

Grammar of Engsvanyali

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Revision: 1

The Glorious Tongue,

Blessed of the Gods:



ENGSVANYÁLI



By

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Lord Qón

In the City of Púrdimal

1. Foreword.

I had promised that I would translate the treatise on Engsvanyáli grammar written by my old friend, Lord Túrisu Ssá hiVáika, into English to accompany Lord Baréka hiShanyál's work on Engsvanyáli history. These compositions are taught at many temple academies throughout Tsolyánu. A linguistic text written for Tsolyáni scholars cannot be easily understood by those who have no familiarity with the author's terminology, pedagogical methods, or the fundamentals of his culture, however, and I have therefore "interpreted" Lord Túrisu's treatise, rather than simply "translating" it. This has required considerable re-organisation and rephrasing. It is my hope that Lord Túrisu will understand.

2. Historical Sketch.

There are no accurate dates for the early history of Téकुमेल. The Empire of Llyán of Tsámra existed in what is now Livyánu some 25,000 years ago, but the historical record is fragmentary. In many cases, even the order of the king lists and the dynasties themselves is doubtful. As Lord Túrisu says, pinpointing a given event is "like a blindfolded man who casts a stone at a flying bird."

Llyáni, the language of Llyán's empire, was spoken throughout most of southern Livyánu, southern Mu'ugalavyá, and eastward across to Khéiris at the mouth of the Putuhénu River. Later, the Engsvanyáli Priestkings' scholars put together a partial grammar, syllabary, and dictionary of Llyáni. Without these tools, we should indeed have no access at all to Llyán's world. Little physical evidence survives from Llyán's Empire: the names of a few kings, priests,

and generals; fragmentary inscriptions; and hoards of enigmatic coins that display images of a naked man carrying a wand (or a two-handed sword?). The longest Llyáni document is the "Tablets of Llyán," written upon leaves of beaten gold, kept in the sanctuary of the Temple of Qame'él in Tsámra. All of these together give us hardly more than a hint of what the world was like in that far-off age.

After -- or contemporaneous with -- the Empire of Llyán came the "Three States of the Triangle," a confederation that ruled southern Tsolyánu: Úrmish, Jakállá, and Thráya. What is known of the Three States comes down from their enemies, the Dragon Warriors of N'lüss. They state that the armies of the Three States did battle with the nonhuman Chürstállí, the Ssú, and also the Mihállí -- species that are now geographically far apart. The reptilian Shén record a treaty made with the Three States to provide warriors to fight the nonhuman Hlüss. There is also the legend of brave King Kharaktáya and how he traded his beautiful daughter, A'ís Chrái, to the Demons of the Dark in return for victory over the Hlüss. The Demons are said to have imprisoned her soul in the mysterious College at the End of Time, where she languishes for eternity.

Llyáni and the tongue of the Three States of the Triangle were probably related. They both appear to belong to the southern ("Livyáni") branch of the Khíshan stock. It is believed that this linguistic family arose from one (or more?) of the languages of the Latter Times, in turn derived from the Tamil-Arabic-Maya argot that was spoken on Téकुमेल before the Time of Darkness.

The next dynasty to rule much of the northern continent was that of the "Dragon Warriors." This is not the place to debate

what the "dragons" ridden by these fierce warriors were; it is enough to note that these ferocious warriors swiftly conquered the decaying empire of Llyán of Tsámra and went on to defeat the Three States of the Triangle. They then moved eastward to seize the small principalities then ruling Salarvyá. Here they stopped, frustrated by the Ssú enclave of Ssuyál, by the high peaks of Jánnu and Kilalámmu, and by constant rebellions. The Dragon Warriors set up their black monolithic boundary stelae and went no farther. The invasion of the Dragon Warriors introduced one of the most salient members of the northern branch of the Khíshan family: Bednálljan, also called Bednálljan Salarvyáni.

Small groups of N'lüss raiders and settlers had long migrated southward from their homeland, quite separately from the Dragon Warriors. These people were already mixed into the local population of the continent (the nature and origins of which is unknown) when the Dragon Warriors arrived. The newcomers were semi-nomadic, filtering out into the hinterlands where they established cities and agricultural settlements. In eastern Salarvyá they came into conflict with the nonhuman Ahoggyá and with the sea raiders known as the Nóm. In the west, from near modern Fénul, a local leader arose, named Gámulu. This man succeeded in driving the Dragon Warriors out of much of western Salarvyá. His twelfth son, Hó Etéhlto, used small, fast galleys to raid and conquer the region as far east as Peléis. He seized the Dragon Warriors' strongholds on the islands of Gángá, Thayúri, and Vrá, and his black ships besieged the city of Jakállá (though they could not take it) and crossed the straits to capture Háida Pakála from an unknown nonhuman race that then held it. Because of the small, fast galleys they preferred, this dynasty became known as the "Fishermen Kings." Their language

almost certainly belonged to an older stratum of Bednálljan-related dialects.

The next major eruption was that of the First Imperium, which originated in the central plains of modern Tsolyánu and spread, as the armies of Queen Nayári "of the Silken Thighs" seized the cities of Tsolyánu, western Mu'ugalavyá, Yán Kór, and southern Salarvyá. The language of this vast, chaotic empire was a variety of Bednálljan, intermixed with older substrata, as mentioned above. Nayári established her capital at the city of Purdánim, now thought to be buried under the alluvial soil somewhere north-west of Thráya. Her dynasty laid the foundation stone for a powerful empire that was to last for nearly 3,000 years.

The foregoing recapitulation is required for an understanding of the position of Engsvanyáli. The northern ("Bednálljan") branch of the Khíshan family formed the basis for developments in the centre of the continent, while the south-western ("Livyáni") group contributed comparatively little outside of its own area. What the eastern ("Salarvyáni") dialects added is problematic.

As might be expected, Engsvanyáli is linguistically closest to the two "daughter-languages" at its geographical core: Tsolyáni and Mu'ugalavyáni. Salarvyáni is somewhat more distant, containing many non-Khíshan elements. Livyáni and the tongue of the Tsolési Archipelago are next, while Yán Koryáni and Ghatóni are the most distant. Milumanayáni holds an intermediate position between Yán Koryáni and Tsolyáni, while the status of Hijajái, the language(s) of Háida Pakála remains to be investigated.

Non-Khíshan languages existed -- and continue to exist -- throughout the region.

In the far northeast, the Ái Chè family (which displays word-tone) had an effect upon Yán Koryáni. It is possible that the inhabitants of Chayákkú and Nuru'ún (speakers of the obscure Zna'yé tongue, now used as a secret argot by devotees of the Goddess of the Pale Bone) were also influential in the north. In the south-west, the Sunúz language (again now employed as a secret tongue by followers of the Pariah Deities, except along the Naqsái Coast of the Southern Continent, where there are several enclaves) provided an underlying stratum for Duruób and its modern daughter-tongue, Livyáni. In Tsolyánu, the Thu'usa language, still spoken by the hardy mountaineers of the Kúrt Hills, is used as an argot by the priesthoods of the Lords of Stability. Carvings, coins, pottery, and stelae attest to still other tongues as yet undeciphered. In addition, one may mention the languages of the period before the Time of Darkness, and also the tongues of the Lords of the Latter Times which followed. Numerous remnants of these peoples are indeed found, particularly in the labyrinths beneath certain ancient cities, but no one has succeeded in reading more than the numeral symbols of any one of them.

All of these factors together provide the basis for Engsvanyáli: the language of the Island of Gánga, on the northern edge of the Deeps of Chanayága. By the last centuries of the First Imperium, the old, "High" language of the Bednálljan court had become largely ceremonial. The nobility, the priesthoods, and the small upper classes used Bednálljan on formal occasions. What they -- and the common folk of Béy Sü, Jakállá, or Khéiris -- spoke informally is not known, although the presence of dialects close to Engsvanyáli can be surmised.

The longest document in early Engsvanyáli is the **Jurrúmul Pavártio** ("The Scrolls of

Pavár"). This is a religious text, mixed with philosophy, reflections on the Gods, humankind's place in the cosmos, the Planes Beyond, and other matters, all phrased in elegant but rather stilted verse. They are not the oldest Engsvanyáli texts, however: dated government documents from provincial courts, personal letters and reminiscences, a cookbook, three magical treatises, an astrological almanac, and scraps of poetry are all preserved in the libraries of the Imperium. Nevertheless, the **Scrolls of Pavár** soon came to serve as the standard and the criterion for Engsvanyáli prose and poetry to follow.

Engsvanyáli was "pinned in place" by the **Scrolls of Pavár**. The Priestkings declared that these had been "given by the Gods" and could not be altered in the slightest way. "What existed before must exist forever after," as the adage says. Conservative to the core, the Engsvanyáli had only to point to their Gods, their political power, and the ancient, crystallised traditions of their empire to justify their efforts to keep their language as "it had always been." Temple liturgies, hymns, epic poems, and Imperial court documents also helped maintain the status quo until at last the mighty earthquake sunk Gánga Isle beneath the waves.

Over so many millennia one expects -- and indeed finds -- linguistic change. Even with the priesthoods of the temple academies sternly maintaining "standards," the language slowly metamorphosed to reflect regional and class differences, historical trends, and innovations. In the south-east, for who knows what reasons, the Engsvanyáli used alongside Duruób in Livyáni temple colleges developed masculine and feminine gender markers, a phenomenon which Pavár's scrolls lack. In Mu'ugalavyá, a series of unaspirated voiceless stops (/p, t,

ch, k, q/) was found alongside a set of corresponding voiced phonemes (/b, d, j, g, G/). There was also an aspirated set (/ph, th, chh, kh, qh/), and a glottalised series in Classical Mu'ugalavyáni as well: /p', t', ch', k', and q'/. None of these displays reflexes in "Classical" (i.e. Pavár's) Engsvanyáli. The influence of regional vernaculars was strong. In Yán Kór, there was a tendency to drop unstressed vowels, resulting in jaw-cracking consonant clusters. In Salarvyáni, stops were frequently doubled (e.g. /g/ > /gg/). In Tsolyáni, the various tense-aspect forms of the Engsvanyáli verb were replaced by immutable verb stems followed by "aspectives" and tense-indicators: e.g. /pál dopál/ "is coming," /pál muní/ "came," /pál dáimi/ "used to come". All of these phenomena originate in Engsvanyáli, indeed, but attained prominence only in limited areas.

Loan-words abound, both into Engsvanyáli from regional tongues, and from Engsvanyáli into other languages. Old Duruób originally seems to have drawn upon Sunúz for some of its vocabulary; as the centuries passed, many lexemes were replaced by Engsvanyáli forms, until, it was said, an educated person from Béy Sü could almost read a document in "high" Duruób without ever knowing the language! The same holds true historically: modern Tsolyáni and Mu'ugalavyáni contain many, many Engsvanyáli-derived lexemes, grammatical patterns, and syntactic structures. To the unpractised eye, an Engsvanyáli text may appear "just modern Tsolyáni in fancy dress"; the differences become very real with detailed study. It is very difficult at times to say which are reflexes of earlier stages of the modern languages and which are scholarly borrowings directly from Engsvanyáli! In

some cases **both** exist: e.g. Tsolyáni /pál/ "come" occurs side by side with Engsvanyáli /falél/ "advent." Since borrowings may have occurred at any time during the millennia of Engsvanyáli rule, later during the formative stages of the modern tongues, or as recently as yesterday, the difficulties of the scholar are daunting indeed.

The problem in presenting an Engsvanyáli grammar is: WHICH Engsvanyáli? One can describe the relatively simple forms of the **Scrolls of Pavár**, but this does not do justice to the elaborate compositions of the later Priestkings, to regional variations, or to innumerable texts on dozens of topics that fill libraries from Sraón in Livyánu to Ssórmu in eastern Salarvyá. To describe even a few of these variants would require volumes.

In this brief work, therefore, an attempt will be made to deal only with those structures that persisted from the time of Pavár through the "High" Period of the Third Epoch, omitting minor deviations and aberrations that would demand a more detailed study.

3. Phonology.

3.1. Consonants.

The inventory of Engsvanyáli consonantal phonemes closely resembles those of its daughter-languages. The following are considered single phonemes, even when written with two English letters. Specifically local items, such as the glottalised consonant series occurring in "Mu'ugalavyáni" Engsvanyáli, are omitted.

	Labials	Labio-dentals	Dentals & Alveolars	Alveo-palatals	Velars & Post-Velars	Glottals
Stops Voiceless Voiced	p b		t d		k, q g	ʔ (glottal stop)
Nasals	m		n		ŋg (ŋ)	
Fricatives Voiceless Voiced		f v	th (θ) dh (ð)	ss (ʃ) gh (ʒ)	kh (x) gh (ɣ)	h
Grooved Voiceless Voiced			s z	sh (š) zh (ž)		
Affricates Voiceless Voiced			ts (c), tl (č) dz (3), d l (λ)	ch (č) j (ž)		
Liquids Voiceless Voiced	w		hl (l) l, r	y		

Engsvanyáli is a "dead" language, and hence phonetic values for various items in the foregoing chart cannot be accurately established. Modern Tsolyáni pronunciations are thus followed below. [Further information of use to English speakers is provided by the translator.]

/p, t, k, b, d, j, g, m, n, f, v, h, s, z, sh, ch, j, w, y/ were probably close to their modern Tsolyáni counterparts -- and to English. For ease of recognition, English "digraphs" (two-letter combinations) have been used where practical: e.g. "sh" as in "ship," "ch," as in "church." /g/ is always "hard," as in "gun," and never as in "gym" -- which would be written /jim/.

/q/ is a back-velar "k," as in Arabic "Qur'an" and never as in "quick."

/ʔ/ (the glottal stop) is a "catch in the throat," as in "oh-oh!" It is understood to occur before any otherwise word-initial vowel. It also occurs word-medially and finally.

/ng/, is as in "sing," except that it can occur at the beginning of a word as well as medially and finally.

/th/ is the "th" of "thin," and /dh/ is the "th" of "this"; Confusingly, English employs "th" for both sounds, while the scripts of the Khíshan languages have two symbols.

/ss/ is a retroflexed "s"; this sound occurs in Sanskrit and other Indic languages. It is frequently found in Engsvanyáli and its daughter-languages.

/kh/ is a back-velar voiceless spirant, as in German "ach." /gh/ is its voiced counterpart; this sound is found in Arabic ("ghain") but does not occur in European languages.

/sh/ is as in "ship," and /zh/ is the "s" in "pleasure" or the "z" in "azure" -- or the "zh" in Russian "Zhukov."

/ts/ is as in "hats"; it can occur initially, medially, and finally. Its voiced counterpart, /dz/ (as in "rods") is also

found, but this has no separate letter-symbol and is written as /d/ + /z/.

/tʃ/ is a voiceless alveo-palatal affricate, as in "Nahuatl." or "atlatl." It is not the "tʃ" of "bottle." Its voiced counterpart, /dʒ/, is approximately as in "muddle."

/ch/ is the "ch" of "church" (and never as in "ache," "chagrin," German "ach," etc.). Its voiced counterpart, /j/, is the "j" -- or the "dg" -- of "judge."

/r/ is a single-tap voiced vibrant, as in Spanish, rather than the retroflexed vowel-like "r" of American English. Northern Engsvanyáli tends to "roll its r's."

/l/ is a "light" "l," as in "like," rather than the "dark" (velarised) "l" of "ball." Its voiceless

counterpart, /hl/, is as in Welsh "Llewellyn."

The contrast between /p/ and /b/, /t/ and /d/, and /k/ and /g/ is generally thought to be one of voiceless versus voiced stops. It is possible that **both** sets were voiceless, and that the contrast was between aspirated versus unaspirated, roughly like the difference between the "t's" of "tab" and "stab": i.e., phonetic [tʰ] versus [t]. The origins of the "glottalised" series found in later Mu'ugalavyáni Engsvanyáli are problematic. Perhaps this phenomenon is traceable to a survival from some lost language of the region?

4. Vowels.

VOWELS

The vowels of "Classical" Engsvanyáli are:

	Front Unrounded	Front Rounded	Central Unrounded	Back Rounded
High	i	ü		u
Mid	e	ö		o
Low			a	

The Tsolyáni "school" pronunciation of the Engsvanyáli vowels is closely similar to modern Tsolyáni, as might be expected: /i/ is the "i" of English "machine"; /e/ is the "e" of French "fête" (close to English "fate"); /u/ is as in English "rule"; and /a/ is the "a" of English "father." These are "pure" vowels with no offglide, as in Spanish.

Tsolyáni scholars maintain that from that Missúma River westward to the Tsoléi Archipelago, the phoneme /ü/ approaches the "umalut ü" of German, as in "kühl," and /ö/ is close to German "umlaut ö," as in

"hören." These are said to be "front rounded" vowels: /ü/ is the vowel /i/, pronounced with the lips rounded as for "u," and /ö/ is similarly the vowel /e/ with the lips rounded. (Those who find these sounds difficult may try the following: say "eeee," as in "heee says;" note that the lips are **spread open at the corners**. While holding this vowel, **round the lips**, as though to say "oooo" (as in "boot"), but do **not** move the tongue. For /ö/, say "aaaaaa," as in "say," and **round the lips** in the same way. A little practice should produce acceptable "umlauted" /ü/ and /ö/ sounds.

There is more, however. The grammarians claim that east of the Missúma River, /ü/ and /ö/ were "back unrounded" vowels: i.e. /ü/ is an /u/ (as in "rule"), but with the lips **spread wide** at the corners, rather than rounded. For /ö/, one says "o" as in "note," but **the lips are unrounded and spread wide at the corners**. The sounds thus produced are not found in standard English. A "high back unrounded vowel" is indeed present in Turkish, where it is written as an "i" without a dot (/ɪ/). Another symbol for it is an undotted "i" with a bar through it (ī/), or even an "umlaut i" (/ï/). It is unnecessary to provide special symbols for these vowels, however, since they do not contrast with /ü/ and /ö/ and can be represented by these two symbols without confusion. Only a few Yán Koryáni scholars insist that there was a phonemic distinction between the front-rounded and the back-unrounded series; this is the northern tradition, but grammarians from other regions do not agree.

Some scholars, particularly Mu'ugáyish of Tlár, who lived about 1,200 years ago, believe that Engsvanyáli had a contrast between long and short vowels: he cites such pairs as /dash/ "dry, arid," versus /daash/ "strap (for fastening a load on one's back)." Tsolyáni writers have replied that this may have been a contrast between a single vowel versus two identical vowels separated by a glottal stop: i.e. /dash/ and /da'ash/. An intervocalic glottal stop does tend to be omitted in normal-speed speech. It must be noted, in fairness to Mu'ugáyish, that Engsvanyáli script does display a special diacritic to indicate a "double vowel" (as in /dléè/ "big, large").

