

THE TSOLYÁNI PRIMER



CURTIS SCOTT

The Tsolyáni Language Primer

by

Curtis M. Scott

Dedication

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



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 Siveri 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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Preface

In my experience, very few people read the prefaces 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 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, 1978), 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 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 the exercises. Otherwise, you will find yourself referring back to 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 realized 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 "visumikh 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 "pin" or "pond"
b	as in "ball" or "boy"
m	as in "my" or "mail"
f	as in "fish" or "find"
v	as in "vine" or "vapor"
w	as in "wine" or "walk"
t	as in "table" or "talk"
d	as in "dog" or "duck"
n	as in "not" or "nail"
th	as in "thigh" or "thank"
dh	as "th" in "thy" or "this"
ch	as "church" or "change"
j	as in "judge" or "job"
y	as in "yes" or "yellow"
k	as in "king" or "key"
g	as in "gun" or "gold"
kh	as "ch" in German "Achtung!" or Scottish "loch" (This sound is sometimes written "x" by linguists.)
gh	as Arabic "ghayn", a sort of "trilled g".
q	as Arabic "q", a "k" spoken further back in the throat
h	as "hat" or "hold"
ng	as "sing" or "strong"
!	as the "-" in "uh-oh" or the "tt" of Cockney "bottle" ("bo!le")
ts	as "hats" or "fits"
tl	as a stereotypical "Charlie Chan" accent saying "tr" in "tree" ("tlee")
s	as in "sing" or "salad"
sh	as in "shell" or "ship"
z	as in "zoo" or "zipper"
zh	as "z" in "azure" or "j" in "Jacques"
ss	as Sanskrit "s"
r	as Spanish "pero"
l	as "leg" or "lost"
hl	as "ll" in Welsh "Llewellyn"

The vowels of the language are pronounced as follows:

i	as "machine" (American long e)
a	as "father"
u	as "flute" or "crude" (American long u)
o	as "note" or "float" (American long o)
ü	as German "Führer"
e	similar to "face" or "gate", without the y-like offglide (i. e. not "fayce" or "gayte")
au	as "ou" of "out"
ai	as "i" in "nice" (American long i)
oi	as "oy" of "boy"

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

tr	as "tree" or "truck"
mr	an "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 "korúnkoi" ("book") is divided into syllables as "ko-rún-koi", and the word "Butrús" (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 "corréct" ("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 síjakkánikh

másun zhúr guál?
What is this?

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

másun su!úrikh guál, né? ssá, másun su!úrikh guál.
Is this a pen? Yes, this is a pen.

másun shantsúrikh guál, né? ssá, másun shantsúrikh guál.
Is this a box? Yes, this is a box.

máisur korúnkoi guál, né? yá, másun korúnkoi yá guál, vál su!úrikh.
Is this a book? 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 Tsolyani. Thus, "másun su!úrikh guál." may mean "This is a pen." or "This is the pen."
- 4) The present tense of a Tsolyani 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 Tsolyani, 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, predominately 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 chauvanistic!), children, animals, inanimate things, abstractions, low-caste occupations, etc. Nouns of this class are marked with the suffix "-ikh" after noun stems ending in 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.

kúpakh	ralélíkh	rísíkh	tsóníkh	lodhúlikh
chair	table	lamp	door	window

rínmúkh	taqúníkh	kapráíkh	tímúngíkh
picture	floor	roof	wall

másun rísíkh guál, né?	yá, másun rísíkh yá guál, vál ralélíkh.
Is this a lamp?	No, it is not a lamp, but a table.

másun zhúr guál?	másun taqúníkh guál.
What is this?	This is a floor.

másun lodhúlikh guál, né?	yá, másun lodhúlikh yá guál, vál tímúngíkh.
Is this a window?	No, this is not a window but a wall.

másun rínmúkh guál, né?	yá, másun rínmúkh yá guál, vál tsóníkh.
Is this a picture?	No, this is not a picture but a door.

mssúri korúnyal guál, né?	ssá; mssúri korúnyal guál.
Are these books?	Yes, these are books.

mssúran risiyal guál, né?	yá, mssúran risiyal yá guál, vál kúpayal.
Are these lamps?	No, these are not lamps but chairs.

prún	gán	bín	mrín	tlón
1	2	3	4	5

lán!	másun kula!árin guál!
Good!	It is done!

ngángmuru!	brumazík!
Greetings!	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!úrikkh yá guál, vál shantsúrikkh.

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 - gán síjakkánikh

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?

yá, másun wéshmakh yá guál, váI 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 ra nyáilukh ra galcháikh yá guál, váI 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.

gabi-n
6

hrún
7

gámi-n
8

prútlen
9

tlén
10

Exercises

másun ra nyáilukh ra galcháikh 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?

ssá, másun su!úrikh guál.

_____	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.

másun náulakh yá guál.

_____	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.
_____	These 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 siĵakkánikh

ránduyal
Colors

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

tamssárikh mikárun guál.
The hat is black.

galcháikh niri-n guál.
The sandal is blue.

járdukh kárin guál.
The belt is red.

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

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

galcháikh chángilin rándukh guál?
What color is the sandal?

nyáilukh chángilin rándukh guál?
What color is the tunic?

wéshmakh páravün guál.
The cloak is yellow.

ámbukh tathén guál.
The glove is grey.

náulakh zháurun guál.
The dress is green.

galcháikh mikárun guál.
The sandal is black.

nyáilukh abásun guál.
The tunic is white.

NOTE

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

vayúnlukh chángilin rándukh guál?
What color is the key?

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

korúnkoi chángilin rándukh guál?
What color is the book?

