Title: A Useful Grammar of Colyáni and Text with Commentary

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I was an undergraduate linguistics student at UC Santa Cruz during the mid to late 1970s. This was a very small program with a group of dedicated students. Many of us were mentored by Professor William Shipley, an expert on Native American languages who had written a grammar of Maidu – a California language spoken in the Mt. Lassen area. He held extended office hours and seminars in his large office in Stevenson College (one of UC Santa Cruz’s undergraduate colleges) and told countless stories about his life, studies, and fieldwork. Bill was a student of Mary Haas – a noted Amerindianist who guided over 100 graduate students, particularly through the Survey of California and Other Indian Languages, which she co-founded and which produced 80 dissertations on Native American Languages. Bill’s 1959 grammar of Maidu was among them.

Some of the stories Bill told concerned a fellow UC Berkeley graduate student – Muhammad Abd-al-Rahman (Phillip) Barker. This, of course, is the famous M. A. R. Barker known for his fantasy world Tékumel and the Empire of the Petal Throne. Barker was also a student of Haas and, also in 1959, received a Ph.D. for his grammar of the Klamath language (spoken along the California-Oregon border). This grammar had a profound influence on my life – Bill lent it to me and suggested I use it in a class project. Delving into this and related literature put me on a path to an academic career in linguistics. Indeed, Barker’s meticulous description of Klamath phonology spawned several theoretical debates for decades.

Among the wonderful curios displayed in Bill’s office was a colorful plaque. My recollection is hazy, but I remember it had a picture of a winged creature or creatures and an inscription written in a mysterious orthography. Bill told us that Barker had created this for him – I believe when they were graduate students in the 1950s. He went on to say that Barker had invented the language with its accompanying script and this was all part of a world he had created. Indeed the Wikipedia article on M. A. R. Barker notes that Bill Shipley was part of a group that joined Barker in “proto-gaming.” I didn’t pay much attention to the fantasy/gaming aspect; nevertheless, I was fascinated by the invented language. Interestingly, Marc Okrand had also been Bill’s student at UC Santa Cruz in the late 1960s (and later a graduate student with Mary Haas – he occasionally visited when I was there). He also remembers the plaque, although this had no influence on Klingon.

In 1978 or 1979 Bill offered an introductory class called “Languages of the World” – a lower-division introduction to linguistic typology and historical linguistics. I didn’t take this course, but later, in the 1980s, I was a graduate TA for it. One of the assignments asked students to invent their own language and, as a guide, included a mimeographed document that Barker had written to accompany the plaque. The document consists of a transliteralation of the plaque text, an analyzed text (with inter-linear glosses), and a grammatical sketch of the language. The text is titled “Text of Imperial Land Grant of the Protectorate of Kerunan.” From the interlinear glosses, it shows that the Emperor is granting the land of Kerunan to someone. An internet search revealed that the December 1976 edition of The Dragon (vol 1:4), which was devoted to the Empire of the Petal Throne, had an image that may be of the of the plaque in Bill’s office:


The cover is described as “The Land grant to the Shipali Family of the Protectorate of Kerunan.” Thus, the plaque I remember may have been a land grant to Bill’s family.
The grammatical sketch “A Useful Grammar of Colyáni” is written from the point of view of an anthropological linguist paraphrasing an historical grammar - *The Nuʔuglavyáni* - of Messíliu Badárian, perhaps as 19th century European Sanskrit scholars might have paraphrased Pāṇini’s *Aṣṭādhyāyī* (Barker was also an Urdu scholar). Notice the spelling ‘Colyáni’. The [c] symbol was sometimes used by American linguists for a voiceless alveolar affricate (IPA [ts]). Barker’s language is now written Tsolyáni. This same grammatical sketch seems to be referenced in the Tsolyáni Wikipedia article:


Thus, this mimeographed document, distributed to students by Bill Shipley throughout his career, carries considerable history relevant to both the roleplaying and conlang communities.

