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Section VI:

Verbal Modifiers

Adverbs, Adjectives and Possessive Forms

6.1. Overview

Modifiers are words and grammatical structures which *modify* other words in some fashion, expressing further detail about other words, adding additional information or descriptions, specifying certain eccentricities, defining meanings and so on. The two main forms of modifiers are *adverbs*, which modify *verbs* and *adjectives*, which modify *nouns*. In most known languages, adjectives and adverbs are generally regarded as two separate grammatical categories and thus are expressed in specific and different ways, both grammatically, morphologically and so on. Derivations between adjectival forms and adverbial forms are expressed in specific ways in order to denote when one is using a word to describe or modify an *action* (adverbial) or a *noun* (adjectival).

Examples in English would be:

The quick boy ran down the street	(adjectival)
The boy quickly ran down the street	(adverbial)

In both of these cases the root is *quick* and in the first example is *adjectival* in nature as it modifies the noun *boy* and in the second case, *adverbial* in nature as it modifies the verb *ran*. Additionally, in English the adjective *quick* is derived into an adverbial form by the addition of the suffix *-ly*, i.e. *quick+ly* becomes *quickly*. Thus the difference between the two usages are syntactic (the modifying word comes *before* the word it modifies in both cases) as well as *morphological* (the addition or absence of the suffix *-ly*). English is the example given above but these types of paradigms hold true in most human languages.

However, since all words in the draconic language are, at their root, verbal in nature this means that the distinctions drawn between *adjectives* and *adverbs* in the languages of the *qxnérex* do not really apply because, in essence, modifiers of this type *can all be considered adverbial in nature because they modify verbs, the only true type of words in the Dragon Tongue*. The grammatical forms and conceptions underlying all modifiers in Srínawésin are inherently alike in nature because they all perform one action: they modify verbal roots in some fashion. Thus, it might seem strange to include such disparate categories as *adverbs*, *adjectives* and *possessive forms* within a single system (they would usually be treated differently in most grammars); in the draconic mindset and grammatical system they are all essentially identical in nature.

This does not mean, however that what we might call “adverbs” or “adjectives” are expressed in identical ways, because although all words are verbal in nature in the Dragon Tongue, they are often *used in noun-like ways*. These noun-verbs have their own grammatical structures, limitations, strictures and forms treated in **Section V** and thus there are differences between the modifiers which have a relationship between true-verbs and those which have noun-like qualities. Additionally, *possessive forms* (grammatical constructions which indicate ownership or *possession* of another noun in some fashion) fall into this same category in Srínawésin, not only in how they are expressed, but also in how they are conceived of by the Kindred. Thus, while modifiers can be generally classed as *adjectival*, *adverbial* or *possessive* in nature and correspond in many ways to what the Younger Races mean when they use such terminology, they are, in fact, *slightly different ways of expressing only one type of relationship in the Dragon Tongue*, in other words modification of *verb-roots*. Luckily, although all these constructions have generally similar forms—most of which use the prolific particle *sa*—there are specific clues used to differentiate them from one another and thus keep ambiguity at a minimum.

One inherent quality of all of these modifier forms, however, is that upon their addition and modification of another word, regardless of grammatical type, they thereupon *form a coherent phrase with the modified word, becoming a single grammatical unit*. This is a vital point as once one of these modifiers is incorporated into such a construction it is *grammatically* tied to the modified word and any and all affixes

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which are attached to this new phrase *by definition effect and apply to everything within the phrase*. For example:

-sláya sa hawán

-((sláya) (sa) (HAWÁ+an)^N)^{NP}

-((bloody) (particle) (IT-IS-MEAT+Class III)^N)^{NP}

Bloody meat (of an animal someone slew and did not come upon already dead)

This adjectival phrase is comprised of three distinct parts, two verbal roots *sláya-* and *hawán* and a particle *sa*. Although there are three distinct pieces of information *they are a single indivisible grammatical unit* and thus if placed within a sentence it remains a single unit of meaning:

Tsixqsáthits innesláya sa hawán iQsánir sa Qxéyész'n

Moonchild is eating **the bloody meat** (of the animal she slew)

Although the Non-Past Explicit Object Prefix *inne-* is attached to the word *sláya-* 'bloody' it *modifies the entire phrase* *-sláya sa hawán* and not *sláya* alone. Any attempt to separate a modified verbal unit, whether a true-verb or noun-verb, will lead not only to logical and grammatical confusion, but in the case of speaking with one of the Kindred, most likely anger and a swift death. It is therefore vital to remember that although these constructions might be comprised of separate words they are in fact single units of meaning and are treated as such grammatically as well as ontologically by the Shúna.

There is often a difference between the way a linguist attempts to describe a language's grammar and the way a native speaker might do so. Ideally, there would be no great difference between the two, but factually this is almost never the case. Davis' tended to approach these forms in a particular way, one which was probably quite accurate given the information he was getting from his sources. He wrote such structures not as *-sláya sa hawán* (as I have chosen to do) but rather as *-sláyasahawán*, which is probably a more accurate representation, as the Shúna seem to regard this as a single word rather than as three separate words as I have written. However, in the interest of clarity, I have chosen to represent verbal modifier forms *-sláya sa hawán* rather than *-sláyasahawán*. Although it would be more *accurate* to represent this phrase as a single word, in the interest of *visual clarity* I have chosen to separate the separate units of meaning in order to avoid incredibly long (and difficult to parse) phrase such as:

Inneháqsansanášuhustáyasahawán

The bloody deer-meat here right next to me (object of a sentence)

This phrase is not that impossibly long in terms of morphology, other languages such as Iñuit and Turkish commonly have such long words, however since Srínawésin is already difficult in terms of pronunciation, underlying concepts and with a grammatical structure foreign to most of those who might want to learn it, I have chosen to render the phrase above into separate groupings:

Inneháqsan sa nášuhustáya sa hawán

Both versions have various pros and cons, the first example being more true to the way the phrase is considered by the Kindred, the second example is at least slightly easier to understand for someone attempting to learn the Dragon Tongue. Therefore I have chosen to represent all these types of grammatical forms as above, a linguistic compromise between accuracy and ease of learning.

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6.2. Adverbs

As noted above, *adverbs* are words in which modify *verbs*, although this general definition is inadequate in terms of the draconic language. In terms of the language of the Kindred, *adverbs* are grammatical constructions *which modify and define true-verbs only* and are therefore different than *adjectives* which modify noun-verbs. An example of an adverbial phrase is analyzed below:

Tsaháxu sa tséyan ašiwáraha na
((*Tsa+háxu*) (*sa*) (*TSÉYA+an*)^V)^{VP} (*aši+WÁRÁ+ha*) (*na*)
((*Incomplete+lethargicly*)(particle)(*TO SLEEP+Class III Subj.*)^V)^{VP} (*on+GROUND+Class X*)
(Certainty)
Was-**lethargic(ly)**-sleeping-large prey animal on-ground definitely (literal)
It (large prey) was sleeping **lethargically** on the ground

In this example the word *háxu* ‘lethargic’ modifies the true-verb of the sentence *tséya-* ‘to sleep’ thus it is an adverb. This is not true of the root *-háxu* being used in an *adjectival* sense:

Tsatséyan shaháxu sa háqsan ašiwáraha na
(*tsa+TSÉYA+an*) ((*sha+háxu*)(*sa*)(*HÁQSA+an*)^N)^{NP} (*aši+WÁRÁ+ha*) (*na*)
(*Incomp.+TO SLEEP+Class III Subj.*) ((*reflex. subj.+lethargic*)(particle)(*FEMALE DEER+Class III*)^N)^{NP}
(*on+GROUND+Class X*) (Certainty)
It (large prey)-was-sleeping **lethargic**-female-deer on-ground definitely (literal)
The **lethargic** female deer was sleeping on the ground

Although the root *háxu* forms the center of both these constructions, it is used in different ways and thus has different grammatical and morphological expressions. While *adjectival* forms will be treated in section 6.3. **Adjectives** below, this section treats *adverbial* constructions specifically. It is important to maintain these distinctions *while remembering that they are expressed differently, they are essentially thought of by the Shúna as the same in nature.*

6.2.1. Adverbial Morphology

As mentioned in 6.1. **Overview**, the adverbial example above would more accurately be represented as *Tsaháxusatséyan* but I have chosen to separate the adverbial construction slightly in order to make it easier to see its main parts: *tsaháxu sa tséyan*.¹ Despite this, it is important to note that although I separate the adverb slightly from the verb, *they are for all intents and purposes a single word*, therefore the modification of a verb by an adverb is inherently *morphological in nature* rather than syntactic. The sentence below shows a simple, unmodified draconic sentence:

Šasrasín qsanséyusu na
I was just starting to dive into the water

However if the speaker wanted to modify the true-verb *šasrasín* ‘I was just starting to dive’ with the adverb *-xína* ‘screaming, barreling, charging,’ it would appear and be analyzed as:

Šaxína sa srasín qsanséyusu na
((*ša+xína*) (*sa*) (*SRASÍN+Ø*)^V)^{VP} (*qsan+SÉYU+su*) (*na*)
((*Beginning+charging-ly*) (particle) (*TO-DIVE/SUBMERGE+Ist Person*)^V)^{VP}
(*into+WATER+Class IX*) (certainty)

¹ Srínawésin is difficult enough, why add to it?

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Beginning-charging-to dive-I into-water definitely (literal)

I was just beginning to **make a charging dive** down into the water

In this case the adverb *-xína* is *infixed* into the true-verbal construction, almost as if it was the direct object of the sentence but this is not the case, as can be shown by the modification of a transitive true-verb, which already has a direct object, with the same adverb:

Saxína sa enwala nan

$((Sa+xína)(sa)(en+WALA+Ø)^V)^{VP} (nan)$

$((Comp.+charging) (particle) (Class I Obj.+TO POUNCE+I^{st} Person Null Subj.)^V)^{VP}$
(Emphatic)!

Did-charging-on him (**dragon**)-pounce-upon most-certainly!

I made a charging leap upon him/her/you!

So the adverb obviously does not replace the object of a transitive verb but it is still infixated into the verb almost as if it was one. However, the biggest difference between the two constructions—other than obvious semantic ones—is the particle *sa*, which is *at the heart of almost all modifying constructions*. This particle appears to have no true semantic meaning and does not have a corresponding meaning in English or in any Indo-European language I am aware of. Although *sa* defies easy translation, its meaning is in fact extremely simple and works almost as if it was a *mathematical* operation or a cupola indicating a connection:

(Part 1) *sa* (Part 2)

(Part 1) *a relationship with* (Part 2)

This notation indicates that *sa* works as a *relating* word, indicating some relationship between the two words which it comes between. *Sa* does *not* however mean an *equal symbol*, equating the two words, but rather indicates *some sort of relation, one which is specified by further affixes as well as the semantic meaning of the words themselves and if they are adverbial, adjectival or nouns*. This creates a morphological structure which simplified would be written as:

Saxína sa enwala nan!

$((Sa+xína)(sa)(en+WALA+Ø)^V)^{VP} (nan)!$

$((Comp.+charging) (+RELATIONSHIP+) (Class I Obj.+TO POUNCE+I^{st} Person Subj.)^V)^{VP}$
(Emphatic)!

Did-charging-on him (dragon)-leap-on most-certainly!

I made a charging leap upon him/her/you!

