



The Tsolyani Primer

A Tekumel Netbook

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The Tsolyáni Language Primer

by Curtis Scott

Dedication

**To M. A. R. Barker: for giving us a jewel more precious than the Petal Throne itself:
Tekumel.**

Acknowledgements: I would like to thank Professor Barker for all of the help he gave me on this work. I would also like to thank (in alphabetical order) Elizabeth Ewing, Joan Lamare, Anthony Petit, Stephen Posey, Steven Schwartz and Donald Sivori for their helpful suggestions. Finally, I would like to thank my wife, Mary, for her patience with me while I wrote this book.

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2nd Release (Electronic Version): With Professor Barker, and Mary Scott's permission, we are able to re-release The Tsolyani Primer in an electronic PDF version. This book is released as shareware, please be sure to register it. If the registration page is not present, please get in touch with Chris Davis: 45 Auburndale Drive, Creve Coeur, MO 63141 USA for details.

Dedication: 2nd Release

**For Curtis Scott:
Who loved Tekumel
And who is a beloved memory now
For all who knew him...**



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Preface

In my experience, very few people read the preface of books. Therefore, to those reading this passage, welcome!

The Tsolyáni Language Primer is a short introductory course in the Tsolyáni language, which is spoken by the inhabitants of the Empire of Tsolyánu on Tékumel. For those who have never experienced Tékumel, suffice it to say that it is a world as filled with culture, drama, and interest as any in fiction (or possibly in non-fiction). Professor M.A.R. Barker's Empire of the Petal Throne and Swords and Glory games have introduced many people to the creatures, peoples, and lands of Tékumel while providing hours of enjoyable adventures. Yet, like a jewel, Tékumel shows more and more facets with every glimpse and fascinates all who deal with it.

One of the less commonly known publications about Tékumel, The Tsolyáni Language (Professor Barker, 1973), describes the language which is covered in this book. This work, however, was essentially designed for the formal linguist, and provided little or no help to the untrained student. Some people have managed to learn the language through perseverance, and to those people I say “báu!” (“Bravo!”), for they are better men (or women) than I. Professor Barker helped me in my studies of the language, and his patience and aid were invaluable to both my own knowledge and this volume.

The Tsolyáni Language Primer does not replace Professor Barker's work, but rather supplements it, as a stepping stone for those whose interest in Tékumel leads them to become more and more immersed in its intricacies.

How To Use This Book

- 1) Read all the Tsolyáni sentences aloud! You will never learn to pronounce the Tsolyáni language if you read silently or mumble. If you are embarrassed, find a small room off to the side where nobody will hear you and sing out!
- 2) Perform all of the exercises. Otherwise, you will find yourself referring back to the previous lessons for things you should already have learned. If this happens, you did not learn the earlier lessons thoroughly enough, and a review may (make that, will) be in order.

- 3) Make up sentences on your own. As you learn more of the language, you will be able to express more complex concepts. If you have friends who are also learning the language, write letters to one another, since even a simple note might teach your friend something he had not realised about the language.
- 4) Set aside some time each week and do one lesson. Don't try to learn the entire language in one sitting. Spend the intervening week thinking about what you have learned.
- 5) Above all, try! Don't give up because you "don't feel like it right now." Decide to learn the language and DO IT!

Pronunciation

The Tsolyáni language is written using a phonemic script called “vísumikh hikólumel” (“the servant of the Emperor”), used throughout the Imperium and its protectorates. However, this script is difficult to master for English-speaking students and, therefore, in this work the phonemic alphabet designed by Professor Barker and published in The Tsolyáni Language (op. cit.) is used. For those individuals who may not have the latter work, the author has provided a simplified pronunciation guide, with the technical linguistic pronunciation terms removed.

The phonemes of Tsolyáni are broken into two parts: consonants and vowels. The consonants are pronounced :

p	as in “ <u>p</u> in” or “ <u>p</u> ond”
b	as in “ <u>b</u> all” or “ <u>b</u> oy”
m	as in “ <u>m</u> y” or “ <u>m</u> ail”
f	as in “ <u>f</u> ish” or “ <u>f</u> ind”
v	as in “ <u>v</u> ine” or “ <u>v</u> apour”
w	as in “ <u>w</u> ine” or “ <u>w</u> alk”
t	as in “ <u>t</u> able” or “ <u>t</u> alk”
d	as in “ <u>d</u> og” or “ <u>d</u> uck”
n	as in “ <u>n</u> ot” or “ <u>n</u> ail”
th	as in “ <u>th</u> igh” or “ <u>th</u> ank”
dh	as in “ <u>th</u> y” or “ <u>th</u> is”
ch	as in “ <u>ch</u> urch” or “ <u>ch</u> ange”
j	as in “ <u>j</u> udge” or “ <u>j</u> ob”
y	as in “ <u>y</u> es” or “ <u>y</u> ellow”
k	as in “ <u>k</u> ing” or “ <u>k</u> ey”
g	as in “ <u>g</u> un” or “ <u>g</u> old”
kh	“ch” in German “ <u>A</u> chtung!”, or the Scottish “ <u>l</u> och” This sound is sometime written “x” by linguists.
gh	as Arabic “ <u>gh</u> ayn”, a sort of trilled “g”
q	as Arabic “q”, a “k” spoken further back in the throat
h	as “ <u>h</u> at” or “ <u>h</u> old”
ng	as “ <u>s</u> ing” or “ <u>s</u> trong”
!	the “-” in “uh-oh”, or the “t” of the Cockney “ <u>B</u> ottle” (“Bo!le”)
ts	as “ <u>h</u> ats” or “ <u>f</u> its”
tl	as a stereotypical Charlie Chan accent saying “tr” in “tree” (“ <u>t</u> lee”)
s	as in “ <u>s</u> ing” or “ <u>s</u> alad”
sh	as in “ <u>sh</u> ell” or “ <u>sh</u> ip”
z	as in “ <u>z</u> oo” or “ <u>z</u> ipper”
zh	as “z” in “ <u>a</u> zure” or “J” in “ <u>J</u> aques”
ss	as Sanskrit “s”
r	as Spanish “ <u>pe</u> ro”
l	as “ <u>l</u> eg” or “ <u>l</u> ost”
hl	as “ll” in Welsh “ <u>L</u> lewellyn”

The vowels of the language are pronounced as follows :

i	as “mach <u>i</u> ne” (American long e)
a	as “f <u>a</u> ther”
u	as “fl <u>u</u> te” or “cr <u>u</u> de” (American long u)
o	as “n <u>o</u> te” or “fl <u>o</u> at” (American long o)
ü	as German “F <u>ü</u> hrer”
e	similar to “f <u>a</u> ce” or “g <u>a</u> te”, without the y-like offglide (i.e., not “fayce” or “gayte”)
au	as “ou” of “ <u>o</u> ut”
ai	as “i” in “n <u>i</u> ce” (American long i)
oi	as “oy” of “b <u>o</u> y”

There are also several consonant pairs that have their own specific pronunciations. These are :

tr	as “ <u>t</u> ree” or “ <u>t</u> ruck”
mr	as “m” sound followed by an “r” sound, but spoken as one consonant
dl	a “voiced” tl, a “d” sound followed by an “l” sound

In addition, a doubled consonant is simply held for longer than a single consonant, but they are pronounced with the same sound. Any consonant may be doubled except “s”, as “ss” is a different sound.

Occasionally, a hyphen (“-”) is used to separate parts of a word. This hyphen is a grammatical convenience and is not pronounced. It is sometimes used to separate roots from their affixes and also to separate certain consonantal pairs (such as “k-h”) when two consonants are intended, as opposed to a single consonant with a two letter representation (such as “kh”).

Syllable division in Tsolyáni is performed by a very simple rule. A syllable always begins with a consonant (or consonant pair) followed by one or two vowels. Optionally, there can also be a consonant following the vowel(s), but this will only be part of the syllable if there is another consonant to begin the next syllable or this consonant is the last letter in the word. (Words which begin with a vowel have an implied glottal stop (“’”) which is not written.) For example, the word “korúinkoi” (“book”) is divided into syllables as “ko-rún-koi”, and the word “Butrás” (the name of a city) is divided “Bu-trús” (consonant pairs are not separated).

The accent marks (“˘” and “˙”) placed over the vowels in syllables denote primary and secondary stresses of syllables in the word. They do not change the pronunciation of the vowel. For example: the word “correct” would be stressed “corr[˙]ect” (“cor-RECT”) by most speakers of the English language.

Syllables in Tsolyáni are all pronounced with the same length, regardless of stress. Unstressed vowels are clearly pronounced, and not slurred into “uh”s as in English.

This pronunciation guide is accurate as far as it goes. Those readers with some linguistic training should see *The Tsolyáni Language* (op. cit.) for the formal specification of the pronunciation of these phonemes.

Lesson 1 - parshélin sijakkánikh

másun zhúr guál?

What is this?

su!úrikh	korúnkoi	hruchánmekh	shantsúrikh	vayúnlukh
pen	book	paper	box	key

másun su!úrikh guál, né?

Is this a pen?

ssá, másun su!úrikh guál.

Yes, this is a pen.

másun shantsúrikh guál, né?

Is this a box?

ssá, másun shantsúrikh guál.

Yes, this is a box.

máisur korúnkoi guál, né?

Is this a book?

yá, másun korúnkoi yá guál, vál su!úrikh.

No, this is not a book, but a pen.

NOTE

Several important facts about the previous sentences should be pointed out:

- 1) The general form of these sentences (called “copula” sentences) is :

Subject + Object + Verb

thus : “This is a pen.” is written “This (a) pen is.”

- 2) “másun” and “máisur” are both forms of the English word “this”. “másun” is used with ignoble nouns and “máisur” is used with noble nouns (see page 2). When asking a question, like “What is this?”, “másun” is generally used unless the object is of obviously noble origin. The plural forms (“that”) are “mssúran” (plural ignoble) and “mssúri” (plural noble).
- 3) There are no articles (a, an, the) in Tsolyáni. Thus, “másun su!úrikh guál.” may mean “This is a pen.” or “This is the pen.”
- 4) The present tense of a Tsolyáni verb such as “guál” (“to be”) is always simply the verb stem standing alone for all cases and genders.
- 5) When asking a question in Tsolyáni, the order of the words in the sentence does not change from that of a statement. However, if no interrogative words (such as “zhúr”) are present in a “yes-or-no” question, the word “né” is added at the end. Its rough translation is “Isn’t that so?”.

NOTE

Nouns in Tsolyáni are divisible into three groups : (a) noble, (b) ignoble, and (c) unclassifiable. This division is basic to the language, and is the only form of gender. This classification applies to singular nouns only, all plurals (noble, ignoble, or unclassified) are treated alike. There are suffixes to denote which nouns belong to which class (discussed below). These suffixes will not appear in certain circumstances, but you will learn about these later.

The noble class includes noun stems denoting males, high-status terms, ranks, clan names, Imperial buildings and works, predominantly male or noble pursuits, and other concepts which possess positive status value. Nouns of this class are marked with the suffix “-koi.” Of the nouns we have covered so far, only “korúnkoi” (“book”) is of this class.

The ignoble class includes noun stems denoting “non-noble” beings and objects, including most females (yes, the language is chauvinistic!), children, animals, inanimate things, abstractions, low-caste occupations, etc. Nouns of this class, are marked with the suffix “-ikh.” after noun stems ending with a consonant, and “-kh.” after noun stems ending in a vowel. Note that the hyphen is not written except in the case where the noun stem ends in “i”, in which case the hyphen remains. (This is so we can remove the suffix easily when it does not appear (see above).) Thus, for example, the noun stem “máni” (meaning food) is written with its suffix as “máni-kh” not “mánikh”. All of the nouns we have learned so far (except “korúnkoi”) are of this class.

The “unclassifiable” nouns are either too noble or too ignoble to require the defining suffix. Proper names are also included in this class. These nouns have no suffix.

The plural form of any noun is denoted by the suffix “-yal.” Thus, “korúnyal” means “books” and shantsúryal” means “boxes”.

Your current picture of the form of a noun should now be :

NOUN STEM + Noble/Ignoble/Plural Suffix

This picture will become more complex as your studies continue.

kúpakhralélikh chair	table	rísikh lamp	tsónikh door	lodhúlikh window
rínmükh picture	taqúnikh floor	kapráikh roof	timúngikh wall	
másun rísikh guál, né? Is this a lamp?	yá, másun rísikh yá guál, vál ralélikh. No, it is not a lamp but a table.			

másun zhúr guál?
What is this?

másun taqúnikh guál.
This is a floor.

másun lodhúlikh guál, né?
Is this a window?

yá, másun lodhúlikh yá guál, vál timúngikh.
No, this is not a window but a wall.

másun rínmükh guál, né?
Is this a picture?

yá, másun rínmükh yá guál, vál tsónikh.
No, this is not a picture but a door.

mssúri korúnyal guál, né?
Are these books?

ssá, mssúri korúnyal guál.
Yes, these are books.

mssúran rísiyal guál, né?
Are these lamps?

yá, mssúran rísiyal yá guál, vál kúpayal.
No, these are not lamps but chairs.

prún
1

gán
2

bín
3

mrín
4

tlón
5

lán
good

másun kula!árin guál!
It is done!

ngángmuru!
Greetings!

brumazík!
Goodbye! (lit. "in peace")

NOTE

“ngángmuru” and “brumazík” are used with social equals. Other greetings are used with nobles and other social superiors, as well as social inferiors.