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This is a sample grammar, written by Phil Barker now at the University of Minnesota, to give you an idea of what your final paper may be like. The purpose is to demonstrate your familiarity and competence in dealing with concepts of language structure which are used in discussing languages internally or as compared to other languages or earlier periods of its own history. You may of course choose in your paper to demonstrate the historical relation of your imaginary language to a real one (past or present) through correspondences in cognate words. The more you can make your imagined language reflect the intricacies of natural languages the better.
KURUNAN

bruxatündálisqa qərumižənsəðəlimrəyal hitəpənkəlumel məsunəsomhəği fazə guál məsun qəfədanəlidəlisə hikərunən nə. məul ül pəçukoi kələm məsun brukutənəxənəlidəli pažən ləl məul ül guál guál məsunəmsə xatəndəlisəx məfəqun şipəli. məulul guál kələm məsun bruhəya ləl brumağı mimqəmmi kənpəgurdu məsunəhəmisu. ləm sərim nizəl məsun brumənidəlisə həyan brubəysifə ñəlişəlin. mənl məul ül guál timən guál hümərə harəx brukəluməbabər. 22 hitranənər 2332 brukəluməsə hikəluməldəli galəcən.
TEXT OF IMPERIAL LAND GRANT OF THE PROTECTORATE OF KERUNAN:

(Acquired by the Imperium 2031.)

bruxatúndálisá qurumížánsadálímiráyál * hitúpánkólumel

In the name-great-all-king-powerful-great-powerful
of-omnipotent-Emperor
mámúnsómñági fažá gual másum Kháñáñ-an-
this-on-day give(n) is it (acc.)-land

Sálidálísá hikérúnan ná. mál úl páñókoí
most-beautiful of Kerunan (part.) Let lord-n.n.

Powerful

kólum másum * brukutéñxán-sálídálí pañán leí
rule it in-capitol-beautiful-great

mal úl gual gual má-surumrá * xatúndálisáx
will be he-poss. name-great-powerful-
n.i.

mriñgun nípalí. mal úl gual kólum másum *
noble-adj. " will rule it

bruñáya leí bruñazík miqámi kenpógorud *
in-glory and in-peace from-today until-end

másumhiwisú. lúm surim nizál másum bruñúndidalísá
this-of-world. I write just this in-palace-great
(have just written) powerful

máñá brubéy síy Sálidálín. muel mál úl gual
glorious-in Bey Siy most-beautiful. Truly, will
adj.

timán * gual lúımra hárex brukólumébabar. 22
obey be I-poss. command- in-Empire n.i.
The miniatures contain the following inscriptions from left to right, top to bottom:

1) qadar'koi
   battle-n.n.

2) pathai
   pleasure

3) terú
   reading

4) girai (in square with dragon)
   indeed

5) kolumnel (in round seal)
   Emperor

6) küna
   falconry

7) hisé
   music

Within the standard of Kerunan at the top is written the single word "Kerunan".
A USEFUL GRAMMAR OF COLYANI

(Paraphrased from the Mu'uglavyani text of Messiliu Badarian of Sa'atias)

1. Phonemes: No account of the phonology need be given here, but only a list of the phonemes. Badarian contains a long section on the "Familiarities of Sounds" which is mostly metaphysical and of little interest to the linguistically trained reader.

The phonemes are: /p, t, k, q, b, d, z, ç, j, c, r, f, v, ð, ñ, s, z, ñ, ð, h, l, r, x, m, n, ñ, w, y/. The phoneme /k/ is in dialectal variation with /kʰ/, the former being found in the South and East, the latter in the north.

The vowel phonemes are: /i, e, o, u, a, û/. /u/ is found in the West and /f/ in the East, the dividing line being roughly the Miquma River.

Both vowel and consonant clusters occur in all positions in the word. These need not be given here in detail.

Two stress phonemes are found in Colyani: /′/ "primary stress" and /"/ "secondary stress". The use of these renders pitch non-phonemic and allows the phonological prediction of word boundaries. Vowel length occurs, but is predictable from juncture. Around the Delta and Jakalla the utterance final vowel is lengthened some two morae, and this may be stated as a feature of juncture.

