Fiat Lingua

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Section IV

True-Verbs

4.1. Verb Overview

Although this section has the greatest amount of information on the Dragon Tongue it is also, by far, the most useful as even a passing knowledge of the information here will allow a listener to have a basic understanding of most draconic sentences. The reason for this is, as noted above, almost *all* words in the draconic tongue are essentially verbs, and they can all take verbal affixes and endings, all can be used as true-verbs and are conceived of as verbs by the Shúna. Thus, while trying to teach another her language a human might point to her eye and say 'eye' (or *llygad*, *acs*, *kañ* or whatever) then the sun and say 'sun,' the moon and say 'moon' and so forth, a dragon would point at his eye and say *–šáwáqx* or 'it-sees,' the sun and say *–tsitsír* 'it-shines' and the moon and say *–qsánir* 'it-changes.'[1] *Šáwáqx*'s root is *šáwá-* which means 'to see' and that is the function of the eye. Therefore a "noun" is defined by what it *does* not what it *is*.

The reason for this is manifold, the main one being that when a human says 'stone' and a dragon says *–šawaha*, the human is saying 'it is a stone' while the dragon is saying 'it is *being* a stone right now.' Although this might seem to be a fine distinction, it is in fact an extremely large one in terms of how the two speakers seem conceptualize the words they use. Human languages define nouns by what it *is*; it is a 'stone' as the object one is speaking about matches some Platonic ideal form which is called 'stone.' Although stones are all different to one another, they all fall beneath the ideal form and general idea upon which we all agree of as a 'stone' and thus are all defined as a 'stone.'

The Shúna seem to see the world in an extremely different way, due primarily to their extremely long lifespan. When one of the Kindred looks at a stone, it sees something that is temporary and short-lived because in a few short thousand years that stone will be eroded away into dirt which will be eaten by a worm, which will then be eaten by a bird, then a hawk and so on, probably ending up in the dragon's stomach along the way. The concept of defining it as 'a stone' seems as silly to the Sihá as looking at a human who is running and saying she is 'a running.' Both the action of the human and the state of the 'stone' as a 'stone' are both temporary and will change "quickly"—in their view. Thus, *–šawaha*, literally translated, is 'it is *being* a stone,' the emphasis is on the *action* the referent is undergoing and not on some Platonic ideal form to which it corresponds. All words are *actions* as all things are constantly changing and we mortals live such short lives we do not see the world like the Shúna do. Thus, the root *šawa-* means 'being stony, being hard' and can be used as a noun-verb *–šawaha* 'it is being a stone' or as a true-verb *Tsišawéš nin!* 'You're being a fool!' (like a rock). It is essential to keep in mind the verbality of almost every word, the few exceptions being disjunctives, conjunctives and the like.

§4.1.1. Srínawésin's Ergativity

All known languages have a variety of constituents from which they are constructed; nouns, verbs, adjectives and the like and all known languages also arrange how they treat the relationships between these constituents in different ways. One of the main distinctions is in how a language relates the *action constituents* (verbs) to the *actors* which perform the action (subjects and agents) and the items upon which the action is preformed (objects). In English the concept can be illustrated with the following sentences:

The boy runs

In this example 'the boy' is the *subject* of the sentence (the one who performs the action) while 'run' is the *verb* (the action) of the sentence. Therefore this sentence can be diagrammed as:

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[1] Words which are not yet complete grammatical thoughts and which require additional prefixes in order to be complete are proceeded by a hyphen such as in the cases of the words *–šáwáqx, –tsitsír* and *–qsánir*.

The boy	*runs*
(Subject)	(Verb)

This is an example of an *Intransitive* verb, one in which has a subject but no object. 'The boy' performs the action 'to run' and no further information is required to define the action, although additional information such as time, place and so forth may be added. Contrast this with:

The boy throws the stone

In this example 'the boy' is the *agent* of the sentence (the one who performs the action), 'throws' is the *verb* (once again the action of the sentence) while 'the stone' is the *object* of the action (the participant *upon which the action is being preformed*). This can be diagrammed as:

The boy	*throws*	*the stone*
(Agent)	(Verb)	(Object)

This is a *Transitive* verb, one in which has both a *performer* and an object upon which the action is *performed*. In transitive cases the agent is the one who does the action and is thus similar to the subject of an intransitive sentence, but *agents* are considered to be the actors of *transitive verbs* while *subjects* are the actors of *intransitive verbs*. This is important because while all languages I am aware of have these distinctions, not all languages treat the relationship between objects, subjects and agents in the same way. There are three main ways in which all known languages treat these three items; Nominative-Accusative, Ergative-Absolutive and Ergative-Accusative (or Tripartite). In Nominative-Accusative languages, such as English, Latin, Old Irish, Welsh, German, Russian and most other Indo-European languages both the subjects of intransitive verbs and the agents of transitive verbs are treated virtually identically and are both placed in the *nominative case* to indicate they are the *actors* of the verb. For example, in Old Irish:

Reithid in macc	The boy runs
Do·léicid in macc in cloich	The boy throws the stone

In both of these cases *in macc* 'the boy' is in the nominative case even though in the first instance it is the *subject* of an intransitive verb and in the second the *agent* of a transitive verb. *In cloich* 'the stone' is the *accusative* form of the noun *in chloch* 'the stone' and indicates that it is the *object* of the verb *do·léicid* 'to throw, to cast.' In Old Irish, the accusative case is indicated not only by a change in the noun's form: *cloch* → *cloich* but also due to the way the language *mutates* the initial sound of a word in certain grammatical instances (such as in the accusative feminine case here) to indicate case, *in cloich* being pronounced as /in gloχ^j/ although this is not realized in the orthography. These sentences can be diagrammed as (as noted above, case marking in Old Irish is indicated in several ways but not all of which are indicated in the orthography so the phonetic transcription is given for clarity's sake):

Reithid	*in macc*
/reθ^{j}ið^j/	/in mak/
Runs	the boy^{NOM}
(Verb)	(Subject)

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Do·léicid	in macc	in cloich
/dole:kʲiðʲ/	/in mak/	/in gloχʲ/
Throws	the boy^NOM	the stone^ACC
(Verb)	(Agent)	(Object)

If the situation was reversed, i.e. 'the stone threw the boy' the case of the words would change as well:

Do·léicid	in chloch	in mmacc
/dole:kʲiðʲ/	/in χloχʲ/	/in mak/
Throws	the stone^NOM	the boy^ACC
(Verb)	(Agent)	(Object)

In the reversed case, *in mmacc* is mutated according to the rules of Old Irish (just as in *in cloich* this is a *Nasal Mutation* to indicate it is in the accusative case) and although there is no difference in pronunciation, mutation is sometimes represented in the orthography.[2] Old Irish uses both morphological indicators (changes in the form of the words and mutation) as well as syntactic processes (word order) in order to express the case of the constituent nouns within its sentences, in contrast to modern Welsh (another Celtic language) which uses *only* word order to indicate the case of nouns (although it is also a Nominative-Accusative language):

Mae'r	bachgen	yn taflu'r	garreg[3]
	the boy	throws	the ball
[Auxiliary]	(Subject)	(Verb)	(Object)

If the reverse is expressed in modern Welsh there is no alteration to the form of the words, only their location within the sentence:

Mae'r	garreg	yn taflu'r	bachgen
	the stone	throws	the boy
[Auxiliary]	(Subject)	(Verb)	(Object)

Nominative-Accusative forms are by far the most common throughout all human languages although several languages have an *Ergative-Absolutive* alignment. These languages treat the *subject* of an intransitive verb in the same manner as they treat *the object of a transitive verb*, either by placing them in a particular case or with a particular syntactic form. They treat the agent completely differently, again with a different case or syntactic form. Although I have no experience with ergative languages (other then theoretically) the following is an example of an ergative Australian language Dyirbal[4]:

Ŋuma banaganʸu	Father returned
Yabu ŋumaŋgu buṛan	Father saw mother

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[2] I find it mildly amusing that mutations which are pronounced and essential for meaning are *not* represented in the orthography of Old Irish but ones which are *not* pronounced are written in the orthography. As you can tell, I am slightly bitter after hours of late nights wrestling with this feature of the language.

[3] The true forms of the nouns are *yr bachgen* and *yr garreg* respectively but the definite article *yr* contracts to *'r* when preceded by a vowel. Additionally the root form 'stone' is *carreg* but as this word is feminine it mutates to *garreg* when preceded by the article *yr*.

[4] Derived from the Wikipedia entry on Dyirbal.

In these cases the verb *banaganʸu* 'to return' is intransitive and *Ŋuma* 'father' is the subject of this verb while *buṛan* 'see, saw' is a transitive verb and *ŋumaŋgu* 'father' serves as its agent. While in English and other Nominative-Accusative languages 'father' would be in the same case (nominative) in both of these sentences but in Dyirbal *ŋuma* is in the *absolutive case* of 'father' indicating it is the subject of an intransitive verb and in the second sentence *ŋumaŋgu* is in the *ergative case* (indicated by the suffix *-ŋgu*) which shows it is the *agent of a transitive verb*. *Yabu* 'mother' is the object of the second sentence but it is in the same case (absolutive) as the *subject of the first sentence*! This is an example of ergativity and can be diagrammed as:

Ŋuma	*banaganʸu*
Father[ABS]	returned
(Subject)	(Verb)

Yabu	*ŋumaŋgu*	*buṛan*
Mother[ABS]	father[ERG]	saw
(Object)	(Subject)	(Verb)

Ergative-Absolutive languages are much rarer then Nominative-Accusative ones and the main examples of these types of languages are Basque, most Australian Aboriginal languages, Mayan, Tibetan, Chibchan, Chinook languages, Iñuit and Aleut languages, Mixe-Zoque and Sumerian. The third—and by far the rarest of linguistic alignments—are Ergative-Accusative or Tripartite languages. These languages treat (either morphologically or syntactically) subjects, objects and agents each with an entirely different case, i.e. in the nominative, accusative and ergative cases respectively. These languages are extremely rare the most prominent example being Warlpiri, a central Australian language. The differences between Nominative-Accusative, Ergative-Absolutive and Tripartite languages can be diagrammed as below (syntactic or morphological equivalency is indicated by a circle or a box):
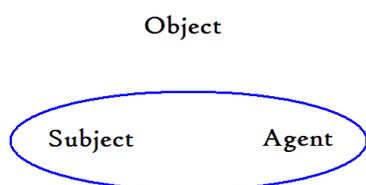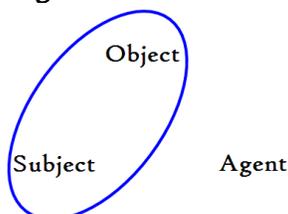
Nominative-Accusative   **Ergative-Absolutive**   **Tripartite**
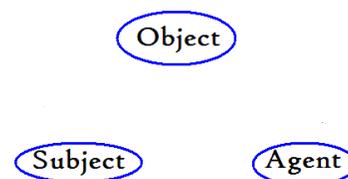
Few languages are exclusively one type or the other; many are predominately aligned in one fashion but have exceptions in certain cases but all known human languages (and presumably others) generally fall into one of these classes.

All known *human* languages fall into one of these classes but Srínawésin is most certainly not a human language so it takes a unique tack to ergativity and this is the heart of the draconic concept of *voice* given below in **4.5. Voice:** *Intentional* **vs.** *Unintentional*. Simply put, the draconic languages shares features of *all three types* in a systemic way, rather then being predominately one type or another with particular exceptions, as most human languages are. Srínawésin treats both the subjects of intransitive verbs and agents of transitive verbs in the same way—i.e. in the same case with the same prefix (although it does not treat what *can* be a subject or agent equally, see **4.5. Voice:** *Intentional* **vs.** *Unintentional* below)—and so appears to be in-line with a Nominative-Accusative alignment—but it has a *tripartite system* in how it treats the possible participants of a verb so appears

to be more like an Ergative-Accusative language (this is not as contradictory as it sounds as will be shown shortly). Additionally, as shown in **7.2. Word Order**, it has a definite tendency towards being verb-initial (most ergative languages are either verb-initial or verb-final, but not all verb-final or –initial languages are ergative) and so has at least one ergative characteristic to it and is therefore difficult to class in this way.