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

ralélikh chángilin rándukh guál?
What color is the table?

vayúnlukh mikárun guál.
The key is black.

su!úrikh zhuráun guál.
The pen is brown.

korúnkoi mikárun guál.
The book is black.

vraithúruk mikárun guál.
The priestly robe is black.

ralélikh zháurun guál.
The table is green.

vayúnluhk kárin guál, né?
Is the key red?

ssá, vayúnluhk 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.

vayúnluhk níri-n guál.
The key is blue.

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

másun kárin vayúnluhk guál.
This is the red key.

másun zháurun vayúnluhk 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.

máisur kárin korúnkoi guál.
This is the red book.

máisur 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 "mssùran-" (plural) to the noun. Thus, for example, "màsunsu!úrikh" means "this pen" and "mssùransu!úryal" means "these pens".

To specify "that pen" (referring to something that is a moderate distance away), the prefix "màsundul-" (for "that") or "mssùrandul-" (for "those") is used. For objects a long distance away, "màsunjàga-" (for "that") or "mssùranjàga-" (for "those") is used.

Thus, the current picture of a noun is:

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

màsunvayúnluhk kárin guál.
This key is red.

màsunvayúnluhk mikárun guál.
This key is black.

màsunhruchánmekh abásun guál.
This paper is white.

màsundulhruchánmekh páravün guál.
That paper is yellow.

màsunvayúnluhk kárin guál.
This key is red.

màsundulvayúnluhk mikárun guál.
That key is black.

másunmlékúkh níri-n guál.
This kilt is blue.

másunònulmlékúkh zháurun guál.
That kilt is green.

su!úríkh mikárun guál, né?
Is the pen black?

ssá, másun mikárun guál.
Yes, it is black.

yá, másun mikárun yá guál, vái zháuran.
No, it is not black, but green.

korúnkoí abásun guál, né?
Is the book white?

ssá, máisur abásun guál.
Yes, it is white.

yá, máisur abásun yá guál, vái níri-n.
No, it is not white, but blue.

másun abásun hruchánmekh guál.
This is the white paper.

másun páravün hruchánmekh guál.
This is the yellow paper.

chángilin vayúnluKh másun guál?
Which key is this?

másun kárin vayúnluKh guál.
This is the red key.

chángilin mlékúkh másun guál?
Which kilt is this?

másun zháurun mlékúkh guál.
This is the green kilt.

prùtlén	gàtlén	bitlén	mrìtlén	tlòtlén
11	12	13	14	15

Exercises

tamssárikh mikárun guál.

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?

Which key is this?

Which book is this?

Which cloak is this?

Which table is this?

Lesson 4 - mrin sljakkánikh

daqóryal Shapes

mikárun sulúrikh ksibi-n guál.
The black pen is long.

kárin sulúrikh ksibi-n yá guál. másun ní-n guál.
The red pen is not long. It is short.

mikárun sulúrikh ssúmimin daqórikh guál? másun ksibi-n guál.
What shape is the black pen? It is long.

kárin sulúrikh ssúmimin daqórikh guál? másun ní-n guál.
What shape is the red pen? It is short.

páravün shantsúrikh ksibi-n guál. mikárun shantsúrikh ní-n guál.
The yellow box is long. 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, "ksibi-n" ("long") also means "tall" and "high".

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

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

chángilin sulúrikh ksibi-n guál, ra mikárukh 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, "ksibikoi" means "the long (noble object)".

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

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

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

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

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

lodhúlikh qadimin guál.
The window is wide.

tsónikh ní-n guál.
The door is narrow.

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

lodhúlikh ní-n guál, né?
Is the window narrow?

tsónikh qadimin guál, né?
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 lél ní-n guál?
Which pen is short and narrow?

zhúraun korúnkoi ksibi-n lél qadimin guál, chamás máisur dáli-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?

Jakállá dáli-n guál.
Jakállá is large.

Mrelú ní-n guál.
Mrelú is small.

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

yá, Béy Sũ ní-n yá guál, vái dáli-n.
No, Béy Sũ is not small, but large.

Avanthár ssúmimin datlánikh guál?
What size is Avanthár?

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

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

gabítlén hrútlén gámítlén prúclatién sémrun
16 17 18 19 20

Exercises

mikárun su!úrikh ksibi-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.

páravŭn náulakh ra ní-n ra ksibi-n guál.
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

málsur hárri guál?
Who is that?

básrimkoi
man

humédhikh
woman

málsur básrimkoi guál, né?
Is this a man?

másun humédhikh guál, né?
Is this a woman?

málsur horúkoi Kagësh guál.
This is Lord Kagësh.

másun Playéssha guál.
This is Playéssha.

lúm Kasulü guál.
I am Kasulü.

lúm vusijáktokoi guál, lél túsmi sijáktokoi guál.
I am the 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 this 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 castes of free men (e. g. latrine sweepers) employ "lín". Higher categories of slaves, male peasants, labourers, and others use "lú". The most common form is "lúm", since this is appropriate for middle class Tsolyáni such as merchants, soldiers, priests, officials of minor status, craftsmen, wealthier peasants, etc. "lukán" is employed by wealthier persons: clan-chiefs, senior merchants, upper-rank priests, military officers, minor nobility, etc. "salúm" is used by high priests, great nobles, generals, hereditary heads of important clans, Imperial bureaucrats of the upper echelons, members of the Imperial family, etc. The pronoun "kosalúm" can be employed only by the emperor or empress; misuse is a punishable offense.