Therefore, the particle *sa* is the central unit of grammatical meaning in an adverbial construction, one which ties the adverb itself in a relationship with the complex true-verbal root to which it is attached to, and one which is absolutely necessary to make sense. However, the adverbial construction *+sa* is obviously considered to be grammatically *closer* to the true-verb and logically *prior* to the aspect prefix, which is attached to the verb root+adverb, thereby making it a true-verb as opposed to another form. The morphological form of an adverbial construction is therefore:

$[(Aspect+(Adverb) (sa)) ((Obj.)VERB ROOT(Subj.))^{ADVERB-MODIFIED VERB PHRASE}]^V$

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Therefore, to form an adverb-modified verb from an original true-verb, the adverb plus the particle *sa* is inserted between the true-verb (which retains all of its original subject and object affixes) and the aspect prefix, which by definition comes at the beginning of the true-verb. Thus the aspect is moved forward to accommodate the adverb +*sa*. It is vital to remember the particle *sa* as it is the heart of the construction, indicating a relationship between the adverb and the complex verb-root to which it is applied. It seems that in the morphological steps which build up a true-verb are applied in a particular order:

1)	ROOT	-QSÁTHI
2)	Subject Added	-QSÁTHits
3)	Object Added	-háqsaQSÁTHits
4)	Adverb + <i>sa</i> Added	-qxéha sa háqsaQSÁTHits
5)	Aspect Added	náqxéha sa háqsaQSÁTHits

Once the proper sentence enclitics (covered in section 7.3. **Evidential Sentence Enclitics**) are added the grammatical utterance *Náqxéha sa háqsaqsáthits'n* 'he/she fiercely killed and ate the deer.' Although there are several interesting exceptions and grammatical points regarding adverbial constructions in the Dragon Tongue, this is the essence of all of these forms.

One interesting aspect of how adverbs are used in the Dragon Tongue is how they are derived from the original verbal root from which they come. As noted in 3.3. **Derivational Structure** above, roots form the bases of a large variety of other words, all of which share a basic type of meaning inherent to the meaning of the root but whose exact meanings depend on whether they are being used as a verb, noun, adjective, adverb and so forth. Usually the root's usage in the sentence depends on the affixes attached to it:

<i>Saxíyewéqxéhets na</i>	He/she breathed fire at the wolves	(Verb)
<i>Tsasithxínawésu aqxéhawésu'n</i>	The fire swept towards me	(Noun)

In these two examples the root *-qxéha* involves the concept of 'fire' but it is verbal in the first case because *true-verbal affixes* are attached to it (aspect, direct object) and a noun in the second because *noun affixes* are attached to it (subject prefix, plural markers etc.). However, in the adverbial case below:

<i>Náqxéha sa háqsaqsáthits'n</i>	He/she fiercely killed and are the female deer	(Adv.)
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There are no true affixes attached to the adverbial usage of *-qxéha*. The particle *sa* is not an affix as it occurs in other non-adverbial usages as well as it does not ever inflect for tense and so forth, so adverbs are marked by *having no affixes* (apart from the aspect prefix which modifies *the entire construction* rather than the adverb alone), one of the few instances in which a root may legitimately appear without some form of affix to show which part of speech it occupies. Thus, the morphology of adverbs is in fact extremely simple in that they have no complex morphological structure but only occur *within* the morphology of the true-verb.

Sometimes multiple adverbs are used to modify a single verb. An example of this would be in the English sentence:

Swiftly and silently I ran through the woods

In English, this is achieved by the simple addition of *and* between the adverbs while Srínawésin does not even bother with such explicit forms. Usually, multiple adverbs are created by

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treating an adverbially modified verb-phrase as a single unit to which another adverb may be attached:

Saxúhú sa sukúth sa shasú xánxítsarésu na
Swiftly and **silently** I ran through the woods

Essentially, the true-verb in this sentence would be diagrammed as:

Saxúhú sa sukúth sa shasú(na)
(*sa+xúhú sa* + (*sukúth sa* + (SHASÚ+Ø)^{TRUE-VERB})^{ADVERBIAL VERB-PHRASE 1})^{ADVERBIAL VERB-PHRASE 2}
(past completive aspect+**swiftly** +(silently +(TO CHASE/RUN+1st Person Reflexive Subj.)))
Swiftly and **silently** I ran

6.2.2. Adverbial Usage

In the example above, *Náqxéha sa háqsaqsáthits'n*, the adverb in question is formed of the root *-qxéha* whose main meaning is 'fire, fiery, flaming, burning, to burn, to kill with fire, hot, searing' and so on. This sentence can be translated in two ways, both of which are legitimate and the speaker would resolve any ambiguity by further definition if desired:

Náqxéha sa háqsaqsáthits'n
He/she/you fiercely killed and ate the deer
or
Breathing fire he/she/you killed and ate the deer

These two possible translations are possible because of the adverbial use of the root *-qxéha* which indicates *both* meanings. Since Srínawésin's derivational structure is such that virtually any word may be used as a true-verb, noun, adjective or adverb it is possible to legitimately use a word in an adverbial sense which seems odd at best and downright bizarre to human speakers:

Tsiqsusé sa qsáqsaréshá shithešaréshá'lá
I hear that the birds are flocking together **as thick as raindrops**

This translation would be more accurately rendered as 'I hear that the birds are flocking **rain-ily**' which of course makes little sense in English. The root *-qsusé* means 'rain, falling water, falling as rain or rain-like in nature,' and the true-verb's root *qsáqsá-* means 'to flock together like crows, to flock, to group, and crows.' Although the root *-qsusé* 'rain, falling water' used as an adverb sounds strange to us, it is very logical to dragons as (combined with the use of the innumerable number of the subjects) it indicates a mass, a group, a thick cloud and other meanings that accurately describe a large grouping of birds flying together like raindrops falling. The way adverbs are used might seem strange to the *Qxnéréx*, but it allows a speaker of Srínawésin to give all sorts of descriptive overtones to their descriptions of actions and happenings which aren't impossible for other languages but seem extremely stilted and strange to English speakers. Essentially these kinds of adverbial usages can be thought of as "like" in English.

For instance:

Sahexá thítsurésu xántsuéhúr awášarésu na, saxítsaqxéharésu wáxqsi
The embers drift **like leaves** through the night, perhaps not lighting the trees afire.

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The root of the adverb translated as ‘like leaves’ is *-hexá* ‘leaf, leafy, in a leaf-like way,’ and would be more properly translated as ‘leaf-ily,’ implying the embers are drifting haphazardly in the wind like leaves as they fly through the night. This expressive quality of adverbs is often used in *Xániwésin* or a draconic form of poetry which is replete with such descriptive terms and adverbial usage. Additionally, many types of meaning are expressed in *Srínawésin* through the use of “adverbials” such as this, although they are created in English in very different ways:

Níyátháqx sa xathéréqx tsixinix sa qsenqséru inneširawín innesriyun ni

I **can** smell the scent of both otters and a male elk on the innumerable rounded stones along the edge of the bend in the river

In English *can* ‘the ability to, capacity to do’ is an auxiliary verb while in *Srínawésin* it is used as an *adverb* by the use of the root *-xinix*. *Srínawésin* relies on adverbial such as this in almost all cases where in English an auxiliary verb is required or in other cases in which the verb must be modified in some fashion, making it a particularly productive grammatical form.

6.3. Adjectives

Adjectives are words which describe *nouns* in various ways; size, color, shape and so forth. English examples would be:

The **hot** fire

I saw a **swift** river

Beautiful mountain

And so forth. In each of the above cases the nouns in question (fire, river, mountain) are described by their adjectives (hot, swift, beautiful), thus *adjectives* inherently describe *nouns* just as *adverbs* inherently describe *verbs*. However, since in *Srínawésin* all words are inherently verbal in nature, the distinction between *adjectives* and *adverbs* is not as sharply defined as in English. In fact, it would be better to say that *there is virtually no real distinction between the two*. While there is “virtually” no distinction between the two constructions, there is several ways in which *adjectives* are ascribed to noun-verbs in the Dragon Tongue, not only morphologically but also in the unique way in which the Kindred do not apply verbal voice to *true-verbs* but rather to *adjectives*. There are essentially four different types of Adjectival Voice in the draconic language, *Passive*, *Active*, *Stative* and *Implied*. Each of these types has a unique morphological structure as well as a specific type of usage in speech.

It should be noted that none of the four adjectival voices *may be infixed into a transitive true-verb*. The reason for this is that because of the similarity between adjectival and adverbial constructions, it would be too difficult, if not impossible, to differentiate the already blurred line between where an adverb began or stopped or where the adjective began or stopped! For instance, the sentence below:

Tsasyáhu sa qsánišáwá na

Fully/roundly I was gazing upon the moon.

This is because the root *syáhu-* would be understood as modifying the true-verb (making it an adverb) rather than modifying the direct object, *qsáni-* ‘moon.’ The root *-syáhu* means ‘full, round, circular’ but in this case it does *not* function as an adjective, but rather as an *adverb*. Therefore, it would be translated as above, *not* as:

**Tsasyáhu sa qsánišáwá na*

***I** was gazing upon the **full/round** moon.

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In order to say ‘I was gazing upon the full/round moon,’ the object would have to be removed from the true-verb and occupy a separate existence in the sentence:

Tsawqšáwá annesyáhu sa qsánir na I was gazing upon the **full/round moon**.

The types of adjectival modifiers will be dealt with below, but it is important to remember they *cannot* be infixes into verbs for any reason.

6.3.1. Adjectival Morphology: Stative

The *stative* adjectival voice is the simplest of the adjectival forms and the one which is the easiest to use and recognize. Stative forms are used to simply state a condition of something, for instance in an answer to a question or to correct another’s statement. The stative voice is most commonly used to answer a question such as “Which one is it?” and similar uses and in English translations usually involve the word “is.” The reason why the stative is such an easy construction is that in a way it is *not an adjectival construction at all, but a verbal one with an adjectival sense to it*. For instance, compare the three sentences below:

<i>Sahúnqsuwéwír aqxuyewíʔn</i>	The bats had hunted them (innumerable insects)
<i>Saqsáqsáwír shaqxuyewíʔn</i>	The bats had flown in a group
<i>Sašáthawír shaqxuyewíʔn</i>	The bats were black

In the first example the verb in the sentence *sahúnqsuwéwír* is a true-verb, it has a non-reflexive subject ending *-wír* as well as a direct object *-hún-*. In the second example the verb is a reflexive *true-verb* which describes the action of the reflexive subject (literally ‘the bats had flown *themselves* in a group’). Although the subject ending is in this case *reflexive*, it is in fact a true-verb. The third example on the other hand is a case of a *stative adjectival verb*, or a verb which *describes an adjectival state of its subject*, in this case that “the bats were *black*.” The forms of the verbs in the last two examples are identical, they are both reflexive and so forth but the first is truly verbal and second is adjectival.

The differences between reflexive true-verbs and adjectival verbs are difficult to separate, simply because the differences are so minor. Unfortunately, as with most things in Srínawésin, the relationships of Intentional/Unintentional alter the minor differences between adjectives and true-verbs in a subtle, but important way. For *Intentional* referents a *reflexive true-verb* is essentially *adjectival* in sense and adjectival verbs are essentially *reflexive true-verbs* by definition. Thus, the following two examples are different to English speakers:

Tsaxúnéš narúsa satsáhiréth athéhayátsínréth nansa’lá, xishasayéš!
I heard that **you scratched yourself** until all your dead scales fell out!

Ítsishususin tsiháxúš, xiQsírwanéš xi?
Are you lazy because the weather is cold, Under the Claw?

Because the first is a *reflexive* construction in English and the second is *adjectival* (although in English this is not quite so simple). However, in Srínawésin, *both* are reflexive because both deal with an Intentional actor (*You* in the first case, indicated by the utterance *xishasayéš* ‘O Friend!’² and *Under the Claw* in the second) and therefore they must both be reflexive, although the second

² This is one of the rare times *two noun prefixes* may attach to a noun-verb at the same time, as noted in 5.4.6. **Vocative Prefix**. In this case it is the vocative prefix *xi-* and the past-tense reflexive prefix *sha-*, indicating that the root *-sayéš* is both being addressed and is the reflexive subject of the true-verb *tsaxúnéš* ‘scratched *yourself*.’

