

barke002

Sep 11, 2003

Here we are with a completely blank slate. How do we propose to do this? I cannot spend too much time on teaching Tsolyani each day, but I'll try to "get round hhe class."

What kinds of exercises do you want me to offer? I am not sure I can type Tsolyani characters into my documents, but I have a brand new, lovely Mac font. I can make "pictures" with an illustration programme of Tsolyani words and sentences. Then I can send you these as if they were JPEGs or something.

Let me know how we might proceed!

Chegukh.

Phil

barke002

Sep 11, 2003

Dear Colleagues,

The following is ccorrect

tusmiremra mikfa'ar, lum razhi taino.

"From the meeting of you, I am in a state of happiness."

tusmire = you of discourse before the people

-mra = possessive ending

lum = I (middle class)

razhi = happiness, gladness

taino = marks "in a state of ...ing"

This is just a guess. The bit on p.46 uses "tusmimra", i.e. "tusmi" + "mra", so I think "tusmire" would take "mra" as well to get the same meaning.

My reply:

Very good. You may ask why /fa'ar/ "to meet" is used with /mik-/ "from" in this sentence but with /tla-/ "object marker" on the same page in /chegukh, fa'arli maisur, lummra tlahakhi/ "please meet my brother." The answer is that the sentences are really different. In the first one, "being happy" is crucial; you are happy *from* meeting someone. (Note: not /pag-/ "with") . In the second sentence, /fa'ar/ is the active verb: "meeting *him.*" This is not analogous to English "I met you" vs. "I met with you." What differences do you see in these English questions?

The speaker does have the option of saying /tlatusmire mikfa'ar/ "from meeting you (direct object)." "He is happy meeting *you*; /tusmiremra/ stresses that he is made "happy from (= by) *your* meeting." The /tla-/ stresses the action of /fa'ar/; the /-mra/ stresses his reason for being happy.

This may be good Tsolyani, but it is getting a little difficult for those who are not linguists or semanticists!

And I thought I could explain this easily! We could always start with simpler issues!

Phil

barke002
Sep 12, 2003

Most Tsolyani sentences consist of a subject (a noun or pronoun, or a phrase containing one or more of these) + a predicate (a verb or verbal phrase, possibly including an object (the person or thing on which the verb acts).

/lum mule/ "I go." This is an "intransitive" verb; it does not "take an object; i.e. I can't say *"I go him." Idiomatic usages like "He went the distance" are not directly translatable into Tsolyani. Another idiom or construction must be used.

*/lum dimlal/ "I hit." A verb that can "take an object" is a "transitive" verb. Tsolyani almost always requires a "transitive verb" to have a pronoun or demonstrative object, even though this sounds strange in English. A noun object can be added, but the pronoun or demonstrative stays! One cannot say just */lum pagal/ "I see." One has to say at least /lum pagal masun/ "I see it." "I see the house" is thus /lum pagal masun, tlaveshu/. "I see it, the house." To drop the /masun/ will get you whacked on the knuckles in any temple school in the Empire. No excuses!

Tsolyani has an "object marker" (an "accusative prefix"): /tla-/. You can't omit this either. The stem of "house" is /veshu/; if you do not put a prefix on this word, you must add the "nonhonorific" suffix /-ikh/ (or /-kh/ after vowels). Thus, "My house is big" is /lummra veshukh dalin gual." "My" (/lummra/) is not a prefix, and so /-kh/ must occur. If a prefix is added, the /-ikh/-/-kh/ does not occur. Thus, the /tla-/"object marker" causes the suffix /-ikh/-/-kh/ to drop. This is true of all prefixes: /molveshu/, "to the house," /hiveshu/ "of the house," /bruveshu/ "in the house," etc.

barke002
Sep 12, 2003

Let's look at "locative" prefixes. "Locative" = "relating to place," although not all of these are strictly in this semantic category. In English these are "prepositions." In Tsolyani they are "prepositional prefixes," if you prefer

Some prefixes are: /hi-/ "of"; /mik-/ "from"; /tham-/ "by. with, using"; /pag-/ "with, in the company of"; /bru-/ "in, into"; /chalu-/ "for, on behalf of"; /som-/ "upon, on, above"; /san-/ "under, beneath, below," /mol-/ "to, toward." There are many of these! See Lesson 6 in Curtis Scott's "Primer."

Examples: /gurengveshu/ "in front of the house"; /jilveshu/ "about, concerning, the house" /mikveshu/ "from the house" /hatsveshu/ "near the house," /pasngosa/ "across the river." (Remember that /ng/ is a single sound, the "ng" of "sing.")

You will need three suffixes right away: /ikh/-/-kh/ "ignoble noun"; /-koi/ "noble noun"; and /-yal/ "plural of either noble or ignoble nouns. Note that /korun/ "book is " is noble by custom. So is /basrim/ "man," and those nouns that refer to honoured professions. Women, many lower class men, animals, and inanimate objects are "ignoble." Never let it be said that the Tsolyani are not chauvinists! There are also noble women, of course, who take /-koi/. For example, an "Aridani" is a woman who has declared herself independent of clan and other strictures -- she has become legally a "man." Leave out /-koi/ when referring to her, and she may well take you to the cleaners (which is not a Tsolyani idiom, so don't bother trying to translate it!)

Here are a few nouns to begin with: /au'urikh/ "pen"; /korunkoi/ "book," /kasikoi/ "captain (military)," /hruchanmekh/ "paper"; /chlen/ "large draft animal peculiar to Tekumel"; /humedhikh/ "woman" (/dh/ is the "th" of "this"; "th" is the "th" of "thigh"); /taqunikh/ "floor, ground"; /drichanikh/ "forest."

Say: "with the pen," "in the book," "on the house," "from the forest,"
"with the woman" ("in the company of," not "with" in the sense of using
her like a tool!) and as many more as you need to practice the
vocabulary.

We'll get to some simple sentences next time.

barke002

Sep 13, 2003

Dear Edward (if I may be informal)

For me, the first phrase indicates that the
person is the crucial bit.
It doesn't matter if the encounter was planned
or not, the key point
the speaker is trying to emphasize is the
person. In the second the
person being met is secondary to the meeting
itself.

I've had several different opinions about the semantic differences
between these two English sentences. Your ideas are as good as the
others.

So, if I understand correctly, when we construct
our sentences we need
to be aware of what we want to emphasize because
that will change which
word gets which modifier.

You can only try. It is very hard to succeed at this level with a
really foreign language. My wife (who is from Pakistan) still snorts
politely at some of my excursions into Urdu.

The fact the issues are complex doesn't bother me.
I realize that as
English speakers we tend to have lots of
unexamined assumptions in our
use of the language. I'm saving all the emails so
that I can refer
back to them. If I didn't understand it the first
time around I'm
hoping I get that 'Aha!' moment of comprehension

latter on. :-)

I'm happy to work with you. People do make interesting mistakes when they try to learn a foreign tongue. I haven't had anybody ask me how to say "He bought the farm" in Tsolyani yet, though... Not with our modern English idiomatic meaning, that is.

I'm sure I speak for everyone in saying we appreciate some of your limited and valuable time, so where ever you would like to start is great.

I'm going to start very simply: at about the level of Curtis Scott's excellent "Tsolyani Primer." I'll post some things in Roman ("English") script -- what I call "phonemic" script, but don't let the linguistic term throw you. I'll also put some items in Tsolyani script in the "photos" section for you all to download (to enlarge them), copy (for script practice), and translate. If you want feedback on something, just post your questions on this list, and I'll try to reply.

Phil

barke002
Sep 13, 2003

Here're some thoughts on expressing "See Harsan run" in Tsolyani. It is not as swift and simple as it is in English -- but that's languages for you!

Dear Bob,

What you want is the "imperative" = an order. The subject of an order is always second person: "(you) see!." Try /pagalli/ or /pagallittusmi/

You can use a possessive object: "See the running of Harsan" by saying /pagalli masun, harsanmra tlatlatsir/ "See (it), the running of Harsan."

If you want to focus on Harsan and have his running as secondary, you can say /pagalli maisur, tlaharsan tlatlatsirai./ "See him, Harsan (while he is) running" Oh look, Bob, a temporal absolute! p.28 in the "Grammar."

I suspect the Professor will weep, [oh, I did!] since this is dead wrong and the best I can do. However, it does demonstrate how much work he has ahead of him [Indeed!]

"Pagal Harsan tlatsir"

Now, one of the problems I perceive (but cannot fathom how to correct) in this sentence is that it assumes some kind of subject, i.e. "I see Harsan run" or "You, observe Harsan run." My guess is that English pulls these tricks all the time, but Tsolyani won't have any of it. So if it's first person it would be

"Lum pagal Harsan tlatsir."

But then I recall that with nouns you need a "tla", so I am guessing it should be

"Lum pagal tlaHarsan tlatsir." [closer!]

I'm not entirely sure about the verb, what its tense would be. Presumably if Harsan were running from Ssu it would be intense, in which case

"Lum pagal tlaHarsan kutlatsir." [/pagalli maisur, tlaharsan kutlatsirai/ (= See him, Harsan (as he is) running." A wonderful temporal absolute!]

If it were second person I suspect it would be something like

"Tusmi pagal tlaHarsan kutlatsir." [right person, but you need the imperative and the temporal absolute suffix /-ai/.]

This also brings up the question of capitalizing people's names, but that's another question. [You can't in Tsolyani. You can't in Arabic, hindi, and other languages either.]

Okay, having made my attempts, I stand ready for correction, adopting the pose against the pillar. [I shall now summon Kadesh...]

barke002
Sep 14, 2003

Dear Fred,

I tried to use the "reply" command again to answer you, but again my reply did not get up on this list. I may need some tutoring, or Yahoo may need some un-glitchification! If it does appear later, I'll apologise to the Yahoo folks!

Yes, you are welcome to use capital letters for proper names if it helps you. The Tsolyani do not have such a feature/ In fancier correspondence, they may put a proper name in colored inks, sprinkle gold dust over it, surround it with a little circle or aura of another colour of ink, etc. I have just put an Imperial letter written by Prince (now Emperor) Mirusiya's scribes into the "photos" section of this list. I don't expect you to read it yet, but look at it and see if you can figure out any proper names. State documents are not usually this fancy, but this is a Prince of the Empire writing to his adherents!

Phil

barke002
Sep 14, 2003

Dear Rob,

Your answers were all correct; one of my words was wrong!!! Poor eyesight versus this teensy Yahoo print! The word for "pen" starts with an "s"-- /su'ur/ -- and not an "a". Sorry! I'll send off some more materials soon.

barke002
Sep 14, 2003

Sijaktoyal! (Students)

This idea may be a total flop, but it may work if you want to go on to use the Tsolyani font for the computer. Right now my font is only for the Mac, but I gather there is a PC font already up on the Tekumel egroup in the "Files" section. You do **not** have to type in Tsolyani script... yet. Use my "Roman" (English or "phonemic" script, and you'll be fine.

I'm going to take the symbols on the American English keyboard and discuss the Tsolyani letter that is on each key. We'll go right across the top of the keyboard. In my Tsolyani script, the lower case letter is the medial (joined on both sides) Tsolyani letter; the upper case letter is the initial Tsolyani letter (the one you start a word with, after a space); the "option" key on my Mac + the other letters produces the final-joined Tsolyani letters (the forms you end a word with); and the option-shift combination + the other keys produces the

"independent" Tsolyani letters: the ones that are not joined to any other letter on either side (like "Sü" in the name of the capital city: We'll talk about the vowel of /sü/ below. (Did the umlaut ü appear correctly?) Go look at the Grammar, the Primer, or near the end of vol. 1 of "Swords and Glory" where I discuss all this.

Here we go:

The "1" key (and the upper-case exclamation point) has /dh/ on it. This is the "th" of English "thy" or "this." This is phonetically no problem for English speakers but may be difficult for Spanish, German, French, etc. speakers. The name of a previous Emperor is "Dhich'une" -- not *Dee-choo-nay." We'll talk about the // "glottal stop" later. Princess Ma'in Krüthai once had a Shen defenestrated for saying /dich'une/ instead of /dhich'une/.

The "2-@" key has /th/: the "other kind" of "th." This is the "th" of "thigh," "think," etc. as for Americans, hard for Europeans and lots of other Terrans. Don't mix up /th/ and /dh/.

The "3-#" key has /kh/: the "ch" of Scottish "loch" or German "ach." Easy for some Europeans, harder for Americans and the British. This is easy for Shen but almost impossible for Hlaka. I don't know why.

The "4-\$" key has /gh/: the voiced counterpart of /kh/. This occurs in Arabic, Urdu, and some other Terran languages, but it is hard for English speakers. Germans may use it in a rapid pronunciation of "Wagen," but it is tough for other people. Fortunately, it is not a common Tsolyani letter. You can get by with "g" as in "gun."

The "5-%" key has /sh/: the "sh" of "ship," "shoe," etc. I once had a Bihari student from India who pronounced all of his "s"-s as "sh." Guess which English word he had the most trouble with.

The "6-^" key has /zh/: the "zh" of Russian "Zhukov" or the "s" in "pleasure." Don't get me started on English spelling!

The "7-&" key has /hl/: the "voiceless l" of Welsh "Llewellyn." This is a major problem for some English speakers. Set your mouth to say "l" (as in "law") and just blow without working your vocal chords. This gives a pretty good "hhhhhl" sound. Now say /hlaka/, /vimuhla/ (*not *"vimmullah!" Sorry! It's more like "vee-moo-hlah" with the accent on the "moo."

The "8-*" key has a special symbol for a doubled "l" as in "wholly" carefully pronounced so that the "l" is lengthened or "held longer." Contrast "holy." This Tsolyani "special letter" is becoming obsolete. A lot of older people still use it to spell /jakalla/, however.

The "9-(" key has /tʎ/: as in Aztec "Atlātʎ." It is not quite the "tʎ" of English "little," but close. The "ʎ" is voiceless and joined to the "t"; it is not a separate "ull" sound, as in English "little." English, German, French, etc. lack this.

The "0-)" key has /ts/; this is easy for English speakers. It is the "ts" of "hats" or "pots." Russian has this, too, in words like "tsar."

The "--_" key has /ng/: the "ng" of "sing, "bang." This can occur at the beginning of words in Tsolyani: e.g. /ngangmuru/ "Greetings!" Initial /ng/ may be a little odd for some English speakers. Note that this is not "ng" + "g," as in English "finger." It is the first "ng" of "singing."

The "=-+" key has a vowel, the first introduced here. This is the "umlaut ü." Here Germans will be way out front, while a lot of us poor English speakers have to sweat it. The trick is to round your lips as if to say "u" (as in "flute") or "oo" as in "boo," hold this position and then say "ee" as in "be" or "see." This is tough for some people, but keep at it. Note that the lower case produces a diacritic (a little symbol that does not appear on the line of writing); this is put * under* the consonant letter it follows: "bü" is a "b" + this diacritic. The "ü" is not a "separate letter" but more like an "accent mark." The "shift" position (the "+") is a separate letter: this is "ü" at the beginning of a word: e.g. in /ületʎ/ "the nearest planet to Tekumel's sun." This sound is rare at the beginning of Tsolyani words.

