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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 Téकुmel 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 transliteration 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:

<http://www.tekumel.com/downloads/Dragon04.pdf>

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 Nu?uglavyáni* - of Messíliu Badárian, perhaps as 19<sup>th</sup> 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 [tʃ]). Barker’s language is now written Tsolyáni. This same grammatical sketch seems to be referenced in the Tsolyáni Wikipedia article:

Barker, M. A. R. (1950). *A Useful Grammar of Ts Solyàni* (by Messíliu Badárian). Seattle. pp. 1–13.

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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## Linguistics 11

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.

# KERUNAN

bruxatúndàlisa qùrumizúnsadàlimràyal hitùpankólumel màsunsomhági  
fažá guál másun žafážanžálišà hikérunan ŋa. mál úl páčukoi  
kólum másun brukuténxanžálidàli pažán lél mál úl guál guál másurmra  
xatúndalisàx mríngun šípali. málúl guál kólum másun bruháya lél  
brumazík mikqámi kenpógurd màsunhiwísu. lúm súrim nizál másun  
brumýnidálishá háyan brubéysfy žálišálin. muél mál úl guál timán  
guál lúmmra haréx brukòlumébabar. 22 hitrantór 2332 brukólumsa  
hikólumeldàli galacán.

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# TEXT OF IMPERIAL LAND GRANT OF THE PROTECTORATE OF KERUNAN:

(Acquired by the Imperium 2031.)

bruxatúndálisha qurumižánsadálímrayál \* hitúpankólumel

In the name-great- all-king-powerful-great- of-omnipotent-  
powerful possess.-plural Emperor

māsunsomhági fažá guál māsun xafaḡan- \*

this-on-day give(n) is it (acc.)-land

šalishálisha hikérunan ḡá. mál úl páčukoi  
most-beautiful of Kerunan (part.) Let lord-n.n.  
powerful

kólum māsun \* brukutéḡxanálidáli pažán lél  
rule it in-capitol-beautiful- forever and  
great

mál úl guál guál má-surmrà \* xatúndálishax  
will be he-poss. name-great-powerful-  
n.i.

mriḡgun šípali. mál úl guál kólum māsun \*  
noble-adj. " will rule it

bruháya lél brumazík mikqami kenpógurd \*  
in-glory and in-peace from-today until-end

māsunhiwísu. lum súrím nizál māsun brumúndálisha  
this-of-world. I write just this in-palace-great  
(have just written) powerful

háyan brubéy síy šalishálin. muél mál úl guál  
glorious- in Bey Siy most-beautiful. Truly, will  
adj.

timán \* guál lumra haréx brukólumébabar. 22  
obey be I-poss. command- in-Empire 22  
n.i.

hitrantór *	2332	brukólumsá	hikólumeldali	galacán.
of-Trantor	2332	in-rule- powerful	of-Emperor-great	sixty- second.

The miniatures contain the following inscriptions from left to right, top to bottom:

- |                             |   |
|-----------------------------|---|
| (1) qadárkoi<br>battle-n.n. | (4) girái (In square with dragon)<br>indeed |
| (2) pathái<br>pleasure      | (5) kólumel (in round seal)<br>Emperor      |
| (3) terú<br>reading         | (6) kúná<br>falconry                        |
|                             | (7) hise<br>music                           |

Within the standard of Kerunan at the top is written the single word "Kerunan".

## A USEFUL GRAMMAR OF COLYANI

(Paraphrased from the Mu?uglavyáni  
text of Messiliu Badarian of Ša?átis)

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 "Peculiarities of Sounds" which is mostly metaphysical and of little interest to the linguistically trained reader.

The phonemes are: /p, t, k, ʔ, q, b, d, g, č, j, c, ɤ, f, v, θ, š, s, z, š, ž, ʃ, h, ɬ, l, r, x, m, n, ŋ, w, y/. The phoneme /x/ is in dialectal variation with [k<sup>n</sup>], the former being found in the South and East, the latter in the north.