"A person may wish to honour (or flatter) a listener of equal or superior rank by choosing a pronoun lower than that which is appropriate for him. For example, in a group of people where "lúm" is proper for all, one speaker may elect to use "lú" for himself in order to show himself as humble. Similarly, a middle class person may select "lú" instead of "lúm" when addressing a minor noble. Persons for whom "lúm" or even "lukán" would be proper may refer to themselves as "lú" or even "lín" when in conversation with a high noble or 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 as men do. When speaking of herself in the presence of male equals, however, she employs a pronoun one rank lower than that appropriate to her status. A middle class woman thus uses "lúm" for "I" when conversing with females and inferior males, but when she speaks before males of her own class (i. e. males who use "lúm"), she refers to herself as "lú". 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 independent of clan and family strictures and assumed equal status with males) uses the same pronouns as males do, and (2) an empress always uses "kosalúm".

"Certain eastern dialects, such as those around Thráya and Jaikalór, have further forms for "I." Under the influence of Salarvyáni, perhaps, these dialects have developed two complete series: male-noble versus female-ignoble. The male-noble series is the same as that given above. The female-ignoble set consists of: "lín" (equivalent to both "lín" and "lú" in the male set); "lén" (equivalent to "lúm"); "lutlén" (equivalent to "lukán"); and "salutlén" (equivalent to "salúm"). "kosalúm" remains the same. The same cultural considerations apply as in the west: e.g. a woman who uses "lén" to her female equals and male inferiors 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
misritúsmidàli	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 "misritúsmidàli" 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 "misritúsmidàli" 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 "misritúsmidàli", and she may reply with "túsmi" or "túsmidàli" 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 this 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. túsmi Tsolyáni guál, né?
Zhú Kriyór is Yán Koryáni. Are you Tsolyáni?

NOTE on Nationalities

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

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

lúm hárrí guál?
Who am I?

túsmi vusijáktokoi guál.
You are a teacher.

túsmi hárrí guál?
Who are you?

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 Playéshe guál, né?
Are you Playéshe?

yá, lúm Playéshe yá guál.
No, I am not Playéshe.

másun hárrí guál?
Who is this woman?

másun Playéshe guál.
This is Playéshe.

prùsémrún	gàsémrún	bisémrún	mrisémrún	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.
lúm ní-n guál.
lukán ní-n guál.
salúm ní-n guál.

I am short.

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 - gabi-n sijakkánikh

másun fénul guál?

Where is it?

korúnkoi somralál guál.
The book is on the table.

tamssárikh fénul guál?
Where is the hat?

Kagэш fénul guál?
Where is Kagэш?

tamssárikh somkúpa guál.
The hat is on the chair.

másun somkúpa guál.
It is on the chair.

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 the 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 +	Locative +	NOUN +	Noble/Ignoble/Plural
Prefix	Prefix	STEM	Suffix

su!úrikkh fénul guál?
Where is the pen?

másun somhruchánme guál.
It is on the paper.

hruchánme fénul guál?
Where is the paper?

másun brukorún guál.
It is in the book.

vayúnluikh fénul guál?
Where is the key?

másun niri-n brushantsúr guál.
It is in the blue box.

shantsúrikkh fénul guál?
Where is the box?

másun zháurun mäsunòndhuralél 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 mäsunsomkúpa guál.
The red book is on this white chair.

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

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

tsóniikh dhilúm guál.
The door is behind me.

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

timúngiikh dhítúsmi guál.
The wall is behind you.

raléliikh gurengtúsmi guál, né?
Is the table in front of you?

ssá, raléliikh 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 hatstsóniikh guál.
I am near the door.

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

yá, kúpakh gurengmálsur yá guál, vól dhimálsur.
No, the chair is not in front of him, but behind him.

hárrí dhivusijákto guál? Kagësh dhimálsur guál.
Who is behind the teacher? Kagësh is behind him.

Avanthár bruTsolyánu guál.
Avanthár is in Tsolyánu.

Jakállá bruSalarvyá guál, né? yá, másun bruTsolyánu guál.
Is Jakállá in Salarvyá? No, it is in Tsolyánu.

gablsémrun	hrùsémrun	gàmisémrun	prùtlesémrun	bílun
26	27	28	29	30

Exercises

korúnkoi somralél guál.

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 sífakkánikh

vusijáktokoi zhúr moyi?
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
kardién	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 the teacher 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 yá 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, tlakorún, né?
Does the teacher open the book?

ssá, máisur vayún máisur, tlakorún.
Yes, he opens the book.

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

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

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

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

gathámli málsur, tlakorún, Kagésh! gathámli másun, clasu!úr!
Take the book, Kagésh! Take the pen!

somralél kardénli málsur, 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, ksibi-n níri-n clasu!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 Kágésh.
Put the key in the box.
Put the key in the purse, Playéshe!
Open the box.
Close the box.

Lesson 3 - gamí-n sijakkánikh

vusijáktokoi fénul múle?
Where does the teacher go?

vusijáktokoi moltsón múle. vusijáktokoi molloðhúl múle, né?
The teacher goes to the door. Does the teacher go to the window?

yá, máisur molloðhúl 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.

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

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

shartókoí Kagësh fénul múle?
Where does priest Kagësh go?

máisur molkatakán múle.
He goes to the temple.

hárrí 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.

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

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

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 aspectives 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 molsifakkán 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 máisur, tlakorún" 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 máisur; 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 either "I am in the act of sitting" or "I have already completed the act of sitting and am in the state 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 dópál.
 I am sitting.

túsmi tsokó dópál.
 You are sitting.

lúm tsokó táino.
 I am sitting (down).

lúm tsokó táino.
 You are sitting (down).

lúm jlákpe dópál.
 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 Jakállá.

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 Jakállá.

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 dǫpal.

You are coming.

túsmi pál.

present tense

pállí!

imperative

túsmi mollúm pál.