“ngángmuru brujutlé” (lit. “greetings in humility”) is used when greeting a social superior.

“ngángmuru bruháya lél brumazík” (lit. “greetings in glory and in peace”) is used when greeting a noble person. “Ohé!” (lit. “Hey!”) is used when meeting a social inferior.

“brujutlé” (lit. “in humility”) is used to say goodbye to a social superior. When speaking to a nobleman, one should use “túsmidálimra bruháya” (lit. “in your noble glory”). Social inferiors are dismissed with “pazángli!” (lit. “Stay!”).

Exercises

Write the following English sentences in Tsolyáni by following the pattern of the examples.

másun su!úrikh guál, né?

Is this a pen?

Is this a box?

Is this a key?

Is this paper?

Is this a roof?

Are these pictures?

Are these chairs?

Are these windows?

másun hruchánmekh guál.

This is paper.

This is a book.

This is a roof.

This is a door.

This is a wall.

This is a pen.

This is a floor.

This is a lamp.

This is a table.

These are books.

These are pens.

These are lamps.

másun su!úrikh yá guál, vál shantsúrikh. This is not a pen but a box.

This is not a chair but a table.

This is not a window but paper.

This is not a book but a lamp.

This is not a floor but a wall.

This is not a roof but a key.

These are not doors but pictures.

Lesson 2 - gál sijakkánikh

dhélukh Clothes

másun zhúr guál?
What is this?

másun tamssárikh guál.
This is a hat.

wéshmakh cloak	vraithúrukh priestly robe	nyáilukh tunic	galcháikh sandal	mlékükh kilt
rafákh purse	náulakh dress	járdukh belt	ámbukh glove	charwánikh boot

másun wéshmakh guál, né?
Is this a cloak?

ya, másun wéshmakh yá guál, vál vraithúrukh.
No, this is not a cloak, but a priestly robe.

másun ra nyáilukh ra galcháikh guál?
Is this a tunic or a sandal?

yá, másun nyáilukh ra galcháikh yá guál, vál rafákh.
No, this is neither a tunic nor a sandal, but a purse.

másun ra náulakh ra járdukh guál, né?
Is this a dress or a belt?

másun náulakh guál.
This is a dress.

gabí-n 6	hrún 7	gámi-n 8	prútlen 9	tlén 10
-------------	-----------	-------------	--------------	------------

Exercises

másun ra nyáilukh ra galcháikh guál?

ssá, másun su!úrikh guál.

másun náulakh yá guál.

Is this a tunic or a sandal?

Is this a book or a hat?

Is this a dress or a door?

Is this a kilt or a pen?

Is this a glove or a boot?

Is this a wall or a floor?

Yes, this is a pen.

Yes, this is a cloak.

Yes, this is a hat.

Yes, this is a sandal.

Yes, this is a priestly robe.

Yes, these are purses.

Yes, this is a roof.

This is not a dress.

This is not a tunic.

This is not a kilt.

This is not a belt.

This is not a purse.

This are not gloves.

yá, másun wéshmakh yá guál, vál rafákh.

No, this is not a cloak but a purse.

No, this is not a hat but a sandal.

No, this is not a purse but a belt.

No, this is not a glove but a boot.

No, this is not a wall but a floor.

No, this is not a kilt but a hat.

No, this is neither a book nor a
dress, but a door.

Lesson 3 - bín sijakkánikh

ránduyal Colours

mikárun	abásun	kárin	níri-n	zháurun	páravün	zhuráun	tathén
black	white	red	blue	green	yellow	brown	grey

tamssárikh mikárun guál.
The hat is black.

wéshmakh páravün guál.
The cloak is yellow.

galcháikh níri-n guál.
The sandal is blue.

ámbukh tathén guál.
The glove is grey.

járdukh kárin guál.
The belt is red.

náulukh zháurun guál.
The dress is green.

korúnkoi zháurun lél páravün guál.
The book is green and yellow.

mlékükh níri-n lél abásun guál.
The kilt is blue and white.

galcháikh chángilin rándukh guál?
What colour is the sandal?

galcháikh mikárun guál.
The sandal is black.

nyáilukh chángilin rándukh guál?
What colour is the tunic?

nyáilukh abásun gual.
The tunic is white.

NOTE

The word “chángilin” means “which”. It denotes selection from a limited list of possible choices (such as colours).

vayúnlukh chángilin rándukh guál?
What colour is the key?

vayúnlukh mikárun guál.
The key is black.

su!úrikh chángilin rándukh guál?
What colour is the pen?

su!úrikh zhuráun guál.
The pen is brown.

korúnkoi chángilin rándukh guál?
What colour is the book?

korúnkoi mikárun guál.
The book is black.

vraithúruk chángilin rándukh guál?
What colour is the priestly robe?

vraithúruk mikárun guál.
The priestly robe is black.

ralélikh chángilin rándukh guál?
What colour is the table?

ralélikh zháurun guál.
The key is green.

vayúnlukh kárin guál, né?
Is the key red?

ssá, vayúnlukh kárin guál.
Yes, the key is red.

su!úrikh zhuráun guál, né?
Is the pen brown?

ssá, su!úrikh zhuráun guál.
Yes, the pen is brown.

korúnkoi ra zháurun ra níri-n guál?
Is the book green or blue?

korúnkoi níri-n guál.
The book is blue.

ámbukh ra tathén ra abásun guál?
Is the glove grey or white?

ámbukh tathén guál.
The glove is grey.

vayúnlukh níri-n guál.
The key is blue.

su!úrikh níri-n guál.
The pen is blue.

másun kárin vayúnlukh guál.
This is the red key.

másun zháurun vayúnlukh guál.
This is the green key.

másun kárin su!úrikh guál.
This is the red pen.

másun zháurun su!úrikh guál.
This is the green pen.

másun kárin korúnkoi guál.
This is the red book.

másun zháurun korúnkoi guál.
This is the green book.

NOTE

To specify a particular item such as “this pen”, simply add the demonstrative prefix “másun-” (singular) or “mssúran-” (plural) to the noun. Thus, for example, “másunsu!úrikh” means “this pen” and “mssúransu!úrikh” means “these pens”.

To specify “that pen” (referring to something that is a moderate distance away), the prefix “másunònul-” (for “that”) or “mssúranònul” (for “those”) is used. For objects a long distance away, “másunjàga-” (for “that”) or “mssúranjàga-” for “those”) is used.

Thus, the current picture of a noun is :

Demonstrative + NOUN + Noble/Ignoble/Plural Suffix
Prefix STEM

másunvayúnlukh kárin guál.

This key is red.

másunvayúnlukh mikárun guál.

This key is black.

másunhruchánmekh abásun guál.

This paper is white.

másunònulhruchánmekh páravün guál.

That paper is yellow.

másunvayúnlukh kárin guál.

This key is red.

másunònulvayúnlukh mikárun guál.

That key is black.

másunmlékükh níri-n guál.

This kilt is blue.

másunònulmlékükh zháurun guál.

That kilt is green.

su!úrikh mikárun guál, né?

Is the pen black?

ssá, másun mikárun guál.

Yes, it is black.

yá, másun mikárun yá guál, vál zháurun.

No, it is not black but green.

korúnkoi abásun guál, né?

Is the book white?

ssá, máisur abásun guál.

Yes, it is white.

yá, máisur abásun yá guál, vál níri-n.

No, it is not black but green.

másun abásun hruchánmekh guál.
This is the white paper.

chángilin vayúnluKh másun guál?
Which key is this?

chángilin mlékükh másun guál?
Which kilt is this?

prútlèn	gátlèn	bítlèn
11	12	13

másun páravün hruchánmekh guál.
this is the yellow paper.

másun kárin vayúnluKh guál.
This is the red key.

másun zháurun vayúnluKh guál.
This is the green kilt.

mrítlén	tlòtlén
14	15

[illegible]

The hat is black.

The hat is red.

The hat is blue.

The hat is brown.

The cloak is brown.

The cloak is white.

The book is green.

The books are red.

The book is black.

The book is red and blue.

The tunic is green and brown.

The tunic is yellow.

This tunic is yellow.

This tunic is blue.

That tunic is blue.

These tunics are red.

Those books are yellow.

This book is red.

The floor is black.

chángilin vayúnlukh másun guál?

vayúnlukh kárin guál, né?

Which key is this?

Which book is this?

Which cloak is this?

Which table is this?

Is the key red?

Is the book black?

Is the book blue?

Is the table green?

Is the sandal yellow?

Is the paper white?

Is the paper red?

Is the paper brown?

Is the key brown?

Lesson 4 : mrín sijakkánikh

daqóryal Shapes

mikárun su!úrikh ksíbi-n guál.
The black pen is long.

kárin su!úrikh ksíbi-n yá guál.
The red pen is not long.

másun ní-n guál.
It is short.

mikárun su!úrikh ssúmin daqórikh guál?
What shape is the black pen?

másun ksíbi-n guál.
It is long.

kárin su!úrikh ssúmimin daqórikh guál?
What shape is the red pen?

másun ní-n guál.
It is short.

páravün shantsúrikh ksíbi-n guál.
The yellow box is long.

mikárun shantsúrikh ní-n guál.
The black box is short.

Note on ní-n

The word “ní-n” (“small”) also means “narrow”, “short”, etc. It is used in place of all of these English words, and its exact meaning is implied by context. In addition, “ksíbi-n” (“long”) also means “tall” and “high”.

páravün náulakh ní-n guál, né?
Is the yellow dress short?

páravün náulakh ra ní-n ra ksíbi-n guál?
Is the yellow dress short or long?

chángilin su!úrikh ksíbi-n guál, ra míkárukh ra kárikh?
Which pen is long, the black one or the red one?

NOTE

The expression “the black one” is an example of referring to an object by an adjective describing the object. This is done in Tsolyáni by using the adjective in place of the noun, but using the noun ending (“-ikh”, “-kh” or “-koi”) instead of the adjectival ending (“-in” or “-n”). Thus, for example, to say “the black one” about an ignoble object, one would say “mikárukh”, whereas if one were speaking of a noble object, one would say “mikárukoi”. This general principle holds for all adjectives. Thus, “ksíbikoi” means “the long (noble object)”.

mikárukh ksíbi-n guál.
The black one is long.

kárin korúnkoi ní-n guál.
The red book is short.

mikárun korúnkoi qadímin yá guál, vál ní-n.
The black book is not wide, but narrow.

zhúraun korúnkoi ssúmimin daqórikh guál?
What shape is the brown book?

máisur ra qadímin ra ní-n guál?
Is it wide or narrow?

lodhúlikh qadímin guál.	tsónikh ní-n guál.
The window is wide.	The door is narrow.

páravün shantsúrikh ra ní-n ra qadímin guál?
Is the yellow box narrow or wide?

lodhúlikh ní-n guál, né?	tsónikh qadímin guál, né?
Is the window narrow?	Is the door wide?

kárin korúnkoi ssúmimin daqórikh guál?
What shape is the red book?

páravün náulakh ssúmimin daqórikh guál?
What shape is the yellow dress?

chángilin su!úrikh ní-n lé! ní-n guál?
Which pen is short and narrow?

zhúraun kórunkoi ksíbi-n lé! qadímin guál, chamás máisur dalí-n guál.
The brown book is long and wide, therefore it is large.

páravün náulakh dáli-n guál, né?
Is the yellow dress large?

mikárun shantsúrikh ní-n guál, né?
Is the black box small?

lodhúlikh ra dáli-n ra ní-n guál?
Is the window large or small?

ralélikh dáli-n guál, né?
Is the table large?

Jakálla dáli-n guál.
Jakálla is large.

Mrelú ní-n gual.
Mrelú is small.

Béy Sü ní-n guál, né?
Is Béy Sü small?

yá, Béy Sü ní-n yá guál, vál dáli-n.
No, Béy Sü is not small, but large.

Avanthár ssúmimin datlánikh guál?
What size is Avanthár?

Avanthár ní-n yá guál, vál dáli-n.
Avanthár is not small, but large.

Tsolyánu ra dáli-n ra ní-n guál?
Is Tsolyánu large or small?

gabìtlén
16

hrùtlén
17

gàmitlén
18

prùtletlén
19

sémrun
20

Exercises

mikárun su!úrikh ksíbi-n guál.

páravün náulakh ra ní-n ra ksíbi-n guál.