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carries an adjectival meaning and the first has a true-verbal meaning. However, for Unintentional actors, *intransitive* verbs are also adjectival in sense, and adjectival constructions which refer to unintentional subjects are *intransitive* in sense, such as the two examples below:

Tsisráhá išawaha nirúrúnáha nixaháthaha'n
The stone **rolls** down the side of the mountain

Ixínanrúnáha sa hurúha tsixyétsuréha išawaréha'x?
Are the innumerable stones along the left side of the mountain **blue**?

In the two sets of examples above, the first sentences have *true-verbs* as their main arguments, although in the first instance *tsaxúněš* is *reflexive* and in the second *tsisráhá* (a contraction of *tsisráhaha*) is *intransitive* because the actors are Intentional in the first and Unintentional in the second. In the second sentences, however, they are *adjectival* in meaning even though *tsiháxúš* is *reflexive* again and *tsiyétsuréha* is *intransitive* for the same reasons. Additionally, in both the Intentional instances, the reflexive subjects of the sentences would have the proper reflexive subject prefixes *sha-* and *shi-* if they were stated explicitly, while in both Unintentional instances they *cannot* appear with the reflexive subject prefixes but rather with the simple subject prefix *i-*. The important aspect of these examples is to show that stative adjectival structures are made with true-verbs and the appropriate (to their state of intention or un-intention) subject prefixes. Thus, the morphological structure of the stative adjectival voice is:

[True-Verb with Adjectival Sense]^{VERB} [(Subject or Reflexive Prefix)(Noun-Verb)]^{NOUN}

These differentiations are slight but important for meaning, especially during poetical phrases and other language-subtleties the Kindred enjoy using.

6.3.2. Adjectival Morphology: Passive

Passive voicing indicates that the fact that the noun-verb is in the state that the adjective describes is *not a vital or essential argument to the statement, merely additional information*. This might seem like an unnecessary distinction to draw, but it does allow quite interesting types of expression in speech, allowing the speaker to differentiate quickly and easily whether he/she believes the adjectival state of the noun-verb is vital to its understanding and to indicate importance. For instance a Sihá might say:

Sanewá sa uqšáwá annesyáhu sa qsánir qsantsúhú sa xítsarésu'n
I watched **the bright/full moon** dip down into the dark forest

In this case *annesyáhu sa qsánir* 'the bright/full moon' is in the *passive adjectival voice*, indicating the speaker's main intent is *not to tell the listener that the moon is full, but rather that it was setting behind the forest*. Additionally, *qsantsúhú sa xítsarésu* 'down into the dark forest' is also in the *passive voice*, so both of the adjectival constructions in this sentence are 'non-essential' and merely additional information, the main intent to signify *movement* rather than the phase of the moon or the darkness of the forest.

The morphology of a passive construction is virtually identical to that of an adverb attached to a true-verb:

[(Noun Prefix+(Adjective) (sa)) (ROOT+Reflex. or Simple Subj.)^N]^{ADJECTIVE-MODIFIED NOUN PHRASE}

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The *sa* particle shows up again in this form and in the same relation between the adjective and noun as between the adverb and the verb. The only difference between the two is that the modified word is a noun-verb (with the necessary reflexive or simple subject ending (depending on whether it is intentional or unintentional), lack of objects and so forth) rather than a true-verb. Just like in the adverbial constructions, the new adjectival noun phrase is treated just like a noun, requiring the proper noun prefixes and so forth because it is a single grammatical unit. The sentence above could be analyzed as:

Annesyáhu sa qsánir

[(*anne+syáhu*) (*sa*) (*QSÁNI+ar*)^N] ADJECTIVE-MODIFIED NOUN PHRASE

[(Past Obj. Prefix+**full**) (particle) (*MOON+Reflexive Subj.*)^N] ADJECTIVE-MODIFIED NOUN PHRASE

It-was-**full**-moon (literal)

The full moon (object of a sentence)

The adjective root *-syáhu* itself has no affixes attached to it, just as in adverbial forms, although the presence of the cupola particle *sa* is still required. Therefore main difference between *adjectival* and *adverbial* constructions is the presence of affixes. Noun-affixes indicate the modifier is attached to a noun-verb (and is therefore an *adjective*), and verbal affixes indicate the modifier is attached to a true-verb (and is an *adverb*).

6.3.3. Adjectival Morphology: Active

The *active* adjectival voice is the reverse of the *passive*, namely that the adjectivally modified condition of the noun is *essential to the meaning of the sentence, is integral to the argument of the sentence and is the main point to be conveyed*. Often this type is used in order to answer a question or to correct another's statement, but it is also used in common speech when the speaker wishes to indicate the adjectival condition of the noun is important. Thus, the previous example when placed in the *active* voice would appear as:

*Sanewá sa uqšáwá **anneqsánisyáhur** qsantsúhú sa xítsarésu'n*

I watched **the bright/full moon** dip down into the dark forest

The English translation remains the same because English does not possess this sort of distinction in its arguments. The above example indicates that the state of the moon (being full or bright) is the main point the speaker wishes to convey *not* the lack of light in the forest. If the speaker wished to stress both conditions, both adjectival constructions would appear in the *active* voice:

*Sanewá sa uqšáwá **anneqsánisyáhur qsanxítsatsúhúrésu'n***

I watched **the bright/full moon dip down into the dark forest**

As is obvious from the above examples the *active* adjectival voice does *not* use the cupola particle *sa* but instead it is achieved by essentially *using the adjective as a transitive verb, the modified noun being the explicitly stated object*. A semi-verbal state is then achieved by adding a reflexive or simple subject marker to the semi-verb, turning it *back into a verb*, albeit a strangely put-together one. As if that was not complicated enough, the *verb is then re-derived back into a noun by the addition of a noun-prefix!* This is probably one of the most complex morphological and derivational processes in the entire Dragon Language and one which takes some mastering. This process would be analyzed as:

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Anneqsánisyáhur

[anne+(QSÁNI+(SYÁHU+ar)^{SEMI-TRANSITIVE VERB})]^{ADJECTIVE-MODIFIED NOUN PHRASE}

[Past Obj. Prefix+(‘MOON’ Expl. Obj. (TO BE FULL+Refl. Subj.)^V)]^{ADJECTIVE-MODIFIED NOUN PHRASE}

The moon-that-was-full-to-itself (literal)

The full moon (object of a sentence)

It is important to keep in mind that these types of phrases *are nouns*, they have noun-prefixes and are translated as nouns, but they have *explicit object transitive forms*, the explicit object being the *modified noun* and the reflexive or intransitive verb serving as the adjective. Also, the entire construction must agree with itself in terms of number, class and person, i.e. if the subject of the active adjectival phrase (which is realized as the *object*) is Non-1st Person, Class XII and singular then the reflexive endings must also be Non-1st Person, Class XII and singular:

Tsirishásnúqx’n

(My) **tooth** hurts

Conversely, if the subject is *plural* then the reflexive subject ending must also be plural:

Tsirisawéshásnuwéqx’n

(My) **teeth** hurt

6.3.4. Adjectival Morphology: Implied

The draconic concept of *implied adjectival* meaning is similar to that of *Implied Possession*, covered in section 6.4.2. **Inalienable Possession** below. The differences between this type of adjectival construction and the stative, passive and active voices can be illustrated by the use of the root *raha-* ‘very, much, large, extremely, big,’ which can be used in any of the adjectival ways covered above:

Tsirahin shiyasín’lá	I heard that female walrus is very big	(Stative)
Sayxqsuwé inneraha sa yasín’	I hunted a huge female walrus	(Passive)
Ayasúrahin saešishasúqs nihú!	That huge female walrus chased that predator away (and it ran away because she was so big)!	(Active)

Compare these usages to the use of *raha-* with various Implied Adjectival usages:

Xirahéš!	O huge Kindred!
Anneraha!	A huge celestial object (object of a true-verb)!
Nurahaha’lá	I heard it was always at the large (mountain, island?)

Implied Adjectival usage is therefore a simple matter of taking a root such as *raha-* and attaching a subject ending to it (reflexive for intentional subjects and simple for unintentional subjects) giving it a meaning of ‘A (Class ?) which is X.’ There is a limitation to this form as it can only convey the *class* of the adjectival subject (Kindred, predator, animate object etc.) and is therefore usually used when what the speaker is describing is obvious either through body language, the subject has already been mentioned previously and the speaker would like to specify its qualities or the speaker is being deliberately obscure. The root *raha-* is inherently adjectival, and is ideal to illustrate the Implied Adjectival voice, although it can also be used in true-verbal constructions such as:

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Xáshahúwérarahath áwíháqsan'

That female deer over there made (her) baby deer **get bigger**

And just like a mostly adjectival root such as *raha-* can be used to create a true-verb or stative, passive or stative adjectival voices, non-adjectival roots may also be used with this voice:

Ís, inneslanéth nin!

Oh, I (smell, see?) **succulent** dead flesh/meat!

6.3.5. Multiple Adjectives

One last aspect of adjectival forms is when multiple adjectives are attached and modify a single noun, as in the English sentence:

I didn't eat those rotten, inedible fish I caught in the deep lake

The two adjectives in this case are *rotten* and *inedible* and in English they are simply attached to the head of the noun in a long string for as many adjectives the speaker would care to say:

I didn't eat those **rotten, nasty, dirty, slimy inedible** fish I caught in the deep lake

The situation is slightly more complex in Srínawésin as the Dragon Tongue has a variety of voices which adjectives appear in although luckily the way in which the language treats multiple adjectives is not too complicated. In the stative voice, one of the adjectives forms the root of the adjectival verb while additional adjectives appear as *adverbs* and follow the same rules as multiple adverbs:

Tsishana sa xyátse sa washí sa xaruwéshá shíqxíhínewéshá'n!

Those inedible fish are **bad, rancid, sharp-tasting** and rotten to themselves! (literal)

Those fish are **nasty, rotten, sharp-tasting** and **inedible!**

In this case the additional meaning of “inedible” is conveyed by the Class VI Inedible suffix *-shá*. In the passive voice, adjectives follow the same basic rules as multiple adverbs, i.e. they are simply added to the modified adjectival noun phrase by adding the adjective(s) + *sa*:

Satsunqsáthi annesa satsunwána nahunhasu anneshana sa xyátse sa washí sa xaru sa qxíhínewéshá nasa'qs!

I didn't eat those **rotten, nasty, inedible, sharp-tasting** fish that I caught in the deep lake!

Again, “inedibility” is also conveyed by the *-shá* suffix.

In the active voice the situation is slightly different but the same basic format is followed. One of the adjectives takes the active adjectival form as outlined above and it forms the “main” adjective while the additional adjectives are attached to this form *in the passive voice*, i.e. with the adjective + *sa*. It seems that even if the additional adjectives are conceived of in the active voice, they still appear in a passive form:

Satsunqsáthi annesa satsunwána nahunhasu anneshana sa xyátse sa washí sa qxíhínexaruwéshá nasa'qs!

I didn't eat those **rotten, nasty, sharp-tasting inedible** fish that I caught in the deep lake!

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As noted, these additional adjectives may be considered to be in the active voice or in the passive, but they *must* appear in the passive voice, most likely to reduce confusion of verb-forms.

6.3.6. Adjectival Adverbs

The blurred line between adverbs and adjectives can be obscured even further in Srínawésin through the process of forming *adjectival adverbs*. This phenomenon is—to my admittedly incomplete knowledge—unique to Srínawésin and is another case where the inherent verbality of all draconic roots once again rears its horned head. The artificial (human) line between adverbs and adjectives is blurred to the point of being virtually meaningless in these constructions because, to the Shúna and their language, it *is* meaningless. Adjectival adverbs (or adverbial adjectives, whichever you prefer) allow for the remarkably expressive and connotative quality to the draconic tongue which is unique to all the languages which I have studied.