The vowel phonemes are: /i, e, o, u, a, ũ/. /ũ/ is found in the West and [ɪ] in the East, the dividing line being roughly the Mišúma 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 Colyáni: /' / "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 Colyáni 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 Period 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  $\emptyset$  "unclassifiable". The items found in these three classes are roughly in accord with the Colyáni world view, the former class including males, high-status terms of royalty, imperial buildings and works, some predominantly male pursuits (e.g. /qadárkoi/ "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/ "Seal, Emperor", /míkan/ "god", /vimíta/ "the Fire God", etc. Of the degraded members of this class a few might be listed /sána/ "dancing girl", /shahád/ "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 construction 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"
/takólumel/ "Emperor, accusative"	/takási/ "captain, accusative"
/mikkólumel/ "from the Emperor"	/mikkási/ "from the captain"
/brukólumel/ "in the Emperor"	/brukási/ "in the captain"
/samkólumel/ "by the Emperor"	/samkási/ "by the captain"
/saválix/ "city"	
/hisavál/ "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 unit memes in the modern language: exx. /káidis bru/ "found among", /múgra dási mik/ "from the place of". Exx. /káidis brukásiyal/ "found among the captains", /múgra dási miksavál/ "from the place of the city".

Following the "case prefixes" is a large class of prefixes indicating time, status, emotional connotations, etc. Exx. /palkólumel/ "The

yesterday Emperor" (i.e. "the Emperor who ruled yesterday"), /tùplan-kási/ "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 further) but the Northern dialects freely vary this order with the converse: ex. /káidís brukásiyal/ "found among the captains", /káidís brupàlkásiyal/ "found among yesterday's captains", /pàlkáidís brukásiyal/ "found among yesterday's captains". More than one member of this class can occur with a given noun (i.e. they are not in complementary distribution), and the order seems to depend on the idiolect: ex. /tùplanpàlkási/ "the beloved captain yesterday". The "case" prefixes, however, are mutually exclusive.

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", /dàli/ "large", /bàli/ "beautiful". Any number of these can be added to a noun, depending on the desired ornateness of style. When doubled, these suffixes connote superlativeness. If no prefixes precede, the "noble" and "ignoble" suffixes will follow. Exx. /kásigakoi/ "the hated captain", /kásirako "the contemptible captain", /saválsax/ "the powerful city", /saválsasax "the most powerful city", /brusaválsagadàlidàli/ "in the powerful, hate most-great city".

The second class of suffixes consists only of /mra/ "possessive". /kásimrakoi/ "captain's", /kásisadàlimrakoi/ "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. /saválix/ "city", /savályal/ "cities", /kólumelyal/ "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 member. On a historical plane, many of these are traceable to other languages, frozen constructions, etc. Such sets as /kólum/ "to rule", /kólumel/

"Emperor", /kòlumbábar/ "Empire", etc. are only statable descriptively as unique classes. Generally, however, it may be said that nouns can be derived from verbals by the addition of /ix/ - /x/: /gadál/ "to worship", /gadálx/ "the worship". It would be possible to form a "noble" noun as well: /gadálkoi/ "the Imperial worship" (or some such meaning), but this might as well mean "the (male) worshipper". Such a construction in common use is /kérdu/ "to plan, make strategies", and /kérdukoi/ "general". /kérdux/ "strategy" is also used. A female-denoting noun can be formed by the suffix /ra/ "contempt" plus /x/ "ignoble". Thus, /gadálrax/ "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", /túplankoi/ "lover", /túplanrax/ "(female) lover", /pálix/ "yesterday", /sáx/ "power", /dálx/ "beauty" (notice the stress change!), /ráx/ "contempt", /rákoi/ "He-in-contempt". Etc.

Formations denoting nations and peoples are greatly complicated by ancient constructions and dialect forms. In Ancient Colyáni the method of indicating a nation required the addition of hiyánu to the place name (or to the Colyáni garbled version of it). Inhabitants of such a place were then denoted by -hiyani. These were phonetically altered, lost, or replaced over the centuries, so that such sets as /muʔùgalavyá/ /muʔùgalavyángi/ "People of Muʔùgalavyá", /muʔùgalavyángiǝ/ "pertaining to M." (the /ǝ/ suffix being used only in constructions borrowed from Muʔùgalavyáni itself), /muʔùgalavyáni/ "language of the people of M." The ancient form /muʔùgalavyánu/ "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/ "Colyánu", /colyáni/ "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 C|in/ - /V|n/. 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: /gadál/ "(to) worship", /gadálin básrimkoi/ "the worshipping man", /patháix/ "sensual pleasure", /patháin básrimyal/ "the pleasant men", /patháisan básrimyal/ "the powerful and pleasant men", /dálín/ "beautiful", /dálíðálín/ "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 Eṣvan *la gāna* 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 ḡálingal másun guál/ "She is more beautiful than she (is)." /másun ḡálingalu qūrumūniyal guál/ "It is the most beautiful (of) all palaces." /lúmmra múnix ḡáliḡálin 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"	/lúnama/ "we, exclusive"
/máisur/ "he"	/kúmi/ "you, pl."
/másun/ "she, it"	/mṣúri/ "they, masc."
	/mṣúran/ "they, fem. and inan."