Intonation contours include /′/ "declarative sentence", consisting of a falling contour with a sharp rise at the end. /?/ "interrogation" consists of a rise and a fall on the last vowel. /!/ "Strong declarative or emphatic imperative" consists of a final sharp high tone on the last vowel with an optional drop to low tone.

2. Noun Morphology: The Colyani records show that the ancient language consisted almost entirely of two and three syllable morphemes separated by junctures -- i.e. an "isolating language". Conquests and population movements, however, seem to have introduced new morphological processes as well as lexical innovations. Documents datable to the Peri of the Dragon Lords show that the "declension" of nouns (the prefixation of a class of "case" affixes) first occurred in that time. This has persisted with numerous changes to this day as follows:

Nouns may be divided roughly into three classes: "noble", "ignoble", and "non-classifiable". This is done on the basis of the presence of
/koi/ "noble suffix", /ix/ "ignoble suffix", or Ø "unclassifiable". The items found in these three classes are roughly in accord with the Cołyńi worldview, the former class including males, high-status terms of royalty, imperial buildings and works, some predominantly male pursuits (e.g., /qadärkoi/ "battle, war") etc. The "ignoble suffix" occurs as /ix/ after consonants and as /x/ after vowels. Its class membership include females, children, animals, inanimate objects of un-royal nature, some names for very low-caste occupations, etc. The third class includes both items considered "too noble" to take /koi/ and items too degraded to take /ix/. Members of this small class include: /kólumel/ "Emperor", /mítan/ "god", /vimla/ "the Fire God", etc. Of the degraded members of this class a few might be listed /sánə/ "dancing girl", /shhúd/ "slave" (the /sh/ is phonetically an aspirated /s/); the word is Salarvyani.), etc.

The language contains also a large class of "case prefixes" which are always first in the construction (except for a very small class of demonstratives which may be found to be separated from the noun predicate by a juncture — these precede the "case prefixes"). When a prefix of case occurs, the "noble" or "ignoble" suffix does not occur. Examples of prefixes and suffixes:

/kólumel/ "Emperor" /kásikoi/ "captain"
/hikólumel/ "of the Emperor" /hikási/ "of the Captain"
/molkólumel/ "to the Emperor" /molkási/ "to the captain"
/čakólumel/ "Emperor, accusative" /čakási/ "captain, accusative"
/mikkólumel/ "from the Emperor" /mikkási/ "from the captain"
/brukólumel/ "in the Emperor" /brukási/ "in the captain"
/čamkólumel/ "by the Emperor" /čamkási/ "by the captain"
/saváli/ "city" /hsavál/ "of the city", etc.

The class of "prefixes" includes also members with several junctures separated "words". These are historically "frozen" constructions which have become common as unitemes in the modern language; exx. /kádiš bru/ "found among", /mígra dási bik/ "from the place of". Exx. /kádiš brukásiyal/ "found among the captains", /mígra dási mikhsavál/ "from the place of the city".

Following the "case prefixes" is a large class of prefixes indicative of time, status, emotional connotations, etc. Exx. /palkólumel/ "The
yesterday Emperor" (i.e. "the Emperor who ruled yesterday"). /tàplan-
kuši/ "the beloved captain". Note that the "noble" and "ignoble" suffix
do not occur when any member of this class precedes the noun either. I
may be stated thus that these suffixes do not occur when any prefix
is found with the noun. A dialect note might be inserted here; viz.
the "case" prefixes precede this class in the South (Bey Siy and furthe
but the Northern dialects freely vary this order with the converse; ex.
/káidis brukásiyal/ "found among the captáins", /káidis brukásiyal/
"found among yesterday's captáins", /pálkáidis brukásiyal/ "found among
yesterday's captáins". More than one member of this class can occur wi
a given noun (i.e. they are not in complementary distribution), and the
order seems to depend on the idiolect; ex. /tàplanpálkuši/ "the beloved
captain yesterday". The "case" prefixes, however, are mutually exclu