Just as problematic is the case of word stress ("accent"). Since no spoken records remain, it is difficult to see why this issue is so hotly disputed. Modern Tsolyáni and Mu'ugalavyáni exhibit phonemic word stress

(marked with an acute accent: e.g. /á/); they also have a secondary stress (shown with a grave accent: e.g. /à/). These contrast with "no stress," represented with no special symbol. For example, in /kolumébabàr/ "empire," the loudest and most prominent vowel is the /é/; the next most prominent is the second /à/; the other vowels are unstressed. Any other pronunciation is identified as incorrect. Present-day scholars base their conclusions on their own tongues, of course. The Engsvanyáli script itself contains no symbols for "accents" -- nor do Tsolyáni or other modern languages for that matter. Yet, over the centuries, a tradition has grown up of reading Engsvanyáli as though it possessed at least two word-stress phonemes that contrast with no stress: c.f. /dléè/ "big, large," cited above. In this work word stress will be written according to such modern Tsolyáni scholars as Páttunu hiQolyélmú of the Clan of the Golden Sunburst of Gánga Isle. (He claims to own an Engsvanyáli manuscript that deals with this matter in detail; he has never allowed any other scholar to see it, however.)

Most of the Khíshan languages recognise "diphthongs": i.e. combinations of vowels, such as /ai/, /au/, and /oi/. Other diphthongs are either written as sequences (e.g. /ua/, /oa/, /iu/) or else have a /y/ or /w/ inserted (i.e. /iya/, /uwa/, /iyu/). The choice of which of these two conventions to follow differed from period to period, place to place, and even scribe to scribe. Special symbols exist in the script for /oi/, /ai/, and /au/, and a special diacritic is used for /uo/ in many texts. Two diacritics are required for other vowel sequences.

5. Morphophonemics.

- (1) The most distinctive morphophonemic phenomenon is the employment of

"patterns" of prefixes, affixes, and infixes occurring with roots to produce "stems" used as tense-aspect forms of the verb, for plurals, and for other purposes. Examples:

/shején/ "bind, tie (present tense of the verb)"; a binding (noun)." Compare:
 /shjanál/ "bindings, ties (plural noun)"
 /shujón/ "bound, tied (past verb)"
 /shiju'ún/ "had bound, tied (far in the past)"
 /shavanján/ "will bind (future)"
 /kishján/ "will have bound (far future or future-perfect)"
 /sho'ojnür/ "is bound, tied (passive present)"

- (2) Vowel raising, lowering, and omission are frequent features of many structures. Vowels usually remain within their point-of-articulation categories ("front," "rounded," "central," and "back" in the chart in Sec. 4), but they go "up" or "down" in **height** of articulation (i.e. "high," "mid," and "low"). Thus, /i/ is modified in some structure-patterns to occur as /e/, /ü/ as /ö/, and /u/ as /o/. The mid vowels (/e/, /ö/, and /o/) are all modified to appear as /a/, although this is not universal. Raising -- going "up" on the chart in Sec. 4 -- is less commonly found: e.g. /ssönör/ "to fear." but causative stem (see below) /ssünür/. There are many examples of vowel loss as well: e.g. /shején/ "tie, bond" and /shjanál/ "ties, bonds" (plural), in which the first /e/ is omitted, and the second is lowered to /a/. All of these phenomena will be seen illustrated in subsequent Sections.

- (3) "Vowel harmony is also frequent: the vowels of some affixes "agree" (the Engsvanyáli grammarians' term) with the nearest vowel of the stem to which they are affixed. This "agreement" depends upon the "basic vowel" of the affix. Many affix-vowels "agree" entirely with the

stem vowel: i.e. they "become" the same, identical vowel. Others agree in point-of-articulation but not in height; cf. (2) above and the chart in Sec. 4. In some cases, the agreement is complete. In others, the height of the affix vowel is "influenced" by that of the stem vowel. If the affix "basic" vowel is a "low" /a/, and the stem vowel is a "mid vowel" (/e, ö, o/), the affix vowel is not affected. If the stem vowel is "high" (/i, ü, u/), however, the affix vowel is raised one "step" on the chart: i.e. /a/ to /e/, /ö/, or /o/.

/su'úm/ "mouth" and /su'úm-ul/ "mouths."

The plural suffix is /-VI/, where "V" represents an affix vowel that is subject to vowel harmony.

/mzák/ "power" and /mzák-al/ "powers"
 /shutlúr/ "horizon" and /shutlúr-ol/
 "horizons"

/chotlín/ "sun, day" and /chotlín-el/
 "suns, days"

/vesrém/ "man," plural /vesrém-el/ "men"

- (4) After a stem ending in a vowel, an initial vowel of an affix is usually omitted, although occasionally, one finds the affix separated from the stem by a glottal stop. The same is true of final vowels of prefixes: before a stem beginning with a vowel, the prefix vowel does not usually occur.

/hétla/ "woman," and /hétla-l/ "women"

/ch-ojáim/ "onto people, the populace."
 /chu-/ "on, onto"

/katha'-ál/ "sacrifices." This also occurs as /kathá-l/; in some dialects the stem is considered to end in /'.

/m-ossá-l/ "to, for things." /me-/ "to, for";
 /ossá/ "thing, material object"; /-l/
 "plural"

/f-ehlozh-ól/ "with daggers." /fa-/ "with";
 /ehlózh/ "dagger"; /-al/ "plural" occurs
 as /-ol/ because of vowel harmony

6. Verbs.

The verb of "Classical" Engsvanyáli does not inflect for person or number. Descriptions of "South-western" (or "Livyáni") Engsvanyáli do contain lengthy "conjugations," but these are probably due to the influences of Duru'ób -- and may be no more than the constructions of grammarians looking for the familiar! Livyáni recensions of such well-known texts as **The Scrolls of Pavár** display subject and object suffixes, but these cannot be original to the language since they are not found in other dialects or periods. The northern dialects, on the other hand, employ separate words (i.e. juncture-bounded lexemes) for various tenses and aspects, presaging modern Tsolyáni in which separate "post-verbs" are used with immutable stems for most tense/aspect formations.

The "Classical" Engsvanyáli verb of both the Northern and the Eastern dialect groups consists of a "root" this occurs with various affix-patterns (prefixes, suffixes, and vowel infixes) to produce tense-aspect "stems." These are then employed as the syntactic predicates of verbal sentences. Stems also occur alone as "verbal nouns," translatable as English infinitives or gerunds (i.e. "(the) going" or "to go.")

The system is far from predictable. Small, limited classes occur; these differ from place to place and period to period. Constructing an exhaustive Engsvanyáli grammar is thus almost an insurmountable task. Even Hurún hiKétkolel, Scholar Priest of the Temple of Chegárra in Katalál in the 18th Century (A. S.), did not include all occurring forms. His seven-volume work, **Krúshatldàlidàlikh hitùplandaritsándhàli mítlanan** ("The Mighty Grammar of the Divine, Beloved, and Beautiful Language")

omits even a few forms used in the **Scrolls of Pavár**!

6.1. Roots and Stems.

"Roots" comprise most of the lexemes of the language. These consist mainly of two or three consonants (symbolised as "C," "N," and "S"), accompanied by one to three vowels (represented as "A," "E," and "I"). In these formulae, consonant **clusters** are the same as single consonants for root purposes: thus, CCAN is treated as the same as CAN for affix purposes.

These letters are used as formulaic representations only: "C" stands for the first consonant of a root; "A" stands for the first vowel and may be actualised as any vowel in the language; "N" stands for any second root consonant, "E" is any second vowel of a root; and "S" represents any third consonant.

Tri-consonantal roots are commonest, followed by bi-consonantal roots. Longer roots do occur but most seem to be borrowings from N'lüss or other, unknown languages.

The vowels and consonants of a root are fixed: they do not change. Affixes may alter the **position** of the consonants in a **word**, however, and the vowels of affixes may "replace" those of the root. Thus, /shején/ "to tie, bind" (a /CANES/ root) occurs with the infix pattern /u-o/ (denoting past action) as /shujón/ "tied, bound" (/CuNoS/). The "conditional" pattern /eCNES/ occurs with /shején/ as /eshján/ "may tie, may bind." The /e/ is a fixed part of the pattern; the /a/ is a "lowered" form of the stem vowel.

"Base stems" function without further affixation both as verbs and nouns. As the former, they are equivalent to the english

"present general tense": i.e. /goes," sees." As nouns, they are employed as gerunds or infinitives (e.g. "the going," "to go"). Some also signify unit nouns, just as "ship" in English is both a verb ("He ships goods to another city") and a noun ("The ship sailed into port").

Word stress (/') is indicated in the examples adduced below, according to Tsolyáni "school pronunciation." Note that stress cannot be written on /ü/ and /ö/, due to limitations of the computer type font. If no other stress occurs, the reader can assume an "umlaut" vowel in the example is stressed.

- (1) Base patterns include bi-consonantal and tri-consonantal roots, those with three consonants being the most common, followed by roots with two consonants. Patterns may also include two (usually not more) consonants in one or more of the "C," "N," or "S" positions; these do not affect the root's behaviour with affixes, as said above. Three "diphthongs" also function as unitary vowels: /ai/, /au/, and /oi/. Other sequences of vowels are considered vowel clusters: e.g. /ia/, /ea/, /ua/, etc. Patterns are listed below in rough order of frequency:

C(C)AN(N)ES(S): e.g.

CANES: /shején' "tie, bind," "to tie, bind" and "bonds"; /ghaván/ "be, exist" and "being, existence"; /pepím/ "descend, go down" and "descent"

CANNES: /kolmék/ "rule, govern" and "rule"

CCANES: /srüdhúr/ "carve, sculpt" and "to sculpt, carving"; "sculpture"

CANNESS: /valthárz/ "store (food)" and "cache, store" (noun)

C(C)AN(N)E: e.g.

CANE: /törö/ "recite, chant" and "chanting, reciting, recitation"; kátha/ "offer, present" and "offering, to offer";

/felé/ "come" and "(the) coming, arrival"; /lauzhü/ "point, direct" and "pointing," "index finger." This stem contains one of the diphthongs that is treated as a single vowel: /au/.

CCANNE: /trákte/ "bite off" and "biting off, to bite off"

C(C)AN(N): e.g.

CAN: /dóm/ "speak, say" and "speaking, to speak"; /shóng/ "be true" and "truth"

CCAN: /ssnán/ "eat" and "eating, to eat"

CANN: /mérsh/ "cry, weep" and "crying, to cry"

C(C)A: these are uncommon; e.g.

CA: /bá/ "fly away (as the spirit of a deceased person)" and "spirit"; /má/ "do, make"

CCA: /mló/ "go, travel" and "going"

C(C)AE: bases containing vowel clusters are rare: e.g.

CAE: /ssáo/ "govern (a province)" and "to govern, provincial government"

CCAE: /préu/ "record (data)" and "record" (noun)

- (2) Vowel-initial patterns occur but are treated as glottal-stop-initial roots: a /' is usually found after an affix ending in a vowel.

ACNES: /élvün/ "weave": c.f. /e'lavön/ "may weave" (conditional); /e'lávna/ "weavings, fabrics." If a glottal stop is postulated, this root belongs to the /CANNES/ pattern.

- (3) Stems employed as nouns usually denote a specific act or object, as noted above. Abstract nouns require a prefix (/üro-/) and a slightly different pattern.

/felé/ "come"; also "(the) coming (on a specific occasion)." Compare: /üroflá/ "coming" (an abstract concept), and such "derived nouns" as /falél/ "advent," /felán/ "emergence (of the Cosmos from the primordial Egg of the World)"

/lagáz/ "put in, contain (as something in a pot)"; also: "cook-pot." An abstract noun requires /üro-/: /ürolgáz/ "containing, holding (as in a pot)"
 /vesrém/ "acts as a man" and "man, male" (noun). Compare: /ürovesrám/ "manliness, behaving like a man"
 hétla/ "acts as a woman" and "woman." Compare: /ürohtlá/ "womanliness," behaving like a woman."

6.2. Tense/Aspect Affixes.

Tense/Aspect forms are composed of a root/stem plus an affix that itself may be composed of a prefix, infix, and suffix. There are about a half dozen common "Forms." In actuality, about twenty tense/aspect forms were employed at various times and places over the long span of Engsvanyáli history. Grammarians do not consider many of these as "Standard," however, since they are not found in the **Scrolls of Pavár**.

Unlike Livyáni and some other modern Khíshan tongues, Engsvanyáli does not include subject or object affixes in the verb: i.e. /felé/ "come" denotes "(I) come," "(you) come," "(he/she) comes," "(we) come," etc. Subjects and objects, whether nouns or pronouns, are indicated by separate words (tactic blocks), as in modern Tsolyáni: e.g. /lü pöghöl tará/ "I see you (sg.)."

Common forms include:

- (1) The "present general" tense is composed of the base stem (including its vowel(s)). This also functions as a noun, as described above. One example was given in Sec. 5.1, above. Others are:

/dheméhl/ "hits, strikes"; "to hit, strike"; "hitting, striking," and "(a) blow"
 /kháish/ "reads"; "to read," "reading," and "study (noun)." /ai/ is treated as a single vowel

/méskh/ "is born, generated, produced"; "giving birth, being produced, to be created," and "birth"

- (2) In the later Engsvanyáli of the "Great Empire," the base stem is used only as a verbal noun: "going," "to go." The general present is indicated by an infix which consists of "stem vowel lowering": i.e. /i/ occurs as /e/, /e/ as /a/, /ü/ as /ö/, etc. The low vowel, /a/, cannot be further lowered and is immutable.

/dám/ "speaks, says." Stem: /dóm/
 /dhamáhl/ "hits, strikes." Stem /dheméhl/
 /falá/ "comes." Stem: /felé/
 /kháish/ "reads." Stem /kháish/. Note that /ai/ cannot be further lowered
 /mlá/ "goes." Stem: /mló/
 /pöpém/ "goes down, descends." Eastern dialects use /püpim/ as a base stem, while others prefer /pepím/
 /shaján/ "binds, ties." Stem: /shején/
 /ssanar/ "fears, is afraid." Stem: /ssönör/
 /törö/ "recites, chants." Eastern Engsvanyáli employs an alternate stem /türü/, while Western dialects use /terü/, which employs a present /taró/

- (3) The "past" tense is made up of a base stem plus an infixed pattern (/u-o-/) that "overrides" the "basic" stem vowels: i.e. /CuNoS/. There are a number of irregular forms: in stems with base vowels /ü/ or /ö/, the infix may occur as /-ü-ö-/). A few verbs, particularly in the northern dialects, exhibit /-u-a-/). In stems of the pattern /CAN/, the past pattern is usually /CuN/. The semantic range of this form includes past action and a past state or condition.

/bú/ "flew away"
 /dhumóhl/ "hit, struck"
 /dúm/ "spoke, said"
 /fuló/ "came"
 /khúsh/ "read (past)." Note the treatment of the diphthong /ai/ of the stem
 /mlú/ "went"
 /mú/ "did, made." Stem: /má/

/musókh/ "was born, generated, produced"
 /pru'ó/ "recorded (data)." The glottal stop
 is not part of the base stem
 /ssnú/ "ate"
 /ssunór/ "feared" and also /ssünör/. The
 present stem is /ssönör/
 /ssúo/ "governed (a province)." Note the
 treatment of the vowel cluster.
 /turó/ "recited, chanted." From either
 /türü/ or /terú/
 /unggó/ "fished (with a net)." The base stem
 is /onggá/. This may be a borrowing
 from some pre-Engsvanyáli language in
 Yán Kór

- (4) The "far past" consists of a pattern
 /CiNu'uS/. Stems of the patterns
 /CAN/, /CA/, and /CAE/ occur with a
 pattern /Cu'uC/, /Cu'u/, etc.

/bu'ú/ "flew away (long ago)"
 /du'úm/ "had spoken, said (long ago)"
 /filu'u/ "came (long ago)"
 /hitlu'ú/ "acted as a woman, in a womanly
 manner (long ago)"
 /inggu'ú/ "fished (long ago)"
 /khu'úsh/ "read (long ago)"
 /kithu'ú/ "offered, presented (long ago)"
 /mlu'ú/ "went (long ago)"
 /pipu'úm/ "had gone down, descended (long
 ago)"
 /pru'ú/ "recorded (data) (long ago)"
 /shiju'ún/ "tied, bound (long ago)"
 /ssu'ú/ "governed (a province) (long ago)."
 The stem is /ssaó/, and the form is thus
 irregular: it should occur as */ssu'úo/
 /tiru'ú/ "recited, chanted (long ago)"
 /visru'úm/ "acted as a man, in a manly way
 (long ago)"

- (5) The "future" is irregular. It consists of a
 stem (or the first syllable of a stem?)
 plus /-anján/, /-ranján/, /vanjan/ (often
 with vowel changes). Engsvanyáli
 dictionaries list the future form for each
 stem entry.

/banján/ "will fly away." The stem is /bá/,
 and the affix is /-nján/. In the
 Mu'ugalavyáni recension of "The
 Lament to the Wheel of Black,"
 /bavanján/ is found

/dhemvehlján/ "will hit, strike." Stem:
 /dheméhl/: the affix is /-v- -ján/
 /dovomján/ "will speak, say." The affix
 appears to be /-vA- -ján/ with vowel
 harmony
 /felvenján/ "will come." The affix appears
 to be /-v- -nján/
 /ghavánlü/ "will be, exist." A unique and
 irregular form; the present stem is
 /ghaván/
 /manján/ "will do, make." Stem: /má/.
 /mavanján/ also occurs in *The Godlike
 Reports of Governor Arumél, Lord of
 the North*
 /meskhanján/ "will be born, created." The
 stem is /méskh/. */meskhvanján/ does
 not occur
 /mlanján/ "will go." The stem is /mló/,
 again with vowel lowering and /-nján/
 /pepvimján/ "will go down, descend." The
 stem is /pepím/, giving an affix /-v-
 -ján/. Again, alternate analyses are
 possible
 /shavanján/ "will tie, bind." Stem: /shején/,
 with "vowel lowering" (i.e. /a/ instead
 of the /e/ of the base stem) and an affix
 /-van-/: other analyses are possible
 /ssünüranján/ "will frighten." Causative
 stem: /ssünür/ + an affix /-anján/
 /törvönján/ "will recite, chant." The
 vowels are irregular, although the
 Eastern form /törö/ does produce /tör-
 ö-/: the Western stem is /terú/
 /prevunján/ "will record (data)." The affix
 is /-v- -nján/

- (6) The "conditional" consists of a stem
 and affix in the pattern /eCNES/: i.e. a
 word-initial /e/ followed by the first two
 consonants of the stem, the second
 stem vowel (often with vowel-lowering),
 and the third stem consonant. This form
 denotes "may," "should," and "might,"
 and it occurs with verbal particles
 signifying "if," "in order that," and the
 like.