The black pen is long.

The red pen is long.

The grey sandal is short.

The yellow dress is long.

The blue book is large.

The white book is small.

The brown book is large.

The blue box is narrow.

The green box is wide.

The small box is black.

The long box is black and white.

Is the yellow dress short or long?

Is the dress short or long?

Is the dress red or blue?

Is the hat red or blue?

Is the picture large or small?

Is the table tall or short?

Is the green table tall or short?

Is the red book wide or narrow?

Lesson 5 - tlón sijakkánikh

máisur hárri guál?

Who is that?

básrimkoi
man

humédhikh
woman

máisur básrimkoi guál, né?
Is this a man?

másun humédhikh guál, né?
Is this a woman?

máisur horúkoi Kagésh guál.
This is Lord Kagésh.

másun Playésha guál.
This is Playesha.

lúm Kasulü guál.
I am Kasulü.

lúm vusijáktokoi guál, lél túsmi sijáktokoi guál.
I am a teacher, and you are the pupil.

NOTE

The words for “I” and “you” (singular) in Tsolyáni depend upon the status of the person being spoken about. Thus, there are five common ways to say “I” :

lín	lowest class, <u>very</u> ignoble
lú	low class
lúm	middle class
lukán	upper class
salúm	noble class
kosalúm	emperor or empress only

The following passages from Professor Barker’s The Tsolyáni Language (op. cit.) explains the use of these far more clearly than the author could :

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

“A person may wish to honour (or flatter) a listener of equal or superior rank by choosing a pronoun lower than that which is appropriate for him. For example, in a group of people where “lúm” is proper for all, one speaker may elect to use “lú” for himself to show himself as humble. Similarly, a middle class person may select “lú” instead of “lúm” when addressing a minor noble. Persons for whom “lúm” or even “lukán” would be proper may refer to themselves as “lú” or even “lín” when in conversation with a high noble like a prince of the empire. All persons, without exception, employ “lín” when addressing the Imperial presence in Avanthár. It may be noted that the converse of this practice is not found; a speaker never uses a pronoun higher than his status permits in order to aggrandise himself; this would simply demonstrate his stupidity and inability to recognise his proper social place. A speaker who is entitled to “lúm” therefore never uses “lukán”, unless his status in the society is increased to the appropriate rank. Foreigners entering Tsolyánu should use “lúm” in dealing with most people but should be prepared to employ “lú” or “lín” when confronted with persons of the upper or noble classes.

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

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

There are also four ways to say “you” (singular) in common usage :

tsám	low class
túsmi	middle class
túsmidàli	high class
mìsritúsmidali	noble class

Again, perhaps Professor Barker’s discussion of the subject would be most enlightening :

“A person of the lower social orders (i.e. one who uses “lín” or “lú” for “I”) addresses an equal, male or female, as “tsám”. He calls his superiors “túsmi”, “túsmidàli” or “mìsritúsmidali” according to their status. A man of the middle class speaks to inferiors as “tsám”, to equals as “túsmi”, and to those of higher status as “túsmidàli” or “mìsritúsmidali” as they require. Persons of the upper and noble classes follow similar patterns. Men and women both use the same status-pronouns for the same type of addresses e.g. a lady of middle status calls her social equals “túsmi” just as her husband does.

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

Many other honorific and subtly connotated second person pronouns are employed. These are covered in The Tsolyáni Language (op. cit. pp.17-18).

Kasulü hiViridáme Tsolyáni guál.

Kasulü hiViridáme is Tsolyáni

Zhú Kriyór Yán Koryáni guál.

Zhú Kriyór is Yán Koryáni.

túsmi Tsolyáni guál, né?

Are you Tsolyáni?

NOTE on Nationalities

The following is a list of kingdoms and nationalities in the Tsolyáni area.

<u>Kingdom</u>	<u>Nationality</u>
Tsolyánu	Tsolyáni
Yán Kór	Yán Kóryani
Mu!ugalavyá	Mu!ugalavyáni
Salarvyá	Salarvyáni
Livyánu	Livyáni

lúm hárri guál? Who am I?	túsmi vusijáktokoi guál. You are a teacher.
------------------------------	--

túsmi hárri guál? Who are I?	lúm sijáktokoi guál. I am a pupil.
---------------------------------	---------------------------------------

lúm horúkoi Kagésh guál, né? Am I Lord Kagésh	yá, túsmi horúkoi Kagésh yá guál. No, you are not Lord Kagésh.
--	---

túsmi Playésha guál, né? Are you Playésha?	yá, lúm Playésha yá guál. No, I am not Playésha.
---	---

másun hárri guál? Who is this woman?	másun Playésha guál. This is Playésha.
---	---

Prùsémrún	gàsémrún	bìsémrún	mrìsémrún	tlòsémrún
21	22	23	24	25

Exercises

For the following exercises, translate each sentence four times, once each as if the subject were lower, middle, upper, and noble class respectively.

lú ní-n guál.

I am short.

lúm ní-n guál.

lukán ní-n guál.

salúm ní-n guál.

I am tall.

You are tall.

You are the teacher.

You are a man.

You are a woman.

I am a man.

I am short.

You are a student.

I am a student.

I am a tall student.

Lesson 6 - gabí-n sijakkánikh

másun fénul guál?
Where is it?

korúnkoi somralél guál.
The book is on the table.

tamssárikh somkúpa guál.
The hat is on the chair.

tamssárikh fénul guál?
Where is the hat?

másun somkúpa guál.
It is on the chair.

Kágesh fénul guál?
Where is Kágesh?

máisur hatslodhúl guál.
He is near the window.

NOTE

Prepositions and other indicators of “case” in Tsolyáni are designated by locative prefixes attached to the object of the preposition. Some of the more common prefixes of this class are :

hi-	of
mik-	from
tham-	by, with, using
pag-	with, accompanying
chalu-	for, on behalf of
bru-	in
som-	upon, on, above
san-	down upon, down to
dhu-	under, beneath, below
gem-	beside, next to
hats-	near, close to
mol-	to, towards
pas-	across
ti-	through
ssyi-	like, resembling
gureng-	in front of
dhi-	behind
che-	before, prior to
tu-	after
ken-	up to, until
jil-	about, concerning
ngis-	in exchange for
bek-	in addition to
kar-	in place of

When these prefixes occur, the Noble/Ignoble Suffix does not appear, unless the noun is plural.
Thus, your current picture of a noun should be :

Demonstrative Prefix + Locative Prefix + Noun Stem + Noble/Ignoble/Plural Suffix

su!úrikh fénul guál?
Where is the pen?

másun somruchánme guál.
It is on the paper.

hruchánme fénul guál?
Where is the paper?

másun brukórun guál.
It is in the book.

vayúnluKh fénul guál?
Where is the key?

másun níri-n brushanstsúr guál.
It is in the blue box.

shantsúrikh fénul guál?
Where is the box.

másun zháurun másunòndhuralél guál.
It is under that green table.

kárin korúnkoi fénul guál?
Where is the red book?

máisur abásun somkúpa guál.
It is on the white chair.

kárin korúnkoi abásun màsunsomkúpa guál.
The red book is on this white chair.

mikárun su!úrikh abásun thamhruchánme zhuráun somralél guál.
The black pen is with the white paper on the brown table.

lodhúliKh gurenglúm guál.
The window is in front of me.

tsóniKh dhilúm guál.
The door is behind me.

raléliKh gurengtúsmi guál.
The table is in front of you.

timúngiKh dhitúsmi guál.
The wall is behind you.

raléliKh gurengtúsmi guál, ne?
Is the table in front of you?

ssá, raléliKh gurenglúm guál.
Yes, the table is in front of me.

kúpakh gurenglúm guál, né?
Is the chair in front of me?

yá, kúpakh gurengtúsmi yá guál.
No, the chair is not in front of you.

lúm hárri guál?
Who am I?

túsmi vusijáktokoi guál.
You are a teacher.

lúm fénul guál?
Where am I?

túsmi dhiralél guál.
You are behind the table.

kárin korúnkoi dáhlte guál.
The red book is here.

tathén korúnkoi onótl guál.
The grey book is there.

kárin korúnkoi fénul guál?
Where is the red book?

dáhlte.
Here.

tathén korúnkoi fénul guál?
Where is the grey book?

onótl.
There

Kagësh dáhlte guál, né?
Is Kagësh here?

yá, máisur dáhlte yá guál.
No, he is not here

túsmi fénul guál?
Where are you?

lúm hatstsónikh guál.
I am near the door.

kúpakh gurengKagësh guál, né?
Is the chair in front of Kagësh?

yá, kúpakh gurengmáisur yá guál, vál dhimáisur guál.
No, the chair is not in front of him, but behind him.

hárri dhuvusijákto guál?
Who is behind the teacher?

Kagësh dhimáisur guál.
Kagësh is behind him.

Avanthár bruTsolyánu guál.
Avathár is in Tsolyánu.

Jakállá bruSalarvyá guál, né?
Is Jakállá in Salarvyá?

yá, másun bruTsolyánu guál.
No, it is in Tsolyánu.

gabìsémrún	hrùsémrún	gàmisémrún	prùtlessémrún	bílun
26	27	28	29	30

[illegible]

The book is on the table.

The book is on the chair.

The book is in the box.

The book is near the box.

The pen is on the paper.

The pen is under the paper.

It is on the paper.

The blue pen is on the red table.

The red book is in front of the blue book.

The blue book is behind the red book.

The blue paper is in the red book.

The keys are in the yellow box.

The big red book is under the little brown book.

The long blue pen is near the short red pen.

The blue and brown key is in the wide green and yellow box.

The blue key is there.

The yellow box is here.

The tall teacher is behind the short table.

Lesson 7 - hrún sijakkánikh

vusijáktokoi zhúr moyí?
What does the teacher do?

vusijáktokoi gathám máisur, tlakorún.
The teacher takes the book.

vusijáktokoi somkúpa kardén máisur, tlakorún.
The teacher puts the book on the chair.

vusijáktokoi vayún máisur, tlakorún.
The teacher opens the book.

máisur dhalúr máisur, tlakorún.
He closes the book.

NOTE

Unlike the copula sentences in the previous lessons, the sentences in this lesson are structured :

Subject + (Adverb) + Verb + Direct Object

They are called transitive sentences. The direct object in these sentences is marked with the locative prefix “tla-”.

This kind of sentence also includes another new concept, the pronomial direct object, which is the third person pronoun (“máisur”, “másun”, “mssúri”, “mssúran”) used with direct objects. This pronoun must agree in nobility/ignobility and number with the direct object itself. For example, “vusijáktokoi gathám máisur, tlakorún” literally translates as “The teacher takes it, the book.” This pronoun is required with all direct objects which are not in themselves pronouns. For example, “vusijáktokoi gathám tlamásun” means “The teacher takes it”. Because “másun” is a pronoun on its own, this sentence does not require a pronomial direct object. (“vusijáktokoi gathám másun, tlamásun” is incorrect.)

You have been introduced to four new transitive verbs already. These are :

gathám	to take
kardén	to put
vayún	to open
dhalúr	to close

vusijáktokoi gathám másun, tlasu!úr.
The teacher takes the pen.

vusijáktokoi dhuralél kardén másun, mikárun tlasu!úr.
The teacher puts the black pen under the table.

vusijáktokoi molloðhúl gathám másun, tlakúpa.
The teacher takes the chair to the window.

máisur gathám másun, tlashantsúr, né?
Does he take the box?

yá, máisur yá gathám másun , tlashantsúr.
No, he does not take the box.

vusijáktokoi gathám másun, tlasu!úr, né?
Does he take the pen?

yá, máisur gathám máisur, tlakorún.
No, he takes the book.

vusijáktokoi somralél kardén másun, tlashantsúr, né?
Does the teacher put the box on the table?

ssá, máisur somralél kardén másun, tlashantsúr.
Yes, he puts the box on the table.

máisur somkúpa kardén másun, tlasu!úr, né?
Does he put the pen on the chair?

yá, máisur somkúpa kardén másun, tlasu!úr.
No, he does not put the pen on the chair.

vusijáktokoi fénul kardén másun, tlasu!úr?
Where does the teacher put the pen?

máisur dhuralél kardén tlamásun.
He puts it under the table.

vusijáktokoi vayún máisur, tlakórun, né?
Does the teacher open the book?

ssá, máisur vayún máisur, tlakórun.
Yes, he open the book.

vusijáktokoi vayún másun, tlatsón, né?
Does the teacher open the door?

ssá, máisur vayún másun, tlatsón.
Yes, he open the door.

máisur dhalúr másun, tlatsón, né?
Does he close the door?

yá, máisur yá dhalúr másun, tlatsón.
No, he does not close the door.

gathámli máisur, tlakórun, Kagésh!
Take the book, Kagésh!

gathámli másun, tlasu!úr!
Take the pen!

somralél kardénli máisur, tlakorún, Kagésh.
Put the book on the table, Kagésh.