You come to me.

is ...ing form

imperative

gachámlí málsur, tlakorún, vusijáktokoi!

Take the book, teacher!

to begin to ...

to try to ...

vusijákokoi somkúpa kardén dǫpal málsur, tlakorún.

The teacher puts the book on the chair.

habitual

to be about to ...

Playéska brushantsúr kardén málsur, tlakorún.

Playéska puts the book in the box.

imperative

to have to ...

málsur yá gachám másun, tlashantsúr.

He does not take the box.

probably

can ...

Lesson 9 - prutlén síjakkánikh

háshba dópai Counting

súdhin
0

prún 1	gán 2	bín 3	mrín 4	tlón 5
gabí-n 6	hrún 7	gámí-n 8	prútlén 9	tlén 10
prútlén 11	gátlén 12	bitlén 13	mrítlén 14	tlòtlén 15
gabítlén 16	hrútlén 17	gámítlén 18	prútletlén 19	sémrun 20
prúsémrun 21	gàsémrun 22	bisémrun 23	mrísémrun 24	tlòsémrun 25
gabísémrun 26	hrúsémrun 27	gámisémrun 28	prútlesémrun 29	bílun 30
símin 40	halón 50	latsán 60	hrunálin 70	gamálin 80
	prutlenfilín 90		mríktán 100	
gámríktán 200	bímríktán 300	mrímríktán 400	tlòmríktán 500	gabímríktán 600
hrúmríktán 700	gámímríktán 800	prútlemríktán 900	tauknélin 1000	
		tlòtauknélin	gámríktán	gamálin
			5290	

háshbali!
Count!

lúm háshba.
I count.

túsí háshba.
You count.

túsí mikprú molmri háshba.
You count from one to four.

lúm miktlé moltlòtlé háshba.
I count from ten to fifteen.

lúm zhúr moyí?
What do I do?

túsí háshba.
You count.

túsí zhúr moyí?
What do you do?

lúm háshba.
I count.

mssúran qùrushantsúryal guál.
These are all the boxes.

háshbali mssúri, qùrutlakorúnyal.
Count all the books.

gathámli mssúri, zhàtlakorúnyal.
Take some books.

brushantsúryal kardénli mssúri, qùrutlakorúnyal.
Put all the books into the boxes.

lümshantsúryal guál.
There are not enough boxes.

gathámli mssúri, mssùrantàitlakorúnyal.
Take a few of these books.

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

prún lél prún gán guál.
One and one are two.

gán lél gán mrín guál.
Two and two are four.

bín lél tlón déste guál?
How much are three and five?

bín lél tlón gámi-n. guál.
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?
How many books are on the table?

gabi-n.
6

déste su!úryal onótl guál?
How many pens are over there?

gámi-n.
3

déste kúpayal brunóti guál?
How many chairs are in the room?

tlén.
10

déste lodhúlyal?
How many windows?

déste tsónyal?
How many doors?

déste tsányal mikJakállá molAvanthár guál?
How many Tsán is it from Jakállá to Avanthár?

málsur háshba.
He counts.

másun háshba.
She counts.

míksémru molbilu háshbali.
Count from twenty to thirty.

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

málsur molosún ssúmimin háshba?
Up to which number does he count?

mssúran ssúmimin osúnikh guál?
Which numbers are these?

bin	bitlén	bilun	halón
3	13	30	50

prùkorúnkoi	gàkorúnyal	bìkorúnyal
one book	two books	three books

prùkúpakh	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
hlònil-	every
bùru-	many, much
tài-	a few
zhà-	some
lüm-	too few, not enough
kàu-	too many, too much
yàlũ-	none, no

These prefixes follow the demonstrative prefixes and precede the locative prefixes, thus "mssurànbibrukorúnyal" 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

mikprú molmri 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 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 sífákkánikh

báktekh
The body

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

mssùrankorúnyal chángilín rándukh guál? mssúri kárin guál.
Which color are these books? They are red.

mssùranshantsúryal táthen guál, né? yá, mssúran táthen yá guál.
Are these boxes grey? No, they are not grey.

hárrí mäsünbäsrimkoi guál? máisur Kagésh guál.
Who is this man? He is Kagésh.

hárrí mssúranbäsrimyal guál? mssúri Kagésh lél Kasulü guál.
Who are these men? They are Kagésh and Kasulü.

hárrí mäsünhumédikh guál? mäsün Playéshe guál.
Who is this woman? This is Playéshe.

hárrí mssúranhumédiyal guál? mssúran Playéshe lél Sí guál.
Who are these women? They are Playéshe and Sí.

tlúmiyel Tsolyáni guál, né? ssá, lúmama Tsolyáni guál.
Are you (plural) Tsolyáni? Yes, we are Tsolyáni.

tlúmiyel Yán Koryáni guál? yá, lúmama Yán Koryáni yá guál.
Are you Yán Koryáni? 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 upon whether or not 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 Tu!únme hiChakotlélékka 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 class and one of noble rank, versus another for four men of the former and two of the latter? To permit diversification would make speech impossible!"

Canto XXXVII, verses 94-98
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
mísrítúsmidàli	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 pàl dópàl" means either "You (high class, singular) are going" or "You (high class, plural) are going".

másun lúmmra tamsárikh 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 tamsárikh lúmmra guál?
Which hat is mine?

másun.
This one.

chángilin ssyúkoí túsmimra guál?
Which sword is yours?

máisur.
This one.

NOTE

As you have probably gathered from the preceeding examples, the suffix "-mra" is used as the possession indicator, very similarly 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

Another method for indicating possession is the locative prefix "hi-" (meaning "of"). Thus, "lúmmra tamssárikh" and "tamssárikh hilúm" both mean "my hat".