/ebá/ "may fly away." Stem: /bá/.
 /edám/ "may speak, say." Stem: /dóm/.
 /edhmáhl/ "may hit, strike." Stem:
 /dheméhl/
 /eflá/ "may come." Stem: /felé/
 /eghván/ "may be, exist." Stem: /ghaván/

/ekhásh/ "may read." Stem: /kháish/. The treatment of /ai/ is unusual
 /emá/ "may do, make." Stem: /má/
 /emáskh/ "may give birth, create." Stem: /méskh/
 /emlá/ "may go." Stem: /mló/
 /eppém/ "may go down, descend." Stem: /pepím/
 /epréu/ or /epráu/ "may record (data)." Stem: /préu/. Both forms are attested
 /eshján/ "may tie, bind." Stem: /shején/
 /essáo/ "may govern (a province)." Stem: /ssáo/
 /essnár/ "may fear." Stem: /ssönör/
 /etrö/ "may recite, chant." This is the Northern stem, /törö/; /etró/ (from /terú/) is also found

- (7) The "far future" or "future perfect" is made up of a stem and affix in the pattern /kiCNES/: i.e. /ki/ followed by the first two consonants of the stem, the second stem vowel (sometimes with vowel-lowering), and the third stem consonant. This form signifies an act or state occurring in the distant future: "will ..." or "will have -ed"

/kibá/ "will fly away" and "will have flown away." Stem: /bá/
 /kidám/ "will speak, say." Stem: /dóm/
 /kidhmáhl/ "will hit, strike (far future)." Stem: /dheméhl/
 /kiflá/ "will come." Stem: /felé/
 /kighván/ "will be, exist (in the distant future)" and "will have been." Stem: /ghaván/
 /kikhásh/ "will read." Stem: /kháish/
 /kimá/ "will make, do." Stem: /má/
 /kimáskh/ "will give birth, create" and "will have given birth, produced, created." Stem: /méskh/
 /kimlá/ "will go." Stem: /mló/
 /kippém/ "will go down, descend." Stem: /pepím/
 /kipréu/ "will record (data)" and "will have recorded." Stem: /préu/. /kiprú/ is recorded as an alternate
 /kissáo/ "will govern (a province)." Stem: /ssáo/
 /kissnán/ "will eat" and "will have eaten." Stem: /ssnán/
 /kissnör/ "will fear." Stem: /ssönör/

/kitrö/ "will chant, recite." This is again the Northern stem, /törö/; /kitró/ also occurs, from /terú/

6.3. Other Tense/Aspect forms.

The above-listed formations are considered "standard." Further constructions are employed in the "High" Engsvanyáli of the later periods. Some of these innovations seem contrived and artificial, and thus only a few of them are noticed below.

- (1) The "completive" is composed of a stem and affix pattern /nishCeNSE/. (usually without vowel change). Stems of the /CANE/ pattern occur as /nishCeNE/; those of the /CAN/ pattern are found as /nishCAN/; and those of the /CA/ pattern appear as /nishCA/. This form denotes an action or state that is ending or about to end. The time reference of this formation is always past.

/nishbá/ "(already) flew away." Stem: /bá/
 /nishdóm/. "(already) spoke, said." Stem: /dóm/
 /nishfelé/ "(already) came, finished coming." Stem: /felé/
 /nishkháish/ "finished reading." Stem: /kháish/
 /nishmá/ "(already) made, did." Stem: /má/
 /nishmló/ "(already) gone," "finished going." Stem: /mló/. In some texts the /m/ is dropped: /nishló/
 /nishpepmé/ "finished going down, descending." Stem: /pepím/
 /nishshejné/ "(already) tied, bound," "finished tying." Stem: /shején/

- (2) A "desiderative" ("want to ...") consists of /CAkhunNES/. Stems of the pattern /CANE/ appear as /CAkhunNE/; those of the /CAN/ pattern occur as /CAkhunNA/; and those of the pattern /CA/ appear as /CAkhun/ or /CAkhunA/. This formation does not appear until the

reign of Ssesmúga I or Ssesmúga IV (the texts are not clearly dated).

/bakhuná/ "want to fly away." Stem: /bá/
 /dokhunmó/ "want to speak, say." Stem:
 /dóm/
 /fekhunlé/ "want to come." Stem: /felé/
 /khakhunshá/ "want to read." Stem:
 /kháish/. Note the reflex of /ai/
 /makhún/ or /makhuná/ "want to do, make."
 Stem: /má/
 /shekhunjén/ "want to tie, bind." Stem:
 /shején/
 /ssakhunáo/ "want to govern (a province)."
 Stem: /ssáo/. Also /sakhuná/
 /tekhunrú/ "want to recite, chant." Stem:
 /terú/

- (3) An "obligatory" ("have to ...") is made with the pattern /CANSóm/. Stems of the patterns /CANE/, /CA/, /CAE/, etc. occur as /CANóm/ and /CAóm/, sometimes with vowel harmony. A glottal stop frequently separates vowels that would otherwise occur together. This form is first found in the **Personal History** of the Priestking Nemándu I.

/ba'óm/ "have to fly away." Stem: /bá/
 /ma'óm/ "have to do, make." Stem: /má/
 /mlo'óm/ "have to go." Stem: /mló/. /mlóm/
 is also found in the *Personal History*
 /pepmóm/ "have to descend, go down."
 Stem: /pepím/
 /shejnom/ "have to tie, bind." Stem:
 /shején/
 /ssa'óm/ "have to govern (a province)."
 Stem: /ssáo/
 /ssnanóm/ "have to eat." Stem: /ssnán/
 /ssönróm/ "have to fear, be afraid." Also
 /ssönröm/. Stem: /ssönör/
 /teróm/ "have to recite, chant." Stem:
 /terú/

6.4. Derived Stems.

Several "derived stems" are found. These are modified forms of the basic stem, with sets of special tense/aspect affixes.

- (1) The "causative": "to make (someone) act, do" is a "derived stem" made with all of the stem vowels raised: i.e. /i, e, a/ are realised as /i/, /ö/ occurs as /ü/; and /u, o/ appear as /u/. The causative occurs with all patterns but with special affixes, which are regular. **The Scrolls of Pavár** contain several examples of this construction.

/birá/ "causes to fly away." Stem: /bá/
 /dumrá/ "causes to speak." Stem: /dóm/
 /eghivinrá/ "may cause to be, exist." Stem
 /ghaván/
 /ekhishrá/ "may cause to read." Stem
 /kháish/
 /eshijinrá/ "may cause to tie, bind." Stem:
 /shején/. Note that /-ra/ occurs in the
 "conditional causative"
 /filirú/ "caused to come, made come." Stem
 /felé/
 /hrijrá/ "fills, causes to be full". Stem
 /hréj/
 /kishijinrá/ "will cause to tie, bind (far future)."
 Stem: /shején/
 /kitirirá/ "will cause to recite, chant." Stem
 /terú/
 /mirú/ "caused to do, make." Stem: /má/
 /nyilrá/ "causes to be blue, makes blue."
 Stem: /nyíl/ "be blue." The base stem
 vowel is already high (/i/), and only the
 affixes show that this verb is causative
 /pipimu'úr/ "caused to go down, descend
 (long ago)." Stem /pepím/
 /shijinrá/ "causes to tie, bind." Stem:
 /shején/. The "present causative" affix
 is /-rá/
 /shijinranján/ "will cause to tie, bind." The
 "future causative" affix is /-ranján/
 /shijinrú/ "caused to tie, bind." The "past
 causative" affix is /-rú/
 /shijinu'úr/ "caused to tie, bind (long ago)."
 The "long past causative" affix is /-u'úr/
 /ssiu'úr/ "caused to govern (a province)."
 Stem: /ssáo/
 /ssninrú/ "caused to eat, fed." Stem:
 /ssnán/
 /ssünüranján/ "will cause to fear, frighten."
 This should occur as /ssünüranján/,
 but the /rr/ apparently simplifies to a
 single /-r-/

- (2) The "passive" is made with the pattern /Co'oNSür/. The pattern /CANE/ appears as /Co'oNür/; /CAN/ occurs as /Co'oNür/ also, while /CA/, /CAE/, etc. are less regular. The passive is an old formation, found in **The Scrolls of Pavár** and other early texts. The tense/aspect affixes have special forms.

/dho'omhlür/ "is hit, struck." Stem: /dheméhl/
 /dho'omhlürönjön/ "will be hit, struck (future)"
 /dho'omhlürü'ü/ "was hit, struck (long ago)"
 /dho'omhlürü/ "was hit, struck (past)"
 /do'omür/ "is said, spoken." Stem /dóm/
 /edho'omhlür/ "may be hit, struck (conditional)"
 /ekho'oshür/ "may be read." Stem: /kháish/
 /kho'oshür/ "is read." /kho'oshürönjön/ "will be read"
 /kidho'omhlür/ "will be hit, struck (far future)"
 /mo'ür/ "is done, made." For */mo'oür/; stem /má/
 /po'oghlürü/ "was seen." Stem /pöghöl/
 /sho'ojnür/ "is bound, tied (passive present)." Stem /shején/
 /ssno'okhunnür/ "is wanted to eat"
 /sso'ür/ "is governed (province)." For */sso'oür/; stem /ssáo/

The passive does not occur with "causative" verbs; instead, a passive form of "to be," /gho'onür/, is put before the causative verb stem. These are of uncommon occurrence.

/gho'onür filí/ "is caused to come"
 /gho'onürönjön pipím/ "will be caused to go down, descend"
 /gho'onürü bí/ "was caused to fly away"

- (3) The "intransitive" form is made from semantically transitive verbs with the pattern /moCNES/. It is not found with intransitive verbs or with causatives. The pattern /CANE/ appears as /moCNE/; /CAN/ occurs as /moCEN/, while /CA/, /CAE/, etc. occur as /moCA/ and

/moCAE/. This form indicates that a transitive action occurs "of itself": it is thus like the "passive," except that the focus is on the action and not on the actor. Thus, instead of "It was broken (by someone)," this form centres upon the "breaking": "it was broken (of itself, or without reference to any actor)." In modern slang: "it got broke."

/emodhméhl/ "may be hit, struck." Stem: /dheméhl/
 /kimodhméhl/ "will be hit struck (far future)"
 /midhmu'úhl/ "was hit, struck (long ago)"
 /modhméhl/ "is hit, struck." This is not passive: no "actor" occurs. It may also be rendered colloquially as "gets hit."
 /modhmehlranján/ "will get hit, be struck"
 /modhméhl/ "was hit, struck"
 /mokháish/ "is read" or "gets read."
 /momá/ "is done, made" or "gets done." Compare /mo'ür/ "is done, made," which implies an actor: /vülti momá/ "the work (/vül/ + /-ti/ "the") is done, gets done" versus /vülti mo'ür/ "the work is done (by someone unnamed or unknown)"

6.5. Verbal Enclitics.

Further nuances are produced by the use of "adverbial" enclitics with verbal forms. These are similar to modern Tsolyáni tense/aspect indicators: e.g. /pál dopál/ "is coming"; /pál dáimi/ "used to come." In Engsvanyáli these are written separately from the verb they follow, but there is a question as to whether they carry primary stress or not. Some of the most frequent are:

/án/ "interrogative": /dheméhl án/ "is hitting, striking?" /tá felé án/ "are you (sg.) coming?"
 /dáth/ "imperfect: action occurring over a long period, past, present or future": /mlú dáth/ "ised to go," /mlanján dán/ "will go (many times over a long period)"

/jé/ "about to ...": e.g. /felé jé/ "about to come"; /pupóm jé/ "was about to go down, descend"; /felvenján jé/ "will be about to come." Future examples are uncommon

/ké/ "stative": the focus is on a resultant state after the action of the verb. This is sometimes equivalent to "has ...ed": /mlú ké/ "has gone" (and is no longer present: in a state of having gone)

/lün/ "imperative." Engsvanyáli has no special verb form or paradigm for the "imperative": the present stem is used with /lün/: e.g. /tűsmáru mló lün!/ "You (pl.) go!" /dheméhl lün!/ "(You) hit, strike!"

/már/ "continuative": "is ...ing": e.g. /mló már/ "is going"; /pöghöl már/ "is seeing, looking"; /ssnúń már/ "was eating" (a past example)

/neté/ "condition contrary to fact, would have..." /dhumóhl neté/ "would have hit, struck." This usually occurs with "past" verbs, but present/future conditions contrary to fact can be expressed by a "present conditional" verb + /neté/: /edhmáhl neté/ "would hit, strike" (but will not do so)

/nín/ "reciprocal": /dheméhl nín/ "hit one another"

/ón/ "mythological time": /dúm óń/ "spoke, said (in the time of the Gods)." This is used with "past" or "far past" verb forms only

/pé/ "hortative": "let..." Usually with the conditional: e.g. /möllör emlá pé/ "let him go!"; /lű eflá/ "let me come!"

/thám/ "habitual": /dheméhl thám/ "habitually hits"; /dhumóhl thám/ "habitually hit (past)"; /edhmáhl thám/ "may habitually hit (conditional)"

/tlé/ "reflexive": /dheméhl tlé/ "hit oneself"

/vér/ "repetitive": /dheméhl vér/ "keeps hitting, striking"

Two (and sometimes more) verbal enclitics can occur with the same verb form. Modern scholars pronounce these combinations with only one word stress, however, as though they were unitary compounds.

/mló már lün/ "keep on going!" Modern spoken: /mló marlün/ the main stress is

carried by /mló/, and the /ü/ of /lün/ bears a secondary stress

/dheméhl tlé vér/ "hit oneself repeatedly."

Modern spoken: /tlevér/. /dheméhl tleperlün/ "hit yourself repeatedly!"

This kind of example is dear to the grammarians but is probably unlikely to occur in real texts or speech

/ssnu'ún óń thám/ "habitually ate (long ago)." Pronounced: /onthám/. The order of the verbal enclitics is relatively fixed: one does find */thám óń/. Variations do appear in texts from different places and times, however

/turó jé neté/ "would have been about to recite, chant." Pronounced /jeneté/ or even /jneté/

6.6. Negation.

There are four words for "not": one denotes general present and past negation, a second signifies future negation; a third is an "emphatic" ("never") without time reference; and the fourth denotes "don't ...," used with imperatives. These elements occur directly before verb forms.

/yágga/ "not (general present and past)":
/yágga mló/ "does not go"; /yágga mlú/ "did not go"

/trá/ "not (future)": /trá dheméhlján/ "will not hit, strike"; /trá kidhmáhl/ "will not hit, strike (far future)"

/yallán/ "not, never (emphatic)": /yallán ssnu'ún/ "never ate"; /yallán mlanján/ "will not go"

/tó/ "don't!": /tó mló lün!/ "don't go!"; /tó felé lün/ "don't come!"; /tó pöghöl lün/ "don't look!"

6.7. Verbal Phrases.

- (1) Sequences of two verbs occur, in which the first belongs to a small class denoting "know how to," "intend to," "stop ...ing," etc., and the second is a "conditional" form.

/lű nithó emá/ "I know how to do (it)."
/nithó/ "know how to"

/tá yágga kejjá essnán ma'nitíla/ "you (sg.) do not intend to eat the food." /kejjá/ "intend to"
 /möllör purkhú engrés/ "he stopped calling out." /perkhé/ "stop ...ing"; past /purkhó/

- (2) A unique case is /úùl/ "should, ought." More emphatic is /úùlsa/ "must, have to." These are followed by "conditional" verbal forms.

/möllör úùl emlá/ "He should, ought to, go"
 /lū úùlsa echál/ "I must sit down." /chéll/ "sit down"
 /mssöl úùlsa emzhákh/ "They must return."
 /mizhékh/ "return, go back"

6.8. Nominal Forms.

As stated in Sec. 6.1, almost any stem can occur as either a present tense verb or as a noun. This is true of even the commonest lexemes denoting material objects.

/bás/ "house" (noun) and "houses, shelters" (verb)
 /cherék/ "sword" (noun) and "strikes with a sword" (verb)
 /cheréng/ "bread" and "makes, bakes bread"

Sometimes the semantic connection is less easily discerned. At times it is almost indiscernible, although there is usually an historical connection that can be found by reference to one of the great dictionaries. Not all stems are equally frequent in both nominal and verbal usages, of course; for some, no noun use is attested, others do not occur as verbs in the existing literature.

/dlefév/ "(soldier's) boot, travelling boot." This is not found as a verb, although various semantic possibilities do come to mind
 /jijéng/ "thinks." This is only employed as a verb; the word for "thinking" or "thought" is /malgáish/ from another

stem meaning "thought, idea," which does not occur as a verb
 /mafádh/ clay pot, pottery" and "stews, cooks a stew"
 /náru/ "hill of skulls (after a victory the losers' skulls were stacked up as a warning!)" and "rules with cruelty." This is apparently a reference to Queen Nayári of the First Imperium, who raised mounds of her enemies' skulls and governed with great cruelty
 /shirún/ "diamond" and "sparkles"
 /si'ír/ "(male) cat" and "attacks fearlessly." Literary only

"Derived noun" formations are constructed with elements prefixed to verbal stems.

- (1) The "active participle": a noun or adjective denoting the performance of an action: "...ing" This is made by prefixing /mes-/ to a stem. The first stem vowel is then either omitted or lowered.

/mesdhméhl/ "striking, hitting. The "adjective formant" suffix, /é/, can be added to produce a noun modifier: /mesdhmehlé taghán/ "(the) striking soldier, the soldier who is hitting." /taghán/ "soldier" and "fights in a trained fashion (as a soldier)"
 /meskhetlué cheréng/ "burning bread": "bread that is on fire." /khitlú/ "burn, heat"
 /meskhetlué hlóm/ "(the) burning fire." /hlóm/ "fire" and "blazes, flares up"

- (2) The "passive participle": a noun or adjective denoting that the verbal action has been performed upon an object: /ha-/ is prefixed to a transitive or causative stem. Before a following vowel, this occurs as /h-/.

/hadhmehlé taghán/ "the soldier who is hit," "(the) 'stricken' soldier"
 /hakhetlué bashé/ "burned ashes." /bashé/ "ashes"
 /hakhetlué cheréng/ "burned, charred bread"

/hakhetlué hlóm/ "(a) burned fire, (a) fire that has gone out"

- (3) The prefix /khe-/ signifies "male actor," "one who performs the action regularly or as a profession." A "female actor" is similarly indicated by /vo-/. It is said that these two affixes are the origins of the Livyáni masculine suffix /-az/-/z/ and the feminine /-ab/-/b/-/eb/, as well as the Mu'ugalavyáni masculine suffix /-ish/-/sh/ and the feminine /-a/. The Tsolyáni "ignoble" suffix /-ikh/-/kh/ may also be derived from /khe-/, but the Tsolyáni "noble" suffix, /-koi/ probably originates from /kharé/ "glory," which in very late Engsvanyáli becomes /khaé/ or /khái/. The Yán Koryáni "inanimate" prefix /v-/ /vā-/ may also be related to /vól/, but it is difficult to see a connection between the Yán Koryáni "animate" prefix /n-/ /nā-/ and /khe-/. Salarvyáni does not seem to provide any cognates.