Srínawésin's difficulty in classification is in that it does possess a tripartite system of classification but *not in the same manner that any human language* I am aware of does. The draconic language recognizes subjects, agents and objects but possesses an additional category in grammatically *reflexive objects*—in other words *where the subject of a transitive verb is the same as the object of the verb*. This type of category is similar to the English sentence:

The boy	*hit*	*himself*
(Subject)	(Verb)	(Reflexive Object)

The verb 'to hit' is the action, but 'the boy' is both the agent of the verb as well as the object ("**X** is doing **Y** to **X**" instead of "**X** is doing **Y** to **Z**") and this type of construction is essential to the way in which the Dragon Tongue operates and so possesses its own grammatical category *in addition to* that of subject, object and agent. Because of this, Davis classified Srínawésin as a *Quadpartite* language, differentiating in case between agents (ergative), subjects (nominative), objects (accusative) and *reflexive objects* (a case he called Ergo-Accusative!) which would diagram as:

Davis' "Quadpartite" Classification
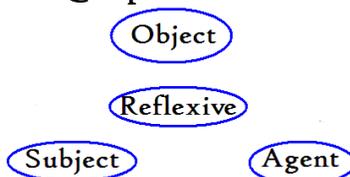
I disagree with this classification as both the agents and subjects of all Srínawésin sentences are treated identically with the same system of case-markers *i-/a-/u-* so I do not believe that it is an example of a Quadpartite language—and I am not even sure if such a thing is possible. Although his work is usually so professional and precise, I believe that Davis began to get caught up in the foreign nature of the Dragon Tongue and so was willing to classify anything that seemed strange as a wholly new system not found in any human language. Additionally, he never mentions Ergative-Accusative languages and I am not sure that he was even aware of their existence (most Australian languages were not well documented and available to academia in the early 30's) so that might have lead him in the direction of "Quadpartite" classification. Instead, I believe that Srínawésin is an example of a tripartite language but it arranges its structure in the following way as opposed to the traditional schema:

Srínawésin's Tripartite Structure
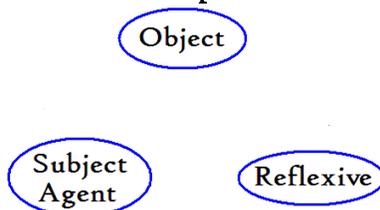
This, I believe, is a better solution to the problem. It does not recourse to a totally foreign and unknown structure but it does not attempt to impress the language's real nature into an artificial category. Although I believe that Srínawésin *is tripartite*, as far as I am aware this type of tripartite structure has never been attested to in any known human language, and is therefore completely unique. I have no way of speaking with any of Davis' sources (if they in fact exist and he did not make the entire thing up) so I have no way of determining what the correct schema is and the notes to which I have access to simply do not provide enough information one way or the other. I am relatively conservative in nature,[5] so I would tend to posit the Tripartite Structure given above rather then the Quadpartite structure as I believe that in the absence of better information the conservative course is the best. The way the language's tripartite structure is expressed, how it used and why these distinctions are so important are given below in **4.5. Voice:** *Intentional* **vs.** *Unintentional*.

4.2. Verb Morphology

Although all draconic words are built of one or more affixes attached to a root, the "true-verb" is usually more complex then the standard word as it requires additional affixes not only to fully explain the meaning of the word but also to differentiate it from the other "verbs" in the utterance. I write "true" verb as although all draconic words are inherently verbal usually only one word within a sentence carries a full verbal meaning, i.e. other words needed to fully explain its meaning (subjects and objects for instance) as well as marking for *aspect* as well as tense. Thus, a verb is a "true" verb if it requires a subject outside of itself *as well as an aspectual indicator* while other verbal roots function as nouns etc., *when they are the subject of their own verbal unit and are not marked for aspect*. Therefore the two bold words below are both verbs:

–sihéš	He/she is a dragon (to himself/herself)
Saensneyéts annéxésihéš aSłá sa Snaréš'n	Bloody Face marked out his territory from the (other) dragon's way over there

The first example is a verb-root *unto itself*; it requires no further explanation and can serve as a noun-verb in a larger utterance, as in the second example when it is the *object* of the true-verb *saensneyéts*. However, since all words are verbal the exact *form* of the verb is important to determine meaning and the form of the verb—and the affixes which give it that form—are determined whether a true-verb is transitive, intransitive, reflexive and so on. Although the exact form of a true-verb is determined primarily by its form, the "ideal form" of true-verbs can be imagined as:

$$(\text{Aspect} + \text{Object} + \textbf{ROOT} + \text{Subject})^{\textsc{True-verb}}$$

Thus the following sentence with its verb can be analyzed:

*Tsahawa**qsuwé**wír axíyewił na*
(*tsa+hawa+**QSUWÉ**+wír*) (*a+XÍYE+wé+ił*) (*na*)
(Incomplete past+goat+**TO HUNT**+Plural+Class II Subj.) (Subject+WOLF+plural+II Reflex. Subj.)
 (certainty past tense)
The wolves were hunting the goats

From the above example the root *qsuwé-* 'to hunt' serves as the center of the verbal construction and from there it is bracketed by the subject suffix *–wír* and the object infix *–hawa-*. Then the entire construction is then placed into an aspectual tense with the addition of the prefix *tsa-*, which then

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[5] Not including the fact that I've written a paper on a language spoken by "mythical" creatures.

constitutes and entire verb. Although the natures of the subject and object forms are slightly more complicated then it is shown in the example above (see **4.5 Subject and Object Affixes** below) the basic form of verbs can be idealized as above.

4.2.1. Reflexive Verb

The reflexive verb—one in which the subject and the object is the same actor i.e. "*I hit myself*"—is one of the hardest working verb forms in Srínawésin and is also a convenient way of introducing the basic verb forms. The reason that reflexive verbs are so ubiquitous is that they are used to represent "nouns," as in a speaker says *–šawaha* 'it is being a stone to itself' to say what a human would call a *stone* (see section **4.1. Verb Overview** above and **5.3. Noun-verb Morphology** below). Since in reflexive verbs the subject and object of the verb is the same actor, these types of verbs could very easily be difficult to understand *who* exactly is doing what to *whom*. For example, the two English sentences below:

The fish bit it
*The fish bit **itself***

These sentences are differentiated by the use of the word *itself* to indicate that the second sentence is reflexive, i.e. object and the subject are the same actor, while in the first sentence the object (*it*) is something other then the subject (*the fish*) and could be a rock, another fish, a stick, a bug and so on. Srínawésin differentiates between reflexive and non-reflexive forms as well, although in a slightly different way, the two English sentences above would be translated as:

*Sánúris**áqs** ahínin na*
*Saris**in** shahínin na*

In the first sentence there is an object and a subject affix, `*–nú-* and *–áqs-* respectively, denoting a subject and an object, both of which are aquatic animals and the subject suffix agreeing with the subject *ahínin* 'fish.' The second sentence is *reflexive* as the object infix is left out completely and a *reflexive suffix* is attached to the main verb, *-in*. The reason why the object infix is left out is that it is completely redundant as the *reflexive suffix* already specifies the subject and the object being the same actor, i.e. 'the fish.' This reflexive suffix agrees with the stated subject *shahínin* 'fish' (which, as noted above is a verb in-and-of-itself saying 'it is being a fish to itself') and reflexivity is additionally shown by a *reflexive subject prefix* marker *sha-* to reinforce this meaning (the use of *reflexive subject* and *subject* prefixes will be addressed in **5.4.2. True-Verb Object, Subject and Reflexive Prefixes**). Note additionally that throughout the sentence, the various affixes are inflected for the past tense: *Sarisin shahínin na.*

From the example above the reflexive verb form can be established as:

(Aspect + **ROOT** + Reflexive Subject Class Marker)^REFLEXIVE VERB

And the examples below all falling into that pattern:

***Tsiháqsá** qsírxítsasu ni*	**I am shading myself** beneath a tree
***Tsitsárán** qsér!*	**I am your neighbor**, fool! (I am your neighbor to myself)
***Xaxúna** na*	**I was habitually scratching myself**

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Tsašáwáwéx shaqxnéhiwéx naháxusu natsú sasínxahná nin! **The humans were busy looking at themselves** in the water so I attacked them!

And so on. Thus, a reflexive verb is one that uses a *reflexive subject* suffix (and no object marker, as it is implied by the reflexive) with *reflexive subject* prefixes, which will be touched on the section on Noun-verbs. Speakers may leave the subject unspoken if it has already been referred to or otherwise is understood through context. Thus the dialogue below with the relevant parts of speech in bold:

Huqsetsúhúr uqsánir xu?　　　　　What does **the moon** sometimes darken?
Hutsitsítsúhúr nu　　　　　**It** sometimes darkens the sun (an eclipse)

The subject suffix must still agree with the implicit or unspoken object of the sentence (see **4.5. Subject and Object Affixes** below) and this form may be used with *reflexive* and *transitive* verb forms.

4.2.2. Intransitive Verb
The intransitive verb (one which does *not* have an object such as 'I ran,' 'I slept' and so on) is almost identical to the reflexive verbal form due to the lack of any object. Unlike the reflexive verbal forms however, intransitive verbs do not have reflexive subject suffixes but have simple *subject suffixes* which denote the subject of the verb and therefore the sentence. For example:

Tsiháxusu iłarisu'n　　　　　the willow tree is laying down (fallen)

The verb *tsiháxusu* can be analyzed as:

Tsiháxusu
(*tsi+HÁXU+su*)
(Incomplete present + **TO LAY DOWN ON THE GROUND** + Class IX Subject Suffix)

Thus, the basic form for all intransitive verbs can be represented as:

(Aspect + **ROOT** + Subject Class Marker)^INTRANSITIVE VERB

Intransitive verbs all fall within this pattern, making their use fairly easy. It is important to note however, that the various phonological changes still apply which can sometimes obfuscate the original verbal root and therefore the meaning (for instance in the phrase *Sarathéth áxéxwíšéth* "It was (just) one dead owl over there" the root of the word *sarathéth* is *ratha-* not **rathé-* but since the Class XI Dead suffix *–éth* is appended to the end of the root it alters form according to the phonological rules of vowel assimilation. The same is true of the word *áxéxwíšéth* whose root is *xwíša-* not **xwíšé-* but with the addition of *–éth* it changes for the same reason). As noted in **4.6. Voice: *Intentional* vs. *Unintentional*** below the Dragon Tongue does *not* treat all actors as equal participants in possible intransitive verb-forms and these types of utterances can only be used with *unintentional* subjects.

4.2.3. Transitive Verb with Explicit Object

Transitive verbs (one with both a subject and an object) are slightly more complex then reflexive and intransitive forms for a variety of reasons although it is useful to treat *all* transitive verbs with the "ideal" form noted above in **4.2. Verb Morphology**:

(Aspect + Object + ROOT + Subject Class Marker)^{TRANSITIVE VERB}

Although all transitive verbs use this basic form, the complexity derives from the differentiation between transitive verbs with *explicit objects* or *implicit objects*. An *explicit object* is one which is specifically named or stated such as in the English sentence:

*I saw **the horse***

In this case *the horse* is the explicit object of the sentence as the object is specifically named as *the horse*. In contrast to:

*I saw **it***

The pronoun '*it*' is an implicit object, being included because English requires something to fill the place of the object but *it* refers to something else such as *the horse* or something else entirely. Srínawésin maintains a similar distinction between *explicit* and *implicit* objects of a transitive verb but when *explicit objects* are used, instead of having the object appear later on in the sentence *the entire object is infixed into the true-verb*. This new construction of *object+verb* forms a type of *compound verb* whereby the two elements (object+verb) combine in meaning and are then inflected for aspect and for the subject of the sentence. For example the simple sentence below can be analyzed as:

> *Hiháqsaqsáthír ixíyił ni*
> (Hi+**háqsa-QSÁTHI**+*ír*) (*i*+XÍYE+*ił*) (*ni*)
> (Periodic present aspect+**female deer+TO EAT**+Class II Subject) (Pres. Subj.+WOLF+Class II)
>   (certainty evidential)
> "**Female-deer-eating**-periodically the wolf" (Literally)
> The wolf sometimes kills and eats female deer

In the example above the root of the true-verb is *qsáthi-* 'to kill and eat' to which the subject of the sentence *háqsa-* 'female deer' is *infixed* creating a compound verb *–háqsaqsáthi-* or 'to female deer-kill and eat.' This compound verb is then inflected by an aspect prefix, in this case *hi-* 'haphazardly/periodically present,' and with a subject suffix *–ír* which agrees with the subject of the sentence *ixíyił* 'wolf, dog, dingo,' thus forming the full sentence. Whenever an explicit object is used it is virtually *always* incorporated into the verb through infixation as shown above, although there are a few exceptions (see **4.2.4. Transitive Verb with Implicit Object** below). Thus, whenever the object of a sentence is spoken of explicitly it is infixed into the verb. Although this is almost always true, the exact *form* of the infixed object does vary somewhat, as well as what *can* be infixed into a true-verb. If the object is a noun infixed into the verb through compounding *it still retains its plural suffix* (if any) *but not any class endings*.