That's enough for now. The rest of the sounds and the keyboard are not so difficult!

barke002
Sep 15, 2003

Yes, there are many stereotypes. About the Shen, Khirgari schoolchildren sing, /hu, ha, ho - he, hai, hi; dom shenrakh 'khu, khe, khi!/ "Hu, ha, ho; he, hai, hi; the lady-Shen says, 'khu, khe, khi!" The Shen tend to turn their /h/-s into guttural velar /kh/-s. There are lots of verses to this song. Some of my gamers who play Shen pick up the accent nicely.

The poem, like many children's songs, is ungrammatical. /dom/ "speak" by itself is incorrect; it should have a "returning pronoun" (/masun/) and there is no subject. The term /shenrakh/ is chauvinistic slang; a female Shen is more often called /shenche/, the proper word in the Shens' own language (as nearly as humans can hear it). The verb /dom/ also would normally have an "aspect indicator" (Grammar, pp 31-32):/dom

barü/ "say habitually, or as a regular practice" or /dom teten/ "say repeatedly."

Pronunciation problems are a common cause of failed or poor magical results. We don't simulate these in the game -- any more than a crooked tax collector is simulated in "Monopoly" -- but they are there. A mispronounced word does not "make the Planes vibrate," as the tutors put it: /ya nopalpal mssuran, tla'ojenyal/. (/ojen/ "one of the Planes Beyond." /nopalpal/ "to cause to vibrate.")

barke002
Sep 15, 2003

lummra gapruyal,

The second typewriter/computer row of keys ("q" through "\") is easier.

The "q" key has a "k" made farther back in the mouth than English "k" as in "kind." /q/ is "post-velar" and is produced without much "aspiration." This sound is not found in English. "q" written in English is a way to write /k/ in certain environments. The most frequent of these is "q" + "u" which produces /kw/: e.g. "quick," "quack," "quiet." There is no Tsolyani /q/ in English or any other European language. The letter "q" itself is a hangover from Latin. A Tsolyani-like /q/ is indeed found in Classical Arabic, Urdu, and sundry other non-Western languages. We *spell* words with "q," but we pronounce them all with "k," even borrowed words like Arabic "Qur'an." The Tsolyani /q/ is difficult: e.g. /qadarkoi/ "war, battle," /qirgalikh/ "a copper coin." Note that the Tsolyani script writes /q/, /kh/, and /gh/ with the same letter-shapes and distinguishes these with special "diacritics." See /k/, below.

The letters "w," "t," "y," and "p" are as in English. There are un-English combinations, however, such as a voiceless /hy/ that is written with /h/ + /y/, and a voiceless /r/ that is written similarly with /hr/. The Tsolyani do not consider these to be "single letters," as they do /hl/. A few other Khishan languages do have letters for /hr/, /hn/, etc. English does indeed have a "voiceless 'w'": it is written "wh": e.g. "white," "what."

The vowel keys ("e," "i," and "o") all work the same way: "lower case," "option," and "option-shift" are diacritics put over the letter they follow in speech: e.g. /p/ + lower case /o/ gives /po/."

The "u," "[." "],," and "\" keys work similarly, except that their diacritics are put underneath the letter they follow. The last three

keys produce "au," "ai," and "oi," respectively. The reason for having "Lower case," "option," and "option-shift" forms of the diacritics is so that these will appear artistically over or under letters that are too tall or too deep.

"Shift" + the vowel keys gives the word-initial forms of these letters. These are not diacritics but separate letters that appear on the line of writing. Example:/eru/ "now," begins with "shift "e," followed by "independent" /r/, beneath which one inserts the diacritic for /u/.

Pronouncing the vowels is actually harder for English speakers than it looks. /e, u. o. i, a/ are *always* like the same vowels in Spanish. There is no "u" as in "but," or "a" as in "cat," or "o as in "women." English counterparts to the Tsolyani vowels are: /e/ is like the vowel of "ate"; /u/ is like the "u" of "flute," /i/ is like the "i" of "machine"; /o/ is like the "o" of "note," /au/ is like the "ow" of "cow"; /ai/ is like the "i" of "bite," and /oi/ is like the "oy" of "boy." Maintain the Spanish values, and you're there!

The "r" key gives /r/. A single /r/ is like the "r" of Spanish "pero" ("but"); double it (/rr/) and you get a trilled "rr," as in Spanish "perro" ("dog"). Americans and British people pronounce their "r's" differently, but neither has the Tsolyani sound. The Tsolyani /r/ is actually difficult. Mispronouncing /r/ and /rr/ may ruin a ritual or magical spell. This is one reason why the Pygmy Folk produce so few proficient sorcerers: they do not pronounce their /r/'s correctly! Their spells are often duds or result in unpleasant effects. The children's song from Khirgar has a verse about them: /ro, ra, ru - re, rai, ri; dom nininrakh 'lo, le, li!'/ Translated: "Ro, ra, ru - re, rai, ri; the Pygmy Folk woman says, 'lo, le, li!'" She makes her /r/'s sound like /l's/. I have quoted another verse in my answer to Mr. Roser's letter

We don't simulate bad pronunciations or speech defects in our games (a few games do!), but poor pronunciation is often the cause of failed sorcerers and uninspiring orators -- both highly valued professions on Tekumel. We don't simulate crooked tax collectors in "Monopoly" either!

Some may see these paragraphs as unnecessary because I have said similar things before, and still my players mangle Tsolyani as badly as they do English. Why bother with something that doesn't matter to games set on Tekumel? The answer is that I desire verisimilitude. I want to try to produce gamers who can at least say their names and a few other things correctly in Tsolyani. It makes the environment feel more non-Terran. It's more fun!

barke002
Sep 16, 2003

--- In tsolyani@yahoogroups.com, "Paul Roser" <PKROSER@E...> wrote:

> Regarding letter shapes distinguished by diacritics, I note that the
> Arabic script does something very similar - although the similar
letters

> sometimes bear a general sort of relationship (postvelar 'gha' and
> pharyngeal '9a', postvelar 'kha' and pharyngeal 'Ha' *and* 'jiim' -
> which was probably 'giim' originally), and sometimes the letters
bear no

> phonetic relation ('fa' and 'qa') - the curious may refer to this
page:

> <http://www.omniglot.com/writing/arabic.htm>

> To bring this back to Tekumel, I recall that something like the
Arabic

> pharyngeals occur in Ghatoni, correct?

Yes-- somewhat like. I have never studied Ghatoni.

Is there a historical
connection

> between the sounds /q/, /kh/, and /gh/ in Tsolyani that would
account

> for them having similar letters, or is this merely a scribal quirk?
The similarities of the letter shapes are due -- the Tsolyani sages
say -- to people "filling out" incomplete alphabetical patterns over
the centuries. Some scholar took the diacritic-less /kh/ letter, and
used it + a diacritic for /gh/, then + another diacritic for /q/.

> I've wondered about /r/ and /hr/ in Tsolyani - I see that between
vowels

> there is a distinction between a tap /r/ and a trill /rr/, but when
/r/

> is initial or final or next to another consonant, is it tapped or
> trilled?

It is tapped. The trill is almost always a doubled /r/ + /r/. I don't
think the Tsolyani distinguish word-initial single versus double /r/
and /rr/. There are (uncommon) word-final trills in Tsolyani and more
of them in N'lüss, Yan Koryani, etc.

> And is /hr/ a voiceless tap or trill? I'm going to step out on

> a limb and guess that this is one of the points on which regional

> variants of Tsolyani differ?

/hr/ is a voiceless /h/ + a voiceless variant of tapped /r/. There is no voiced counterpart because /h/ is always voiceless and makes the /r/ voiceless.

> And I gather that Tsolyanis who can't trill their r's (and there must be

> a few, since I've run into people learning, for instance, Spanish and

> Italian, who never master this) never make very good sorcerers?

This is so. Pronunciation is crucial for sorcery, although other nations and the nonhuman species say that they have their own pronunciations that "make the Planes vibrate," too -- sometimes better and sometimes worse than the Tsolyani. The Livyani are extremely proud of their elegant pronunciations of various sounds. They claim that this is why their sorcery is so precise. It also helps to be sitting in the middle of a magic-rich region.

barke002

Sep 16, 2003

Ngangmuru, lummra sijaktoyall!

The gushing of verbiage continues... The third row of my typewriter and the Tsolyani font is as follows:

The first letter is "a": this has the same pattern as the other vowels: diacritics on the "lower case," "option," and "option-shift" keys, and the initial form on the "shift" position. The diacritics appear over the letter they follow in speech, while the "initial" form is an independent letter on the line of writing.

The Tsolyani "a" is pronounced like American English "a" as in "father." There is no "a" as in "cat," or as in "above," or as in "fate." If only we used Tsolyani -- or Spanish -- spelling/pronunciation values, we wouldn't hear such godawful things as "Eye-rack" for "Iraq!" But, then, English spelling is such a mess... Did anybody ever tell you George Bernard Shaw's joke about how to spell "fish?"

Enough ranting! The keys "s" through "l" produce the same Tsolyani letters: /s, d, f, g, h, j, k, l/. These all are as described for previous consonant letters. /g/ is always the "g" of "gun" and never those of "oblige" or "gym." /j/ is the "g" of "gym" (or "Jim"), and /zh/ gives the sound of "g" in "oblige."

There is a separate symbol for /ll/ as in "Jakalla." See above on the

"8" key.

The ";-:" key gives an independent "n" as its "lower case" value. This is because the "tilde" appears on one of the "n"-keys on my typewriter and messes up my "option-shift" position.

The upper case ":" displays a slightly differently placed form of /oi/ -- this is so one can make a pretty /-koi/ suffix. The "option-shift" position is blank. (If you need any special characters, I can probably construct and insert them...)

The "'-'" key has the medial glottal stop (/ʔ/) as its "lower case, a final-joined glottal stop in its "shift" position, and an "independent" glottal stop in the "option" position. The "option-shift" position is empty: no letter! An initial glottal stop is unnecessary since the initial vowels understand that a glottal stop precedes them: e.g. the initial /a/ is actually /ʔa/, etc.

A glottal stop is the catch in the throat (or "hiatus") one hears in careful pronunciations of "the elephant" or as "t" in Cockney pronunciations of "little" or "bottle." English speakers have no trouble pronouncing a glottal stop -- they just don't realise that it can be a consonant! Many Terran languages have glottal stops as ordinary consonants.

There are a couple of minor usage problems with the glottal stop. A prefix that ends in a vowel before a stem starting with a vowel inserts a glottal stop between the two vowels: e.g. /hiʔanu/ "of the mother" (/anukoi/ "mother"). The two words are thus connected, and the prefix does not occur as a separate word. (One cannot write /hi/ as a separate word and then start /anu/ with the "initial" form of "a." Never.)

A stem that begins with a vowel does not require a glottal stop after a prefix that ends in a consonant: e.g. /mikanu/ "from the mother." The /a/ of /anu/ is written as a diacritic over the /k/!

This applies to proper names as well. There are no "capital letters, so /mikaʔrjai/ "from Arjai" has the /a/ of /arjai/ placed on the /k/ as a diacritic. /hiʔarumel/ "of Arumel" has a glottal stop between /hi/ and /arumel/, as described above.

The glottal stop is a regular consonant, though infrequent. It appears in /dhichʔune/, /kaʔdai/ "bandit" (too ignoble to deserve a /-kh/ suffix!), /paʔes/ "to dry," etc.

Where would you use a glottal stop letter in the following? "from the rib" ("rib" is /emrakh/); "of the rib"; "on the grass" (/som-/ "on"; /airakh/ a species of grass chewed as an anaesthetic"; "in the merchandise" (/bru-/ "in"; /efarikh/ "goods, merchandise."

I think we can finish next time!

barke002
Sep 16, 2003

Ms. Fregni asked me to post an alphabetical list of Tsolyani letters so that people can look up words in "The Tsolyani Language," part 2. This is already there on page 94 -- in greater detail than I want to go into here!

Some may ask how a "developmentally challenged" (PC for "backward") society like Tsolyanu can produce such a scientific, logical alphabetical order for its language. Kersonan hiTankolel, the Ketengku priest who invented it, was a genius. He also lived at a time when many things were being systematised and studied (in the reign of Hejjeka IV, "the Restorer of Dignities"). This, however, is not too surprising; here on Terra the most scientific grammar and study of language before the 20th Century is that of the Sanskrit writer, Panini, who lived a couple of thousand years ago when my ancestors were still dancing around Druidic altars somewhere in Europe and freezing their *****es off!

P.S. Panini's grammar is also in highly condensed Sanskrit verse! Let's see any modern linguist (including me!) match that!

barke002
Sep 16, 2003

A noun ending in /i/ before a suffix beginning with /i/ is ambiguous. The root (and stem) for "food" is /mani/ It adds /-kh/ to make the usual non-prefixed form. If a student saw /manikh/ and wants to say "of the food," he/she can produce /himani/ or */himan/, thinking the stem is */man/ + /ikh/. Tsolyani script does not indicate which of these is correct. I insert a dash after the /i/ of stems where the /i/ is an integral part of the stem. No dash is used when the /i/ is part of the /-ikh/ suffix. Thus, you'll find /mani-kh/ for "food" in the dictionary. The dash has absolutely no value in Tsolyani itself.

What is the stem of /mili-kh/ "stone?" Would "of the stone" be /himil/ or /himili/? Would you say "up to the end" as /kenpogurd/ or /kenpogurdi/? /ken-/ "up to, until." Look up "end, finish" in the dictionary. Note that there are dialect variations, and sometimes a

stem may have an integral /i/ or drop it. The word for "end" is one of these. The Dictionary gives the accepted "proper" usage.

barke002
Sep 16, 2003

Thus far I have adopted the Eastern Tsolyani value for the "umlaut ü." This at least has a common European linguistic symbol, and it is likely to be more familiar to French and German speakers -- though still a problem for Americans and the English.

A major isogloss (a linguistic dividing line) runs right down the Empire from north to south, with the Missuma River as the boundary. East of the river, the umlaut ü is used. West of the Missuma the same words are pronounced with a *different* vowel sound: a high, central, *unrounded* vowel, like the "undotted i" of Turkish (phonetic symbol: an "i" with a bar through it). This is harder for Europeans and Americans, although some "cowboy" dialects have it for "u" as in "He's jist comin.'" This is not the "u" of "just" or the "i" of "gist."

The "umlaut ü" itself is a high, front rounded vowel: an "ee" with the lips rounded. The barred "i" is an "oo" with the lips spread flat. Say "bee" and round your lips, and you get the umlaut ü. Say "boo" and spread your lips wide at the sides, and you get a barred i. Try grinning ferociously and say "ooo." Don't let your mouth go back into its usual position for "u" as in "flute."

Unfortunately for non-linguists, the preferred pronunciation at Avanthar is the "barred i" and not thhe "umlaut ü." You can use either in Jakalla. Vra uses the "barred i," and the Tsolyani say, "Vrayani girls spread their lips wide and glare at you, while the girls of Sokatis round their lips for a kiss."