NOTE

The suffix “-li” on a verb stem denotes the imperative form of the verb. This form is used when a command is given, and the subject is an implied “you”. There are three forms of imperative, depending upon whom is being spoken to:

To say “Take it!” to a

slave :	gathám tlamásun!
person of low to middle class :	gathámli tlamásun!
to a person of high class :	gathámlitùsmi tlamásun!

Using the wrong form can be insulting, especially if a lower class form is used with a higher class person. If further emphasis is desired, the proper form of the second person pronoun (“you”) may be used (for example: “tùsmi gathámli tlamásun”).

Your current picture of a verb should now be :

VERB STEM + Imperative Suffix

vayúnli másun, tlatsón.
Open the door.

dhalúrli másun, tlatsón.
Close the door.

ní-n zhuráun brushantsúr kardénli másun, ksíbi-n níri-n tlasu!úr.
Put the long blue pen in the small brown box.

Exercises

vusijáktokoi gathám másun, tlasu!úr.

The teacher takes the pen.

The teacher takes the book.

The teacher opens the book.

The teacher closes the book.

I take the book.

You take the book.

I put the book on the table.

I take the pen.

You take the book and the pen.

The teacher opens the red book.

The student takes the book from
the teacher.

The teacher puts the red book on
the green chair.

The teacher opens the book on
the chair.

gathámli máisur, tlakorún!

Take the book.

Take the pen.

Take the table.

Put the pen on the table, Lord Kagésh.

Put the key in the box.

Put the key in the purse, Playésha!

Open the box.

Close the box.

Lesson 8 - gamí-n sijakkánikh

vusijáktokoi fénul múle?
Where does the teacher go?

vusijáktokoi moltsón múle.
The teacher goes to the door.

vusijáktokoi mollodhúl múle, né?
Does the teacher go to the window?

yá, máisur mollodhúl yá múle.
No, he does not go to the window.

NOTE

The verb “múle” (to go) is an intransitive verb. Sentences containing intransitive verbs have a general form similar to the copulative sentences of previous lessons, as the verb appears at the end of the sentence. These sentences also do not have a direct object.

These sentences have a formal structure of :

Subject + (Adverb) + Verb

This word order is fairly fixed throughout the language, although other word orders do occur (mainly in historical and religious texts).

máisur fénul múle?
Where does he go?

máisur moltsón múle.
He goes to the door.

sijáktokoi fénul múle?
Where does the student go?

máisur molsijakkán múle.
He goes to the school.

Kagésh molsijakkán múle, né?
Does Kagésh go to school?

yá, máisur molsijakkán yá múle, máisur moltsorokán múle.
No, he does not go to school, he goes to the inn.

shartókoi Kagésh fénul múle?
Where does priest Kagésh go?

máisur molkatakán múle.
He goes to the temple.

hárri brunáti pál dópal?
Who is coming into the room?

vusijáktokoi brunáti pál dópal.
The teacher is coming into the room.

lúm moltúsmi pál, né?
Do I come to you?

ssá, túsmi mollúm pál.
Yes, you come to me.

Playésha molJakállá múle dópal, né?
Is Playésha going to Jakállá?

yá, másun molJakállá yá múle dópal, vál molAvanthár.
No, she is not going to Jakállá, but to Avathár.

NOTE

The word “dópal” is an indicator of the “is ...ing” (ongoing action) form of the verb. Thus, “lúm moltúsmi pál” means “I come to you”, and “lúm moltúsmi pál dópal” means “I am coming to you”. The same applies to all verbs.

“dópal” is an example of the aspective, a verbal modifier placed immediately after the verb it modifies. Aspectives describe the manner in which an action occurs, as opposed to the tense of the verb. In English, these aspectives are usually represented as verbs with the action modified being the object of the verb. Only one aspective may appear with any given verb at any one time. Some examples of aspective are :

bárü	denotes habitual action. The subject is usually a person or an animate object since inanimate objects and abstract nouns may only metaphorically have habits. Example : “máisur molsijakkán hági-n múle bárü” means “He daily goes to school (going there is his regular habit)”.
niyás	indicates an action which the speaker thinks is probable. When another aspective is used with a verb, the adverb “nitólin” (“probably”) is used. Examples : “lúm múle niyás” means “I probably go” and “lúm nitólin múle lanmrála” means “I probably have to go.”
tetén	denotes an action which is repeated intermittently, frequently, or continually with pauses between the repetitions. Example, “másun molsijakkán múle tetén” means “He goes to school intermittently.”
hu!ú	“to manage to ...”. This form denotes being able to complete an action by striving. This form is not common in spoken Tsolyáni, although it does appear in written form. Example : “lúm yá múle hu!ú” means “I cannot manage to go.”
káris	“to be about to ...”, “on the point of ...”. This aspective indicates that the actor is just about to perform the action. Example : “lúm múle káris” means “I am about to go”. Note that this is not a tense per se, as forms such as “He will be about to go” are possible.
lanmrála	“to have to ...”, “must ...”. This aspective shows compulsion on the part

of the actor to perform the action. Example : “lúm múle lanmrála” means “I must go.”

tlayésh	expresses an action which can be performed : “to be able to ...”, “can...”. Note that “to be unable” can be shown by negating a sentence with “tlayésh”. Example : “lúm molsijakkán múle tlayésh” means “I can go to school.”
worél	indicates that the action is being attempted; “to try to ...”. Example : “lúm molsijakkán múle worél” means “I try to go to school.”
otún	denotes an action which is beginning : “to start to ...”, “to begin to ...”. Example : “lúm vayún otún maísur, tlakórun” means “I begin to open the book.”
tané	signifies the ending or completion of an action : “to finish ...ing”, “to stop ...ing.” Example : “lúm vayún tané maísur, tlakorún” means “I finish opening the book.”
táino	expresses a state resulting from an action, as distinguished from performing the action itself. For example, in English, “I am sitting” means “I am in the <u>act</u> of sitting” or “I have already completed the act of sitting and am in the <u>state</u> of sitting.” There is no simple way that this distinction is made in English. For example, consider the difference between “He will be sleeping” and “He will be falling asleep” or “They will catch her” and “They will be holding her.”

lúm tsokó.
I sit.

túsmi tsokó.
You sit.

lúm tsokó dópal.
I am sitting.

túsmi tsokó dópal.
You are sitting.

lúm tsokó táino.
I am sitting (down).

túsmi tsokó táino.
You are sitting (down).

lúm jlákpe dópal.
I am standing.

lúm jlákpe táino.
I am standing up.

túsmi somralél jlákpe táino.
You are standing on the table.

túsmi somkúpa tsokó táino.
You are sitting on the chair.

Exercises

lúm moltsón múle

I go to the door.

I go to the table.

You go to the table.

You go to school.

You go through the door.

You are going through the door.

You are going to school.

The teacher comes into the room.

The teacher comes from Jakálla.

The teacher sits on the chair.

The teacher stands near the door.

The student sits on the table.

The student is sitting down on the table. (“state resulting from action” form)

The student is sitting on the table.
 (“is ...ing” form)

I can sit on the chair.

You (habitually) go to the temple.

I begin to open the door.

She stops going to school.

He tries to open the door.

Lord Kagésh is probably in Jakálla.

Lord Kagésh probably goes (habitually) to the

temple.

_____ I manage to go to school (habitually).

Transformation Exercises

Transform the following sentences from the provided form into the other two indicated forms. For example : If provided a sentence in the “is ...ing” form, convert it to the present tense and the imperative form.

túsmi pál dopál. You are coming.

túsmi pál. _____ Present tense.

páll! _____ Imperative.

túsmi mollúm pál. You come to me.

_____ is ...ing form.

_____ imperative.

gathámli máisur, tlakorún, vusijáktokoi! Take the book, teacher!

_____ to begin to ...

_____ to try to ...

vusijáktokoi somkúpa kardén dópal máisur, tlakórun.
The teacher puts the book on the chair.

_____ habitual.

_____ to be about to ...

Playéssha brushantsúr kardén máisur, tlakorún.

Playéssha puts the book in the box.

imperative

to have to ...

máisur yá gathám másun, tlashantsúr.

He does not take the box.

probably

can ...

Lesson 9 - prùtlen sijakkánikh

háshba dópal
Counting

südhin
0

prún 1	gán 2	bín 3	mrín 4	tlón 5
gabí-n 6	hrún 7	gámi-n 8	prùtlen 9	tlén 10
prùtlén 11	gàtlén 12	bìtlén 13	mrìtlén 14	tlòtlén 15
gabìtlén 16	hrùtlén 17	gàmìtlén 18	prùtletlén 19	sémrun 20
prùsémrun 21	gàsémrun 22	bìsémrun 23	mrìsémrun 24	tlòsémrun 25
gabìsémrun 26	hrùsémrun 27	gàmìsémrun 28	prùtlessémrun 29	bílun 30
sìmin 40	halón 50	latsán 60	hrunálin 70	gamálin 80
	prutlenílin 90		mrìktán 100	
gàmriktán 200	bìmriktán 300	mrìmriktán 400	tlòmriktán 500	gabìriktán 600
hrùmriktán 700	gàmimriktán 800	prùtlemriktán 900	tauknélin 1000	

tlòtauknélin gàmriktán gamálin
5280

háshbali!	lúm háshba.	túsmi háshba.
Count!	I count.	You count.

túsmi mikprú molmrí háshba.	lúm miktlé moltlòtlé háshba.
You count from one to four.	I count from ten to fifteen.

lúm zhúr moyí?	túsmi háshba.
What do I do?	You count.

túsmi zhúr moyí?	lúm háshba.
What do you do?	I count.

mssúran qùrushantsúryal gual.
These are all the boxes.

háshbali mmsúri, qùrutlakorúnyal.
Count all the books.

gathámli mmsúri, zhàtlakorúnyal.
Take some books.

brushantsúryal kardénli mmsúri, qùrutlakorúntal.
Put all the books into the boxes.

lümshantsúryal guál.
There are not enough boxes.

gathámli mmsúri, mssùrantàitlakorúnyal.
Take a few of the books.

somralél kardénli mssúri, kárin mssùranqùrutlakorúnyal.
Put all these red books on the table.

prún lél prún gán guál.	gán lél gán mrín guál.
One and one are two.	Two and two are four.

bín lél tlón déste guál?	bín lél tlón gámi-n guál.
How much are three and five?	Three and five are eight.

tlón bíyal déste guál?
How much are five times three?
(lit. Five threes are how much?)

tlón bíyal tlòtlé guál.
Five times three are fifteen.
(lit. Five threes are fifteen.)

déste korúnyal somralél guál? gabí-n.
How many books are on the table? 6

déste su!úryal onótl guál? gámi-n.
How many pens are over there? 8

déste kúpayal brunótl guál? tlén.
How many chairs are in the room? 10

déste lodhúyal? déste tsónyal?
How many windows? How many doors?

déste tsányal mikJakállal molAvanthár guál?
How many tsán is it from Jakállal to Avanthár?

máisur háshba.
He counts.

másun háshba.
She counts.

miksémru molbílu háshbali.
Count from twenty to thirty.

túsmi molosün ssúmimin háshba?
From which number do you count?

máisur molosün ssúmimin háshba?
Up to which number does he count?

mssúran ssúmimin osünikh guál?
Which numbers are these?

bín	bìtlén	bílun	halón
3	13	30	50

prùkorúnkoi	gàkorúnyal	bìkorúnyal
one book	two books	three books

prùkakh	gàkúpayal	bìkúpayal
one chair	two chairs	three chairs

NOTE

When referring to a number of “things” the numbers can be used as prefixes (as above) with the adjectival formant suffix (“-n” or “-in”) removed. These suffixes are added to the ends of numerals when they stand alone. The numerals can be used as separate adjectives for emphasis, if desired. Thus, “gàkorúnyal” and “gán korúnyal” both mean “two books”, but the second has more emphasis on the “two”.

When the numerical adjectives are used as prefixes to a noun, they are part of the class of prefixes known as quantifiers. Other members of this class include :

qùru-	all
hlòn-	any
hlònìl-	very
bùru-	many, much
tài-	a few
zhà-	some
lüm-	too few, not enough
kàu-	too many, too much
yàlu-	none, no

These prefixes follow the demonstrative prefixes and precede the locative prefixes, this “mmsurànbìbrukorúnyal” means “in these three books”. Thus your current concept of a noun should be :

Demonstrative +	Quantifier +	Locative +	NOUN +	(Ig)Noble/Plural
Prefix	Prefix	Prefix	STEM +	Suffix

Exercises

mikrprú molmrí háshbali.

Count from one to four.

Count from one to twenty.

Count from five to fifteen.

Count from one to one thousand.

Count from one to five hundred twenty-five.

mssúran shantsúryal guál.