For example, take the sentence:

Hišerná sa nunarésin tsínqxítsúhúr'n

This sentence has two equally valid English translations depending on whether the root *šerná-* ‘strong, powerful’ is being translated into an adverb or an adjective:

Hišerná sa nunarésin tsínqxítsúhúr'n

Strongly the innumerable winds are gusting (periodically) on this night

Or:

Hišerná sa nunarésin tsínqxítsúhúr'n

The **strong** innumerable winds are gusting (periodically) on this night

There are two valid translations for this sentence because in English there is a differentiation between adverbs (**strongly** in the first translation) and adjectives (**strong** in the second translation) while in the Dragon Tongue the differences is entirely artificial and inconsequential. In fact, in Srínawésin *both* are accurate because the root *šerná-* is acting both as an adverb and adjective in this case. This is opposed to the way English operates (with separate nouns and verbs and thus separate adjectives and adverbs) as illustrated in the sentences below:

The **swift** female rabbit fled from the fox (Adj.)

The female rabbit fled **swiftly** from the fox (Adv.)

In terms of semantic meaning there is little difference between the two sentences, they both describe the female rabbit as being ‘swift’ and fleeing from the fox, although in the first sentence the focus is on ‘swift’ being a quality of the female rabbit herself and in the second the focus is on the quality of the *action* the female rabbit is performing. Translating these English sentences into Srínawésin would render the sentences:

*Nášathix shas**uhúth** sa swéthax ratúqsehari'n* (Adj.)

*Nás**uhúth** sa šathix shaswéthax ratúqsehari'n* (Adv.)

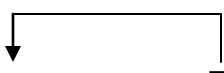
The root *suhúth-* ‘swiftly, dartingly’ (which is further reinforced by the addition of the past tense aspect verbal prefix *ná-* ‘suddenly, explosively’) functions grammatically as an adjective in the first instance (it modifies the noun-verb *-swéthax*) and an adverb in the second (it modifies the true-

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verb *-šathíx*) but although it functions differently grammatically there appears to be no difference in the mind of the Shúna between the two and they can freely be interchanged without any loss (or addition) of semantic meaning and appear to be totally equivalent in every way. The logic behind this semantic equivalence but grammatical disparity appears to go: the adverbial use of *sukúth-* modifies the female rabbit's performance of the action, therefore if the female rabbit performs the act of fleeing 'swiftly' (adverbially), the female rabbit is also 'swift' (adjectivally) so a *swiftly* moving rabbit is inherently *quick* and a *quick* rabbit is inherently *swiftly* moving unless specified otherwise. Therefore, the adjective *-sukúth* in the following sentence:

Náshathíx shas**sukúth** sa swéthax ratúqseharił'n
The **swift** female rabbit fled from the fox

Can be removed from its adjectival place and turned into an adverb both morphologically and syntactically *yet still remain semantically an adjective*:



 Ná**sukúth** sa šathíx sha□swéthax ratúqseharił'n

This type of construction can be understood to mean either of the English versions of the sentence above and appears to be understood that way by the Shúna despite the grammatical differences between the two. Thus, there are in fact *three* ways to understand the Srínawésin sentences presented above:

Náshathíx shas sukúth sa swéthax ratúqseharił'n	(Adj.)
Ná sukúth sa šathíx shaswéthax ratúqseharił'n	(Adv.)
Ná sukúth sa šathíx shaswéthax ratúqseharił'n	(Adj. acting as an Adv.)

Although the differentiation between pure adjectives and adverbs and adjectival adverbs does not appear that strange in the sentences above, the strangeness of these constructions is apparent when the "adverb" appears to contradict the nature of the verb it is modifying or otherwise appears to be incongruent with the rest of the sentence. For instance:

Tsushusu sá yeyátsitsír uhánusyáhur tsunsa tsisyéthuya xirwarsúsu nisa'n³
The **cold** bright golden one (sun) warms us as we are flying over the inland sea

Even allowing for poetic license and metaphor, it seems incongruent to say that the sun (which is usually spoken of as *-tsitsír* 'the warm celestial thing') can *coldly* warm something but this sentence makes more sense when the way the Shúna refer to the sun *depending on the season* is taken into account. The sun is typically called *-tsitsír* 'the warm celestial thing' in the springtime but is addressed as *-shusur* 'the cool celestial thing' in the fall and winter and *-qxéhar* 'hot/burning celestial thing' in the summertime so when the dragon who spoke the above sentence used the root *shusu-* as an adjectival adverb in this sentence she was, in fact, making an understated reference to the sun as the 'cool celestial thing' and therefore the time of year!

³ This sentence is interesting in several ways. Firstly, the word *uhánusyáhur* 'bright golden one' is in the active adjectival voice, implying that its action of warming is a central feature of the sentence and secondly the very rare 1st Person Plural affixes *-yeyá-* and *-ya* are employed, indicating that the speaker is speaking to a family member about what his happening around them at the moment. Also, the central clause of the sentence is in the Cyclical Tense, indicating that the sun shining coldly down on them is something which happens cyclically and repetitively.

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It is important to note that adjectival adverbs can only be used in three instances:

- 1) Reflexive true-verbs (modifying the reflexive subject of the verb)
- 2) Intransitive true-verbs (modifying the inanimate subject of the intransitive verb)
- 3) Transitive true-verbs (modifying the agent of the verb)

They *cannot* be used in transitive cases to modify the *direct object* of the true-verb. If the direct object of a transitive verb needs to be specified by an adjective, it must be removed from the infixed position of the verb as noted in **4.2.3. Transitive Verb with Explicit Object** above. Each of the three adjectival adverb forms is given in examples below (all with the adjectival adverb *-tháhé* ‘violently’):

- 1) *Nátháhé sa háxéš sha Šnúthe sa Wašinsin xyáséhasa nahú!* (Reflexive)
Violent Twisted Smoke suddenly puffed herself up at me!
- 2) *Nátháhé sa shaxúnrésu asuúth sa huxrírésu ašihuxniyaha hálahú!* (Intransitive)
I heard that the swift and **violent** salt water suddenly flooded over this land!
- 3) *Nátháhé sa yashaxúnrésu ahuxrírésu annesešewésu sráyathísu'n* (Transitive)
The **violent** salt water suddenly flooded over the copse of alder trees

6.3.7. Adjectival Semantic Distribution

One final aspect which must be treated in a discussion of Srínawésin’s system of adjectives is that of the semantic distribution of those adjectives. In human languages there is often very little thought given to the way our senses condition the adjectives that we use. After all, humans all have the same basic senses which adjectives describe (with the obvious exceptions of the blind, the deaf and so forth). For the most part, we all see the same visible spectrum of light, we all have the same basic range of hearing and ability (or *lack* of ability) to sense odors and we all have the capacity to distinguish minute differences in texture due to the high concentration of nerves located particularly in our fingertips. The Shúna, on the other hand, have a similar set of senses as humans (hearing, sight, smell/taste and touch) but a completely different range and sensitivity than we do. The average dragon’s senses are remarkably superior to any human’s, capable of perceiving a greater range of sound, a greater range of the spectrum and a sense of smell which would put even a prize bloodhound to shame and these abilities condition how they perceived the world around them and therefore the adjectives they use.

For instance, not all human languages classify colors as English does (examples being the relatively common inclusion of both green and blue as a single color) and although we all see the same visual spectrum—red, orange, yellow, green, blue, violet and shades thereof—different people perceive and classify them in different ways. So imagine the difficulty of trying to describe a language whose speakers not only classify the *visual* spectrum differently, but *who are capable of perceiving colors which a human is incapable of seeing*. This would be similar to a dog trying to understand our color schema despite only being able to see the visual spectrum in terms of grayscale. Although problematic, Davis kindly provided ample notes which describe the Kindred’s remarkable senses and how they view, perceive and classify the world according to those senses and the adjectives they use to make those classifications.

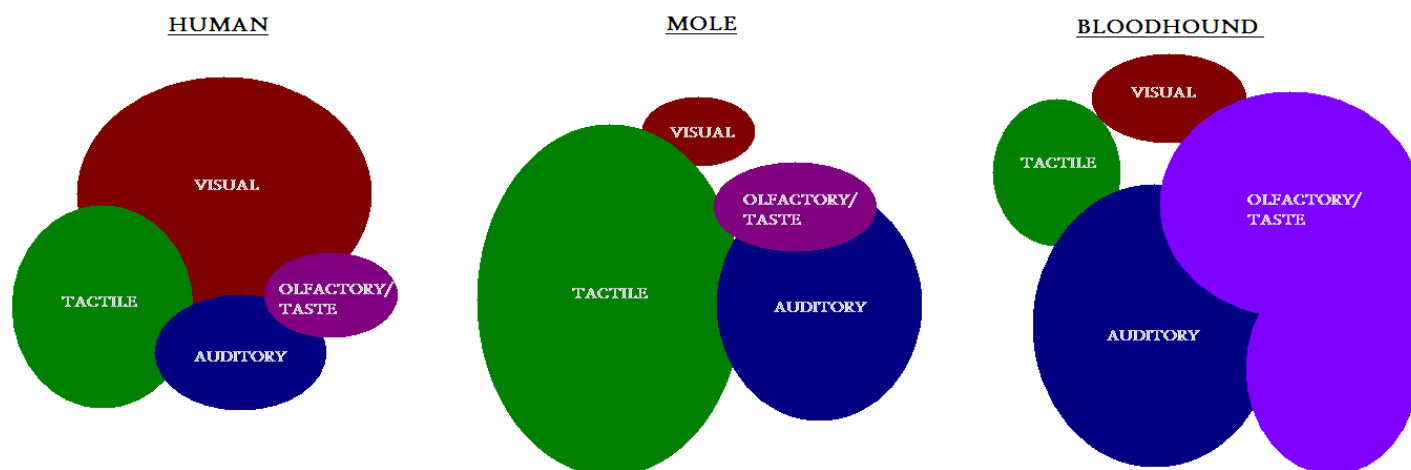
Before delving into the ways the Shúna perceive the world around them, it is instructive to compare the extent they rely on their senses and the way which their language describes those perceptions to the ways humans and other species do or might do if they were speaking creatures. Humans are extremely visual creatures; our biology and the way we have evolved have conditioned

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this, and our languages reflect this basic human fact with the large number of visual adjectives such as shades of color, body-language descriptors, distance indicators, emotional appearances and so forth. The ubiquity of the word ‘look’ in English in phrases such as those below exemplify our visual natures:

It *looks* like he’s mad
It *looks* like its going to rain
This *looks* like it’s going to be a problem
Looks dangerous

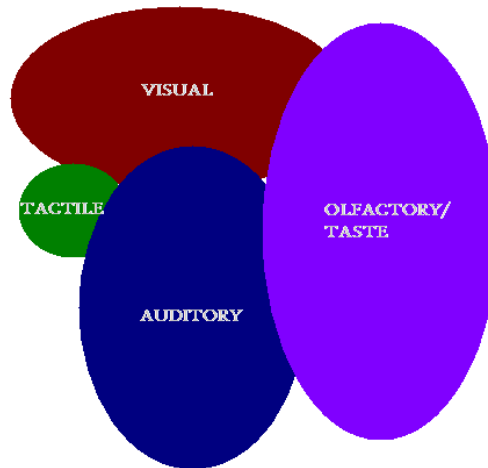
Humans do not rely on our olfactory or auditory senses very much at all (at least in comparison to animals which live mostly or entirely by hearing or smell such as bloodhounds, owls, moles, whales, nocturnal animals and the like) and if these creatures have their own languages I would suspect that they would have a large number of auditory and olfactory-based adjectives and few—if any—visually based adjectives. A graph of comparative semantic fields of adjectives between various species would, I believe, look something as the graphs below (the relative size of the field indicates a greater number of adjectives describing that field and vice versa):