/khechréng/ "(male) baker. /cheréng/ "bread"
 /khedhméhl/ "(male) hitter, beater"
 /khefnétl/ "(male) licentious person, rake." /fenétl/ "copulate"
 /khekron/ "(male) scribe." /kurón/ "writing" and "writes"
 /khesrödhür/ "(male) sculptor." /srüdhür/ "sculpt..". Note the treatment of the first stem vowel after the consonant cluster /sr/
 /khonngá/ "(male) net-fisherman." /kh-/ + /onggá/
 /vochréng/ "(female) baker." /cheréng/ "bread"
 /vodhméhl/ "(female) hitter, beater"
 /vofnétl/ "(female) licentious person," and "priestess (of Dlamélish or Hriháyal)." A female prostitute is /khelesh/, and a male is /nrúkh/ -- two entirely different lexemes
 /vokron/ "(female) scribe"

- (4) "Place of" is signified by a prefix /khal-/, often with vowel loss or harmony. This is

frequent for shops and professional premises, as well as for other places.

/khalchál/ "chair, seat." Stem: /ché/ "sit"
 /khalchréng/ "bakery." Stem: /cheréng/ "bread"
 /khalfnétl/ "boudoir, courtesan's bedroom." Stem: /fenétl/ "copulate"
 /khalkhásh/ "library, study, place for reading." Stem: /kháish/ "read"
 /kalkhitlú/ "hearth, fireplace." Stem: /khitlú/ "burn." * /khalhlóm/ "place of fire" is not used
 /khalkrón/ "scriptorium, place for writitng." Stem: /kurón/ "write"
 /khalprú/ "record-office." Stem: /préu/ "record (data)"
 /khalráin/ "painter's (artist's) studio. Stem: /ráin/ "paint (a picture)." The treatment of the stem diphthong is interesting; one might expect */khalrín/ or possibly */khalrán/ (?). Compare "library," above
 /khalshnál/ "temple": "place of worship." Stem: /shunál/ "worship." This stem does not appear in modern languages except in a few Engsvanyáli loanwords: e.g. durushnál/ "(inner) shrine (of a temple)"
 /khalrsödhür/ "sculptor's studio." Stem: /srüdhür/ "sculpt"

- (5) "Instrument for ..." is made with a prefix /le-/ /l-/.

/ledhméhl/ "club, bludgeon." Stem: /dheméhl/ "hit, beat"
 /lekrón/ "pen, writing instrument." Stem: /kurón/ "write." There are several other words for "pen" as well
 /leprú/ "record-book." Stem: /préu/ "record (data)"
 /leshján/ "binding cord (for slaves or animals)." Stem: /shején/ "tie, bind"
 /lelvün/ "(weaver's) loom." Stem: /elvün/ "weave"

- (6) A noun-like construction denoting "while ...ing," "at the time of ...ing" is made with a prefix /pa-/ /p-/ (later Engsvanyáli /po-/ or /poso-/) followed by a present stem. Continued action is indicated by

reduplicating the stem, sometimes with vowel lowering.

- /panché, mlú már/ "While singing, (he) was going along." /noché/ "sing (a secular song)"
 /pakrón, lü ssnún/ "While writing, I ate." /kurón/ "write"
 /pafévfav/ möllör chunóth/ "Laughing and laughing, he walked." /fév/ "laugh" is reduplicated with stem vowel lowering; /chenéth/ "walk, stroll"
 /posomlá, möllör tushór kranuónla/ "At the time of going, he bought a book." /mló/ "go"; /tishér/ "buy"; /kranuón/ "book"; /-la/ "direct object, accusative"

- (7) "Having ...ed" is constructed with a prefix /dla-/ /dl-/ or /dlan-/ plus a present stem. /dlan-/ usually occurs before vowels, and /dl-/ is rare. This denotes an action completed before that of the main verb. Vowel lowering is common. This prefix provides a "temporal absolute": i.e. a clause separate from the action of the main verb; cf. also /ké/ VClit "has ...ed," which gives a stative sense to the main verb.

- /dladám, chúl/ "Having spoken, (he) sat down." /dóm/ "speak, say"; /chél/ "sit down"
 /dlamársh, möllör gudó kayál/ "Having wept, he wiped (his) eyes." /mérsh/ "cry, weep"; /gudá/ "wipe"; /kái/ "eye," pl. /kayál/
 /dlanshák, mssöl mukhnó mssöllá/ "Having died, they buried them." /shák/ "die"; /mokhná/ "bury." This can be ambiguous: /dlanshák/ can refer either to the subject or to the object

- (8) "At the moment of" consists of a prefix /wekh-/ + a present stem.

- /wekhshák/ "at the moment of dying" (/shák/ "to die")
 /wekhtümül/ "at the moment of marriage" (/tümül/ "marry")

7. Nouns.

Nouns consist of (a) unaffixed stems; cf. Secs. 6.1 and 6.8; (b) stems + the noun formant affixes discussed in Sec. 6.8 ff.; (c) stems + derivational affixes; and (d) compounds of two or more stems, possibly plus an affix of (b) or (c). Adjectives and adverbs are also sub-types of nouns.

7.1. Derivational Affixes.

Noun derivational affixes are few, as opposed to affixes used to derive nouns from verbs; cf. Sec. 6.8 ff. Many of these are difficult to define and are of limited occurrence. A few examples will suffice.

- /khruss-/ "horrid, ugly, disgusting":
 /khrusspöghlé/ "disgusting, ugly or horrid sight, ugly scene" (/pöghöl/ "see, look"); /khrussnakhár/ "gruesome corpse" (/nekhár/ "dead body"); /khrussdám/ "rude speech, insult" (/dóm/ "speak")
 /mye-/ "beloved": e.g. /myétl/ beloved girl, sweetheart (fem.)" (/hétla/ "woman"); /myeklán/ "beloved man, sweetheart (masc.)" (from /kól/ "hero?"); /myevúm/ "beloved child" (/vúm/ "(male or female) child, infant"); /myezúr/ "beloved cat (female)" (/zurá/ "(female) cat")
 /nra-/ "grand, elegant": e.g. /nramnü/ "palace" (cf. Tsolyáni /müni/ "palace"; the stem /-mnü/ does not otherwise occur in Engsvanyáli); /nradéq/ "court costume, ceremonial robe" (Bednálljan /dzéhlq/ "dress?"); /nrasséth/ "compliment, elegant phrase" (the origin of /-sséth/ is not known); /nradám/ "honorific speech, flowery language" (/dóm/ "speak, say")
 /tla-/ "kinship group": /tlanzhér/ "fathers": one's genetic father plus his brothers and one's mother's sister's husbands (/mizhér/ "father"); /tlangétl/ "mothers": one's genetic mother plus her sisters and one's father's brothers' wives (ngétl/ "mother"); /tlakotané/

"brothers": one's genetic brothers and the offspring of the two terms just discussed above; also "brother" in the sense of a fellow member of a priesthood or society (/kotán/ "brother"); this is the origin of the name of the Tlakotáni dynasty, the current rulers of Tsolyánu

/üro-/ "abstract noun formant" has been discussed in Sec. 6.1 ff.

7.2. Compounds.

Compounds of stems tend to be unique and idiosyncratic. Most consist of two (very rarely three) present stems, sometimes with vowel changes. Many of these are ancient and difficult to analyse into their components. A few examples will suffice.

- /achèdhenlé/ "silver-bright (adj.). /aché/ "silver" + /dhenél/ "gleam, glow, shine"
- /ghalshurég/ "sleeping mat." /ghalé/ "sleep" (rare and literary, except in this compound) + /shurég/ "mat"
- /helshján/ "shoelace, bootlace." /héla/ "shoe, footgear" + /shején/ "tie, bind"
- /pùrnelám/ "vision of loveliness" (poetic term for a beautiful girl). /puwár/ "graceful, lovely" + /nilám/ "dream"
- /rü'ütlákh/ "skull-splitter": a two-handed axe or sword. Possibly from /rü'ümátl/ "skull, pate" (probably an ancient compound in itself) + tlakhhá/ "split, cleave in two"
- /chàrdokhér/ "Priestking (of Éngsvan hla Gánga)." The elements making up this compound are unknown
- /shoshchüsé/ "Dwelling (in) Shadow": term for the hideous Tsüghiyúr, one of the less-pleasant nonhuman Interplanar races. /shósh/ "dwell, crouch (as a beast in a lair)" + /chüsan/ "shadow." (Possibly the origin of /shóshche/ "Ch'óchi (the great ruined city in Mu'ugalavyá?)")

7.3. "Prepositional" Prefixes.

As with many modern Khíshan languages, locative, directional, and relational concepts are expressed by a set of prefixes + stems. Most of these prefixes have two forms: (a) one ending in a vowel before a noun beginning with a consonant, and (b) a second with no final vowel before stems beginning with a vowel. A few are of a consonant-vowel-consonant pattern; this occurs before all stems and is invariable. Locational and directional prefixes precede the derivational prefixes discussed above.

- /chu-/ /ch-/ "upon, onto": /chudhumá/ "on (a) head." /dhumá/ "head." Also /chudhmá/
- /dán-/ "through": /danazhá/ "through a city." /azhá/ "city" and "be populous"
- /fa-/ /f-/ "with (instrumental)": /facherék/ "with a sword." /facherék/ also occurs. See also the following:
- /fagh/ "with (accompanying), in the company of": /faghvesrém/ "with a man." Cf. /fa-/
- /khang-/ "up to, until, by": /khangjúl/ "until tomorrow." /júl/ "tomorrow"
- /mau-/ /maw-/ "after, behind (in space or time)": /mauhétla/ "behind a woman"; /mawazhá/ "behind a city." Note the interchange between /au-/ and /aw-/. In later texts this is found as /mav-/ before /u/, /o/, /ü/, and /ö/: /mavossá/ "behind a thing" /ossá/ "thing, object"
- /me-/ /m-/ "to, for, toward": /mevesrém/ "to a man, for a man"; /vesrém/ "man"; /mabás/ "toward a house"
- /makh-/ from, away from: /makhwadhür/ "from (a) market"
- /mru-/ /mr-/ "in, into": /mrazhá/ "in, into a city"
- /po-/ /p-/ "after (only in reference to time)": /poháf/ "after yesterday." /háf/ or /hafá/ "yesterday"
- /qass-/ "like, resembling": /qasstaghán/ "like a soldier." /taghán/ "soldier"
- /run-/ and also /ru-/ /r-/ "under, beneath": /runfawá/ "under (a) foot." /fawá/ "foot"; /razhá/ "under a city." /ru-/ /r-/ is a later variant

/shü-/ /sh-/ "before (a time)": /shüdlasú/
"before today." /dlasú/ "today"

/yal-/ "without": /yalcherék/ "without a
sword, not having a sword"

Some items are less common as prefixes but are found with the "adjective/adverb formant" suffix /-é/- /-né/ as independent words. Some of the prefixes listed above are also employed in this way.

/bukhé/ "across": /bukhé hakó/ "across a
river." /hakó/ "river"

/ghöné/ "beside, at the side of": /ghöné
tlekég/ "beside the door." /ghön/
side"; /tlekég/ "door"

/mathé/ "behind": /mathé zhamó/ "behind,
on the other side of a mountain."
/zhamó/ "mountain"

/okhré/ "in front of": /okhré bás/ "in front
of a house." /bás/ "house." Also written
as /okhrebás/

/runé/ "under, underneath, beneath"; cf. the
preceding list: /runé ngól/ "under a
floor." /ngól/ "floor"

/shirs/ "out, out of, outside": commonly
/shirsé/ or /shirsné/: /shirsé mapét/
"out of a bottle"

/thuné/ "high above, up, over": /thuné
azhá/ "high above a city, over a city. In
some dialects /thu-/ /th-/ occurs
without /-né/

Many locatives and directionals occur as adverbs with the adjective/adverb formant suffix /-é/- /-né/ with verbs.

/be'ésh bukhé chuló/ "A boy swam across."
/be'ésh/ boy, youth"; /bukh/ "across";
/chilú/ "swim"

/lū mruné mlú/ "I went inside." /mrú-/ /mr-/
"into, inside" + /-né/ "adjective and
adverb formant"

/lūmō shirsné chúl/ "We sat outside."
/shirs/ "out, out of, be outside. /shirsé
is also found

/möl runé hlumó/ "It fell underneath."
/hlamá/ "fall"

/möllör dhoné tlushó/ "He ran back." /dho-/
"back, returning" + /-ne/; /tleshé/ "run"

/tá runé mló lün/ "You (sg.) go down!"

7.4. Gender.

"Classical" Engsvanyáli, as found in the northern, eastern and Miu'ugalavyáni recensions of the **Scrolls of Pavár**, exhibits no gender distinctions for nouns: /vesrém/ "man" is **grammatically** the same as /hétla/ "woman": i.e. the agreement of affixes, verbs, and adjectives is the same for both words. In a few cases, different affixes do distinguish a male from a female: e.g. /khe-/ "male actor" and /vo-/ "female actor"; cf. Sec. 6.8 (3), above., but this is uncommon.

On the other hand, Engsvanyáli texts composed or copied in Livyánu do indicate gender for singular nouns: the masculine suffix is /-ash/- /-sh/, and the feminine feminine is /-af/- /-f/. Plural nouns do not distinguish gender but use the "gender-neutral" suffix /-al/ (etc.) "plural." This dialectal gender distinction probably originates in Duru'ób or some other ancient non-Khíshan language, and scholars from other areas speak of Livyáni grammarians with disdain. Modern Livyáni has morphological gender distinctions for all nouns: /-az/- /-z/- /-ez/ for masculines and /-ab/- /-b/- /-eb/ for feminines. Mu'ugalavyáni also has gender affixes: /-ish/- /-sh/ "masculine," and /-a/ "feminine." Modern Tsolyáni, on the other hand, marks most "noble" nouns with /-koi/ and "ignoble" nouns with /-ikh/- /-kh/.

In "Livyáni" Engsvanyáli, gender affixes are employed mainly with nouns that have real sexual gender: e.g. "man," "woman," "girl," "boy"; they are rarely used with inanimates or abstracts, and only occasionally with animals.

/be'éshash/ "boy, youth"

/dailéf/ "girl, young woman"; standard:

/dailé/ or /dhailé/; modern Livyáni:

/dáileb/ "Maiden" (title of the

mythological mistress of the god
Ndárka)"
/hétlaf/ "woman"
/vesré mash/ "man"

Livyáni scribes further muddled the matter by writing the "masculine" and "feminine" suffixes with ideographic glyphs instead of letters. Glyphs for masculine and feminine singular were placed after stems, sometimes before other suffixes and sometimes after them. This doubtless saved scribal time and effort but leaves one wondering whether these endings were indeed **pronounced** or were only **written** for the sake of "correctness." Only a few other Ideographic glyphs for whole words occur in Engsvanyáli, but these are more frequent in modern Livyáni and Mu'ugalavyáni.

7.5. Number.

"Classical" Engsvanyáli -- the language of Pavár, as nearly as it can now be reconstructed -- displays two numbers: "singular" and "plural." An affix for "total plurality" is found as early as the works of Dharumésh Mssá IV "The Singer of Gentle Songs," during the First Epoch, and two further types of "plural" were introduced in the reign of Empress Tratikánte I, before the Flower Wars. These are the "distributive": scattered objects, as opposed to a single group of objects; and the "paucal": a few objects, distinct from the plural, which denotes a larger group.

- (1) The "plural" consists of a suffix added to stems: /-al/-/l/, and /-Vl/ (where "V" stands for a vowel affected by vowel harmony). Sometimes the stem displays vowel loss or other changes as well. Plural individual and specific nouns require this suffix, while abstract and mass nouns employ the plural affix only

to express special nuances (cf. English "water" and "waters").

/azhál/ "cities." /azhá/ "city" + /-l/
/dailél/ or dhailé'el/ "girls." The latter is a northern form -- as though the stem ends in a glottal stop
/dhmál/ "heads, tops." /dhumá/ "head, top" + /-l/ with loss of a stem vowel
/hakól/ "rivers." /hakó/ "river" + /-l/
/janggúrul/ "battles." /janggúr/ "battle" + /-Vl/
/lelvünül/ "(weaver's) looms"; /lelvün/ "loom" + /-Vl/
/pöghöl/ "sights, views"; /pöghöl/ "sight, view" + /-Vl/
/preu'ál/ "records (pl. noun)." An example of the /-al/ form of the suffix with inserted glottal stop
/zimúl/ "flours": i.e. various types of flour;
/zimú/ "Dná-grain flour"

- (2) The "total plural" consists of a stem plus /-aba/-/bá/-/Vbá/. This denotes the total number of the noun. "V" represents a vowel affected by vowel harmony. Sometimes the stem exhibits vowel loss as well. This affix originates from the stem /habú/ "be total, added up" and "total"; the "total plurality affix is rather uncommon and is frequently replaced by a plural noun with the adjective /onúe/ "all."

/azhabá/ "all cities." /azhá/ "city"
/basabá/ "all houses." /bás/ "house"
/cherkebá/ "all swords." /cherék/ "sword"
/kranuonbá/ "all books"
/nlü'übá/ "all years." /nlü'/ "year." Also /nlüübá/ and even /nlübá/
/muthubá/ "all dirt, soil." /muth/ "dirt, soil, earth"
/nukhomobá/ "all legions (military units)." /nukhóm/ "legion." Also /onúe nukhomól/
/otulengbá/ "All hail!" Address to a god. This ritual invocation is probably analyseable as /o-/ "hail!"; /tuléng/ "praise (of a deity)" (used in modern Tsolyáni for "sun"); + /-ba/ (and should be /-eba/). Other analyses have also been proposed

- (3) The "distributive" occurs in later texts. It consists of a suffix /ajjé/-/Vjjé/-/jjé/ added to a stem. This appears to be derived from an otherwise rarely used stem /jáj/ "be scattered here and there." Vowel harmony and occasional loss of an unstressed stem vowel occur.

/azhájjé/ "cities": scattered cities: one city here, another there, etc.
 /dhanggójjé/ "(scattered) fortresses."
 /dhanggól/ "fortress"
 /jurumújjé/ "(scattered) scrolls." /jurrúm/ "scroll."
 /ksheshshújjé/ "(scattered) archers."
 /sheshú/ "shoot a bow"; for /ksheshshú/ "archer," see Sec. 6.8 (3)
 /nukhomójjé/ "legions": units not grouped together but here and there
 /preu'ajjé/ "(scattered) records." An example of /-ajje/ with inserted glottal stop. The stem /préu/ does not otherwise contain a glottal stop

- (4) The "paucal" ("a few...") is rare. It consists of a stem plus /-YkVI/-/kVI/. Both of the vowels of the affix are governed by vowel harmony with the last vowel of the stem. No derivation is known for this form. Other features are as for the other plural affixes, above.