Suffixes consist of three classes, the former being non-mutually
exclusive. This class consists of many, many members, mostly morphemes
denoting size, status, quality, emotional attitudes, etc. Examples:
/ga/ "hatred", /ra/ "contempt", /sa/ "powerful", /dáli/ "large", /dáli/
"beautiful". Any number of these can be added to a noun, depending on
the desired ornamentation of style. When doubled, these suffixes connote
superlativeness. If no prefixes precede, the "noble" and "ignoble"
suffixes will follow. Exx. /káisigukoi/ "the hated captáán", /káisirako
"the contemptible captain", /sávalax/ "the powerful city", /sávalasax
"the most powerful city", /brusávalasagadálidáli/ "in the powerful, hate
most-great city".

The second class of suffixes consists only of /mra/ "possessive".
/káisimrakoi/ "captain's", /káisadálimrakoi/ "the powerful, great
captain's".

The third class contains the "noble" and "ignoble" suffixes given
above and also the plural marker /yal/. All nouns may take /yal/ as
the plural, whether "noble", "ignoble", or "unclassifiable". These
items are mutually exclusive. Exx. /sávalix/ "city", /sávalyal/
"cities", /kóolumelyal/ "Emperors", etc.

2.1. Noun Derivation: Colyáni nouns may be said to be derived
mainly from verbs, and if a serious grammar were ever to be attempted,
it would be convenient to describe the verbals first. However, there
are innumerable irregularities and classes consisting only of one membe
On a historical plane, many of these are traceable to other languages,
frozen constructions, etc. Such sets as /kólum/ "to rule", /kólumel/
"Emperor", /kòlumébabar/ "Empire", etc. are only storable descriptively as unique classes. Generally, however, it may be said that nouns can be derived from verbals by the addition of /ix/- /x/: /gadví/ "to worship", /gadvílx/ "the worship". It would be possible to form a "noble" noun as well: /gadvíko/ "the Imperial worship" (or some such meaning), but this might as well mean "the (male) worshipper". Such a construction in common use is /kórdu/ "to plan, make strategies", and /kórduko/ "general". /kórdux/ "strategy" is also used. A female-denoting noun can be formed by the suffix /rú/ "contempt" plus /x/ "ignoble". Thus, /gadvírx/ "worshipping woman".

Nouns may be formed by this process from most of the suffixes of Class I (above) and from the prefixes of Class II (above). Thus, /túplanix/ "love", /túplanko/ "lover", /túplanrx/ "(female) lover", /pálí/ "yesterday", /sáx/ "power", /pálíx/ "beauty" (notice the stress change!), /ríx/ "contempt", /ráko/ "He-in-contempt". Etc.

Formations denoting nations and peoples are greatly complicated by ancient constructions and dialect forms. In Ancient Colyání the method of indicating a nation required the addition of hiyánu to the place name (or to the Colyání garbled version of it). Inhabitants of such a place were then denoted by -hiyáni. These were phonetically altered, lost, or replaced over the centuries, so that such sets as /mu?ágalavyá /mu?ágalavyángi/ "People of Mu?ágalavyá", /mu?ágalavyángiš/ "pertaining to M." (the /š/ suffix being used only in constructions borrowed from Mu?ágalavyáni itself), /mu?ágalavyáni/ "language of the people of M." The ancient form /mu?ágalavyánau/ "Nation of M." is still in use in some places. Thus, each of these forms must be considered a sub-class of the large group of these terms. Further examples: /colyánu/ "Colyání", /colyán/ "people or language of C.", /yán kór/ "Yan Kor", /yán koryáni "people or language of Y. K. ".

2.2. Formation of Substantive Modifiers: The common suffix for deriving modifiers from the verbal-nominal root is Cùxín/ - /V)í/ /x/.

