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WYDZIAŁ NAUK HISTORYCZNYCH I PEDAGOGICZNYCH INSTYTUT
EUROPEAN CULTURES

JESSE D. HOLMES

A GRAMMAR OF EASTERN CLASSICAL DRYADIC

Praca lincencjacka napisana pod kierunkiem:

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1. Introduction

1.1. Extent of the Classical Dryadic Language

The Classical Dryadic language was a language spoken by the native, humanoid inhabitants of Planet Eunomia approximately between the years 1000 BFC (≈ 1400 CE)¹ and 200 BFC (≈ 1950 CE), before eventually developing into the early modern language variants, such as Middle Meliadic Dryadic, by the second century BFC. The extent of the language encompassed much of the dryads' domain², becoming the central language in the Golden Age of the dryads and the dominate uniting force of the Meliadic Clan, subjugating most of the other more diverse dryadic languages spoken in the area. A clear divide, however, existed between speakers west of the Sphurathic Mountains and speakers to the east. The east, centered around the forest of Asympusht and home to the Meliat Clan, formed the basis for standardized writing and maintained itself as the primary written language of the dryads up until the modern spelling reformations of 96 AFC (2182 CE). It is still used in religious texts and literature from the classical period. The western variants, however, varied greatly as they had taken in great influences from the previous languages spoken by the dryadic tribes in that area. Very few texts survive that portray the spoken western variants of Classical Dryadic using the standardized eastern orthography to convey its sounds, usually in informal contexts such as personal letters or drawings of short messages in the dirt.

Much of what we know about Classical Dryadic comes from analyzing documents left over from the classical period and comparative methods using the modern Dryadic languages and the languages spoken around the beginning of the first century AFC. The written form of the language can still be seen in religious texts decorating the walls and ceilings of Dryadic temples, and it is still studied in Eunomic schools by both dryads and humans. Classical Dryadic is often compared to the use of Latin and Greek in Europe prior to antiquity and well into modern years.

¹ BFC (meaning "Before First Contact") is a calendar era using Eunomic years to record the date based on the arrival of humans to the planet Eunomia, its adverse being AFC (or "After First Contact"). In parenthesis is the approximate equivalent in accordance with Earth years and the Earth calendar.

² The biology of dryads, unlike humans, prevent them from living outside of specific environments, and, prior to first contact, there was never incentive for them to populate their entire planet and migrate; thus, the dryadic domain and the diversity among dryads are not as grand as they are for humans on Earth.

1.2. Typology

Classical Dryadic is often typologically categorized as an agglutinative language. It can also be classified as slightly fusional. Its morphosyntactic alignment is ergative-absolutive; however, unlike most other known ergative-absolutive languages where the absolutive case remains unmarked, in Classical Dryadic the absolutive case is marked. Its primary writing system is a featural alphabet consisting of 14 basic symbols that form the basis of a total of 29-31 letters³. It has no distinction of gender or noun classification, it has no articles, and there are only two noun numbers: singular and plural. It modifies and inflects nouns, adjectives, pronouns, numerals, and verbs depending on their role in the sentence. Its many noun cases are divided into 5 groups: morphosyntactic alignment/relation, location, motion to, motion from, and TAM (tense-aspect-mood). There is also a clear distinction between transitive and intransitive verbs, which affects the basic word order of a sentence.

The basic word order of Classical Dryadic is OVS when the verb is transitive, and SV when the verb is intransitive. Adjectives can go before or after the noun they modify; however, the former is most common. Possessive nouns follow the noun they possess, and numerals always precede the noun. It is primarily a head-final language.

³ The exact amount of letters depends on what one considers a letter in the Dryadic alphabet; this will be further looked at in section 3.1.

2. Phonology and Phonetics

2.1. Dryadic Physiology and Speech

The organs and structures used in the articulation of dryadic speech are very similar to that of humans. The dryadic mouth, throat, and nasal cavity bear surprising similarities with human anatomy and allow for the production of many similar phonemes. These phonemes are not exact. Dryads lack a bridged nose and have a much smaller nasal cavity, which changes the resonance of nasal consonants and nasalized vowels. Their teeth-like structures are also made of a woody lignin substance slightly affecting the quality of frication with dental fricatives. The most striking difference is in the lungs. Unlike humans, who have full control over the inflow and outflow of air in their lungs, dryads' lungs act as independent structures. Their breathing is entirely involuntary, bringing in and expelling air in periods of equal length. This causes all dryadic languages to be spoken in a manor of alternating pulmonic egression and ingression.

2.2. Phonemes

There are 6 vowels, 1 diphthong, and 25 consonant phonemes in Classical Eastern Dryadic.

2.2.1. Consonants

	Labial	Dental	Alveolar	Palatal	Velar	Glottal
Nasal	m	n	(n)	ɲ	ŋ	
Stop	p b	t d	(t) (d)		k g	
Fricative	f v	θ ð	s z	ʃ ʒ	x ɣ	(h)
Approximate				j	w	
Tap			r			
Lateral		(ɭ)	l			

The dental /ɳ/, /t̪/, and /d̪/ are retracted to the alveolar /n/, /t/, and /d/ in certain consonant clusters, such as /st/, /zd/, /ʃt/, /ʒd/, /rt/, and /rd/.

stoñ [stõŋ] 'to plant', 'to speak'

twel [t̪^wɛːɭ] 'many'

In the some dialects of Eastern Classical Dryadic, speakers may pronounce the /r/ as /z/ or /s/ when preceded by a non-nasal bilabial consonant, or followed by /t/ or /d/, which in this case, would become /t/ and /d/.

bruñ [brũŋ] ~ [bzũm] 'to give'

artym ['hartĩm] ~ ['hartʃĩm] ~ ['haʃtʃĩm] 'full-moon', 'one'

In these same dialects, when /r/ is preceded by a nasal, the nasal becomes a stop.

nruth [nru:θ] ~ [dru:θ] 'beautiful'

In some dialects, and later on towards Middle Meliadic Dryadic, /t/ and /d/ are retracted to /ti/ and /di/, and in some cases even palatalized to become /tʃi/ and /dʒi/. The same is true with /t/ and /d/ becoming /tʃ/ and /dʒ/.

andin ['handĩn] ~ ['handʒĩn] 'peach-like fruit'

tiarõn ['tʃarõŋ] ~ ['tʃarõŋ] 'to rip', 'to pull apart'

The same phenomenon can also result in the palatalization of /si/ and /zi/ to /ʃi/ and /ʒi/.

sichros ['sixrɔs] ~ ['ʃixrɔs] 'now', 'at this time'

The phoneme /l/ becomes fronted to a dental /l̪/ at the end of a word. This also happens when /l/ proceeds a dental consonant and when /l/ proceeds a labial or velar consonant while following an open or mid vowel such as /ɛ/, /ɔ/, or /a/.

ñwel [ŋ^wɛl̪] 'yes', 'such', 'true'

mil'dherys [mil̪^wðeris] 'sea creature', 'aquatic animaplant'

palgise [pal̪^wgise] 'quickly'

Vowels never begin a word; instead, all words that seem to begin with a vowel, actually begin with the phoneme /h/.

aeryth ['haiɾiθ] 'earth', 'soil', 'food'

elath ['hɛlaθ] 'elath flower', 'eunomic lilac'

uthyr ['huθɪɾ] 'random', 'unpredictable'

2.2.2. Vowels

	Front	Central	Back
Close	i	ɨ	u
Mid	ɛ	(jə)	ɔ
Open		a	

Diphthong	ai:
------------------	-----

The vowel /jə/ is a variation of /i/ and can be found in certain dialects palatalizing the consonant that precedes it.

izyn ['hizĩn] ~ ['hiʒĩɲ] 'strange', 'abnormal'

chwyn [xʷĩn] ~ [xʉĩn] 'sprout', 'child'

In one of its evolutionary branches containing Middle Meliadic Dryadic, /jə/ came to replace /i/, palatalizing the consonants that come before it. Every vowel is also nasalized when it precedes a nasal consonant.

chronzeñ ['xɾõnzẽɲ] 'to love'

zuluñ ['zulũɲ] ~ ['zulũm] 'perhaps', 'maybe'

2.3. Stress

The main stress of a root word in its null form is always on the penultimate syllable. All root words in their null form can have no more than three syllables.

drís ['ḍris] 'tree', 'word'

élos ['hɛ.lɔs] 'nostril(s)'

sorélyñ [sɔ.'ɾɛ.lĩɲ] 'to comfort', 'to embrace'

When a root word is inflected with a case or TAM ending, the stress remains on the penultimate syllable of the entire word.

dríse ['ḍri.sɛ] 'to the tree/word'

drísíse [ḍri.'si.sɛ] 'from the tree/word'

elóse [hɛ.'lɔ.sɛ] 'to the nostril(s)'

elosíse [hɛ.lɔ.'si.sɛ] 'from the nostril(s)'

crélen ['krɛ.lẽn] '(it) doesn't come/go'

creléno [krɛ.'lẽ.nɔ] 'doesn't (it) come/go?'

If a lexical suffix is attached to a root word, then the stress remains on the penultimate syllable in both the null and inflected forms.

drísyph (*dris* + *-yph*)⁴ ['ḍri.sɪf] 'young tree', 'sapling'

drisphe ['ḍris.fɛ] 'to the young tree'

drisp híse [ḍris.'fi.sɛ] 'from the young tree'

drisel (*dris* + *-el*)⁵ ['ḍri.sɛɭ] 'dryad', 'sentient individual'

⁴ The suffix *-yph* indicates something young or juvenile.

⁵ The suffix *-el* indicates a sentient or conscious, usually humanoid, being. It can also be used to indicate a 'doer' of something, similarly to the English suffix *-er*.

driséle [dri. 'sɛ.lɛ] 'to the dryad'

driselise [dri.sɛ. 'li.sɛ] 'from the dryad'

When a lexical prefix is attached to a root word, then, if the root has one syllable, the stress is on the last syllable. In all other cases, the stress remains on the penultimate syllable.

zedrís (ze- + *dris*) [zɛ. 'd̥ris] 'trees', 'words', 'language'

zedrísɛl (ze- + *drisel*) [zɛ. 'd̥ri.sɛl] 'dryads', 'people'

shecréñ (she- + *creñ*) [ʃɛ. 'xɾɛ̃ɲ] 'to leave'

shethmiéryc (sheth- + *mieryc*) [ʃɛθ. 'mʲɛ.rɪk̃] 'yesterday night'

chrezhýl (chreth- + *zhyl*) [xɾɛ. 'ʒɪl] 'tomorrow'

When a root word with a lexical prefix is inflected, the stress is on the penultimate syllable unless the inflected word has two syllables, in which case the stress would be on the last syllable.

zedrise [zɛ. 'd̥ri.sɛ] 'to the tree'

zedriséle [zɛ. d̥ri. 'sɛ.lɛ] 'to the dryad'

shecrélen [ʃɛ. 'xɾɛ.lɛ̃ɲ] '(it) doesn't leave'

shecreléno [ʃɛ. xɾɛ. 'lɛ̃.nɔ] 'doesn't (it) leave?'

shethmiergíse [ʃɛθ.mʲɛɾ. 'gi.sɛ] 'since yesterday night'

chrezhlé [xɾɛ. 'ʒlɛ] 'until tomorrow'

In the case of compound words, if the word has a total of two syllables then the stress is on the penultimate syllable. The stress remains on the penultimate syllable in its inflected forms as well.

mílaer (mil + aer) ['mi.laɪɾ] 'water'

miláere [mi. 'laɪ.rɛ] 'to the water'

milaerise [mi.laɪ. 'ri.sɛ] 'from the water'

If the compound word has three syllables - the first root in the compound containing two syllables and the second root containing one syllable - then the primary stress is on the first syllable and the secondary stress is on the third syllable. When such a word is inflected, the stress moves to the penultimate syllable.

árzhy'drís ['haɾ.ʒi. d̥ris] 'father'

arzhy'drise [haɾ.ʒi. 'd̥ri.sɛ] 'to the father'

arzhy'drisise [haɾ.ʒi. d̥ri. 'si.sɛ] 'from the father'

If the compound words have three syllables, but the first root has one syllable and the second root has two syllables, then the stress is on the penultimate syllable in both in the null form and inflected forms.

bhzul'áryzh [vzu. 'la.ɾiʒ] 'stupidity'

bhzul'áryzhe [vzu. 'lar.ʒɛ] 'to the stupidity'

bhzul'arzhise [vzu.lar. 'ʒi.sɛ] 'from the stupidity'

2.4. Phonotactics

A syllable in Classical Dryadic is structured as the following:

C(C)(C)V(C)

The following are all the viable onset consonants and consonant clusters in Classical Eastern Dryadic. All words in Classical Dryadic must begin with a consonant sound, specifically one of the primary consonants found to the left of the chart below. The chart also lists every viable consonant cluster that can begin a syllable or word in Classical Dryadic.