These graphs are comparative in nature, human languages might have a large number of olfactory adjectives for instance but nothing compared to the range a bloodhound’s language might employ and so forth. The human semantic distribution relies primarily, but not exclusively, on visual descriptions and to a lesser extent tactile and auditory adjectives while virtually nothing in the olfactory/taste range because we have such a terrible sense of smell. Compare this to a mole who lives their lives underground or only comes out at night and who would find visual descriptors to be virtually meaningless compared to the tactile and auditory realms. A bloodhound relies on sight and tactile senses to some degree but by far they rely on the auditory and olfactory senses to track their prey and the sense of sight usually comes into play only at a latter stage. Compare these graphs to Davis’ description of what the Shúna’s adjectival semantic distribution might appear as:

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SHÚNA



The visual, auditory and olfactory senses are by far the largest and almost equal in size (with a slight preference to the olfactory) while the tactile descriptors are tacked on almost as an afterthought and barely represented. This makes a great deal of sense based on Davis' descriptions of dragons' razor-sharp senses (particularly their eyesight) and due to other physiological features inherent to dragonhood. The various senses of dragons and the way that these perceptions influence their language and the adjectives used by the Shúna are delineated below according to sensory system (note that olfactory and taste are included as the same "sense" because, as with humans, they are virtually indistinguishable from one another):

Auditory

The Shúna's auditory sensory realm is very, very impressive. Their hearing is apparently nothing short of remarkable as they are able to achieve such feats as discerning the heartbeat and breath of a deer from many hundreds of yards away even through the forest on a fairly windy day, hearing voices from almost several miles away and being able to distinguish those voiced at about the distance of a mile. This ability gives rise to terms such as *sini-* or 'hunting by hearing alone' and *sínqsa-* 'far distant voice (which I cannot distinguish)' Howard notes the disconcerting fact that on several occasions Born of Fire was easily able to follow a conversation between Davis and Stargazer despite being almost several hundred yards away at the time. Although I suspect that Born of Fire was downwind of the pair (sound follows the wind so it would be easier to listen to a conversation upwind than one downwind) and might have been trying to impress Howard, it is obvious that the Shúna's sense of hearing is incredibly sharp. Davis notes that Moonchild in particular was very adept at telling if he was lying and he guessed that it was a combination of olfactory clues and that she could actually *hear* the minute changes in his heartbeat if he was less than truthful.⁴ Although he could only guess at his informants' range of hearing (in terms of pitches of sound they could distinguish), Howard believed that the Shúna have approximately the same range of hearing as a dog and are capable of discerning sounds much higher and lower than a human, leading to such draconic terms as *šiší-* 'very, very high pitched noise' and *hakún-* 'deep, baritone sound,' both of which appear to describe sounds beyond the range of human hearing.

⁴ Davis rarely lied to dragons, not only because he had little to hide from his sources but because he rapidly learned that it could be an extremely perilous endeavor. Usually when Davis said "lying" to a Sihá it meant he was telling less than the whole truth or simply leaving out fact which might anger or annoy the dragon (which was the same thing).

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Visual & Heat

As noted above, the visual acuity of the Shúna serves as the basis of the English word *dragon* (see note in §1.3.1. **Physical Characteristics**) and although I am not sure of how factual any of this is, Davis describes their visual sense as almost supernatural in ability. He makes several vague references to draconic eyesight being able to see flawlessly through illusions, glamours, invisibility and other “færie-tricks” as well as being able to look right into the spirit world, seeing ghosts and spirits even if they wish to remain hidden.⁵ If this is in fact the case and dragons can do these things, I would imagine that those slitted eyes see an entirely different world than ours. It would be a world where the stars are always out (since they can see through the glare of the sun), where the planets invisible to the naked human eye can be made out, where the details of a rock-face on a mountain twenty miles distant can be seen with ease and where one would be able to look down at a lake from a great height and be able to pick out fish through the reflective glare of the water. The only thing which seems to be able to really affect draconic eyesight is clouds and mist for even if they can see through illusions and glamours they cannot see through actual physical objects such as suspended water particles in the air. Draconic eyesight also seems to be totally unaffected by darkness of any kind and Davis notes on several occasions that the Shúna appear to have the ability to see in total darkness as if it was the middle of a sunny day. Interestingly, Srínawésin has no metaphors equating darkness with mystery or fear as human languages do, although this makes sense in light of dragons’ visual abilities. Instead of *darkness* indicating mystery or secrecy, *mist* and *clouds* have this quality to the Shúna and many metaphors and aphorisms about difficulty and obscurity use atmospheric terms.

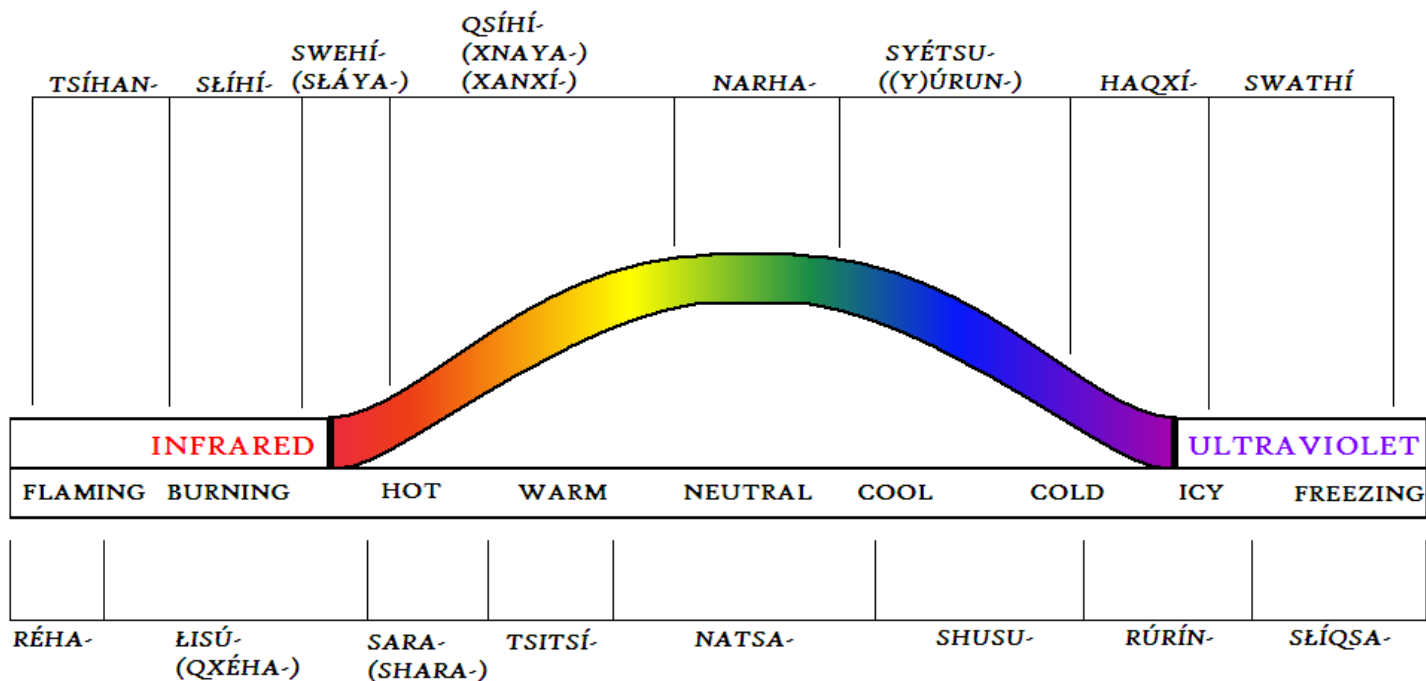
Apart from their incredibly sharp eyesight, the Kindred also have two features which set their visual acuity apart from humans. They apparently have the ability to see deeper into both the ultraviolet and infrared spectrums than the human eye and (if Davis is accurate) they have the ability to see heat emanations, much like a snake can do while hunting a mouse. The draconic eye seems to be able to see deeper into the infrared spectrum than it can the ultraviolet, which I suspect might have an influence on their ability to “see” heat and—much like many modern military night-vision equipment use infrared light to penetrate the darkness—these features along with the extreme visual acuity of a draconic eye and their incredible senses of hearing and smell would do a great deal to helping them operate in darkness equally well as in light. These visual abilities combine to make the Kindred’s eyesight probably the most remarkable of any creature on the Back of the Earth Father, as they would say. One of the results of these incredible powers of sight is a whole group of adjectival descriptions completely missing in any human language simply because no human is capable of seeing the same colors the Shúna are.

The Kindred are able to see the spectrum which we *Qxnéhiréx* call the “visible” spectrum and although they divide up the colors of that spectrum in a slightly different way than English speakers do, their adjectival descriptions of the visible spectrum are not that different from many human linguistic groups across the world either. Their colors for *red*, *blue*, *green* and *purple* appear to roughly align with those of an English speaker and the biggest difference between Srínawésin and English—as far as color schema go—is the inclusion of *orange* and *yellow* into one overarching color, *qsíhí*—which describes both. The way the Shúna divide up both their color adjectives is depicted on the chart below, although I would add that Howard was not kind enough to provide a chart such as this

⁵ Again, I make not claims to the existence of færies, ghosts and other supernatural creatures. Howard’s references to them in his notes are offhand and rare so I cannot determine what he really believed in or what he in fact saw. The only remark that he makes which specifically states the existence of other “supernatural” creatures other than dragons is several vague references about the generally tense relations between the Shúna and giants and that he supposedly met a tribe of giants on at least one occasion. Whatever my issues with these Howard’s beliefs, I suppose if I am willing to entertain the possibility of the existence of dragons it is a small step to believing in færies, ghosts, spirits, ghouls and giants.

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in any of his notes. This is my extrapolation and hopefully it is accurate to the real color schema of Srínawésin (if such a thing actually exists) and how they view the world.



The chart above has several interesting features. The rainbow area raised up from the other areas is the region of the spectrum which humans call the “visible spectrum,” running from red to deep violet. As noted above, dragons divide this section up in roughly the same way humans do, although the colors *swehí-* ‘red’ and *haqxí-* ‘purple’ seem to extend slightly into the infrared and ultraviolet spectrums respectively. Additionally, various colors seem to be represented by several separate adjectival roots, such as *swehí-* and *sláya-* both meaning ‘red,’ *qsíhí-*, *xnaya-* and *xanxí-* meaning ‘orange-yellow’ and *syétsu-* and *(y)úrun-* meaning ‘blue.’ The reason for this seems to be based on the descriptive nature of Srínawésin, the various different color terms coming from natural archetypes which represent a particular color:

RED

swehí- (abstract color)

sláya- (bloody, bloody red)

ORANGE-YELLOW

qsíhí- (abstract color)

xnaya- (leaves during the fall)

xanxí- (the yellowish color of Saturn?)

BLUE

syétsu- (abstract color or turquoise stone)

(y)úrun- (blue sky)

Therefore, one can describe *blood* as the color *swehí-* ‘red’ or simply as *sláya-* ‘bloody.’ Similarly, the terms for orange-yellow can be described in terms of various things which are archetypal representatives of that color, such as falling leaves or the orange-yellow color of the planet Saturn (as visible from the Shúna’s eyes). And that is just in the visible spectrum. The Kindred’s color terms for the infrared and ultraviolet spectrums are represented in the chart to the left and right respectively and there is no color depiction for those terms because we simply cannot see those colors. As noted, dragons seem to be able to see deeper into the infrared spectrum than the ultraviolet and therefore Srínawésin possesses two terms describing this area of the spectrum, *slíhí-* and *tsíhan-* (which I can only describe as ‘light infrared color’ and ‘deep infrared color’) while only possessing one for the ultraviolet spectrum, *swathí-* ‘ultraviolet.’