Why don't the Tsolyani write two separate letters for these two sounds? Because they are really variants of the same vowel (i.e. allophones of a single vowel phoneme, if that helps). A Tsolyani would say they are the same vowel but differ because of dialect. In some other Tekumelani languages they are indeed separate phonemes and must be written with two different letters.

barke002
Sep 16, 2003

The fourth line of the font/keyboard contains "z" through "m." These produce /z, ss, c, v, b, n, m/. The /ss/ is a "retroflexed voiceless

grooved fricative": the "retroflex /s/" of Sanskrit and certain other languages of India. To make it, turn the tip of the tongue back up behind the alveolar ridge (the ridge that runs across the mouth behind the teeth) and say "s." This produces a different-sounding "s" that is common in Khishan languages and others on Tekumel. This is not as hard as it sounds.

The "c" brings up a minor problem: In Tsolyani /k/ is always written /k/, while "c" occurs + "h" as "ch": e.g. "church," "chalk," etc. English uses "c" for "k," in many words, as in "lilac." "ch" is generally employed for "ch." Even "ch," however, is used for /k/, as in "cholera." Many of these usages are again survivals from Latin. /ch/ is never the /kh/ of German "ach." Another common mistake is to pronounce /chlen/ as *"shlén." Keep "c" + "h" + for /ch/, and you can hardly go wrong!

/b, n, m, ŋ/ give no problems, although one must look for the independent form of /n/ on the "lower case" semicolon key. This is because the "tilde" interferes with putting it on the "n"-key.

The last three keys are easy. The "lower case" of the ",-<" key contains ",": a comma, which indicates a hiatus and a rise in intonation similar to English. This symbol occurs on the line of writing.

The "uppercase" of this key ("<") gives one position of the "doubler" diacritic. Instead of writing a doubled letter twice (e.g. /mm/), one puts this diacritic over the single letter and thus doubles (= lengthens) it in pronunciation. The doubler is used mainly when the doubled sound occurs inside the same morpheme (i. e. in the same stem or root). If a doubled letter occurs across a morpheme boundary, that letter is most often written twice. For example, /tlekku/ "dog" has a doubled /k/, and the doubler is employed. /mikkasi/ "from the captain" is made up of /mik-/ "from," + /kasi/ "captain"; the doubler is not used, and two /k/'s are written. This usage is sporadic; one finds older people who use the doubler almost everywhere. Nowadays /mollum/ "to me," /lummra/ "my," /sommason/ "above her, it" are almost always written with two letters and not the doubler. The "option" and "option-shift" positions of this key are empty.

The "lower case" of the ".->" key provides a "period": a drop in intonation and a hiatus, as in English. It is not profitable to go into Tsolyani intonation contours here. The period occurs on the line of writing.

The "upper case" of this key offers another position of the "doubler" that allows this symbol to occur over certain taller letters or with other vowel diacritics. The "option" and "option-shift" positions of this key are empty.

The "lower case" of the "/-?" key gives a question mark: a rising intonation contour like that of the English yes-r-no question. This occurs on the line of writing.

The "upper case" of this key contains two diagonal bars that are used like a hyphen at the end of a line to show a word is incomplete and will be finished on the next line. Final forms of the letters are not used: /miktuplan-kolumel" "from the beloved Emperor" uses the medial form for the /n/ of /tuplan/, and begins the next line with the medial form of /k/. If a fancy box or cartouche is placed around /kolumel/ "Emperor," one may indeed break after the medial form of /n/ in /tuplan/, then start the next line with the box inside of which is the initial form of /k/. In elaborate letters, etc. one can even end with a medial form of a letter touching the boundary of the box, and the name placed inside it, written starting with an initial letter!

One feature that is not written either in Tsolyani or in English is word-stress ("accent"). This is phonemic in both languages (as in "PERmit" the noun and "perMIT" the verb).

In Tsolyani every word has one primary stress and in longer words a secondary stress or two as well. It is important to know where these are and to say them properly. One says /dhich'uné/ with the stress on /é/ and not */dhích'une/ or */dhich'úne/. Occasionally words have different stress patterns in different parts of the Empire: e.g. /fasíltum/ (stress on /í/) in the central Empire, and /fasiltúm/ (stress on the /ú/) around that city itself.

barke002
Sep 17, 2003

--- In tsolyani@yahoogroups.com, "Ken Fletcher & Giovanna Fregni" <kfletcher@c...> wrote:

>

> >

> > Maybe I could copy out some of Curtis' basic dialogues in Tsolyani
> > script. Would that help?

>

> It would help, but it might be beyond some of us...

>

> Gio

La, I think our students are better and more dedicated than you give them credit for!

I am always amazed at Americans' reluctance to learn languages. This nation learns computer science, physics, astronomy, chemistry, and the

other sciences with ease, but mention a foreign language, and people run away in panic! Heck, I knew little kids in India who could read and speak four or five Indian languages plus enough English to get a foreign scholarship! As the woman said about France, "They're all so smart -- even the littlest kids speak French!"

And I know you, Giovanna -- you know and use Italian easily and are not one of the linguistically tongue-tied! Some of my other gamers, on the other hand... Doh! I'll bet they'd learn quickly, though, if they were tossed down into a monolingual Tsolyani village!

C'mon guys! Do not hesitate or falter -- throw yourselves upon the altar! (Old Vimuhla school song)

barke002
Sep 20, 2003

I just posted a photo of the manuscript lead from "The Book of Ebon Bindings" both to the Photos and the Files sections to see if I am doing it right. They both show up!

The leaf itself: the centre square contains the Llyani text; the vertical columns have an Engsvanyali translation; and there are marginal graffiti in Engsvanyali, Tsolyani, etc. The ms. is no longer intact -- before the Civil War (Mirusiya-Dhich'une, not Gettysburg, etc.) leaves were floating around Jakalla for sale. :-)

Phil

barke002
Sep 20, 2003

Thanks to Jim Hoffman for uploading the Tsolyani Mac fonts! How he did it must be a computer expert's secret -- I can't manage to do it! I just tried again, and the List still won't take my versions! Tla!

I note that my scan of the leaf from Ebon Bindings came out in very large size. Why, I don't know -- I didn't have "zoom" or "magnification" turned on -- that I know of. I suppose I can take it down and re-send it in smaller format. You can always just go and look

at this document in the Files section, however.

For those who are learning Engsvanyali, I have an Engsvanyali grammar that has the script and a sketch of the grammar itself. I don't have a Llyani grammar yet, but one of these days I'll get around to it, too -- if I can find an informant... There are Llyani teachers in every Tsolyani college and temple academy, but native speakers are a little hard to find. :-)

Now I'm going to go back and write a new post in English about Tsolyani grammar. I may have scared some of our students away with too much on script, fonts, and such-like. Back to "See Harsan run!" (Which is a tougher assignment than it looks -- ask my Thursday nighters!)

barke002
Sep 20, 2003

Kusijáktoyal!

Who can tell me what /ku-/ might mean here?

The basic order of the sentence is straightforward:

(subject) + (predicate)

A subject is the "doer" of the sentence: the noun(s), pronoun(s), noun phrases (including any subordinate clauses, etc.) The predicate is what the subject is or does: verb(s), predicate adjectives, objects, adverbs, indirect objects, etc.

To take a simple example: "I go." Easy: "I" = subject; "go" = predicate."

Replace "I" with any pronoun, noun, noun + adjective, or noun + modifying clause. E.g. "the man," "the big man," "the big, ugly man who was here yesterday." All can be parts of the subject.

Tsolyáni does not have a word for "a" or "the": /básrimkoi/ = "man," "a man," or "the man." This is made clear by the context.

Replace "go" with a simple verb, a verb + a predicate adjective (e.g. "good" in "is good"), a verb + object (e.g. "saw him," saw the man), a verb + an indirect object (e.g. "to the man"), a verb + an adverb (e.g. "well," as in "he did it well)."

These parts can each be expanded: e.g. "to the big, ugly man who came yesterday"; "reluctantly gave the book to him" (= an adverb, an object,

and an indirect object). Time words and phrases are special kinds of sentence adverbs: "came yesterday," "arrived at two o'clock."

There is more to all of this, but these statements present some of the basics.

Adjectives are words denoting qualities or specifics of a noun or noun phrase. "big man," "blue house," "six men" (numerals are also adjectives).

In Tsolyani, adjectives usually precede the noun they modify: /grórin básrimkoi/ "ugly man"; /nráifan básrimkoi/ "fat man." Various emphatic contexts require the adjective to follow its noun, too. This will become clearer later.

Adjectives do not change for number, gender, or case: they end in /-in/ after a consonant (e.g. after the /r/ of /grór/, the stem for "ugly"); /-n/ after a vowel (e.g. /nráifa/, the stem of "fat." It doesn't matter whether the noun is noble or ignoble. Thus, /grórin básrimkoi/ "ugly man," /grórin humédhikh/ "ugly woman,"

With a noun that is *too* noble or ignoble to take /-ikh/-/kh/, the adjective ending is /-an/-/n/: /gróran tlékku/ "ugly dog." /gróran tlékkuyal/ "ugly dogs." You could even say /gróran kóлумel/ "ugly emperor," if the Omnipotent Azure Legion were not watching!

When a noun is made plural with /-yal/, the adjective does not change: e.g. /grórin básrimyal/ "ugly men," /grórin humédhyal/ "ugly women."

There is no "case" in Tsolyani. The locative prepositional prefixes are added directly before nouns. Adjectives do not change and don't go in between a prefix and its noun, as they do in English: e.g. /grórin molbásrim/ "to (the/a) ugly man"; /dháli-n mikhumédh/ "from (the/a) pretty woman"; /nráifan tlatlékku/ "fat dog" (/tla-/ marks the direct object of a verb); /mítlanan thamkóлумelyal/ "by (the) god-like Emperors" (/mítlan/ "god," + /-an/ = "godlike"; /tham-/ "by, with"); /mítlanin thammoyí/ "with, by (the) godlike action." (/mítlan/ + /-in/ because /moyí-kh/ "deed, act" is not a "noble" noun and requires the /-ikh/ suffix when no prefix occurs.)

Predicate adjectives (e.g. "He is big," "The woman is pretty") also end in /-in/-/n/-/an/. They normally come before a verb, but emphasis and "sentence balance" sometimes make it preferable to put after the noun or verb: e. g. /dáli-n guál/ "is big" or /guál dáli-n/ "is big." /dáli-n guál/ is the usual order.

Some adjectives may also occur compounded with (= joined to) nouns. These give a tighter, more connected "feel," compared to separate adjectives: e.g. /kóлумeldàli/ "great emperor," /humédhdhalidhàli-kh/

"very beautiful woman" (doubling an adjective makes it superlative, stronger, or more intense). Not all adjectives can be compounded in this way. Strings of such compound adjectives are considered suitable as high honorifics: e.g. /thamkólumeldàlisasa/ "by the great (and) most powerful Emperor" (/sá/ "powerful," /sasá/ "most powerful"; /dálidali-n/ "very big").

More next time!

Here are a few terms, so you can ask your Tsolyáni friends for words and phrases. Most grammatical terminology comes from Engsvanyáli (+ various suffixes. The /-ikh/-/kh/ suffixes are included below.

bopé to modify: /viupé/ "hang onto"
dámekh utterance, sentence: /dóm/ "speak"
dãmqarímikh grammar: /dóm/ + /qarímikh/ "speech rule"
dhubopékh suffix: /tu + viupékh/ "what hangs before"
hárukh pronoun: < /hórokoi/ "person" ??
jebopékh prefix: /che + viupékh/ "what hangs after"
khatálikh noun: /khatúnikh/ "name"
mákh verb: /móyi-kh/ "doing, action"
pátlekh meaning, significance : (modern Tsolyani) /pátlekh/
pólikh pronunciation: /payélikh/ "voice, sound, noise"
rendhúkh descriptive adjective: /randúrikh/ "colour"
sórikh numeral adjective: /tháurikh/ "kind, sort"

barke002
Sep 22, 2003

Horúyal lél humédhyal:

"Gentlemen and Ladies": /horúkoi/ "noble (male)"
"person," /lé/ "and"
(conjunction).

One can also use /aridánikoi/ for "Lady." This denotes an "independent woman of status." /horúrakoi/ "noble woman" can also be employed. The /-ra/ suffix signifies "contemptible," but in modern Tsolyáni it is also used for "feminine." The presence of /horú/ (a noble noun) is seen as reason enough to employ /-koi/, the "noble" suffix instead of /-kh/.

Demonstratives are a special subclass of adjective. They denote "this," "that," "these," and "those." They occur prefixed to nouns and also independently, like pronouns, just as they do in English: e.g. /màsunbásrimkoi/ "this man," /mssùranbásrimyal/

"these men"; /màsunvéshukh / "this house"; /mssùranvéshuyal/ "these houses"

A demonstrative adjective does not cause /-koi/-/ikh/ to be dropped, as do other kinds of prefixes. When a demonstrative is employed as a separate word, there is a tendency to use pronouns instead of the demonstrative prefixes above; e. g. /máisur básrimkoi guál/ "This is (the, a) man" or "He is (the, a) man." /mssúri básrimyal guál./; "These are (the) men" or "They are (the) men." /màsun véshukh guál/ "This is (the, a) house"; /mssúran véshuyal guál./ "These are (the) houses."

The demonstrative adjectives have a *secondary* stress (/˘/) instead of a louder and more emphatic primary word-stress /ˈ/; cf. the examples above.

/ko-/ is prefixed to /máisur/ or /mssúri/ to indicate still higher status." This formation is used both for males and females: komàisurmringgukoi/ "this (high) noble"; /komàisurkolumssánrakh/ "this (noble) princess."

To say "that (distant from the speaker in time or space)," one adds /-ònul/ to /màsun/, /máisur/, or /komáisur/: e.g. /màsunònul véshukh guál./ "That is (the, a) house." /komáisurònulmringgukoi guál/ "That is the lord." /mssùranònulvéshuyal "those houses."

Still greater distance is made with /-jàga/: /màsunjàga/ "that (way over there)": e.g. /màisurjàgamünikoi/ "that (distant) palace" (primary stress should go upon the /ü/ of /müni/, but the keyboard does not allow this.); /màsunjàgabásrimkoi/ "that (distant)man." /mssùranjàga müniyal guál./ "Those (far away) are (the) palaces."

In modern Tsolyáni /-ònul/ has become /-o/: e.g. /màsuno véshukh =

guál./ "That is (the, a) house."; /màsunohumédhikh/ "that woman"; /komáisuro mringgukoi guál./ "That is (the, a) lord." /komssúrio (or /-iyo) mringguyal guál./ "Those are (the) lords." /-jàga/ has similarly become /-jà/ or in certain dialects /-jè/: e.g. /komssúrijà mringgukoi guál./ "He (far off) is (the, a) lord."

Let's try a few for practice. You'll never learn any younger!
Vocabulary is given below.

This is long. She is my wife.

That is my house. He is my servant.

I am the lord. That (way over there) is my key.

That (noble) is the governor, This book is mine (= my).