	Secondary Consonants													
	/m/	/p~b/	/f~v/	/n/	/t~d/	/θ~ð/	/s~z/	/ʃ~ʒ/	/r/	/l/	/j/	/k~g/	/x~ɣ/	/w/
/m/	-	-	-	-	-	-	-	-	/mr/	/ml/	/mj/	-	-	/mw/
/p/	-	-	-	-	-	/pθ/	/ps/	/pʃ/	/pr/	/pl/	/pj/	-	-	/pw/
/b/	-	-	-	-	-	/bθ/	/bz/	/bʒ/	/br/	/bl/	/bj/	-	-	/bw/
/f/	-	-	-	-	-	/fθ/	/fs/	/fʃ/	/fr/	/fl/	/fj/	-	-	/fw/
/v/	-	-	-	-	-	/vθ/	/vz/	/vʒ/	/vr/	/vl/	/vj/	-	-	/vw/
/n/	-	-	-	-	-	-	-	-	/nr/	-	/nj/	-	-	/nw/
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/ð/	-	-	/ðv/	-	-	-	-	-	/ðr/	/ðl/	/ðj/	-	/ðɣ/	/ðw/
/s/	/sm/	/sp/	/sf/	/sn/	/st/	/sθ/	-	-	-	-	/sj/	/sk/	/sx/	/sw/
/z/	/zm/	/zb/	/zv/	/zn/	/zd/	/zð/	-	-	/zr/	/zl/	/zj/	/zg/	/zɣ/	/zw/
/ʃ/	/ʃm/	/ʃp/	-	/ʃn/	/ʃt/	-	-	-	-	-	/ʃj/	-	-	/ʃw/
/ʒ/	/ʒm/	/ʒb/	-	/ʒn/	/ʒd/	-	-	-	-	-	/ʒj/	-	-	/ʒw/
/r/	-	-	-	-	-	-	-	-	-	-	/rj/	-	-	/rw/
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/g/	-	-	-	-	-	-	/gz/	/gʒ/	/gr/	/gl/	/gj/	-	-	/gw/
/x/	-	-	-	-	-	-	-	-	/xr/	/xl/	/xj/	-	-	/xw/
/ɣ/	-	-	-	-	-	-	-	-	/ɣr/	/ɣl/	/ɣj/	-	-	/ɣw/

/w/	-	-	-	-	-	-	-	-	-	-	-	-	-	-
/h/	-	-	-	-	-	-	-	-	-	-	-	-	-	-

The /s/ and /z/ consonant clusters featuring a secondary nasal, stop, or fricative can also take on a trinary (semi-)consonant of either /j/ or /w/.

snwor [sn^wɔɾ] 'song'

zdwesh [zd^wɛʃ] 'tendrils'

The nucleus of a Classical Dryadic syllable is fairly straightforward as it simply one of the 6 vowels or the one diphthong found in the language: /a/, /ɛ/, /i/, /i/, /ɔ/, /u/, or /aɪ/.

The following consonants can act as a coda in Classical Dryadic, but only when the syllable is at the end of the word: /p/, /f/, /t/, /θ/, /s/, /z/, /ʃ/, /ʒ/, /ɸ/, /β/, /k/, and /x/. If the syllable is in the middle of a word and the subsequent syllable begins with a voiced consonant (i.e. when forming a compound word), then the consonants become voiced: /b/, /v/, /d/, /ð/, /z/, /z/, /ʒ/, /ʒ/, /ɾ/, /l/, /g/, and /ɣ/.

pwezbbhel (*pwes* + *bhel*) ['p^wɛzvɛɸ] 'deciduous leaf'

phiadh'zeñ (*phiath* + *zeñ*) ['fɪaðzɛɸ] 'to love, befriend'

If the subsequent syllable begins with an unvoiced consonant, then the consonants remain unvoiced, except in the cases of /z/ and /ʒ/, which become /s/ and /ʃ/.

shic'stoñ (*shic* + *stoñ*) ['ʃɪkstɔɸ] 'to yell'

myth'sieruñ (*myth* + *sier* + *-uñ*) [miθ'siɛɾuɸ] 'sympathetic'

If a syllable beginning with a vowel (technically /h/) is morphologically placed or 'glued' after a syllable ending in a coda consonant (either through inflection or word compounding), then the /h/ is dropped and the coda becomes voiced except in the case of fricatives, which remain unvoiced.

phiet [fɪɛt̚] 'floor'

phiedol (*phiet* + *-ol*) ['fɪɛdɔɸ] 'on/above the floor'

mieryc [mɪɛɾɪk̚] 'night'

mierguñ (*mieryc* + *-uñ*) [mɪɛɾgũɸ] 'at night', 'during the night'

The nasal consonants /m/, /n/, and /ɲ/ can also end a syllable at the end of a word. When a syllable follows a nasal consonant, and it begins with a single unvoiced consonant, then the nasal consonant nasalizes to the same articulation as the consonant, and that consonant becomes voiced (with the exception of /s/ and /ʃ/).

chiambesh (*chiam* + *pesh*) ['xɪämbɛʃ] 'perfume'

creñgrim (*crem* + *crim*) ['krɛ̃ŋgrĩm] 'memory'

This voicing also happens when the single unvoiced consonant is a stop and is preceded by a vowel.

dhebaeros (*dhewa* + *paeros*) [ðɛ'baɪɾɔs] 'circle'

sidoche (*si-* + *toch* + *-e*) [si'ðɔxɛ] 'precisely, exactly'

There are no geminate consonants in Classical Dryadic, so when two of the same consonant end up next to each other, one of them is dropped.

chel'snwor (*chelys* + *snwor*) ['xɛlsnʷɔɾ] 'thunder'






nusho'mil (*nushom* + *mil*) ['ɲuʃɔ,mil] 'doubt', 'mistrust'

3. Writing System and Romanization

3.1. Classical Dryadic Alphabet

Classical Eastern Dryadic is written using a featural alphabet, originating from a part-logographic part-abjad script that was used to write Ancient Dryadic. The alphabet is written away from the writer, from bottom to top in lines going left to right, mimicking the growth of plants⁶. The Ancient Dryadic script was originally written on the ground, in dirt, sand, or mud, using a stick or one's finger⁷; however, by the time of the Classical Dryadic languages, the written language had transferred to colorful paints on walls and stone (using a brush or using a finger), and eventually to ink on parchment (usually with a brush).

Phonetically speaking, the Classical Dryadic alphabet can be broken into 14 separate components that comprise the written language. The components come together to form 29 phonetic letters, 21 consonants, 2 semi-consonants, and 6 vowels, which are displayed in the chart below.

Letters	Full Name	Short Name	IPA	Romanization
	<i>pesh</i> 'pollen'	<i>pesh</i>	/p/	p
	<i>leph pesh</i> 'deep pollen'	<i>bes</i>	/b/	b
	<i>thruch pesh</i> 'thin pollen'	<i>phesh</i>	/f/	ph
	<i>lephthruch pesh</i> 'deep-thin pollen'	<i>bhes</i>	/v/	bh
	<i>tos</i> 'spore'	<i>tos</i>	/t/	t

⁶ For rendering and utility purposes, any written Dryadic in this grammar will be displayed left to right like English using a modern Dryadic computer font except in the charts displaying individual letters.

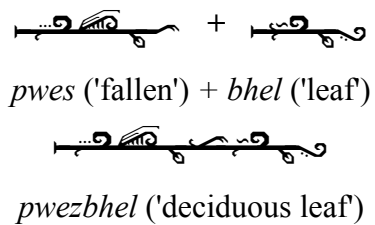
⁷ Many of the remaining samples of Ancient Dryadic writing are preserved in hardened mud and clay.

𐌲	<i>leph tos</i> 'deep spore'	<i>dos</i>	/d/	d
𐌲	<i>thruch tos</i> 'thin spore'	<i>thos</i>	/θ/	th
𐌲	<i>lephthruch tos</i> 'deep-thin spore'	<i>dhos</i>	/ð/	dh
𐌴	<i>cesta</i> 'pod'	<i>cesta</i>	/k/	c
𐌴	<i>leph cesta</i> 'deep pod'	<i>gesta</i>	/g/	g
𐌴	<i>thruch cesta</i> 'thin pod'	<i>chesta</i>	/x/	ch
𐌴	<i>lephthruch cesta</i> 'deep-thin pod'	<i>ghesta</i>	/ɣ/	gh
𐌶	<i>sun</i> 'leaf bud'	<i>sun</i>	/s/	s
𐌶	<i>leph sun</i> 'deep leaf bud'	<i>zun</i>	/z/	z
𐌶	<i>thruch sun</i> 'thin leaf bud'	<i>shun</i>	/ʃ/	sh
𐌶	<i>lephthruch sun</i> 'deep-thin leaf bud'	<i>zhun</i>	/ʒ/	zh
𐌸	<i>ñeltosyc</i> 'left sporangium'	<i>ñel</i>	/ɲ/	ñ

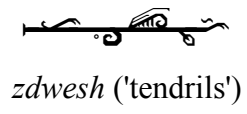
𐌹	<i>rintosyc</i> 'right sporangium'	<i>rin</i>	/ɾ/	r
𐌺	<i>nilbhel</i> 'unfurling leaf'	<i>nilbhel</i>	/n/	n
𐌻	<i>nizbhel</i> 'unfurled leaf'	<i>nizbhel</i>	/m/	m
𐌽	<i>lot</i> 'flower bud'	<i>lot</i>	/l/	l
𐌿	<i>wethych</i> 'sepal'	<i>wethych</i>	/w/	w
𐍂	<i>dwesh toscy</i> 'tendril of sporangium'	<i>yot</i>	/j/	y/i
𐍃	<i>dwesh a</i> 'tendril a'	<i>a</i>	/a/	a
𐍄	<i>dwesh e</i> 'tendril e'	<i>e</i>	/ɛ/	e
𐍅	<i>dwesh y</i> 'tendril y'	<i>y</i>	/i/	y
𐍆	<i>dwesh i</i> 'tendril i'	<i>i</i>	/i/	i
𐍇	<i>dwesh o</i> 'tendril o'	<i>o</i>	/ɔ/	o
𐍈	<i>dwesh u</i> 'tendril u'	<i>u</i>	/u/	u

As seen above, the letters *pesh*, *tos*, *cesta*, and *sun* all act as bases for their 'deep', 'thin', and 'deep-thin' counterparts. By adding an extra node below the base to the left side of the stem, the node acts as the *lebbhem* or a 'deepener' or even a 'voicer', which voices the consonant. Another diacritic, a sort of squiggly line called the *thrughem*, 'thinner' or 'fricator', can be placed to the left of the letter to make it fricative. The vowels are simply made up of 3 distinct letters, and the side of the stem it rests on determines its pronunciation.

The *lebbhem*, however, does not only determine the voicing of one consonant, but also the voicing of an entire string of consonants. For instance, the previously mentioned example in 2.4 with *pwezbbhel*, the *lebbhem* with the *leph pesh* in *bhel* would be moved behind the *sun* in *pwes*.



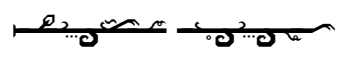
Additionally, the example using the word *zdwesh* would be spelled as follows:



The letters are all placed on a *poviath* or 'stem' connecting all the letters of one word or root word. All words begin with a *shtol'poviath* or 'beginning stem', and words that end in vowels must end with an *erys* or 'blossom'.

Letter/Character	Name
⌞	<i>shtol'poviath</i>
?	<i>erys</i>

It is often debated whether these two characters should be treated as letters themselves or as punctuation, resulting in confusion as to whether there are 29 letters or 31 letters in the Classical Dryadic alphabet. A break in the stem is used to indicate most compound words or contractions:



arzhy'dris ('father')

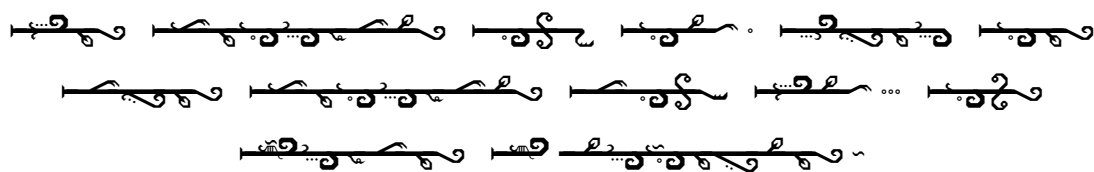


ers'señ ('to blossom', 'to like')

There are three primary symbols used for punctuation in Classical Dryadic. The following chart displays the punctuation, its Dryadic name, and the English equivalent:

Punctuation	Name	English Equivalent
◦	<i>dharomyph</i> 'small pause'	comma, semicolon
Ꞥ	<i>dharomyc</i> 'full pause'	period, exclamation or question mark
⋮	<i>chomyc</i> 'something that explains, tells, or shares'	colon, quotation marks

The *dharomyph* is used to separate clauses or when separating individual objects in a list, much like the English use of the comma. The *dharomyc* indicates a full stop, usually the end of a complete sentence. The *chomyc*, however, can serve the functions of both a colon and of quotation marks. It can be used to indicate a list of objects, or to show that the following line of text is spoken aloud. The following example sentence demonstrates the use of the three different kinds of punctuation:



Be zedrisa ston das, ñier de sia zedrisa stom bas: du ghrise g'ardhelaē.

I talked to her, but she told me that she really dislikes me.