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 Kagéshamra guál.
It is Kagésh's.

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

mssúríonul.
Those.

mssúran hárrimra kúpayal guál?
Whose chairs are these?

mssúran Playéshamra lél Síamra guál.
They are Playésha's and Sí's.

máisur Kagéshamra korúnkoi guál.
This is Kagésh's book.

máisur korúnkoi hiKagésh guál.
This is Kagésh's book.
(lit. "This is the book of Kagésh.")

mssúran Playéshamra lél Síamra tamssáryal guál.
These are Playésha's and Sí's hats.

mssúran tamssáryal hiPlayésha lél 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 Playéssha's box.

(Use "box of ..." form)

Lesson 11 - prùtlén síjákkánikh

molsijákkán múle dópál Going to school

lúm molsijákkán múle dópál.
I am going to school.

lúm molsijákkán mál úl guál múle.
I will go to school.

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

túsmi molsijákkán 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 molsijákkán zhúlin mál úl guál tlatsír.
I will run to school tomorrow.

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

lúm molsijákkán 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 preceeding 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 brusijákkán siják kaidün lél súrim dópal.
We are learning to read and write in school.

lúmi mál úl guál siják súrim mssúran, lúmimra tlakhatúnal.
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 word 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, "sijákkánikh" 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". Thus, "sijákkánikh" means "the place where learning is done" or "school".

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

kaidünkanikh	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 dópai másun, tlakashkéru hiHrúggadálisa.
I am reading the Epic of Great and Mighty Hrúgga.

NOTE

If you analyze the word "hiHrúggadálisa" in the previous sentence, you will probably notice that the portion "-dálisa" is unfamiliar to you. This is made up of two suffixes "-dáli" and "-sa". These suffixes are called general attitude suffixes. There are several of these in the language, including:

-dáli	big, large (from dali-n, "big, large" in Lesson 4)
-sa	powerful, mighty
-dháli	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.

These suffixes may be repeated for emphasis. Thus, "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 "básrimdálisakoi" ("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		Pfx.		Pfx.		STEM		Attitude		Sfx.		Suffix
								Suffix				

Kagésh básrimdálíkoi guál.
Kagésh is a large man.

Playésa humédhhdháli-kh guál.
Playésa 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 - bítlén síjákkánníkh

tajái dópál mssúran, tlapurdállu
Buying weapons

Chargésh hipurdállugashèn bruhaudár múle dópál.

Chargésh is going to the weaponshop in the bazaar.

Chargésh: purdállugàshukh! lúm panjáng tajái máisur, tlassyú
Chargésh: Weaponer! I want to buy a sword.

purdállugàshukh: lúm mén másun, tlassyúdhàlisasa.
Weaponer: I have a beautiful and very strong sword.

Chargésh: máisur déste guál?
Chargésh: How much is it?

purdállugàshukh: gabítlén káitaryal.
Weaponer: Fifteen Káitars.

Chargésh: mssúri káun guál! gámi-n káitaryal.
Chargésh: That is too much! Eight Káitars.

purdállugàshukh: chegúkh! lúm chaluhéssi vussáing lanmrála.
Weaponer: Please! I must feed my family.
(lit. "Kindness! I must cause my family to eat.")

Chargésh: tlén káitaryal, srán.
Chargésh: Ten Káitars, perhaps.

purdállugàshukh: prùtlén, lél lúm chaluyalashán moltúsni mál úl guál
fahhá 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 preceeding 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 "vayúnlu" was derived?

Kagësh chamssyú dímlal máisur, tlabástrim.
Kagësh hit the man with the sword.

Kagësh chamdhichútl járshü máisur, tlabástrim.
Kagësh hit the man with an arrow.

NOTE

There are two forms of 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 other ("járshü") is used when the "subject" uses a missile to hit the "direct object".

ghárukh rope	jéfukh pole	nikhélikh spike	gúshtrakh stake	doqóluKh mallet
hlatélikh torch	rísidáli-kh lantern	chiqáyanikh flint and steel	rísikh lamp	kmékh hihl'ún flask of oil (for lamps)
lauzhúluKh compass	bómukh pouch	bézuKíkh backpack	kubáinikh blanket	chráikh bed-mat
dháigalukh razor	vékh soap	sepagállukh mirror	máni-kh food	izhúkh water bottle
	humálikh water/wine skin		allgásikh pot	

- 3) The suffix "-gàshu" 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 "-gashèn" 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	calmirikh	dímlallukh	kalólikh	zhúkatlikh
dagger	scimitar	mace	club	morning star
cháingikh	palánikh	tlarkéshkoi		trítlukh
flail	axe	two-handed sword		halberd
ghúttukh	hipekh	náikh	lúttakh	hajkélikh
pole-axe	javelin	spear	staff	pike
siúsulukh	qohákh	chréghakh	siúsadáli-kh	
sling	bullet	bolas	staff-sling	
pajélikh	su!ishikh	hapajélikh	dhichútlikh	turúkh
bow	composite bow	crossbow	arrow	quarrel
dhúnimikh	tsukéhlmri-kh	angókh	qadlélikh	dlarumékh
helmet	gorget and	breastplate	vambrace	scabbard
	shoulder-guard			
qaléngikh	jódukh	gaizánikh	ssóchnekh	
greave	small targe	medium shield	large pavise	

Exercises

lúm panjáng tajái máisur, classyú.
I want to buy a sword.

I want to buy a dagger.

I want to buy a shield.

I want to go to school.

I want to buy some rope.

I want to open the door.

I want to close the book.

I want to open the backpack.

I want to take the
bed-mat.