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Below the visible and invisible spectrum of light I have also included the heat/cold spectra which are a visible sense to the Shúna. It moves from *réha-* ‘burning, flaming’ (and apparently appears to be a brilliant white to draconic eyes) to a neutral temperature *natsa-* (a forest green color) and then to the wonderfully named temperature adjective *shúqsa-* ‘freezing cold’ (deep purple). Just like adjectives describing the visual spectrum, several of the visual temperature terms stem from archetypal forms such as *qxéha-* ‘fiery’ and *rúrín-* ‘icy.’ The term for ‘hot’ in Davis notes appears in two different forms, *sara-* and *shara-* and I am not sure if this is evidence of truly different terms in the language or if it was a mistake on Howard’s part. The similarity of the terms would lead me to guess the latter (possibly *sara-/shara-* was a spelling mistake and both only occur once in the notes so it is impossible to differentiate) although it could also be evidence of a change in pronunciation by the Kindred themselves. Davis never mentions how dragons are capable of differentiating temperature colors from those of their visual spectrum although I would guess that if you have lived with those abilities all one’s (incredibly long) life, it would be as easy as differentiating the sense of *seeing* a tree from *listening* to its leaves rustle in the wind.

Colors which do not fit into the spectrum of visible *light*, such as brown, black and so on share similar features with the terms above and they are often represented by words which reference archetypal objects which exemplify those colors and so forth:

White	<i>húqsa-</i> (white ash)
Gray	<i>rasa-</i> (grayish, darker colored ash)
Brown	<i>našín-</i> (fur, animal fur?)
	<i>xniya-</i> (earth, dirt)
Black	<i>šátha-</i> (charred wood, coal)

Olfactory/Taste

As if the incredible auditory and visual senses of the Shúna were not enough, the olfactory senses of the Kindred are just as remarkable. A dragon can track a deer over wet, stony terrain several days after the animal has passed by and can even tell the gender and relative health of an animal by its odor as well as other feats of olfactory acuity that I do not believe any human is capable of appreciating simply because it is a sense we hardly use and do not understand very well. Their ability to detect smells seems to extend several miles and I would guess that it easily rivals the olfactory abilities of dogs, sharks and wild turkeys (which have one of the best senses of smell of any animal living). These abilities give Srínawésin terminology which no human language possess simply because we do not rely on our sense of smell virtually at all (in comparison to many animals) and cannot smell even remotely as well as dragons. Some interesting adjectives used to describe the olfactory world of the Kindred are:

<i>slánri-</i>	smell with no discernable source (blown about by various winds so it cannot be tracked and is as synonymous with <i>mysterious</i> and <i>strange</i> as terms for <i>mist</i> and <i>clouds</i>)
<i>hisi-</i>	smell blown from far away by the wind
<i>huhí-</i>	smell coming from upwind
<i>qxéyu-</i>	smell propagating up from <i>downwind</i> (a rare event and this term is synonymous with <i>rarity</i> , <i>uniqueness</i> or <i>strangeness</i>)
<i>šuhun-</i>	print, track, mark left in the ground by a foot <i>but without any trackable smells</i> left by the animal which left it (plural form is <i>háší-</i>)
<i>tháhe-</i>	print, track, mark left by an animal’s foot in the ground but <i>which has a trackable smell</i> left by the animal on it

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<i>qsashi-</i>	a olfactory trail where an animal tried to lose its trail by crossing a river or stream to disrupt the smell (possibly successfully and possibly not)
<i>wéxa-</i>	damp rain which washes away scents
<i>tséwi</i>	broken branch or twig left by an animal's passing but <i>without any trackable smells</i> left on it
<i>yanú</i>	broken branch or twig left by an animal's passing but which <i>has a trackable smell</i> on it from the animal

One interesting fact about the descriptive nature of Srínawésin vs. English is the derivation of nouns into adjectives. For instance, in English we can take a noun such as *deer* and turn it into an adjective by adding *-like* such as *deer-like*. For most English speakers this would describe whatever is being called *deer-like* in visual or behavioral terms (fidgety, timid and so on) but this is explicitly *not* the case in Srínawésin. A dragon using the same term *-háqsa* as an adjective (or '(female) deer-like') he or she is referring to the *odor* of the object in question, not in visual or behavioral terms.

Thus, the sentence:

Šásešuritskásu sasráhá **iháqsa sa** šawaha axánanraha sa srílasu xix?

The (female) **deer-like** stone was next to that big hawthorn bush over there by the nearby stream, wasn't it?

Would probably be better translated as:

The stone **with the female deerish smell on it** was next to that big hawthorn bush over there by the nearby stream, wasn't it?

Therefore, in Srínawésin, any adjectival use of a root which is commonly used to describe an *animal* or *creature* does not describe visual or behavioral tendencies, but describes its *odor* or *smell* instead. While this is an interesting feature of the language and one which is obviously conditioned by the smell-oriented nature of the Shúna, this tendency can be a little difficult for us creatures "inflicted with such miserable senses of smell" as Tear of the Sun once described *qxnéhiréshá*.

Tactile

The final sense which must be treated is that of the tactile senses. Simply put, dragons have little to no sense of touch and therefore have very few adjectives which describe this semantic field. The reason for this relative lack of description is obvious: dragons are covered with scales. Since the diamond-hard scales coating their body effectively make it impossible to *feel* objects in the same way that the Younger Races do, they almost never describe objects in terms of how it feels in a tactile sense.⁶ The Kindred do possess the ability to feel textures and consistency in a very, very general sense and can feel the relative difference between the rough bark of an oak and that of the smoother bark or a birch tree but beyond that they have virtually no ability to distinguish texture. To a dragon smooth silk and rough burlap feels exactly the same (if one would even care to make the attempt). Other textural terms such as *shahí-* 'smooth, rounded' generally describe the way an object or thing *appears visually*, not how it *feels*.

⁶ There is one set of terms which seem to be an exception, but are in fact not. As noted above *temperature* terms are *visual* descriptors to the Shúna, not ones of *touch*. And since dragons are (for the most part) equally comfortable in the freezing arctic as they are in the "wonderful" heat of an active volcano, they have little need to describe temperature in environmental and survival terms.

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These remarkable sensory powers evidenced by Davis' notes go a long way to explaining the deadly efficiency of the Kindred, particularly while hunting. They can see the eye color of their prey from twenty miles away and can pick out heat sources of prey beneath the leaves of a forest from thousands of feet in the air. They can track equally well by hearing, smell or sight and seem to be virtually impossible to trick or throw off the track because the combination of these senses makes it possible for them to rely on the others if one or more of their senses is somehow hampered. The only thing which seems to truly cause difficulties for a dragon is mist or fog as they cannot see through it, the humidity in the air dampens the smell of their prey and refracts sounds randomly and makes it hard to pinpoint. Howard notes that mist and fog make it *difficult* for dragons to hunt but not impossible (he would not recommend trying to hide from a dragon simply by moving into fog). One particular hunting trick he saw both Afraid-of-Butterflies and Blue Tongue use on several occasions (and is used by other dragons as well) is while hunting prey in the mist to let out a tremendous roar which spooks the animal into running or otherwise making a sound (and possibly chasing it out of the fog) which the dragon can then pursue.

Death follows swiftly.

6.4. Possessive Forms

Possessives are words such as in English *mine*, *your*, *their*, and phrases such as *the top of the house*, *the cat's claws*, *John's car*, and *she has a watch*, all of which indicate a possessive quality to them, whereby one actor is the *possessor* the other the *possessed*. This should more accurately be called the *genitive case* vs. a possessive one as it indicates a *relationship between two nouns, not one which is by necessity possessive*. An example of this would be the name *Isidore of Seville*, whereby 'Isidore' and the town 'Seville' have some sort of relationship, albeit not one where 'Seville' *owns* 'Isidore.' Whether these grammatical relationships are called genitive or possessive, the Kindred are often viewed by humans as being stingy, grasping, greedy, hoarding and other pejoratives which basically indicate dragons are avaricious in the extreme. Davis repeatedly notes that this is an amusing idea to the Shúna, who note that the Younger Races do all these things as a matter of course, to dominate others with their wealth, while the Sihá gather objects to appreciate their beauty and because they simply enjoy it. The Kindred do not treat all forms of "possession" equally, either epistemologically or grammatically, and in this they do not greatly differ from various languages of the Younger Races, which have similar distinctions. Possession falls into main categories in Srínawésin, *inalienable possession* and *alienable possession*, although there are a variety of ways which each category is expressed.

6.4.1. Inalienable vs. Alienable Possession

The difference between the two main types of possession in the draconic language, *inalienable* and *alienable* possession, revolves around the relationship between the possessor and the object or object possessed. In the utterance "my hand" there is a definite relationship between "me," the possessor, and "hand," the item possessed, just as there is between the elements in "Bloody Face's claw," "Jill's ball," "his cave" or any other possessive construction. The exact relationship between these elements—other than being possessive in nature—in a language depends on what distinctions seem important to the language's speakers, which in turn are dependent on the philosophical way those speakers "construct" the world around them.

The dividing line between alienable and inalienable possession in Srínawésin are dependent on the way the Shúna see the world. Dragons view certain objects as truly belonging to another, either as a literal physical part of another such as a body part (head, tail, claw, wing, scales, skin etc.) or bodily by-product (urine, feces, shed skin and so forth), or as "belonging" to one another as in the sense of a familial group or as a pair of lifelong mates. Relationships which fall into this category are classed as *inalienably possessed* as the relationship is *inherent* to the objects and one cannot be alienated from the other. Although you can cut the head off a deer, that head will *always* belong to

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that deer because to have that head makes the deer a deer and that head is only a head in that it belongs to a deer. The same is true between familial groups which might move away and never see one another again but a hatch-mate is *always* one's hatch-mate as this is an inherent quality of both individuals.

Alienable relationships are those which are temporary, fleeting or are not an inherent quality of the two subjects. These include the cave one lives in, one's hunting territory, one's possessions (in terms of material items and so forth) as well as relationships between Sihá which are not permanent familial relations (mated couples are considered to form a new family as this is a permanent bond not a fleeting alliance). No matter how long two dragons might be friends and allies, if they are unmated their relationship is always considered to be *alienable* in nature and likely to change depending on the circumstances, even if it lasts until one or both of the Sihá die.

Thus in the English sentence:

The wolf bit *my hand*

The elements in the possessive construction would be treated in an identical grammatical manner as in the sentence,

The wolf bit *my friend*

The same is *not* true of Srínawésin, as the elements in the first utterance would be classed as *inalienable* in nature in the draconic tongue and *alienable* in the second. However, in the phrase “the wolf bit *my mother*,” *my mother* would be inalienably possessed because the relationship of the female in question as being *my mother* is inherent. This distinction is important because these differences in possessive classification are treated in *two separate ways in terms of how they are expressed grammatically*. These forms will be discussed below.

6.4.2. Inalienable Possession

There are three ways in which inalienable relationships are represented in Srínawésin and although they all indicate this type of relationship they are not all treated the same grammatically. The three main types are *Inherent*, *Implicit* and *Explicit* Inalienable Possession. *Inherent* Inalienable Possession is the same basic process presented above in **4.5.6. Inherent Verbal Objects and Subjects**, whereby a verbal root is *defined as being possessed in some way*, and this definition is integral to the word's meaning and cannot be separated from it. An example of this would be the two words *síhá-* ‘(my) mate (m.)’ and *sáhi-* ‘(your) mate (m.)’. Both of these words define a ‘mate which is male’ but *síhá-* may *only be used in reference to ‘my male mate’* while *sáhi-* may *only be used in reference to ‘your male mate.’* These words are defined as pertaining to a particular possessive form and the possessive cannot be separated from the definition in noun-verbs just as the inherent object of the root cannot be separated from the true-verb form. These types of words are relatively rare and almost always involve draconic relationships such as mates, children, parents and the like (all of which are inalienable) and so form a somewhat restricted class. Not *all* draconic words referring to relationships are inherently possessed, the undifferentiated form of ‘mate (m.)’ is *xrasún-* which has no direct concept of ownership.