(Lit. *I talked to her, but she said to me this: I really dislike you!*)

The *dharomyc* itself does not actually determine whether a sentence is interrogative or exclamatory; that is done through suffixes and other cues in the language itself. The *dharomyc* simply indicates the end of a complete sentence.

3.2. Romanization

The most popular and widely used romanization system of Classical Dryadic is the Willis romanization, which was devised in 32 AFC by the human xenolinguist, Enid J. Willis. Other systems of romanization were proposed by other linguists; however, the Willis romanization proved the most effective at conveying both the spoken and written language and eventually became the official romanization of the Classical Dryadic language in scholarly work. The Willis romanization also proved popular with native dryads as a method to write their own language using Latin characters.

The Willis romanization uses 21 individual Latin characters: a, b, c, d, e, g, h, i, l, m, n, o, p, r, s, t, u, w, y, and z. The letter h, however, is used with base consonants to represent the *thruhem* or the 'fricator'. This creates 8 diglyphs representing a single sound: bh, ch, dh, gh, ph, sh, th, and zh. When two voiced consonants are in a consonant cluster, they are both written as voiced using the Willis romanization. Another less popular romanization, the Branson romanization or Branson transcription, assigns each sound its own letter and gets rid of the diglyphs used in Willis romanization. Willis also devised a transliteration system, called Willis transliteration, which marks voiced consonants with a dot above the voiceless consonant mimicking the use of the *lebhem* in Dryadic orthography and includes other features that mimic the language's orthography. The following chart shows the letters of the Classical Dryadic alphabet and their respective transcriptions and transliterations in the three systems previously mentioned:

Letters	IPA	Willis Rom.	Branson Rom.	Willis Trans.
ᑭ	/p/	p	p	p
ᑭ	/b/	b	b	p̣
ᑭ	/f/	ph	f	p
ᑭ	/v/	bh	v	p̣h

ṭ	/t/	t	t	t
ḍ	/d/	d	d	ṭ
ṱ	/θ/	th	ç	th
ḏ	/ð/	dh	c	ṱ
ḱ	/k/	c	k	c
ḡ	/g/	g	g	ḱ
ḥ	/x/	ch	h	ch
ḡ	/ɣ/	gh	ğ	ḥ
ś	/s/	s	s	s
ẓ	/z/	z	z	ś
ṣ	/ʃ/	sh	š	sh
ẓ	/ʒ/	zh	ž	śh

Ს	/ŋ/	ñ	ŋ	Ს
Ტ	/ɾ/	r	r	r
Უ	/n/	n	n	n
Ფ	/m/	m	m	m
Ქ	/l/	l	l	l
Ღ	/w/	w	w	w
Ყ	/j/	y/i	j	y
Შ	/a/	a	a	a
Ჩ	/ɛ/	e	e	ä
Ც	/i/	y	y	i
Ძ	/i/	i	i	ï
Წ	/ɔ/	o	o	o

𐌿	/u/	u	u	ö
𐌺	/ai/	ae	ai/aj	aä

The following example sentences show the three systems in use:

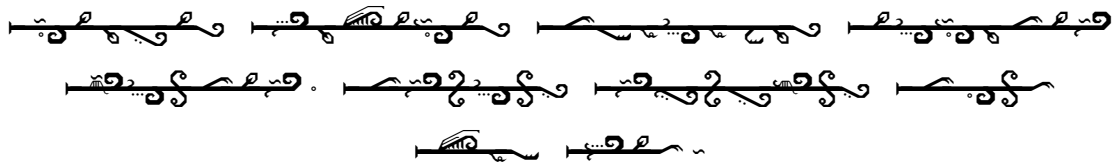


Spwezbhela thela'thela nushoñ arym nwethal.

Spwezvela çela'çela nušoŋ arym nweçal.

Spwäsphela thäla'thäla nöshoŋ arim nwäthal.

(The autumn breeze softly tosses the deciduous leaves.)



Thaela Pewadha smirine ardhēsaph chrosaph, sphurol phiulgol stos wim bas.

Çaila pewaca smirine arcesaf hrosaf, sfurol ffulgol stos wim bas.

Thäla päwatha smirinä arthäsaph chrosaph, sphörol phyölcöl stos wim pas.

(When the Great Peony came into the world, he resided upon a lush hilltop.)

Punctuation remains the same in all three systems; however, when using the Willis romanization, especially in an informal setting, it is not uncommon to see the use of question marks and exclamation marks in the place of a *dharomyc*, usually for emphasis. Generally, the *dharomyc* is represented by a period, the *dharomyph* is represented by a comma, and the *chomyc* is represented by a colon.

4. Nouns and Pronouns

4.1. Plural Prefixes

Classical Dryadic distinguishes between singular and plural nouns. The plural form of most nouns is formed by attached the plural prefix *s/z(e)-* to the front of a noun. If the noun begins with a single, unvoiced consonant, excluding *s* or *sh*, then the prefix *s-* is used.

thoñyl 'cave' > *sthoñyl* 'caves'

carys 'shore' > *scarys* 'shores'

If it begins with a voiced consonant or a sonorants, excluding *z*, *zh*, or *ñ*, then the prefix *z-* is used.

bwor 'wall' > *zbwor* 'walls'

nweth 'wind' > *znweth* 'winds'

If the noun begins with a vowel, then the noun remains unchanged and takes on no prefix.

erys 'blossom' > *erys* 'blossoms'

aeth 'floor, level' > *aeth* 'floors, levels'

The prefix *ze-* is used in all other cases; when the word starts with *s*, *sh*, *z*, *zh*, or *ñ*, and when the word begins with a consonant cluster.

shil 'bed' > *zeshil* 'beds'

dris 'tree, word' > *zedris* 'trees, language'

Some nouns are irregular and have no plural form. These nouns are commonly used with numbers or other quantitative adjectives and act as 'counting nouns'.

zhyl 'day, days' > *twel zhyl* 'many days'

zbhel 'step, stairs' > *clivuñ zbhel* 'some steps'

Few nouns still show traces of an archaic dual number prefix; however, these nouns are now treated as a single entity instead of an actual dual noun.

cozhyl 'two-day period' > *chrowa cozhyl* 'three two-day periods'

colun 'two moon period, Dryadic month' > *dhel colun* 'two Dryadic months'

This archaic dual prefix can also serve as the plural form of some nouns. Most such nouns are found in pairs of two.

ghas 'hand' > *coghas* 'hands'

nrel 'eye' > *conrel* 'eyes'

The plural and dual prefix historically originated from Ancient Dryadic numerals. The ancient number two, [qalu:jar] in Proto-Dryadic (*coyar* in Classical Dryadic), shortened to [qalu-] and eventually *co-* and fused with nouns to represent the dual form, which was commonly used in Ancient/Pre-Classical Dryadic. The ancient number three, [sep^{bu}:raṭṭ^h] in Proto-Dryadic (*sphurath* in Classical Dryadic), shortened to [sɛ-] or *se-* and eventually *s/z(e)-* and fused with nouns to represent the plural form.

4.2. Noun Cases

The Classical Dryadic language has a rich case system, similar to that of Caucasian languages on Earth. Many of these cases, however, are formed through the combination of 20 basic case suffixes. These basic 'building' suffixes are divided into three groups: relational/essive suffixes, locative suffixes, and lative suffixes. The final group is the vocative group, which is independent of the other case endings. The following chart displays all the basic suffixes and their use:

	Case	Suffix	Use
Relational/Essive	Null	-	- The normal, unmarked form of a noun
	Absolutive	-a	- The object of a transitive verb - The subject of an intransitive verb
	Genitive	-i/y	- The possessor of another noun
	Instrumental /Comitative	-u	- An instrument or means of doing something - Being in company of someone/something
	Carrative	-wen	- The lack of something
	Comparative	-on	- A comparison with something
	Essive-modal	-uñ	- A temporary state of being - Concerning something/someone
Locative	Adessive	-aph	- A general location, at something - Around or near something
	Abessive	-is	- The absence of something
	Inessive	-in	- Located inside something
	Extraessive	-och	- Located outside something
	Superessive	-ol	- Located above something
	Subessive	-oph	- Located under something

	Antessive	<i>-ath</i>	- Located in front or before something
	Postessive	<i>-us</i>	- Located behind or after something
	Apudessive	<i>-ech</i>	- Located next to or beside something
	Intrative	<i>-uñ</i>	- Located between two of something
Lative	Allative	<i>-e</i>	- Motion to something
	Ablative	<i>-ise</i>	- Motion from something
	Perlative	<i>-ith</i>	- Motion through or along something
Vocative	Informal	<i>-ae</i>	- Addressing someone familiar or younger
	Formal	<i>-ayoñ</i>	- Addressing someone unfamiliar - Addressing someone of respect
	Vulgar	<i>-izhem</i>	- Addressing someone/something of annoyance

4.2.1. Relational and Essive Suffixes

The first set of suffixes expresses morphosyntactic relation and states of the noun or pronoun. The following charts display the three personal pronouns of Classical Dryadic and their plural counterparts in each of the relational and essive cases:

	Null	Abs	Gen	Inst/Com	Car	Comp	Ess-M
1st S.	<i>da</i>	<i>da</i>	<i>di</i>	<i>du</i>	<i>dwen</i>	<i>don</i>	<i>duñ</i>
1st Pl.	<i>zda</i>	<i>zda</i>	<i>zdi</i>	<i>zdu</i>	<i>zdwen</i>	<i>zdon</i>	<i>zduñ</i>
2nd S.	<i>ga</i>	<i>ga</i>	<i>gi</i>	<i>gu</i>	<i>gwen</i>	<i>gon</i>	<i>guñ</i>
2nd Pl.	<i>zga</i>	<i>zga</i>	<i>zgi</i>	<i>zgu</i>	<i>zgwen</i>	<i>zgon</i>	<i>zguñ</i>
3rd S.	<i>ba</i>	<i>ba</i>	<i>bi</i>	<i>bu</i>	<i>bwen</i>	<i>bon</i>	<i>buñ</i>
3rd Pl.	<i>zba</i>	<i>zba</i>	<i>zbi</i>	<i>zbu</i>	<i>zbwen</i>	<i>zbon</i>	<i>zbuñ</i>

In the following example, the noun *durym* is used to demonstrate the suffixes attached to a noun and their approximate translation to English.

	Singular	Plural	English
Null	<i>durym</i>	<i>zdurym</i>	house(s)
Abs	<i>durma</i>	<i>zdurma</i>	house(s)
Gen	<i>durmy</i>	<i>zdurmy</i>	of the house(s)
Inst/Com	<i>durmu</i>	<i>zdurmu</i>	with the house(s)
Car	<i>durmwen</i>	<i>zdurmwen</i>	without the house(s), houseless
Comp	<i>durmon</i>	<i>zdurmon</i>	as/like the house(s)

Ess-M	<i>durmuñ</i>	<i>zdurmuñ</i>	as/concerning the house(s)
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Notice that in this example, the *y* in the final syllable of the noun is dropped when a suffix is added. This happens when the final syllable of a noun has the vowel *y* surrounded on both sides by single consonants (not consonant clusters). This 'disappearing *y*' can reappear in other words, which have a second disappearing *y*, usually from taking on a lexical suffix and then a case suffix.

durmyc (*durym* + *-yc*) > *durimga* 'furniture'

ghorsyph (*ghorys* + *-yph*) > *ghorispha* 'a type of instrument'

The penultimate syllable is stressed; however, the vowel *y* is fronted to *i* as shown in the examples above.

4.2.2. Locative and Lative Suffixes

The locative and lative suffixes are used to determine location, motion to, motion from, and motion through something, and, thus, fill the role most adpositions would in English. These suffixes can further combine to form even more suffixes, specifying to where, from where, or through where the motion occurs.

	Essive	Lative	Ablative	Perlative
Ad-	<i>-aph</i>	<i>-e</i>	<i>-ise</i>	<i>-ith</i>
Ab-	<i>-is</i>	<i>ise</i>	-	-
In-	<i>-in</i>	<i>-ine</i>	<i>-inise</i>	<i>-inith</i>
Extra-	<i>-och</i>	<i>-oche</i>	<i>-ochise</i>	<i>-ochith</i>
Super-	<i>-ol</i>	<i>-ole</i>	<i>-olise</i>	<i>-olith</i>
Sub-	<i>-oph</i>	<i>-ophe</i>	<i>-ophise</i>	<i>-ophith</i>
Ant-	<i>-ath</i>	<i>-athe</i>	<i>-athise</i>	<i>-athith</i>
Post-	<i>-us</i>	<i>-use</i>	<i>-usise</i>	<i>-usith</i>
Apud-	<i>-ech</i>	<i>-eche</i>	<i>-echise</i>	<i>-echith</i>
Intra-	<i>-uñ</i>	<i>-uñe</i>	<i>-uñise</i>	<i>-uñith</i>

The locative suffixes can also combine with each other to form more specific locations or postpositional suffixes.

