyə-aia/ "distant-many-distant-future-animate-dog-feared-ending" : "those far-off fearsome dogs which will exist there."

In modern Yán Koryáni much of this apparatus is unused. For example, /nəchá/ denotes "man" without specifying number or identity and is equivalent to "a man" e.g. "Too much rich food is not good for a man." One can use any number of affixes -- or none at all -- to express nuances of meaning. /n-ármu-pri/ "the beloved dog" needs no singular, no locative, nor any other morpheme. If one wishes to specify that the dog is singular, one can insert /di/: /di-n-ármu-pri/, etc.

The system is logical and complete, although there are inconsistencies. Gods are animate (/nə-kalásh/), while ghosts and spirits are inanimate (/və-khmézh/), for instance. Cities and countries may be either animate or inanimate depending upon the speaker's need to personify them: e.g. /nə-yán Kór/ or /və-yán Kór). An exception is /nə-ghüz/ "bridal veil," which is treated as animate.

VERBS

Verbs consist of a stem followed by a train of suffixes (the opposite of the nouns!) in rigid order. Suffixes in the same class that are mutually exclusive in meaning cannot occur together, of course: e.g. a suffix denoting "action beginning" cannot be used in the same verb construction with one signifying "action ending."

Persons of the verb are expressed by the first set of suffixes after the stem. This suffix is obligatory with a verb that has no noun subject, but is omitted if a noun is expressed. Various dialects use person suffixes that end in a vowel (or nasalised vowel?), while others employ forms ending in /n/. This seems to be a matter of personal or dialectal preference.

Other categories include "tense" (the time the action occurs), "voice" (how the action occurs in relation to other actors, "mode" (how the action occurs in relation to the subjective attitudes of the subject), "aspect" (how the action itself occurs), and a final meaningless suffix (/chren/), similar in usage to /aia/, cf. above.

"Zero morpheme" -- i.e. a morpheme that is not expressed in a given construction -- is indicated by /-/.

The Yán Koryáni verb is constructed as follows:

Stem	Person	Tense	Voice	Mode	Negation	Aspect	End- ing
Verb Stem	di / din "I"	bas "future "	- (nothing) "active"	- "indicative"	chə "present not"	təyel "punctiliar "	chren
	mi / min "thou"	kop "presen t"	tye "passive"	sa "condi- tional"	ya "future or imperative not"	sehl / seł "continua- tive"	
	si / sin "he"	yil "past"	'as "reflexive"	rits "optative"	do "past not"	nsu "repeti- tive"	
	ni / nin "she, it"	ton "long past"	shez "reciprocal"	ngu "desidera- tive"	tsikh "long past not"	khɔ "frequent- ative"	
	dri / drin "we"	fɔiz "indefi- nite"	kha "transitive"	psa "intensive"	tu "mytholo- gical past not"	ru "habitu- ative"	
	mi / mrin "you plural"	she "mythol o-gical past"	tsul "causa- tive"	de "interro- gative"	mo "impera- tive not": "don't!"	zon "inchoa- tive"	
	sri / srin "they"		myel "intransi- tive"	ge "impera- tive"		dlu "cessa- tive"	
	nyi / nyin "they (inani- mate or feminine)"		vo "benefac- tive"			rin "comple- tive"	
	tye / tyen "unknown"					shoi "incomple- tive"	
						dwe "augmen- tative"	
						tung "diminu- tive"	

The following definitions are useful:

Person: the subject of the verb, the one who performs the action. These include the

personal pronouns, a "she/it" versus a male "he" dichotomy, and a special pronoun for cases in which the number, sex, etc. of the subject are unknown.

Passive: the action is the focus, the actor is expressed by "by" or not at all, and any object becomes the grammatical subject: e.g. "The dog was killed by Mékho."

Reciprocal: the actors perform the action on each other: e.g. "They hit one another."

Transitive: the action is performed upon an object: e.g. "He hit the boy."

Causative: the actor causes the action: e.g. "He caused the man to go." In Yán Koryáni one says, "He caused going to the man."

Intransitive: the action has no object: e.g. "It rained"; "The book fell down."

Benefactive: the action is performed for another: e.g. "I opened the door (for him)."

Indicative: the action occurs; it is factual: e.g. "He died."