These are the boxes.

These are all the boxes.

These are some of the boxes.

There are books in some of the blue boxes.

Put all of the books into the boxes.

How many books are there?

There are many books.

There are too many books.

There are no green books.

Lesson 10 - tlén sijakkánikh

bátek The body

tómikh head	shaolékh hair	tsàhlíkh nose	súmikh mouth	kéhlmri-kh shoulder	káyi-kh eye
lyúkh ear	pawánikh foot	yádhikh hand	hmákh tooth	üpükh cheek	chópekh finger
	póishmakh forehead	kayókh dhíkh neck	ká!zakh chest	pámikh arm	
		dichérin yádhikh right hand	fayárin yádhikh left hand		

mssùrankorúnyal chángilin rándukh guál?
Which colour are these books?

mssúri kárin guál.
They are red.

mssùranshantsúryal táthen guál, né?
Are these boxes grey?

yá, mssúran táthen yá guál.
No, they are not grey.

hárri màsunbásrimkoi guál?
Who is this man?

máisur Kagésh guál.
He is Kagésh.

hárri mssùranbásrimyal guál?
Who are these men?

mssúri Kagésh lél Kasulü guál.
They are Kagésh and Kasulü.

hárri màsunhumédikh guál?
Who is this woman?

másun Playésha guál.
This is Playésha.

hárri mssùranhumédyal guál?
Who are these women?

mssúran Playésha lél Sí guál.
They are Playésha and Sí.

tlúmiyel Tsolyáni guál, né?
Are you (plural) Tsolyáni?

ssá, lúmama Tsolyáni guál.
Yes, we are Tsolyáni.

tlúmiyel Yán Koryáni guál?
Are you Yán Koryáni?

yá, lúmama Yán Koryáni yá guál.
No, we are not Yán Koryáni.

NOTE

Plural first and second person pronouns differ from their equivalent singular forms (see Lesson 5). For example, there are two forms of the first person plural pronoun (“we”). The form used depends on whether the person spoken to is included in the group being spoken about :

we (inclusive)	lúmi
we (exclusive)	lúmama

These forms are used regardless of the class of the speaker and his party. As Ti!únme hiChakotlékka says in his treatise “Atlésudhàliyal hiDaritsánsadhàli hiKolumébabàr” (The Beauteous Pronouns of the Powerful and Elegant Language of the Imperium) :

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

Canto XXXVII, verses 94 - 98
Translation by M. A. R. Barker

In the second person (“you”), there are three forms of the plural pronoun. The pronoun to be used depends upon the class of the people spoken about :

tlúmi	low class
tlúmiyel	middle class
túsmidali	high class
mìsritúsmidáli	noble class

Note that the high class and noble class forms of “you” (plural) are the same as the corresponding forms of “you” (singular). For example : “túsmidali pál dópál” means either “You (high class, singular) are going” or “You (high class, plural) are going”.

másun lúmmra tamssárikh guál.
This is my hat.

mssúran lúmmra ámbuyal guál.
These are my gloves.

másun túsmimra járdukh guál.
This is your purse.

mssúran túsmimra galcháyal guál.
These are your sandals.

chángilin tamssárikh lúmmra guál?
Which hat is mine?

másun.
This one.

chángilin ssyúkoi túsmimra guál?
Which sword is yours?

máisur.
This one.

NOTE

As you have probably gathered from the preceding examples, the suffix “-mra” is used as the possession indicator, very similar to the English suffix “-’s”. This type of suffix is totally new to our concept of the noun. We shall therefore add it, thusly :

Demons. + Quantifier + Locative + NOUN + Possessive + (Ig)Noble/Plural
Prefix + Prefix + Prefix + STEM + Suffix + Suffix

chángilin korúnkoi sijáktomrakoi guál?
Which book is the student’s?

máisuronul.
That one.

chángilin su!úryal túsmimra guál?
Which pens are yours?

mssúranonul.
Those.

másun hárrimra tamssárikh guál?
Whose hat is this?

másun Kagéshimra guál.
It is Kagésh’s.

chángilin korúnyal sijáktomrakoi guál?
Which are the student’s books?

mssúrionul.
Those.

mssúran hárrimra kúpayal guál?
Whose chairs are these?

mssúran tamssáryal Playéshamra lé! Símra guál.
These are Playésha’s and Sí’s hats.

máisur Kagéshimra korúnkoi guál.
This is Kagésh’s book.

máisur korúnkoi hiKagésh guál.
This is Kagésh’s book.
(lit. “This is the book of Kagésh.”)

mssúran Playéshimra lé! Símra tamssáryal guál.
These are Playésha’s and Sí’s hats.

mssúran tamssáryal hiPlayésha lé! hiSí guál.
These are Playésha’s and Sí’s hats.
(lit. “These are the hats of Playésha and Sí.”)

Exercises

másun su!úrikkh lúmmra guál.

This is my pen.

This is my book.

This is my head.

This is my box.

This is your box.

This is your arm.

This is Kagésh's hand.

These are our (inclusive) legs.

This is Playésha's box.
(Use "box of ..." form)

Lesson 11 - prùtlén sijákkanikh

molsijákkan múle dópal
Going to school

lúm molsijákkan múle dópal
I am going to school.

lúm molsijákkan mál guál múle.
I will go to school.

lúm molsijákkan zhúlin mál úl guál múle.
I will go to school tomorrow.

túsmi molsijákkan hági-n mályal úl guál múle bárü.
You will go to school daily.

NOTE

The phrase “mál úl guál” indicates the future tense of the verb (“will ...”). It is used with all verbs. When the action will be repeated more than once in the future, the form “mályal úl guál” is used.

lúm molsijákkan zhúlin mál úl guál tlatsír.
I will run to school tomorrow.

lúm molsijákkan zhúlin mál úl guál múle.
I will walk to school tomorrow.

NOTE

As you probably noticed (at least I hope you noticed), the sentence for “I will walk to school” in Tsolyáni is the same as the sentence for “I will go to school.” The verb “múle” means both “walk” and “go”. This is because there are no riding animals in Tsolyánu and the only forms of vehicle are the litter (very expensive) or the Chlén-cart (very slow). Thus, the assumed mode of travel is walking.

lúm molsijákkan zhúlin mál úl guál múle.
I will go to school tomorrow.

lúm molsijákkkan zhúlin mál úl múle.
Let me go to school tomorrow.

NOTE

The “Let me ...” or “Let us ...” tense of a verb is called the hortative tenses of the verb. This form is indicated in Tsolyáni by preceding the verb with the phrase “mál úl”. This is different from the future tense (“mál úl guál”), which could be translated as “Let it be that ...”

lúmi brusijákkkan siják kaidün lél súrim dópal.
We are learning to read and write in school.

lúmi mál úl guál siják súrim mssúran, lúmimra tlakhatúnyal.
We will learn to write our names.

NOTE

The verb “siják” (“to learn”) is the root for a number of other words which we have already learned. This allows us to illustrate a few new formative affixes.

The first of these words is “sijáktokoi” (“student”). This verb illustrates the suffix “-to” which may be appended to any verb and means “the person who performs the action as a profession”. Thus, “sijáktokoi” means “a professional learner”. (The noble suffix “-koi” is appended because learning is considered a noble profession. If an ignoble profession were being considered, the ignoble suffix (“-ikh” or “-kh”) would be used.)

The second, “vusijáktokoi” (“teacher”) illustrates the verbal prefix “vu-”. This prefix means “to cause to ...”, thus “vusiják” means “to cause to learn” or “to teach”, and “vusijáktokoi” means “a person who teaches (causes to learn) as a profession” or “a teacher”.

The third word, “sijákkkanikh” illustrates the “-kan” suffix. This suffix, like “-to”, converts the verb it is appended to into a noun, but the meaning of the noun is “the place where the action is performed”. This, “sijákkkanikh” means “the place where learning is done” or “school”.

Given these three suffixes, try to figure out how the following words were created:

kaidükanikh	reading-room
súrimtokoi	scribe
súrimkanikh	writing-room
vayúntokh	gate-guard, doorman

lúm súrim másun, lúmmra tlakhatún.
I write my name.

lúm súrim dópal másun, lúmmra tlakhatún.
I am writing my name.

lúm mál úl guál súrim másun, lúmmra tlakhatún.
I will write my name.

súrimli másun, túsmimra tlakhatún.
Write your name.

lúm kaidün dópal másun, tlakashkéru hiHrúggadàlisa.
I am reading the Epic of Great and Might Hrúgga.

NOTE

If you analyse the word, “hiHrúggadàlisa” in the previous sentence, you will probably notice that the portion “-dàlisa” is unfamiliar to you. This is made up of two suffixes “-dàli” and “-sa”. These suffixes are called general attitude suffixes. There are several of these in the language, including :

-dàli	big, large (from dáli-n, “big”, “large” in Lesson 4)
-sa	powerful, mighty
-dhàli	beautiful, pretty
-ga	hated
-ni	small
-nikèl	ever-living
-la	good, excellent
-ra	contemptible, despicable or female

The suffix “-ra” deserves more discussion. For example, “sijáktokoi” (“teacher”) becomes “sijáktorakoi” (“female teacher” or “despicable teacher”). The difference in meanings can only be determined by context.

The suffixes may be repeated for emphasis. This “básrimsakoi” means “the powerful man”, and “básrimsasakoi” means “the very powerful man”. In addition, more than one of these suffixes may be used in a given noun phrase,

such as “básrimdàlisakoi” (“the great and powerful man”). Thus, our new picture of the noun phrase is as follows :

Demons. + Quant. + Loc. + NOUN + General + Possess. + (Ig)Noble/Plural
Prefix + Prefix + Pfx. + STEM + Attitude + Suffix + Suffix
Suffix

Kagësh básrimdàlikoi guál.
Kagësh is a large man.

Playéssha humédhdhali-kh guál.
Playéssha is a beautiful woman.

Exercises

Transformation Exercises

Transform the following sentences into the future tense.

Example

lúm múle.

I go

lúm mál úl guál múle.

I will go.

lúm molsijákkán múle.

I go to school.

lúmi moltsón múle.

We (inclusive) go to the door.

vusijáktokoi dhalúr másun, tlatsón.

The teacher closes the door.

sijáktokoi molsijákkán zhúlin múle.

The student goes to school.

Lesson 12 - gatlén sijákkanih

tajái dópal mssúran, tlapurdállu Buying weapons

Chargésh hipurdállugashèn bruhaudár múle dópal.

Chargésh is going to the weaponshop in the bazaar.

Chargésh : purdállugashukh! lúm panjáng tajái máisur tlassyú.

Chargésh : Weaponer! I want to buy a sword.

purdállugàshukh : lúm mén másun, tlassyúdhàlisasa.

Weaponer : I have a very beautiful and strong sword.

Chargésh : máisur déste guál?

Chargésh : How much is it?

purdállugàshukh : gabìtlén káitaryl.

Weaponer : Fifteen Káitars.

Chargésh : mssúri káun guál! gámi-n káitaryl.

Chargésh : That is too much! Eight Káitars.

purdállugàshukh : chégukh! lúm chaluhéssi vussáing lanmrála.

Weaponer : Please! I must feed my family.
(lit. "I must cause my family to eat.")

Chargésh : tlén káitaryl, srán.

Chargésh : Ten Káitars, perhaps.

purdállugàshukh : prùtlén, lél lúm chaluyalashán moltúsmi mál úl guál fazhá másun,
tlasarelqé.

Weaponer : Eleven, and I will give you the sword-clip for nothing.

Chargésh : shráithukh!

Chargésh : Agreed!
(lit. "Agreement!")

NOTES

Several comments may be made on the preceding dialogue :

- 1) The word “chegúkh” literally means “kindness”. However, idiomatically it means “Please”, “Thank you”, and “May I help you?”.
- 2) The suffix “-lu” when appended to a verb means “the object with which the action is performed”. For example, “purdállukh” is made up of the verb “purdál” (“to fight”) and the suffix “-lu” (with an ignoble suffix added on for form). Can you now figure out how “vayúnluKh” was derived?
- 3) The suffix “-gáshu” when added to a noun means “seller of (object)”. For example, “purdállugàshukh” means “seller of weapons”, and “korúnggàshukh” means “seller of books”. (Note that when this suffix is appended to a word ending in “n”, the sound is not “n” + “g”, but “ng” + “g”.)
- 4) The suffix “-gashén” when added to a noun stem indicates “place where the object is sold.” For example, “purdállugashènikh” means “weaponshop” and “korúnggashènikh” means “bookshop”. (As above, when this suffix is appended to a word ending in “n”, the sound is “ng” + “g”.)
- 5) The following new nouns were introduced :

ssyúkoí	sword
haudárikh	bazaar
héssi-kh	family
sarelqékh	sword-clip
shráithukh	agreement

- 6) The following new verbs were introduced :

	tajái	to buy
	panjáng	to want
	mén	to have
	vussáing	to feed
(from	ssáing	to eat
	fazhá	to give

hlézakh	talmírikh	dímlalukh	kalólikh	zhúkatlikh
dagger	scimitar	mace	club	morning star

cháingikh flail	pa!ánikh axe	tlarkéshkoi two-handed sword		trítlukh halberd
ghúttukh pole-axe	hípekh javelin	náikh spear	lúttakh staff	hajkélíkh pike
siúsálukh sling	qohákh bullet	chréghakh bolas	siúsadàli-kh staff-sling	
pajélíkh bow	su!íshikh composite bow	hapajélíkh crossbow	dhichútlikh arrow	turúkh quarrel
dhúnimikh helmet	tsukéhlmri-kh gorget and shoulder guard	angókh breastplate	qadlélíkh vambrace	dlarumékh scabbard
qaléngikh greave	jódukh small targe	gaizánikh medium shield	ssóchnekh large pavise	

Kagésh thamssyú dímlal máisur, tlabásrim.
Kagésh hit the man with the sword.