/azhakál/ "a few cities"
 /be'éshekél/ "a few boys"
 /ksheshshukúl/ "a few archers"
 /nukhomokól/ "a few legions"
 /preukúl/ "a few records." Not
 */preu'akál/
 /qorudukúl/ "a few generals." /qordú/ "general" and "plan, make strategy." A loanword from Bednálljan

7.6. The Definite Article.

A "definite" noun is indicated by a suffix /-ti/ "the" added to a stem (plus any of the plural endings). The grammarians declare that /-ti/ should be employed with **ALL** definite nouns, whether they be specific, abstract, personal

names, singular, plural, etc. In some cases, this /-ti/ is optionally omitted for reasons that are unclear. See also Sec. 7.7, below. A single symbol for /-ti/ was employed in the Engsvanyáli script, even in very early texts.

/azhátí/ "the city"; /azhá/ "city." And:
 /azháltí/ "the cities"; /azhábátí/ "all the cities"; /azhajjéti/ "the (scattered) cities"; and /azhakáltí/ "the few cities"
 /khalshnáltí/ "the temple"; /runé khalshnáltí/ "underneath the temple";
 /mrúkhalsnaláltí/ "in the temples";
 /mekhalsnalabátí/ "to all the temples"; /chukhalsnalakáltí/ "on a few temples." The unstressed initial vowels of the total plural, distributive, and paucal suffixes can also be omitted:
 e.g. /mekhalsnalabátí/ and /chukhalsnalakáltí/
 /khúti/ "the water"; /khú/ "water"
 /shenúti/ "the ocean"; /shenú/ "ocean"
 /taghánabátí/ "all the soldiers"; /taghán/ "soldier"
 /ürofláti/ "the coming" /üro-/ "abstract noun formant"; /fla-/ from /felé/ "come." Definite abstract nouns require /-ti/

7.7. The Possessive Suffixes.

In "Classical" Engsvanyáli, the head noun of a possessive construction is marked with a suffix /-o/ "of": e.g. "the book of the boy," "the houses of the city." Scribes often inserted an optional glottal stop between /-ti/ "the" and /o/: /-ti'o/.

By the reign of Báshdis Mssá I of the First Epoch, a single glyph was introduced to stand for the combination /-tio/-/ti'o/; this was used until the end of the Engsvanyáli period.

Possessed noun(s) are unmarked: i.e. "boy" in "the book of the boy." Note that the "definite article" /-ti/ usually occurs only with the head noun (the first element of a possessive construction) and not with

possessed nouns in the phrase. It is not incorrect to add /-ti/ to all nouns in the phrase, but the grammarians state that this makes for a "heavy" style. If the head noun is definite, thus, all nouns in the phrase are assumed to be definite also: e.g. "the book of (the) father of (the) boy." In order to render "the book of a father of a boy," one places the numeral /fer/ (northern /ferú/) "one, a" before each possessed indefinite noun. An indefinite plural is expressed by /hrané/ "some."

- /kranuóntio vesrém/ "the book of (the) man": "the man's book." Both nouns are seen as definite. /kranuóntio vesrémti/ is not incorrect but is stylistically less favoured. /kranuóntio fer vesrém/ "the book of a (= one, indefinite) man"; /kranuonóltio vesremél/ "the books of (the) men"; /kranuonóltio hrané vesremél/ "the books of some (= indefinite) men"; /fér kranuóno vesrém/ "a (= one, indefinite) book of (the) man"; /fér kranuóno fér vesrém/ "A book of a man"; /hrané kranuonól hrané vesremél/ "some books of some men": both nouns are indefinite!
- /mzakáltio mzhengguó azhá/ "the powers of the lord of the city"
- /nchákhthio mrizhún/ "the army of (the) king." /nchákh/ "army"; /mrizhún/ "king (of a non-Engsvanyáli realm)"
- /tinémti'o mridlénél/ "the Home of the Gods." /tiném/ "heavenly home, paradise"; /mridlén/ "god"

In the oldest texts, the entire noun phrase is marked by one /-o/, as though to signify that the preceding nouns in the phrase are a single connected unit. One must then read the first noun as possessing the second, the second the third, etc. In these texts noun possession is thus indicated syntactically, as well as by /-o/. This practice appears to have falling into disuse during Pavár's time. The **Scrolls** are not consistent, and different versions vary.

- /jiné mardlánalo/ "the Home of the Gods." Early /jiné/ for /tiném/ "paradise"; /mardlán/ "god" for later /mridlén/
- /jurrúmul pavárti'o/ (or /-tio/) "(the) Scrolls of Pavár." Note that it is /pavár/ that is marked with the definite article and the possessive suffix /-o/!. In later Engvansyáli this would be /jurrúmultio pavár/
- /kronuón tsahláno/ "the book of the sage." Early /kronuón/ "book" for later /kranuón/; /tsahlán/ "sage, wise man, scholar"

Further archaic possessive suffixes include: /-ra/-/ro/, /-mél/-/ml/, and /vür/-/vü/. These were obsolete and nearly forgotten even in Pavár's time. Scholars believe that these were required for different noun "classes" in the early Engsvanyáli that arose out of the shambles left by the fall of the First Imperium. They are now seen mostly in very ancient texts (or texts that **pretend** to be ancient!) and in inscriptions in stone and clay discovered in western Tsolyánu and eastern Mu'ugalavyá. They do not appear in the great **Tablets of the High King**, found near Tsámra in Livyánu, nor are they encountered in early Engsvanyáli materials from Salarvyá.

- /dhuma'álme fidhu'úl/ "the heads of the enemies." From *The Scroll of the Scarlet Brotherhood*. /dhuma'ál/ occurs later as /dhmál/ "heads," and /fidhu'úl/ "enemies, foes" is found as /fedhúl/ (sg. /fedhú/)
- /jurrúmra miye'eklun tlakotáne/ "The Scroll of the Scarlet Brotherhood." One finds /jurrúmtio/ in later texts. /miye'eklún/ "scarlet" is also archaic; in the Classical language this appears as /miyeklé/
- /ma'álra mleké dalé/ "the Deeds of the Great King." From an inscription on a mountainside near modern Tu'únmra. /ma'ál/ "deeds" occurs in the Classical language, which also has /mál/ and /maál/ without a glottal stop; /mlék/ "king" (later /mrizhún/, apparently from a compound */mleksun/ "mighty

king," with /sün/ or /sún/ "mighty");
 /dalé/ "great, large" occurs later as
 /dléè/
 /shlönölvür khewadzelél/ "the Chlen-
 beasts of the farmers." From *The Deeds
 of the Great King*. Later /shlenél/
 "Chlen-beasts" (sg. /shlén/) and
 /kheutselél/ "farmers" (sg. /kheutsél/
 from /wetsél/ "to farm, farming")
 /vraivür mzhénggúr vashné/ "the law of the
 wise lord." From a marble tablet found
 near a tomb outside Tumíssa. /vrái/
 "law" (later /vráinü/ "law, make a
 law"); /mzhénggur/ "lord" (later
 /mzhénggú/); /vashné/ "wise, learned"
 (later /vashán/ + /-e/)

7.8. Modifiers.

7.8.1. Adjectives.

A single suffix (/ -é/ -/ -né/) is employed to construct adjectives (noun modifiers) and adverbs (verb modifiers). In archaic Engsvanyáli an alternant /-néa/ is also encountered. A few adverbs and numeral words do not occur with any affix and are uninflected; cf. below. Adjectives can either precede or follow the noun they modify. Adverbs similarly precede or follow verbs. In poetry and flowery Imperial texts, these modifiers tend to follow nouns and verbs, while the opposite is true of informal and colloquial styles. Local preferences also exist, as well as usages that differ from period to period.

/kheprénti purón kharené/ "The warrior
 fought gloriously." /kheprén/
 "warrior"; /pirén/ "fight (as a warrior);
 /kharené/ "gloriously, gloriously"
 /kranuonólti onúe/ "all the books."
 Equivalent to less-common (and later)
 /kranuontibá/; cf. Sec. 7.5 (2). In some
 styles /onúe/ can also precede the
 noun it modifies
 /kranuóntio mishatlnéa üroshjanál/ "the
 Book of Ebon Bindings." /mishatlnéa/
 "ebon, jet black" (more recent
 /mishatlé/); /üroshjanál/ "bindings"
 from /shején/ "tie, bind"

/lū mló mentlé/ "I went there." Lit. "to
 there": /me-/ "to + /nutlé/ "there"
 /lümö fuló medhlé/ "We came here. Lit. "to
 here"; /dhilé/ "here"
 /möllör chuló murghé/ "He swam strongly."
 /chilú/ "swim"; /múrgh/ "strong
 (physically, be strong)"
 /nramnüti dléè/ "the great palace."
 /nrámnü/ "palace"; /dléè/ "great,
 large." This adjective usually follows
 the noun it modifies
 /nukhómti mzaké/ "the powerful legion."
 /nukhóm/ "legion"; /mzaké/ "mighty,
 powerful"
 /tá funé dhuzón/ "Where did you (sg.)
 hide?" /funé/ "where?"; dhuzón/ "hide
 (oneself)"
 /möllör mölárö fuló ké/ "He has come (i.e.
 is in a state of having come) now."
 /möláró/ "now" does not occur with /-
 é/-/ -né/ but is found with certain
 prepositions, etc.

There are no "comparative" or "superlative" forms. One says, for example, "big from X," "old from X" for the former and "big from all" and "old from all" for the latter.

/mölkraunónti dléè makhokranuónti/ "This
 book is bigger than that book." Lit. "big
 from that book." /möl/- "this"; /o-/
 "that"; cf. Sec. 6.8 (4)
 /mölmzúrti nyepésh makhozmurúlti/ "This
 building is older than those buildings."
 Lit. "old from those buildings." /zmúr/
 "building, edifice"; /nyepésh/ "old (of
 things)"
 /mölvésrémti süng onúe makhvesremél/
 "This man is older than all." Lit. "old
 all-from-men." /süng/ "old (of persons)"

7.8.2 Numerals and Quantifiers.

Numerals, certain quantifiers, and other elements are used as adjectives (with no adjective suffix!) and as noun stems, sometimes with plural, etc. suffixes. Several common adverbs also require no suffixes but may occur with them in appropriate contexts.

/basáltio tlúmo vesremél/ "the houses of five of the men." Numerals occur with possessive, objective, etc. suffixes and are thus classed as a type of adjective

/denutlám cheshríl/ "a thousand trees." /denutlám/ "thousand"; /cheshrí/ "tree (generic term)." Two thousand is /ghám denutlám/, etc.

/denutlám metaghanál/ "to, for a thousand soldiers"

/denutlántio cherkál/ "the swords of the thousand." /cherék/ "sword"

/dhesén felvenján/ "How many will come?" /dhesén/ "how much, how many"; /felvenján/ "will come, from /felé/ "come"

/fér vesrém/ "one man, a man." /fér/ "one, a." No adjective suffix occurs

/gavím zlákhál/ "six dogs." The numeral formant suffix /-m/ is frequently omitted in less formal texts

/ghám hetlál/ "two women." /ghám/ "two"

/jrathál mzanján/ "Some will leave." /jráth/ "some"; /méz/ "leave, depart"

/medenutlám/ "to, for a thousand"

/möl kranuóno ré?/ "It (is) whose book?" Lit. "book of who?" /ré/ "who?" In older Engsvanyáli, this would be /kranuón réo/; cf. Sec. 7.7

/mrishám taghanál/ "a hundred soldiers." /mrishám/ "hundred." "Two hundred" is /ghámrishtám/, "three hundred" is /vèmrishám/, etc.

/mzhám azhál/ "four cities." /mzhám/ "four"

/onu'ól mlanján/ "All will go." /onú/ "all" occurs here with the plural suffix

/onúe kranuonól/ "all the books" or /kranuonól onúe/. Style determines which order is used

/sultsám makhbasál/ "from ten thousand houses." /sultsám/ "ten thousand"

/suorólti makhré?/ "The money is from whom?" /súor/ "coin, money"; /makh-/ "from" + /ré/

/tá meré suorólti pézh?/ "To whom do you give the money?" /pézh/ "give"; /me-/ "to, for" + /ré/

/tlatúm mnozhól/ "ten hymns." /tlatúm (archaic: /tlatlúm/) "ten"; /mnózh/ "hymn, sacred song"

/tlúm dhalpél/ "five streets." /tlúm/ "five"; /dhalpél/ "street, avenue"

/tüsmáru mrudhsén spesján/ For how much will you (pl.) sell (it)? /mrudhsén/ "in

(= for) how many, how much?"; /supés/ "sell"

/tutlám dzate'él/ "a million people." /tutlám/ "million"; /dzate'él/ people

/vém basál/ "three houses." /vém/ "three"

/vesél/ "thirty." The decades after "ten" are constructed with a digit numeral (minus /-m/) plus /-sel/: /ghasél/ "twenty"; /mzhasél/ "forty"; /tlusél/ "fifty," /gavisél/ "sixty," /horosél/ "seventy"; /ghemesél/ "eighty"; /fetlusél/ "ninety"

7.8.3. Demonstratives.

Demonstratives ("this," "that") often occur as noun prefixes: "this-man," "that-woman." In this usage, no plural forms exist. The "definite article" /-ti/ is often added to a noun with a demonstrative, although this is not obligatory. Demonstrative elements follow possessives, adjectives, and prepositions. The place of independent demonstratives is taken by the pronouns" /möllör/ "he, she/, /mssöl/ "they," /möl/ "it." /ö-/ is prefixed to these pronominal stems to produce "that one," "those," etc. These occur with the pronominal affixes; cf. Sec. 8.

/mölvésrémti/ or /mölvésrem/ "this man"

/qassmölvésrémti/ "like the man"; /qassmölvésremélti/ "like the men"

/ossamáthti/ "that ship"; /ossamáthti/ "those ships"; /chumölssamáthti/ "on this ship"; /chossamáthti/ "on that ship." /chu-/ /ch-/ "on, onto"; /ssamáth/ "ship (generic term)"

/osumélti/ "that pretty child." /sumélti/ "handsome boy, pretty child." This nickname has now become a proper name in modern Tsolyáni as /osumétlu/

/möl halé/ "This (it) (is) good." /halé/ "useful, beneficial." -- not *morally* "good." The nearest concept to "moral good" is /khayán/ "noble, according to one's perceived 'Skein of Destiny'; noble (person)"

/ömsö zaghé/ "Those (are) bad." /zágh/ "be bad, defective, useless"

/ömsöl krajurúl/ "Those are officers." /krajúr/ "(military) officer, captain"

/ömöl ssané/ "That is bad." /ssán/ "be ignoble, against one's perceived 'Skein of Destiny'"

/ömöl karkhás/ "That (one) (is) a foreigner. /karkhás/ "foreigner, lesser person." From Bednálljan /khurvásh/?)

/ömssör zalál zhémé/ "Their (= of those) blades (are) bloody." /zál/ "blade"; /zhém/ "blood"

7.9. The Direct Object.

A definite direct object is signified by an affix /-la/ added after any plural suffix and also after any definite article. /-la/ cannot occur together with the possessive or adjective/adverb suffixes; see above. On the other hand, an indefinite direct object requires no /-la/. This suffix may be used, however, if strong emphasis on the noun's "object status" is desired.

/lū pughól vesrémla/ "I saw a man." The focus is upon "man" as the object of the seeing

/lū pughól vesrémtila/ "I saw the man." Also /vesreméltila/ "the men"; /vesrémahtëtila/ "all the men"; /vesrémajjētila/ "the (scattered) men"; /vesrémekētila/ "the few men"; cf. Sec. 7.5. The presence of the secondary stresses is problematic, but this is how modern scholars pronounce these formations

/tá dhumóhl réla?/ "Whom did you (sg.) hit?"

/lūmö ssuorótila sufó/ "We found the money. /sefé/ "find"

/tūsmáru jánla mú?/ "What did you (pl.) do?" /ján/ "what?"

/mssöl merakhtētila ssuór pūzh/ "They gave money to the guard." /me-/ "to for"; /rakhtē/ "(palace) guard"; /pēzh/ "give." This is the normal order for sentences with both an "indirect" and a "direct" object

Another object suffix, /-tla/, is found in very early inscriptions in the Caves of the Blue Fish, near Khirgár. This was obsolete and archaic even in Pavár's time, and later grammarians either do not know of it or claim that it is a survival from Bednálljan. It may be related to the object **prefix** of modern Tsolyáni, /tla-/, but this is uncertain.

/lū onúe ferzhu'últla mumór endé/ "Indeed, I slew all the foes." /ferzhu'úl/ "foes" occurs in later Engsvanyáli as /fedhu'úl/ or /fedhúl/; /memár/ "slay, slaughter"; /endé/ "indeed, emphatic." From the Inscription of the Inner Wall in the Fifth Cavern

8. Pronouns.

The Engsvanyáli pronoun system is considerably simpler than those of many modern Khíshan languages. Three persons are distinguished: first, second, and third, and two numbers: singular and plural. There are also special forms for inanimates: "it" and "they (non-persons, abstracts, animals)." Special possessive and object suffixes occur with the pronominal stems. Many of the pronouns also exhibit special stems used with the prepositional prefixes; c.f. Sec. 7.3. The pronouns are:

Forms	1st sg.	2nd sg.	3rd sg.	3rd sg. inanimate	1st pl.	2nd pl.	3rd pl.	3rd pl. inanimate
Subject	lū "I"	tá "you"	möllör "he/she"	möl "it, this"	lümö "we"	tüsmáru "you pl."	mssöl "they"	mssö "they"
Possessive	lür "my"	taré "your"	mölré "his/her"	mölé "its"	lümré "our"	tüsmaré "your pl."	mssöllé "their"	mssör "their"
Objective	lürá "me"	tará "you"	möllá "him/her"	mölá or möl "it"	lümá "us"	tüsmára "you pl."	mssöllá "them"	mssól "them"
After Prepositions	-lū or -l	-tá or -t	-möl	-mö	-lüm	-tüm	-mssö	-ssö or -sö

*See also Sec. 7.8.3.

Examples:

/lür kranuón/ "my book." A strongly definite nuance is obtained by employing /-ti/ "the": /lür kranuónti/ lit. "my the-book."