> *Xí**hawawé**qsáthiwéx iqxnéwéx'łá*   I've heard that humans often eat **goats**

In the example above the object *hawa-* 'goat(s)' is pluralized by the infix *–wé-* and is thus understood as being plural. The verb would therefore be analyzed as:

Xíhawawéqsáthiwéx
(*xí*+(**hawa+wé**)+QSÁTHI+*wé*+*áx*)
(habitual aspect+(**goat+plural**)+TO EAT+plural+Class IV Subject)
They (small prey animals) often like to eat goats

However, you would never find the infixed object to occur with a class marker:

*Xíhawaxqsáthiwéx iqxnéwéx'łá   *I hear that humans often like to eat **a goat**

Or

*Xíhawawéxqsáthiwéx iqxnéwéx'łá   *I hear that humans often like to eat **goats**

The problem with these cases is not the plurality or singularity of the infixed object, but rather the inclusion of the Class IV Small Prey Animal suffix *–áx* appended to the object, which cannot occur. If the class status of the object is under some question or if the speaker needs to be more precise and accurate then another form is used (see **4.2.4. Transitive Verb with Implicit Object** below), however generally the class of the object can and is inferred from context or from common sense depending on the general force and intention of the sentence.

Also, if the object of the sentence is a proper noun-verb such as the name of an individual or so forth, it is infixed into the verb just as any other object would be, although *without any attending suffixes indicating class*, much like in the basically "singular" object form discussed above:

*Tsa**Słáya sa Snare**sanúts háła*   I hear that you/she/he was looking for **Bloody Face**

There is a certain limit to how complex an infixed object to a verb may be. The language seems to disallow overly complex forms which would make it difficult to tell exactly *what* one is talking about when it is infixed into a verb. The concept of *proximal infixes* will be dealt with in **5.4.7. Proximals**, but it seems that the limit to the complexity of infixed forms is:

{(Proximal)(**NOUN-ROOT**+plural)}$^{\text{INFIXED OBJECT}}$

Which is then plugged into the object slot of the verb:

[(Aspect){**(Proximal)(NOUN-ROOT+plural)**}$^{\text{INFIXED OBJ.}}$(VERB-ROOT+Subject Class Marker]$^{\text{TV}}$

Thus rendering a form such as:

Tsíqxítsáqxúwéšáwéts ríth!
(*tsi*+(**qxí+tsáqxú+wé**)+ŠÁWÁ+*ets*) (*ríth*)
(aspect+(**right here+male seal+plural**)+TO LOOK/SEE+Class I Subject) (optative)
Would that (you) look at **those male seals right here!** (Literal)
Would you look at those male seals!

Proximal infixes may be used with infixed objects, as can plural suffixes but it appears that more complex forms *must be removed from the verb*, which will be described in the next subject. A noun-verb which is modified by an adjective can likewise *never be infixed into a verb* to prevent confusion. This will be detailed in greater length in section **6.3. Adjectives** below.

4.2.4. Transitive Verb with Implicit Object

As noted above in **4.2.3.** there is a difference in the Dragon Tongue between verb constructions which have *explicit* vs. *implicit* objects. While you will generally not find either of these forms used more then the other, each has its own grammatical place in the language and knowledge of both is absolutely vital to the understanding of any extended dialogue. The exact semantic and "social" usages between *explicit* and *implicit objects* are discussed in **Section VII: Sentence Structure and Speech Patterns** below, however they also have different *grammatical* usages as well.

The basic form of transitive verbs with implicit objects is generally identical to the explicit forms:

(Aspect + Object Class Marker + **ROOT** + Subject Class Marker)^{TRANSITIVE VERB}

However, it is important to note that although the basic form of the verb remains the same, instead of the object being *infixed* into the verb to form a compound verb, the explicit object is removed and *replaced with a profix which agrees with the now implicit object in class*. The subject of verbal classes and the ways profixes must agree with the noun-verbs they replace is dealt with in **4.5. Subject and Object Affixes** below but for now it is important to understand that this "profix" acts much like a pronoun does in English, it replaces the explicit object *and agrees with the replaced object*. The profix occupies the same space within the morphological structure of the verb and in all other ways acts as a stand in for the Noun-verb which is the object. Thus the sentence below:

*Tsasanu sa **Słáya sa Snare**háhíts aQsánir sa Qxéyéš wáx*
Perhaps Moonchild was looking to mate with **Bloody Face**

Can be turned into the following sentence by removing the object *Bloody Face* and replacing it with the appropriate class profix (Class I: the Kindred) to form:

*Tsasanu sa **en**háhíts aQsánir sa Qxéyéš wáx*
Perhaps Moonchild was hunting (looking to mate with) **him**

Just as the subject suffix attached to the verb must agree with the spoken subject of the sentence, the object profix must agree with the *implicit* object of the sentence. These implicit forms with profixes are used in a variety of ways, some of which are determined by grammar and others determined by speech patterns and "societal" norms of the Kindred. The biggest use of implicit objects is when the object is obvious through context or has already been referred to, thus does not really need to be stated again until a new object or subject is introduced. Another use is when there is some question of what the object is or if the speaker wants to emphasize the object for some reason (such as to answer a question or to preempt a question by being specific). This form is identical to the implicit object form above, but the object of the sentence is not removed from the sentence entirely, but pulled out of the verb and placed elsewhere in the sentence with an object prefix marking it and in the place of the object a profix which agrees with the emphasized object is then placed in the transitive verb as normal:

*Iš! Tsi**tsun**qsáthi íqxra!* Ugh! I don't want to eat **those**!
*Tsi**qxúqxúwé**qsáthits íqxrax?* You don't want to eat the **iguanas**?
*Qsi, **inneqsáqsáwéshá** tsitsunqsáthi íqxrahú!* No, I don't want to eat **the crows**!

These are the two main grammatical reasons for the implicit object use of the transitive verb, although several "social" determinatives are discussed below in **VII Sentence Structure and Speech Patterns** below. Objects, both infixed nouns and the profixes, may also occur with the proximal forms detailed in **5.4.7. Proximals** below.

*Tsa**nanthútsi**shasuwír'n*
(*tsa+(**nan+THÚTSI**)*^{OBJECT}*+(SHASU+wé+ír*)) (*+'n*)
(Incomplete Aspect+(**over there+SOW (F.)**)^{OBJECT}+(TO-CHASE+Plural+Class II Subj.))
(certainly)
They (predator animals) were-chasing **that female pig/sow over there**
They were chasing **that female pig over there**

*Tsa**naniš**hasuwír'n*
(*tsa+(**nan+ix**)*^{OBJECT}*+(SHASU+wé+ír*)) (*+'n*)
(Incomplete Aspect+(**over there+Class III**)^{OBJECT}+(TO-CHASE+Plural+Class II Subj.))
(certainly)
They (predator animals) were-chasing **those-prey-animals-over-there**
They were chasing **those large prey animals over there**

4.3. Draconic Tenses

Although it has already been noted that tense is marked throughout a draconic sentence by the inflection of the various affixes, the way that tense is actually inflected must be approached before we can begin with the various morphemic parts of the draconic verb, aspect, subject and object markers and so forth. In many ways Srínawésin's tense structure is not actually that different from many better documented languages in that it has a system of three tenses, two of which are not that different from human languages. The three tenses in Srínawésin are the *Past Tense*, the Non-Past *Tense* and the *Cyclical Tense*.

The *Past Tense* refers to any events, actions and other situations which, obviously, happened in the past rather then in the present. Dragons do not have a very complex understanding of what 'the past' is, events happening hundreds of thousands of years prior (or even earlier then that) being referred to in the Past Tense just as things that happened as recently as a moon, a day or even several minutes ago. Davis remarks that "for the most part, if it is out of sensory range (cannot still be seen or heard); it is in the past tense." This makes sense because even if an event was happening "at the same time" (a distinction the Shúna do not apparently recognize) if they could not see or hear it when it happened they would either have to be told about it or find it after the fact, which would put it in the past tense anyway. The Past Tense is represented by the vowels '*a*' and '*á*' when inflecting the various tense-inflected affixes:

Tsa**słełéqsuwéwír tsa**n**tsúhúr aqxuyewíł **na
The bats were hunting mosquitoes (last) night

The *Non-Past Tense* on the other hand refers to anything which is not in the past, things which are happening in the *present* as well as things *which will happen in the future*. The Shúna do not tend to think of the future very much (at as much as the *Qxnéréx* do) so their language does not reflect a large concern with the future, lumping it in with the present simply as things which are not yet in the past. The Non-Past Tense is inflected by the vowels '*i*' and '*í*' and along with the Past Tense these two tenses are generally the most common tenses used in everyday speech. The Non-Past version of the above sentence would be:

Tsi**słełéqsuwéwír tsi**n**tsúhúr iqxuyewíł **ni
The bats are/will be hunting mosquitoes tonight

The final tense used in the Dragon Tongue is the *Cyclical Tense*, which is a slightly inaccurate way of referring to the concepts inherent in this tense but since I cannot think of a more accurate term, it will have to do. The *Cyclical Tense* is expressed by the vowels '*u*' and '*ú*' and refers to things which are considered to *have always been and will always be*, irrespective of whether the specific event occurs in the past, present or in the future. It is important to note that the Cyclical Tense does *not* carry an unchanging, static or inert meaning to it, as if the event referred to in this tense is some monolithic object which has never altered itself and never will. Instead, the Cyclical Tense refers to a state of *cyclical events* which cycle back as far as anyone can remember and which most likely will continue on forever. For instance, the cycle of the darkness of night followed by the brightness of the day (again followed by darkness) falls within this tense, as does the changing of the seasons, the mating of animals in spring, the changing of the moon from dark to full and back to darkness again, the periodic hibernation of the draconic species, mass extinctions which strike the earth and so on. The Cyclical Tense inherently involves a *processional* and *cyclical* mentality, referring to *the entire cycle stretching backwards into the past and forward into the future*:

> *Tsutsúhúr shuqsánir nu*
> The moon wanes/grows dark (as it always does and always will)

As with the other tenses, the Cyclical Tense must be consistent *throughout a clause* but may take place in longer sentences which are inflected for either of the other two tenses:

> *Sawqsqxítsúts* **annesa tsuxesir shutsitsír nusa** *aSłáya sa Snaréš sráhasa'n*
> Bloody Face told me **that the sun is rising**

The Cyclical Tense also can express that the event or quality referred to in this tense is the speaker believes is *an inherent aspect, characteristic or part of the actors of the sentence*, such as saying:

> *Xúqseqsuwéwéts ushúnéš nu*
> Dragons hunt things

This has the meaning that not only *have* dragons hunted and hunt *right now* and most likely *always will*, but that the very statement that 'Dragons hunt things' is an inherent quality and defining characteristic of dragons, a timeless cycle of hunger, hunt and food stretching in all temporal directions, past, present and future. The Cyclical Tense can usually be translated as 'always' or 'always and always will,' although the latter translation can be slightly unwieldy and neither of these translations properly capture the mentality expressed by this tense—so says Bloody Face anyway. Luckily, for those of us who have difficulty trying to understand the philosophical concepts of this linguistic usage, the Sihá do not use the Cyclical Tense very often in everyday speech, and it has a fairly limited usage.

4.4. Aspect Prefixes
Aspect refers to the state of completion in which the action the verb is referring to, i.e. if it is *completed, incomplete, habitual* and so forth. Aspect is quite a separate concept then tense as a verb can be referring to an action which was incomplete at the time the speaker is talking about, but is also in the past, as in the English sentence:

> *I was watching the crows fly*

The Dragon Tongue has many of the same general aspects as the languages of the Younger Races and a few of which are particular to the predatory mindset of the Shúna as well as their extremely long

lifespan. Aspects, although different then tense, *are inflected for tense* and the following forms show the Non-Past, Past and Cyclical tenses respectively:

tsi-/tsa-/tsu-	This aspect refers to actions which are *incomplete* or *in the process of being completed* at the time the speaker is referring to. This aspect is common for usages in the present tense and is one of the most common aspects used commonly by the Shúna.
ši-/ša-/šu-	This aspect is attached to verbs where the action *is just beginning* at the time the speaker is referring to. This can be roughly translated as "just starting to..." or "beginning to..."
si-/sa-/su-	This aspect is used with actions which are *completed* or *have just been completed as the speaker is talking* and as noted above are extremely common. They are often used for past tense descriptions, stories and suchlike, things which are certainly completed, although they are still inflected for tense and the use of the complete aspect does *not denote past tense in and of itself.*
xí-/xá-/xú-	This aspect refers to habitual actions, things that *typically* happen under certain circumstances and can be counted on to repeat themselves with some regularity. This aspect is *not* the same as the Cyclical Tense and can be thought of as *usually*, *tends to* or *generally* vs. *always*.
ní-/ná-/nú-	This aspect has the meaning of a sudden, startling or surprising event which happens very quickly with little warning and is usually over after fairly brief moment of time. Generally speaking, this aspect is most often used when referring to a *predatory attack* such as diving on a cow from the sky, swiftly striking at group of deer or other surprise attacks or other startling or unexpected actions.
syi-/sya-/syu-	This aspect is used when speaking about long, slow, geologic changes such as the slow march of the continents as they drift apart and together, the precession of the sun against the Zodiac in its 26,000 year cycle, the rising of mountains and other processes which unfold over a very long time (even to dragons). This aspect is not commonly heard, as Bloody Face said once "why talk about things that everyone can see is happening?"—after several thousand years, that is.
wi-/wa-/wu-	In Davis' notes he indicates that these aspectual prefixes mean more or less the same thing as the geologic aspect prefixes above *syi-/sya-/syu-* and the Shúna seem to use these two sets of prefixes interchangeably. However, as noted in **2.6.1. Consonant Assimilation** above the Kindred who speak the Northern Latitudinal Dialect have a definite dislike the sound *wu* so these prefixes seem to be falling out of use slowly (even in draconic terms). Davis hypothesized that even though today these two sets of prefixes are interchangeable they are one point were used in two entirely different instances and over time grew closer semantically. Howard believed that *wi-/wa-/wu-* referred to truly huge geologic amounts of time spanning many draconic generations but since this type of aspect simply isn't that useful it gradually coalesced with *syi-/sya-/syu-*. This is all hypothetical of course, but what is important is that they can be used interchangeably although there is a preference toward using *syi-/sya-/syu-* to mark a geologic aspect.
hi-/ha-/hu-	The final draconic tense refers to events or actions which are haphazard in nature and cannot be relied on to happen very often or which can be predicted all that well. The coming of comets, the eruption of volcanoes, the coming of diseases which kill prey animals and other events or actions which are difficult to predict are all used with this aspect.