That (far) girl is my daughter. That (over there) boy (= child) is my son.

This ship is from Jakállá.* That dog is not mine.

Key = vayúnlukh; governor = jaithulénkoi; long = ksíbi-n; servant = vísumikh; my, mine = lúmmra; lord (title) = mrínggukoi; girl, maiden = thiálakh; book = korúnkoi/ (a book is noble!); boy = būnukh; son = ngémukh; daughter = ngésakh; ship = chlámekkh; dog = tlékku (does not take either /-koi/ or /-ikh/-/akh/); from = mik-; is, are, to be = guál; not (general present) = yá

*Place names do not take either /-koi/ or /-ikh/-/kh/.

barke002

Sep 23, 2003

Zirunel on the Tékel list writes:

I know Tsolyani language isn't normally one of my main interests, but there is a specific language question that I could really use some help with.

Okay so there's this hot Usenani girl just started working at the 7-11 near me and.....

Just kidding.

[Be careful of girls from Usenanu! They tend to marry young, have many children, and make their husbands support their every whim with handfuls of Káitars! They often gain weight, too, as they grow older. At least they speak good Tsolyáni.]

I have been working on an essay on Tekumelani naval warfare, and there is a mode of naval combat I present as being the particular forte of the Mu'ugalavyani, and especially the Swamp Folk. In my draft text, I have been referring to this as "Heglethyal," or "Mu'ugalavyani-style" naval combat, but I know in the final this won't do. "Mu'ugalavyani-style" is fine as bastard-words go, its just an English construction that happens to contain a Tsolyani word. But the alternate term, "Heglethyal," is just the plural of Hegleth. I am quite sure it is not an appropriate descriptor. So what is? What term would a Tsolyani come up with to denote "Swamp-Folk-Style?"

I suppose I could partly solve the problem with an adjective affix, e.g. as "Yan Kor" gives rise to "Yan Koryani", so Hegleth could give rise to an adjectival "Heglethyani" (or would it really be "Heglethyali?" or "Heglethi?"). {Probably /hegléthi/}

But even so I don't know if this would also convey "style" or "mode" in the way I need, i.e. "style of the Swamp Folk" as opposed to just "of the Swamp Folk." [It doesn't.]

I can imagine a few different ways a term might be constructed, and conceivably all of them might be needed:

-as an adverb, as in "They fight Swamp Folk-style" ("...in the manner of Swamp Folk" or "...Swamp-Folkishly"). I am pretty sure there is a Tsolyani adverb affix that will convey precisely this.

-BUT it should also be able to serve as an adjective, as in "Today we study Swamp-Folk-style fighting" ("Swamp-Folk-style" serving as an adjective to modify "fighting"); can you stack adjectival affixes on top of adverb affixes to transform the adverb form of a root into an adjective? Or do you have to drop the adverb affix and transform only the root into an adjective?

-or even as a noun, as in "They developed the Swamp-Folk-Style" (the "...of naval combat" part being understood and omitted, and the "Swamp-Folk-Style" hopefully being a single noun!)

I am really hoping to learn there is a usable form that can be constructed by appending affixes to "Hegleth" rather than having to use a multi-word construction that includes, say, a Tsolyani word for "style" or "mode." But if Tsolyani does not permit this, then I would be interested to learn that as well...

Many thanks, I hope all you students of Tsolyani have fun with this!

Fred
2 of 2

Dear Mr. Zirunel,

I certainly had fun -- and discovered a couple of things I had omitted from my little Tsolyani dictionary! Firstly, the adverbial compounding stem /-mon/ "way" is not in the dictionary (p. 21). /-mon/ is found only with a few quantifiers (e.g./prú/ "one," /qúru/ "all." or /más-/ "this" (from /másun/). You can't add /-mon/ to any noun or adjective stem: e.g. you can't make */tsolyánimon/ for "Tsolyáni-style."

Another sad discovery was that the word "very" is not in the dictionary, either. You will find it on p. 19! Bah!

There is no Tsolyáni affix I know of that does exactly what you want it to do in English. You can say /mu'ónikh hihegléthyal/ "the style of the Hegléth," but this may strike you as awkward in English. It doesn't work very well, either, if you want to say "He fought Hegléth-style." You can say /ssyihégléthyal/ "like the Hegléth" with /ssyi-/ "like, resembling." This doesn't work as a noun or adjective: you can't say "Hegléth-style is difficult to learn" or "Hegléth-style knife-fighting has many advantages." Some compromise needs to be made.

There are a great many words and phrases that have no exact counterparts in other languages. "Style" is one of these, apparently. I thought about how I would express "style" in Urdu. When I came up blank, I asked my charming Pakistani wife. She replied /isTayl/ (/T/ = a retroflex "t"). Urdu borrows liberally from English! In previous centuries it borrowed from Parsian, and one can still say /dar tarz-i Ghalib/ "in the style of (the poet) Ghalib." This doesn't give the modern sense of "style," of course, as in "western style justice," or "shrimp New Orleans style."

You can always ask one of the Hegléthyal themselves, but they dislike talking about their language to humans. My suggestion: use "Hegléth-style" and be satisfied!

Sorry!

barke002
Sep 23, 2003

--- In tsolyani@yahoogroups.com, "zirunel2003" <zirunel2003@y...> wrote:

> [Be careful of girls from Usenanu! They tend to marry young, have
> many children, and make their husbands support their every whim
with
> handfuls of Káitars! They often gain weight, too, as they grow
> older. At least they speak good Tsolyáni.]
>
> Ah. So I can look forward to being a Servitor in Silence to an
> Usenani kolumelra then. Silence not only because she would
presumably
> dominate the conversation but also because, unlike her, I would not
> speak good Tsolyani.
>

>
> My suggestion: use "Hegléth-
> style" and be satisfied!
>
> Sorry!
>
> No don't be sorry, I appreciate your detailed reply. Your answer is
> interesting, in part, ESPECIALLY because it prevents me from
playing
> fast and loose with the language. If anything, it is more
interesting
> to learn which concepts translate awkwardly or not at all, than it
is
> to learn those which translate directly. That said, yes I did hope
> for a "perfect" term (perfect by English criteria of course!) but
of
> course a correct one, and ultimately, correctness is more important
> than convenience.
>
> thank you again. Glad you had fun with it!
>
> Fred
>
> 2 of 2
Dear Fred,

What I am wondering is how you're going to get past Tsolyáni xenophobia in the first place to marry her! Tsolyáni women don't usually marry foreigners -- even Aridáni women. Even if she should want to marry you, her clan will almost certainly object. I can see this happening only if the girl is a real outcast from her clan, temple, family, etc. etc. Of course, if she's here on Terra working for a 7-11, as you said, she is probably either an outcast or someone who has accidentally found her way across the Planes. Are you sure she really is Tsolyáni? Arabs, Sicilians, Armenians, etc. etc. look enough like Tsolyáni that you can be confused...

Phil

barke002
Sep 23, 2003

Two small affix classes are "adjectival" in meaning. These are the "Personal Attitude Prefixes" and the "General Attitude Suffixes" (pp. 8-10).

Let's deal first with the prefixes. The "Personal Attitude Prefixes" are few in number. Semantically, they indicate your own personal attitude toward the noun with which they occur: your feelings about the noun or assertions about the noun (as seen through your own eyes). They also include time-elements -- the "time" of the noun, as seen from the viewpoint of the speaker or the context. You may ask, "How do I know if a given item belongs to this class or not?" Peek at the dictionary entry: if it contains [pap] it does. If not, it doesn't. Sneaky!

Most of the [pap] are also nouns and take /-ikh/-/kh/ when they occur as separate items. When used as prefixes, their nouns do not take /-koi/ or /-ikh/-/kh/. Some also occur with the adjective ending /-in/-/n/. Some of the latter are used as adverbs as well; for example, /pálin/ (adverb) "yesterday," /tsomún/ "at dawn" (e.g. tsomùhadhái/ "dawn event"). /zhúlin/ (adverb) "tomorrow"; /zhúlikh/ "tomorrow" (noun); /zhùlqadár/ "the tomorrow-battle."

Some examples: /tupànkólumel/ "the all-powerful emperor" (/tupánikh/ "omnipotence, supreme power"); /hoqòkólumel/ "the future emperor" /hoqókh/ "the future"); /pàljaithulénkoi/ "the yesterday governor": "the person who was governor yesterday" (/pálikh/ "yesterday" as a noun); /tùplanánu/ "beloved mother" (/tuplánikh/ "affection, non-sexual love"; /ánukoi/ "mother"); /shàrzagápru/ "the friend (I) somewhat humorously despise" (/shárzakh/ "mild, humorous contempt"); /chiqévusijákto/ "the comically inept teacher" (/chiqékh/ "clumsiness, comical ineptitude").

These prefixes follow the "Locative Prefixes": i.e./miktùplanmrishán/ "from the beloved father" (/mik-/ "from"; /mrishánkoi/ "father"). In some northern dialects (around Khirgár, for example) these prefixes precede the Locatives: e.g. /tùplanmikmrishán/.

Most of these elements also occur as regular adjectives and/or nouns with the relevant affixes: e.g. /toqùmüni/ "awesome palace" (/münikoi/ "palace"); /toqúkh/ "awe," /toqún kardénekh/ "awesome place, location" (/kardénekh/ "place, location"); /toqùsavál/ "awesome city" (/saválikh/ "city").

For added emphasis, some of these prefixes are found reduplicated: /tùplantùplanhúkhta/ "the very beloved sister"; /húkhtakh/ "sister")

Two (or more, in fancy documents) different members of this class can occur with the same noun: e.g. /pàltùplankólumel/ "the beloved (person who was) emperor yesterday." Elaborate Imperial prose

employs many such constructions.

Note, a copy of the "The Tsolyáni Language" is useful to keep track of words introduced in these postings. Either this, or the student should make flashcards of vocabulary. I identify everything I introduce, but students (being only human -- or whatever...) may forget!

barke002
Sep 24, 2003

Dear Mr. Zirunel,

/-ra/ 'feminine' is probably originally derived from /-ra/ "contemptible." This morpheme occurs with the usual range of affixes: e.g. /rákh/ "contemptibility," but it also means "femininity" in the modern language. I suspect a semantic shift, as women have gained greater and greater respect and rights in the modern culture.

One who uses /kólumelra/ for "empress" had better be bowing very low when he says it! If you want to signify a really *contemptible* woman who happens to be an empress, you might want to be less ambiguous and say something like /kólumelgarakh/ "despised empress" or use the prefix /korùsskólumelra/ "violently hated empress." Either of these will get you whacked if you say them in Avanthár.

No Vrayáni who wanted to live would dare try to be cute using these terms sarcastically or humorously.

There is not as much "insult humour" in Tsolyáni society as there is in American culture. It is too dangerous. If your hearers misunderstand you, you can be sued and fined shámtla; you can be executed if your audience contains somebody high enough and unpleasant enough; or you can be challenged to a duel. Close friends may let such things slip by, but others become enraged when so addressed. I remember an American acquaintance who always said "You son of a bitch!" when he wanted to make a humorous insult. Unfortunately, in my last year of university, we also had another friend who took every such utterance as grounds for immediate retaliation. There was one helluva fight, which friend no. 2 won, while friend no. 1 lost a tooth.

If you tried using word-stress to emphasise /-ra/, it would only sound strange. If /-ra/ occurs after a noun denoting a person today, it is usually interpreted as the feminine of that word: e.g. /vusijáktokoi/ "(male) teacher" and /vusijáktorakoi/ "(female) teacher." Notice that the honorific /-koi/ is used in both cases since teachers (both male and female) are honorific.

Using puns and word-play in another society is an easy way to be misunderstood. I have a lot of trouble with my Pakistani wife when I try this. My American humour just doesn't come through easily.

I was reading the description of [pap]s and I began to wonder about whether or how Tsolyani might use puns and double-entendre. For instance, -ra, the feminine suffix, once meant "contemptible." ra-still seems to carry that meaning as a prefix, but I am guessing as a suffix, the original meaning is only latent or at most a mild diminutive in normal use, right? So you can refer to a "kolumelra" without necessarily implying she is contemptible. But I wonder if it is possible to rhetorically re-activate that latent meaning in Tsolyani, and if so, how would you do it? Through word-stress? For instance, if a partisan opponent of Ma'in Kruthai were to say she could become a "kolumelra" but shift the stress to the final syllable: kolumel-RA, what if anything might that convey? Would it have any rhetorical significance at all? Would it just sound foreign? Would it simply emphasize that she is a woman? Or would it invite the listener to apply the "contemptible" meaning in a sort of subtle and backhanded alternative to a [pap]?

If the last, would this be the sort of 'humour' the Vrayani engage in?

Fred
2 of 2

barke002
Sep 24, 2003

Dear Mr. Zírunel,

Túsmidali atkané múra másun: "Are there particular Tsolyani terms for "navy," "naval," and "sea battle" or for "squadron," "flotilla," or "fleet"? ...or for that matter, "[naval]seaman," "[naval]captain," "Commodore," or "Admiral?"...or "pirate?"

In other words, terms for things pertaining not only to shipping and the sea but also specifically to military matters at sea. Or would a Tsolyani generate these by combining familiar terrestrial military terms with a maritime adjective?"

I hardly ever go down to the docks in Jakálla. The smell of that long delta of mud and thousands of years of unpleasant additives is enough to fell a good-sized Sró-beast! Fá! I have therefore neglected to include anything to do with naval matters. The navies of the Five Empires are not much emphasised, moreover, seeing that their main use is to control river traffic. The coastline from Jakálla to Khéiris is

also not very suitable for naval warfare: it is several hundredTsán long, blows up into dangerous storms, and provides few ports where ships can put in to resupply. Ocean-going /tnékyal/ can make the voyage, but it is difficult to transport troops, cargo, equipment, etc.

General Tlanéno the Steersman offered the following: /lazhá'a/ "to sail"; /lazhá'tokh/ "sailor"; /champárkoi/ "marine (soldier trained to fight at sea)"; /changkenéngkoi/ "navy"; /otésukh/ "sail"; /chantölüngikh/ "anchor"; /chanthékukh/ "marine voyage"; /changkérdukoi/ "naval general" = "admiral"; /chanqadárkoi/ "sea battle." "Pirate" is a word borrowed from the Hijajái language: /jrékkakh/, although one commonly hears /jrékkagakh/ or /korùssjrékka/. The element /chang-/ seems to be a compound stem derived from /chányukh/ "sea, ocean." It appears to be an old usage, since its final nasal consonant has assimilated to the following sound: /n/ + /p/ = /mp/, /n + k/ = /ngk/. /n/ before /q/ has probably also taken on a back velar quality.

There are names for every damned spar, plank, rope, mast, pisspot, and whatever, too, but I'm too lazy to write them all down& especially in this Jakállan heat!