Implied Inalienable Possession is used in much the same way as *Explicit* ownership but it works in much more subtle way, more by *implication of possession*. The difference between *Explicit* and *Implied* possession can be shown in the sentence below:

Tsýúxqséru *innehasan násusréhu*th ni
I smell **its** (large prey such as deer or elk) feces

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The form presented above is an *explicit* form of inalienable possession and although the example given immediately above is *grammatical* it sounds stilted and strange to the Sihá because it has a great deal of information which is not really necessary. The pronoun above *-hasan* indicates a large prey animal (Class III) but so *does* the possessive prefix *násu-*, so it would be more natural for a dragon to say simply:

Tsýúxqséru innenásusréhuþ ni
I smell **its** (large prey animal) feces

The possessor does not need to be further specified because the possessive prefix *násu-* already does this job. However, this is *still* considered to be needless information because inalienable possession may simply be *implied* with the proper noun-verb suffix:

Tsixqséru innesréhun ni
I smell **its** (large prey animal) feces

In the original example the object of the sentence *innenásusréhuþ* can be analyzed as:

Innenásusréhuþ
(inne+násu+(SRÉHU+éth)^V)^N
(Present Object+Class III Poss. Prefix+(+Class XI Reflexive)^V)^N

The root of the word is *-sréhu* ‘shit, feces’ but the Class XI Dead subject suffix *-éth* is attached and the result, *-sréhuþ* ‘(dead) feces’ is then turned into a noun-verb by the addition of the possessive and object prefixes *-násu-* and *inne-*. Thus, the more appropriate translation would be:

Tsýúxqséru innenásusréhuþ ni
I smell its **dead/old feces**

Násu- still indicates that the possessor is a large prey animal (Class III) but indicates that the feces the speaker is smelling is a “dead” or old. However, possession may be *implied* by removing the possessive prefix *-násu-* entirely and attaching the matching *Class III Reflexive Subject ending to the root* indicating that the root is *of or from* a large prey animal, in other words *implies possession* between the two. Usually the root *-sréhun* (*sréhu+an*) would indicate that the Class III animal *is* somehow feces or shit but this is not the meaning of this word rather that the feces is *of or from* a Class III animal. These types of constructions are extremely subtle and pose a great deal of difficulty if the speaker is not careful, but is very much in line with the Kindred’s’ desire to dispense with obvious (and therefore unneeded) information with a desire to be concise.

The final form of inalienable possession has been touched on in the previous example by the inclusion of the possessive affix *-násu-*, that of *Explicit Inalienable Possession*. This form of construction has two main forms which are grammatically similar although one is considered to be the more “polite” form (i.e. you don’t want to start a fight). As noted above, the basic morphological structure of a draconic noun-verb is:

(Noun Prefix + (Proximal) + (Inalienable Possessive) + [ROOT^{REFLEXIVE VERB}])^{NOUN}

All nouns require a noun prefix of some type to denote their noun-verb status within the sentence, while both proximal and inalienable possessive affixes are optional and are not always

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found on a noun-verb. However, while possessives are not required they are still often found, thus the utterance:

Innesíwarisáqx

May be analyzed in the following manner:

Innesíwarisáqx

(inne+**síwa**+(RISA+áqx)^V)^N

(Present object+**1st Person Possessive**+(IT-BITES)^V)^N

My tooth (explicit object of a verb)

As noted in the morphology above this utterance could further be combined with a proximal form, further specifying the location of the possessed noun-verb:

Innéqxísíwarisáqx

(inne+**qxi**+**síwa**+(RISA+áqx)^V)^N

(Present object+**general vicinity proximal**+**1st Person Possessive**+(IT-BITES)^V)^N

My tooth **over there** (on the ground) (object of a verb)

Either of these utterances could be used to answer a question such as “what did she knock off you?” Although Explicit Inalienable Possessive affixes always occur within the morphological structure given above, this relatively simple form is, of course, more complicated than simple morphology. The reason for this is that in the languages of the Younger Races possession is determined by *person* as well as *number* such as in the instances:

My tooth

1st Person Singular (English)

His tooth

3rd Person Singular (English)

A dét (**her** tooth)

3rd Person Singular (Old Irish)

Ar ndét (**our** tooth)

1st Person Plural (Old Irish)

Explicit Inalienable Possession in Srínawésin is also determined by *person* and *number* although in a particularly draconic way due to the structure of these systems in the Dragon Tongue. This type of structure is divided up into two main categories due to the personal structure of the language, *1st Person* and *Non-1st Person*, the second category being a complex one as the possession affixes reflects the *Class of the possessor* just as in the system of verb inflection. Thus the utterance below could be translated:

Axihárisawéqx

its (single predator’s) teeth (past tense subject of a verb)

Versus another possession affix which is technically Non-1st Person but which represents another class:

Awíšarisawéqx

its (single or plural dead animal’s) teeth (past tense subject)

Number is also reflected in the possession system of Srínawésin although it is slightly simpler than they way it is realized in verbal inflectional systems. Possessive affixes have only two forms; *singular* and *plural* as opposed to the three number system of *singular*, *plural* and *innumerable* in verbal inflection. In the history of the language the *plural* and *innumerable* numbers seem to have collapsed

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together into a single *plural* number so in cases when the number of the possessor is *innumerable* it has a simple *plural* possessive affix (although it retains the *innumerable number* in its class suffix)! Bloody Face apparently told Davis that the Elder dragons continue to use a truly ancient variation whereby they preserve the *innumerable number* even in possessive affixes although it has been so long since he heard their usage he could not give Howard any information on them.

The 1st Person Possessive Affixes are given below:

	Singular	Plural
1 st Person	-síwa-	*-tsíla- ⁷

Thus the utterance below can be analyzed as:

Isíwanunasin

(I+**síwa**+(NUNA+*sin*)^V)^N

(Present Subj.+**1st Person possessive**+(IT-BLOWS)^V)^N (present certainty evidential)

(it-is)**my** breath (literal)

My breath (subj. of a sentence)

Versus the much rarer plural 1st Person possessive utterance:

Itsílanunasin

(I+**tsíla**+(NUNA+*sin*)^V)^N

(Present Subj.+**1st Person Plural Possessive**+(IT-BLOWS)^V)^N (present certainty evidential)

(it-is)**our** breath (literal)

Our breath (subj. of a sentence)

As noted above, all possessive affixes are differentiated by both their *person* and *number* (the *innumerable* and *plural* numbers both being included within the *plural possessive infix*) and in the case of Non-1st Person Possessives by their *class* as well:

Non-1st Person	Singular	Plural/Innumerable
Class I Kindred	-théha-	-thésú-
Class II Predators	-xihá-	-xinsi-
Class III Large Prey	-násu-	-nará-
Class IV Small Prey	-tsitse-	-tsitse-
Class V Aquatic	-híle-	-híli-
Class VI Inedible	-yaqsu-	-yaqsu-
Class VII Celestial	-xahá-	-sáhi-
Class VIII Aerial	-šán-	-išán-
Class IX Animate	-sí-	-srá-
Class X Stable	-ní(xa)-	-ní(xín)-
Class XI Dead	-wíša-	-wíša-
Class XII Parts	-súla-	-súla-
Class XIII Varia/Unknown	-qxewá-	-qxeya-

⁷ As noted in section 4.5.3. **1st Person Affixes** the plural forms of the 1st person are rarely found, usually only when being condescending, insulting, specific or in the speech of the Elder Dragons, who use archaic forms, or when discussing familial groups

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The difference between the singular and the plural/innumerable possessive prefixes is interesting to say the least. Several groups have no difference between the prefixes (-*tsetse*-/-*tsetse*-, -*yaqsu*-/-*yaqsu*- and -*wíša*-/-*wíša*-) while others show a minimal difference between voiced and unvoiced vowels (such as -*súla*- and -*súlá*). Others show differences only in particular consonants (such as -*qxewá*- and -*qxeya*-) or even changes in vowels themselves (-*híle*-/-*híli*-). The most common difference is the inclusion or exclusion of an ‘n’ in the plural form and Davis scribbled a note in the margins of one of his notes hypothesizing that there was an ‘n’ in Old Latitudinal Srínawésin which differentiated the plural and innumerable numbers from each other which subsequently dropped off. Howard theorized that when this happened it collapsed the two inalienably possessed prefix numbers together and caused other sound changes to the vowels and consonants. He (and I) would have liked to speak to dragons who spoke the subterranean variety of Srínawésin to compare the possessive prefixes and see if they maintained a difference between the plural and innumerable numbers. It is important to note, however, the various types of inalienable possession *are mutually exclusive and cannot occur on the same word and remain grammatical*. For instance, the 1st Person possessive affix -*síwa*- cannot occur in conjunction with a word such as *tsúhu*- ‘(my) neighbor’s neighbor’:

Xisíwatsúhúš* *O, **my (my) neighbor’s neighbor(?)

This is because the root *tsúhu*- is already inherently possessed in the 1st Person so it is both redundant and ungrammatical to include the 1st Person possessive affix -*síwa*- with it. Additionally, other prefixes in other persons and number cannot occur with such an inherently possessed form for the same reason:

Xithéhatsúhúš* *O **his/her/your (my) neighbor’s neighbor(??)
 Xixahátsúhúš* *O **its (celestial object) (my) neighbor’s neighbor(???)

However, there is an exception to this basic rule. If the *Possessor* is the same referent as the *inherent* possessor of the root, then the appropriate possessive affix can be placed in conjunction with the word. For instance:

Qsánir sa Qxéyéš théhaxéšéš
 (*Qsánir sa Qxéyéš*) (*théha*+(*XÉŠE*+*éš*)^V)^N
 (Moonchild) (Class I Singular Possessive Prefix((YOUR) HATCH-SISTER)^V)^N

This phrase appears on the surface to be nonsensical in that the root *xéše*- ‘(your) hatch-sister’ is possessed by the proper noun *Qsánir sa Qxéyéš* ‘Moonchild.’ Ordinarily this would be true *but* if the speaker is *addressing Moonchild* the phrase carries the intention of both naming her as well as implying ‘(your) hatch-sister’ and so would be grammatical. This phrase could roughly be translated into English as:

Your hatch-sister, Moonchild

Although in Srínawésin it occurs in a different form and *is only grammatical if the speaker is addressing Moonchild* (so that the *possessor* is the same referent as the *inherent possessor* of the verb-root). It is imperative to use the proper possessive which agrees with the class of the possessor.

Thus the possessor below:

Tsáwthšáwéts aSláya sa Snaréš aneqsánir xaháyanawér’n

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Bloody Face was watching **the moonlight** (light of the moon)

Cannot be replaced with a possessive affix of another class and be equivalent in meaning:

**Tsáwthšáwéts aSláya sa Snaréš anneqsánir skíyanawér'n*

*Bloody Face was looking at **the moonlight**

The sentence “*tsáwthšáwéts aSláya sa Snaréš anneqsánir skíyanawér*” is grammatical if it was *inneqxéhasu skíyanawér* as in the direct object in the sentence ‘Bloody Face was watching **its** light (from a fire)’ although it is *not grammatical* as a replacement for the Class VII Celestial object *-qsánir* ‘the moon.’ If the possessor of the sentence has already been mentioned and (for polite reasons) does not need to be explicitly stated again, it may be replaced by the appropriate *pronoun* (covered above in section 5.5. “**Pronouns**”), agreeing with the original noun in number, class and so forth and which takes the place of the original explicit possessor:

Hatsaqsuwéts aWátsí sa Qxítsúqx anneSewe sa Swéhésin théhaxnúyaqx'lá
I heard that Ash Tongue sometimes hunted for **Frost Song's** sleeping place⁸

To:

Hatsaqsuwéts aWátsí sa Qxítsúqx annehaséš théhaxnúyaqx'lá
I heard that Ash Tongue sometimes hunted for her sleeping place

But compare to:

Hatsaqsuwéts aWátsí sa Qxítsúqx annethéhaxnúyaqx'lá
I heard that Ash Tongue sometimes hunted for **his** sleeping place

In this example the possessive affix *-théha-* implies that the possessor is also the subject of the sentence, i.e. ‘(Ash Tongue)’s sleeping place.’ In the previous example the inclusion of the pronoun *-haséš* implies that the possessor is *not* the same as the subject of the sentence and therefore would make more sense in relation to replacing the referent *Frost Song*. In either case, the pronoun merely stands in for the originally specified noun-verb although the possessed object still must occur with the appropriate possessive prefix and the pronoun itself must agree with the original referent in number, class and person.