Modifiers may consist of more than one member or reduplicated items, but they do not take the "case" prefixes or the "noble", "ignoble", plural" or "possessive" suffixes. Thus: /gadví/ "(to) worship", /gadvílín bášrimko/ "the worshipping man", /páthílx/ "sensual pleasure", /pátháín bášrimyal/ "the pleasant man", /pátháíšan bášrimyal/ "the powerful and pleasant men", /ábbín/ "beautiful", /ábbálíšin/ "very beautiful", etc. A comparative form of the modifier is formed by the
addition of /gal/ to the forms ending in /in/ - /n/. Historically this is the Ep Cuban ña gána form for "than", but with loss of juncture in modern Colyáni. A superlative is formed with /galu/. These are employed only when two objects are compared. If only one object is spoken of as "most beautiful" (etc.), the reduplicated form of the modifier is used. Exx. /másun shálingal másun guál/ "She is more beautiful than she (is)." /másun shálingalu qurumániyal guál/ "It is the most beautiful (of) all palaces." /lúmmra múnx shálišálin guál/ "My palace is most beautiful."

3. Pronouns: The personal pronouns are inflectable by the case prefixes and by the other prefixes and suffixes of status. But the use of the "noble" and "ignoble" suffixes would sound odd indeed to a Colyáni speaker. Since plural forms occur, the noun pluralising suffix /yal/ is never used. Even the use of the time, status, and emotion-indicating affixes is a little affected in Colyáni works, being primarily the use of these forms in drama and literature. The personal pronouns are:

/lúm/ "I" /lúmi/ "we, inclusive"
/cám/ "you" /lúmama/ "we, exclusive"
/máisur/ "he" /kúmi/ "you, pl."
/másun/ "she, it" /múri/ "they, masc."

Modern Colyáni recognises at least two regular honorific forms, one to be employed to persons of higher status than oneself, the other to be employed only to very high lords and to the Emperor. These are /tímsidáli/ and /misritisidáli/. (Note that /tusmi-/ is an ancient ablaut form of /cám/, ablaut being used to express status distinctions in the ancient language.)

3.1. Demonstratives: What seems to be an allomorph of /másun/ but with a secondary stress and no following juncture is prefixed to the noun. Here the grammarians differ as to whether the use of the demonstratives requires the loss of /koí/ and /ix/ ("noble" and "ignoble" suffixes or not. Certainly the plural /yal/ remains, but then it is found frequently for other nouns in spite of prefixes. For example, /básrimyal/ "men" and /tambásrimyal/ "by men" are quite acceptable forms although the grammarians state that /yal/ should not occur here after the case prefixes. The two greatest grammarians, Maseillu Badarian and Chanyavasa Vimululyanga, flatly contradict each other as to the occurrence...
of the "noble" and "ignoble" suffixes after nouns preceded by a demonstrative pronoun. The real facts of the case seem to be that the isoglosses of these two items are broken up throughout the Empire into small, non-contiguous areas, and many speakers employ these suffixes or not with apparent free variation. It seems better usage around Bay S. to employ /koi/ and /ix/ with the demonstratives.

Thus, the demonstratives are: /måsun/ for singular nouns and /måran/ for plural nouns, regardless of the "nobility" or "ignobility" of the noun itself. A demonstrative denoting further distance from the speaker can be formed by an additional prefix: /énu/, following the /måsun/. A demonstrative denoting great distance from the speaker is formed by adding /jaga/ to the demonstratives. The "case" prefixes and other prefix classes follow the demonstratives. Examples: /måsunkāsi/ or /måsunkāsi/ "this captain", /måsunmukāsi/ "that captain", /måranjagakāsiyāl/ "those captains (far away)", /måsunbrumāni/ "in this palace", /måranmukāsīltapankārduādālisayāl/ "from those (yonder) beloved, all-powerful, very great, powerful generals".

Instead of employing some demonstrative form for introducing a subordinate construction, Colyanī expresses subordination of predications by the comma juncture (and in spoken speech by a different intonation of these constructions, rather similar to the parenthetical intonation in English: "The man (the one in the red coat) came over to me.") Thus, /bāsrīmkōi, māsur brumāni ġuāl, pāl mānī/ "The man, he is in the palace came." -- i.e. "The man who is in the palace came." /kāsīki, māsur moyī mānī māsun, dōm mānī/ "The captain, he did it, spoke." -- i.e. "The captain who did it spoke." /savālix, lūm pāgūl mānī māsun, ../ "The city, I saw it..." -- i.e. "The city that I saw..."