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 /túsmidáli/ and /mísrítúsmidáli/. (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 /koi/ 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 /ḡambásrimyal/ "by men" are quite acceptable forms although the grammarians state that /yal/ should not occur here after the case prefixes. The two greatest grammarians, Messiliu Badarian and Chanyavassa 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 St to employ /koi/ and /ix/ with the demonstratives.

Thus, the demonstratives are: /màsun/ for singular nouns and /mşùran/ 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: /ònul/, following the /màsun/. A demonstrative denoting great distance from the speaker is formed by adding /jàga/ to the demonstratives. The "case" prefixes and other prefix classes follow the demonstratives. Examples: /màsunkási/ or /màsunkásikoi/ "this captain", /màsunònulkásikoi/ "that captain", /mşùranjàgakásiyal/ "those captains (far away)", /màsunbrumđni/ "in this palace", /mşùranònulmiktùplantùpankérđudàlidàlisayal/ "from those (yonder) beloved, all-powerful, very great, powerful generals".

Instead of employing some demonstrative form for introducing a subordinate construction, Colyáni expresses subordination of predication 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, /básrimkoi, máisur brumđni guál, pál mđni/ "The man, he is in the palace came." -- i.e. "The man who is in the palace came." /kásikoi, máisur moyí mđni mäsun, dóm mđni/ "The captain, he did it, spoke." -- i.e. "The captain who did it spoke." /saváliz, lúm pagál mđni mäsun, ../ "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: /hári/ "who?", /fén/ "where?", /dépu/ "why?", /marakál/ "when?", /şúmim/ "how?", /žúr/ "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: /girái/ "indeed", /muél/ "truly", /kánta/ "yet, still", /nagrán/ "behold"

A particle found commonly utterance-medially and finally is /ná/, 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 brumíni guál ná/ "Behold, he is in the palace therein." /muél másunkásikoi pál muni lúmmra mikpíčudáli ná/ "Truly, this captain came from my great lord therefrom." /girá šártokoi guál muni/ "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 Colyáni. These occur mostly utterance-initially. Some are: /áin/ "Oh (term of respect)", /bás/ or /drás/ "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.), /tulúm/ "agh (term of contempt)", /más/ "ah (term of joy or affection)".

4.1. Connectives and Conjunctions: A small class of non-inflectable forms is found in Colyáni which are translatable as connectives, joining utterances, clauses, and single words. Examples: /lél/ "and", /yálele/ or /nálele/ "but" (the former is an Eastern usage), /deváš/ "for, since", /muíl/ "when", /rásnra/ "because", /pár/ "that" (used to indicate quote or indirect discourse). Examples: /lúm lél máisur/ "I and he", /lúm míle muni, nálele másun yá míle muni/ "I went, but she did not go." /másur paršál muni másun pár kásikoi míle muni/ "He said that the captain went."

Coordinate conjunctions also occur: /rá ... rá/ "either ... or", /vá ... háseru/ "if ... then" (condition possible of becoming fact), /grúmir ... málxira/ "if ... then" (condition impossible of becoming fact), /gurándas ... ná?la/ "on the one hand ... on the other hand". Examples: /rá šakási rá šabášrim lúm dímalal muni máisur/ "Either the captain or the man I hit him" -- i.e. "I hit either the captain or the man". /gurándas máisur pál muni, ná?la máisur míle muni/ "He came on the one hand; he went on the other hand." /vá cam mál ul guál míle bapál, háseru lúm mál ul guál míle/ "If you will go, then I will go." (See below for use of /hapál/), /lúm míle grúmir, máisur míle 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. /háseru ... 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 /grúair ... málxira/ 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 Colyáni, 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 Éúmia, Lord Gamrú?u of Tenggáno. 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 Colyáni verb may be formulated as (1) a juncture-bounded usually-monomorphemic 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 /másun/ "it" or /mşúran/ "them", unless the context demands a "noble" or masculine object, in which case /málsur/ "him" and /mşúri/ "them" are employed. It is to be strongly underscored that these obligatory objects never require the accusative case prefix /ka-/, although pre-Empire documents occasionally show it. Even when an object is expressed with the /ka-/ prefix, the verb must be accompanied by one of these obligatory pronominal objects. An example or two will clarify this: /lúm dímlal múni málsur kakási/ "I hit the captain" (lit. "I hit him, the captain."), /málsur şáin másun kamáni/ "He ate the food." (Lit. "He ate it, the food."), /másun parşál dopál másun/ "She is seeing it." The presence of this object pronoun is one of the most necessary features of Colyáni, and all dialects maintain this usage except for some colloquial Western dialects which border on Mú?úgalavyá.