I want to have the
compass.

I want to hit the man
with a sword.

I want to hit the man
with an arrow.

You want to open the book.

Do you want to eat some food?

Do you want to take the
blue pen?

lúm mén máisur, classyú.
I have a sword.

I have a hat.

I have a head.

He has a club.

She has a crossbow.

You have a backpack.

Lesson 13 - bitlén sijákkánikh

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 kardénlitùsmi tlamssúri.
Priest: Certainly. Put them on the altar.

shártokoi: molThúmisdàlidàlisa galáilitùsmi!
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 shadákiikh 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 kardéthalitùsmi tlamáisur.
Priest: Leave him with me.

Kagésh: jilmítlányal parshállí tlalukán.
Kagésh: Tell me about the gods.

shártokoi: mitlányal tonggün tlatlomítlányal lél tlatlokíriqáluyal.
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 Hnálladàlìdàlìsanikel, tikákoi hijér, guál.
The first is great, powerful, and ever-living Hnálla, Master of Light.

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

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

mrín Thúmisdàlìdàlìsa, tikákoi hipengasán, guál.
The fourth is great and powerful Thúmis, Master of Knowledge.

tlón Belkhánudàlìdàlìsa, tikákoi hichàlla, 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 Hrù!Ügaganikel, tikákoi hichusú, guál.
The first is despicable and everliving Hrù!Ü, Master of Darkness.

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

bín Ksáruлдàlìgaga, tikákoi niri-n hináti, guál.
The third is great and despicable Ksáruł, Lord of the Blue Room.

mrín Sárkudàlìgaga, tikákoi hiriyúlyal, guál.
The fourth is great and despicable Sárku, Lord of Worms.

tlón Dlamélishdhàlìga, tikarakoi hithrozégayal, guál.
The fifth is beautiful and despicable Dlamélish, Lady of Sins.

NOTES

The preceeding 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)
	kardéthá	to leave, abandon

3) The following new nouns were introduced:

gadaleshánikh	religion
púrdikh	fruit
kasrárikh	altar
shadárikh	price
gáprukoi	friend
mitlanyal	gods
tlomítlanyal	Lords of Stability
tlókíriqáluyal	Lords of Change
tikákoi	lord, master, ruler, overlord
jérikh	light
thiálakh	maiden (noble if referring to a god)
dhalishánikh	beauty
qadárdálikoi	war
pengatsánikh	knowledge
chálíkh	corpse, dead man
chusúkh	darkness
hlatsáalkoi	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 dópál" 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 dópai?

2) máisur chángilin molkatakán múle dópai?

3) máisur brukatakán zhúr moyi dópai?

4) chángilin mitchankoi tikákoí hihlatsál guál?

Lesson 14 - mritlén síákkkanikh

hiriláktech
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 honor through glorious combat. Betting between patrons is quite frequent, although there are no "house" bets.

Kagësh léel Kasulü hihiriláktech múle dópál.

Kagësh and Kasulü are going to the Hirilákte Arena.

Kasulü: shüvünlukh hihiriláktech déste guál?

Kasulü: How much is the ticket to the Hirilákte Arena?

Kagësh: shüvünlukh chaluhorúyal yá guál.

Kagësh: 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?")

Kagësh: tûpehági-n.

Kagësh: At noon.

Kasulü: lúm fadílín léel aijómin guál. lúmi tajái tlayësh másun,
tlahlyéthu, né?

Kasulü: I am hot and thirsty. Can we buy something to drink?

Kagësh: netléka. kuidüríkh, mollúmama fazhá mssúran, gatlangáluyal.

Kagësh: Certainly. Peddler, give us two (bottles of) wine.

Kasulü: pá! púrdalmoyal shüvün dópál hihiriláktech.

Kasulü: Look! The gladiators are entering the Hirilákte Arena.

Kagësh: túsmi sanmssúri panjáng burdáng mssúran, zhàtlakáitaryal, né?

Kagësh: Do you want to bet some money on them?

Kasulü: lúm burdáng mssurán, mriktàkáitaryal 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 muni. tlúrlí 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 "has-" 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 "hesdimlal" means "to hit one another".
- 3) The word "muni" signifies an event which took place just once in the past or on just one occasion. For example: "lúm múle muni" means "I went (once)."
- 4) The word "nizál" denotes an action which has recently ceased ("just ...ed"). For example: "lúm múle nizál muni" means "just went". It is not precisely a past tense, as one can use it in such forms as "málsur mál úl guál dimlál nizál tlamálsur." 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
vëshukh	home		

- 8) Some new adjectives were used in the dialogue:

tùpehágin	at noon	fadilín	hot
aijómin	thirsty	missúmin	killed
chawánin	tired		

Exercises

lúm molsijákkán múle tlayésh.

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.

lúm vayún nizái másun, tlakorún.

I just opened the book.

You just closed the door.

We just went to school.

She just payed me for the keys.

We (exclusive) just went to the Hirilakte Arena.

Lesson 15 - tlòtlén sijákkanih

chékukh tiJakálla
A trip through Jakálla

ngángmuru brujútle. lúmi tiJakálla qámi-n mál úl guál chéku págal
mssúran, tlapámodháliháli.

Greetings. Today we will travel through Jakálla to see the very
beautiful sights.

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

kátakandáliháliyal qùrhimítlanyal 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 of the gods form a line on
both sides of the avenue.")

varkúng-ú mssúri, tlakátakanyal, lúmi hináng másun, tlanáuma hihénggar
himítlanyal.