/möllör ömölmrubásti wenép dáth/ "He used to live in that house. /wenép/ "live, dwell"; /dáth VClit "used to"

/chulü/ "on me." /chu-/ "on, onto." Colloquial (?) also /chúl/

/möllör pughól mssöllá/ "He/she saw them"

/möllör mzhúm mölá/ "He/she killed it." /mzhém/ "kill"

/mrumö/ "in it"

/okhré mö/ or /okhremö/ "in front of it"

/makhlüm/ "from us"

/maumssö/ "after them"

/tüsmáru jughó má möl/ "You (pl.) failed to do it" /jaghá/ "fail to ..." Note that /mölá/ is possible, but the objective form is only occasionally used for nonspecific objects. Such nonspecific objects are also frequently omitted entirely: this example is complete and correct without either /mölá/ or /möl/

Certain objective forms have alternants ending in /-u/ in the northern Engsvanyáli dialect: e.g. /lürú/ or /lürü/ "me," /tarú/ "you (sg.), /tüsmáru/ "you (pl.), and even a few instances of /möllü/ "him/her" and /mssöllü/ "them."

Near the end of the Engsvanyáli period, one encounters hints of the development of specialised pronouns for various ranks and occupations, as in modern Tsolyáni. The Priestkings referred to themselves as /lüsán/ "I-powerful," and later still as /lükolmék/ "I-ruler." "You" also became: /tá/ "you (sg.)," /tüsmáru/ "you (pl.)" for an equal, /tüsmesán/ "you (pl.)-powerful," /tüsmédilé/ "you (pl.)-great," and /tüsmédzarén/ "you (pl.)-noble," etc. Modern Tsolyáni has carried this process farther, developing whole sets of specific pronouns for various social classes and occupations. Mu'ugalavyáni, on the other hand, has done away with "pronouns" entirely, choosing to use "this-one-here" for "I," "that-one-there" for "you," and a class of special noun phrases for the third person. Livyáni, Yán Koryáni, and to some extent Salarvyáni, include pronominal subject affixes in the verb forms.

Words like /ré/ "who?," /rerén/ "which (of a group)?" /gésh/ "who, which (relative)," /hún/ "someone," /hotlán/ "something," /vór/ "many, much," etc. are not treated as pronouns but as nouns and adjectives, employing the relevant suffixes.

/ömöllör ré?/ Who is that?"

/hún felé már/ "Someone is coming." /már/

VClit "continuate, is ...ing"

/melü hotlán pézh lün, messnán/ "Give me something to eat," Lit. "To me something give-imperative, for eating"

9. Minor Classes.

Several classes of non-inflected "particles," conjunctions, interjections, etc. are found.

9.1. Conjunctions.

Conjunctions connect words, clauses, and sentences. Common are:

/á/ or unstressed /a/ (?) "and": /lū fuló á pughól/ "I came and saw"; /shoríshti á qosónzti ghané mlú/ "the priest and the high-priest both went" (/shorísh/ "(low-ranking) priest"; /qosónz/ "high ritual priest"; /ghané/ Adj and Adv "both"); /kokún á mölré khoforól/ "Kokun (a legendary hero) and his friends." (/khofór/ "friend, be friendly")
 /angái/ "although": /angái möl nyilé, lū tharú teshrenján/ "Although it is blue, I will buy (it) anyway." /nyíl/ "be blue"
 /dáz/ "for, since." /dáz möllör fuló, lū jenyés/ "Since he came, I am angry." /jenyés/ "be angry"
 /efákhm/ "then, thereupon": /möllör damodé shuzók. efákhm nyunór/ "He

was sick for a long time; then he died." /damodé/ Adv "for a long time"; /shezéék/ "sick, ill; /nyenér/ "die (honorific)"

/mél/ "but": /lū yágga gém möllá, mél lür hétla nyó./ "I do not like him, but my wife does (lit. otherwise)." /gém/ "like"; /nyó/ "otherwise"; cf. below

/nyó/ "otherwise, the opposite." This is used both as a conjunction and as a sort of "replacement" for a whole contrary statement. /möl khüng grané; nyó lū etshér neté/ "It is too red; otherwise I would buy (it)." /khüng/ Adv "too, excessive"; /grán/ "red." See also the example given under /mél/, above

/pré/ "that." Introduces indirect speech, quotations, and perceived events: /lū furzóhl pré möllör felé jé/ "I said that he is about to come." /ferzéhl/ "say, tell"; /mssöl pughól pré chághti fassuoról hréj/ "They saw that the chest was (lit. is) filled with gold coins." /chág/ "box, chest"; /hréj/ "be filled"

/rasán/ "because": /vunyó rasán mölré akhétti jrulón möllá/ "(She) fled because her sister hated her." /vünyá/ "flee, run away"; /akhét/ "sister"; /jrelé/ "hate"






















/sú/ "when": /sü lū fuló, mssöl dziyö dhilé ghuvón ké/ "When I came, they were (were in a state of) already here." /dziyó/ "already, from before"


























THE ENGSVANYALI SCRIPT























The following is a font map designed for use with a Macintosh computer. The phonemic values of the letters are indicated in small type in lines 2 and 4 of each section of the table. This map is for the reversed (right-to-left) version of the font. In order to use it, one types the document normally, from left to right; then





















the text is copied and taken over into a graphic programme, where one "selects all" and employs the "flip horizontal" command. The text is now correct. For those who prefer to write from left to right (somewhat less common in Engsvanyáli), a second type font is available, identical to that below except reversed.

Reversed Engsvanyáli Font Map

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~	Man, Masc.	Woman, Fem.	Empire	Priest- king	Enemy	^	10	10000	1000	100	Oi	Ai
												

q	w	e	r	t	y	u	i	o	p	[]	\
q	w	e	r	t	y	u	i	o	p	ü	ö	au
												
Deity	dh	E	Noble	-ti	Temple	U	I	O	Plural	Ü	Ö	Au
												

a	s	d	f	g	h	j	k	l	;	'
a	s	d	f	g	h	j	k	l	-e	Glottal
										
A	sh	dl	th	gh	City	Demon	Lord	hl	-a	-ti-o
										

z	x	c	v	b	n	m	,	.	/
z	kh	ch	v	b	n	m	,	.	Vowel Length
									
zh	ss	ts	uo	tl	ng	ny (ñ)	-la	Ō	?
									

Top line: English lower case key name on keyboard
 Second line: Engsvanyáli phonetic values on lower case keys: e.g. th, dh
 Third line: lower case Engsvanyáli letters
 Fourth line: Engsvanyáli phonetic values on shift keys
 Fifth line: upper case Engsvanyáli letters
 Other symbols include special suffixes, ideographs for common words, etc.

TEXT SAMPLE.

The following is a stanza from the Mu'ugalavyáni recension of "The Lament to the Wheel of Black." It is spelled phonemically, without ideographs. The special grammatical symbols have been employed however.

ມະຫັສັງ ກໍ ຄື ນີ້ ຂ້າ ມະຫັສັງ ຂ້າ ມະຫັສັງ
 ມະຫັສັງ ນີ້ ຂ້າ ຄື ມະຫັສັງ ນີ້ ຂ້າ ນີ້
 ກໍ ຄື ນີ້ ມະຫັສັງ ຂ້າ ມະຫັສັງ ນີ້ ຂ້າ ນີ້
 ກໍ ຄື ນີ້ ມະຫັສັງ ຂ້າ ມະຫັສັງ ນີ້ ຂ້າ ນີ້
 ນີ້ ຂ້າ ມະຫັສັງ ຂ້າ ມະຫັສັງ ນີ້ ຂ້າ ນີ້
 ນີ້ ຂ້າ ມະຫັສັງ ຂ້າ ມະຫັສັງ ນີ້ ຂ້າ ນີ້

1. **mzhenggúti makhchróthti tuklóhl mruván.**

- - u / - - u / - - u / -

The Lord / from the battle-line / stood forth / in (the) battlefield.

2. **dúm ón-a mekhprénel ajám mrusán.**

- - u¹ / - - u / - - u / -

(He) spoke (in mythological time) / to (his) comrades / gathered / in majesty.

3. **mölré cherék trutó mrudogsél dumóhl**

- - u / - - u / - - -2 / u -

His / sword / glittered / in rage / (he) struck

4. **mölré fedhú'ul mrumordhár jukóhl**

- - u / - - u / - - u / -

His / foes / in hostility / glared

5. mölärö chés lün, ghél lün, khofór sün-a mzák

(u - u)³ - - / - - u / - - u / -

(Now) / attack! / strike! / (O) friend, / mighty and powerfull

6. mardlánal eshwán-a esnör mruchák

- - u / - - u / - - u / -

(That) / the Gods / may tremble and / fall down / in terror!

The metre is the "Tariskánte Bright Bird": - - u / - - u / - - u / -. ("-" = a heavy, long or closed syllable; "u" = a light, short or open syllable.) Note that the connective /a/ "and" is sometimes given separate status as a long or short syllable; in other places it is treated as a suffix joined to the preceding consonant.

¹ /ón/ VClit "mythological time" also occurs as /óna/ or /oná/ in poetic texts.

² The third syllable should be /-e/, an open syllable to conform to the metre: "enraged" instead of "in rages." It is possible that the singer was meant to slur over the "extra" /l/.

³ The first word /mölärö/ "now," is a filler, probably intended to be a "bridge" for the singer.

Engsvanyáli-English Vocabulary

-aba -ba -Vba NSuf (total) plural
-ajjé -jjé -Vjjé NSuf distributive plural
-al -l -VI NSuf plural suffix
-é -né NSuf adjective/adverb formant.
 Archaic also: **-néa**
-la NSuf direct object (noun)
-o NSuf of
-ti NSuf the (definite article)
-VkVI -kVI paucal: a few...
-mé -m NSuf of (archaic)
-ra -ro NSuf of (archaic)
-tla NSuf direct object (archaic)
-vür -vü NSuf of (archaic)
á and **a** Conj and. The status of the stress is unclear
aché silver; **achèdhenlé** silver-bright (adj.)
akhdár north; **akhdaré** north (adj)
án VClit interrogative
angái Conj although
azhá city; be populated, crowded; **azhál** cities (pl.)
bá fly away (as the soul of a deceased person; spirit; **bú** flew away (past); **bu'ü** flew away (far past); **banján** or **bavanján** will fly away (future); **ebá** may fly away (conditional); **kibá** will fly away (far future); **nishbá** already flown away (completive); **bakhuná** want to fly away (desiderative); **ba'óm** have to fly away (obligatory); **birá** causes to fly away (causative); **gho'onürü bí** was caused to fly away
bás house; to shelter, house
bashé ashes
be'ésh boy, youth; be young and strong
bukhé NPrep and Adv across
chàrdokhér Priestking (of Éngsvan hla Gánga)

chél sit; seat; **chúl** sat; **chalvanján** will sit; **echál** may sit; **chíl** cause to sit, seat; **khalchál** chair, sitting place, seat
chenéth walk, stroll
cherék sword; strike with a sword; **cherkál** swords (pl.)
cheréng bread; bake bread; **khechréng** (male) baker; **vochréng** (female) baker; **khalchréng** bakery
cheshrí tree (generic); **cheshríl** trees (pl.)
chilú swim; **chuló** swam (past)
chotlíng sun, day; **chotlíngél** suns, days
chu- ch- NPrep upon, onto
dailé or **dhaile** girl, young woman; **dailél** or **dhaile'él** girls (pl.)
dalé big, large, grand (archaic; cf. **dlèè**)
damodé Adv for a long time. The origin of this item is unknown
dan- NPrep through
dath VClit imperfect, used to ...; action over a long period
dáz Conj for, since
denutlám Num thousand
dhalpé (urban) street, avenue; **dhalpél** streets (pl.)
dhamré chain, fetter; **dhamré'e** chained, fettered (adj)
dhanggól fortress; **dhanggolól** fortresses (pl.)
dhefév (soldier's) boot
dheméhl hit, strike; blow; **dhamáhl** hits, (later form); **dhumóhl** hit, struck (past); **dhemvehlján** will hit (future); **edhmáhl** may hit (conditional); **kidhmáhl** will hit (far future); **dho'omhlür** is hit (passive); **dho'omhlürü** was hit (past passive); **dho'omhlürü'ü** was hit (far past passive); **dho'omhlürönjön** will be hit (future passive); **edho'omhlür** may be hit (conditional passive); **kidho'omhlür**

will be hit (far future); **modhméhl** is hit (intransitive); **modhmelú** was hit (past intransitive); **midhmu'úhl** was hit (far past); **emodhméhl** may be hit (conditional intransitive); **kimodhméhl** will be hit (far future intransitive); **modhmehlanján** will be hit (future intransitive); **mesdhméhl** (one) hitting (active participle); **hadhméhl** hit, stricken, struck (passive participle); **khedhméhl** (male) hitter, beater; **vodhméhl** (female) hitter; **ledhméhl** club, bludgeon

dhenél gleam, glow, shine

dhesén Adv how much, how many?; **mrudhsén** in how much? for how much?

dho- **dh-** NPrep back, returning; **dhone** Adv back, returning, again

dhilé Adv here; **medhlé** to here, hither

dhozón hide (oneself); **dhazvanján** will hide

dhú Adv why?

dhumá head, top; **dhmál** heads. tops (pl.); archaic: **dhuma'al** heads (pl.)

dla- **dl-** **dlan-** VPref having ...ed. Temporal absolute; cf. Sec. 6.8 (7)

dlasú today, be current

dlèè be big, large (verb and adj.)

dóm speak, say; speaking, saying; **dám** speaks (later form); **dúm** spoke (past); **du'úm** spoke (far past); **dovomján** will speak (future); **edám** may speak (conditional); **kidám** will speak (far future); **nishdóm** already spoken (completive); **dokhunmó** want to speak (desiderative); **dumrá** causes to speak; **do'omür** is spoken (passive); **khruddám** rude speech, insult; **nradám** honorific speech, flowery language

durushnál inner shrine of a temple; **shunál** worship; **duru-** ?

dzarén noble, be noble (of high rank)

dzaté' person; **dzate'él** or **dzaté'l** people, group

dziyó Adv already

efákhm Conj then, thereupon

efáre adj left (hand)

ehlózh dagger; be sharp-pointed; **ehlozhól** daggers

élvün weave 9cloth); weaving; **e'lavün** may weave (conditional); **khelvün** (male) weaver; **volvün** (female) weaver; **lelvün** loom; **lelvünül** looms; **khal'elvün**, **khal'elvün**, or **khalvün** weaving-shop

endé Part emphatic; indeed!

fá- **f-** NPrep with (instrumental)

fagh NPrep and Stem be together; **faghé** together

fawá foot. Archaic also for "to walk"

fedhú be opposed, enemy, foe; **fedhu'úl** or **fedhúl** foes (pl.); archaic: **fidhú**; still more archaic: **ferzhú** and **ferzhu'úl**

felé come, arrive; coming, arrival; **falá** comes (later form); **fuló** came (past); **filu'ú** came (far past); **felvenján** will come (future); **eflá** may come (conditional); **kiflá** will come (far future); **nishfelé** already came (completive); **fekhunlé** want to come (desiderative); **filirú** caused to come; **gho'onür filî** is caused to come; **üroflá** coming (abstract); **falél** advent; **felán** emergence (of the Cosmos from the Egg of the World)

fenétl copulate; **khefnétl** (male) licentious person, rake; **vofnétl** (female) licentious person; priestess of Dlamélis or Hriháyal; **khalfnétl** boudoir, courtesan's bedroom

fér Num one, a

ferzéhl say, tell; **furzóhl** said, told; **farzehlanján** will say, tell

fetlúm Num nine; **fetlusél** Num ninety

fév laugh; **fú** laughed

funé Adv where?; **mefné** whither, to where?

gavím Num six; **gavisél** Num sixty

gém like, feel friendly toward; **gúm** liked; **ghavamján** will like

gésh who, which (relative)

ghalshuréng sleepnig mat. **ghalé** "sleep" is rare except in this compound

ghám Num two; **ghasél** Num twenty; **ghané** Adv both

ghaván is, to be, exist, being, existence;
ghuvón was (past); **ghavanlü** will be;
eghván may be (conditional); **kighván** will be (far future); **eghivinrá** may cause to be (conditional causative); **gho'onür** is caused to be; **gho'onürü** was caused to be; **gho'onürönjön** will be caused to be
ghemém Num eight; **ghemesél** Num eighty
ghuré stink, smell bad; **ghorvanján** will stink;
üroghré stench
grán red, be red; **grané** Adj red
gudá wipe; **gudó** wiped; **godvanján** will wipe
ha- VPref passive participle, ...ed
habú be total; total, aggregate
háf or **hafá** yesterday
hakó river; **hakól** rivers (pl.)
hal good, be good (beneficial, useful); **halé** Adj good
haréd heart; to beat (as a heart); **huród** beat (past)
helá shoe, footgear; **helshján** shoelace, bootlace
hétla woman; act like a woman, be womanly;
hetlál women; **ürohtlá** womanliness (abstract); **hitlu'ú** acted as a woman (far past)
hlamá fall (one object)
hlóm fire; blazes up, flares
horóm Num seven; **horosél** Num seventy
hotlán something
hrané Adj some. **hrán** is said to be a stem, but it does not seem to occur by itself; cf. also **jrathé**
hréj be filled; **hrúj** was filled; **hrajvenján** will be filled; **hrejé** Adj filled; **hríj** fill, cause to be filled (causative)
hún someone
jaghá fail to ...; **jughó** failed; **jaghvanján** will fail
ján Adv what?
janggúr battle, fight a battle; **janggurúl** battles (pl.)
jé VClit about to ...; **jeneté** or **jneté** would have been about to ...
jenyés be angry; **junyós** was angry; **janyesján** will be angry

jijéng think; **jujóng** thought; **jejvenján** will think; **khejjéng** thinker
jiné home of the gods, paradise (archaic); cf. **tiném**
jrathé Adj some (a larger number than **hrané**, q.v.)
júl tomorrow
jünütl draw upon, rely upon; **junótl** drew upon; **jönvötlján** will draw upon; **ejnötl** may draw upon
jurrúm scroll; roll up (a document); **jurumúl** scrolls (pl.)
kái eye; **kayál** eyes (pl.)
karkhás foreign; be a foreigner; foreigner
kathá offer, present; gift, sacrifice (also **kathá'**); **kathál** or **katha'ál** gifts, sacrifices; **kithu'ú** offered (far past)
ké VClit stative: has ...ed. Cf. Sec. 6.5
kejjá intend to (+ conditional verb); **kujjó** intended; **kajjanján** will intend to
kháish read, study; reading, study; **khúsh** read (past); **khu'úsh** read (far past); **khavashján** will read; **ekhásh** may read (conditional); **kikhásh** will read (far future); **nishkháish** already read (completive); **khakhunshá** want to read (desiderative); **ekhishrá** may cause to read (conditional causative); **kho'oshür** is read (passive); **ekho'oshür** may be read (conditional passive); **kho'oshürönjön** will be read (future passive); **mokháish** is read (intransitive); **khalkhásh** library, study
khal- VPref place of...; **khalchál** chair, sitting place; **khalchréng** bakery; **khalfnétl** boudoir, courtesan's bedroom; **khalkhásh** library, study; **khalkhitlú** hearth; **khalkrón** scriptorium, place for writing; **khalprú** record-office; **khalráin** (painter's) studio; **khalshnál** temple, place of worship; **khalsrödhür** (sculptor's) studio
khang- NPrep until, up to, by
kharé be glorious; glory; **kharené** glorious, gloriously (adj. and adv.)