Conditional: the action may occur, or "if it occurs...": e.g. "If I go, I shall see him."

Optative: the action might occur, it is distantly possible, or "would that the action occur!" E.g. "He would have gone." "Would that he depart!"

Desiderative: the subject desires the action to occur: e.g. "I want to go."

Intentive: the subject intends to perform the action: e.g. "I intend to go."

Interrogative: the action is a question: e.g. "Does he go?"

Imperative: the action is a command: e.g. "Go!"

Negative: the action is negated: e.g. "He does not go." These vary according to the time of the event.

Punctiliar: the action occurred only once and then was finished: e.g. "The lightning flashed."

Continuative: the action lasted or continued for some time: e.g. "He was walking along."

Repetitive: the actor repeats the action: e.g. "He kept hitting it."

Frequentative: the actor performs the action frequently: e.g. "He often goes there."

Habitualive: the action is performed as a habit or custom: e.g. "He picks his nose." "He performs this ritual every day."

Inchoative: the action starts up or begins: e.g. "He began to cry." "It started to rain."

Cessative: the action came to a halt: e.g. "He stopped singing." "It stopped raining."

Completive: the action is completed: e.g. "He finished eating."

Incompletive: the action is incomplete: e.g. "The fruit is still ripening."

Augmentative: the action is expanding or increasing: e.g. "The noise got louder."

Diminutive: the action diminished: e.g. "The rain became less and less."

Most of these affixes are omitted in speech and in informal writing, unless the speaker specifically desires to express that nuance. Documents of the Baron's Chancery include every last affix, however, and the style is thus turgid and difficult.

Examples: /yéliz-din-chren/ "I go"; /yéliz-min-ge-chren/ "Go (thou)!"; /fes-di-tsa-sra-nā-chá-znau-aia sunál-as-tya-myél-rits-rin-chren/ "Here-singular-this-now-animate-man-hated-ending kill-future-passive-intransitive-optative-completive-ending": "Would that this hated man be killed!" (Note that since no subject is expressed, the verb is given the "intransitive" suffix: the killing is seen as a passive, intransitive act without an actor. The "transitive" suffix, /kha/, could have been used equally correctly.

PRONOUNS

The suffix pronouns given above serve as subjects of the verb. There is another set that does not occur with verbs but (1) as independent emphatic pronouns and also in nominal sentences of equivalency (e.g. "He is good," "We are farmers"; see below); (2) as objects of the verb with the prepositional accusative/dative marker /li-/ "to"; and (3) as possessives with the preposition /gi-/ "of, -'s."

Masculine and feminine are distinguished only in the third person: "he" versus "she" or "it." The matriarchs of Yán Kór point out that most of the world is inanimate, and this "gender" should thus take precedence over less-numerous males. In point of fact, the Yán Koryáni pronominal set probably derives from a post-Engsvanyáli stage of ancient

Tsáqw, in which females and inanimates were classed together for religious reasons.

It must be noted that there are no "honorifics," as in Tsolyáni. The many forms of "you" employed in the latter appear to have been an invention of the courtiers of the last Priestkings of Éngsvan hla Gánga and were translated into Classical Tsolyáni and thence into the modern tongue during the early

centuries of the Second Imperium.

Each pronoun has two forms: a formal one used in literary texts, and a shorter alternate employed in speech and informal writing. These are shown below: the "long" forms of the pronouns are given first and are separated by a slash from their "short" equivalents.

The pronouns are as follows:

English	Independent	Objective	Possessive
I	tlén / tlé	li-tlén / lítl	gi-tlén / gítl
thou	kasén / kás or ká	li-kasén / lík or líka	gi-kasén / gíkas
he	rigél	li-rigél / líri or lír	gi-rigél / gír
she, it	nórne / nór	li-nórne / línor or líno	gi-mórne / gín
we	adashé or dáshe	li-adashé / lídash or lísh	gi-adashé / gídash or gísh
you (plural)	hlanén	li-hlanén / líhl or líl	gi-hlanén / gíhl or gíl
they (masculine)	rigén	li-rigén / lírga or líg	gi-rigén / gírga or gíg
they (feminine or neuter)	múrne	li-múrne / límur or límu	gi-múrne / gím
unknown	tén	li-tén / lité	gi-tén / gité