4.5. Subject and Object Affixes

Subject and object affixes are without a doubt probably the most important single system within the Dragon Tongue in general and in the verbal structure in particular. The reason for this is that these affixes tie the entire structure of the language together and if someone has a good understanding of this system and

is presented with a sentence replete with new or unknown vocabulary *they will still be able to determine roughly what the participants are merely by listening to the classes of the subject affixes in the sentence.* For instance, if one was to hear the word *–wášárér* it would be relatively easy to separate it into its constituent parts; the root being *wášá-* while the morpheme *-ré-* indicates an innumerable number as opposed to the singular or simple plural (see section **4.5.2. Draconic Number** below) and the subject suffix *–(a)r* indicates the word is reflexive and dealing with a celestial body and is therefore being used as a noun-verb rather then a true-verb. Although the root *wášá-* might be unknown, a remarkable amount of information is available simply from the knowledge of the base morphology of the word and a guess may be hazarded to its probable meaning, innumerable celestial bodies probably are a reference to *stars.* Davis notes that this certainly sounds easier then it is in practice, particularly if the sentence is being spoken by an irate and impatient dragon that does not have time to waste explaining itself.

The reason for the ubiquity and usefulness of these affixes is that they are *required verbal* structures and since virtually all words in Srínawésin are verbal it follows that *almost all verb roots in the Dragon Tongue must have these affixes attached to them to one degree or another, whether they are true-verbs or noun-verbs.* Although there are a select few cases where a root may appear without a subject affix (see sections **6.2. Adverbs** and **6.3. Adjectives** below) for the most part verbs *must* have a subject affix, whether a verbal-noun, reflexive verb, transitive, intransitive or such forth. This both complicates and simplifies matters to some degree as, as mentioned above these affixes can elucidate the general actors of a sentence even if the specific vocabulary is unknown, it can often be difficult to remember the fine ways which these affixes are used and to what they refer to and it certainly takes a great deal of practice to correctly associate the correct words with the correct affix forms in order to make or understand a proper sentence.

Subject (both reflexive and simple subject) affixes are required for almost all words, no matter if they are true-verbs, noun-verbs or so forth as all these forms require a subject in order to form a complete thought. For instance the root *sihá-* 'to be alike' forms the bases of all the noun-verbs below although the precise expression of meaning differs depending on the *subject affix* attached to the root form:

Sihéš (sihá+éš)	a dragon (one who is alike me)
Siháwíł (sihá+wé+ił)	a pack of predators (a group of predators which are alike)
Sihín (sihá+in)	an aquatic animal (like one previously mentioned)
Sihár (sihá+ar)	a celestial object (like one previously mentioned)

As you can tell from these examples, although the root is identical in all the words above the required subject affix radically changes the meaning of the verbal-nouns according to the expression of the subject. This is similar to the English examples:

I *run*	(1st Person Singular Present Verb)
You *run*	(2nd Person Singular Present Verb)
She *runs*	(3rd Person Singular Present Verb)
They *ran*	(3rd Person Plural Past Verb)
The *running* man	(Adjective)
The *runner*	(Agentive Noun)

The English root '*run*' differs in the examples above according to its usage, whether it is used as a verb (and in English the verb changes to '*ran*' in the past tense), as an adjective modifying a noun, or as an agentive noun itself. Although the above draconic examples would be used as "nouns" they are in fact verbal expressions just as in the English examples and must be understood as such. While *subject* and *reflexive subject* affixes are required in almost all words, *object* affixes are only used in transitive true-verbs, i.e. verbs which require an object (the object being marked by being bold):

Nítsíšutsáhíts łi!

(*Ní+**tsíšu**+TSÁHÍ+ets*) (*łi*)

(Sudden/violent aspect+**male horse**+TO PULL OFF SCALES/SKIN+Class I Subj. Marker) (Command)

Sharply-**male-horse**-pull off skin do-it! (literally)

Just pull the skin off that **male horse!**

In the above example the transitive verb *tsáhí-* "to pull scales or skin off" is used with an *explicit object*, i.e. *tsíšu-* "horse" as noted in **4.2.3 Transitive Verb with Explicit Object** above. However, if the context allows this, the verbal form may be turned into a transitive verb with an *implicit object* by replacing the explicit object *tsíšu-* "male horse" with the appropriate object infix which agrees with the class of the object, in this case forming:

Nýuxtsáhíts łi!

(*Ní+**úx**+TSÁHÍ+ets*) (*łi*)

(Sudden/violent aspect+**Class XI Obj. Marker**+TO PULL OFF SKIN+Class I Subj. Marker) (Command)

Sharply-**it (dead animal)**-pull off skin do-it (literal)

Just pull the skin off **it!**

This is an important point when it comes to both subject and object affixes because in many ways they are similar to they way pronouns are used in English. For example:

I ate **the meat**

I ate **the male horse's meat**

I ate **the male horse's meat** *I found down in the tundra*

I ate **it**

All these examples are roughly equivalent to one another although they all differ to the amount of information they give about the object (in bold) but the object of the verb *eat* is still *the meat*. However complex the object of the verb is it can still be replaced by the pronoun '*it*' as in the last example. This is the function of a *pronoun*; it replaces a noun, even a complex one. In Srínawésin subject and object affixes serve the same function, making them a form of *pro-fix*, a simple morpheme which replaces another whether complex or simple. The draconic translations of the above English examples would thus be:

*Sa**hawá**qsáthi'n*

I ate **the meat**

*Sáwxqsáthi **annetsíšúth násuhawáth'n***

I ate **the dead male horse's meat**

*Sáwxqsáthi **annesa sáwšanu annetsíšúth násuhawáth náqswátsaha nasa'n***

I ate **the dead male horse's meat I found down in the tundra**

Sáwxqsáthi'n

I ate **it**

In English a pronoun must agree with the noun it replaces in several aspects usually in *person* and in *number*. For instance, the following sentence and its replacement of a noun with a pronoun are incorrect in English:

*He ate **the horse's meat***
*He ate *us*

The reason for this is that the pronoun '*us*' does not agree with the object which it replaces in either *number* (it is plural rather then singular) or in *person* (it is in the 1st Person rather then the 3rd as in the original sentence). The same is true for the Dragon Tongue, the pro-fixes which replace the explicit subject or objected of a sentence *must agree* with their original forms, although in Srínawésin *what aspects they must agree with are far different then in English.*

4.5.1. Introduction to Draconic "Person"

One extreme difference between the languages of the *Qxnéréx* and the language of the Shúna is that of "person." Although there are differences in the way languages split up the concept of person with regards to singular/dual/trial/plural (I, we, it, them), and formal/informal usages (*Du, Sie*, you, thou), every single one of the Younger Races' languages I am aware of divides its person in roughly the same way: 1st, 2nd and 3rd person (I/we, you, him/her/it/them). There are variations but this method of viewing the world seems to be inherent to our ways of thinking and the social ways in which our languages are used. These distinctions stem from the very *social* outlook and goal of our languages; we need a way to easily and efficiently differentiate between the speaker (1st person), the listener (2nd person) and another party (3rd Person) as we are so group-oriented this type of situation is almost always relevant. It is because of the inherent *sociality* of our languages that determine this kind of structure.

As noted previously, dragons are *extremely solitary* and this conditions the way they view the world as much as it does ours. Seeing more then one dragon at any one time is rare but seeing more then two is even rarer, to the point of being almost unheard of. This is because the Shúna simply *cannot* congregate in large groups (read as more then two) for long periods of time as it would devastate their ability to support themselves through hunting. Thus, "groups" as we know them simply don't happen, and therefore the way the Shúna divide up their world is similarly *solitary* in nature as opposed to *group-oriented*. Thus, while humans generally have 1st, 2nd and 3rd persons to coordinate their social groups, the Kindred have only *two persons*: 1st person "me" and "everything else" represented as Non-1st Person. This might seem unduly simple, but this is largely the way the language works, dragons use it to separate one another and define boundaries, *not* coordinate activities, so they have little or no need for greater specificity in their language. Although they do not actually possess the sense of person that the languages of humans do, they have a fully developed system of person which allows them to communicate completely effectively, although in a slightly indirect way.

The biggest problem for a human in learning the draconic language is the lack of the 2nd Person "you." It is such a vital part of our thinking and language that it is almost impossible to do without it. I should note that Davis says on several occasions it is equally difficult for the Shúna to understand why we need such a needlessly specific language that separates the world into so many groupings which should be obvious from context. Ash Tongue once told Howard (in one of his slightly more social moods) "Why do you need to say *you* if it's *obvious* who I am speaking to?" Sarcasm aside, this sums up the general viewpoint of the Shúna as they believe that our languages are unnecessarily complicated and specific. The irony of this viewpoint should be obvious to anyone reading any of the grammatical points above.

Despite the utter lack of the 2nd Person in their language, this does not limit them and their ability to express themselves in any way as they have various strategies to make their meaning clear if they have a "2nd Person intent" to what they say. Although this seems overly complex to a human's way of thinking, the lack of a 2nd Person is more then made up for by the specificity of the

Non-1st Person and the classes which divide it up, detailed below in section **4.5.4. Non-1st Person Affixes.** Although the way which person and number are classified in the draconic mind is very different then human languages, the Dragon Tongue is similar in that *agreement between forms revolves around the same two concepts; number and person.*

4.5.2. Draconic Number

In comparison to many of the other grammatical concepts in Srínawésin, the concept of number is actually quite simple. *Number* is simply that *the number of objects being referred to.* In English there are two basic numbers, *singular* and *plural*, for instance *the cat* and *the cats.* In other languages, such as Old Irish and Iñupiaq, this is extended to three numbers, *singular, dual* and *plural*:

English	Old Irish	Iñupiaq
The cat	*in catt*	*pusiq*
The two cats	*in dá chatt*	*pusik*
The cats (more then two)	*in chaitt*	*pusit*

There are other human languages which are further complicated in that they add a *trial* number, indicating *three cats* as opposed to *one, two* or *more then two.* Luckily, Srínawésin has only three numbers, which are generally fairly simple to understand. The three draconic numbers are *singular, plural* and *innumerable.*

Singular: This number is fairly explanatory; it refers to a single object and not more. Groups which are regarded as a unit are also referred to in the singular as well (sometimes water falls into this category and sometimes it does not depending upon the speaker's intention). Generally the singular in draconic is identical to the singular in English. The singular number is left unmarked and has no morphological or phonological realization.

Plural: This number refers to more then one object; two, three, twenty or more. However, there is a limit to this, essentially if there is an *observable amount* or everything which is a part of the group can *be seen all at once* then it may be placed within this class. Also some things which seem patently plural to us such as *days, years, moons* and other time-like terms are not referred to as plural in Srínawésin because they cannot be seen all at once or placed next to one another and observed. The plural number is indicated by the morpheme *–wé-* although there are several verb roots which have a wholly different plural root (see below).