Interrogatives are a special uninflected class of items, taking neither prefixes nor suffixes. Nor do they seem similar to the pronoun in phonemic shape. They may be thus closer to the particle and interjection class than to the substitutions. Some are: /hāri/ "who?", /fēn/ "where?", /dépu/ "why?", /marakāl/ "when?", /guidim/ "how?", /žūr/ "what?"

4. Particles and Interjections: The corpus contains a great many uninflectable forms with a certain syntactic distribution and a range of meaning comparable to the English "indeed", "behold", "truly", etc. A large class of these are found utterance- and clause-initial, such as: /girā/ "indeed", /mādī/ "truly", /kāli-ə/ "yet, still", /nagrān/ "behold";

A particle found commonly utterance-medially and finally is /gā/, and it is often difficult to assign a precise meaning to this form. It
occurs most frequently in utterances containing the "case" prefixes, and, if translation is necessary, can be rendered as "therein", "therefrom", "thereon", etc. The use of this morpheme can be said to be limited to stylistic situations involving a certain amount of emphasis and elegance. Exx.: /nagrán máisur bramúni guál ŋá/ "Behold, he is in the palace therein." /muél màsunkásikoi pál múni lúmsāra mikpíčudāli ŋá/ " Truly, this captain came from my great lord therefrom." /girái šártokei guál múni/ "Indeed, there was a priest." or /Indeed, (he) was a priest."

Particles similar to the foregoing but with a range of meanings rather like English formalised interjections ("ouch", "oh") are a common feature of Colyándi. These occur mostly utterance-initially. Some are: /dín/ "Oh (term of respect)", /bás/ or /drán/ "ouch (term of pain)", /trá/ "oh (term of surprise)", /nyá/ "oh (term of fear or dread)", /banáx/ "oh (term of awe and fear)" (This last is popularly connected with the semi-mythological King Banáx the Dreaded.), /tulim/ "aga (term of contempt)", /máa/ "ah (term of joy or affection)".

4.1. Connectives and Conjunctions: A small class of non-inflectable forms is found in Colyándi which are translatable as connectives, joining utterances, clauses, and single words. Examples: /léI/ "and", /yéléle/ or /máleI/ "but" (the former is an Eastern usage), /deváš/ "for, since" /muI/ "when", /rášnra/ "because", /pár/ "that" (used to indicate quote or indirect discourse). Examples: /lúm láI máisur/ "I and he", /lúm múle múni, máleI másun yá múle múni/ "I went, but she did not go." /máisur paršál múni másun pár kásikoi múle múni/ "He said that the captain went."

Coordinate conjunctions also occur: /rá ... rá/ "either ... or", /vá ... násru/ "if ... then" (condition possible of becoming fact), /grúmir ... málxira/ "if ... then" (condition impossible of becoming fact), /grúndás ... nála/ "on the one hand ... on the other hand". Examples: /rá wáláI rá wáláIrím lúm dínaláI múni máisur/ "Either the captain or the man I hit him" -- i.e. "I hit either the captain or the man". /grúndás máisur pál múni, nála máisur múle múni/ "He came on the one hand; he went on the other hand." /vá clám múI él guál múle bapál, násru lúm mál él guál múle/ "If you will go, then I will go." (See below for use of /bápál/), /lúm múle grúmir, máisur múle málxira/ "If I had gone, he would have gone." (Note the different syntactic position of these last two from the former items.) The order of these morphemes may be reversed at will (i.e. /násru ... vá/) according to
context and meaning. The occurrence of one, however, demands the coordinate occurrence of the other — else the predication is incomplete. The different syntactic position of /grundair ... mâlxîra/ makes them look more like aspectives than coordinating conjunctions, and it might be possible to classify them under that heading.