Examples: /bi-ri-ta-ke-n-ármu-znau-aia li-rigél tsúndur-srin-yil-kha-do-chren/ "there-plural-those-past-animate-dog-hated-ending object-he (= him) bite-they-past-transitive-negative-ending": those hated dogs (which existed in the past) him did not bite": "those hated dogs did not bite him"; /gi-tlén fes-di-tsa-sra-n-ármu-pri-aia li-nórne tsúndur-kop-kha-zon-chren/ "Possessive-I (= my) here-singular-this-now-animate-dog-loved-ending objective-she (= her) bite-now-transitive-inchoative-ending": "This beloved dog of mine is beginning to bite her."

Sentences expressing an equivalency ("The man is a farmer," "The book is red") require no verb "to be." One says, e.g. "The man farmer," "The book red." If one does wish to express time, aspect, mode, etc. the verb /'éle/ "be, become" is used: e.g. /'éle-din-fiz-myel-sa-sel-chren/ "be-I-indefinite-intransitive-conditional-continuative-ending": "I would be" or "(if) I be ..." This is more common in archaic or

literary Yán Koryáni.

A negative equivalent sentence (e.g. "The man is not a farmer," "The book is not red") requires only a subject, a complement, and the negative lexeme /noré/: e.g. "The man farmer not."

DEMONSTRATIVES

Words for "this," "that," "these (masculine)" and "these" (feminine-neuter)" are treated as nouns. When they occur as substantives (e.g. "This is a good book"), they occur with all of the noun affixes. E.g. /másh/ "this (masculine)," /mán/ "this (feminine-neuter)," /múr/ "these (masculine)," and /mún/ "these (feminine-neuter)." A set for "that" is made by prefixing /bi-/ to the preceding four forms," and a "distant" set is constructed by prefixing /sne-/ to these lexemes. The demonstratives are cognate with Tsolyáni

/másun/, /máisur/, etc.

A related set is employed adverbially: /mó'otl/ "here," /bó'otl/ "there," and /sné'etl/ "over there, far away." These, too, may occur with noun prefixes, prepositions, etc.

ADJECTIVES

Adjectives are considered nouns and can be used as such: e.g. "Red is a good colour." In literary Yán Koryáni a modifier of a noun agrees by taking the same "animate" or "inanimate" prefix. It also requires the suffix /-urnin/ (/r-nin/ after vowels): e.g. /nā-kré-rnin/ "red (animate)", /vā-kré-rnin/ "red (inanimate)." In modern Yán Koryáni animate-inanimate prefixes may be omitted, and the suffix is often just /ni/: e.g. /kré-ni/ "red."

Comparison is expressed by the preposition /'ag/ "than, to the rest of": e.g. /tlén 'ag-nā-dlá-rnin gi-rigél/ "I than-big (= bigger) of-he" : I (am) bigger than he." The superlative is constructed by prefixing /'u-/ to the modifier: e.g. /tlén 'u-nā-dlá-rnin/ "I (am) the biggest."

QUANTIFIERS AND NUMERAL ADJECTIVES

Numerals are a special class of adjectives: they occur with prepositions, as modifiers of nouns, etc. but they take no special suffixes and do not agree in animateness or inanimateness with their noun: e.g. /pró/ "one," /ghá/ "two," /vé/ "three," /mræ/ "four." /tú/ "five," /gháva/ "six," /rúl/ "seven," /gāwél/ "eight," /prótl/ "nine," /tlés/ "ten." "Twenty" is /ghá-tle/, "thirty" is /vé-tle/, "forty-five" is /mræ-tle tu/, etc. This class also contains such words as /zél/ "some," /hnél/ "someone," /chótl/ "a few," /vrú/ "much, many," etc. These are true substantives and can have noun affixes if needed; they occur mostly without any affixes, however.

INTERROGATIVES

Like the quantifiers, these lexemes are largely indeclinable, although they occur freely with prepositions, as grammatical subjects of verbs, etc. Common are: /hrén/ "who?" /shó/ "what?" /pél/ "where?" /súm/ "how?" /mrékh/ "when?" /schí/ "which (of two or more)?" /tésh/ "how much, how many?" /tipé/ "why?"