khayán be noble, according to one's perceived 'Skein of Destiny'; noble (person); **khayané** Adj noble

khe- VPref (male) verbal actor, ...er; **khechréng** (male) baker; **khefnéti** (male) licentious person, rake; **khekrón** (male) scribe; **khesrödhür** (male) sculptor; **khonngá** (male) net-fisherman

khelésh (female) prostitute, prostitute oneself; cf. also **nrúkh**

khenyú corpse (male or female). Cf. **nyenér** die (honorific) ?

khofór friend, be friendly; **khoforól** friends (pl.); **khafvorján** will be friendly

khitlú burn; heat; **khetlonján** will burn; **meskhetlué** burning (active participle); **hakhetlué** burned, charred (passive participle); **khalkhitlú** hearth

khruess- NPref horrid, ugly, disgusting; **khruesspöghlé** ugly sight; **khruessnakhár** gruesome corpse; **khruessdám** rude speech, insult

khú water

khüng Adv too, excessively; **khüngé** Adj excessive

kokún Kokún: proper name of a legendary hero. Original meaning unknown

kól (male or female) hero; **kolól** heros (pl.)

kolmék rule, govern; **kolmékku** sovereign, lord (title of address)

krajúr military officer, captain; command a small military unit

kurón write, writing; **kurón** wrote (the past form is identical with the base stem); **korvanján** will write; **khekrón** (male) scribe; **vokrón** (female) scribe; **khalkrón** scriptorium, place for writing; **lekrón** pen, writing-instrument; **kranuón** book; **kranuonól** books (pl.); archaic: **kronuón**

lagáz put in, contain (as something in a pot); cook-pot

lauzhü point, direct; pointing; index finger; **elzhö** may point

lavái Nclit even

le- I- VPref instrument for...; **ledhméhl** club, bludgeon; **lekrón** pen, writing instrument;

leprú record-book; **leshján** binding-cord; **levün** (weaver's) loom

lū Pron I; **lür** my; **lürá** me (obj.); **-lū -l** me (obj. after prepositions) **lūsán** I-powerful (used by a Priestking); **lūkolmék** I-ruler (used by a Priestking)

lümö Pron we; **lümre** our; **lümá** us (obj.); **-lüm** us (obj. after prepositions)

lün VClit imperative

má do, make; doing, act, action, deed; **mú** did (past); **manján** (future); **emá** may do (conditional); **kimá** will make (far future); **nishmá** already made (completive); **makhuná** or **makhún** want to do (desiderative); **ma'óm** have to do (obligatory); **mirá** causes to do; **mirú** caused to do (past); **mo'ür** is done (passive); **momá** is done (intransitive); **mál** (archaic: **ma'ál**) deeds (pl.)

makh- NPref from, away from

ma'ní food; be edible

mafádh clay pot, pottery; stew, cook a stew in a pot

malgáish thought, idea

mapét (small) bottle

már VClit continuative, is ...ing

mardlán god, deity (archaic); cf. **mridlén**

mathé NPref and Adv behind, on the other side of

mau- **maw-** NPref after, behind

me- **m-** NPref to, for

mél Conj but

memár slay, slaughter, cut to pieces; **mumór** slew; **mamranján** will slay; **khemmár** slayer, slaughterer

mérsh to cry, weep; crying, weeping; **murósh** cried; **marvashján** will cry

mes- VPref active participle, ...ing

méskh be born, created, generated, produced; creation, birth; **musókh** was born (past); **meskhanján** will be born (future); **emáskh** may give birth (conditional); **kimáskh** will give birth (far future)

méz depart, leave; **múz** left, departed; **mzanján** will leave

mishatlé ebon, jet-black (adj.); archaic:
mishatlnéa
miyeklé Adj scarlet; archaic: **miye'eklún**
mizhékh return, go back, come back;
muzhókh returned; **mezhvekhján** will
 return; **emzhákh** may return
mleké king (archaic)
mló go, travel; going; **mlá** goes (later form);
mlú went (past); **mlu'ú** went (far past);
mlanján will go (future); **emlá** may go
 (conditional); **kimlá** will go (far future);
nishmló already gone (completive);
mlo'óm or **mlóm** have to go (obligatory)
mnózh hymn; sing a hymn to a god; **mnúzh**
 sang a hymn; **mnavazhján** will sing;
mnozhól hymns (pl.)
mokhná bury (a corpse)
mokhná bury (a corpse); **khalmakhná**
 cemetery
möl Pron it; **molé** its; **mölá** or **möl** it (obj.);
 -**mö** it (obj. after prepositions)
möl- Demon this, these
mölárö Adv now
möllör Pron he, she; **mölré** his, her; **möllá**
 him, her (obj.); -**mól** him, her (obj. after
 prepositions)
mrév west; **mrevé** western (Adj)
mridlén god, deity; **mridlenél** gods (pl.)
mrishtám Num hundred
mrú- **mr-** in, into, inside; **mrune** inside (Adv)
mssö Pron they (inanimate); **mssör** their;
mssöl them; -**ssö** -**sö** them (obj. after
 prepositions)
mssöl Pron they, these; **mssöllé** Pron their,
 of these; **mssöllá** them (obj.); **mssöl**
 them (obj. after prepositions)
múrg be strong (physically); **murgé**
 strong, strongly (adj. and adv.)
múth dirt, soil, earth
mye- NPref beloved: **myéti** beloved girl,
 sweetheart; **myeklán** beloved man,
 sweetheart; **myezúr** beloved (female) cat
mzák power; be powerful; **mzakál** powers
mzhám Num four; **mzhasél** Num forty

mzhém kill; **mzhúm** killed; **mzhavamján** will
 kill; **khemzhám** killer; **hamzhám** one who
 has been killed, victim; **mzhu'úm** death
mzhenggú lord, master; be powerful;
mzhenggúl lords; archaic: **mzhenggúr**
nakhár corpse, dead body
náru hill of skulls; rule cruelly (like Queen
 Nayári of the First Imperium)
neté VClit condition contrary to fact: would
 have ...
ngól floor
ngurés cry out, shout, yell; **ngurós** cried
 out; **engrés** may cry out; **ngarvasján** will
 call out
nín VClit reciprocal, each other
nithó know how to (+ conditional verb)
nlü' year; **nlü'ál** or **nlül** years (pl.)
noché sing, song; **khenché** (male) singer;
vonché (female) singer
nra- NPref grand, elegant: **nramnü** grand
 palace; **nradéq** court costume,
 ceremonial robe; **nraséth** elegant phrae,
 compliment; **nradám** honorific speech,
 flowery language
nrúkh (male) prostitute; cf. **khelész**
nukhóm legion (military unit); **nukhomól**
 legions (pl.)
nutlé Adv there; **mentlé** to there, thither
nyenér die (honorific); **nyunór** died;
nyanverján will die; cf. **khenyú** corpse (?)
nyepésh old (of things); be old
nyil be blue; **nyuló** was blue; **nyelvenján** will
 be blue; **nyilé** blue (adj)
nyó Conj Adv otherwise, the opposite
o Interj hail! greetings!; **otulénqba** greetings,
 praises (to a god); cf. Sec. 7.5 (2)
o- Demon that, those
nyepésh "old (of things)
ojáim people, populace; be populated
okhré NPrep and Adv in front of
ón VClit mythological time (tense/aspect)
onggá fish with a net; **unggó** fished (past);
inggu'ú fished (far past); **khonngá** (male)
 net-fisherman
onú be all; totality; **onu'ól** all (pl. subject);
onúe all (adj)

ossá thing, material object; be material, solid; **ossál** things, objects
pa- **p-** VPref while ...ing, at the time of; also **po-** and **poso-**
payúl sound, to; be audible; **üropyúl** sound (abstract)
pé VClit hortative: let ...
pepím go down, descend; descent; **püpím** (Eastern form); **pöpém** goes down (Eastern); **pipu'úm** went down (far past); **pepvimján** will go down (future); **eppém** may go down (conditional); **kippém** will go down (far future); **nishpepmé** finished going down; **pepmóm** have to go down (obligatory); **pipimu'úr** caused to go down (far past causative); **gho'onürönjön pipím** will be caused to go down
perkhé stop ... ing; **purkhó** stopped; **parkhvanján** will stop
pézh give; **púzh** gave; **pazhvanján** will give; **epázh** may give (conditional)
pirén fight (as a warrior); **pervanján** will fight; **kheprén** fighter, warrior
po- **p-** NPrep after (time only)
po- **poso-** see **pa-**
pöghöl see, look; sight, view; **pughól** saw; **pöghvalján** will see; **po'oghlürü** was seen (past passive); **pöghlöl** sights, views (pl.); **üropghöl** sight, seeing (abstract); **khrusspöghlé** ugly, horrid sight
pré Conj that. Introduces indirect speech and also perceptions
preú record (data); recording; record; **preu'ál** records (pl. noun); **pru'ó** recorded (past); **pru'ú** recorded (far past); **prevunján** will record (future); **epréu** or **epráu** may record (conditional); **kipréu** will record (far future); **khalprú** record-office
puwár graceful, lovely; **pünelám** vision of loveliness, pretty girl
qordú general (military rank); plan strategy; **qorudúl** generals (pl.)
qosónz high ritual priest

ráin paint (a picture); **kheráin** (male) artist; (female) **voráin** (female) artist; **khalráin** artist's studio
rákh or **rakhál** Adv when?
rakhté (palace) guard, guardsman
ré who?
rerén which (of a group)?
rü'ümátl skull, pate; **rü'ütlákh** skull-splitter, two-handed axe or sword
run- **ru-** **r-** NPrep under, beneath; **runé** NPrep and Adv underneath
sefé find; **sufó** found; **safanján** will find
sha'an gold (metal); **sha'ané** golden
shákh die (nonhonorific); **shukhókh** died; **shavakhján** will die
sharán live, be alive; **shurón** lived; **sharvanján** will live; **sharsün** life: compound of **sharán** live + **sün** mighty, powerful
shején bind, tie; binding; **shjanál** or **shajanál** bindings, ties, bonds; **shaján** binds (later form); **shujón** bound; **shiju'ún** had bound (far past); **shavanján** will bind; **eshján** may bind (conditional); **kishján** will have bound; **nishshejné** already bound (completive); **shekhunjén** want to bind (desiderative); **shejnóm** have to bind (obligatory); **shijinrá** causes to bind (causative present); **shijinrú** caused to bind (causative past); **shijinranján** will cause to bind (causative future); **shijinu'úr** caused to bind (far past causative); **eshijinrá** may cause to bind (causative conditional); **kishijinrá** will cause to bind (far future causative); **sho'ojnür** is bound (passive)
shenú ocean
sheshú shoot a bow; **leshshú** bow; **ksheshshú** archer
shezék ill, sick, be sick; **shuzók** was sick; **shazvakján** will get sick; **ksheshzék** sick person, patient; **khalshzék** hospital, infirmary
shírs outside, outside of, be outside; **shírsé** or **shírsné** NPrep out, out of

shirún diamond; sparkle
shlén Chlén-beast; **shlenél** Chlén-beasts (pl.); archaic: **shlön** and pl. **shlönöl**
shóng be true; truth; **shúng** was true (past); **shavangján** will be true
shorish priest (low-ranking). This is the rank Pavár seems to have held
shósh dwell, crouch (as a beast in its lair); **shúsh** dwelt; **shavashján** will dwell; **shoshchüsé** Dwelling Shadow: term for the nonhuman Tsüghiyúr
shü- sh- NPrep before (time)
shunál worship; **khalshnál** temple, place of worship; **durushnál** inner shrine
shuréng mat; **ghalshuréng** sleeping mat
shutlúr horizon; **shutluról** horizons
si'ír (male) cat); attack fearlessly
srüdhür carve, sculpt; (act of) carving, sculpting; sculpture; **khesrödhür** (male) sculptor; **kalsrödhür** sculptor's studio
ssáing eat (honorific); **üross'úng** eating, meal, dinner
ssamáth ship; sail a ship
ssán be bad, ignoble; **ssané** Adj baf, ignoble
ssáo govern (a province); governing, provincial government; **ssúo** governed (past); **ssu'ú** governed (far past); **essáo** may govern (conditional); **kissáo** will govern (far future); **ssakhunáo** want to govern (desiderative); **ssa'óm** have to govern (obligatory); **ssiurú** caused to govern (past causative); **ssó'ür** is governed (passive)
ssnán eat; eating; **ssnún** ate (past); **kissnán** will eat (far future); **ssnanóm** have to eat (obligatory); **ssninrú** caused to eat, fed; **ssno'okhunnür** is wanted to eat (desiderative passive)
ssönör fear, be afraid; fearing; also **ssünör**; **ssunór** feared (past); **ssönöranján** will fear (future); **essnár** may fear (conditional); **kissnör** will fear (far future); **ssönróm** or **ssönröm** have to fear (conditional); **ssünürrá** frightens (causative); **ssünüranján** will frighten
suméti pretty child, handsome boy

sú Conj when (introduces a temporal clause)
sún (or **sün**) be mighty, regally powerful; **suné** mighty, powerful (adj)
süng old (of persons); be old
suór money; large Engsvanyáli gold coin; **suoról** money(s), coins (pl.)
supés sell; **supós** sold; **spesján** will sell; **khespés** seller, merchant
su'úm mouth; **su'umúl** mouths (pl.)
tá Pron you (sg.); **taré** your; **tará** you (obj.); **-ta -t** you (obj. after prepositions)
taghán soldier, act as a soldier
terú (or **törö**) recite, chant; recitation, chanting; **törö** recites (Eastern); **taró** recites (Western); **turó** recited (past); **tiru'ú** recited (far past); **törvönján** will recite (future); **etrö** and also **etró** may recite (conditional); **kitrö** may recite (conditional); **tekhunrú** want to recite (desiderative); **teróm** have to recite (obligatory); **kitirirá** will cause to recite (far future causative)
thám VClit habitual, keep on ...ing
tharú Part anyway, no matter
thu- th- and thuné- NPrep and Adv high above, up, over
tiném Home of the Gods, paradise; archaic: **jiné**
tishér buy, purchase; **tushór** bought; **teshrenján** will buy; **kheshár** buyer, customer
tla- NPref kinship group: **tlamzhér** father, father's brothers, and mother's sister's husbands; **tlangéti** mother, mother's sisters, and mother's brothers' wives; **tlakotané** (later: **tlakotáni**) brothers, brethren
tlakhkhá split, cleave in two
tlatúm Num ten; archaic: **tlatlúm**
tlé VClit reflexive, ... oneself
tlekéng door
tleshé run
tlúm Num five; **tlusél** Num fifty
tó NegPart don't! Negative imperative (with verb + **lün**)
törö See **terú**

trá NegPart not (with future and far future verbs)
trakté bite off; biting off, bite
tsahlán sage, wise man; be wise, scholarly
tuléng praise (a deity, king); cf. Sec. 7.5 (2)
tümü marry
tuntlám Num million
türü See **terú**
tüsmaré Pron your (pl. or honorific)
tüsmáru Pron you (pl.); **tüsmaré** your;
tüsmára you (obj.); **-tüm** you (obj. after prepositions); **tüsmesán** you (pl.)-powerful (honorific); **tüsmedléè** you (pl.)-great (honorific); **tüsmedzarén** you (pl.)-noble (honorific, of high rank);
üro- NPref abstract noun formant: e.g.
üroflá coming; **ürolgáz** containing, holding (as in a pot)
ürütl victim; **ürütlül** victims
úul VPart should, ought to (+ conditional verb)
úulsa must (+ conditional verb)
vakhái lead; leader; **vukhó** led; **vakhvanján** will lead; **vakháil** leaders
valthárz store (food); cache (of food)
vashán wise (knowledgeable); archaic adj.
vashné
vér VClit repetitive, keep on ... ing
vesrém man; act like a man, be manly;
vesremél men; **ürovesrám** manliness;
visru'úm acted as a man (far past)

vo- NPref (female) verbal actor, ...eress;
vochréng (female) baker; **vofnétl** (female) licentious person; priestess of Dlamélsh or Hriháyal; **vokrón** (female) scribe
vór Adj many, much
vraí law, be legal; **vraíl** laws (pl.) **khevrái** lawyer
vül work; (the) work; **vul** worked (past);
völanján will work (future)
vúm child, infant (male or female)
wadhür market, bazaar
wekh- VPref at the moment of
welé Adv how?
wetsél to farm, farming; **khalwetsél** or **khalutsél** farm (place); **khewetsél** or **kheutsél** farmer
yádu hand; **yadúl** hands
yágga Negpart no, not (present and past)
yal- NPrep without
yallán Negpart not, never (emphatic)
zágh bad, defective, useless; **zaghé** Adj bad
zál sharp (as a blade), be sharp; blade; **zalé** Adj sharp
zhém blood, be bloody; **zhemé** Adj bloody
zimú (Dná-grain) flour; **zimúl** (various kinds of) flour (pl.)
zlákh dog (male); **zlahhál** dogs (pl.)
zmúr building, edifice; to build
zurá (female) cat; **myezúr** beloved cat