	Ab-	In-	Extra-	Super-	Sub-	Ant-	Post-	Apud-
In-	<i>-inis</i>	-	-	-	-	-	-	-
Extra-	<i>-ochis</i>	-	-	-	-	-	-	-
Super-	<i>-olis</i>	<i>-olin</i>	<i>-oloch</i>	-	-	-	-	<i>-olech</i>

Sub-	<i>-ophis</i>	<i>-ophin</i>	<i>-ophoch</i>	-	-	-	-	<i>-ophech</i>
Ant-	<i>-athis</i>	<i>-athin</i>	<i>-athoch</i>	<i>-athol</i>	<i>-athoph</i>	-	-	<i>-athech</i>
Post-	<i>-usis</i>	<i>-usin</i>	<i>-usoch</i>	<i>-usol</i>	<i>-usoph</i>	-	-	<i>-athoph</i>
Apud-	<i>-echis</i>	-	-	-	-	-	-	-
Intra-	<i>-uñis</i>	-	-	-	-	-	-	-

These compounded abessive suffixes are often used to clarify or reiterate information on 'when something is located away' or 'when it is not where it is expected to be', usually in agreement or disagreement with a question. For example:

Durmaph wiñ galno? "Are you at home?"

Dalen, durmis win dal. "No, I am away from home."

Durmoch wiñ galno? "Are you outside the house (but still at home)?"

Dalen, durmochis win dal. "No, I am away from home (and thus not outside)."

The other compound suffixes are used to specify exactly where something is located in relation to the object. Here are some examples:

Drisoph "under the tree (general)"

Drisophin "in the shade of the tree" or "the bottom of the tree (in its trunk)"

Drisophoch "underneath the tree (where its roots are)"

Durmath "at the front of the house (general)"

Durmathin "at the front (of the inside) of the house"

Durmathoch "in front of the house (outside)"

When the entire locative phrase fills a semantic or relational role in the sentence or phrase, these locative suffixes can also be combined with the relational and essive suffixes. For example:

Ibhinon eghros wim bal. "It is moist like the inside of (someone's) mouth."

Thoñlathocha gzan dal. "I see the way into the cave (the front from the outside)."

Thoñlathina gzan dal. "I see the way out of the cave (the front from the inside)."

The following is a chart showing the basic locative suffixes combined with the relational and essive suffixes. The locative suffixes may also be compounded in addition to taking on a relational/essive suffix as seen in the previous example.

	Abs	Gen	Inst/Com	Car	Comp	Ess-M
In-	<i>-ina</i>	<i>-iny</i>	<i>-inu</i>	<i>-inwen</i>	<i>-inon</i>	<i>-inuñ</i>
Extra-	<i>-ocha</i>	<i>-ochy</i>	<i>-ochu</i>	<i>-ochwen</i>	<i>-ochon</i>	<i>-ochuñ</i>
Super-	<i>-ola</i>	<i>-oly</i>	<i>-olu</i>	<i>-olwen</i>	<i>-olon</i>	<i>-oluñ</i>

Sub-	<i>-opha</i>	<i>-ophy</i>	<i>-ophu</i>	<i>-ophwen</i>	<i>-ophon</i>	<i>-ophuñ</i>
Ant-	<i>-atha</i>	<i>-athy</i>	<i>-athu</i>	<i>-athwen</i>	<i>-athon</i>	<i>-athuñ</i>
Post-	<i>-usa</i>	<i>-usy</i>	<i>-usu</i>	<i>-uswen</i>	<i>-uson</i>	<i>-usuñ</i>
Apud-	<i>-echa</i>	<i>-echy</i>	<i>-echu</i>	<i>-echwen</i>	<i>-echon</i>	<i>-echuñ</i>

Most of the time these compounded suffixes fill the role of noun phrases and adpositional phrases that would consist of several words in English, thus condensing them into a single word.

4.2.3. Vocative Suffixes

The vocative case in Classical Dryadic has three distinct registers: formal, informal, and vulgar. The formal is primarily used when addressing someone of higher social order (i.e. one's Mother, the eldest sister, an unknown foreign sister, etc). The informal, is used in all other occasions (i.e. a friend, a younger sister, a daughter, etc). The vulgar register is used when one is angry or displeased with someone and similar to the use of the English word 'fuck(ing)' with a noun as an interjection. The following are examples of each registers with approximated English translations:

Csalayoñ! "Dear Mother!"

Sworelayoñ! "Dear Sister!" or "Princess!"

Chwynae! "My child!"

Ghuvelae! "My sister!"

Adhmelizhem! "Stupid pig!" or "Piece of shit!"

Gruzhbhizhem! "Damned fiend!" or "Son of a bitch!"

In some instances the vulgar register suffix can be replaced with the informal suffix in order to lessen its intensity or to retain some respect, as the vulgar ending is deemed as extremely taboo. Typical nouns and even nouns that are often used with the formal register can also take on the vulgar suffix in rare instances.

Adhmelizhem! > *Adhmela!* "Piece of crap!"

Gruzhbhizhem! > *Gruzhbhae!* "Son of a gun!"

Chwynae! > *Chwynizhem!* "Damned child!"

Csalayoñ! > *Csalizhem!* "Damned Mother!"

4.2.4. Genitive Suffixes

When a noun is in its genitive form and is possessing another noun, the genitive noun takes on certain suffixes that agree with the case marking of the primary noun. The genitive suffix, however, does not agree with every suffix in a compound lative or locative suffix on the possessed noun; it only agrees with the final suffix.

Case		Suffix	Example
Relational/Essive	Null	<i>-i/y</i>	<i>erys drisely</i>
	Abs	<i>-ia</i>	<i>ersa driselialia</i>
	Gen	<i>-i(i)</i>	<i>ersy driselialia</i>
	Ins/Com	<i>-iu</i>	<i>ersu driselialiu</i>
	Car	<i>-iu</i>	<i>erswen driselialiu</i>
	Comp	<i>-ion</i>	<i>erson driselialion</i>
	Ess-M	<i>-iuñ</i>	<i>ersuñ driselialiuñ</i>
Locative	Ad	<i>-iaph</i>	<i>ersaph driselialia</i>
	Ab	<i>-isy</i>	<i>ersis driselialisy</i>
	In	<i>-iin</i>	<i>ersin driselialiin</i>
	Extra	<i>-ioch</i>	<i>ersoch driselialioch</i>
	Super	<i>-iol</i>	<i>ersol driselialiol</i>
	Sub	<i>-ioph</i>	<i>ersoph driselialioph</i>
	Ant	<i>-iath</i>	<i>ersath driselialiath</i>
	Post	<i>-ius</i>	<i>ersus driselialius</i>
	Apud	<i>-iech</i>	<i>ersech driselialiech</i>
	Intra	<i>-iuñ</i>	<i>ersuñ driselialiuñ</i>
Lative	All	<i>-ie</i>	<i>erse driselialie</i>
	Abl	<i>-(is)ie</i>	<i>ersise drisel(is)ie</i>
	Per	<i>-iith</i>	<i>ersith driselialiith</i>
Vocative	Inform	<i>-y</i>	<i>drisely ersae</i>
	Form	<i>-y</i>	<i>drisely ersayoñ</i>
	Vulgar	<i>-y</i>	<i>drisely ersizhem</i>

As seen in the chart above, the genitive form of a noun always follows the noun that it possesses, except in the vocative cases. The reason the *-is* is optional in the ablative form is because it is technically of a compound construction of the abessive suffix combined with the allative suffix. In the null form, *-i* is used instead of

-y whenever the noun or pronoun has only one syllable in its genitive null form, most likely through a disappearing y in the nucleus of its non-genitive null form.

4.2.5. Other Affixes and Adpositions

The infix *-odh-* is used to express 'too' or 'also', and is commonly infixes to nouns and pronouns (before the case endings). The overall meaning of the sentence and what is implied can change depending on which word it affixes to.

Dodhe win durmal. "I, too, have a house (you aren't the only one)."

De win durmodhal. "I also a house (on top of the other thing I mentioned)."

Dodha mile crevial. "I, too, would like to go to the sea."

Da milodhe crevial. "I would also like to go to the sea."

Due to the extensive use of locative and lative suffixes in Classical Dryadic, there are not many adpositions. The most common of these is the preposition, *dho*, which combines with the genitive and absolutive forms of a noun to express either causality or intent. When *dho* is used with a noun taking on the genitive suffix, then it expresses causality or, more specifically, that the noun causes someone or something else to do or be something non-volitionally. This is often translated as the phrase 'because of' in English.

Dho ñury aery, ers'señ zlotalen.

"The flowers do not blossom because of the winter weather."

Dho gi, sichrosus de wiñ ghela shestol ebhalen.

"Because of you, I can no longer fall asleep."

When *dho* is used with a noun taking on the absolutive suffix, then it expresses intent and shows that the referent of the noun receives the benefit of the situation expressed by the clause and, in most cases, is volitional or intended.

Dho ga, csale zedrisa ston das. "I spoke to Mother for you."

Dho itra milaera, milbhishe crel win dal.

"I am going to the river for some fresh water."

The use of *dho* will be discussed further in relation to dependent clauses in Classical Dryadic and verbal phrases.

5. Adjectives and Adverbs

5.1. Adjectival Agreement

Adjectives take on agreement suffixes much like the genitive forms of nouns take on extra endings in agreement with the noun they possess; however, unlike genitive nouns, the adjective always precedes the noun it modifies. The following chart displays all of the adjectival endings with each case and an example of an adjective modifying a noun.

Case		Suffix	Example
Relational/Essive	Null	-	<i>bhzul dris</i>
	Abs	<i>-a</i>	<i>bhzula drisa</i>
	Gen	<i>-i/y</i>	<i>bhzuly drisy</i>
	Ins/Com	<i>-u</i>	<i>bhzulu drisu</i>
	Car	<i>-u</i>	<i>bhzulu driswen</i>
	Comp	<i>-on</i>	<i>bhzulon drison</i>
	Ess-M	<i>-uñ</i>	<i>bhzuluñ drisuñ</i>
Locative	Ad	<i>-aph</i>	<i>bhzulaph drisaph</i>
	Ab	<i>-is</i>	<i>bhzulis drisis</i>
	In	<i>-in</i>	<i>bhzulin drisin</i>
	Extra	<i>-och</i>	<i>bhzuloch drisoch</i>
	Super	<i>-ol</i>	<i>bhzulol drisol</i>
	Sub	<i>-oph</i>	<i>bhzuloph drisoph</i>
	Ant	<i>-ath</i>	<i>bhzulath drisath</i>
	Post	<i>-us</i>	<i>bhzulus drisus</i>
	Apud	<i>-ech</i>	<i>bhzulech drisech</i>
	Intra	<i>-uñ</i>	<i>bhzuluñ zedrisuñ</i>
Lative	All	<i>-e</i>	<i>bhzule drise</i>
	Abl	<i>-ise</i>	<i>bhzulise drisise</i>
	Per	<i>-ith</i>	<i>bhzulith drisith</i>
Vocative	Inform	-	<i>bhzul drisae</i>
	Form	-	<i>bhzul drisayoñ</i>
	Vulgar	-	<i>bhzul drisizhem</i>

When modifying a noun that takes on a compounded suffix, the adjective agrees with only with the final suffix. If it modifies a noun with an agreeing genitive suffix other than the genitive null form, then it takes on the same suffix as the noun.

Bhzulne durmine da cres. "I entered the large house."

Spwezbhela ghria drisia nwethith zeral.

"The fallen leaves of the barren tree flutter through the wind."

5.2. Forming Superlatives and Comparatives

To form the superlative and comparative forms of an adjective, suffixes coming from certain locative suffixes are attached to the end. The superessive suffix is used for the superlative, and a combination of the superessive and abessive suffixes is used for comparatives. The reverse can be used as well with the subessive suffix, taking on the meaning of "less" or "least". The following chart displays the suffixes and examples of their usage:

Suffix	Use	Example	Translation
-ol	Superlative	<i>swarol</i>	sweetest
-olis	Comparative	<i>swarolis</i>	sweeter
-oph	Anti-superlative	<i>swaroph</i>	least sweet
-ophis	Anti-comparative	<i>swarophis</i>	less sweet

These suffixes are not in agreement with a noun and are in the null form; therefore, if they modify a noun they must take on an agreement suffix.

Sphurola drisa gzan das. "I saw the greenest tree."

Chwerolisin aerthin wadha mreston das. "I replanted the seed in richer soil."

When using an adjective to compare one noun to a second noun, the second noun takes on the essive-modal suffix, and the adjective can take on either the superlative or comparative form. The following example demonstrates this construction:

Guñ dachol(is) win dal. "I am taller than you."

Pustochuñ twelise ghwinol(is) wim pustinal.

"Inside the forest is much safer than outside the forest."

Zbhaluñ nruthoph(is) wiñ zbhermal. "Leaves are less pretty than petals."

In such a construction the superlative form of the adjective is used more often since the comparativeness can be implied from context.

5.3. Adverbs and Adverbial Suffixes

In order to form an adverb in Classical Dryadic, the ablative suffix is added to the end of an adjective.

palyc "quick" > *palgise* "quickly"

sphur "green, good" > *sphurise* "greenly, well"

That adjective is then most commonly placed in front of the primary verb of the sentence; however, its placement is not entirely absolute, as it can also be placed anywhere in the sentence as long as it comes before the verb.

Zedrisa sphurise stom bal. "He speaks well."

Palgise ga crevae! "Go quickly!"

A second adverbial suffix exists, *-eph*; however, it is considered fairly archaic and is rarely used. It is mainly used with higher registers or speech levels, which will be further discussed in the next chapter.