ADVERBS

True adverbials (substantival elements modifying verbs) require the suffix /khimikh/ in literary Yán Koryáni: e.g. /hréz-khimikh/ "bad-ly." No other affixes are needed. Many nouns can also occur as adverbs by suffixing /khimikh/: e.g. /chá-khimikh/ "man-ly, in a manly fashion." Modern Yán Koryáni shortens the adverbial suffix to /kh/ after vowels and /əkh/ after consonants: e.g. /kré-kh/ "redly."

PREPOSITIONS

Most prepositions require the "animate" or "inanimate" prefixes: e.g. /nā-álo/ "through (animate)," and /vā-álo/ "through (inanimate)," /nā-chéndo/ and /vā-chéndo/ "in, inside," /nā-khó/ and /vā-khó/ "of, from (a place)," etc. A few prepositions need no affix: /li/ "to, objective" and /gi/ "of, -'s, possessive" have already been noticed above, /jɔ/ "for," /kwó/ "to, towards (a place)," /hó/ "up, above," /fé/ "down, below."

CONJUNCTIONS

Conjunctions take no affixes: e.g. /ki/ "and," /mü/ "when," /ták/ "who, which, that (introducing a relative clause)," /mél/ "but," /otúm/ "therefore, then," /ódha/ "although," /béthu/ "because," /pél/ "that (introducing quoted speech or a clause after adverb of seeing, thinking, feeling, etc.): e.g. "I said that he would come", etc.

EXCLAMATIONS

Sentence-introducing particles are frequent: e.g. /vité/ "lo!" /kazhá/ "verily, truly," /gimé/ "indeed!" /hná/ "woe, alas!" /hé/ "oh (addressing someone)," etc. These take no affixes.

SENTENCE ORDER

Only a few observations can be made concerning syntax in this brief study. A noun subject usually precedes its verb. An object always precedes the verb as well but follows any expressed subject. Locatives (e.g. "to the city" may be placed after an object or between a subject and an object -- or even at the beginning of a sentence for emphasis. An alternative declarative sentence order places the subject after the verb, which then begins the sentence. An adjective follows the noun it modifies, and adverbs follow the verb similarly. A possessive pronoun precedes its noun.

Lesser elements, such as time expressions (e.g. "yesterday"), are usually placed at the beginning of a sentence. Interrogative substantives (e.g. "who?") are treated like other substantive subjects, while interrogative sentences that contain only the interrogative modal affix have the same sentence order as indicative sentences: e.g. "Did the man go?" has the same order as "The man went." Strongly negative sentences begin with such an element as /noré/ "no, not! or for an imperative, /moré/, followed by the verb, followed by any object(s) or other elements, and end with a noun subject, if one exists.

THE SCRIPT

The Yán Koryáni script is derived from ancient Tsáqw, which originates eventually in Engsvanyáli. The script is written from left-to-right. It is older than modern Tsolyáni and was influenced by scholars attempting to imitate Llyáni. This was done for artistic reasons and also to make it more independent of the powerful Tsolyáni tradition to the south. There are inscriptions, inscribed seals, coins, and other objects as old as the post-

Engsvanyáli Time of No Kings. The script is also used for Pijenáni, Milumanayáni, Sa'á Allaqiyáni, Ghatóni, and Lo'orúnankh, as well as others of the minor languages of the farther north-east. It has survived Tsolyáni attempts to replace it with Tsolyáni characters during the Second Imperium, and also the pogroms that took place during the period of the great Emperors after the War of 2,020 A.S.

In structure, the alphabet is simple: its consonantal letters are written on the main line, with the vowels expressed as diacritics above them. The squarish, geometrical look of the language is thus very different from the graceful curlicues and flowing forms of Tsolyáni. Mu'ugalavyáni, and other southern neighbours. An initial vowel is treated as a glottal stop + a vowel. The diacritics are mostly written as single symbols, although uncommon combinations may require two vowel symbols on a single consonantal letter; the top one is then read first.

The Yán Koryáni script can be quite elegant, as is seen in the /və-khrún-aia gi-dyéngga/ "The Book of Dyéngga," a compendious bibliography of treatises dealing with sorcery written in Yán Kór since its founding. This tome is kept in the library of Baron Áld at Ke'ér. It is only displayed to the public on the last intercalary day of each year, but copies (often dangerously bad!) abound and can be purchased for a few silver /múrz/.