I assume you're writing your naval essay for "your own private Tékmel." The other day I asked one of the Hegléthyal whether they have a special style of fighting. He replied that his people, while very brave, know of no such thing.

barke002
Sep 26, 2003

--- In tsolyani@yahoogroups.com, "zirunel2003" <zirunel2003@y...> wrote:
> > Got 'em all! C'mon, folks! Join in and try doing the exercises,
> too!
> > They're not hard, and I do so love company. Some days it's like I'm
> all
> > alone out here.
>
>
> Alright! buoyed by success I try the previous set. And sink like a
> chantölüngikh. Boy do I have some serious catching up to do...
>
>
> This is long. She is my wife.
> masun ksibin gual. masun lummra [wife?] gual
>

> That is my house. He is my servant.
 > masun lummra veshukh gual. masun lummra visumikh gual.
 >
 > I am the lord. That (way over there) is my key.
 > lum mringukoi gual. masunja lummra vayunlukh gual
 >
 > That (noble) is the governor, This book is mine (= my).
 > komaisurmringukoi jaithulenkoi gual, maisurkorunkoi lummra gual
 >
 > That (far) girl is my daughter. That (over there) boy (= child) is
 > my son.
 > masunjathialekh lummra ngesakh gual. masunobunukh lummra ngemukh gual
 >
 > This ship is from Jakálla. That dog is not mine.
 > masunchlamekh mikjakalla gual. masunoltlekku lummra ya gual
 He's got it! By George, I think he's got it! (Paraphrasing "My Fair
 Humédhikh") Very good. You may pass on to Higher Things.

barke002
 Sep 24, 2003

Dear comrades,
 > > The element /chang-/ seems to be a compound stem derived
 > from
 > > /chányukh/ "sea, ocean." It appears to be an old usage, since
 > its
 > final
 > > nasal consonant has assimilated to the following sound: /n/ + /p/
 > =
 > > /mp/
 >
 > I am not actually familiar with the linguistic terminology! Are you
 > describing something analogous to the change from Latin "tempus" to
 > French "temps," (pronounced more like a nasal "ton")... but in
 > reverse?
 Not exactly. More like im- in words derived from Latin: like,
 "impotent," "inhospitable," "intransigent," "incongruous," etc. where
 the /n/ of the prefix "assimilates" to the following /p/, the following
 /t/, and the following /k/ (= i.e. "c"). In "inhospitable" it remains
 /n/ because the /h/ doesn't cause it to assimilate. The "h" is not
 labial, dental, or velar. There is lots of "assimilation" in English.
 >
 > > I assume you're writing your naval essay for "your own private
 > > Tékumel." The other day I asked one of the Hegléthyal
 > > whether they have a special style of fighting. He replied that his

> > people, while very brave, know of no such thing.
 >
 >
 > My own private Tekumel is the only one I *can* write for! Whether it
 > might eventually find a place in other people's private Tekumels is
 > up to them.
 >
 > I wonder though if your Hegleth friend misunderstood. The Hegleth-
 > style combat I describe involves no swinging or hurling of weapons,
 > but only the manouvering of ships. Moreover, it is not unique to
 > them, and may not even have originated with them, it is simply
 > associated with them because they are so good at it. I can't hope to
 > understand the thought processes of a Hegleth, but perhaps he does
 > not consider it "special" to his own folk. He may not even classify
 > it as "fighting" at all.
 >
 Okay, but I, at least, have never heard of it. It's your nickel -- or
 should I say Hlásh? -- or maybe Qirgál?

barke002
 Sep 24, 2003

--- In tsolyani@yahoogroups.com, "Paul Roser" <PKROSER@E...> wrote:
 > > It just ****has**** to be said!
 > >
 > > "so.....the "despised pirate" or "violently-hated
 > > pirate?"
 > >
 > > The Dread Pirate...Roberts!!!
 >
 > That would have to be /jrékkassünàì/ (hope I put the
 accents in the right
 > places...)
 >
 > Paul
 Almost correct! Since /ssünái/ is a suffix and not a prefix,
 the /-koi/
 -/-ikh/ stays: /jrékkassünàìkh/. Only drop the
 honorific/nonhonorific suffixes when you put a prefix *before* the
 word. What comes afterward doesn't affect the presence of /-koi/-/-ikh/
 /kásigasadalikoi/ includes /-ga/, /-sa/, and /-dali/ "the hated,
 powerful, great captain." You still have to keep /-koi/. Put one prefix
 on there, and /-koi/ drops: /mikkásigasadàli/ "from the ..."

Do you keep or drop the /-koi/-/ikh/ in the following? /mik-/ "from" + /münikoi/ "palace"; /ti-/ "through" + /saválikh/ "city"; /bru-/ "in" + /korúnkoi/ "book"; /bru-/ "in" + /támkolunkoi/ "Imperial fortress" + /sa/ "mighty"; /kenéngkoi/ "army" + /dáli/ "great, large."

barke002
Sep 24, 2003

--- In tsolyani@yahoogroups.com, "Paul Roser" <PKROSER@E...> wrote:

> > General Tlanéno the Steersman offered the following: /lazhá'a/ "to

> > sail"; /lazhá'tokh/ "sailor"; /champárkoi/ "marine (soldier trained to =

> > fight at sea)"; /changkenéngkoi/ "navy"; /otésukh/ "sail"; =

> > /chantölüngikh/ "anchor"; /chanthékukh/ "marine voyage"; =

> > /changkérdukoi/ "naval general" = "admiral"; /chanqadárkoi/ "sea

> > battle." "Pirate" is a word borrowed from the Hijajái language: /

> > jrékkakh/, although one commonly hears /jrékkagakh/ or /korùssjrékka/. =

> > The element /chang-/ seems to be a compound stem derived from =

> > /chányukh/ "sea, ocean." It appears to be an old usage, since its final=

> > nasal consonant has assimilated to the following sound: /n/ + /p/ = =

> > /mp/, /n + k/ = /ngk/. /n/ before /q/ has probably also taken on a back=

> > velar quality.

>

> It may be too much exposure to the sun, but isn't /jrekka/ also a very ol=
d

> (Bednalljan era?) name for Ksarul? If I am remembering that correctly, is=
there

> some connection between this deity and the Hijajai word, or is it mere

> coincidence?

>

> Paul

You have the wrong vowel: the old form of Ksarul is /jráka/. "Pirate"
hasn /e/ and a doubled /kk/.

barke002
Sep 25, 2003

--- In tsolyani@yahoogroups.com, "zirunel2003" <zirunel2003@y...> wrote:

> > Do you keep or drop the /-koi/-/ikh/ in the following? /mik-
> / "from" +
> > /münikoi/ "palace"; /ti-/ "through" + /saválikh/ "city";
> /bru-/
> > "in" + /korúnkoi/ "book"; /bru-/ "in" + /táncólunkoi/
> "Imperial
> > fortress" + /sa/ "mighty"; /kenéngkoi/ "army" + /dáli/
> "great,
> large."
>

> I'll try it....seems to me the honorific (or non-) should drop in
> every case except the last one
>

> mikmuni
> tisaval
> brukorun
> brutáncólunsa
> kenéngdalikoi

Got 'em all! C'mon, folks! Join in and try doing the exercises, too!

They're not hard, and I do so love company. Some days it's like I'm all alone out here.

barke002
Sep 26, 2003

[gas] and also /- mra/ "'s."

Here is a minor convolution: the "General Attitude Suffixes." These are adjective-like elements that occur right after the "stem" class. They denote what one may call "objectively held" attitudes towards the stem: status, rank, size, and other clearly perceptible attitudes ~~or~~ including emotional attitudes shared by others than the speaker. This class is rather ill-defined: what goes into it is not very clear semantically. Nobody ever said that Tsolyáni is any more logical than, say, Bantu or English!

These suffixes do not affect the presence of the "noble-ignoble" suffixes; these still occur after suffixes. Compare /korússkási/ the captain whom I hate" versus /kásigakoi/ "the hated captain." /-koi/ cannot occur when there is a prefix, but it must come when a suffix (and no prefix) is added. /zhàvusavál/ "feared city" but /

saválssünàikh/ "feared, dreaded city." Why does Tsolyani have a prefix that means almost the same thing as a suffix? Who can say? That's language for you. Why does English have a possessive "'s" and also a preposition "of" that mean almost the same thing \propto but which occur in different syntactic contexts? Dunno!"

This class contains relatively few elements. Some are:

- dàli "big, great"
- dháli "beautiful"
- jarài "noble, exalted"
- koháya "ever-glorious"
- là "good, useful, serviceable"
- luché "cowardly"
- nì "small, little"
- nikèl "living, ever-living"
- pè "enjoyable, pleasant"
- ra "contemptible" and "feminine"
- ràzh "happy, glad"
- sà "powerful, mighty"
- shumá "holy"
- ssünái "feared"
- tishé "honoured"
- yì "soft, cloth-like"

Suffixes consisting of a consonant and a vowel (e.g. /-rà/, /-yì/ are shown with a secondary stress; in reality, this occurs largely in careful, isolated pronunciations and is not found in normal speech.

Many of these suffixes occur as nouns with /-ikh/-/kh/ and as regular adjectives when /-in/-/n/ is used. There seems to be little difference between /-dàli/ as a [gas] and /dáli-n/ as a separate adjective, both denoting "big, large, great." Perhaps the separate adjective carries a shade more emphasis, or it fits better into the sentence rhythm.

/-rà/ has an interesting extended meaning: "contemptible" (its older significance) and "feminine." /gadál/ "to worship"; /gadálkoi/ "(male) worshipper"; /gadálràkh/ "(female) worshipper"; /gadálíkh/ "worship (noun)."

A few of these elements are reduplicated for added emphasis. This is especially true of the ponderous, formal prose style employed in official documents. Common are: /-dàlidàli/ (with or without /--kh/ or /-n/); /-dhàlidhàli/ "extremely beautiful"; /-sàsà/ "very powerful." The question of two secondary stresses in such compounds as /-dàlidàli/ remains open.

This class of suffixes seems to have once had many more members like /-yì/ "soft, cloth-like." One informant (from Aukéshe) reported that his

grandmother used to employ such suffixes for many materials: e. g. "hard, metal-like," "hard, like stone," "soft and gooey, like mud," "sticky," "smooth," etc. These could not be elicited in Béy Sü or Jakálla.

Let's add one more suffix: the "possessive" /-mra/ "-`s." This is in a class by itself because it follows the [gas] suffixes and precedes the noble-ignoble suffixes. /kásimrakoi/ "the captain's, /gadálmrakh/ "the (female) worshipper's," /básrimmrayal/ "the men's." /-mra/ is the usual way of making a pronoun or demonstrative possessive: e.g. /lúmmra/ "my," /túsmimra/ "your." Nouns can employ either /-mra/ or /hi-/ , but the pronouns and demonstratives seem to take /-mra/ more commonly: e.g. /máisurmra/ "his," but rarely */himaisur/.

barke002

Message 10 of 11 , Sep 28, 2003

--- In tsolyani@yahoogroups.com, "Ksarul" <vze23g4a@v...> wrote:

>

>

> Greetings:

>

> One thing that gets me whenever I see this stuff: It's

> beautiful, but I can imagine how s*l*o*w*l*y the

> government moves when you have to do everything via

> documents with script like this!

>

> They really need computers on Tekumel!

>

> :)

>

>

> Actually, the slow pace of things may actually be a bonus. Anything that=
is

> actually put down and replicated to the rest of the world will be careful=
ly

> thought out in all of its ramifications. Nothing like the tissue-paper

> missives of 21st century politics which are worth nothing a few days afte=
r

> they are produced.

>

> Besides--beauty is a goal in its own right, and the Tsolyani script is

> beautiful.

>

> Jim

Maybe the Tekumelyani do need computers, but I wish somebody could teach me how to use mine successfully! Toa Tsolyáni, a computer would probably be an offence against some god or other -- not pretty enough, and Tsolyani printers don't take parchment very well. I think the Tsolyani are incurable Luddites...

barke002

Oct 1 9:35 AM

Numerals:

Stems for the digits from one through nine are: /prú-/ "one," /gá-/ "two," /bí-/ "three," /mrí-/ "four," /tló-/ "five," /gábi-/ "six," /hrú-/ "seven," /gámi-/ "eight," and /prutlé-/ "nine."

The decades from ten through ninety are: /tlé-/ "ten," /sémru-/ "twenty," /bílu-/ "thirty," /sím-/ "forty," /halo-/ "fifty," /látsa-/ "sixty," /hrunál-/ "seventy," /gamál-/ "eighty," and /prutleníl-/ "ninety." The word for "hundred" is /mríkta-/; "thousand" is /tauknél-/; and "million" is /yüördün-/

These stems are compounded together to make other numerals: "thirty-seven," is /hrùbílu-/: i.e. "seven" + "thirty." "five thousand" is /tlòtauknél-/: "ninety-two million" is /gàprutlenilyüördün-/ etc. Numeral stems are added to one another in this way, sometimes separated by commas, (possibly with /lél/ "and"): /gàtauknélin, bímriktán, [lél] tlòhrunálin nalünyal/ "two thousand, three hundred, [and] seventy-five years." The system is ancient and complicated and was never intended to express large numbers efficiently or quickly. Modern Tsolyáni tends to count by simply writing and speaking the digits of larger numbers, similarly to what English speakers do over the telephone.

Numerals are written from left to right (unlike the script!), The simple digit-by-digit method is becoming more common than writing numeral + decade, numeral + hundred, etc.

Numbers occur either as adjectives (with /-in/-/n/), or as prefixes that come just before the Personal Attitude Prefixes: /hrún nalünyal/ "seven years" is equivalent to /hrùnalünyal/.

Numerals used as adjectives (and certain other quantifiers; see below) occur with many affixes, just like nouns. /bruprú/ "in one"; /sompáyal/ "on two."

The number "one" used as a noun takes /-ikh/ or /-koi/ like other nouns: /prúkh guál/ "(There) is one (ignoble)"; /prúkoi bruvéshu guál/ "One (noble) is in the house."

Other numeral adjectives used as nouns take /-ikh/ (irrespective of nobility or ignobility) when they denote the *totality* of the number: e.g. /gábi-kh guál/ "There are the six" = there are only six. Compare /gábiyal guál/ "There are six" = out of a larger group. Numerals used as adjectives all take /-in/-/n/: /prún humédhikh guál/ "There is one woman"; /gábi-n véshuyal bruláith guál/ "(The) six houses are in the village."

No /-in/-/n/ or noble/ignoble suffixes are used, of course, when the numeral is a prefix: /gàbibásrimyal/ "(the) six men"; /mrìvéshuyal/ "(the) four houses." Quantifier prefixes larger than "ten" are uncommon, though possible: e.g. /tlòhalòvéshuyal/ "(the) fifty-five houses."

Ordinal numbers are expressed as just described above, except that the noun of the construction is singular, while the noun used with a cardinal number is plural: /gábi-n véshukh "the sixth house" but /gábi-n véshuyál/ "six houses"; /hrún brushantsúr/ "in the seventh box," but /hrún brushantsúryal/ "in seven boxes."

"One at a time," "two at a time," etc. are made by repeating the number (complete with its adjective suffix: /mssúri prún prún pál/ "They come one at a time." /mssúri halón halón taskótl./ "They advance in [groups of] fifty."