Possession in Srínawésin, both inalienable and alienable, has both a *morphological* and a *syntactic* component, namely the order in which the *possessor* and the *possessed* occur in relation to one another, if both are explicitly stated. Although the basic *morphological* form of any possessed noun-verb is as shown above, if the *possessor* is explicitly mentioned, it always occurs before the *possessed* object. Thus, the syntactic rule of possession is:

$[(\text{Possessor})^{\text{VN}} ((\text{Poss. Prefix})\text{Possessed})^{\text{VN}}]^{\text{VNP}}$

Thus the *possessor* comes before the *possessed* object upon which is attached the proper possessive prefix which agrees with the Verbal Class of the *possessor*. The possessive phrase below would therefore be analyzed as:

⁸ *Xnúya-* ‘sleeping place’ is defined as being *inalienably possessed* by its possessor as the ‘sleeping place’ (or an area flattened down and *made* into a ‘sleeping place’) would not exist without the possessor so they are inexorably linked.

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Wahínar xaháxéryúqx

Jupiter's trail (hunting track)

This can be analyzed as:

Wahínar	xaháxéryúqx
Jupiter ^{POSSESSOR}	(it's) trail ^{POSSESSED}

This construction thereby becomes a noun-verb phrase, or a single grammatical component within the sentence which cannot be broken up, separated or otherwise treated as anything other than a single unit of meaning. Since the possessor-possessed group is a single unit of meaning *prefixes may be attached to the head of the phrase (the possessor) but affect the entire noun-verb phrase as a unit:*

UxúWahínar xaháxéryúqx xunihú! It's *always* along Jupiter's path in the sky!

If a possessed form is the answer to a question or forms a statement in-and-of itself and is not part of a larger clause or sentence then it will usually take either a reflexive or intransitive form, whereby the true-verb is the possessed:

Tsinanhasahen xi?	Who is that way over there?
Xísíhész'n!	He's my mate!

Or:

Xíthéhaxrasúnész'n	He is her mate
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Alternatively, as noted above, a true-verb does not necessarily need to be a part of an utterance as all words are inherently verbal in nature:

Xúxéxúhár xu?	What is that celestial thing up there?
NúxéWahínar xaháxéryúqx?	Up there on Jupiter's path in the sky?
Ni...	Yeah...
Íš, Wahínar qsér!	Well, it's Jupiter of course!

6.4.3. Alienable Possession

In contrast to the other types of possession *alienable possession* is remarkably simple in form because it indicates that the relationship between the possessor and possessed object is distant and not an inherent aspect to either. There are two ways of indicating this type of possession, with the particle *sa* and with a special series of possessive true-verbs. The cupola particle *sa* is the usual indicator of this type of possession, specifying a *relationship* but not one which is considered to be inherent:

Tsasyéthu qxaQsánir sa Qxéyéš sa lišáha'n
I was flying towards Moonchild's hunting territory

In this case Qsánir sa Qxéyéš 'Moonchild' is the *possessor*, -lišáha 'hunting territory' is the possessed and the particle *sa* indicates a possessive relationship between the two. Additionally, there is an alienable possessive form in Qsánir sa Qxéyéš, whereby -qsánir 'moon' is the possessor, -qxéyéš

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‘child, hatchling’ is the possessed and the particle *sa* indicates possession, i.e. ‘Child of the moon.’ Therefore the syntactic form of alienable possession is:

(Possessor)^{NOUN} *sa* (Possessed)^{NOUN}

The new possessive form is then treated as if it was a *single grammatical unit*, as in other types of verb modification, but in the alienable possessive sense possession is indicated *solely by the use of the cupola particle sa not by any additional possessive prefixes of any type*. This type of construction is extremely common in the way the names of the Sihá are formed and other usages. As in other possessive forms, if the possessor does not need to be mentioned, it may be replaced with the appropriate pronoun, agreeing in number, class and so forth:

Tsasyéthu qxahaséš sa lišáha’n

I was flying towards **her (dragon’s) hunting territory**

A Sihá’s use of the *sa* particle is by far the most common form of alienable possession and occurs quite frequently although Srínawésin also possesses a second system of indicating alienable possession by means of a series of special true-verb roots. The most common form is the root *shale-* ‘to own, to possess, to have,’ and is often used in questions as well as statements of owning which involve alienable possession:

Tsíwíqshatéch?

What do you **have** there (in the claw or mouth)?

Tsyeheshale inehítsá sa huwášáha wíx!

Well, I might **have** a beautiful gemstone here!

Shale- is a transitive true-verb where the possessed is the direct object and the possessor is the subject of the verb. It is important to note that in the above example the *sa* particle is *not* being used in a possessive way but rather demonstrates a relation between *hítsá-* ‘beautiful, pretty, good’ and *huwášáha* ‘gemstone, glittering thing right here.’

6.4.4. Adverbial Possession

As noted in 5.2. “Is” and Noun-Verb Verbality above, the way in which roots are derived into a *noun-verb* form then back into a *true-verb* form with “noun” meanings lends an aspect of complexity to the simple divide between “nouns” and “verbs” in Srínawésin. Because of this lack of a definite divide and because all forms of verbal modifiers have similar forms, there is another type of possession, that of *Adverbial Possession*. The closest way to understand how this works would be the ungrammatical English sentence:

**His-ly it is a hunting territory*

Although this sentence is ungrammatical in English, this is approximately the way that Srínawésin treats Adverbial Possession. These types of possessive forms occur only when a noun-verb is *stative*, i.e. it indicates that ‘it is a...’ or otherwise *stating* the condition of the noun-verb’s existence. Since the noun-verb is being used in a verbal way, any modifier to it is therefore an *adverb even though it is a noun-verb*, creating the adverbial possessive form. For example:

TsiQsánir sa Qxéyéš sa xinawéha’n

They are the lands of my ally, Moonchild
(Moonchild-ly they are my ally’s lands)

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The root here is *xina-* ‘(my) ally’s land’ to which the subject endings *-wéha* are appended as it is an unintentional being and incapable of desire or intention, creating *-xinawéha*. However, *Qsánir sa Qxéyéš* ‘Moonchild’ possesses these lands, so her name is inserted as is usual in inalienable possessive forms: *-Qsánir sa Qxéyéš sa xinawéha*. This would be a normal inalienable possessive form if any of the noun prefixes were attached:

NiQsánir sa Qxéyéš sa xinawéha’lá I heard it was at my ally, Moonchild’s land

But since this entire form is *stative* and a *verbal aspect prefix* is attached to it, the possessive form appears to be *adverbial* (and is in fact adverbial, albeit in a strange way):

TsiQsánir sa Qxéyéš sa xinawéha’n They are the lands of my ally, Moonchild
(Moonchild-ly they are my ally’s lands)

Adverbial possession can take place in both alienable and inalienable possessive cases, the latter appearing *without* the cupola particle *sa* but still remaining “adverbial” as the entire (Possessor) + (Possessed) form the basis for a highly complex verb-form to which the aspect (and therefore true verbality) is attached:

Qsiwíx. Shíwísihéš tsiWátsí sa Qxítsúqx théhaxatiréš wíx, shiRíhán sa Wanáqx
Probably not. That dragon over there is probably Ash Tongue’s father, Obsidian Claw

The true-verb of this sentence can be analyzed as:

TsiWátsí sa Qxítsúqx théhaxatiréš
((*tsi+Wátsí sa Qxítsúqx*) (*théha+(XALIR+éš)*^V)^{POSSESSED NOUN-VERB})^{ADVERBIALY MODIFIED POSSESSIVE VERB}
((*aspect+Ash Tongue*) (*Class I Possessive(HE-IS-A-FATHER)*^V)^{PN})^{ADVERBIALY. MOD. POSSESSIVE VERB}
Is-being-Ash Tonguely-his-father (lit.)
He is Ash Tongue’s Father

However, the referent of the Inherent Possession must agree with the stated possessor just as in all other cases of Inherent Possession. These types of possessives are thankfully rather rare, only occurring when statives are expressed but illustrate the interesting way in which Srínawésin approaches what humans consider to be “obvious,” the separation of nouns and verbs as well as the separation between the modifiers which attach to nouns and verbs.

§6.5. Differentiating Verb Modifiers

Differentiating between all these forms can be difficult as they are often extremely similar, using the particle *sa* as well as having similar syntactic forms. Adding to this difficulty is the similarity between many of the noun-verb and true-verbal prefixes, which can unfortunately obscure the issue even more. The reason for this is although in the languages of the Younger Races we have categories of verbs and nouns and unique ways of modifying them, adverbs modify verbs, adjectives modify nouns, possessives are nouns which modify nouns, *these categories do not really exist for the Kindred* as everything is basically a verb. Therefore they see very little difference between any of these modifiers as they *all modify a verb of some type*, thus they are extremely close to one another in form and usage. However, there are differences between the various modifiers, although they are subtle and often difficult to see. The easiest differentiation between these modifier types is recognizing whether the main subject of the phrase is a true-verb or a noun-verb and the modifier is then likely to be an adverb in the first instance or an adjective or possessive noun

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in the second. The example below will serve as a way of differentiating all the modifiers as it has all of them included within it:

Haqsáthi sa huxéqsuwéts tsanSláya sa Snaréš sa lišáwáraha'n

He/she periodically secretly hunted male deer in Bloody Face's large hunting territory

Therefore root of the phrase *haqsáthi sa huxéqsuwéts* is a true-verb because:

- 1) It has a *non-reflexive* subject ending *-ets*
- 2) It has a *direct object* in *-huxé-* 'male deer'
- 3) It has the periodic past tense *aspect* marker *ha-* attached to the head of the phrase

On the other hand the root *-qsáthi*:

- 1) It has no subject endings
- 2) The cupola particle *sa* follows it
- 3) It is attached to a true-verb

Therefore it *must be an adverb modifying the true-verb*. *Haqsáthi sa huxéqsuwéts* translates to the adverbial phrase 'he/she periodically secretly hunted male deer.' The root of the phrase *-lišáwáraha* is a Noun + Adjective in the active adjectival voice as:

- 1) It has the Class X Stable *subject* ending *-ha* suffixed to it
- 2) *Lišá-* 'hunting territory' serves as the noun as it is the direct object of the adjective *-wára*
- 3) *-Wára* 'large, expansive' has a direct object in *lišá-* so is an active adjective

Therefore *this construction must be an active adjective modifying a noun-verb* and translates to 'large/flat hunting territory.' Since this is an *active adjectival form* it implies that the fact that the hunting territory is, in fact, large that this has something to do with the fact that the other dragon secretly and periodically hunts within it, i.e. it is easy to get away with *because* it is so large. On the other hand the phrase which modifies *-lišáwáraha*, or *tsanSláya sa Snaréš sa-* is a possessive as:

- 1) The entire phrase is modified by the locative *tsan-* which only occurs on noun-verbs
- 2) The cupola particle *sa* occurs between a (Noun + Noun) indicating a possessive meaning in an *alienable sense*

Thus, this is a possessive construction indicating that Bloody Face is the owner (alienably) of the large hunting territory. In the end the sentence can be more accurately be translated as:

Haqsáthi sa huxéqsuwéts tsanSláya sa Snaréš sa lišáwáraha'n

He/she periodically secretly hunted male deer in Bloody Face's large hunting territory because it was in fact so large and easy to get away with.

The key differentiation is what the two component parts are:

Noun + Noun	Possessive
Modifier + Noun	Adjective
Modifier + Verb	Adverb