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: exx. /lúm dímlal málsur/ "I hit him (present time)." /lúm pái/ "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 múniyal máisur kačánga déša/ "I hit the soldier many times." (or more than once).

An imperfective past form is /dáimi/. This is used to express repeated or habitual action in the past. /lúm gadál dáimi máisur kamítan/ "I used to worship the god."

A continuative 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 shahád guál dopál/ "He is a slave" (a condition extending from past to future). /máisur paršál dopál másun kačáni/ "He is looking at (seeing) the map."

A completive is expressed by /nizál/. /lúm müle nizál/ "I just left." /lúm paršál nizál másun kačála/ "I just saw the girl."

An inchoative can be formed by /káris/: /lúm müle káris/ "I am about to go." /máisur dímlal káris kalúm/ "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 /ka/. This could also be: /máisur dímlal káris lúm/.)

An obligative can be formed by adding /lanmarála/ to the verb. /lúm müle lanmarála/ "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 müle múni múni/ "I had gone." /máisur dímlal káris múni másun kashahádra/ "He was about to strike the contemptible slave". /máisur pál lanmarála múniyal molbéy síy/ "He had to come (several times) to Bey Siy." /lúm rínmá nizál 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: /mái úl guál/ "let it be..". This has now come to express only the idea of future action or state: /lúm mái úl guál müle molsavál/ "I will go to the city

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

The precative /mál úl/ "let it" is likewise frozen in the modern language, the subject being expressed by another noun or pronoun: /másun mál úl čá/ "Let her die!", /máisur 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: /li/. Examples: /múleli/ "go!" /pállli/ "come!" These can be made more explicit by addition of the subject pronouns or a noun form: /pállli oám/ "Come, you!" Imperatives in the plural are no different from the singular forms except around Knirgár in the north, where it has become the fashion to add /yal/: /pállliyal/ "Come ye!" However, an honorific imperative is found in most of the palace dialects and elegant court speech styles all over Colyánu. This is formed with /litùsmi/: /múlelitùsmi/ "Go, honored one!" Some late Imperial documents affect a future imperative with /mál úl guál ... -litùsmi/: /oám mál úl guál múlelitùsmi másunmolsavúl/ "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 /vá/ "if". Thus, /lúm múle bapál/ "I might go" or "ought to go". Thus, although /bapál/ can occur without /vá/, the converse is not true. /vá/ would be redundant with /grúmair ... málxira/ and is never employed there. It might also be pointed out that when /málxira/ occurs with an utterance without /grúmair/, it can be translated as either "condition impossible of fact" or as "past conditional": /máisur pál málxira/ "He might have come." /bás máisur múle málxira/ "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 dímlal guál/ "I am hit.", /máisur dímlal guál muni/ "He was hit.", /lúm mál úl guál paršál guál/ "I'll be seen."

Negatives are expressed by /yá/ (West of Bey Siy) or /yála/ for present and past time: /lúm yá múle muni/ "I did not go." The negative in the future is expressed by /eá/: /lúm mál úl guál eá múle/ "I won't go." The latter is used with the imperative suffixes to express a negative imperative: /eá múleli/ "Don't go!" These forms are identical with the negatives employed in answers to yes-or-no statements, just as

/ə́/ "yes" is occasionally used as an emphatic affirmative; exx.:  
 /cám mál úl guál múde né?/ /ə́/ "Will you go?" "No." /lúm mál úl guál  
 múde ə́ pálin/ "I will go tomorrow."

Interrogation is expressed by /né/ following the verb. This is also used alone or with pronouns to express "How about you?" or "Hunh?"  
 /máieur múde míni né?/ "Did he go?" /yála/ "No." /cám né?/ "How about you?" or "You?". /kásikoi múde nizál né?/ "Has the captain just left?"  
 /ə́/ "Yes."

Farther than this Badárian did not take his analysis of Colyáni. 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 Mufugalavyángiś Library in the ōmīs Temple in Śaśātis preserves yet some fascicles of his barely-begun "Masterful Lexicon of the Strange and Marvellous Speech of the Colyáni", and these must be annotated and further elaborated.

In closing, Badárian'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 apprehended of learning the difficult and most extraordinary tongue of the Colyáni."

Signed in peace in Xéiris,

Messíliu Badárian

1689.