Having passed the temples, we reach the Bridge of the Splendour of the
Gods.

luyánikh hifátléryal brufayár guál.
The Foreigners' Quarter is on the left.

pagmáitsu mikkátakan hiSárkudálihálisa múnikoi hifátlanyal guál.
fatléryal molmásuròñul múle káris múil mssúri noshúvün máisur,
tlaTsolyánu.

Across the avenue from the temple of great and powerful Sáрку is the
Palace of Foreign Lands. Foreigners must go there when they enter
Tsolyánu.

gemmüni hifátlanyal náumakh hínítlásh hikólumel guál. pasmásun
múnikoi 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, Chiriangá,
Governor of Jakálla.

thékungü kenqól, lúmi págal másun, tlanraggashén hiSiridlánu, dé búrunrágayal brumásun hági-n dhufán guál bárü.

Having travelled for a while, we see the Siridlánu Slave-market, where many slaves are sold daily.

qadlânai molmashiq, lúmi págal másun, tlahirilákte, dé púrdalmoyal brumásun hespúrdal nokáim mssúran, tla juthmáyal.

Turning east, we see the Hirilákte Arena, where gladiators fight to please the crowd.

jézu mikhirilákte khotókh molsavál hichál guál. yagáin búrudhúmineya hikólumelsayal másunònulbrusavál guál.

Beyond the Hirilákte Arena is the gate to the City of the Dead. Many aincént 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
mūnikoi	palace	fatlānikh	foreign land
hitlāshikh	victory	kólumel	emperor
jaithulénkoi	governor	nraggashénikh	slave-market
nrágakh	slave	mashiqikh	east
dhúminekh	tomb		
juthmáyal	crowd (always plural)		

- 2) The following new verbs were introduced:

théku	to travel	varkúng	to pass
hináng	to reach	dhufán	to sell
qadlân	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 tlatsám, dímlalai másun, tlahumédh" 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

lám molsijákkán múle otún.

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.

túsni molsijákkán múle káris.

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 "muil".)

Lesson 16 - gabítlén síjákkánikh

shüvün dōpal másun, tlatsuru!úm
Entering the Underworld

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

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

mssúri parshén fa!ár másun, tladláqodáli.
First, they meet a huge Dlaqo-beetle.

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

zhamrúryal gatli-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, bimriktatlakáitaryal 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
iláqokh	Dlaqo-beetle		
bálashkoi	sorcerer	bálashnikh	spell
qámsakh	control	barádnekh	wild animal
mrúrikh	zombie	qadárnikh	battle
káyikh	Eye (a type of magico-technological artifact)		
kumésukh	treasure		

- 2) The following new verbs were introduced:

méra	to seek	fa!ár	to meet
nosrodüm	to defeat	srodüm	to be defeated
hangái	to attack	nlésh	to guard
misíto	to depart, to leave		

3) The following new adjectives were introduced:

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

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) hárri shüvün muni másun, tatsu!úm?

2) mssúri dépu shüvün muni tlamásun?

3) mssúri parshén fa!ár muni tlahzúr?

4) mssúri gatlin fa!ár muni tlahzúr?

5) mssúri gathám tlahzúr?

Lesson 17 - hrùtlén síjakkánikh

fáshdri-kh
The Letter

NOTE

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.

cùplanngésakh:

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

sálum nodishén múra másun, mäsuntlafáshdri, zhàbrusurtléyal shorúnin chamás sálum yá timán másun, clasóngmu hídhumine himiss mál úl guál hmün tlayesh tlamásun. búrunngalun su!i-kh, dütélyal lél brásin chénuyal tsüldhufán múra (záiman chalushadák gayún). dlántükoi mén másun, tlahatsnélu.

sálum, chiwàimunggü hitsáipi, pálmü lanmrála másun, tlahasú hitúsmi chalushadák hichranyél. fa!arkánikh bruJakálla moltúsmi hlönugatléru mál úl guál fazhá mssúran, tauknèltlakáitaryal. mssúran warán hu!ú tlatúsmi.

sálum lyútha múra másun, tlatúsmi mál úl guál kaidün pagKolgák hiKolmárik hikatakán hiKsáru. máisur búruchenalünyal vusijáktokoi hisalúm guál dáimi. máisur nitólin yá hráis dópai, chamas molmásur jilsalúm dómlicùsmi.

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 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 allowance (lit. "your money for the price of living"). The clanhouse in Jakálla will give you 1000 Káitars each month. This should support you.

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

Your father,

Chugrin

NOTES

- 1) Did you have trouble with this lesson? If you had more trouble than usual, then you have been depending too much upon 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
ihúminekh	tomb
missikh	copper
sóngmukh hidhúmine himiss	-- Copper Tomb Society
sulí-kh	glass
dútélíkh	jewellery (piece)
dlántükoi	clan-elder
hatsnélukh	letter of credit
tsáipakh	discovery (fr: "tsaipa" "to find")
fa!arkáníkh	clanhouse
zatiérukh	month
chenalüníkh	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
hráís	to remember

4) The following new adjectives have been introduced:

shorúnin	common	brásin	other
záíman	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 on 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 Tsolyáni 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 vayúnluKh 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 mlékúkh 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. | g) ssá, másun tamssárika guál. |
| c) ssá, másun galcháikh guál. | d) ssá, másun vraithúrukH guál. |
| e) ssá, mssúran rafáyal guál. | f) ssá, másun kapráikh guál. |

Problem Set 3:

- | | |
|-----------------------------|---------------------------|
| a) másun nyáilukh yá guál. | b) másun mlékükh yá guál. |
| c) másun járdukh yá guál. | d) másun rafákh yá guál. |
| e) mssúran ámbuyal 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 tímúngikh 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. | b) tamssárikh níri-n guál. |
| c) tamssárikh zhuráun guál. | d) wéshmakh zhuráun guál. |
| e) wéshmakh abásun guál. | f) korúnkoi zháuran guál. |
| g) korúnyal kárin guál. | h) korúnkoi mikárun guál. |
| i) korúnkoi kárin lél níri-n guál. | j) nyáilukh zháuran lél znuráun guál. |
| k) nyáilukh páravün guál. | l) másunnyáilukh páravün guál. |
| m) másunnyáilukh níri-n guál. | n) másunónulnyáilukh níri-n guál. |
| o) mssúrannyáiluyal kárin guál. | p) mssúranónulkorúnyal páravün guál. |
| q) másunkorúnkoi kárin guál. | r) taqúnikh mikárun guál. |

Problem Set 2:

- a) chángilin korúnkoi máisur guál? b) chángilin wéshmakh másun guál?
c) chángilin ralélikh 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 ksibi-n guál. | b) cathén galcháikh ní-n guál. |
| c) páravün náulakh ksibi-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 qadimin guál. |
| i) ní-n shantsúrikh mikárun guál. | |
| j) ksibi-n shantsúrikh mikárun lél abasun guál. | |

Problem Set 2:

- a) náulakh ra ní-n ra ksibi-n guál?
- b) náulakh ra kárin ra níri-n guál?
- c) tsmssárikh ra kárin ra níri-n guál?
- d) rinmúkh ra dáli-n ra ní-n guál?
- e) ralélikh ra ksibi-n ra ní-n guál?
- f) zháuran ralélikh ra ksibi-n ra ní-n guál?
- g) kárin korúnkoi ra qadimin ra ní-n guál?

Lesson 5:

Problem Set 1:

- a) lú ksibi-n guál.
lúm ksibi-n guál.
lukán ksibi-n guál.
salúm ksibi-n guál.
- b) tsám ksibi-n guál.
túsmi ksibi-n guál.
túsmidàli ksibi-n guál.
mìsritúsmidàli ksibi-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 dhuhruchánme 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) vayúnluyl 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 vayúnluh qádimin zháurun lél páravün brushantsúr guál.
- o) níri-n vayúnluh 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 másun, tlakorún lél tlasu!úr.
- i) vusijáktokoi vayún máisur, kárin tlakorún.
- j) sijáktokoi mikvusijáktokoi 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, tlalalél.
- 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 dopál.
- f) túsmi molsijákkán múle dopál.
- g) vusijáktokoi brunáti pál.
- h) vusijáktokoi mikJakálla pál.
- i) vusijáktokoi somkúpa tsóko.
- j) vusijáktokoi hatstsón jlákpe.
- k) sijáktokoi somralél tsóko.
- l) sijáktokoi somralél tsóko táino.
- m) sijáktokoi somralél tsóko dopál.
- n) lúm somkúpa tsóko tlayesh.
- o) túsmi molkatákán múle bárü.
- p) lúm vayún otún másun, tlatsón.
- q) másun molsijákkán múle tané.
- r) máisur vayún worél másun, tlatsón.
- s) horúkoi Kagesh bruJakálla guál niyás.
- t) horúkoi Kagesh molkatákán nitólin 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 káris máisur, tlakorún.
- d) kardénli brushantsúr máisur, tlakorún, Playésna!
Playésna brushantsúr kardén lanmrála máisur, tlakorún.
- e) máisur yá gathám niyás másun, tlashantsúr.
máisur yá gathám tlayesh másun, tlashantsúr.

Lesson 9:

Problem Set 1:

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

Lesson 13:

Problem Set 1:

- 1) horúkoí Kagésh molkatakán múle dópai.
- 2) máisur molkatakán híthúmisdálidálisa múle.
- 3) máisur molthúmisdálidálisa panjáŋ káta mssúri, zhàtlapúrdiyal.
- 4) Vimúhladálidálisa tikákoí hihlatsál guál.

Lesson 14:

Problem Set 1:

- a) lúm vayún clayésh másun, tlatsón.
- b) lúm dhalúr clayésh máisur, tlakorún.
- c) túsmi mollúm fazhá clayésh máisur, tlakorún.
- d) túsmi tsóko clayésh.
- e) máisur háshba clayésh.
- f) másun moltúsmi pál clayésh.
- g) lúmi jlákpe clayésh.

Problem Set 2:

- a) túsmi dhálur nizál másun, tlatsón.
- b) lúmi molsijákkán múle nizál.
- c) másun chaluvayúnlu tlúr nizál.
- d) lumáma molhírilákta múle nizál.

Lesson 15:

Problem Set 1:

- a) lúm somkúpa tsóko ótun.
- b) lúm seyú ótun.
- c) dhalúrŋǵú másun, tlatsón, máisur kaidün ótun máisur, tlakorún.
- d) qadlánaí fayárikh, másun pasmatlánaí múle ótun.

Problem Set 2:

- a) másun somkúpa tsóko káris.
- b) máisur zhágu káris.
- c) lúm molsijákkán múle káris.
- d) vayúnŋǵú másun, tlatsón, másun misin káris nizál muil lúm sh'uv'um múní.

Lesson 16:

Problem Set 1:

- 1) juthsánikh hibásrimkeyal shüvün múní másun, tlatsuru!úm.
- 2) mssúri méra chumésudáli-kh lél qurnúŋgin chénuyal.
- 3) mssúri fa!ár másun, tladláqodáli.
- 4) mssúri fa!ár mssúran, zhatlamrúryal.
- 5) mssúri gathám bimriktatlakáitaryal lél hayalún tlakáyila.



Tita's House of Games
C/O Carl Brodt
1608 Bancroft Way
Berkeley, CA 94703-1606