Zedrisa sphureph stom baloñ. "He speaks well."

Palgeph ga crevayoñ! "Go quickly!"

Other adverbs may be formed from nouns through certain affixes, the most common of which being the instrumental, carative, essive-modal, and the comparative suffixes.

Arzhu peghos win dal. "I am very tired."

Psomwen pses win das. "I was helplessly lost."

Chrethmierguñ ghela ston dalen. "I will not sleep tomorrow night."

Zuluñ ge win du elvise crel eval. "Perhaps you can come with me."

Aertha bia pethchon flon das. "I accidentally ate her food."

The essive-modal suffix may also be used to form adjectives from nouns, which then may take on an adverbial suffix such as the ablative suffix.

Gruthchuñise ñures win di ghuvelas. "My sister was dangerously injured."

Milaerolin siera ñul'cholsuñise zlegzan das.

"I dispairingly stared at myself in (the reflection on) the water."

6. Verbs and TAM (Tense-Aspect-Mood)

6.1. Transitive Verbs and Tense Endings

In Classical Dryadic, there is a clear syntactical distinction between transitive verbs and intransitive verbs. When the main verb is intransitive, then the sentence is verb final. When the verb is transitive, the sentence is subject final, the verb is placed before the subject, and everything else precedes the verb. Every verb, both transitive and intransitive, has the infinitive ending *-ñ*. This ending is also used as a linking suffix for transitive verbs. This linking suffix nasalizes to *-ñ*, *-n*, or *-m* according to the first phoneme of the subject noun phrase that follows it. The subject noun then takes on a tense ending; *-(a)l* for non-past and *-(a)s* for past.

Infinitive Ending	Linking Ending	First Phoneme of Subject	Tense Ending	Example	Translation
<i>-ñ→</i>	<i>-ñ</i>	<i>c, g, ch, gh, ñ, s, z, sh, zh, w, l, r, a, e, y, i, o, u</i>	<i>-(a)l/s</i>	<i>bzhañ gal</i> <i>bzhañ gas</i>	you do (it) you did (it)
<i>-ñ→</i>	<i>-n</i>	<i>t, d, th, dh, n</i>	<i>-(a)l/s</i>	<i>bzhan dal</i> <i>bzhan das</i>	I do (it) I did (it)
<i>-ñ→</i>	<i>-m</i>	<i>p, b, ph, bh, m</i>	<i>-(a)l/s</i>	<i>bzham bal</i> <i>bzham bas</i>	s/he does (it) s/he did (it)

When a noun is the subject of a transitive verb and takes on a tense ending as shown above, then any genitives or adjectives modifying the noun must come before the noun. The linking ending of the verb then nasalizes to the beginning sound of whichever word comes first in the subject noun phrase. Genitives and adjectives modifying a transitive subject noun are in their null-forms, unless the subject noun has a locative suffix (which comes before the tense suffix), in which case they would take on the locative suffix.

Arzhy'snwora zem vzul chwynal. "The small child laughed."

Aertha spen drisy zbhermas. "The tree's leaf touched the ground."

Cra bin di ghasusas. "The back of my hand hit the rock."

The copula and auxiliary verb, *wiñ* ('to be' or 'to exist'), which is used to connect the subject with a predicate adjective, null noun, or locative noun, is always treated as a transitive verb.

Ghir win nrzal. "The sand is dry."

Sworel pusty win di ghuvelal. "My sister is the princess of the forest."

Rozhiscin win das. "I was in the garden."

The auxiliary and semi-transitive verb, *dhwoñ* ('to become'), which is used solely with adjectives, is also treated as a transitive verb.

Swarise dhwoñ aeral. "Spring is come." ("The air becomes sweet.")

Chlebhise dhwoñ milaeras. "The water cooled down." ("The water became cold.")

A similar verb, *ardheñ* ('to grow', 'to become', 'to like'), which can take on the meaning 'to become' as used with nouns, is generally treated as an intransitive verb; however, in certain constructions, when it acts as an auxiliary verb, it is treated as a transitive verb. This will be further looked at in a later section.

Transitive verbs can be used in their infinitive forms with the verb *zeñ* in order to form causative sentences.

Be zedrisa ston da zeñ csalas. "Mother made me speak to him."

Phthaena ledhoryn da zeñ ñul aeral. "The cold air made me close the door."

Alternitively, the preposition *dho* with a noun in its genitive form can be used to form a causative sentence.

Dho csaly be zedrisa ston das. "Because of mother, I spoke to him."

Dho ñuly aery phthaena ledhoryn das. "Because of the cold air, I closed the door."

6.2. Intransitive Verbs, Participles, Negation, and Interrogatives

Intransitive verbs, as previously mentioned, always come at the end of the sentence in the past and non-past tenses. They lose their infinitive endings and take on a tense ending.

	Infinitive	Tense Ending	Example	Translation
Non-Past	-ñ→	-l	<i>da crel</i>	I go/come
Past	-ñ→	-s	<i>da cres</i>	I went/came

The past and present participles of both transitive and intransitive verbs are formed in the same manner.

	Infinitive	Tense Ending	Example	Translation
Present Participle	-ñ→	-l	<i>bzhal</i> <i>crel</i>	doing going/coming
Past Participle	-ñ→	-s	<i>bzhas</i>	done

			<i>cres</i>	gone/come
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The participles can then be combined with the verb *wiñ* to express the stative passive voice and continuous aspect. The terminative prefix *le-* is optionally attached to the past participle denoting a result or termination of an action; this distinguishes whether it is stative or dynamic (more verbal prefixes will be discussed later).

Lebzhas wim bal. "It is done/over."

Du (le)gzas wiñ gas. "You were (already) seen by me."

Du elbhise (le)gzas wiñ gas. "You were seen together with me."

Durmoch anul win dal. "I am sitting outside the house."

Csalu zedrisa stol wim bas. "She was talking with Mother."

The past participle can also be combined with the verb *ardheñ* (treated transitively) to form the dynamic passive voice.

Shelunuñ (le)boras ardheñ swadhmelas. "The fruits were picked last month."

Dusuñ mierguñ (le)rwes ardheñ zbhalal. "The petals get covered in dew every night."

Haemu (le)bis ardheñ wilbhal. "The roof is getting hit by rain."

Du (le)gzas ardheñ gas. "You were being watched by me."

To negate a sentence, the suffix *-en* is placed after the tense ending. This applies to both transitive and intransitive verbs.

Da mile cresen. "I did not go to the sea."

Durmaph win dalen. "I am not at home."

When forming a yes/no question, the suffix *-o* is placed at the end of the sentence, and, when asking a negative question, the *e* in the *-en* is dropped.

Ga mile creso? "Did you go to the sea?"

Ga mile cresno? "Didn't you go to the sea?"

Durmaph wiñ galo? "Are you at home?"

Durmaph wiñ galno? "Aren't you at home?"

How to reply 'yes' or 'no' to such a question depends on the transitivity of the verb. If the verb is intransitive, then the verb is repeated with the tense ending, either non-negated for 'yes' or negated for 'no'. If the verb is transitive, however, then the pronoun of the subject is said with a tense ending; without the negative ending it means 'yes' and with a negative ending it means 'no'.

Ga mile cresno? 'Did you go to the sea?' > *Cresen.* 'No.'

Durmaph wiñ galo? 'Are you at home?' > *Dal.* 'Yes.'

"Wh..." questions are based around the inflection of the pronoun *clibha*. Such questions do not take the interrogative suffix, as it is implied from the use of the pronoun. The word *clibha* can also be used as an adjective to express 'which'.

Clibha bzhañ gal? 'What are you doing?'

Clibhe ga crel? 'To where are you going?'

Clibhise ga crel? 'From where do you come?'

Clibhu bhdhwores wiñ gal? 'How are you called?' ('What is your name?')

Di wiñ clibha durmal? 'Which house is yours?'

Clibhin pustin sphureñ gal? 'In which forest do you live?'

Most intransitive verbs can be made causative by simply treating them as intransitive verbs.

Da durme cres. > *Durme da crethañ csalas.*

"I went home." > "Mother made me go home." ("Mother moved me home.")

Ba zlurys. > *Ba zluryn das.*

"She died." > "I made her die." ("I killed her.")

Zbherma zeral. > *Zbherma zeran nwethal.*

"The leaves flutter." > "The wind makes the leaves flutter."

Some intransitive verbs, however, require the use of the preposition *dho* with a noun in its genitive form to form a causative sentence.

Da znalys. > *Dho gi da znalys.*

"I jumped." > "You made me jump." ("I jumped because of you.")

Wuryl wim bal. > *Dho di wuryl wim bal.*

"She is crying." > "I made her cry." ("She is crying because of me.")

6.3. Irregularities and Dual-Transitive Verbs

When a verb in its infinitive form ends with a syllable containing the vowel *y*, the *y* changes to *i* if a tense ending replaces the infinitive ending.

luryñ 'to get/sit up' > *luril/s*

Ba aerthise luris. "He got up off the ground."

Two types of irregular verbs exist in Classical Dryadic - those that end in *-elñ* and those ending in *-ebhñ* (both pronounced *-uñ*). Their transitive linking form is the same as their infinitive form except for the nasalization of the ending. When put in their intransitive past and non-past forms the infinitive ending is removed and replaced with *-u* followed by the tense ending. This is also true for the construction of

the participles of such verbs. The following chart demonstrates this using two dual-transitive, irregular verbs, *bebhñ* (to break) and *belñ* (to pull/stretch), which are pronounced the same in their infinitive and linking forms.

	Infinitive	Linking	Non-Past	Past
Trans	<i>bebhñ</i>	<i>bebhñ(/n/m)</i>	<i>bebhul</i>	<i>bebhus</i>
Intrans	<i>bebhñ</i>	-	<i>bebhul</i>	<i>bebhus</i>
Trans	<i>belñ</i>	<i>belñ(/n/m)</i>	<i>belul</i>	<i>bebhus</i>
Intrans	<i>belñ</i>	-	<i>belul</i>	<i>belus</i>

Some verbs, as seen briefly above, can act as both transitive and intransitive, often changing their meaning. Some examples of this are *soryñ*, *chlebhñ*, *creñ*, etc.

Milaera soryñ zhor soral. "The summer sun warms the water."

Da soril. "It is warm." ("I feel warm.")

Cedhiuna crem bas. "He moved the box."

Laerthe ba cres. "He went to the temple."

6.4. Speech Levels and Honorifics

Classical Dryadic society was extremely hierarchical and the language reflects this through its six distinguished speech levels or registers which are determined based on who is talking to whom. These speech levels are primarily expressed through suffixes placed at the end of the sentence after the tense endings. The highest register is even further distinguished through separate vocabulary.

Level		Suffix	Use
High	Sacred	<i>-aroñ</i>	with deities, fathers, sacred trees
	Formal	<i>-oñ</i>	with mothers, elder sisters, warriors, strangers
Mid	Informal	-	with one's self, friends, younger sisters, writing
Low	Subordinate	<i>-ish</i>	with saplings, inferiors (mother > daughters)
	Vulgar	<i>-izhem</i>	with someone/something that angers you

The highest register, also called the 'sacred register', uses the suffix *-aroñ*. It is primarily used when talking indirectly to deities, natural forces, father trees, or trees revered as sacred and is commonly used in religious dialogue and rituals.

Artymisayoñ, bhedu s'arzha phsethameph thaelsebhayaroñ.

(Dear Artymis, guide me with your light.)

The next highest register is the formal register, which uses the suffix *-oñ*. It is used when talking to one's mother, elder sisters, warriors or other high-class dryads, and strangers from another clan.

Csalayoñ, nezhluiñ milbhishe da creloñ.

(Today I will go to the river, Mother.)

The middle or informal register takes on no suffix and is used when talking to oneself, friends, younger sisters, and when writing.

Norbhalae, sichros cliva bzhañ gal?

(What are you going to do now, Norbhal?)

The middle-lower register, or subordinate register, uses the suffix *-ish* and is used primarily by someone of higher standing talking down to someone of lower standing, for example a mother talking to her daughters.

Di chwynae, clibhe aerthe ga crelish?

(Whither do you go, my child?)

Finally, the lowest register, otherwise known as the 'vulgar register', expressed with the suffix *-izhem*, is used when one is angry or disgusted at someone. This register is considered extremely taboo and disrespectful, and its use is thus limited in everyday discourse.

Gruzhbhizhem, csala gia gruzyn dalizhem!

(Bastard, I will burn your mother!)

These speech level suffixes combine with other suffix endings. The following chart shows some of the basic combinations of tense suffixes and speech level suffixes. Notice, for instance, the *e* in the negative suffix *-en* disappears with the addition of an extra ending suffix. Furthermore, many of the speech level suffixes do not have a separate interrogative form.