Innumerable: The innumerable number is a special kind of plural which covers everything which *cannot be counted* or *seen all at once.* Thus, the stars are usually referred to in this number, as would a huge herd of bison which extend in all directions and whose end cannot be seen. This number also includes *masses* of objects which cannot be counted out, such as water, wind, stones, and the like. The general concept is that of a number of objects which is vast, large, impossible to see all at once or to count (although see section **7.8.3. Numerals** on the draconic thinking on "counting"). Sometimes this infix has a derivative meaning or it changes one word into another. For instance the word *–xítsasu* means 'tree' but *–xítsarésu* means 'forest' (or innumerable trees). The innumerable number is indicated by the morpheme *–ré-.* The main component of meaning for this number appears to be whether the items in question can be seen all

at once, if they cannot, they are in the innumerable number, if they can they are simply plural.[6]

These numbers are morphologically expressed *within* both the object and the subject forms. The object infixes have separate forms for all three numbers as indicated in **4.5.4. Non-1ˢᵗ Person Affixes** below. The subject suffixes are slightly more morphologically complex taking the form:

-[(Plural)(Class Suffix)]$^{\text{SUBJECT/REFLEXIVE ENDING}}$

As noted above, the singular number is left unmarked, so this type of subject ending would be analyzed as:

-ír
-Ø+ír$^{\text{SUBJECT}}$
-Singular null marker+Class III Subject Marker

Which would then be attached to a verb root forming the true-verb:

Xíháqsaqsuwír iyúšił'qs
(that single) **female bear** doesn't usually eat female deer

In the same manner, the plural subject suffix below may be analyzed as:

-wír
-wé+ír$^{\text{SUBJECT}}$
-Plural Marker+Class III Subject Marker

This complex suffix is then attached to a verb root:

Xíháqsaqsuwéwír iyúšewíł'qs
Typically **female bear** don't eat female deer

And finally the innumerable number would be analyzed as:

-réqs
-ré+áqs$^{\text{SUBJECT}}$
-Innumerable Plural Marker+Class V Subject Marker

Which would then be attached to the verb root as in the previous two cases forming:

Saxáqsáthiréqs'ła
I've heard that **innumerable numbers of them** (aquatic) eat those (innumerable other aquatic animals)

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[6] There is one interesting exception to this however. The word *Srínawésin* seems anomalous because it implies with the plural suffix *–wé-* that the entire language can be viewed as a whole and in it's entirely, which is obviously impossible. **Srínarésin* would seem to be a more logical way of referring to the draconic language but this form is never found in all of Davis' notes. My guess would be that "*Srínawésin*" is an archaic form from a time when there were only two types of number, singular and plural, which has been preserved from the simple reason that the word is used so often it simply never changed. This is a guess and I have no evidence for this, but it seems logical.

It is important to note that while there are three essential numbers in Srínawésin, not all objects can be placed into all three categories. The cases of days, years and moons are one example of items which cannot be placed in the simple plural but would only be placed in the *innumerable number*. However since dragons rarely appear in groups of more then two they simply are never referred to in the *innumerable number*, because it simply doesn't happen. There are other cases, but it is important to simply remember that there are three numbers and not all things can be placed in all these categories. Instances of this may simply be memorized. Additionally, certain specific verbal roots have anomalous plural forms and thus *cannot* occur with the usual plural affixes *–wé-* and *–ré-*. To make things even more difficult, there are verbal roots which have anomalous plural forms but which *still occur* with the plural affixes. And finally, there are extremely rare groups of roots which have an *entirely separate root for each of the numbers*, singular, plural and innumerable! This will be treated in greater detail in **5.3.1. Anomalous Plural Forms** in the next section but it is important to remember that distinctions such as the example below exist:

–sihéš 'a dragon' **vs.** *–shúnéš* 'dragons'

These instances seem to have no pattern or structure and must be memorized individually. These anomalous plural forms do not just affect noun-verbs but they also impact the usage of true-verbs as well. The reason for this can be shown below:

Xúwíra sa tsitsesłéxusiháx unanrihu sa hesrux nun!
That little puppy over there is trying to be like his/her mother!

This sentence is fairly straightforward, the possessed noun-verb *-tsitsesłéxu-* 'his/her mother' is the object of the true-verb *sihá-* 'to be alike, to be the same' while the noun-verb *unanrihu sa hesrux* 'that little puppy over there' is the subject. However, if the subject of the sentence was *plural* and not singular, the root of the true-verb must change as well:

Xúwíra sa tsitsesłéxushúnáx unanrihu sa hesruwéx nun!
Those little puppies over there are trying to be like their mother!

The reason for this is that because the subject is now plural the root *sihá-* would have to be attached with a *plural* subject marker, something which it does not allow because it is *inherently singular* so it must be used with the plural form *shúna-* instead of *sihá-*. If the normal method was applied in this way the result would be ungrammatical:

Xúwíra sa tsitsesłéxusihá**wéx unanrihu sa hesruwéx nun!*
*Those little puppies are trying **to be like** their mother!

Thus, whenever one of these roots is used as a verb they *still must obey their inherent plurality or singularity* and must agree with the *subject* of the root if it is either plural or singular. However, as noted in **5.3.1. Anomalous Plural Forms** below there are rare roots which have a singular and a plural form but the plural form *does take plural markers*. These roots are used as above (plural forms being used with plural subjects, singular forms with singular subjects) but when used as a true-verb the plural form is used *with the plural subject markers*:

*Hanantséwíš<u>nayi</u>š aq**xarín**shá na*	Sometimes **that ant** would <u>climb up</u> that cliff
*Hanantséwís<u>yeri</u>š aq**sánła**shá na*	Sometimes **those ants** would <u>climb up</u> that cliff

Hanantséwísyeriš aqsánłashá na   Sometimes **those (innumerable) ants** would <u>climb up</u> that cliff

These forms extends to the extremely rare forms which have *three roots*, each representing the referent in each of the three numbers, singular, plural and innumerable:

Šasithqsériš asłełéshá nanhú!   That **mosquito** just started <u>buzzing around</u> me!
Šasithsłátsíš asłełéwéshá nanhú!   Those **mosquitoes** just started <u>buzzing around</u> me!
Šasithqxuhaniš asłełéréshá nanhú!   Those **innumerable mosquitoes** just started <u>buzzing around</u> me!

Luckily, these forms of anomalous plural forms are fairly rare and not used very often. Roots which have a wholly different singular or plural root are marked with '◊' while those which have a singular and plural form which *does* take the plural suffixes is marked as (◊) and those which have three separate roots for each of the numbers is marked ◊◊◊.

4.5.3. 1ˢᵗ Person Affixes

The first person that must be considered is simply that: the 1ˢᵗ Person. There are several reasons for this, for one it is the logical place to start and because the 1ˢᵗ Person seems to be considered to be the "standard" person in the draconic language. In many human languages the 3ʳᵈ Person singular is considered to be "standard" in that it the most often person which is unmarked, i.e. there are no affixes attached to a verb to indicate person and are therefore considered to be the "default" number and person. In the draconic languages the reverse is true, the 1ˢᵗ Person is considered to be the default person and unless other subject affixes are attached to indicate its Non-1ˢᵗ Person status it is considered to be in the 1ˢᵗ Person. Thus the following sentence may be analyzed as:

Nánútháhé na
(*ná+nú+THÁHÉ+Ø*) (*na*)
(Sudden/violent aspect+Class V Obj.+ATTACK+Ø (1ˢᵗ Person Subj.)) (Certainty Evidential)
Violently-aquatic animal-attacked-**I** definitely (literal)
I pounced on the aquatic animal (fish)

The verb *tháhé-* would normally have a subject suffix attached to it as shown in section **4.2 Verb Morphology** above but it is left *unmarked* (indicated by the -Ø) and thus is in the 1ˢᵗ person. This is opposed to:

Nánútháhíł na
(*ná+nú+tháhé+ił*) (*na*)
(Sudden/violent aspect+Class V Obj.+ATTACK+Class II Subj.) (Certainty Evidential)
Violently-aquatic animal-attacked-**predatory animal** definitely (literal)
A predator pounced on the fish

However, the first person being unmarked holds true only if it is the *subject* of a verb, not the object. Thus:

Násiththáhéts aSníša sa Shányéš nan!
Glacier Dipper suddenly pounced on **me**!

The 1st Person subject-object paradigm is described in the following chart:

1st Person Affixes

1st Person		Object Infix	Subject Suffix	Reflexive Suffix
	Singular	*-sith-* (*-xán-*)	*-Ø* *(*-hí*)	*-Ø* *(*-rú*)
	Plural	*ʻ*-yeyá-*	**-ya*	**-yéha*

There are several caveats to this chart. Firstly, the simple subject and reflexive subject markers are almost without exception simply left off, i.e. realized as *-Ø* in Davis's dialogues. However, extremely old dragons (very, very, very, *very* old Sihá) appear to retain 1st Person subject and reflexive subject endings *–hí* and *–rú* respectively. These forms are almost never used by the "common" draconic population and are extremely archaic, much like saying "Thou art but a blackguard!" to English speakers. Only the sea dragon Wave of the Sea appeared to use them with any regularity and that was because she spoke only rarely with land dragons and seemed to know an older form of Northern Latitudinal Srínawésin. There seem to be two separate 1st Person Object Infixes, the *–sith-* and the *–xán-* noted above. I could discern no appreciable difference between the usages of these two infixes other then by far *–sith-* is more common and Davis never makes note of a difference either (a rare omission in his usually obsessively complete notes). The fact that the infix *–xán-* and the Non-1st Person Class I object infix *–xén-* are so close to one another should be noted, however, and without additional information I would speculate that *–xán-* derived from *–xén-* and that perhaps the language at one point had *only a Non-1st Person*, essentially referring to *everything* (even "I") in the human conception of the "3rd Person." As I said, this is speculation however and barring more information, that is all it will ever be. The plural forms given above are also almost never used and they are *only used when speaking about oneself and one's mate or children*. Under no conditions did any of the dragons use plural 1st person markers when discussing actions taken by more then one dragon unless it was their mate or children. The notation 'ʻ' before the plural infix *–yeyá* indicates that this morpheme is anomalous and causes voicing to the syllable before it. Thus:

*Šá**yeyá**súhuts aŠátha sa Qxúhusu tsansa tsawárá**rú** qsártsitsír qsárhansásin nasa nin, xisyanúš!*
Black Honey had just dove out of the sun at **us** while **we** were lying out beneath clear blue
  skies and sunning ourselves, the impatient fool!

4.5.4. Non-1st Person Affixes

While the 1st Person is fairly simple, the Non-1st Person is different because it needs to shoulder a much larger linguistic burden because it describes everything else which isn't the 1st Person. Although this might simplistic to divide the world up into "me" and "everything else" the "everything else" part of the world is in fact extremely specific, far more so then the 3rd Person of many human languages. While everything which is not "me" is considered to be one category, the Non-1st Person is divided up into *thirteen subcategories or classes of meaning which denote precisely what the speaker is referring to according to class divisions*. Thus, the English example:

*I saw **it***

Is in fact an extremely ambiguous statement although generally it is only used when the '*it*' has been defined earlier in the conversation. The same is *not* true of the Dragon Tongue and it is in fact *impossible* to translate the above English sentence into Srínawésin! The reason for this is because the object '*it*' must be *further defined in terms of the class of the object*. Thus, there are in fact *eleven different ways* of translating the English example into draconic:

Saešišáwá'n	I saw **it** (a predator)
Sayšáwá'n	I saw **it** (a large prey animal)
Sáýnšáwá'n	I saw **it** (a small prey animal)
Sánúšáwá'n	I saw **it** (an aquatic animal)
Sawtšáwá'n	I saw **it** (an inedible animal)
Sawqšáwá'n	I saw **it** (a celestial object)
Sałšáwá'n	I saw **it** (an aerial object or phenomena)
Sánašáwá'n	I saw **it** (an animate object)
Saehešáwá'n	I saw **it** (a solid, inanimate object)
Sáwšáwá'n	I saw **it** (an object which was once alive but is now dead)
Satsašáwá'n	I saw **it** (a smaller part of a whole)

Although there are *eleven* ways to translate this sentence into draconic but there are *thirteen* classes, the reason for this disparity is that two of the classes (Class I the Kindred and Class XIII Varia/Unknown) would not translate properly into '*it*':

Saenšáwá'n	I saw **him/her** (another dragon)
Saqsešáwá'x?	I saw **what?**/I saw **something** (?)