Another stem that occurs with numerals to make adjectives is /jabí-n/ "time(s)." /prùjabí-n/ "once," /gàjabí-n/ "twice," /tlèjabí-n/ "ten times." See below under the discussion of adverbs also.

barke002

Oct 2 4:18 PM

Dear Paul,

- > I guess that as a former linguistics student, I'm as interested in
- > learning about the languages of Tekumel generally as in learning
- > Tsolyani itself, and I think that some of my questions might be rather
- > abstract or too technical - for example, you have mentioned that there
- > are regional dialects or accents to Tekumel, so I'd be curious to know
- > if this can easily be characterized by differences in vowel
- > pronunciation, or consonant allophones, or voice settings (eg, the

> breathy vs modal or tense voice in some Indic and Asian languages), or
> degree of nasalization (I think you've mentioned that one of the
> regions has a sort of nasal twang - like Texas or more like Merseyside/
> Liverpudlian).

There are indeed phonological, morphological, and leical differences. I haven't put many of these on paper -- some, like nasalisation, are hard to put on paper! Differences of intonation (the "lilt" of some languages, versus the abrupt and choppy accent of some other dialects (or languages, or whatever) are very hard to "write down." All the little arrows and special symbols used by dialectologists of English are stil not enoough to get me speaing "native" Cockney, Alabaman, or Chicago English! I have ways of "imitating" accents when I'm refereeing games, but I can't even write these down to satisfy myself!

>

> One of my own personal interests is in how languages encode things like
> irrealis and contrafactuals, how they talk about things that could have
> happened but didn't, or might possibly happen, but haven't yet. Could
> you give an example perhaps of how Tsolyani does this?

We will be getting to the verbal "aspective" modifiers that are used to indicate this; cf. p. 34 in the Grammar. I am progressng toward this goal -- slowly and majestically, like a mighty Zirunel sailng up into Jakalla Harbour.

Hang in there. We should get there...

Phil

barke002

Oct 2 4:26 PM

Dear "2"

> I'm here too, and just posted on Monday. I am temporarily unable to
> read pdf files otherwise I might well have had some questions about
> Bednalljan (a script I have always been curious to see). Alright,
> here's one. On the cover of the Sourcebook the temples appear to have
> two types of inscription: one blocky, which I assume is Llyani and
> the other, more prominent one, center-background, more script-like. I
> guess I had always assumed the latter was Bednalljan but now I guess
> it isn't...What is it then? Is it Engsvanyali?

I don't have that cover in front of me, but I think I had sent Mr.

Balamambo (the artist) some samples of Classical Tsolyani, which has a

Bednalljan-looking script. He did his best to copy these, though I suspect that he didn't get all the letters right!

>

> As for the grammar lessons, I *DO* find them useful, though I don't

> necessarily find the lessons alone provoke a response (from me

> anyway). What I find especially useful is the standard ol'

> combination of grammar lesson + exercises.

You're getting *some* exercises now. I can give you some more, but we were having trouble getting the fonts to work. Do you have a PC or a

MAC? It is the Mac that just won't go through Yahoo. I still have to

try some experimentation with other font cdification methods. You can

check with Jim Hoffman about his suggestions. He's on this list.

>

> Bear in mind, I didn't actually think I was all that interested

> in "the language thing" initially. I think it was playing with the

> exercises that first hooked me into *really* reading the lessons

> carefully. I find that having to assemble the words and phrases

> reinforces and begins to have a cumulative effect. It also raises

> questions that may not be so apparent on first reading the lesson

> part.

> ps. with the exercises would you rather we sent our answers to you

> off-list or would you rather see them on the group?

Either way.

Phil

barke002

Oct 3 5:32 AM

--- In tsolyani@yahoogroups.com, "zirunel2003" <zirunel2003@y...> wrote:

>

> Look at this! as soon as you actually try to apply the lessons,

> questions come up!

>

> I tried to make my signature more Tsolyani by translating "2 of 2"

> into Tsolyani. It took some puzzling. Let's face it, its an odd

> phrasing even in English. What I concluded was that both 2s would be

> nouns, with the second being a totality noun (two, or second, of the

> total of two).

>

> The ordinals only seem to work as prefixes though, so I could

> say "second man of the totality of two," I suppose, but I couldn't
> see a way to generate freestanding ordinals. Also, for the totality
> noun, the way to indicate it should be the ignoble suffix, but
> because of the "hi-" that just drops off again, so what I seem to end
> up with is:
>
> Fred
> gá higá
>
> Is this right? It seems odd to me, but then it is odd in English too
Dear Fred,

The "Two of Two" name doesn't come through very well in any language I know! Getting the exact sense of what you want is important -- and not all that easy. A number used as a NOUN has two possibilities: either it is cardinal or ordinal: /gá/ must denote "two" (cardinal) or "the second" (ordinal). In the first case, /gákh/ would mean "the two" (there are only two) and /gáyál/ would denote "two" (out of a larger number). The ordinal number, used as a noun by itself, is probably singular; a singular noun demands /-ikh/-/kh/ if ignoble and /-koi/ if noble. Your name, I think, means "the second of two (totality of the number)". This gives /gákh higá/ (or gákoi higá/ if you are considering yourself noble).

Try renaming yourself with something that means something easier!

barke002

Oct 6 10:30 PM

--- In tsolyani@yahoogroups.com, "aglorince" <aglorince@y...> wrote:
> i'm here you might say auditing the course. i've down loaded pc fonts
> and have been playing around with using them to inhance dispatches
> i'm working on.
>
> Yuninash hi'anchobel
Okay, Andy, here's your next assignment: write your name out in Tsolyani and send it to me as a pdf file (or "picture" in jpg format).

Get it right and win an Imperial commendation.

Phil

barke002

Nov 14, 2003

--- In tsolyani@yahoogroups.com, "Scott" <scottrsprague@y...> wrote:

> --- In tsolyani@yahoogroups.com, "barke002" <barke002@e...> wrote:

> > If nobody's interested, I can close this group down and avoid one

> > heckuva lot of work! If somebody is interested, please tell me what

> > kinds of lessons or articles you want to see here!

>

>

> I, for one, am very interested! But as it is, I barely know where to

> begin. I've recently managed to obtain a copy of "The Tsolyani

> Language," the CD, and the primer, and I'm trying to learn a little

> bit each day - but there's a lot of information in there, and I

> barely know what to ask.

>

> As I'm just getting started; the bits of language that would be

> perhaps most useful are those that could come up in a game, as this

> is the situation where I am most likely to actually use Tsolyani.

Hi! In Part I of the "Grammar," p. 46 ff, there are bits of dialogue

and useful phrases that progress from simple to harder. You can pick

and choose, memorise the items that you think you need in your game,

and go from there. If you want to write them out in the Tsolyani

script, there are examples (and now some examples in the Files and

Photos sections of this list.) Here I had started copying out much of

the "Tsolyani Grammar" (Pt. I, which you have), but various people

complained that the "scientific linguistic" terminology I use is more

of a problem for them than Tsolyani is! Perhaps going from phrases and

sentences that you can actually use in your games to more complex

examples may be the way to go. I'm happy to work either way.

>

> What would a customs official ask a newcomer? What sorts of phrases

> would be used on newcomers? ("Get out of my way" and such, I

> suppose.) What phrases could I throw out for my players, in the

> hopes of peaking their collective interest...?

Common phrases are covered in the "Grammar," as mentioned above. If you

want a grammatical analysis of a phrase or sentence, just tell me which

one, and we can work from that.

Phil

barke002

Oct 5 6:53 AM

--- In tsolyani@yahoogroups.com, "zirunel2003" <zirunel2003@y...> wrote:

> During a previous grammar exercise, I found I couldn't locate the
> Tsolyani term for "wife." What are the common kinship terms (mother,
> father, wife, husband, concubine, grandparent, sister, cousin etc.)?

>

> I had a look at the relevant section in the Sourcebook and noted that
> only cross-cousins are defined as "cousins" while all other cousins
> are defined as siblings (i.e. Ego's FaSiDa is a "cousin," while his
> MoSiDa is a "sister"). To me this sort of cross-cousin distinction
> suggests marriage proscriptions and serves to identify eligible
> marriage partners. Is this the case here? I know close incestuous
> marriages are possible but not "normal" and that extra-lineage
> partners are preferred. To the extent that lineages are exogamous,
> cross-cousins will in most cases belong to lineages other than Ego's.
> Are cross-cousins thus eligible "normal" marriage partners (i.e. not
> weird or special-case marriage partners like siblings would be)?

>

> Actually, further to this, the lineages themselves are kin groups of
> a sort, though the kin tie may be fictive. Are there more distant
> Tsolyani kinship terms used to refer to people who are "related" to
> Ego by virtue of belonging to the same lineage but not otherwise
> known to be parents, sibling, cousins, etc.?

>

> Fred

> gakh higa

Dear Mr. Zírunel ("and all the ships at sea," as Walter Winchell used to say in his radio broadcasts).

I think you missed an entry or two in the little Tsolyani dictionary that forms vol. 2 of "The Tsolyani Language." Wife /hétlakh/ is there, as is co-wife /hetkükh/. I also checked father, mother, aunt, uncle, son, daughter, to varieties of grandson, two of granddaughter, grandfather, grandmother, brother, sister, etc. "Cross-cousins" are omitted, for reasons best known to the Gods, but they can be supplied if you need them.

A distant relative -- a clan-brother/sister who is too distant to be included under one of the terms mentioned above -- is a /hássakoi/ (female /hássarakh/). The term /héssi-kh/ is used for "family." Note

the vowel change.

You may be one of those unfortunates who lack a set of "The Tsolyani Language." I believe the books are still available. Carl Brodt probably has them in stock, and all he wants is either money or your firstborn child. (Or maybe two or three children?) ;-)

The definition of sister vs. female cross-cousin that the Sourcebook gives is essentially correct for Tsolyanu. and it does indeed carry marriage ramifications. Imperial law permits one to marry almost anybody (if sanctioned by the clans) - even a brother or sister, in some circles and locales -- but there are feelings and preferences involved that may prohibit or favour certain marriages. Cross-cousins are not "brothers" or "sisters," and marriage with them is thus almost freely permitted. We could go on to discuss Ya Koryani matrilineal marriages, Salarvyani brother-sister marriages, etc. etc., but I think this would take us too deep into the realm of cultural anthropology for a simple little sourcebook. There are also affectionate terms for some relatives: like English Mommy, Mum, Mom, Daddy, Pop, Sonny-boy, etc. You may not want to know how the 8-sex Ahoggia classify their kinfolk...! :-)

barke002

Oct 5 10:53 AM

--- In tsolyani@yahoogroups.com, "zirunel2003" <zirunel2003@y...> wrote:

> > A distant relative -- a clan-brother/sister who is too distant to
> be

> > included under one of the terms mentioned above -- is a /hássakoi/
> > (female /hássarakh/). The term /héssi-kh/ is used for "family."
>

> I have seen references to clan-brother and clan-sister, at least in
> English, but any fictive kin term for unrelated people not only
> belonging to the same clan but also the same lineage? "lineage-
> brother" or "lineage-sister?"
>

> > You may be one of those unfortunates who lack a set of "The Tsolyani
> > Language." I believe the books are still available. Carl Brodt
> probably
> > has them in stock, and all he wants is either money or your
> firstborn

> > child. (Or maybe two or three children?) ;-)
 >
 > I do indeed lack them. I didn't think I was interested enough in the
 > language materials to purchase them, but that has clearly changed. I
 > will. My child is off-limits however, Mr. Brodt will have to be
 > satisfied with cash.
 >
 > > permitted. We could go on to discuss Ya Koryani matrilineal
 > marriages,
 > > Salarvyani brother-sister marriages, etc. etc., but I think this
 > would
 > > take us too deep into the realm of cultural anthropology for a
 > simple
 > > little sourcebook.
 >
 > Yes indeed, the implications of combining a cross-cousin
 > classification with a lineage structure, whether matri- or patri-
 > could get pretty darn complicated. I tried to work some of these out
 > the other day, and my head still hurts. Yes too complicated for a
 > sourcebook, but in fact, the structure of marriage relationships
 > between lineages within a clan could have some very neat effects on
 > how power is concentrated within a clan, and how clans themselves (or
 > elite lineages within them) might use inter-clan marriage to
 > solidify, symbolize or initiate the sort of inter-clan economic links
 > the Tsolyani economy is based on...I suppose different clans might
 > actually handle this in different ways....am I right in thinking the
 > Tsolyani not only rank clans but also lineages within each clan?
 You want mind-boggling? Look at the list of kinship terms in vol. 2 of
 my "A Course in Urdu!" I published 101 terms, and it isn't anywhere
 near complete!

There are ramifications within ramifications when you start putting
 clan rankings together with lineage rankings. The butlers at the feasts
 in Avanthar go crazy trying to seat people of different lineages within
 the same clan, or the same lineages but in different clans! Visible
 prestige is so important and so hard to measure! Everybody takes it
 very hard when they think the host is shortchanging them on their
 position on the daises or the number of mats they are given to sit
 upon. Never get into an argument with some old clan matron intent upon
 maintaining her status in society! There are special butlers within the
 larger palaces whose job it is to know all this stuff and get it right
 When you get it wrong, the screams of outrage rise even unto the Golden
 Tower itself.

barke002
Oct 5 11:10 AM

--- In tsolyani@yahoogroups.com, "zirunel2003" <zirunel2003@y...> wrote:
> --- In tsolyani@yahoogroups.com, "barke002" <barke002@e...> wrote:
> > Dear Mr. Zirunel ("and all the ships at sea," as Walter Winchell
> used
> > to say in his radio broadcasts).
>
> well, the "...all...at sea..." part is certainly spot on!
>
> thanks for your kinship info, if you do have the cross-cousin term
> handy I would be interested..
>
> Regards from me, my wife Sruganta, and little Sescha too
The terms you want are /hénukoi/ (male) and /hénurakh/ (female).
These are used sometimes for "half-brother" and "half-sister," and the
compounding element /hénnu-/ combines with various other stems to give
"half-" for other relations who are kin to you only through a co-wife
or co-husband.

barke002
Oct 5 12:52 PM

--- In tsolyani@yahoogroups.com, "zirunel2003" <zirunel2003@y...> wrote:
> Never get into an argument with some old clan matron intent upon
> > maintaining her status in society! There are special butlers within
> the
> > larger palaces whose job it is to know all this stuff and get it
> right
> > When you get it wrong, the screams of outrage rise even unto the
> Golden
> > Tower itself.
>
>
> Now there is an image to conjure with!
>
> I imagine the reality is complex enough that sometimes there really
> is no absolute correct solution. At which times the butlers' job may
> be to determine not a perfectly "correct" arrangement, but rather a
> persuasive-sounding and diplomatic one that will at least allow
> dinner to be served.
>

- > Perhaps the "correctness" of his seating arrangements is made more
- > compelling by the use of opaque terminology and and convoluted logic
- > that no one can follow, along with obscure references to classical
- > texts which none of the guests have read and which may not even exist.
- >

> Fred

> gakh higa

You have it right. Ask Prince Rereshqala about clan squabbles! He has hired one of the best clan-experts in the Empire just to decide which clan sits on more mats at dinner! His chief wfe, Lady Sogái hiKsanuné, is learning, but it is practically a life work to attain expert status.

barke002

Oct 7 12:17 PM

NEGATIVES:

Five adverbs are used for "not," "no," an "never":

/yá/ and /yála/ stand for "not" in past or present time. /yá/ is used in the west, while /yála/ is favoured east of the Missúma River. E.g. /lúm yá mule./ "I do not go"; /másun yá (or yála) pagal másun./ "She, it, does not see it." /lúm yá (or yála) múle múni/ "I did not go." /múni/ marks the past tense. (Note the near homophone /müni(koi)/ "palace.")