5. The Verb: According to common scholarly belief among the edict-loving Golyâni, the system of tense and aspect indicators was "invented" and made lawful in Imperial documents in the year of the Imperium 105. The "inventor" is the famous priest of Eûma, Lord Gamûtu of Tangâno. It is doubtful if this legend has any basis in fact, other than being a successful codification of an existing situation by an exceptionally perceptive scholar.

The simple form of the Golyâni verb may be formulated as (1) a juncture-bounded usually-nonomorphemic stem (whose canonical forms range from one to four syllables, but the vast preponderance of forms being disyllabic), followed by (2) a tense- or aspect-mode indicator (also a separate junctural entity). All verbs denoting a transitive action must then be followed by a demonstrative pronoun agreeing in number with any expressed object. If no object is expressed, the verb must still be followed by /mûsun/ "it" or /mûsurun/ "them", unless the context demands a "noble" or masculine object, in which case /mûsur/ "him" and /mûsur/ "them" are employed. It is to be strongly underscored that these obligatory objects never require the accusative case prefix /â-/, although pre-Empire documents occasionally show it. Even when an object is expressed with the /â-/ prefix, the verb must be accompanied by one of these obligatory pronominal objects. An example or two will clarify this: /lûm dîmîl mâni mâisur màkâni/ "I hit the captain" (lit. "I hit him, the captain."); /mûsur šàqîq mâsun màmâni/ "He ate the food." (lit. "He ate it, the food."); /mûsur paršâl dopâl mâsun/ "She is seeing it." The presence of this object pronoun is one of the most necessary features of Golyâni, and all dialects maintain this usage except for some colloquial Western dialects which border on the Ağalavyâ.

5.1. Tense-Aspect Mode Indicators: As stated above, this class of morphemes follows immediately after the verb itself, being uninflectable and never separated by any intervening class. The simple present of an verb is expressed by zero indicator: âxx. /lûm dîmîl mâisur/ "I hit him (present time)." /lûm pâl/ "I come."

Momentaneous action in the past or action that occurred but once i
the past is expressed by /múni/. Exx. /lúm dímlal múni máisur/ "I hit him (past time)"; /lúm pál múni/ "I came".

Curiously, the pluralising suffix /yal/ may be added to /múni/ to express action in the past that happened several times (though not habitually or repeatedly). Example: /lúm dímlal núiniyal máisur kácaña déña/ "I hit the soldier many times." (or more than once).

An imperfective past form is /dálm/. This is used to express repeated or habitual action in the past. /lúm gaddál dálm máisur kamíran/ "I used to worship the god."

A continuous present action or state can be expressed by /dopál/. The extent of this item's time duration seems to extend from a short ways into the past into an indefinitely long period in the future. Thus: /máisur shhád gúal dopál/ "He is a slave" (a condition extending from past to future). /máisur parshál dopál másun káchíni/ "He is looking at (seeing) the map."

A completive is expressed by /nisál/. /lúm múle nisál/ "I just left." /lúm parshál nisál másun káchíla/ "I just saw the girl."

An inchoative can be formed by /kárš/: /lúm múle kárš/ "I am about to go." /máisur dímlal kárš malúm/ "He is about to hit me." (Note that when a pronominal object is expressed which is not one of the third person pronouns, it may take /ká/. This could also be: /máisur dímlal kárš lúm/.)

An obligatory can be formed by adding /lánamál/ to the verb. /lúm múle lánamál/ "I have to go."

Any of these may be made more definite in past time by further adding /múni/ or /múniyal/ to the aspectives above. Such constructions express the "perfect" or "pluperfect". Examples: /lúm múle múni múni/ "I had gone." /máisur dímlal kárš múni másun kásahádra/ "He was about to strike the contemptible slave". /máisur pál lánamál mánuyl molbý síy/ "He had to come (several times) to Bey Siy." /lúm rímá nisál múni másun/ "I had just drawn it."

Definite future time is expressed not by such an aspect form following the verb, but by a "frozen" archaism preceding it: /máí úl guál/ "let it be.". This has now come to express only the idea of future action or state: /lúm mal úl guál múle molsavál/ "I will go to the city."