Thus, while the Non-1st Person is a rather large person it is *precisely defined* and fairly unambiguous in terms of how it refers to the items placed within its broad definition. The Non-1st Person's specificity is largely due to how broad of a category it is and the thirteen classes within it cover much of the semantic meaning of the language and serve not only to disambiguate utterances, but to make them highly specific and meaningful. So, while there are only two persons in Srínawésin the Non-1st Person is highly specific in terms of classes and a pro-fix *must agree with the item it replaces not only in person but in number and class*. Thus,

> *Xánárinwéqsuwéwéx aqxnéhiwéx narúnáha'łá*
> I've heard that humans tend to hunt down **female reindeer (Class III plural)** in the mountains

Cannot be replaced with the following sentence:

> ***Xáwqxqsuwéwéx aqxnéhiwéx narúnáha'łá*
> *I've heard that humans tend to hunt down **them (Class VII singular)** in the mountains

Not only is this sentence patently nonsensical but the object infix *-uqx-* does not match the original object noun *nárinwé-* "female reindeer" in either *class* or in *number*. The original referent was Class III Large Prey and plural while the infix *–uqx-* is *Class VII Celestial* and *singular*. Instead the first sentence would have to take the following form if the object was left implicit:

> *Xayxíqsuwéwéx aqxnéhiwéx narúnáha'łá*
> I've heard that humans tend to hunt **them (Class III plural)** down in the mountains

The infix *–ixí-* matches the original referent, i.e. it is Class III and plural. The agreement of infixes to their referents in both *class* and *number* is a vital aspect of the Dragon Tongue, probably one of the most important in order to make any sort of sense or to form correct sentences and *cannot* be ignored. Assuming you don't want to see what an angry dragon looks like, that is.

4.5.5. Verbal Classes

As noted above there are thirteen classes of verbs to which *all* verbs must fall when they are used in their noun-verb form. Generally speaking the classes are extremely stable in form and there is rarely any disagreement as to what ought to be in which class, although there are several exceptions, the primary one being the classification of humans. The various types of classes are interesting in that they all revolve around one of the most defining characteristics of all Shúna: hunting. The prime definition of any object is whether it is edible or not and whether it can satisfy a dragon's hunger with one meal or whether many must be killed in order to satiate a dragon's hunger. The draconic mind is centered on the hunt and all its aspects and this is the way they classify the world around them. The draconic mind sees the world in terms of the hunt and survival in a way that even the most traditional hunter-gather cannot possibly imagine, and this is expressed linguistically through the classification system of verb classes.

As strange as it sounds, verbal classes are subject to change—within some strictures. For instance, the verbal class of humans and other speaking (not all of which are intelligent) creatures is a matter yet to be resolved within the draconic community. They have only had several hundred thousand years to consider it after all. Many Shúna refer to the Younger Races in the Class IV—or as "small prey creatures of which several have to be eaten in order to satisfy a dragon's hunger." Davis notes with some humor that for a long time Moonchild tended to refer to humans in the Class XIII, or as "Varia/Unknown" creatures. After a particularly good day of instruction where he finally nailed down some difficult pronunciation features, she suddenly switched, referring to him (and only him) as Class I, or as one of the Kindred! Davis was extremely honored by this, although Moonchild often switched back and forth, depending on how well Davis was speaking that day. Sometimes he was a "Varia/Unknown" and when she wanted to be particularly insulting or—had a bad day—she referred to Howard as a small prey animal or even as an "inedible" creature, a grave insult indeed! Davis notes that he once managed to hold the Class I for an entire moon, although Moonchild absentmindedly began to refer to him under the Class IV Small Prey Animals once again (although Howard gives her the benefit of the doubt and said that this might have been because she was particularly hungry at the time). Personally, I think that would have made me more then a little nervous.

Indeed, the fact that on rare occasions *Qxnéréx* actually managed to *kill* one of the Shúna (a prey animal killing a predator!?) is one of the reasons that our linguistic status is somewhat in doubt amongst the Kindred. We obviously have the ability to kill the Kindred (which would place us not in a prey but in a wholly new category) but we are often preyed on by the Kindred, placing us firmly in the class of smaller prey-animals. To make things even more difficult, we have the ability to speak which could technically place in Class I but we are still not dragons, which is a defining feature of Class I. Despite this disparity, Howard says that Tear of the Sun said that there has been some stabilization of terminology over the past 100,000 years or so. There are many Sihá who still refer to the Younger Races with a different class but the large majority of Northern Latitudinal Dialect speakers have settled on referring to us in Class IV or "small prey animals." Hardly endearing them to any humans they might come across while hungry, I assume.

It is also important to note that the thirteen classes presented below are relevant only to the Northern Latitudinal Dialect. Stargazer told Howard that the same basic classes are still adhered to amongst most land dragons but the various Oceanic Dialects have radically different classification structures. He informed Davis that the Pacific Oceanic has as many as twenty classes while Deep Draconic (of which very little is known even amongst the Shúna) has as few as three. These classes are primarily relevant in the Northern Latitudinal Dialect but all draconic languages share a system of classes as well as a preoccupation with defining things according to the hunt and everything which pertains to it.

Srínawésin: The Language of the Kindred
The classes and their affixes are delineated below:

Class I 'Kindred' This class includes all the Shúna and individual Sihá as well as all relationship terminology that involves dragons, familial, antagonistic, friendly or otherwise. It often includes various draconic products, urine, feces, shed scales, blood and other materials, but generally Class I deals solely with living dragons and draconic relationships. This class *cannot* be used in the Innumerable Number and is often used to indicate a "2nd Person intention" in speech.

Object Infix			Subject Suffix			Reflexive Suffix		
Singular	Plural	Innumerable	Singular	Plural	Innumerable	Singular	Plural	Innumerable
-en-	-xen-	—	-ets	-wéts	—	-éš	-wéš	—

_____

Class II Predators This class includes any predatory creature which is not one of the Sihá, whose *primary* or *only* means of obtaining food is *hunting, killing* and *then eating* its prey. Thus, this class does not include scavengers or any type of animal which does not *hunt* then eat meat. Predatory animals are sometimes eaten, but this class refers to their habits and the possibility of competition with the Shúna. This class may take the innumerable number and some dragons place the Younger Races in this class although many do not, arguing that we do *not* primarily hunt then eat our food, making us scavengers at best.

Object Infix			Subject Suffix			Reflexive Suffix		
Singular	Plural	Innumerable	Singular	Plural	Innumerable	Singular	Plural	Innumerable
-eši-	-šur-	-šura-	-ír	-wír	-rír	-ił	-wíł	-ríł

_____

Class III Large Prey There are two defining characteristics of this class; that a member is a creature to be hunted and eaten *and* that killing and eating a *single* individual will satiate a dragon's hunger. This includes deer, horses, cattle, moose, hippopotamus, elephant and so forth. Also, this class excludes large creatures which may be hunted on occasion and which would satisfy a dragon's hunger but which is a *predator*, placing it in Class II instead of III. This class may occur with the Innumerable Number.

Object Infix			Subject Suffix			Reflexive Suffix		
Singular	Plural	Innumerable	Singular	Plural	Innumerable	Singular	Plural	Innumerable
-ix-	-ixí-	-níx-	-ath	-wéth	-réth	-an	-wén	-rén

_____

Class IV Small Prey This class includes all prey animals of which *several* must be killed and consumed in order to satisfy a dragon's hunger. This usually includes the Younger Races, various smaller mammals, squirrels, badgers, rabbits, rodents and so forth. This class often occurs in the Innumerable Number.

Object Infix			Subject Suffix			Reflexive Suffix		
Singular	Plural	Innumerable	Singular	Plural	Innumerable	Singular	Plural	Innumerable
-ín-	-sín-	-hín-	-áx	-wéx	-réx	-ax	-wéx	-réx

_____

Class V Aquatic

Class V includes all aquatic animals, irrespective of whether they are edible or not, or whether they are typically hunted or not. This class usually has creatures which are *solely* aquatic; amphibians and the like do not usually count although there is some variation to the usage of this class depending on the preference of the speaker. This class often comes in the Innumerable Number.

Object Infix			Subject Suffix			Reflexive Suffix		
Singular	Plural	Innumerable	Singular	Plural	Innumerable	Singular	Plural	Innumerable
ʽ-nú-[7]	-aqs-	-xá-	-áqs	-wéqs-	-réqs-	-in	-wín-	-rín-

_____

Class VI Inedible

This class is a particularly interesting one. It has all creatures which are considered to be inedible, disgusting, nasty or otherwise unpleasant. This includes worms, most types of birds (excluding ostriches which are considered to be particularly tasty), bugs, ants, bees and spiders. Lizards are usually included in this class although dragons such as Rainbow Wing or Under the Claw (both of whom lived in desert locales) ate snakes, scorpions and lizards so did not refer to them in this way but instead as Class IV Small Prey. Also this class includes insulting terms and other less-then-pleasant terminology, the implication that the speaker wouldn't deign to eat you even if she killed you. This class often includes the Innumerable Number.

Object Infix			Subject Suffix			Reflexive Suffix		
Singular	Plural	Innumerable	Singular	Plural	Innumerable	Singular	Plural	Innumerable
-uts-	-tsun-	-hún-	-iš	-wíš	-ríš	-shá	-wéshá	-réshá

_____

Class VII Celestial

"Celestial" objects have a simple defining characteristic: they cannot be *flown* to or reached in any way. This includes the sun, the moon, stars, Milky Way, shooting stars, comets and other such phenomena. This class is fairly small and has an extremely stable membership. Words for this class almost never change because there is no real reason to rename its members, so maintains extremely archaic forms. The Innumerable Number usually only applies to stars.

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[7] This infix has an anomalous form and causes voicing to the preceding vowel.

Object Infix			Subject Suffix			Reflexive Suffix		
Singular	Plural	Innumerable	Singular	Plural	Innumerable	Singular	Plural	Innumerable
-uqs-	*-úth-*	*-úth-*	*-ar*	*-wér*	*-rér*	*-ar*	*-wér*	*-rér*

―――

Class VIII Aerial

This class includes all types of aerial phenomena, one which is different from Class VII Celestial in that a flying dragon can all reach these phenomena and often fly over them. This includes storms, rain, wind, hurricanes, tornados, weather and flying animals such as birds (who are in a state of flying at the time vs. on the ground or in the water). This class often occurs in the Innumerable Number.

Object Infix			Subject Suffix		
Singular	Plural	Innumerable	Singular	Plural	Innumerable
-ał-	*-łés-*	*-ur-*	*-sin*	*-wésin-*	*-résin-*

―――

Class IX Animate

The "Animate" Class includes many things which most humans would not call *animate*. The defining characteristic of this class is that its members are moving, changing, flowing, altering and alterable *extremely quickly* from a dragon's point of view, not merely alive in some objective sense. This includes fire, water (on the ground vs. in the air), wind (again near the ground), plants, snow (on the ground), ice, rivers and so forth. This class is often in the Innumerable Number.

Object Infix			Subject Suffix		
Singular	Plural	Innumerable	Singular	Plural	Innumerable
-ána-	*-ya-*	*-ásu-*	*-su*	*-wésu-*	*-résu-*

―――

Class X Inanimate

"Inanimate" objects are usually one of a geologic nature, stones, rocks, mountains, volcanoes, geographic areas, continents, islands, hills and locations in general. This class is largely viewed as things which change, but do so extremely slowly.

Object Infix			Subject Suffix		
Singular	Plural	Innumerable	Singular	Plural	Innumerable
-ehe-	*-hen-*	*-xin-*	*-ha*	*-wéha-*	*-réha-*

―――

Class XI Dead

Class XI includes all things that were once alive but are now dead. Fallen leaves, dead trees, bones, blood, meat (all from a distinctly *dead* animal), corpses and the like are all included in this class. Interestingly, this class is different from the various animal classes and Class XII below in that in the case of an animal, it must be *found* dead and was not slain within the sight of

the speaker or was slain by him or her, which would take the classes II through VI in this case. This therefore defines primarily *carrion*, dead meat which was found in its state vs. that of a living animal or one which was just slain and is about to be consumed. If a dragon were to leave a meal and then come after a short time the animal in question would most likely revert back to this class! This class does include the Innumerable Class.

	Object Infix			Subject Suffix	
Singular	Plural	Innumerable	Singular	Plural	Innumerable
-úx-	-xúx-	-xúx-	-éth	-wéth-	-réth-

_____

Class XII Components

This class' main feature is that of parts of a larger whole, such as body parts, sections of trees, and other pieces of other larger objects. Words are sometimes placed in this class as they are portions of the larger Dragon Tongue and thoughts, conceptions and the like are also commonly placed in Class XII. Things of this nature are only referred to in this class if they are generic or the speaker wishes to specify the component-of-a-whole aspect of the object on which they are commenting. Often body-parts will be placed into the class of the *animal* which owns them, rather then in this class, but the usage seems to depend on the speaker as well as cultural aspects of the Kindred rather then specific methodology. This class commonly includes the Innumerable Number.

	Object Infix			Subject Suffix	
Singular	Plural	Innumerable	Singular	Plural	Innumerable
-tsa-	-tsa-	-wá-	-áqx	-wéqx-	-réqx-

_____

Class XIII Varia/Unknown

Class XIII or the "Varia/Unknown" class does not have any permanent concepts or words but is most commonly used to express concepts such as "who" and "what" and other such unknowns. Also if a thing is unknown to the speaker they will often refer to it with the closest familiar word but place it into Class XIII to show they are unsure of its definition. See **4.5.5.1. Mixed Verbal Classes** below regarding this class. Humans and the Younger Races are sometimes referred to in this class unless the speaker has decided they more appropriately belong to another class. This class often occurs in the Innumerable Number.