Kagésh thamdhichútl járshü máisur, tlabásrim.
Kagésh hit the man with the arrow.

NOTE

There are two forms on the verb “to hit” in Tsolyáni. One (“dímlal”) is used when the “subject” hits the “direct object” directly (with his hand, a melee weapon, etc.). The (“járshü”) is used when the “subject” uses a missile to hit the “direct object”.

ghárukh rope	jéfukh pole	nikhélíkh spike	gúshtrakh stake	doqólukh mallet
hlatélíkh torch	rísidàli-kh lantern	chiqáyanikh flint and steel	rísikh lamp	kmékh hihlün flask of oil (for lamps)
lauzhúlukh compass	bómukh pouch	bézukikh backpack	kubáinikh blanket	chráikh bed-mat
dháigalukh razor	vékh soap	sepagállukh mirror	máni-kh food	izhúkh water bottle

humálikh
water/wine skin

allgásikh
pot

[illegible]

I want to buy a sword.

I want to buy a shield.

I want to buy some rope.

I want to close the book.

I want to take the bed-mat.

I want to hit the man with the sword.

You want to open the book.

Do you want to take the blue pen?

I have a hat.

He has a club.

You have a backpack.

Lesson 13 - bitlén sijákkanih

gadaleshánikh Religion

horúkoi Kagésh molkatakán hiThúmisdàlidàlisa múle dópal.
Lord Kagésh is going to the temple of Thúmis.

Kagésh : ngángmuru. lukán pagshárto panjáng hesdóm.
Kagésh : Greetings. I want to speak with a priest.

shártokoi : ngángmuru brujútle. lúm shártokoi guál. chegúkh, horúkoi?
Priest : Greetings. I am a priest. May I help you, Lord?

Kagésh : lukán molThúmisdàlidàlisa panjáng káta mssúri, zhàtlapúrdiyal.
Kagésh : I want to sacrifice some fruit to great and powerful Thúmis.

shártokoi : netléka. somkasrár kardénlitúsmi tlamssúri.
Priest : Certainly. Put them on the altar.

shártokoi : molThúmisdàlidàlisa galáilitúsmi!
Priest : Pray to great and powerful Thúmis.

Kagésh : lukán panjáng túsmi vuchranyél tlagápru hilukán.
Kagésh : I want you to revivify my friend.
(lit. "I want you to cause my friend to live.")

shártokoi : másunmra shadákikh tlètauknélin káitaryal mál úl guál guál!
Priest : That will cost ten thousand Káitars!
(lit. "Its price will be ten thousand Káitars!")

Kagésh : lukán mál úl guál tlúr tlamásun.
Kagésh : I will pay it.

shártokoi : pagtsám kardéthalitúsmi tlamáisur.
Priest : Leave him with me.

Kagésh : jilmitlányal parshálli tlalukán.
Kagésh : Tell me about the gods.

shártokoi : mitlányal tonggün tlatlomítlanyal léi tlatlokìriqáluyal.
Priest : The gods are divided into the Lords of Stability and the Lords of Change.

tlón tlomítlanyal guál.
There are five Lords of Stability.

parshélin Hnálladàlidàlisanikel, tikákoi hijér, guál.
The first is great, powerful, and ever-living Hnálla, Master of Light.

gán Avánthedalidhàli, thiálakoi hidhalishán, guál.
The second is great and beautiful Avánthe, Maiden of Beauty.

bín Karakándàlidàlisasa, tikákoi hiqadárdàli, guál.
The third is great and powerful Karakán, Master of War.

mrín Thúmisdàlidàlisa, tikákoi hipenga-sán, guál.
The fourth is great and powerful Thúmis, Master of Knowledge.

tlón Belkhánudàlidàlisa, tikákoi hichállu, guál.
The fifth is great and powerful Belkhánu, Lord of the Excellent Dead.

tatlán tlón tlokìriqáluyal guál.
There are also five Lords of Change.

parshélin Hrü!ügaganikel, tikákoi hichusú, guál.
The first is despicable and everliving Hrü!ü, Master of Darkness.

gán Vimúhladàlidàliga, tikákoi hihlatsál, guál.
The second is great, despicable Vimúhla, Lord of Flame.

bín Ksáruлдàligaga, tikákoi níri-n hináti, guál.
The third is great and despicable Ksáruл, Lord of the Blue Room.

mrín Sárkudàligaga, tikákoi hirihúlyal, guál.
The fourth is great and despicable Sáрку, Lord of Worms.

tlón Dlamélishdhàliga, tikáarakoi hithrozégayal, guál.
The fifth is beautiful and despicable Dlamélish, Lady of Sins.

NOTES

The preceding dialogue includes some new words and forms :

- 1) In case you had not noticed, Lord Kagésh used the “upper class” (“lukán”) form of the first person pronoun (“I”), and was in turn called “túsmidàli” (upper class second person pronoun) by the priest (see lessons 5 and 10). This is an example of a conversation in which the class distinction between upper and middle class is evident. It is very important that the proper forms be used to avoid insulting the individual to whom you are speaking. If any question arises, guess “high” (towards upper class) when speaking of others, and “low” (towards lower class) when speaking of yourself. This will usually be mistaken for politeness, instead of ignorance or insult.

- 2) The following new verbs were introduced :

hesdóm	to speak with, converse
káta	to sacrifice
galá	to pray
tlúr	to pay
vuchanyél	to revivify
(from: chanyél	to live)
kardétha	to leave, abandon

- 3) The following new nouns were introduced :

gadaleshánikh	religion
púrdhikh	fruit
kasrárikh	altar
shadárikh	price
gáprukoi	friend
mítlanyal	gods
tlomítlanyal	Lords of Stability
tlokìriqáluyal	Lords of Change
tikákoi	lord, master, ruler, overlord
jérikh	light
thiálakh	maiden (noble if referring to a god)
dhalishánikh	beauty
qadárdàlikoi	war
pengatsánikh	knowledge
chálikh	corpse, dead man
chusúkh	darkness
hlatsáلكoi	flame (noble - Sacred Flame)
riyúlikh	worm
throzékh	sin

All the new words listed above follow the rules we have learned for words of their type. Thus, “lúm káta dópai” means “I am sacrificing”, and so on. No irregular words appear in these lists. In fact, the Tsolyáni language has very few irregular words at all! So don’t worry about all of this new vocabulary. Special notes will indicate any irregularities.

Exercises

Answer the following questions (in Tsolyáni, of course) about the dialogue in the previous lesson.

1) fénul molkatakán múle dópal?

2) máisur chángilin molkatakán múle dópal?

3) máisur brukatakán zhúr moyí dópal?

4) chángilin mítlankoi tikákoi hihlatsál guál?

Lesson 14 - mritlén sijákkanih

hiriláktekh The Hirilákte Arena

NOTE

The Hirilákte Arena is a place where gladiatorial spectacles occur for the amusement of the crowds, and where a warrior may gather honour through glorious combat. Betting between patrons is quite frequent, although there are no “house” bets.

Kagésh lél Kasulü hihirilákte múle dópal.
Kagésh and Kasulü are going to the Hirilákte Arena.

Kasulü : shüvünlukh hihirilákte déste guál.
Kasulü : How much is the ticket to the Hirilákte Arena?

Kagésh : shüvünlukh chaluhorúyal yá guál.
Kagésh : There are no tickets for noble persons.

Kasulü : marakál púrdalmoyal hespúrdal?
Kasulü : When do the fights start?
(lit. “When do the gladiators start fighting one another?”)

Kagésh : tùpehági-n.
Kagésh : At noon.

Kasulü : lúm fadílin lél aijómin guál. lúmi tajái tlayésh másun, tlahlyéthu, né?
Kasulü : I am hot and thirsty. Can we buy something to drink?

Kagésh : netléka. kuidürikh, mollúmama fazhá mssúran, gatlangáluyal.
Kagésh : Certainly. Peddler, give us two (bottles of) wine.

Kasulü : pá! púrdalmoyal shüvün dópal hihirilákte.
Kasulü : Look! The gladiators are entering the arena.

Kagésh : túsmi sanmssúri panjáng burdáng mssúran, zhàtlakáitaryal, né?
Kagésh : Do you want to bet some money on them?

Kasulü : lúm burdáng mssúran, mriktákáitaryal pár ksíbi-n púrdalmokoi mál úl
guál hitlásh máisur, tlapúrdal.
Kasulü : I bet one hundred Káitars that the tall gladiator will win the fight.

Kasulü : lúmmra púrdalmokoi zhágu táino.
Kasulü : My fighter has fallen.

Kagësh : máisur missúmin guál nizál muní. tlúrli másun, tlaburdáng.
Kagësh : He has just been killed. Pay the bet.

Kasulü : lúm chawánin guál. lúmi molvéshu mál úl múle.
Kasulü : I am tired. Let's go home.

NOTES

The previous dialogue contains a number of new language elements that need discussion :

- 1) A number of words in the dialogue were derived from the root word “púrdal” (“to fight”). These words are :

hespúrdal	to fight one another
púrdalikh	fight
púrdalmokoi	gladiator
- 2) The prefix “hes-” on a verb denotes the reciprocative form of the verb. This form means “action upon one another”. Thus, “hespúrdal” means “to fight one another” and “hesdímlal” means “to hit one another”.
- 3) The word “muní” signifies an event which took place just once in the past or on just one occasion. For example, “lúm múle muní” means “I went (once).”
- 4) The word “nizál” denotes an action which has recently ceased (“just ...ed”). For example : “lúm múle nizál muní” means “I just went”. It is not precisely a past tense, as one can use it in such forms as “máisur mál úl dímlál nizál tlamáisur.” meaning “He will have just struck him.”
- 5) The interrogative “marázal” means “when?” or “what time?”.
- 6) Some new verbs were used in the dialogue. These were :

burdáng	to bet	hitlésh	to win
tlúr	to pay	zhágu	to fall

7) Some new nouns were also used in the dialogue. These were :

shüvünlukh	ticket	kuidürikh	peddler
ngálukh	wine	burdángikh	bet
véshukh	home		

8) Some new adjectives were used in the dialogue :

tùpehágin	at noon	fadílin	hot	
aijómin		thirsty	missúmin	killed
chawánin	tired			

Exercises

lúm molsijákkán múle tlayésh.

lúm vayún nizál másun, tlakorún.

I can go to school.

I can open the door.

I can close the book.

You can give the book to me.

You can sit.

He can count.

She can come to you.

We (inclusive) can stand.

I just opened the book.

You just closed the door.

We just went to school.

She just paid me for the keys.

We (inclusive) just went to the Hirilákte
Arena.

Lesson 15 - tlòtlén sijákkanih

thékukh tiJakálla A trip through Jakálla

ngángmuru brujútle. lúmi tiJakálla qámi-n mál úl guál théku págal mssúran, tlapágmodhàlidhàli.
Greetings. Today we will travel through Jakálla to see the very beautiful sights.

lúmi hatskhotó hisákbe molJaikalór théku otún.
We begin to travel near the gate of the Sákbe-road to Jaikalór.

kátakandàlidhàliyal qèruhimítlanyal gashén sompásle higaimátsu moyí másun, tlamatlanái.
Large and beauteous temples of all the gods line both sides of the avenue.
(lit. "Large and beauteous temples of all the gods form a line on both sides of the avenue.")

varkúng-ü mssúri, tlakátakanyal, lúmi hináng másun, tlanáuma hihéngga himítlanyal.
Having passed the temples, we reach the Bridge of the Splendour of the Gods.

luyánikh hifatléryal brufayár guál.
The Foreigner's Quarter is on the left.

pagmáitsu mikkátakan hiSárkudàlidàlisa münikoi hifátlanyal guál. fatléryal molmáisirònul múle káris múil mssúri noshüvün máisur, tlaTsolyánu.
Across the avenue from the temple of the great and powerful Sáрку is the Palace of Foreign Lands. Foreigners must go there when they enter Tsolyánu.

gemmüni hifátlanyal náumakh hihitlášh hikólumel guál. pasmásun münikoi hitíkanikel, Chirinnga, jaithulénkoi hiJakálla guál.
Beside the Palace of Foreign Lands is the Bridge of the Victory of the Emperor. Across it is the Palace of the Ever-living Lord, Chirinnga, Governor of Jakálla.

thékungü kenqól, lúmi págal másun, tlanraggashén hiSiridlánu, dé bürunrágayal brumásun hági-n dhufán guál bárü.
Having travelled for a while, we see the Siridlánu Slave-market, where many slaves are sold daily.

qadlánai molmashíq, lúmi págal másun, tlahirilákte, dé púrdalmoyal brumásun hespúrdal nokáim mssúran, tlajuthmáyal.
Turning east, we see the Hirilákte Arena, where gladiators fight to please the crowd.

jézu mikhirilákte khotókh molsavál hichál guál. yagáin bùrudhúmineyal hikólumelsayal màsunónulbrusavál guál.