	Non-Past/Past			
	Aff	Neg	Int	Int-Neg
Sacred	<i>-laroñ</i>	<i>-lnaroñ</i>	<i>-laroñ</i>	<i>-lnaroñ</i>
	<i>-saroñ</i>	<i>-snaroñ</i>	<i>-saroñ</i>	<i>-snaroñ</i>
Formal	<i>-loñ</i>	<i>-lnoñ</i>	<i>-loñ</i>	<i>-lnoñ</i>
	<i>-soñ</i>	<i>-snoñ</i>	<i>-soñ</i>	<i>-snoñ</i>
Informal	<i>-l</i>	<i>-len</i>	<i>-lo</i>	<i>-lno</i>
	<i>-s</i>	<i>-sen</i>	<i>-so</i>	<i>-sno</i>

Subordinate	<i>-lish</i>	<i>-lnish</i>	<i>-lish</i>	<i>-lnish</i>
	<i>-sish</i>	<i>-snish</i>	<i>-sish</i>	<i>-snish</i>
Vulgar	<i>-lizhem</i>	<i>-lnizhem</i>	<i>-lizhem</i>	<i>-lnizhem</i>
	<i>-sizhem</i>	<i>-snizhem</i>	<i>-sizhem</i>	<i>-snizhem</i>

Along with speech levels, Classical Dryadic also utilizes an honorific infix, *-tha-*, which is placed on primary verbs. This honorific infix is only used when the subject of the verb is a person of honor or respect (i.e. a mother, elder sister, etc.). This also holds true when a pronoun is the subject of the verb, and the pronoun refers to a person of honor or respect.

Rozhiscin ga gzathañ csalas. "Mother saw you in the garden."

Ge zedrisa stotham babhial. "She wishes to speak to you."

Some verbs, however, are irregular have entirely separate honorific forms or counterparts and do not take on the honorific infix. These include verbs such as *wiñ*, *ardheñ*, *bruñ*, and *zeñ*, which respectively have the honorific forms *ithañ*, *chliseñ*, *duthañ*, and *thañ*.

Durme cres wim bal. > *Durme cres itham bal.* (She has gone home.)

Du sphurise g'ardhel. > *Du sphurise ga chlisel.* (I like you a lot.)

De ersa brum bas. > *De ersa dutham bas.* (She apologized to me.)

Du ers'señ gal. > *Du ersa thañ gal.* (I love you.)

6.5. Aspectual and Modal Affixes and Verbal Prefixes

Classical Dryadic utilizes special affixes that denote modality and aspect and combine with the previously mentioned tense and speech level affixes. The following chart denotes these affixes:

	Affix	Construction	Meaning
Volition	<i>-bhia-</i>	N/V + -(a)bhia- + -l/s(en)	to want to
Obligation	<i>-ya-</i>	N/V + -(a)ya- + -l/s(en)	to have to, to ought to
Recent-Perfect/ Simplicative	<i>-ium</i>	N/V + -l/s(n) + -ium	just, only, simply
Prospective	<i>-iuch</i>	N/V + -l/s(n) + -iuch	to be about to

The volition affix denotes a desire or intention to do something and the obligation affix denotes a necessity to do something or something that should be done; they are both placed before the tense suffix.

Ge bhemila nuston dabhial. (I would like to tell you a secret.)

Ge clibhda duthañ csalabhias. (Mother wanted to give you something.)

Dusa zedrisa chelse ardheyal. (All trees must grow upwards.)

Durme mrecrem bayas. (She had to return home.)

The recent-perfect/simplicative suffix expresses that something recently took place in the past, or that something merely is in a specific state or simply happens in the present (and in some cases the past). The prospective suffix expresses anticipation for a future situation. If the situation is referred to in the past, then the situation did not come to pass. Both the recent-perfect/simplicative suffix and the prospective suffix are placed after the tense suffix (but before the speech level suffix).

Durme lecres win dasium. (I have just arrived at home.)

Arzhu peghos win dalium. (I'm just so tired.)

Ba gzan dabhiasnium. (I simply didn't want to see her.)

Aertha phlon daliuch. (I am about/going to eat dinner.)

Da cru bim basiuch. (She was about to hit me with a stone.)

Classical Dryadic also has several verbal prefixes which can function as both derivational and inflectional prefixes:

	Prefix	Meaning	Example (creñ)
Durative	<i>ze-</i>	lasting for only a certain amount of time or temporarily	<i>zecreñ</i> (to go for a walk/moment)
Quietive	<i>nu-</i>	denoting an action done quietly or calmly, possibly in secret	<i>nucreñ</i> (to sneak/tiptoe)
Repetitive	<i>mre-</i>	denoting an action happening once again, repeating an action	<i>mrecreñ</i> (to return)
Terminative/ Perfective	<i>le-</i>	finishing or bringing something to an end	<i>lecreñ</i> (to arrive)
Inceptive/ Inchoative	<i>she-</i>	starting something or beginning a new action	<i>shecreñ</i> (to leave/depart)
Interminative	<i>zle-</i>	something that is ongoing or endless	<i>zlecreñ</i> (to never return)

The terminative/perfective prefix is often used with the past participle, especially in passive constructions.

Durme lecre win dal. (I am come home/I have arrived at home.)

Lebzhas win thuñmal. (The work is complete/done.)

Lebzhas ardhen thuñmal. (The work is being done.)

Oftentimes the addition of this prefix is optional and may be left off. The prefix, in these instances, is thus used for emphasis on the completion of the action or event.

Du elbhise (le)gzas ithañ csalas. (Mother was seen together with me.)

Csalu de (le)stos ardheñ zedrisas. (I was being spoken to by Mother.)

6.6. Emphatic Suffixes, Imperative Mood, Evidentiality, and Noun Clauses

Classical Dryadic utilizes special emphatic suffixes which are further used in the construction of the imperative and an evidentiality suffix. These three suffixes and their formulations are seen below:

	Emphatic	Imperative	Indirectivity
Construction	N/V + -(a)l/s +...	N/V +...	N/V + -(a)l/s +...
Sacred	-ayaroñ	-(a)bhayaroñ	-arayaroñ
Formal	-ayoñ	-(a)bhayoñ	-arayoñ
Informal	-ae	-(a)bhae	-arae
Subordinate	-ish	-(a)bhish	-arish
Vulgar	-izhem	-(a)bhizhem	-arizhem

The emphatic suffix is used when placing emphasis on the verb or action being performed and when making an assertion. It can sometimes help to denote a future activity that the speaker is certain will or will not happen. The suffix can also be used when answering yes or no to emphasize or assert one's answer.

Gu elbhise crelnae! "I will NOT go with you."

Ba gzań gasno? "Didn't you see it?" > *Dasnae!* "No! I did not."

The imperative is used for expressing commands or requests, including the giving of permission and prohibition. The imperative mood is always used with the emphatic suffix; however, the actual imperative mood is expressed through the affixation of -(a)bh- in its construction.

Dwen ga shecrebhnae! "Don't leave without me!"

De ñwela zedrisa stoñ gabhnish. "Do not speak to me like that."

Ers'sen dabhayoñ. "I'm sorry." ("Please allow me to blossom.")

The evidentiality or indirectivity suffix, which also uses the emphatic suffix in its construction, is used to show that evidence exists for a statement. It is usually used for stating something that is expected to be known or that it is obvious.

Shiera du ghrise ardhelarae! "I hate fire (and you know this)!"

De zedrisa stom babhialnarae! "He doesn't want to speak to me (and you know this)!"

This suffix may also be used to create an indirect quotational clause or a noun clause, when pairing it with verbs such as *ston* (to say/think), *ñrun* (to know), *arzhin melyn* (to hope), *arzha (siera) ghreñ* (to worry), etc. When using speech level suffixes, they apply only to the final or main verb, not to the verb that is part of the quotational or noun clause, which takes on the neutral or informal emphatic suffix.

Csale zedrisa stom balarae stom bas. "She said that she will speak to Mother."

Dusa sphurise ardhelarae arzhin melyn dal. "I hope everything will be fine."

Ga zhurilarae ghren di arzhal. "I worry that you will be killed."

The neutral or informal interrogative suffix can also be used to create an indirect quotational clause or a noun clause, when paired with verbs such as *ston* (to ask), *ñrun* (to know), *arzhin ardheñ* (to wonder), *arzha ghreñ* (to worry), etc.

Mile da crebhialo de stom bas. "She asked me if I wanted to go to the sea."

Zdu elbhise aertha flom balo ñruñ galo? "Do you know if she will eat with us?"

Nezhluñ csala gzań zdalo arzhin ardhen dal. "I wonder if we will see mother today."

Emphatic suffixes can also be attached directly to adjectives to form an interjection, usually to make an exclamation about something observed or to offer a quick response to something.

	Emphatic Suffix	Example
Sacred	<i>-ayaroñ</i>	<i>sphurayaroñ</i>
Formal	<i>-ayoñ</i>	<i>sphurayoñ</i>
Informal	<i>-ae</i>	<i>sphurae</i>
Subordinate	<i>-ish</i>	<i>sphurish</i>
Vulgar	<i>-izhem</i>	<i>sphurizhem</i>

The following are some examples of adjectives commonly used with an emphatic suffix and their approximate English equivalents.

Sphurae. "Nice!" "Well then." "Okay."

Ñwelae. "True." "I agree." "Yeah!"

Ghrae. "Ew!" "That's not good." "Uncool."

7. Relative Clauses and Complex Sentences

7.1. Relative Clauses

Relative clauses in Classical Dryadic are always placed before the noun they modify. When the relative clause uses an intransitive verb which is in the final position, then the verb takes on a tense ending and the phrase is treated as an adjective. The verb, thus, takes on case-agreement endings to agree with the noun that the clause modifies.

Drisiada drisoph dwes. > Drisoph dwes drisiat.

"The dryad stood under the tree." > "The dryad that stood under the tree."

Drisoph dwesa drisiada pushtaph gzan das.

"I saw a dryad in the forest who was standing under a tree."

If the verb of the clause is transitive, and the noun being modified would normally be the direct object of the phrase, then the tense-marked subject of the phrase comes before the modified noun and takes on the case-agreement ending.

Drisiada pushtaph gzan das. > Pushtaph gzan das drisiat.

"I saw a dryad in the forest." > "The dryad I saw in the forest."

Pushtaph gzan dasa drisiada drisoph dwes.

"The dryad I saw in the forest stood under a tree."

If the verb of the clause is transitive, and the noun being modified would normally be the subject of the phrase, then the verb takes the tense and case-agreement endings and comes before the modified noun.

Aertha phlon drisiadal. > Aertha phlol drisiat.

"The dryad eats (food)." > "The dryad who eats/is eating (food)."

Aertha phlole drisiade zedrisa ston dal.

"I speak to the dryad eating her food."

Modal infixes can be used as well, and are placed on the same word that takes on the tense ending in the phrase.

Aertha phlon drisiadabhias. > Aertha phlobhias drisiat.

"The dryad wanted to eat." > "The dryad who wanted to eat."

Aertha phlobhiase drisiade ba brun das.

"I gave it to the dryad who wanted to eat."

Aertha phlon drisiadabhias. > Phlon drisiadabhias aeryth.

"The dryad wanted to eat (food)." > "The food that the dryad wanted to eat."

Rawñu selos wim phlon drisidabhias aerthas.

"The food that the dryad wanted to eat was stolen by a rawyñ."

Relative clauses in Classical Dryadic, however, may only modify nouns that would take the place of the subject or direct object of the clause. It is impossible in Classical Dryadic to relativize indirect objects and other states of nouns. Thus, when commenting or providing extra information on such a noun, a separate independent clause or sentence is necessary.

Bhiu drisiadu zedrisa ston das. Du ghrise b'ardhel.

"I spoke with that dryad. I don't like him."

("I do not like the dryad with whom I spoke.")

Genitives are also not relativized; however, they often do not require a separate independent clause for providing relative information. Instead, the relativized or modified noun (which would act as the subject or direct object of the clause) inflects to the genitive case and acts as the possessor of another noun.

Drisiada, du sphurise ardhelia tharia, gzañ gaso?

"Did you see the dryad of the face I like?"

("Did you see the dryad whose face I like?")

Compare the above examples with the example below, in which the possessor is switched with the possessed.

Thara, du sphurise ardhelia drisiadia, gzañ gaso?

"Did you see the face of the dryad whom I like?"

7.2. Conjunction Words and Constructions

bhil: This conjunction is used to connect grammatically coordinate phrases and word, similar to the English use of the word 'and'. In many cases, when connecting two nouns, the instrumental/committative suffix is used.

Aertha phlon dal, bhil csale zedrisa ston dal.

"I will eat dinner, and I will speak to Mother."

Nruth bhil nor wim bal.

"She is young and beautiful."

Shethmierguñ swadhu artema gzan das.

"Last night I saw the full moon and stars."

Shethmierguñ swadha bhil artema gzan das.

"Last night I saw the full moon and stars."

ñier: This conjunction is used to contrast two phrases, taking on the equivalent meaning of 'but' or 'however'.

Nizh mile da cresen, ñier crebhial.

"I haven't gone to the sea yet, but I would like to go."

Ba bhdhen dalen, ñier.

"But I don't know him."

zae: This conjunction presents alternatives when connecting words and phrases, similarly to the word 'or' in English.

Ge win du elbhise crel zayal, zae ge win durmaph anul zayal.

"You can either come with me, or you can stay at home."

Phiule zae mile ga crevialo?

"Do you want to go to the mountain or the sea?"

dho... -a: This construction is used to show a purpose or an intent for doing something, taking on the meaning of "in order to" or "for".

Dho aertha flon dala, durme mrecesium.