	Object Infix			Subject Suffix			Reflexive Suffix	
Singular	Plural	Innumerable	Singular	Plural	Innumerable	Singular	Plural	Innumerable
-qse-	-qsen-	-qxé-	-hen	-wéhen-	-réhen-	-isu	-wísu	-rísu

A summary of verbal class markers is provided below:

		Object Infix			Subject Suffix			Reflexive Suffix		
		Singular	Plural	Innumerable	Singular	Plural	Innumerable	Singular	Plural	Innumerable
Inten.	Class I Kindred	*-en-*	*-xen-*	—	*-ets*	*-wéts-*	—	*-éš*	*-wéš-*	—
	Class II Predators	*-eši-*	*-šur-*	*-šura-*	*-ír*	*-wír-*	*-rír-*	*-ił*	*-wíł-*	*-ríł-*
	Class III Large Prey	*-ix-*	*-ixí-*	*-níx-*	*-ath*	*-wéth-*	*-réth-*	*-an*	*-wén-*	*-rén-*
	Class IV Small Prey	*-ín-*	*-sín-*	*-hín-*	*-áx*	*-wéx-*	*-réx-*	*-ax*	*-wéx-*	*-réx-*
	Class V Aquatic	*`-nú-*	*-aqs-*	*-xá-*	*-áqs*	*-wéqs-*	*-réqs-*	*-in*	*-wín-*	*-rín-*
	Class VI Inedible	*-uts-*	*-tsun-*	*-hún-*	*-iš*	*-wíš-*	*-ríš-*	*-shá*	*-wéshá-*	*-réshá-*
	Class VII Celestial	*-uqs-*	*-úth-*	*-úth-*	*-ar*	*-wér-*	*-rér-*	*-ar*	*-wér-*	*-rér-*
Uninten.	Class VIII Aerial	*-ał-*	*-lés-*	*-ur-*	*-sin*	*-wésin-*	*-résin-*			
	Class IX Animate	*-ána-*	*-ya-*	*-ásu-*	*-su*	*-wésu-*	*-résu-*		Ø	
	Class X Inanimate	*-ehe-*	*-hen-*	*-xin-*	*-ha*	*-wéha-*	*-réha-*			
	Class XI Dead	*-úx-*	*-xúx-*	*-xúx-*	*-éth*	*-wéth-*	*-réth-*			
	Class XII Components	*-tsa-*	*-tsa-*	*-wá-*	*-áqx*	*-wéqx-*	*-réqx-*			
	Class XIII Varia/Unknown	*-qse-*	*-qsen-*	*-qxé-*	*-hen*	*-wéhen-*	*-réhen-*	*-isu*	*-wísu-*	*-rísu-*

4.5.5.1. Mixed Verbal Classes

Although it appears to happen rarely, sometimes a speaker must refer to either objects or subjects which have a *mixed nature* according to the class strictures of Srínawésin. For instance how would a dragon speak the following sentence?

The flood suddenly overwhelmed all the trees and the large prey beneath the mountains!

In this case there are two objects for the verb *overwhelm the trees* (Class IX) and *the large prey* (Class III) so how would these object be treated within the verb? The draconic translation would be:

Qsárrúnáwéha náqxétháhésu annesánu sa xítsarésu annesihárén ashaxúnsu nahú!

Although there are other components, the words which are of particular interest in this section are:

Náqxétháhésu	<u>it</u> (Subj. Class IX) suddenly and violently overwhelmed **all them** (Obj. Class XIII)
Annesánu sa xítsarésu	all the innumerable trees (Obj. Class IX)
Annesihárén	innumerable groups of prey animals (Obj. Class III)
<u>*Ashaxúnsu*</u>	<u>the flood (Subj. Class IX)</u>

The way in which the subject suffix and object infix agrees with their reference would be:

....................*náqxétháhé<u>su</u>*...<u>*ashaxúnsu*</u>......... (Subj.)
....................*ná**qx**étháhésu **annesánu sa xítsarésu annesihárén***........................... (Obj.)

As can been seen from this example, Srínawésin's answer to the issue of the class of mixed subject or objects infixes is quite simple, whenever this is the case *the combined mixed-*

class group is placed in Class XIII Varia/Unknown class regardless of the constituent classes therein. This applies equally to the verbal *subject* suffixes as to the verbal object infixes:

> A*Sewe sa Swéhésin aqxnéwéx* saHathá sa Snarełášá**wéhen** xix??
> **Frost Song and the humans** killed Angry Face??

In this case the first subject *Sewe sa Swéhésin* 'Frost Song' is in Class I Kindred (see **4.7. Dragon Names** below regarding this) and the second *Qxnéréx* 'the humans' is in Class IV Small Prey animals but when *combined they agree with the Class XIII Varia/Unknown* subject suffix attached to the verb *–wéhen*. This type of construction occurs whenever the referents of an affix or pronoun are of mixed verbal class.

4.5.6. Inherent Verbal Objects and Subjects

Certain transitive verbs in Srínawésin have what Davis calls *inherent objects* and *subjects*. These verbs *inherently contain a particular object or class of object* as part of their definition and thus— although they are transitive verbs—*do not require* object infixes as other transitive verbs do. For instance:

> *Sasíhá na*   I made him my mate

This is a perfectly grammatical sentence despite the fact that the root *síhá-* is transitive but does not have an object infix. The reason is that *síhá-* inherently means 'to make (a male dragon) my mate' and therefore simply does not need the usually required infix. This phrase would be analyzed as:

> *Sasíhá na*
> (*sa*+Ø+SÍHÁ+Ø) (*na*)
> (complete aspect+**inherent. obj.**+TO MAKE A MALE DRAGON INTO A MATE+1st **Person Subject**)
>   (Certainty)
> My-male-mate-made I certainly (lit.)
> I made him into my mate

Not only does it not *require t*he infix, if it is included Davis specifically states that this would be ungrammatical:

> ******Saensíhá na*   *****I made him my mate

There is one exception he notes to this rule however. Firstly, if the object is *explicitly stated* then it is infixed as usual into the true-verb:

> Sa**Słáya sa Snare**síhá na   I made **Bloody Face** my mate

The only rule in this case is that the explicitly stated object must agree to the *inherent object* which is part of the verb definition, in this case one of the Kindred which Bloody Face is a member. If the object of such a form is *complex*, i.e. it is an adjective-modified noun or a dependent clause, the object occurs elsewhere in the sentence as usual and must still agree with the inherent object in the verb definition, *but still no infix occurs*:

SaSłáya sa Snaresáhích?[8]

Qsahú! Annéxéhaséš saqsi! Sasíhá **annesa tsisráhets níxérúnáwéha nisa'n.** *Xýáłsháthunets išíxéhaséš inneHathá sa Snaréš'n.*

You made Bloody Face your mate?

Certainly not! Not *him!* I made **the one who lives way up in the mountains** my mate. He calls himself Angry Face.

Davis occasionally notes that inherent *subjects* also occur, although these appear to be much rarer. The root *síhá-* is an example of this as it means something like 'I made (**a male dragon**) my mate' so it has both an inherent *subject* and *object*! As noted, inherent subjects are much rarer and usually restrict only the *class* or *gender* of their subject, as in the case of the root *wéhu-* 'for a female to urinate upon.' This root restricts the subject to *females only* as this is an inherent definition of the verb. Davis never remarks if these verbs may be intentionally misused in order to be insulting, although I doubt that highly, being called a female is not insulting to a male dragon according to Davis' notes. In the lexicon of verb roots below, all verbs which have either an inherent subject or object are marked with '•.' It should be noted however, that subject suffixes are still required on these forms such as in the sentence *Hawehúts axánanxítsasu'łá* "she urinated next to that tree over there". The root *wehú-* means "for a female to urinate upon" and although it does not require an object infix it still requires the subject suffix *–ets* to indicate the agent of the action.

This sort of thing is similar to the English form:

It is raining

What exactly is raining? It could hypothetically be 'the weather' or 'the clouds' but the following sentences do not quite sound right:

The weather is raining
The clouds are raining

Although this is a somewhat forced analogy to the concept of inherent subjects and objects in Srínawésin there is a general similarity I find this is the best way to think of these forms.

4.6. Voice: *Intentional* vs. *Unintentional*

You may have noticed that not all of the classes above have the whole range of possible suffixes, namely Classes VIII-XII do not have any sort of reflexive subject suffixes like classes I-VII and XIII do. The reason for this is the vital concept of *Voice* in the draconic language, which determines what may have a reflexive ending and what may not. For most languages *Voice* refers to whether an utterance is *Active* or *Passive*, as in the English examples below:

The human saw the dragon   (active)
The dragon *was seen* by the human   (passive)

In most human languages the concept of the *voice* of a verb typically involves the relationship between the subject and the object. The *active voice* is usually a typical utterance with both a subject and an object, while a passive utterance focuses primarily on the *object* as in the last example above. In English

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[8] The root *sáhi-* '(your) male mate' is used rather then *síhá-* '(my) male mate' because the speaker is asking a question of another dragon.

passive constructions often involve the original *object* becoming the *subject* while the original *subject* becomes the *agent* of the new sentence, often specified by the word 'by,' in English. In fact in the *passive voice* the subject of the sentence can be left out completely even when the sentence involves a *transitive verb*, i.e. one which requires a subject as in:

> The dragon *was seen*   (passive without a subject)

Similar examples can be found in modern Welsh:

> *Gafodd y ty ei godi*   The house *was* built   (passive without a subject)
> *Ges i nharo*   I was hit   (passive)

Although these forms of constructions often are varied across the broad span of human languages, these distinctions are not really important in the Dragon Tongue. Since Srínawésin is explicit in its forms of person, subjects are often left out completely while the proper corresponding subject class markers are left on, giving a "passive" kind of meaning although this does not really carry the full force of true passive constructions as in other languages:

> *Sasihášáwáx aqxnéx na*   **The human** saw **the dragon**   (active)
> *Sasihášáwáx na*   **The dragon** *was seen* (**by a small prey animal**)   (passive w/o subject)

While these form of passive constructions are not a real factor in the draconic language (at least in the Latitudinal Dialects) Srínawésin does possess a sort of a voice distinction although its conceptual basis is very different then that of English. The primary voice distinction of the draconic language is based on the concept of *Intentional* vs. *Unintentional* subjects. *Intentional* subjects are those which are considered to be thoughtful and able to think and capable of planning, desire or other wish to accomplish what it is they are doing, i.e. capable of *intent*. *Unintentional* subjects are obviously the reverse; their actions are *not* performed with any sort of plan or desire, they merely happen either through outside influence or just through happenstance. The division of *Intentional* and *Unintentional* subjects might seem rather arbitrary to non-Sihá, often things which we could classify as decidedly unintentional are regarded as things with desires and plans (and otherwise animate and "living"). For instance, the moon, the sun and most other celestial bodies are all viewed as *Intentional* in their actions; they do what they do because they *want* to do it. Plants are often viewed as *Unintentional* subjects despite they are what most humans would consider to be "alive" and therefore capable of some desire or wish to do what they do to stay alive but to the Sihá they are classed as being incapable of this.

The concept of intentional vs. unintentional follows a definite logic and a pattern but it is not always easy to see what this pattern is. The Kindred have a very different concept of what is "alive," what is "animate," and what is capable of "intention," meanings which do not always apply to the same object. The concept of "animate" has been explained in further detail above in **4.5.5. Verbal Classes** but for now it is important to understand that "alive," "animate" and "intentional" are *not* synonymous even through many humans might think of them in this way. As noted below things such as the sun and the moon are thought to be capable of intention and being able to plan but are not considered to be "alive"—at least in the same way as a plant might be considered alive. On the other hand, trees and plants are considered to be "animate" in that they grow, move and die, but are *not* capable of intention. Water, fire, snow on the ground and ice are also considered to be "animate" as they move, flow and "grow" but are not any more "alive" then a plant is to the Kindred. The way dragons seem to divide up the world into these two classes can be broadly defined as:

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Intentional Beings	Unintentional Items
Dragons	Stones
Animals (prey, predator, aquatic and inedible)	Rivers, water, ice
Celestial objects (sun, moon, stars)	Plants
Insects	Mountains, hills, the earth
Worms	Locations, places

These classes are *broadly* similar to the modern human concept of what is "alive" and what is not, with the obvious exceptions of celestial objects and plants. The reader will also notice that Davis arranged the numbering of his verbal classes so that Classes I-VII's items are *all considered to be Intentional by nature* while Classes VIII-XII's items are *all considered to be Unintentional by nature*. Class XIII Varia/Unknown is a special case, capable of being both. Despite this general correspondence, the Shúna concept of what occupies the Intentional category and what occupies the Unintentional category and thus the relation between both class structure and the voicing system of Srínawésin have a connection this cannot *always* be relied upon to determine which object is in fact considered capable of intention and which is not.