Beyond the Hirilákte Arena is the gate to the City of the Dead. Many ancient tombs of powerful emperors are in that city.

NOTES

- 1) The following new nouns were introduced ;

thékukh	trip	pagmókh	sight
khotókh	gate	sákbekh	Sákbe-road
páslekh	side	gaimátsukh	avenue
náumakh	bridge	héngganikh	splendour
lúyanikh	quarter	fatlérikh	foreigner
münikoi	palace	fatlánikh	foreign land
hitláshikh	victory	kólumel	emperor
jaithulénkoi	governor	nraggashénikh	slave-market
nrágakh	slave	mashíqikh	east
dhúminekh	tomb		
juthmáyal	crowd (always plural)		

- 2) The following new verbs were introduced :

théku	to travel	varkúng	to pass
hináng	to reach	dhúfan	to sell
qadlán	to turn	nokáim	to please
		(from “káim” - “to like”)	

- 3) The following new adjectives were introduced :

qámi-n	today	gashén	both
kenqól	a while		

- 4) The suffixes “-ü” (for verbs ending in consonants) and “-ngü” (for verbs ending in vowels) translate as “having ...ed”, i.e. An action performed by the subject of the sentence, but performed before the main verb. In English, this is idiomatically expressed by two verbs connected by “and”; i.e. “He goes home and sleeps.” Native speakers of Tsolyáni consider connecting two verbs by “lél” inelegant and prefer : “Having gone home, he sleeps.”
- 5) The suffixes “-ai” (for verbs ending in consonants) and “-dai” (for verbs ending in vowels) translate as “while ...ing”. This form denotes an action performed by the subject or the object of the main sentence, but performed simultaneously with the main verb. For example : “seyúdai, másun múle dópai” means “Laughing, she is walking along”. (“seyú” means “to laugh”), and “máisur

pagál tlatshám, dímlalai másun, tllumédh” means “He sees you hitting the woman.”

- 6) The verbal prefix “no-” transforms a basically intransitive verb stem into a transitive one. For example : “notsokó” (“to seat”) is transitive as opposed to “tsokó” (“to sit”), and “nokáim” (“to please”) is transitive as opposed to “káim” (“to like”).

Exercises

lúm molsijákkán múle otún.

túsmi molsijákkán múle káris.

I begin to go to school.

I begin to sit on the chair.

I begin to laugh.

Having closed the door, he began to read a book.

Turning to the left, she began to walk along the avenue.

You are about to go to school.

She is about to sit in the chair.

He is about to fall.

I was about to go to school.

Opening the door, he was about to exit the room when I entered. (Note : The conjunction “when” is written “muíl”.)

Lesson 16 - gabìtlén saijákkanih

shüvün dópal másun, tlatsuru!úm
Entering the Underworld

juthatsánikh hibásrimkeyal shüvün dópal másun, tlatsuru!úm.
A party of brave men enters the Underworld.

mssúri méra thumésudàli-kh lél qurnúngin chénuyal.
They seek great wealth and powerful magical items.

mssúri parshén fa!ár másun, tladláqodàli.
First, they meet a huge Dláqo-beetle.

bálashkoi thambálash hiqámsa hibarádne zháin nosrodüm tlamásun.
The sorcerer easily defeats it with a spell of Zoic Domination.

zhamrúryal gatlí-n hangái tlamssúri, malél mssúri thamú!un tuqadárni nosrodüm hu!ú
tlamssúran.
Next some Mrúr (zombies) attack them, but they (the party) manage to defeat them after a long battle.

mrúryal nlésh nizál múni mssúran, bimríktatlakáitaryal lél hayalún tlakáyila.
The Mrúr were guarding three hundred Káitars and an Excellent Ruby Eye.

básrimyal miktsuru!úm másunpagkumésu misín.
The men leave the Underworld with this treasure.

NOTES

1) The following new nouns were introduced :

tsuru!úm	underworld	juthatsánikh	party, group
thumésekh	wealth	chenúkh	item, thing
dláqokh	Dláqo-beetle	bálashikh	spell
bálashkoi	sorcerer	barádnekh	wild animal
qámsakh	control	qadárnikh	battle
mrúrikh	zombie		
káyikh	Eye (a type of magico-technological artifact)		
kumésukh	treasure		

2) The following new verbs were introduced :

méra	to seek	fa!ár	to meet
nosrudüm	to defeat	srodüm	to be defeated

hangái	to attack	nlésh	to guard
misíto	to depart, to leave		

- 3) The following adjectives were introduced :

qurnúngin	magically powerful, strong		
parshén	first	zháin	easily
gatlí-n	next, following	hayalún	ruby
thamú!un	long (time)		

- 4) No new verbal affixes were introduced in this lesson. However, a new general attitude suffix, “-ke” (meaning “brave”) was mentioned.

Exercises

Answer the following questions about the above story (in Tsolyáni).

1) hárrí shüvün muní másun, tlatsuru!úm?

2) mssúri dépu shüvün múni tlamásun?

3) mssúri parshén fa!ár múni tlahzúr?

4) mssúri gatlín fa!ár múni tlahzúr?

5) mssúri gathám tlahzúr?

Lesson 17 - hrùtlén saijákkanih

fáshdri-kh The Letter

The following is a letter from a father to a daughter (both of high clan). The daughter has gotten into trouble with the Copper Tomb Society (she robbed the wrong tomb) and has had to leave town. Her father took care of disposing of the loot.

tùplanngésakh,

sálum lyútha múra tlatúsmi salás múra lél túsmidali yá tsülchobén dópal. sálum nráidhu másun, tlathéku yá nochawán tlatúsmi.

sálum nodishén múra másun, másuntlafáshdri, zhàbrusurtléyal shorúnin chamás sálum yá timán másun, tlasóngmu hidhúmine himíss mál úl guál hmün tlayesh tlamásun. búrunggalun su!í-kh, dütélyal lél brásin chénuyal tsüldhufán múra (záiman chalushadák gayún). dlántükoi mén másun, tlahatsnélu.

sálum, chiwàimunggü hitsáipi, pálmü lanmrála másun, tlahasú hitúsmi chalusadák hichranyél. fa!arkánikh bruJákalla moltúsmi hlònugatléru mál úl guál fazhá mssúran, tauknètlakáitaryl. mssúran warán hu!ú tlatúsmi.

sálum lyútha múra másun, tlatúsmi mál úl guál kaidün pagKolgák hiKolmárik hikatakán hiKsáru. máisur bùruchenalünyal vusijáktokoi hisalúm guál dáimi. máisur nitólin yá hráis dópal, chámas molmásur jilsalúm dómlitùsmi.

túsmimra mrishánkoi,
Chugrin

The English translation of this letter is as follows :

Beloved Daughter,

I have heard that you have arrived and you are not harmed. I hope the trip did not tire you.

I have hidden this letter in some common documents, therefore I do not believe the Copper Tomb Society will be able to track it. Most of the glass, jewellery and other things have already been sold (for a cheap price, unfortunately). The clan-elder has a letter of credit.

I, because of the possibility of discovery (lit. “finding”), must decrease your living allowances (lit. “your money for the price of living”). The clanhouse in Jakkála will give you 1000 Káitars each month. This should support you.

I hear you will be studying with Kolgák hiKolmárik of the temple of Ksárul. He was my teacher many years ago. He probably does not not remember me, therefore speak about me to him.

Your father,
Chugrín

NOTES

- 1) Did you have trouble with this lesson? If you had more trouble than usual, then you have been depending too much on the English translations beneath each sentence. Practice your Tsolyáni without the English translations for a while to improve your proficiency.
- 2) The following new nouns have been introduced :

fáshdri-kh	letter
ngésakh	daughter
surtlékh	paper, document
sóngmukh	society
dhúminekh	tomb
míssikh	copper
sóngmukh hidhúmine himíss --	Copper Tomb Society
su!í-kh	glass
dütélikh	jewellery (piece)
dlántükoi	clan-elder
hatsnélukh	letter of credit
tsáipakh	discovery (fr : “tsaípa” “to find”)
fa!arkánikh	clanhouse

gatlérukh month
chenalünikh year

- 3) The following new verbs have been introduced :

lyútha	to hear, listen
nráidhu	to hope
nochawán	to cause to tire
nodishén	to hide (something)
from : dishén	to hide (yourself)
timán	to believe, obey, understand
hmün	to track (prey)
pálmü	to decrease
warán	to keep, maintain, support
hráis	to remember

- 4) The following new adjectives have been introduced :

shórunin	common	brásin	other
záiman	cheap	gayún	unfortunately

- 5) Notice that the father uses “salúm” (noble clan) for himself, and “túsmi” for his daughter. This is true for two reasons.

First, the daughter is female, and females use a pronoun one level lower than that of their class (see lessons 5 and 10). This circumstance applies to females both when they are referring to themselves and when males refer to them.

Secondly, the father is claiming the respect due to him as an elderly individual in the clan as well as this girl’s father. Respect for one’s elders is as much a part of Tsolyáni culture as it is of ours.

- 6) This lesson completes our studies. As a reward for persevering this far, there are no exercises for this lesson. You now have a sound base in Tsolyáni language elements. Extend your studies through The Tsolyani Language (op. cit.) You have scratched the surface of a beautiful culture, and have achieved a level of proficiency you can be proud of.

BEFORE LOOKING AT THIS ANSWER KEY READ THIS NOTE!!

Please do not look at these answers until you have at least tried to do the problems yourself. There are enough examples in the text to illustrate all of the principles taught. Use the exercises as exercises, not more examples!

Lesson 1 :

Problem Set 1 :

- | | |
|--------------------------------|-----------------------------|
| a) másun shantsúrikh guál, né? | b) másun vayúnikh guál, né? |
| c) másun hruchánmekh guál, né? | d) másun kapráikh guál, né? |
| e) másun rínmüyal guál, né? | f) másun kúpayal guál, né? |
| g) másun lodhúlyal guál, né? | |

Problem Set 2 :

- | | |
|--------------------------|--------------------------|
| a) máisur korúnkoi guál. | b) másun kapráikh guál. |
| c) másun tsónikh guál. | d) másun tímúngikh guál. |
| e) másun su!úrikh guál. | f) másun taqúnkh guál. |
| g) másun rísikh guál. | h) másun ralélikh guál. |
| i) mssúri korúnyal guál. | |

Problem Set 3 :

- a) másun kúpakh yá guál, vál ralélikh.
- b) másun lodhúlikh yá guál, vál hruchánmekh.
- c) másun korúnkoi yá guál, vál rísikh.
- d) másun taqúnikh yá guál, vál tímúngikh.
- e) másun kapráikh yá guál, vál vayúnlukh.
- f) mssúran tsónyal yá guál, vál rínmüyal.

Lesson 2 :

Problem Set 1 :

- a) másun ra korúnkoi ra tamssárikh guál?
- b) másun ra náulakh ra tsónikh guál?
- c) másun ra mlékükh ra su!úrikh guál?
- d) másun ra ámbukh ra charwánikh guál?
- e) másun ra tímúngikh ra taqúnikh guál?

Problem Set 2 :

- | | |
|------------------------------|--------------------------------|
| a) ssá, másun wéshmakh guál. | b) ssá, másun tamssárikh guál. |
|------------------------------|--------------------------------|

- c) ssá, másun galcháikh guál.
- e) ssá, mssúran rafáyal guál.

- d) ssá, másun vraithúrukh gual.
- f) ssá, másun kapráikh gual.

Problem Set 3 :

- a) másun nyáilukh yá guál.
- c) másun járdukh yá guál.
- e) mssúran ámbuyal yá guál.
- b) másun mlékükh yá guál.
- d) másun rafákh yá guál.