/yá/-/yála/ are used in response to a yes-or-no question: e.g. "Do you want to go?" Answer: /yá/ [or yála/] "no!" /thá/ also expresses "no!" in reply to questions that demand a specifically future answer: "Will you go?" /thá/ "no (future)!"

/thá/ negates future time, imperatives, and conditionals: /lúm mál úl guál thá múle./ "I will not go"; /thá múleli/ "Do not go!"; /lúm thá múle bapál/ "I may not go" (/bapál/ "may" indicates possibility; it is a verbal "aspective" see below.)

There are three words for "never": /yálün/ is used for "never" in present or past time: e.g. /lúm yálün mule/ "I never go"; /lúm yálün múle múni/ "I never went." /thálün expresses "never" in the future, imperative, or conditional: e.g. /thálün múleli/ "Never go!" /yáthalün/ signifies "never" in the past, present, or future. It is emphatic. /lúm yáthalün múle/ "I never went (and never will go)." The priests of Sárku, the Lord of Death, chant /lúmi chá lanmrála?/ "Do we (inclusive) have to die?" and the senior liturgist replies /yáthalün/ "Never" or "Not ever!"

ADVERBS:

Some adverbs of place and time require no affixes:

/dáhhte/ "here"; /onótl/ "there"; /jagétl/
"over there"

/éru/ "now"; /orü/ "then"; (word stress falls on the umlaut /ü/
but cannot be shown on the keyboard); /ngéru/ "sometimes." Repeated,
/ngerú ngerú/ denotes "once in awhile, now and again."
/etlú/ "again, another time"

Some of these occur with locative prefixes, like nouns: /mikdáhhte/
"from here"; /kenonótl/ "up to there"; /tu'orü/ "after then";
/brudáhhte/ "in here."

Two common adverbs are: /búri/ "very" (cf. /búru/ "many, much") and
náili/ "quite, rather, somewhat": e.g. /búri dháli-n/ "very lovely,"
/náili sán/ "quite powerful."

Another type of adverb consists of a stem + the adjective suffix
/-in/-/n/. These include various unique stems, some common time words,
and a number of stems made from the Locative Prefixes themselves. Some
of the time words are considered nouns, and when a Locative Prefix
occurs, the /-in/-/n/ drops (like those nouns that occur with the
noble/ignoble suffixes!). Adverbs made from a Locative Prefix do not
drop /-in/-/n/ when another Locative Prefix occurs, however. This is
not as complicated as it looks.

/tatlán/ "also/" /tátla/ is not attested elsewhere.

/tsín/ "back" (as in "give back"). The /-n/ never drops.

/pazhán/ "forever." The /-n/ does not drop. /prazhúrikh/
"eternity" is said to be historically related.

/parshén/ "at first." This is related to /parshélin/ "first," an
ordinal numeral.

/dhún/ "down, below." Cf. the Locative Prefix /dhu-/ "under,
beneath."

/sómin/ "above, up." Cf. the Locative Prefix /som-/ "upon, on,
above."

/págin/ "long, in accompaniment" Cf. the Locative Prefix /pag-/
"with, accompanying"

/tún/ "afterwards, later." Cf. the Locative Prefix /tu-/ "after"

/chén/ "before, previously." Cf. the Locative Prefix /che-/
"before, prior to."

/brún/ "inside." Cf. the Locative Prefix /bru-/ "in, into."

/tsíren/ "outside." Cf. the Locative Prefix /tsire-/ Cf. the
Locative Prefix /tsire-/ "out of"

/qámi-n/ "today." /pap-/ is a Personal Attitude Prefix, and /qámi-
kh/ is a noun.

/zhúlin/ "tomorrow." /zhúl-/ is a Personal Attitude Prefix, and

/zhúlikh/ functions as a noun (as in "Tomorrow will be a happy day." Several other sets work identically: e.g. /pálin/ "yesterday, /tsomún/ "at dawn," /hági-n/ "daily."

Examples of adverbs occurring with the Locative Prefixes, like nouns: e.g. /kenpazhán/ "until forever," /mikdhún/ "from below. The /-n/ is retained with a Locative Prefix used as an adverb. Others that function similarly include: /mikbrún/ "from inside." /moltsíren/ "from outside." Others are considered more "nounlike," and the /-in/-/n/ drops": /kenzhúl/ "until tomorrow"; /tupál/ "after tomorrow"; /bruhági/ "during the day."

The compounding stem /-mon/ signifies, "way, fashion, style." It is derived from /mu'ónikh/ "way, means, method." E.g. /másmon/ "thus, in this way"; /ómon/ "in that way, thus"; /jámon/ "in that (far-off) way"; /ssúmon/ "which way, in which fashion" (Cf. /ssúmim/ "how?") /hlónmon/ "in any way, any fashion"; /prúmon/ "in one way, one fashion"; /qúrumon/ "all ways, in all fashions, by all means."

A less-common adverbial prefix is /ne-/: e.g. /nelá/ "well." (Cf. /lák/ "goodness"; /lán/ "good, workable, efficient"); /nebússa/ "badly, evilly." Cf. /bússan/ "bad, unworkable, out of order"; /bússakh/ "badness, evil." /nemorél/ "immediately, at once." Cf. /morélikh/ "immediacy," /morélin/ "immediate"; /nesáni/ "truthfully." Cf. /sáni-kh/ "truth" and /sáni-n/ "true"; /neogrú/ (also colloquially /nogrú/) "falsely." Cf. /ogrúkh/ "falseness, falsity" and /ogrún/ "false." /neshorún/ "generally, ordinarily." Cf. /shorúnikh/ "commonness, ordinariness"; /shorúnin/ "common, ordinary."

Various adverbs defy easy analysis: e.g. /marashán/ "sadly, sorrowfully." Cf. /marásh/ "to weep, cry," /maráshin/ "sad, sorrowful," and /marashóngikh/ "tear." /yapralé/ "anyhow, anyway"; /rí/ "so" (adjective modifier) e.g. /rí dháli-n/ "so lovely"). /kaún/ "too." Cf. /kaúyal/ "too many"; /kámtila/ "still, yet."

INTERROGATIVES:

These are another noun-like class. Some occur with the Locative Prefixes, while a few more "adverbial" items do not. Note that a rising intonation (/?: the "question intonation," does not occur when there is a question word in the sentence; the "question intonation" occurs only in yes-or-no questions. The question mark is thus not just "punctuation."

/dépu/ "why? Is purely adverbial; no Locative Prefixes occur with it: e.g. /túsmi dépu mule./ "Why do you go?"

/ssúmim/ denotes "how?" With the Adjective suffix /-in/, it signifies "what kind of?" E.g. /tsám ssúmim móyi másun./ "How do you do it?"

/máisur ssúmimin básrimkoi guál./ "What sort of man is he?"

/fénul/ "where?" /marakál/ "when?" and /ssumón/ "in which way, which fashion?" are found as adverbs and also with Locative Prefixes: e.g.

/máisur fénul maháim./ "Where does he live?" /másun mikfénul pál./

"From where does it come?" /túsmi marakál múle.

/"When do you go?" /túsmi kenmarakál pazáng./ "Until when do you stay?"

/ssúmon lán guál./ "Which method is good?" /thamssúmon/ "By which method?"

Other Interrogatives are more noun-like: they occur as subjects and objects of sentences, with the Locative Prefixes, and with the Adjective suffix /-in/-/n/. They cannot be pluralised, and they do not occur with the Personal Attitude prefixes or the General Attitude suffixes. They include: /hárri/ "who?" /zhúr/ "what?" /changíl/ "which?" and /déste/ "how much, how many?" Examples: /hárri guál./ "Who is it?" /molhárri/ "to whom?" /túsmi tlahárri pagál./ "Whom do you see?" /hárrimra/ (or less commonly /hihárri/ "Whose?" /hárri-n básrimkoi/ "Which man?" (This usage is found mainly for noble nouns; for inanimate and non-noble nouns, /changíl/ is used.) /zhúr dlára./ "What comes out?" /másun bruzhúr guál./ "It is in what?" /zhúrin chénukh/ "What thing?" /changíl pál./ "Which one comes?" (Inanimate or ignoble.) /changílin brukardené/ "In which place?" (kardenékh/ "place") /déste mule./ "How many go? (No /-yal/ is required.) /brudéste/ "In how much, many?" /désten bruhásu./ "in how much money?" (I.e. "at what price?") /désten mikbásrimyal/ "From how many men?"

/déste/ is related to two non-Interrogative stems: /héste/ "this much, many" and /méste/ "as much as, as many as." These are clearly connected to the Demonstratives, since one can make /héstonùl/ "that many"; /héstejàga/ "that many (more distant)." /méstonùl/ and /méstejàga/ "as many as that" also are found. Examples: /héste guál./ "There are this many." /mésten básrimyal pál, lúm panjáng qùrutlamssúri./ "As many men come, I want all of them."

Some Interrogative stems are reduplicated to give a distributive sense: e.g. /túsmi pagál múni mssúri, tlahàrrihárri./ "Whom (who-who = various people) did you see?" /mssúri molfènulfénul múle múni./ "Which various places (lit. to where-where?) did they go?" /mssúri marakàlmarakál pál./ "When (which various times) do they come?"

Further small classes ∅ conjunctions, sentence particles, interjections, etc. ∅ will be discussed after the sections on the verbs.

You may ask, "How can I learn (and use!) the mass of information presented above?" The easiest way is to construct sets of sentences ∅ questions and answers or short dialogues ∅ employing items you want to learn. Ignore the rest until later and don't attempt difficult

or idiomatic sentences (e.g. don't try to translate "She came on to him." The idiom doesn't work in Tsolyáni.). Practice these; write them out in Tsolyáni script *Ꝩ* by hand or using one of the computer type fonts. Some examples are:

"Where is he?"

"He is here."

"He is there."

"He is over there (far)."

"He is in the house."

"He is not here."

"When will she come?"

"She will come tomorrow."

"She will come at dawn."

"She will come now."

"She will come daily."

"She will not come."

"What is this?"

"It is my book." (Find vocabulary in these lessons or in the Grammar.)

"It is my house."

"It is my box."

"It (= she) is my wife."

"It is a stone."

"Whose is that?"

"It is his sword."

"It is his pen."

"It is his kilt."

"It is hers" (= this + `s)

"It is his dog."

"Where is my hat?"

"It is outside."

"It is inside."

"It is underneath."

"It is above."

"It is not here."

"Why does he do it thus?"

"He is a fool."

"He is a merchant."

"He is a priest." [Take your choice of terms from the Grammar!]

"He is a soldier." [As above.]

barke002
Oct 8 10:32 AM

Dear Mr. two of Two,

I'm happy to look at your exercises. In case you want to keep them from other students (if any!), you can send your solutions to my regular email address, which I think you have.

>

> nb I changed some of the nouns to ones I knew. As for the sentences I
> added its hard not to make them harder than they should be! the last
> one has an indirect object which may mean I'm not really ready to
> tackle it yet. Also, for the sentence "that is a very mighty ship" I
> tried two answers, one straight,the other constructed "that [ship] is
> a very mighty ship." Works in English with a nice sort of cadence but
> does it work in Tsolyani?

>

> thanks,

>

> Fred

> gakh higa

>

> "Where is he?" maisur fenul gual

>

> "He is here." maisur dahlte gual

> "He is there." maisur onotl gual

> "He is over there (far)." maisur jagetl gual

> "He is in the house." maisur bruveshu gual

> "He is not here." maisur dahlte yala gual

Good

>

> "When will she come?" masun marakal pal

>

> "She will come tomorrow." masun zhulin pal

> "She will come at dawn." masun tsomun pal

> "She will come now." masun eru pal

> "She will come daily." masun hagin pal

> "She will not come." masun yala pal

>

"Will come"" is better translated as /mál úl guál pál/. Your set is

"general present": "When *does* she come." "General present" forms can be used as a kind of "**immediate* future," and so you are not wrong:

"She comes tomorrow" = "She's on her way." The distinction is slight.

> "What is this?" masun zhur gual

>

> "It is my book." maisur lummra korunkoi gual

> "It is my house." masun lummra veshukh gual

> "It is my group." masun lummra juthatsanikh gual
 > "It (= she) is my wife." masun lummra hetlakh gual
 > "It is the truth." masun sanikh gual
 >
 >
 > "Whose is that?" masuno harrimra gual
 >
 > "It is his fruit." masun maisurmra purdikh gual
 > "It is his collar." masun maisurmra tsukehlmrikh gual
 > "It is hers" (= this + `s)" masun masunmra gual
 > "It is his dog." masun maisurmra tlekku gual
 /tsukehlmri-kh/ is the piece of armour that a Tsolyanii soldier wears
 to protect his throat. It also protects the shoulders and may have out-
 flaring epaulets. It is not a "collar" in the European sense.

>
 >
 > "Where is my key?" lummra vayunlukh fenul gual
 >
 > "It is outside." masun tsiren gual
 > "It is inside." masun brun gual
 > "It is underneath." masun dhun gual
 > "It is above." masun somin gual
 > "It is not here." masun dahlte yala gual
 >
 >
 > "Why does he do it thus?" maisur depu masmon moyi masun
 >
 > "He is a governor" komaisur jaithulenkoi gual
 > "He is a servant" masun visumikh gual
 > "He is a priest." maisur shartokoi gual
 > "He is a soldier." masun changadeshakh gual
 >

Better make it /changadeshakoi/ -- soldiers are usually noble in this
 culture.

>
 > "Who (various) is in that palace?" harriharri brumasunomuni gual
 >
 > "My lovely wives are in that palace." lummra hetladhalikh lel
 > hetkudhaliyal brumasunomunikoi gual
 > "The Emperor and the noble governor are in that palace." kolumelkoi
 > lel kojaithulenkoi brumuni gual
 > "Those soldiers are in that palace." mssuranchangadeshayal
 > brumasunomuni gual
 > "My beloved wife and my beloved little children are in that palace."
 > lummra tuplanhetla lel lummra tuplanbununiyal brumuni gual
 >

You have one wife and plural co-wives? Are they not all *your* wives?
Your sentence is correct, though semantically a little odd, if you mean "your wife" and "her co-wives" (= i.e. women who are married to some other husband than yourself). /hetkükh/ is what a woman calls her co-wives. You (the husband of all of them) cannot use this term for one wife's co-wives. Confusing, eh?