Although these considerations might seem strange and unnecessary to an English speaker the draconic concept of *Voice* is one of the central distinctions of Srínawésin and is absolutely vital to understanding the language as well as speaking it. The reason for this is the draconic language's tripartite structure (as gone over in **§§4.1.1. Srínawésin's Ergativity** above), in that it although it has transitive and intransitive verbs *what can be the subject of a transitive or intransitive verb is determined by whether it is an intentional actor or not*. Srínawésin's tripartite structure has three groupings; *Agents/Subjects* which are the principle actors of intransitive and transitive verbs, *Objects* which are the direct objects of transitive verbs and finally *Reflexive Actors*, in which the subject and the object of a transitive verb *is the same*. In English they would be represented by the following examples:

The tide	*rises*	
(Subject)	(Verb)^{INTRANSITIVE}	

The dragon	*saw*	*the man*
(Agent)	(Verb)^{TRANSITIVE}	(Object)

The man	*scratched*	*himself*
(Agent)	(Verb)^{TRANSITIVE}	(Reflexive Object)

The Dragon Tongue makes much more use of the reflexive forms then English does, which employs these types of constructions only in certain instances. Consider the two examples in Srínawésin below:

*Tsihaxúwésin tsinnansánhíha **išathawésin'***	**the mists** are lying in the depression over there
*Tsihaxúš tsinnansánhíha **shisihéš'n***	**the dragon** is lying in the depression over there

In the first example the true-verb is *haxú-* 'to lay along/on the ground' while the subject is the root *šatha-* 'mist, fog, clouds,' indicated by the prefix *i-*, which will be covered in section **5.4.2. True-Verb Object, Subject and Reflexive Prefixes**. However, notice that the suffix attached to the true-verb *is a subject ending*, i.e. *–wésin (-wé+sin)*. In the second example the true-verb is again *haxú-* 'to lie along/on the ground' while the subject in this case is *sihá-* 'dragon, Kindred.' In the second case the suffix attached to both the true-verb *is the reflexive ending –éš* (vowel conditions turning it into *-úš*) and *not the Class I Kindred* subject ending *–ets*, which would usually occupy this place and the proposed "subject" does not have the subject prefix *i-* but rather a *reflexive prefix* in *shi-*! The second sentence is therefore *reflexive* and would be more properly translated as:

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*Tsihaxúš tsinnansánhíha **shisihéš'n***   **The dragon** is lying **herself** in the depression over there

This is a vital point to understanding both the tripartite structure of Srínawésin, the nature of intransitive vs. reflexive forms as well as intentional subjects vs. unintentional ones. In English, the following sentence is an *intransitive* one:

The dragon	is lying	in the depression over there
(Subject)	(Verb)[INTRANSITIVE]	(Locative)

While in Srínawésin it would be *reflexive* as the actor (the dragon) is *intentional*:

The dragon	is lying	**herself**	in the depression over there
(Subject)	(Verb)[REFLEXIVE]	(Refl. Object)	(Locative)

The reason for this is that in Srínawésin *an Intentional being can **never** be the subject of an intransitive verb **without exception**.* Only *Unintentional beings* (such as 'mists, clouds' above) *may be the subjects of intransitive verbs.* Thus, the following sentence would be entirely ungrammatical:

Tsihaxúts tsinnansánhíha **isihéš'n*   ***the dragon** is lying in the depression over there

Diagrammed as:

*Tsihaxúts	*tsinnansánhíha*	*isihéš'n*
*Is-lying	in the depression over there	the dragon
*(Verb)[INTRANSITIVE]	(Locative)	(Subject)

Therefore, not only can an Intentional being not agree with the *subject* ending of an *intransitive verb* but it may not carry the *subject prefix* when attached to an intransitive verb. When an *Intentional* being is spoken of being in a state or doing an action which would be intransitive in English, *it is placed in the reflexive form (shi-, sha-, shu-)* indicating that the intentional being *is doing X action to itself*. This is the heart of the intentional vs. unintentional concept in Srínawésin and must be understood properly to have an understanding of the language. Davis devotes at least twelve pages of notes to these concepts, citing numerous examples and repeatedly asked his sources questions so he could pin down the exact function as well as the concepts underlying why dragons speak in this fashion. Luckily these pages were included in the notes I found, otherwise it is unlikely I would have ever been able to understand the differences between reflexive-intentional vs. intransitive-unintentional forms.

Davis noted a hypothesis (one in which I agree) on the reasons for this split in voicing. He hypothesized that *Intentional* beings are thought to be *actively creating any state that they occupy*, doing whatever they are doing *to themselves*. Thus, an intentional being isn't 'lying on the ground' it is '*lying itself on the ground*.' However, *Unintentional* beings are considered to be passive or non-acting participants in the states they occupy *being in X state* rather then participating in the action. Thus, an unintentional being is simply 'lying on the ground' almost as if the action is being done *to it* rather then it *doing the laying*. This system of thought is extremely similar to that of Ergative languages discussed above although Srínawésin holds the additional distinction of adding *reflexive* forms to this process. These differences only apply to *the subjects/agents/reflexive actors* of verbs and not to objects, which do not participate in this distinction. Just as an Intentional being cannot be the subject of an intransitive verb, so to an Unintentional being *cannot be the Reflexive Subject of a transitive verb*. This is because an Unintentional being is not considered capable of

doing an action to itself and therefore the two categories are mutually exclusive. The way Intentional vs. Unintentional Subjects are used with verbs may be diagrammed as:

	Object	Subject	Reflexive Subject
Intransitive Verb	n/a	Unintentional Only	—
Transitive Verb	Both	Both	—
Reflexive Verb	—	—	Intentional Only

This diagram simply shows that Unintentional beings can only be the subject of an intransitive verb as well as both the object and the subject of a transitive verb and cannot participate in reflexive functions whatsoever. Intentional beings cannot in any way be the subjects of intransitive verbs but may be both the subject and the object of transitive verbs and are the only things which may participate in reflexive constructions. These distinctions are wide ranging determining not only distinctions such as these but also which type of affixes may be attached to noun-verbs (section **5.4.2. True-Verb Object, Subject and Reflexive Prefixes**), the type of affixes (and thus the participants) in transitive/intransitive/reflexive verbs (**4.5. Subject and Object Affixes** above) as well as the forms of noun-verbs (section **5.3. Noun-verb Morphology**). Intentional vs. Unintentional distinctions touch virtually every aspect of Srínawésin and not only are a vital part of the language but simply cannot be ignored if any sort of fluency is the goal of a speaker/reader.

4.7. Dragon Names

Although I have already covered the social aspects of the way the Kindred construct their names and given some examples, their names present a unique exception from the class structures presented above. For instance, take the two names:

Słáya sa Snaréš   Bloody Face
Sewe sa Swéhésin   Frost Song

If we examine the endings of the two names we find that the first is Class I Kindred while the second is *Class VIII Aerial*. This does *not* mean that the dragon whose name is Frost Song is an aerial phenomenon which would be included in this class, such as clouds, rain, thunderstorms, hail and the like. The Class VIII ending in fact is attached to the word *–swéhé* 'song, to sing, crooning,' and indicates that the final word, not the entire name, is that of an aerial nature (which is the proper class for the noun-verb *swéhésin* 'song'). This presents a problem because *two subject endings can never occur on the same verb*:

*Sewe sa Swéhésin<u>éš</u>   (the dragon named) Frost Song

So how are draconic names included within the class structure if they would otherwise require two different class endings to make sense? The answer is never given explicitly in Davis' notes which I have, but is found throughout all the dialogues and his many example sentences in an implicit form: *They simply aren't*. Essentially, it appears as if draconic names are the single exception to the requirement for the various morphological endings to agree with one another as although draconic names have endings from many different classes *the name itself is always considered to be Class I Kindred, regardless of circumstance or the endings attached to it*. This is because the referent, the dragon itself, is of the 1st Class. Obviously only a dragon would require a draconic name, thus regardless of the *ending on the name*, it is implicitly of Class I Kindred. This makes statements such as the following one grammatical even though it would not usually be due to the fact that there is no explicit agreement between the verb affixes and the subjects and objects they refer to:

Tsyenrisets inneSewe sa Swéhésin iTsitsír sa Šłisiš ísyán!
Tear of the Sun certainly would like to kill Frost Song with her teeth!

      Sewe sa Swéhésin 'Frost Song' has the Class VIII Aerial ending *–sin* but despite this still agrees with the verbal object infix *–en-* because the *name* is Class I Kindred. Likewise *Tsitsír sa Šłisiš* 'Tear of the Sun' has the Class IX Animate ending *–iš* but also agrees with the verbal subject suffix *–ets* for the same reasons. On the other hand, *Słáya sa Snaréš* 'Bloody Face' retains the Class I Kindred suffix because the final root word of the name *–snare* 'face' refers to a *draconic face*, therefore the name means literally a 'bloody dragon's face,' i.e. Bloody Face's own face. This seems to be the sole exception to agreement between classes for all the various affixes in Srínawésin, but one which is always followed to retain true semantic meaning. However, there are two exceptions which occur to this pattern of draconic name-agreement. One is the way in which a dragon will say "My name is…" which seems to be a rather formulaic and formal utterance as virtually all of Davis' subjects tended to say it the same way. This formula is:

     Xwałsháthunwéts tsnuhasa unne-…

This phrase literally means 'They (other dragons) name to me…' and the name is filled in, as in:

     *Xwałsháthunwéts tsnuhasa unne**Xúqxátsitsútsets***
My name is **Bone Digger**

     The interesting aspect of this is that the direct object of the true-verb *sháthun-* is the *name* of the individual not the individual themselves, therefore the direct object infix is *–ał-*, the Class VIII Aerial infix. This is because the *name* is an aerial-thing, so no matter what the various endings on the actual name the *name itself* agrees with this class. The second exception is Howard Davis' name, *Xútsithí sa Qxéxúnáx* or 'Always Scratching at Something,' which in all his dialogues and notes agrees with whatever class the speaker considered Davis to be (usually IV Small Prey) although sometimes other forms appear.

4.8. Command Forms and Imperatives of True-Verbs
     Command forms of verbs are usually used in languages to give commands, express desires or to request actions. For instance, modern Welsh form imperatives in a variety of ways, usually with the addition of the suffix *–a* or *–wch* (singular and plural forms respectively) to a verb stem:

     Aros- (to wait)   *arhosa!* (wait!)   *arhoswch!* (you all wait!)

     Languages all have imperatives although they express them in different ways and they often carry slightly different imperative stresses, ranging from direct commands to requests. Srínawésin possesses imperative forms but instead of altering the verb in any way, commands and imperative meanings are almost entirely carried by the various *evidential enclitics* required of every sentence. These enclitics will be covered below in section **7.3. Evidential Sentence Enclitics** but for now it is important to know that commands are formed by the addition of 'command words' which transform a statement or question into a command or request. The imperative usages of verbs require the usual affixes (subject, object and aspect) of verbs, although the subjects of these forms (those being ordered) and *almost always* Class I Kindred for no other reason then a dragon would have little reason to speak to, much less command anything else! There are two *stresses* of imperatives, *commands*, which are indicated by the evidential *łi* and which are considered insulting and only used towards younger dragons and hatchlings, and *optatives* which are formed of the evidential *ríth/ráth/rúth* and translate better to "would you…", "would that…" or "I wish you to…" Optative imperatives are much more polite and will not start a fight like *łi* will:

*Nínłášéts **łi**!*   **Just** kill it (small prey animal)!

*Nínłášéts **ríth**!*   **Would you please** kill it (small prey animal)?

Both forms also have *negative forms*, which request or command the verb *not to happen*:

*Nínłášéts **łiqs**!*   **Don't** kill it (small prey animal)!

*Nínłášéts **rísí**!*   **Would you please *not*** kill it (small prey animal)!

The specifics of these forms will be covered in greater detail below. Because of Srínawésin's reliance on evidential enclitics to express imperative forms and not on specific verb-forms, dragons will often leave true-verbs entirely out of imperative forms when the meaning is obvious or can be determined from context:

Sríhasa ríth!   Would you (give) it to me!

Literally this phrase means 'would-that to-me!' and the idea of 'giving or passing' is understood because *sríhasa* means 'to/towards me.' Usually these forms seem to be used when there is direction, motion or benefit involved in the request which can be expressed with a prefix in some manner:

Xyihaséš ríth?   Would you do it for him?

Command/optative evidentials may also appear *by themselves*, their precise meaning usually given by context surrounding the utterance:

Rísí!   Would that you not (do X)!

Łi!   Do it!