"I returned home in order (for me) to eat (dinner)."

dho... -y: This construction shows a cause or reason for something, taking on the meaning of "because" or "since".

Dho du sphurise g'ardhely, phiadhelon gion d'ardhebhial.

"I would like to be your friend, because we get along well."

añ (though, although): This conjunction shows contrast and is usually associated with doubt, similar to the words "though" or "although".

Añ sphurise ñrun dalen.

"I'm not really sure, though."

Zuluñ chleph win durmochal, añ sphurise ñrun dalen.

"Although I don't know for sure, perhaps it is cold outside."

-is (ghaeris): This is another construction associated with contrast. It literally means "away from the fact that"; however, it can be translated as "even though" or "even if". It is often used alongside the previously mentioned *añ* conjunction.

Mirs'sen dalis (ghaeris), zaryph win dala irym balnae.

"Even if I smile, it doesn't mean that I'm happy."

Añ ga crebhialnaris, crebhialo crebhialno prechyn dalnae, ga creyal.

"Even if you don't want to, whether or not you want to go is irrelevant; you must go"

Añ da ghusem baethalis, de wim phlol aerthalen.

"Even though I'm hungry, I don't have anything to eat."

-uñ (ghaeruñ): This construction is used for assessing or bringing up information and making a conclusion about it. It literally means "concerning the fact that", but it may be translated as "since", "inasmuch as", or "seeing as how".

Gu ghrise d'ardheluñ (ghaeruñ), ge zedrisa gilise ston dalnae.

"Seeing as how you dislike me, I won't talk to you ever again."

-in (zaerin): This construction is used to form conditional sentences, taking on the meaning of "if... then". It literally means, however, "in the case that".

Sa chatha daereñ galin (zaerin), nruthise gzas wiñ galarae.

"If you adorn this flower on you, you would look beautiful."

Durmaph wim basin (zaerin), ba gzan dasarae.

"If he had been home, then I would have seen him."

a dho ñwel wim baly: This phrase is used to connect a sentence with a previous statement as a logical conclusion of what was said, taking on the meaning "therefore" or "subsequently". It literally means "because that is so".

A dho ñwel wim baly, pushta cholyñ zdayalae ston dal.

"And therefore, I think that we should leave the forest."

dho'si: This conjunction is similar to the previous phrase; however, it can be used to directly connect two phrases in the same sentence. It literally means "because of this", but it may be translated as "thus", "hence", or "so".

Ñul wiñ aeral, a da dho'si chlebbil.

"It is winter; hence I feel cold."

Da ghusem baethal, bhil dho'si aertha flon dayal.

"I am hungry, and so I must eat something."

(-aph) chros(aph): This construction is used to connect two actions or events that took place at the same time. It can be translated as "when" or "while", but it literally means "at the time that".

Ñwel nruthise b'ardhesa gzan dasaph chrosaph, phthelis win das.

"When I saw how beautiful she had become, I was surprised."

Aertha flon dal chros, zdhara syn dal.

"I chew my food when I eat."

-e chrose: This construction expresses "until" or literally "until the time that (an even or action occurs)" and connect it with another phrase.

Da shekrele chrose ga sebhubhae.

"Wait until I leave."

De wim be zedrisa stol zayale chrose, siaerthe d'anulae.

"I will sit here until I can speak to her."

-ise chrosise: This construction is used to express "from the time that (something happens)" or "since" and connect it with another phrase.

Driselon d'ardhelise chrosise, ñwela nrutha chathia ghalvus gzan dasen.

"From the time I was born I have never seen such a beautiful flower (in my life)."

-uñ chrosuñ: This construction means "between/during the time that (something happens)", and can be translated as words such as "while", "during", or "as".

Ghela ston dasuñ chrosuñ, arzhin g'ardhen das.

"I dreamt of you while sleeping."

Mirs'sem baluñ chrosuñ, ba muluz-muluz wuril.

"Tears roll down her cheeks as she smiles."

-ath (chrosath): This construction means "before" or "before the time that", and is used to describe an even that happens before something else.

Da zlurilath (chrosath), chronela dia chiryn dabhial.

"I would like to meet the love of my life before I die."

-us (*chrosus*): This construction means "after" or "after the time that", and is used to describe an even that happens after something else.

*Da ghuruñ mierguñ sebhasus (*chrosus*), phthilise durmine cres.*

"After waiting all night I finally went inside."

nae... (-en) nae... (-en): "neither... nor..."

Nae mile crebhialen, nae phiule crebhialen.

"I don't want to go to the sea, nor do I want to go to the mountain."

Nae conrela, nae cwaera syn dalen.

"I use neither my eyes nor ears. (I am oblivious.) (Leave me out of this.)"

-o... -no...: "whether or not"

Gu elbhise crelo crelno de wiñ legrul ebhalen.

"I can't decide whether or not to go with you."

8. Vocabulary and Phrases

8.1. Differences of the Sacred Register

8.1.1. Pronouns, Nouns, and Adjectives

The sacred register contains not only different vocabulary and phrasing, but also an overall different grammar that retains several archaicisms from the Ancient Dryadic languages. One of the most significant differences between the sacred register and the other speech levels is its pronouns.

		1st	2nd	3rd Anim.	3rd Sacred	3rd Inanim.
Sing.		<i>s'aryzh</i>	<i>thaelys</i>	<i>bh'aryzh</i>	<i>bhi'thaelys</i>	<i>si'bhda</i>
Dual	Exc.	<i>s'coyaryzh</i>	<i>cothaelys</i>	<i>bhi'coyaryzh</i>	<i>bhi'cothaelys</i>	<i>s'cobhda</i>
	Inc.	<i>thaelsu s'aryzh</i>				
Plur.	Exc.	<i>s'aryzh</i>	<i>sthaelys</i>	<i>bh'aryzh</i>	<i>bhi'sthaelys</i>	<i>si'bhda</i>
	In.	<i>thaelsu s'aryzh</i>				

One of the most striking attributes of the pronouns is the retainment of the archaic dual form. This is also applied to every other noun in the sacred register through the prefix *co(y)-*. Because the sacred register is used exclusively to talk spiritually to deities or other immaterial entities, the pronouns refer directly to one's heart or soul and to a deity or 'great one'. The first person, *s'(coy)aryzh*, literally means "this/these heart(s)"; the third person animate, *bh'(coy)aryzh*, means "that/those heart(s)"; and the third person inanimate, *si'bhda*, means "this/these thing(s)", referring to object that lack a heart or soul. The second person is simply *(s/co)thaelys* meaning "great one(s)", and the third person sacred is *bhi'(s/co)thaelys* meaning "that/those great one(s)" when referring to another deity or great spirit.

The sacred register also retains a modified form of the archaic animate-inanimate noun classification system, which distinguishes between spiritual nouns (dryads, father trees, 'spirited' trees, deities, and flowers) and non-spiritual nouns (everything else). The distinction between these two noun groups, however, is only seen in the null, absolute/oblique, and temporal noun cases. The following are the seven basic, non-temporal noun cases used in the sacred register.

	Spiritual	Non-Spiritual
Null	-	-a, -
Absolute/Oblique	-e	-a

Genitive	<i>-y (-i-)</i>	<i>-ae (-ay-)</i>
Instrumental/ Commutative	<i>-u</i>	<i>-u</i>
Carrative	<i>-wen</i>	<i>-wen</i>
Comparitive	<i>-on</i>	<i>-on</i>
Essive-Modal	<i>-uñ</i>	<i>-uñ</i>
Vocative	<i>-ayaroñ</i>	<i>-ayaroñ</i>

There are no locative or lative cases used in the sacred register. Instead they are replaced with postpositions that are used with the oblique case of the noun and, just like the locative and lative prefixes in other registers, can be compounded.

Preposition	Example	English
<i>aph</i>	<i>durma aph</i>	at the house
<i>is</i>	<i>durma is</i>	away from the house
<i>in</i>	<i>durma in</i>	in the house
<i>och</i>	<i>durma och</i>	out of the house
<i>ol</i>	<i>durma ol</i>	ontop/above the house
<i>oph</i>	<i>durma oph</i>	under/below the house
<i>ath</i>	<i>durma ath</i>	in front of the house
<i>us</i>	<i>durma us</i>	behind the house
<i>ech</i>	<i>durma ech</i>	next to the house
<i>uñ</i>	<i>codurma uñ</i>	between the (two) houses
<i>e</i>	<i>durma e</i>	to the house
<i>ise</i>	<i>durma ise</i>	from the house
<i>ith</i>	<i>durma ith</i>	through the house

Adjectives agree with the case and classification of the noun they modify, taking on the same suffix as the noun. If the adjective modifies a noun followed by a postposition, the postposition may be duplicated and reiterated between the adjective and the noun being modified.

sphura durym > sphurae durmae

nruth drisel > nruthy drisely

sphura durym + aph > sphura durma aph, sphura aph durma aph

nruth drisel + e > nruthe drisele e, nruthe e drisele e

Adjectives in the sacred register are made into adverbs exclusively through of the suffix *-eph*.

ghyr > *ghreph*
sphur > *sphureph*

8.1.2. Verbs and TAM

Verbs also conjugate differently in the sacred register, retaining slightly archaic attributes. The infinitive form of verbs end with *-m*; however, unlike the other registers, it is not dropped when the tense endings are attached. Instead, the tense endings, *-el* and *-es*, are suffixed to the end. This applies to both intransitive verbs, which act as the sole carrier of tense in a clause, and transitive verbs, which, unlike in other registers, accompany the subject noun in expressing tense in a clause. When another suffix is overlaid on the tense suffix, the *-m* nasalizes to *-ñ* and the *-e-* is dropped; this includes adjectival agreement suffixes for the present and past participles when modifying a noun. The subject of an intransitive takes on the suffix *-e/a* in its absolutive form, while the subject of a transitive verb takes on the suffix *-e/a-*, a tense ending *-l/s-*, and, of course, the speech register ending *-aroñ*.

The imperative construction acts in a similar way. The imperative suffix *-eph* is attached to the end of the verb. In the case of an intransitive verb, once the emphatic and register suffixes are attached, the *-e-* is dropped, *-ph-* vocalizes to *-bh-*, and the *-m-* nasalizes to *-m-*. With transitive verbs, the nominal form of the imperative suffix, *-e/aph*, is also placed on the subject noun, and when the emphatic and register suffixes are added, *-ph-* vocalizes to *-bh-*.

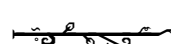
	Intransitive	Transitive
Infinitive	<i>crem</i>	<i>bzham</i>
Non-Past Finite	<i>S-e/a creñlaroñ</i>	<i>O-e/a bzhamel S-(e/a)laroñ</i>
Past Finite	<i>S-e/a creñsaroñ</i>	<i>O-e/a bzhames S-(e/a)saroñ</i>
Present Participle	<i>cremel (creñl-)</i>	<i>bzhamel (bzhañl-)</i>
Past Participle	<i>cremes (creñs-)</i>	<i>bzhames (bzhañs-)</i>
Imperative	<i>S-e/a crembhayaroñ</i>	<i>O-e/a bzhameph S-(e/a)bhayaroñ</i>

Other aspectual, modal, and evidentiality affixes are used as they are in other registers. In the case of transitive verbs, however; with the exception of verbal prefixes, these affixes are only affixed to the subject noun and not the verb.