Definite future time in the plural can be expressed by /mályál úl guál/: /lúm mályál úl guál gaddál máisur kamíran/ "I will worship the god (many times)".

The prepositive /mál úl/ "let it" is likewise frozen in the modern language, the subject being expressed by another noun or pronoun: /másun mál úl čú/ "Let her die!", /másur mál úl pál brumáni/ "Let him come into the palace!"

Imperatives are constructed with what may once have been a separate junctural entity but which is now the only real verbal suffix in the language: /lí/. Examples: /múleli/ "go!" /púlle/ "come!" These can be made more explicit by addition of the subject pronouns or a noun form: /púlli cám/ "Come, you!" Imperatives in the plural are no different from the singular forms except around Khirgár in the north, where it has been the fashion to add /yal/: /púlliyal/ "Come ye!" However, an honorific imperative is found in most of the palace dialects and elegant court speech styles all over Golyámú. This is formed with /litšemi/: /múlelitšemi/ "Go, honored one!" Some late Imperial documents affect a future imperative with /mál úl guál ... litšemi/: /cám mál úl guál múlelitšemi wásamwosalivil/ "You will go unto this city!"

Conditional sentences have already been discussed above to some extent under the section on coordinate connectives. It remains only to mention that /bapál/ is the aspective implying future conditional action, possible of becoming fact. It also bears a connotation of duty or obligation when not accompanied by /vā/ "if". Thus, /lúm múle bapál/ "I might go" or "ought to go". Thus, although /bapál/ can occur without /vā/, the converse is not true. /vā/ would be redundant with /grúmil ... málixir/ and is never employed there. It might also be pointed out that when /málixir/ occurs with an utterance without /grúmil/, it can be translated as either "condition impossible of fact" or as "just conditional": /másur pál málixir/ "He might have come." /bás máisur múle málixir/ "Oh, had he (only) gone!"

Passive constructions are formed by following the verb stem with /guál/ "to be", after which come the aspectives and tense indicators. As in other languages, the actual object of the action is then the grammatical subject: /lúm dimal guál/ "I am hit.", /másur dimal guál múní/ "He was hit.", /lúm rál úl guál paršál guál/ "I'll be seen."

Negatives are expressed by /yá/ (West of Bay Síly) or /yála/ for present and past time: /lúm yá múle múní/ "I did not go." The negative in the future is expressed by /úd/: /lúm rál úl guál úd múle/ "I won't go." The latter is used with the imperative suffixes to express a negative imperative: /úd múleli/ "Don't go!" These forms are identical with the negatives employed in answers to yes-or-no statements, just a
"yes" is occasionally used as an emphatic affirmative; e.g.: /
/cám mál úÍ guáj múle né?/ /sá/ "Will you go?" "No." /lum mál úÍ guáj múle sá pálIn/ "I will go tomorrow."

Interrogation is expressed by /nè/ following the verb. This is also used alone or with pronouns to express "How about you?" or "Huh? /
máisur múle múni né?/ "Did he go?" /yála/ "No." /cám né?/ "How about you?" or "You?". /káisiko múle nízál né?/ "Has the captain just left? /
sá/ "Yes."

Further than this Badarian did not take his analysis of Colyání. Much remains to be done: phonology, further analysis and complete lists of morphological forms, only a sample of which were given in his work, dialectology, historical studies, bilingual studies with the neighbour languages and with survivals of smaller language groups within the Empire itself. The Imperial Difugalavyángi Library in the Tumis Temple in Sáátis preserves yet some fascicles of his barely-begun "Masterful Lexicon of the Strange and Marvelous Speech of the Colyání", and these must be annotated and further elaborated.

In closing, Badarian's own words can be repeated here: "Thus have I finished this volume. May it end in glory for all those who desire to be apprèhended of learning the difficult and most extraordinary tongue of the Colyání."

Signed in peace in Kéiris,

Nessiliu Badarian
1689.