The alphabet is relatively complete; characters not shown include the pre-aspirates (/hm/, /hn/, etc.) and certain archaic or rare phonemes that are of infrequent occurrence in the modern language. Word stress is phonemic in Yán Koryáni, but this is not indicated in the script.

Yán Koryáni has no symbols for numerals but instead uses the first ten letters of the alphabet to represent them. These are often written in differently coloured inks, or within a rectangular cartouche in order to set them off from the rest of the text. There are no

"capital letters," of course, although the first letter of a paragraph, the name of an important person or deity, etc. may be illuminated in gold and colours.

Modern Yán Koryáni is also written in the ancient Tsáqw script, particularly around the city of Hlíkku and in the south-west. Tsáqw is said to have talismanic powers and is frequently employed for magical texts, divinatory scrolls, and the like. The nomads of the Desert of Sighs believe that Tsáqw is an accursed language and slay any who are found with books or amulets written in it.

Additional symbols are needed to write Pijenáni: a subscript circle or dot for the glottalised stops, a subscript bar for palatalisation (e.g. /py/, /ty/), and a subscript circumflex for labialisation (e.g. /pw/, /tw/). Sa'á Allaqiyáni requires a check-mark to the right of a vowel symbol to indicate vowel length: e.g. /ii/ as opposed to /i/, /aa/ versus /a/, etc.. Unfortunately, Sa'á Allaqiyáni is an Aóm language, and its word-tones are not represented in the Yán Koryáni script. Ghatóni is also a difficult fit: seven more consonantal letters and three vowel diacritics must be added to express its phonemic system completely. These are not shown below.

The Yán Koryáni script is presented below. The font was developed by Mr. William Faulkner of Boulder, Colorado, and it is not to be used commercially without his permission.. The characters are on the left, followed by the phonemic transcription.

Char	Sound	Char	Sound	Char	Sound	Char	Sound	Char	Sound
—	a	└	m	◀	y	┐	l	┌	ia
┐	b	┐	n	▶	z	┐	tl	┐	□
◀	ch	—	o	┐	au	◀	ts	▲	e□
▶	d	└	p	┐	ai	◀	ng	◆	ö
▲	e	┐	q	┐	oi	◆	ü	●	aia
┐	f	◀	r	▲	dh	└	' (gl. stop)	—	Nasal
◻	g	▶	s	▲	th	┐	ny	ˈ	Long Vowel
▼	h	▶	t	┐	kh	┐	<u>n</u>	◆	period
ˈ	i	┐	u	└	gh	▶	dz	ˊ	comma
◀	j	◀	v	◀	sh	┐	dl	ˋ	?
◼	k	▶	w	◀	zh	ˋ	ə		
◀	l	▶	ss	◀	hl	ˋ	æ		

Yán Koryáni Font Map

~	!	@	#	\$	%	^	&	*	(	)	_	+
		Nasal										
`	1	2	3	4	5	6	7	8	9	0	-	=
	dh	th	kh	gh	sh	zh	hl	!	tl	ts	ng	ü
												

q	w	e	r	t	y	u	i	o	p	[	]	\
q	w	e	r	t	y	u	i	o	p	au	ai	oi
		æ			ny	ey	ia			y	aia	

a	s	d	f	g	h	j	k	l	;	'
a	s	d	f	g	h	j	k	l	Pijen	Glottal
ú		dl							Pijen	l. vowel

z	x	c	v	b	n	m	,	.	/
z	ss	ch	v	b	n	m	,	.	Pijen
zh					ny				?

Top line: English lower case key name on keyboard

Second line: Yán Koryánii phonemic values on lower case keys: e.g. z, ss, ch

Third line: lower case Yán Koryáni letters

Fourth line: Yán Koryáni phonemic values on shift keys

Fifth line: upper case Engsvanyáli letters

Other symbols include special letters: punctuation, a vowel lengthener for Sa'á Allaqiyáni, a superscript line for nasalisation, a subscript circle for glottalised stops in Pijenáni, a subscript upside down circumflex for Pijenáni labialised consonants (/pw/, /tw/, etc.), and a subscript line to show Pijenáni palatalised consonants (/py/, /ty/, etc.)