English-Engsvanyáli Vocabulary

a, one Num **fér**
about to ... VClit **jé**
above, over, up NPrep **thu-** **th-**; Adv **thuné**
abstract noun formant NPref **üro-**
across NPrep **bukhé**
act, action, deed **má**
action over a long period: imperfect VClit **dáth**
adjective suffix **-é, -né**
advent **falél**
afraid, be **ssönör**

after (time) NPrep **po-** **p-**
after, behind NPrep **mau-**
again, back, returning Adv **dhoné**
alive, be **sharán**
all, aggregate, totality, be total **habú**
all, totality **onú**
already Adv **dziyó**
and Conj **á** or **a**
angry, be **jenyés**
anyway Part **tharú**
archer **kheshshú**
army **nchákh**

arrive **felé**
 ashes **bashé**
 at the moment of VPref **wekh-**
 attack fearlessly (as a cat) **si'ír**
 audible, to be **payúl**
 avenue, urban street **dhalpé**
 away from NPrep **makh-**
 back, returning, again NPrep **dho-**; Adv **dhoné**
 bad, defective, useless **zagh**
 bad, ignoble **ssan**
 bake (bread) **cheréng**
 baker (male) **khechréng**; (female) **vochréng**
 bakery **khalchréng**
 battle **janggúr**
 be, to **ghaván**
 beat (as a heart) **haréd**
 because Conj **rasán**
 bedroom, boudoir **khalfnétl**
 before (time) NPrep **shü- sh-**
 behind, after NPrep **maw- mau-**
 behind, on the other side of NPrep and Adv **mathé**
 beloved **mye-**; **myeklán** (male) sweetheart;
myétl (female); **myevúm** beloved child
 beneath, under NPrep **run- ru- r-**
 beneficial, useful **hal**
 beside **ghöné**. Cf. **ghön** side
 big **dlée**
 bind, to **shején**
 binding **üroshján**
 binding-cord (for animals or slaves) **leshján**
 birth **méskh**
 bite off **trakté**
 blade, be sharp **zál**
 blaze, flare up **hlóm**
 blood, bloody **zhém**
 blow (hit, stroke) **dheméhl**
 bludgeon, club **ledhméhl**
 blue **nyíl**
 bonds, ties, bindings (pl.) **shjanál** or **shajanál**
 book **kranuón**; archaic: **kronuón**
 boot **dlefév**
 bootlace **helshján**
 born, be **méskh**

both Adj and Adv **ghané**
 bottle **mapét**
 boudoir, courtesan's bedroom **khalfnétl**
 box, chest **chággh**
 boy, youth **be'ésh**
 bread **cheréng**
 brethren **tlakotáné**
 brother **kotán**; **tlakotané** brothers, brethren
 building, edifice **zmúr**
 burn **khitlú**
 bury (a corpse) **mokhná**
 but Conj **mél**
 buy **tishér**; buyer (male) **khetsshér**; (female) **votshér**
 by, until, up to NPrep **khang-**
 cache (of food) **valthárz**
 captain, military officer **krajúr**
 carve **srüdhür**
 cat (female) **zurá**; beloved cat **myezúr**
 cat (male) **si'ír**
 cemetery **khalmakhná**
 ceremonial robe, court costume **nradéq**
 chain **dhamré**
 chair, seat **khalchál**
 chant, recite **terú** or **törö**
 chest, box **chággh**
 Chlén-beast **shlen**; archaic: **shlön**
 child, infant (male or female) **vúm**
 child (pretty, handsome) **sumétl**
 cleave in two **tlakkhkhá**
 club, bludgeon **ledhméhl**
 coin (gold) **suór**
 come **felé**
 command (a small military unit) **krajúr**
 condition contrary to fact VClit **neté**
 contain (as in a pot) **lagáz**
 continuative, is ... ing VClit **már**
 cook-pot **lagáz**
 copulate **fenétl**
 corpse (of an honoured person) **khenyú** Cf.
nyenér die (honorific)
 corpse **nakhár**; gruesome corpse
khruusnakhár
 created. be **méskh**
 creation **méskh**
 cry out **ngurés**

cry, weep **mérsh**
 customer, buyer (male) **khets hér**; (female) **votshér**
 cut to pieces, slay, slaughter **memár**
 dagger **ehlózh**
 day (sun) **chotlíng**
 death **mzhu'úm**
 deed, doing **má**
 defective, useless, bad **zágh**
 descend **pepím**
 deed, act **ma**
 depart, leave **méz**
 diamond **shirún**
 die (honorific) **nyenér**
 die (nonhonorific) **shákh**
 dinner **üross'úng**
 direct object suffix **-la**
 direct, point **lauzhü**
 dirt, soil, earth **múth**
 distributive plural NSuf **-ajjé**
 do **má**
 dog (male) **zlákh**
 don't! NegPart **tó**
 door **tlekéng**
 draw upon **jünütí**
 dream **nilám**
 dwell, live **wenép**; dwelt **wunóp**; will dwell **wonvapján** or **wonápján**
 dwell, crouch (as a beast in its lair) **shósh**;
 will crouch **shavashján**; **shoshchüsé**
 Dwelling in Shadow (term for the nonhuman Tsüghiyúr)
 each other VClit **nín**
 earth, dirt, soil **múth**
 eat (honorific) **ssáing**
 eat **ssán**
 ebon, jet black (adj.) **mishatlé**
 edible, be **ma'ní**
 eight Num **ghemém**
 eighty Num **ghemesél**
 elegant, grand NPref **nra-**
 elegant, polite phrase, compliment **nrasséth**
 emergence (of the Cosmos from the Egg of the World **felán** Cf. **felé** come
 emphatic particle, indeed! Part **endé**

enemy, foe, be opposed **fedhú**; archaic: **ferzhú**
 even (singled out) **lavái**
 excessive, too **khüng**
 exist **ghaván**
 eye **kái**; pl. **kayál**
 fail to ... **jaghá**
 fall (one object) **hlamá**
 farm, to **wetsél** farm (place) **khalutsél** or **khalwetsél**
 farmer **kheutsél**
 father **mizhér**; **tlamzhér** fathers, including father's brothers and mother's sisters' husbands
 fear **ssönör**
 fetter **dhamré**
 few, a few NSuf **-VkvI**
 fight a battle (as an army) **janggúr**
 fight (as a warrior) **pirén**
 fill **hríj**. Causative of **hréj**. Cf. Sec. 6.4 (1)
 filled, be **hréj**
 find **sefé**
 fire **hlóm**
 fireplace, hearth **khalkhitlú**
 fish with a net **onggá**
 fifty Num **tlusél**
 five Num **tlúm**
 flare up, blaze **hlóm**
 flee, run away **vünyá**
 floor **ngól**
 flour (Dná-grain) **zimú**
 flowery, honorific speech **nradám**
 fly away (soul after death) **bá**
 food **ma'ní**
 foe, enemy **fedhú**
 foot **fawá**
 for, since Conj **dáz**
 for, to NPrep **me-**
 for a long time Adv **damodé**
 foreign; foreigner **karkhás**
 fortress **dhanggól**
 forty Num **mzhasél**
 four Num **mzhám**
 friend, be friendly **khofór**
 frighten **ssünür**
 from NPrep **makh-**

general (military rank) **qordú**
 gift **kathá**
 girl, young woman **dailé** or **dhailé**
 give **pézh**
 gleam, glow **dhenél**
 glorious **kharené**
 glory **kharé**
 go down **pepím**
 go, travel **mló**
 god, deity **mridlén**
 gold (metal) **sha'án** golden, gold-coloured
 Adj **sha'ané**
 gold coin **suór**
 good (noble) **khayán**
 good (useful, beneficial) **hal**
 govern (a province) **ssáo**
 govern **kolmék**
 graceful, lovely **puwár;** fision of loveliness
pùrnelám
 grand, elegant NPref **nra-**
 great (archaic) **dalé**
 group of people **dzate'él**
 guard (palace guardsman) **rakhté**
 habitual, keep ...ing VClit **thám**
 hand **yádu**
 hate **jrelé**
 having ...ed VPref **dla- dl- dlan-**
 he, she Pron **möllör**
 head, top **dhumá**
 heart **haréd**
 hearth, fireplace **khalkhitlú**
 heat, burning **khitlú**
 her/him (obj.) **möllá**
 her/him (obj. after prepositions) **-mö**
 her, his Pron **mölré**
 here Adv **dhilé**
 hero, heroine **kól**
 hide (oneself) **dhózón**
 hill of skulls, rule cruelly **náru**
 him/her (obj.) Pron **möllá**
 him/her (obj. after prepositions) **-mö**
 his, her Pron **mölré**
 hit **dheméhl**
 hither, to here **medhlé**
 horizon **shutlúr**

horrid, ugly, disgusting **khru ss-;**
khrusspöghlé horrid, disgusting sight
 hortative, let ... VClit **pé**
 hospital (place to be sick), infirmary
khalszhék
 house, to house **bás**
 how? Adv **welé**
 how much, how many? Adv **dhesén**
 hundred Num **mrishhtám**
 hymn (to one of the gods) **mnózh**
 I Pron **lū** I-powerful (used by a Priestking)
lūsán; I-ruler (by a Priestking) **lūkolmék**
 idea, thought **malgáish**
 ignoble **ssán**
 ill, sick **shezék**
 imperative VClit **lün**
 imperfect, used to..., action over a long
 period VClit **dáth**
 in front of NPrep and Adv **okhré**
 in, into, inside NPrep and Stem **mru- mr-**
 indeed Part **endé**
 index finger **lauzhü**
 infant (male or female) (female) **vúm**
 infirmary **khalszhék**
 insult, rude speech **khru ssdám**
 intend to **kejjá**
 interrogative VClit **án**
 it Pron **möl**
 it (obj.) Pron **mölá** or **möl**
 it (obj. after prepositions) Pron **-mö**
 its Pron **möle**
 keep ...ing, habitual VClit **thám**
 keep ...ing, repetitive VClit **vér**
 kill **mzhém**
 king (archaic) **mleké**
 king (non-Engsvanyáli) **mrizhún**
 large **dlèè**
 laugh **fév**
 law **vrái**
 lawyer **khevrái**
 lead, direct **vakhái**
 leader **vakhái**
 leave, depart **méz**
 left (hand) **efáre**
 let... (hortative) VClit **pé**
 library. study **khalkrón**

licentious person, rake (male) **khefnétl**;
 (female) **vofnétl**
 life **sharsün**. A compound: "live-powerful"; cf.
sharán
 like (feel friendly toward) **gém**
 like, resembling NPrep **qass-**
 live, be alive **sharán**
 live, dwell **wenép**
 long time, for a Adv **damodé**
 look, to **pöghöl**
 loom (weaving) **lelvün**
 lord, master **mzhenggú**
 lord, sovereign (title) **kolmékku**
 lovely, graceful **puwár**; **pùnelám** vision of
 loveliness
 make **má**
 man **vesrém**
 many, much **vór**
 market **wadhür**
 marry **tümül**
 master, lord **mzhenggú**
 me (obj.) Pron **lürá**
 me (obj. after prepositions) Pron **-lū -l**
 meal (dinner; honorific) **üross'úng**
 merchant, seller **khespés**
 mighty, powerful (as a king) **sún** (or **sün**)
 million Num **tuntlám**
 money; large gold coin **suór**
 mother **ngétl**; **tlangétl** mothers, including
 mother's sisters and father's brothers'
 wives
 mountain **zhamó**
 mouth **su'úm**
 much, many **vór**
 must VPart **úùlsa**
 my Pron **lür**
 mythological time VClit **ón**
 negative imperative, don't NegPart **tó**
 never NegPart **yallán**
 nine Num **fetlúm**
 ninety Num **fetlusél**
 no Interj **yágga**
 noble (according to one's 'Skein of Destiny')
khayán
 noble (of high rank) **dzarén**
 north **akhdár**

not (future) NegPart **trá**
 not (present and past) NegPart **yágga**
 now **mölárö**
 objective suffix NSuf **-la**
 objective suffix (archaic) NSuf **-tla**
 ocean **shenú**
 of NSuf **-o**; (archaic:) **-ra -ro; -mé -m; -vür**
-vü
 offer **kathá** or **kathá'**
 officer (military), captain **krajúr**
 old (of persons) **süng**
 old (of things) **nyepésh**
 on, onto **chu-**
 one, a Num **fér**
 oneself, reflexive VClit **tlé**
 opposed, be; foe, enemy **fedhú**
 otherwise, opposite Conj **nyó**
 ought to VPart **úùl**
 our Pron **lümré**
 out, out of, outside, be outside **shirs**; NPrep
shirsé or **shirsné** out of, outside
 over, up, above NPrep **thu-**
 patient, sick person **kheszhék**
 palace **nramnü**
 paradise, home of the gods **tiném**
 paucal, a few... NSuf **-Vkl**
 pen, writing instrument **lekrón**
 people (group) **dzate'él**
 people, populace **ojáim**
 person **dzaté'**
 plan, make strategy **qordú**
 plural (distributive) NSuf **-ajjé**
 plural (total) NSuf **-aba**
 plural NSuf **-al**
 point, to **lauzhü**
 populace, people **ojáim**
 populated, populous, be **azhá**
 pot, pottery **mafádh**
 power **mzák**
 praise (a deity, king) **tuléng**
 present **kathá**
 pretty child, handsome boy **sumétl**
 priest (low-rankng) **shorísh**
 priest (high ritual) **qosónz**
 Priestking of Engsvan **hla Gánga**
chàrdokhér

produced, be **méskh**
 prostitute (female) **khelésh**
 prostitute (male) **nrúkh**
 put in, contain **lagáz**
 rake (licentious person) **khefnéti**
 read, to **kháish**
 reciprocal, each other VClit **nín**
 recite, chant **terú** or **törö**
 record (data) **préu**
 record-book **leprú**
 record-office **khalprú**
 red **grán**
 reflexive, oneself VClit **tléj**
 rely upon **jünüti**
 repetitive, keep on ...ing VClit **vér**
 resembling, like NPrep **qass-**
 return, to (go back) **mizhékh**
 returning, back, again NPrep **dho-**; back,
 again Adv **dhoné**
 river **hakó**
 roll up (a document) **jurrúm**
 rule cruelly **náru**
 rule, to **kolmék**
 run **tleshé**
 sacrifice **kathá**
 sage, wise man **tsahlán**
 sail (a ship) **ssamáth**
 say **dóm**
 scarlet (adj.) **miyeklé**; archaic: **miye'eklún**
 scholar, wise man **tsahlán**
 scribe (male) **khekrón**; (female) **vokrón**
 scriptorium, writing-place **khalkrón**
 scroll **jurrúm**
 sculpt, sculpture **srüdhür**
 sculptor, artist (male) **khesrödhür**; (female)
vosrödhür
 seat (noun) **chéi**; seat, chair **khalchál**
 seat (causative stem) **chíl**
 see **pöghöl**
 sell **supés**
 seven Num **horóm**
 seventy **horosél**
 sharp (as a blade) **zál**
 sharp (as a sharp point, a dagger), be
ehlózh
 she, he **möllör**

shelter, house **bás**
 shine (mirror, metal) **dhenél**
 ship (generic) **ssamáth**
 shoe **helá**
 shoelace **helshján**
 shoot a bow **sheshú**
 should VPart **úùl**
 shout **ngurés**
 shrine (inner) **durushnál**
 sick, ill **shezék**
 sick person, patient **kheszhék**
 side **ghón**
 sight, view, seeing **pöghöl**
 silver **aché**; **achédhenlé** silver-bright (adj.)
 since, for Conj **dáz**
 sing **noché**; (male) singer **khenché**; (female)
vonché
 sister **akhét**
 sit **chéi**
 six **gaví**
 sixty **gavisél**
 skull **rü'ümáti**
 skull-splitter (nickname for a two-handed
 axe or sword) **rü'ütlákh**
 slay, slaughter, cut to pieces **memár**
 sleeping mat **ghalshuréng**
 smell bad **ghuré**
 soil, dirt, earth **múth**
 soldier **taghán**
 some Adj **hrané**
 some (a larger number than **hrané**) Adj
jráth
 someone **hún**
 something **hotlán**
 song (secular) **noché**
 sound, to **payúl**
 sovereign, lord (title) **kolmékku**
 sparkle **shirún**
 speak **dóm**
 split, cleave in two **tlakkhá**
 stench **üroghré**
 stew, cook a stew in a pot **mafádh**
 stink **ghuré**
 stop ...ing **perkhé**
 store (food) **valthárz**
 street, avenue **dhalpé**

strike **dheméhl**
 strike with a sword **cherék**
 stroll, walk **chenéth**
 strong (physically) **múrgh**
 studio (painter's) **khalráin**; (sculptor's) **khalsrödhür**
 study, library **khalkrón**
 study, to **kháish**
 sun **chotlíng**
 swim **chilú**
 sword **cherék**
 temple, place of worship **khalshnál**
 ten Num **tlatúm**
 ten thousand Num **sultsám**
 that Conj **pré**. Introduces indirect speech
 that, those Demon **o-**
 the. definite article NSuf **-ti**
 their Pron **mssöllé**
 their (inanimate) Pron **mssör**
 them, these (obj.) Pron **mssöllá**
 them (obj. after prepositions) Pron **-mssö**
 them (inanimate obj. after prepositions) **-ssö -sö**
 them (inanimate obj.) Pron **mssöl**
 then Conj **efákhm**
 there Adv **nutlé**
 thereupon Conj **efákhm**
 they, these Pron **mssöl**
 they (inanimate) Pron **mssö**
 think **jijéng**
 this, these Demon **möl**
 thither, to there **mentlé**
 thought, idea **malgáish**
 thousand **denutlám**
 thirty Num **vesél**
 three Num **vém**
 through NPrep **dan-**
 tie, to **shején**
 to, for NPrep **me- m-**
 today **dlasú**
 together NPrep **fágh**
 tomorrow **júl**
 too, excessively Adv **khüng**
 top, head **dhumá**
 total, added up **habú**
 travel, go **mló**

tree (generic) **cheshrí**
 true, be **shóng**
 truth **shóng**
 twenty Num **ghasél**
 two Num **ghám**
 ugly NPref **khruus-**
 under, beneath NPrep **run- ru- r-**
 underneath NPrep and Adv **runé**
 until, up to NPrep **khang-**
 up, above, over NPrep **thu-**; Adv **thuné**
 upon NPrep **chu-**
 us (obj.) Pron **lümá**
 us (obj. after prepositions) Pron **-lüm**
 used to ..., imperfect VClit **dáth**
 useful, beneficial **hal**
 useless **zágh**
 victim **ürütl**; pl. **ürütlül**
 view, sight, seeing **pöghöl**
 vision of loveliness, pretty girl **pùrnelám**
 walk, stroll **chenéth**
 warrior, fighter **kheprén**
 water **khú**
 we Pron **lümö**
 weave **elvün**
 weaver (male) **khelvün**; (female) **volvün**
 weaving-shop **khalelvün, khal'elvün, or khaltvün**
 weep. cry **mérsh**
 west **mrév**
 what? Adv **ján**
 when Conj **sú**
 when? Adv **rákh** or **rakhál**
 where? Adv **funé**
 which (of a group) Adv **rerén**
 while, at the time of ...ing **pa-**
 whither, to where? **mefné**
 who (relative) Adv **gés**
 who? Adv **ré**
 why? Adv **dhú**
 wise (knowledgeable) **vashán**; adj. **vashné**
 wise, wise man, sage **tsahlán**
 with (instrumental) NPrep **fá-**; **fagh-** with (accompanying)
 without NPrep **yal-**
 woman **hétla**
 work **vül**

worship **shunál**
would have ... VClit **neté**
write, writing **kurón**
year **nlü'**
yell **ngurés**
yesterday **háf** or **hafá**
you (pl., obj. after prepositions) Pron **-tüm**
you (pl. and honorific) Pron **tüsmáru**
you (pl. obj.) Pron **tüsmára**
you (sg. obj. after prepositions) Pron **-ta -t**
you (sg. object) Pron **tára**
you (sg.) Pron **tá**
young man, boy **be'ésh**
young woman, girl **dailé** or **dhailé**
your (pl. and honorific) Pron **tüsmaré**
your (sg.) **taré**
youth, boy **be'ésh**