>

> "What kind of ship is that?" masuno ssumimin chlamekh gual

>

> "That ship over there is a very mighty ship." masunochlamekh

> chlamesasakh gual (or masuno chlamekh sasan gual)

> "That is the mighty lord's ship." masuno mringgusamrakoi chlamekh gual

> "It is a very small ship." masun chlamekh ninin gual (or masun chlameninikh gual)

> "It is not a ship!" masun yala chlamekh gual

>

You can repeat "ship" if the context calls for it. You can also express "very powerful/mighty" as /burí sán guál/, or /sasán guál/ or /chlámesasàkh guál/.

Or: /másun chlámekh yála guál/. The negative can also go next to the verb.

> "Are the twelve beloved maidens in the house?" semrugakh

> tuplathialayal bruveshu gual

>

You have problems. /sémru/ is "twenty," and if you want "twenty-two," the /gà-/ "two" comes first. If you want "twenty-two" as an adjective, you then need the adjective suffix on the number, not the ignoble suffix /gàsémrun thiálal/ "Twenty-two maidens." "Twelve" is /gàtlén/. You can also make "twelve" into a prefix:

/gàtlètuplànthiálal/. (All the accents and secondary accents look decidedly odd to me and may not actually occur. One word usually has no more than a main accent and possibly one or two secondary accents.)

> "When did the two former admirals come?." gakoi palchangkerduyal

> marakal pal

/gàpàlchangkérduyal marakál pál muni./ If you want "two" as an adjective, it will be /gán pàlchangkérduyal/.

>

> "My son comes daily from the holy city." lummra ngemukh miksavalshuma

> hagin pal

You can also put /hági-n/ right after /ngemukh/. The syntax of time words and adverbs can be more free than other elements.

I don't see an indirect object anywhere in these sentences. ???

Well done. Brave attempts!

barke002

Oct 12 4:57 PM

The preceding instalment had become long and unmanageable. For this reason, a few more small classes were postponed until this segment.

MORE ON NUMERALS:

"One by one," "two by two," etc. are made by repeating the adjective forms of the smaller numerals, including the /-in/-/n/ of the suffix" /mssúran prún prún pál múni./ "They came one by one." /mssúri bín bín shüvün múni./ "They entered three by three." This is rarely used with larger numbers.

"Each one," "each (group of) two," etc. is expressed by making a compound of the repeated numeral stem. Only the last of these takes the adjective suffix: e.g. /prùprún bruvéshu/ "in each house, in each one of the houses." /bìbín véshuyal mén prùnléshtokoi./ "Each three houses has one guard."

One half, one quarter, and three quarters are expressed with separate stems. If the following noun is singular, the fraction signifies a single part of the whole. If the noun is plural, the fraction denotes part of the plurality. E.g. /eshán lútsikh/ "half of a (the) brick"; /eshán lútsyal/ "half of the bricks." /eshákh guál./ "There is one half (of a single unit)." /esháyal guál./ "There are half (of a plural number)." Other fractions that behave the same way are: /náru-/ "one quarter" e.g. /nárun míliyal/ "one quarter of the stones"; /fáishun míli-kh/ "three quarters of the stone." Further fractions are made by prefixing /dlen-/ to the number: e.g. /dlentlón míliyal/ "one fifth of the stones"; /dlentlén tsóluyal/ "one tenth of the people"; /dlensémrun tópsükh/ "one twentieth of the load."

THE COMPARATIVE AND SUPERLATIVE:

An adjective stem + /-inggal/ or /-nggal/ denotes the comparative form of the adjective. No word for "than" is needed, and the noun with which the comparison is made occurs with /-koi/-/ikh/. If the comparative by itself is used as a noun, it takes the noble/ignoble/plural suffixes like a noun. E.g. /máisur dáli-nggal mäsunbásrimkoi guál./ "He is bigger (than) this man." /mäsunmra ngésakh ksibi-nggal lúmmra ngémukh guál./ "Her daughter is taller (than) my son." /máunggalikh lúmmra guál./ "The sweeter (one) is mine." (* /máung-nggal-

ikh/ simplifies to /máunggalikh/.) /thu'ínggalkoi dáhhte maháim dopál/ "The older (noble person) lives here." The adjective stem itself can be reduplicated for further emphasis: e.g. /máisur nràifanráifanggalikh guál./ He is the fatter (emphatic)."

The superlative is made in the same fashion with the suffix /-inggalu/- /-nggalu/. E. g. /máisurmra véshukh dálinggalukh guál./ "His house is the biggest."

These formations all derive from Engsvanyáli /gan/ "than" and /gan onúo/ "from all". They are now becoming obsolete. Colloquial Tsolyáni expresses the comparative by "He is X from Y" and the superlative by "He is X from all." /máisur ksibi-n mikmásun guál./ "He is tall from her" = "He is taller than she." /lúm ksíbi-n mikqúru guál./ "I am tall from all." These are now accepted as "high language." On the other hand, /ksíbi-kh mikqúru dáhhte guál./ "The tallest (one) is here" is still considered odd.

barke002
Oct 18 12:00 PM

A few stems work like numerals but are not strictly "numbers." These include /qúru-/ "all," /hlón-/ "any," /zhá-/ "some," /tái-/ "few," /búru-/ "many, much," /káu-/ "too many, too much," /lüm-/ "too few, too little," and /yálü/ "no⁵. none."

Like other prefix classes, when these are used as independent adjectives, they take a primary stress accent. When they occur as prefixes, a secondary stress-accent is employed: /káun tsóluyal/ "too many people"; /kàutsóluyal brutánkölun guál./ "There are too many people in the fortress." The difference between a prefix and an adjective seems to be one of emphasis only.

Further examples: /qùrubásrimyal/ "all men, all the men"; /hlònbasrimkoi/ "any man"; /zhàsaváyal/ "some cities"; /kàuhasúyal/ "too much money"; /lümhasúyal/ "too little money"; /tàithiálayal/ "few, a few maidens"; /yálüvéshukh/ "no house, not a house."

In some cases, the singular or plural status of the noun makes an important difference: compare /yálüvéshuyal/ "no houses" with /yálüvéshukh/ "no house, not a house."

These quantifiers can be separated and used as adjectives (+ the "adjective suffix /-in/-/n/) or as nouns (+ the noble/ignoble suffixes): e.g. /qúrun saváyal dáln guál./ "All cities, all the cities, are large."; /káuyal/ "too much, too many" (as in /káuyal dáhhte guál/ "Too many are here"); /hlónkoi brunáti guál./ "Anyone,

someone (noble), is in the room" (náti-kh/ "room, chamber"); /táin mál
úl guál pál./ "Few, a few, will come."

The difference between "few" and "a few" is expressed by context: e.g.
/táin bruvéshu guál/ "A few are in the house" or "Few are in the
house."

These elements belong to the same prefix class as the numerals:
compare /prùbásrimkoi/ "one man" and /yálübásrimkoi/ "no man"; /
tlónnátíyal/ "five rooms" and /zhànátíyal/ "some rooms."

A "partitive genitive" sense is obtained by a quantifier followed by a
noun with the locative prefix /mik-/ "from": e.g. /hlónikh
mikvéshuyal/ "any of the houses," /búruyal miktsóluyal/ "many of
the people"; /tlén miktsóluyal/ "ten of the people" (versus
/tlètsóluyal/ "ten people." In Classical Tsolyáni another prefix,
/mèth-/ , was employed for the "partitive." This was separate from the
locative /mik-/ "from." /mèth-/ is now rare but can still be heard in
the northeast around Fasíltum.

barke002

Nov 15, 2003

> I thought right-to-left scripts were more difficult for us right-
> handed folks - you cover up and smudge your writing...?
Dear Scott,

Not all Tekumelani scripts are written right to left. Not only is Yan
Koryani written left to right, but so are Sunuz and Irzakh (although
the latter is sometimes right to left in certain locales and periods).
Bednalljan is written left to right and right to left-- at times in the
same document for artistic purposes. Bednalljan monumental script also
exhibits instances of "boustrophedon" writing: i.e. one line left to
right, the next right to left, the third line left to right again, etc.
Livyani is written down in columns, which are read from right to left.
Engsvanyali, (modern Western) Salarvyani, Mu'ugalavyani, and a few
others are written from right to left. It is hard to ascertain whether
the Tongue of the Lord of Worms (Sarku) and the hieroglyphic script of
the Priests of Ksarul are written from left to right or right to left -
- these temples are very secretive and do not teach their arcane
tongues to outsiders. ...Etc. Some scripts are still undeciphered.

barke002
Jan 23, 2004

> "Unrelated to the Khishan languages is the Nlū'arsh stock, which
> contains Pijenani and the tribal dialects of N'lüss. These are both
> descended from Ancient N'lüssa, the tongue of the Dragon Warriors.
> Bednalljan Salarvyani [...] borrowed heavily from Ancient N'lüssa but
> remained fundamentally distinct."
> (_Tekumel Source Book_ 1.711, 1983)
>
>
> "'Bednalljan Salarvyani' is a Khishan language, related to Tsolyani,
> Mu'ugalavyani, and others of the family. [...] One important fact is
> its close relationship to Irzakh, the tongue of the Dragon Warriors
> of N'lüss."
> (_Bednalljan: The Script of the First Imperium_, 2002)
>
>
> Should we take the more recent statement to mean a relationship in
> the sense of borrowing only, rather than in the stricter historical
> linguistic sense of *genetic* relatedness (descent from a common
> "ancestral language")? Or, maybe more excitingly, has there been a
> revision of the proto-history itself, in the intervening twenty years?
The ancient history of that part of Tekumel is a confused mess. I
should be consistent in calling the language of the ancient N'lüss
"Ancient N'lüssa" instead of by the name of its script, Irzakh. These
are two names for the same thing. There is confusion about the
closeness of the relationships of Bednalljan Salarvyani, Ancient
N'lüssa (= Irzakh), and the other members of the putative Khishan
family of this part of Tekumel. Linguistic research has re-aligned
some theories and changed terminology somewhat in the years since the
first quotation above was written. Go with the second quotation. There
are a number of other theories, some avidly supported by the
Mu'ugalavyani academy in Ssa'atis, others favoured by the Tsolyani and
the Imperial Library in Jakalla. Take your choice.

Muhammad Barker
Oct 12 10:20 PM

Dear Mark,

Alas, I do not have time to produce more Tsolyani script documents. I
had hoped that two or three of you might get together and write in

Tsolyani to one another. You could also do as Curtis Scott did: develop sentences and dialogue of your own -- and share it with others interested in Tsolyani.

I have now done up a new version of my Tsolyani script fonts. This is "Urmish23." It is for the MAC. (The 23 refers to the number of times I have gone in and tweaked the font once again). I could try to dummy up a PC font with Fontographer, but I'm not sure it would work. I did it before, and people had a devil of a time trying to download it from the e-group site. I'll send you a copy if you want to try it -- but don't be too disappointed if it does not work.

I am currently using a little programme to put all of the Tekumel Grammar dictionary onto flashcards. I include the script, but unfortunately the programme does not print out the script -- only European languages. The inventor of "iFlash" says he is going to include a printable script button in a future edition. I can thus put script into my own computer files but cannot send it to anybody! That will have to come later. I now have all of the words from "p" through "ch" on cards, including a lot more derivatives, a few new words, and script for each item. This is a time consuming process! It is also hideously memory-hungry. Each word (card) is written in Urmish23 script on a card, then reversed with Photoshop, turned into a JPEG, and pasted into the third "side" of a card. The project is coming -- slowly.

I have used the iFlash programme to create a set of flashcards for the 20 Tsolyani Gods, including their symbols (another little font I created). This is fun but not very taxing. I can get the English name on one side of a card, the god's attributes, on side 2, and the god's symbol on side 3 (you can have multiple "sides" for each card).

You can't use my sets of flashcards at all, however, unless you buy a copy of the flashcard programme. It is available at loopware.com for Mac only for just \$10, Go to the site and see what is there.

There is no point to me sending out my dictionary files -- you can't even see them unless you buy the programme. Then you can't get the script to print! Maybe you could correspond with David MacGavern (who is the inventor of "iFlash" and persuade him to include a "script button" -- and also to adapt the programme for PCs.

I can't get in to the Tsolyani e-group site. My Yahoo just throws my attempts out and says "invalid ID or password." I do get two or even three copies of every letter sent to the Tekumel e-group! Why, I don't know... I just exercise my delete key finger.

I'm also working -- very lackadaisically -- on another novel. These are just "labours of love" -- they certainly don't sell to more than the couple of hundred good folk who write to the various Tekumel lists. A

very few have indeed sold to others.

Now you know what I am doing. I hope the new Guardians of Order rules will be of interest to folk out there, as well as the new edition of "Mitlanyal," on which Bob Alberti and I collaborated. The latter is almost ready to go to press, Perhaps by the time you read this, it will have gone.

Best regards,

M. A. R. (Phil to friends) Barker

Muhammad Barker
Sep 30, 2004

Hello again! You have not written for a longish time. Glad to see you're back.

THE prefix for "of" in standard Tsolyáni is /hi-/. The Vrayáni use /vu-/ which fits in with their colloquial shift of /hi/ to /vu/. Not all words display this, depending on the social class of the speakers and their proximity to urban centres. The only shift that has become really universal on Vra is /hi-/ > /vu-/. Words such as /hiúkh/ "littleness (in quantity) are found as /vukh/ in lower class Vrayáni, but educated people say /hiukh/. /hipékh/ "javelin" is often /vubékh/ among the lower-class javelin troops, etc.

/ba/ in /bakál/ and /bayeker/ is not a prefix but part of the stems themselves. This is just coincidental.

Phil

Muhammad Barker
Feb 24, 2009

Dear Dzala,

Another common method of noun formation is to make a compound: /dhu'onpaletl/. this is often used in names that have a 'unitary' feel about them.

Often these are further modified. The current usage for your clan in Jakalla is /dhupaletl(koi)/.

Phil Barker

dz

On Feb 24, 2009, at 3:02 AM, Sally Abravanel wrote:

Hide message history

Just a suggestion on Clan Names.

While Tsolyani attributives adjectives may come either before or after the noun they describe, they usually take the ending "-in, -an, -n" and only rarely 0 (zero, no ending).

So while "gold = dhu'onikh" and "sapphire = patletlikkh" my clan "Golden Sapphire" would be "Dhu'onin Paletlikh" or "Paletlikh Dhu'onin," or, more probably "Dlanmu hiPaletl (no suffix after "hi") Dhu'onin Clan (of the) Sapphire Golden,"

Likewise "dhumalakh = kirtle," + "paletlin = adjectival form of 'sapphire'" would make the "title"/nickname of my old Legion, the 12th LI, "Niqomikh hiDhumala Patletlin = Legion of the Sapphire Kirtle."

Sorry if I seem to be "teaching you to suck eggs" here!
Mitlandalidálisayal warán ssíya tlatúsmiketlan

Dzítla hiKarhsáma
hiDlánmü hiPalétl Dhu'ónin
Chechangadéshara hiNiqómi hiDhumála Palétlin

aka Sally Abravanel