The following brief text is letter of introduction and pass from Baron Áld. It entitles the bearer (or person named in an accompanying scribal codicil) to obtain Yán Koryáni assistance in crossing borders and travelling throughout lands governed by or friendly to Yán Kór.

vité li-fes-di-tsa-sra-ny-chá-pri-aia

wéndu-din-kop-kha-ngu-rin-chren

Lo! objective-here-singular-this-now-animate
man-beloved-ending

desire-I-now-transitive-desiderative-
completive-ending

gi-hlanén	li-sne-ngi-hla-sra-v-únu-aia	télgu-sin-bas-kha-nsu-chren	
of-you (pl.)	objective-that (far)-numerous-distant-now-inanimate-land-ending	pass-he-future-transitive-repetitive-ending	
vú-chéndo	bi-di-tsa-sra-vú-tusdúr-aia	ki	bi-ngi-ta-sra-nú-chá-aia li-rigél
inanimate-into	that-singular-that-now-inanimate-peace-ending	and	there-numerous-those-now-animate-man-ending to-him
rikhú-bas-kha-psa-chú-dwe-chren	'éle-mrin-fyiz-myel-seḷ-chren	gi-tlén	
harm-future-transitive-intentive-negative-augmentative-ending	are-you (pl.)-indefinite-intransitive-continuative-ending	of-me	
bi-ngi-hla-sra-nú-pézu-pri-aia	ki	fes-di-tsa-sra-nú-záni-pri-aia	
there-numerous-distant-now-animate-ally-beloved-ending	and	here-singular-this-now-animate-friend-beloved-ending	
vú-'alo	gi-hlanén	sne-ngi-hla-sra-v-únu-aia	yéliz-bas-myel-ngu-tsyel-chren
animate-	of-you (pl.)	distant-numerous-distant-now-inanimate-land-ending	go-future-intransitive-desider-through active-punctiliar-ending
li-rigél	télgu-mrin-bas-kha-ge-rin-chren	ki	'éle-din-fyiz-mysel-sa-seḷ-chren
to-	pass-ye-future-transitive-imperative-completive-ending	and	be-I-indefinite-intransitive-conditional-him continuative-ending
nú-'ilt-urnin	li-hlanén	ki	gi-hlanén li-sne-ngi-hla-sra-v-órtim-pri-aia
animate-you (pl.) adjective ending	objective-you (pl.)	and you (pl.)	possessive-numerous-distant-now-inanimate-possession-beloved-ending
dinín-fyiz-kha-vo-rits-seḷ-chren	sne-ngi-hla-sra-nú-kalásh-pri-lomkh-aia		
bless-indefinite-transitive-benefactive-continuative-ending	distant-numerous-distant-now-animate-god-optative-beloved-reverenced-ending		
gi-hlanén	fes-di-tsa-ra-nú-pézu-aia	gi-hlanén	
possessive-you (pl.)	here-singular-this-now-animate-ally-	possessive-	

ending

you (pl.)

ÁLD

fes-di-tsa-sra-nú-témúnu-aia

vú-khó

fes-di-tsa-sra-vú-yán-kór-aia

here-singular-this-now-animate-
ally-ending

inanimate-of here-singular-this-now-inanimate-
Yán Kór-ending

// Lo! This man / I desire / your / lands / he will pass through / in / peace/ and / men there /
him / will not harm // you (pl.) are / my / beloved allies / and / this beloved friend / through /
your (pl.) / lands / desires to go // him / pass! / and / I may be / happy // you (pl.) / and /
your (pl.) / beloved possessions / would bless / the beloved Gods // your / ally // ÁLD // the Baron / of /
Yán Kór //

Lo, I desire (that) this man will pass through your lands in peace, and folk there will not harm (him). You are my allies, and this friend desires to go to your lands. Let him pass (that) I may be happy! The beloved Gods would bless you and your possessions.

Your ally,

ÁLD

Baron of Yán Kór

A Yán Koryáni script copy of this is appended. It is written calligraphically on dyed parchment in colour. The seal is a large lump of green sealing wax with the Baron's glyph upon it; this cannot be reproduced, of course.