Problem Set 4 :

- a) yá, másun tamssárikh yá guál, vál galcháikh.
- b) yá, másun rafákh yá guál, vál járdukh.
- c) yá, másun ámbukh yá guál, vál charwánikh.
- d) yá, másun timúngikh yá guál, vál taqúnikh.
- e) yá, másun mlékükh yá guál, vál tamssárikh.
- f) yá, másun ra korúnkoi ra náulakh yá guál, vál tsónikh.

Lesson 3 :

Problem Set 1 :

- a) tamssárikh kárin guál.
- c) tamssárikh zhuráun guál.
- e) wéshmakh abásun guál.
- g) korúnyal kárin guál.
- i) korúnkoi kárin léi níri-n guál.
- k) nyáilukh páravün guál.
- m) másunnyáilukh níri-n guál.
- o) mssúrannyáiluyal kárin guál.
- q) másunkorúnkoi kárin guál.
- b) tamssárikh níri-n guál.
- d) wéshmakh zhuráun guál.
- f) korúnkoi zhuráun guál.
- h) korúnkoi mikárun guál.
- j) nyáilukh zháurun léi zhuráun guál.
- l) másunnyáilukh páravün guál.
- n) másunònulnyáilukh níri-n guál.
- p) mssùranònulkorúnyal páravün guál.
- r) taqúnikh mikárun guál.

Problem Set 2 :

- a) chángilin korúnkoi máisur guál?
- c) chángilin ralélikh másun guál?
- b) chángilin wéshmakh másun guál?

Problem Set 3 :

- | | |
|----------------------------------|--------------------------------|
| a) korúnkoi mikárun guál, né? | b) korúnkoi níri-n guál, né? |
| c) ralélikh zháuran guál, né? | d) galcháikh páravün guál, né? |
| e) hruchánmekh abásun guál, né? | f) hruchánmekh kárin guál, né? |
| g) hruchánmekh zhuráun guál, né? | h) vayúnlukh zhuráun guál, né? |

Lesson 4 :

Problem Set 1 :

- | | |
|---|--------------------------------------|
| a) kárin su!úrikh ksíbi-n guál. | b) tathén galcháikh ní-n guál. |
| c) páravün náulakh ksíbi-n guál. | d) níri-n korúnkoi dáli-n guál. |
| e) abásun korúnkoi ní-n guál. | f) zhuráun korúnkoi dáli-n guál. |
| g) níri-n shantsúrikh ní-n guál. | h) zháuran shantsúrikh qadímin guál. |
| i) ní-n shantsúrikh mikárun guál. | |
| j) ksíbi-n shantsúrikh mikárun lél ábasun guál. | |

Problem Set 2 :

- a) náulakh ra ní-n ra ksíbi-n guál?
- b) náulakh ra kárin ra níri-n guál?
- c) tamssárikh ra kárin ra níri-n guál?
- d) rinmükh ra dáli-n ra ní-n guál?
- e) ralélikh ra ksíbi-n ra ní-n guál?
- f) zháurun ralélikh ra ksíbi-n ra ní-n guál?
- g) kárin korúnkoi ra qadímin ra ní-n guál?

Lesson 5 :

Problem Set 1 :

- a) lú ksíbi-n guál.
lúm ksíbi-n guál.
lukán ksíbi-n guál.
salúm ksíbi-n guál.
- b) tsám ksíbi-n guál.
túsmi ksíbi-n guál.
túsmidàli ksíbi-n guál.
mìsritúsmidàli ksíbi-n guál.

- c) tsám vusijáktokoi guál.
túsmi vusijáktokoi guál.
túsmidàli vusijáktokoi guál.
mìsritúsmidàli vusijáktokoi guál.
- d) tsám básrimkoi guál.
túsmi básrimkoi guál.
túsmidàli básrimkoi guál.
mìsritúsmidàli básrimkoi guál.
- e) tsám humédhikh guál.
túsmi humédhikh guál.
túsmidàli humédhikh guál.
mìsritúsmidàli humédhikh guál.
- f) lú básrimkoi guál.
lúm básrimkoi guál.
lukán básrimkoi guál.
salúm básrimkoi guál.
- g) lú ní-n guál.
lúm ní-n guál.
lukán ní-n guál.
salúm ní-n guál.
- h) tsám sijáktokoi guál.
túsmi sijáktokoi guál.
túsmidàli sijáktokoi guál.
mìsritúsmidàli sijáktokoi guál.
- i) lú sijáktokoi guál.
lúm sijáktokoi guál.
lukán sijáktokoi guál.
salúm sijáktokoi guál.
- j) lú ksíbi-n sijáktokoi guál.
lúm ksíbi-n sijáktokoi guál.
lukán ksíbi-n sijáktokoi guál.
salúm ksíbi-n sijáktokoi guál.

Lesson 6 :

Problem Set 1 :

- a) korúnkoi somkúpa guál.
- b) korúnkoi brushantsúr guál.
- c) korúnkoi hatsshantsúr guál.
- d) su!úrikh somhruchánme guál.
- e) su!úrikh dhuruchánme guál.
- f) másun somhruchánme guál.
- g) níri-n su!úrikh kárin somralél guál.
- h) kárin korúnkoi níri-n gurengkorún guál.
- i) níri-n korúnkoi kárin dhikorún guál.
- j) níri-n hruchánmekh kárin brukorún guál.
- k) vayúnluyal páravün brushantsúr guál.
- l) dáli-n kárin korúnkoi ní-n zhuráun dhukorún guál.
- m) ksíbi-n níri-n su!úrikh qádimin kárin hatssu!úr guál.
- n) níri-n lél zhuráun vayúnlukh qadímin zháurun lél páravün brushantsúr guál.
- o) níri-n vayúnlukh onótl guál.
- p) páravün shantsúr dáhlte guál.
- q) ksíbi-n vusijáktokoi ní-n dhiralél.

Lesson 7 :

Problem Set 1 :

- a) vusijáktokoi gathám máisur, tlakorún.
- b) vusijáktokoi vayún máisur, tlakorún.
- c) vusijáktokoi dhalúr máisur, tlakorún.
- d) lúm gathám máisur, tlakorún.
- e) túsmi gathám máisur, tlakorún.
- f) lúm somralél kardén máisur, tlakorún.
- g) lúm gathám másun, tlasu!úr.
- h) túsmi gathám mssúran, tlakorún lél tlasu!úr.
- i) vusijáktokoi vayún máisur, kárin tlakorún.
- j) sijáktokoi mikvusijákto gathám máisur, tlakorún.
- k) vusijáktokoi zháuran somkúpa kardén máisur, kárin tlakorún.
- l) vusijáktokoi somkúpa vayún máisur, tlakorún.

Problem Set 2 :

- a) gathámli másun, tlasu!úr.
- b) gathámli másun, tlaralél.
- c) somralél kardénli másun, tlasu!úr.
- d) brushantsúr kardénli másun, tlavayúnlu.
- e) brurafá kardénli másun, tlavayúnlu.
- f) vayúnli másun, tlashantsúr.
- g) dhalúrli másun, tlatsón.

Lesson 8 :

Problem Set 1 :

- a) lúm molralél múle.
- b) túsmi molralél múle.
- c) túsmi molsijákkán múle.
- d) túsmi titsón múle.
- e) túsmi titsón múle dópal.
- f) túsmi molsijákkán múle dópal.
- g) vusijáktokoi brunáti pál.
- h) vusijáktokoi mikJakállá pál.
- i) vusijáktokoi somkúpa tsóko.
- j) vusijáktokoi hatstsón jlákpe.
- k) sijáktokoi somralél tsóko.
- l) sijáktokoi somralél tsóko táino.
- m) sijáktokoi somralél tsóko dópal.
- n) lúm somkúpa tsóko tlayésh.
- o) túsmi molkatakán múle bárü.
- p) lúm vayún otún másun, tlatsón.
- q) másun molsijákkán múle tané.
- r) máisur vayún worél másun, tlatsón.
- s) horúkoi Kagésh bruJakállá guál niyás.
- t) horúkoi Kagésh molkatakán notólin múle bárü.
- u) lúm molsijákkán múle hu!ú bárü.

Problem Set 2 :

- a) túsmi mollúm pál dopál.
pállí mollúm!

- b) vusijáktokoi gathám otún máisur, tlakorún.
vusijáktokoi gathám worél máisur, tlakorún.
- c) vusijáktokoi somkúpa kardén bárü máisur, tlakorún.
vusijáktokoi somkúpa kardén kárin máisur, tlakorún.
- d) kardénli brushantsúr máisur, tlakorún, Playésa!
Playésa brushantsúr kardén lanmrála máisur, tlakórun.
- e) máisur yá gathám niyás másun, tlashantsúr.
máisur yá gathám tlayésh másun, tlashantsúr.

Lesson 9 :

Problem Set 1 :

- a) mikprú molsémru háshbali.
- b) miktló moltlótè háshbali.
- c) mikprú moltauknéli háshbali.
- d) mikprú moltlòmriktatlòsémru háshbali.

Problem Set 2 :

- a) mssúran shantsúryal guál.
- b) mssúran qùrushantsúryal guál.
- c) mssúran zhàshantsúryal guál.
- d) korúnyal níri-n zhàbrushantsúryal guál.
- e) brushantsúryal kardénli mssúri, qùrutlakorúnyal.
- f) déste korúnyal guál?
- g) bùrukorúnyal guál.
- h) kàukorúnyal guál.
- i) zháurun yàlükorúnyal guál.

Lesson 10 :

Problem Set 1 :

- a) máisur korúnkoi lúmmra guál.
- b) másun tómikh lúmmra guál.
- c) másun shantsúrikh lúmmra guál.
- d) másun shantsúrikh túsmimra guál.
- e) másun pámikh túsmimra guál.
- f) másun yádhikh Kagéshmira guál.
- g) mssúran ráinyal lúmimra guál.
- h) másun shantsúrikh hiPlayésha guál.

Lesson 11 :

Problem Set 1 :

- a) lúm molsijákkán mál úl guál múle.
- b) lúmi moltsón mál úl guál múle.
- c) vusijáktokoi mál úl guál dhalúr másun, tlatsón.
- d) sijáktokoi molsijákkán zhúlin mál úl guál múle.

Lesson 12 :

Problem Set 1 :

- a) lúm panjáng tajái másun, tlahléza.
- b) lúm panjáng tajái másun, tlagazán.
- c) lúm panjáng molsijákkán múle.
- d) lúm panjáng tajái másun zhàtlagháru.
- e) lúm panjáng vayún másun, tlatsón.
- f) lúm panjáng dhálur máisur, tlakorún.
- g) lúm panjáng vayún másun, tlabézik.
- h) lúm panjáng gathám másun, tlachrái.
- i) lúm panjáng mén másun, tlalauzhúlu
- j) lúm panjáng thamssyú dimlál máisur, tlabásrim.
- k) lúm panjáng thamdhichútl járshü máisur, tlabásrim.
- l) túsmi panjáng vayún máisur, tlakorún.
- m) túsmi panjáng ssáing másun, tlamáni, né?
- n) túsmi panjáng gathám másun, níri-n tlasu!úr, né?

Lesson 13 :

Problem Set 1 :

- 1) horúkoi Kagésh molkatakán múle dópal.
- 2) máisur molkatakán hiThúmisdàlidàlisa múle.
- 3) máisur molThúmisdàlidàlisa panjáng káta mssúri, zhàtlapúrdiyal.
- 4) Vimúhladàlidàliga tikákoi hihlatsál guál.

Lesson 14 :

Problem Set 1 :

- a) lúm vayún tlayésh másun, tlatsón.
- b) lúm dhalúr tlayésh máisur, tlakorún.
- c) túsmi mollúm fazhá tlayésh máisur, tlakorún.
- d) túsmi tsóko tlayésh.
- e) máisur háshba tlayésh.
- f) másun cha;uvayúnlu tlúr nizál.
- g) lumáma molhirilákte múle nizál.

Lesson 15 :

Problem Set 1 :

- a) lúm somkúpa tsóko ótun.
- b) lúm seyú ótun.
- c) dhalúrngü másun, tlatsón, máisur kaidün ótun máisur, tlakorún.
- d) qadlánai fayárikh, másun pasmatlánai múle ótun.

Problem Set 2 :

- a) másun somkúpa tsóko káris.
- b) máisur zhágu káris.
- c) lúm molsijákkán múle káris.
- d) vayúnngü másun, tlatsón, másun mísín káris nizál muíl lúm shüvün múní.

Lesson 16 :

Problem Set 1 :

- 1) juthsánikh hibásrimkeyal shüvün mûni másun, tlatsuru!úm.
- 2) mssúri méra thumésudàli-kh lél qurnúngin chénuyal.
- 3) mssúri fa!ár másun, tladláqodàli.
- 4) mssúri fa!ár mssúran, zhatlamrúryal.
- 5) mssúri gathám bimirktatlakáitaryal lél hayalún tlakáyila.