8.1.3. Lexical Differences

Aside from the basic grammatical differences mentioned above, the sacred register also has striking lexical differences from the other registers. In general, the sacred register is spoken through the excessive use of metaphors, and many of the lexical differences reflect this. Most of the lexical differences, however, only pertain to certain types or classifications of words and phrases; two of such classifications include family and hierarchy and abiotic natural entities and phenomena. *The abiotic natural entities and phenomena class words may be used in other registers, but it is not reciprocal; the sacred register may not use the words of other registers. This class also ties in with the ancient Dryadic numerals, which will be discussed in the subsequent section. The following is a list of such words with their English translation and non-sacred counterpart:


Family and Hierarchy

 *thaelys* - diety, great one (*laer*), father tree (*arzhydrys*)

thael (great, important, divine) + *-ys* (intangible entity)

 *sal* - clan member, family member (*ghubhel*)

s(yñ) (use, employ) + *a(r)* (soul, life-essence) + *-(e)l* (together, shared)

 *arsal* - father tree (*arzhydrys*)

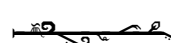
ar(y)- (first rank, white) + *sal* (family/clan member)

 *cosal* - mother (*csal*)

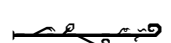
co(y)- (second rank, yellow) + *sal* (family/clan member)

 *sphisal* - princess, first born sister, mother-to-be (*sworel*)

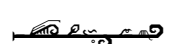
sphi- (third rank, green) + *sal* (family/clan member)

 *chlisal* - sister, non-first born sister (*drisel*)

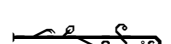
chli- (fourth rank, cyan) + *sal* (family/clan member)

 *salyph* - youngling, young autonomous dryad (*ñiuryph*)

sal (family/clan member) + *-yph* (diminutive)

 *wadhyc* - sprout, young unatonomous dryad (*chwyn*)


wath (seed, star) + *-yc* (object pertaining to)

 *salot* - clan, family (*ghubhyc*)


sal (family/clan member) + *-ot* (collective, group)

- saledhuñlath - warrior, knight, protector (*dhulath, dhumel*)
sal (family/clan member) + *-e-* (ABS, connector) + *dhuñl-* (to protect, present participle) + *-ath* (flower, something displayed)
- sochal - stranger, member of another clan (*ghubhochel*)
s(yñ) (use, employ) + *-och-* (outside, foreign) + *a(r)* (soul, life-essence) + *-(e)l* (together, shared)
- arsochal - father tree of another clan (*arzhydris ghubhochy*)
ar(y)- (first rank, white) + *sochal* (stranger, foreigner)
- cosochal - mother from another clan (*csal ghubhochy*)
co(y)- (second rank, yellow) + *sochal* (stranger, foreigner)
- sphisochal - princess from another clan (*sworel ghubhochy*)
sphi- (third rank, green) + *sochal* (stranger, foreigner)
- chlisochal - sister from another clan (*drisel ghubhochy*)
chli- (fourth rank, cyan) + *sochal* (stranger, foreigner)
- pshol sochal - servant, prisoner (*pthormel*)
pshol (black, gray) + *sochal* (stranger, foreigner)
- pthisochal - servant, prisoner (*pthormel*)
pthi- (seventh/lowest rank, black) + *sochal* (stranger, foreigner)
- zhel sochal - rogue sister, clanless sister (*ghubhwenel, gruzhyph*)
zhel (red) + *sochal* (stranger, foreigner)
- grusochal - rogue sister, clanless sister (*ghubhwenel, gruzhyph*)
gru(zhy)- (rankless, evil, red) + *sochal* (stranger, foreigner)
- chlisalot - sister family unit within a clan (*chronyc*)
chli- (fourth rank, cyan) + *sal* (family/clan member) + *-ot* (collective, group)
- ersalot - (one's own) sister family unit (*chronyc siery*)
er(ys)- (blossom, love) + *sal* (family/clan member) + *-ot* (collective, group)
- ersal - spouse, lover (*chronel*)
er(ys)- (blossom, love) + *sal* (family/clan member)
- ersalyph - adopted child, youngling (*stomyph, chwyn, chronyph*)
er(ys)- (blossom, love) + *sal* (family/clan member) + *-yph* (diminutive)

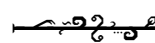
Abiotic Natural Entities and Phenomena*

 *artym* - moon, full moon (*lun, thael lun*)

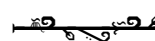
ar (first, soul, life-essence) + *tim* (ascent, dominion) > *tym* (non-stressed)

 *coyar* - sun (*sor*)

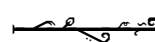
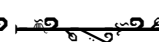
coy- (second, yellow, day) + *ar* (soul, life-essence)

 *sphurath* - earth, life (*aeryth, sphurem*)

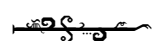

sphur (third, green, life) + *-ath* (flower, something displayed)

 *chelbhar* - sky (*chelys*)

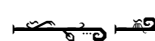
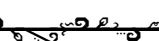
chel- (fourth, cyan, sky) + *bhar* (field of thin, permeable stuff; sea, sky)

  *salyph chelbhary* - cloud (*curyn*)

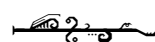
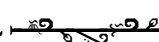
salyph (youngling) + *chelbhar* (sky) + *-y* (genitive suffix)

  *nushom chelbhary* - wind (*nweth*)

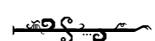
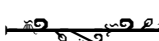
nushom (whisper) + *chelbhar* (sky) + *-y* (genitive suffix)

  *zher chelbhary* - air, gas (*aer*)


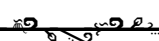
zher (blood, sap) + *chelbhar* (sky) + *-y* (genitive suffix)

  *wurym chelbhary* - rain (*chaem*)

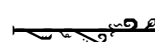
wurym (crying, tears) + *chelbhar* (sky) + *-y* (genitive suffix)

  *ghorys chelbhary* - thunder (*chlisnwor*)

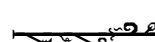

ghorys (voice) + *chelbhar* (sky) + *-y* (genitive suffix)

  *shier chelbhary* - lightning (*chlishier*)

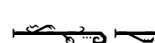
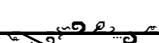
shier (flame, fire) + *chelbhar* (sky) + *-y* (genitive suffix)

 *milbhar* - sea, ocean (*mil*)

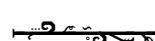
mil- (fifth, blue, sea) + *bhar* (field of thin, permeable stuff; sea, sky)

  *milbharyph* - river, lake (*milbhish*)

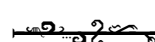
milbhar (sea, ocean) + *-yph* (diminutive)

  *zher milbhary* - water (*milaer*)

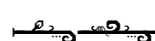

zher (blood, sap) + *milbhar* (sea, ocean) + *-y* (genitive suffix)

 *pythmer* - darkness, nothingness, absence, shadow (*pyth, thamys*)

pyth (nothing, darkness) + *m(i)er* (night, night sky, space)

 *gruzhel* - fire, chaos (*shier, gruzhot*)

gruzh (chaos) + *zhel* (red)

  *ar-gruzhel* - lunar eclipse (*ghelun, gruzlun*)

ar(tym) (moon, full moon) + *gruzhel* (fire, chaos)

— coya-gruzhel - solar eclipse (*ghelsor*, *gruzilsor*)

coya(r) (sun) + *gruzhel* (fire, chaos)

— seph-gruzhel - earthquake, eruption (*ghors'aeryth*)

s(e)ph(urath) (earth, life) + *gruzhel* (fire, chaos)

— chel-gruzhel - storm, tornado (*siur*)

chel(bhar) (sky) + *gruzhel* (fire, chaos)

— chel-gruzhelu coyar - drought (*ghirys*)

chel(bhar) (sky) + *gruzhel* (fire, chaos) + *-u* (committative) + *coyar* (sun)

— mil-gruzhel - flood, tsunami

mil(bhar) (sea, ocean) + *gruzhel* (fire, chaos)

8.2 Numbers and Religion

The Classical Dryadic numbering systems are in base-7, meaning there are 7 distinct digits, 0 to 6, and 10 has the value of seven with a 1 in the seventh's place (100 would then be forty-nine and so on). This way of counting goes hand in hand with Dryadic religion and their belief in the concept of *Narot*. The word *Narot* can be translated many different ways ranging from “Life”, “the love and appreciation of the universe”, or even “negentropy”. It is the inclination for living things to survive, adapt, and maintain themselves and their environment. The opposite of this is *Gruzhot*, or the inclination of nature to harm life, to prevent it from succeeding, and to struggle to maintain order. For a dryad, especially in the Classical Period, life is a constant battle between *Narot* and *Gruzhot*, and this is reflected in their seven deities, which in turn affect their number system. Dryadic deities, however, are not personified as most deities are in human religions; they are seen as faceless personalities or forces in place on the universe that affect one's life.

The zeroth deity, referred to as *Spheдарis*, encompasses everything; she is the deity of light and infinity, the Great Mother or *Thael Csal* of the universe, and is considered the White Mother or *Chwar Csal*. She is neither of *Narot* nor of *Gruzhot*. Deities one through six, however, are all of *Narot*, and their power over the universe dwindles the larger the number they are assigned. *Artymis* is the first deity, the deity of the moon, and is known as the White Sister or *Chwar Chwyn*, the most powerful deity of *Narot*. *Coyaris* is the second deity, the deity of the sun, and is commonly called the Yellow Sister or *Cor Chwyn*. The third deity is *Sphurathis*, or the deity of

earth, and is known as the Green Sister, or *Sphur Chwyn*. *Chelbharis* is the fourth diety, the diety of the sky, and the Cyan Sister or *Phabharyn Chwyn*. The fifth diety is *Milbharis*, the diety of the sea, and is known as the Blue Sister or *Zabharyn Chwyn*. The sixth and final diety of *Narot* is *Pythmeris*, the diety of nothingness and darkness, and is also called the Black Sister or *Pshol Chwyn*.

The seventh deity is *Gruzchelis*, the deity of fire, death, and chaos. She is often referred to as the Red Sister or *Zhel Chwyn* and is the only deity of *Gruzhot*. She is more powerful than the other deities of *Narot* and is constantly trying to manipulate them, as well as other living things. In Classical Dryadic, *Gruzhelis* and the other dieties are commonly referred to when talking about destructive forces of nature. In the case of a heavy thunderstorm, for example, in Classical Dryadic one might say the following:


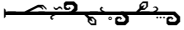

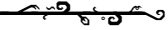



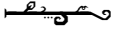

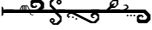
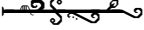
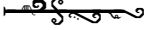

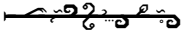





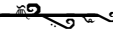
Snwora chelsia gruzil wiñ Gruzhelisal.


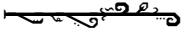



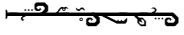



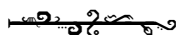

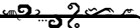
"Gruzcelis is disrupting/burning the song of the sky (of Chelbharis)."

Chelbharisu zedrisa stol wiñ Zhel Chwynal.




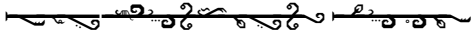

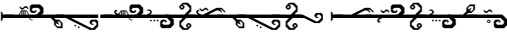

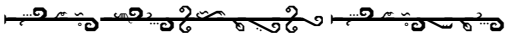
"The Red Sister is speaking with Chelbharis."

There are two primary numbering systems in Classical Dryadic, both of which reflect the dieties and the numbers associated with them. The most basic and oldest numbering system is the Ancient Dryadic numbering system, as seen below:

Numeral	Long Name	Short Name	Ordinal Form	Number
	 <i>Sphedar</i>	 <i>Sphet</i>	 <i>Sphedy</i>	0
	 <i>Artem</i>	 <i>Ar</i>	 <i>Ary</i>	1
	 <i>Coyar</i>	 <i>Coya</i>	 <i>Coyi</i>	2
	 <i>Sphurath</i>	 <i>Seph</i>	 <i>Sphi</i>	3
	 <i>Chelbhar</i>	 <i>Chel</i>	 <i>Chli</i>	4


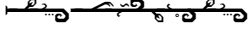



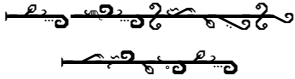

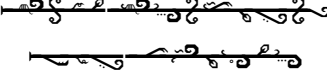


	 <i>Milbhar</i>	 <i>Mil</i>	 <i>Mily</i>	5
	 <i>Pythmer</i>	 <i>Pyth</i>	 <i>Pthi</i>	6
	 <i>Gruzhel</i>	 <i>Gruz</i>	 <i>Gruzhy</i>	7

The seventh number, *gruzh* or *gruzhel*, can never be used on its own. Since seven is treated as the number of Gruzhelis, the number of Gruzhot, it is necessary to place a number of Narot alongside it to 'balance the forces'. Hence, the number seven would be *ar-gruzhel*. Thus, for numbers seven and above, a number of Narot is placed below (in front of) *Gruzhel* for the sevens' place, and to add the ones' place another number of Narot may be placed above (after) the pair. For pronouncing such a number, the sevens' place number of Narot takes on its short name and combines with *Gruzhel*. For the ones' place, the commitative suffix *-u* is placed on *Gruzhel* and the long name of the ones' place number of Narot is used. Here are some examples:

Numerals	Pronunciation	Number ₇	Number ₁₀
	 <i>Ar-Gruzhel</i>	10	7
	 <i>Mil-Gruzhelu Artem</i>	51	36
	 <i>Chel-Gruzhelu Sphurath</i>	43	31
	 <i>Pyth-Gruzhelu Pythmer</i>	66	48

To go to higher place values than the sevens' place, *Sphedar* is used to represent forty-nine (or 100 in base-7). *Sphedar*, as mentioned above, represents zero; however, in another sense, it also represents infinity and encompasses all of the other numbers or elements of the deities. Thus, once all of the elements have surpassed

their numerical 'power' (having reached 66_7 or 48_{10}), *Sphedar* may be used to restore that power to a higher place value. *Sphedar*, similarly to *Gruzhel*, cannot be used on its own as it requires a number of Narot to give it value. Therefore, the number 100_7 or forty-nine, for example, would be *ar-sphedar*. The following chart displays more examples of numbers using *Sphedar* as a higher place value holder:

Numerals	Pronunciation	Number ₇	Number ₁₀
	 Ar-Sphedar	100	49
	 Seph-Sphedaru Coya-Gruzhelu Chelbhar	324	165
	 Ar-Gruzhelu Sphedar	1,000	343
	 Coya-Gruzhelu Mil-Sphedar	2,500	931
	 Chel-Gruzhelu Pyth-Sphedaru Ar-Gruzhelu Sphurath	4,613	1,676

The Ancient Dryadic numerals are only known to go up to $9,999_7$ (2400_{10}). It is thought, however, that they could go higher through the use of *Sphedar*, although it would be very inconvenient and lengthy. The Ancient Dryadic numbering system is primarily used as morphological roots in many (compound) words, as metaphorical references to the Dryadic deities and their elements, and in their ordinal forms as ordinal numbers. The number, *Chel-Gruzhelu Sphurath*, for example, could

alternatively be interpreted as “in the wake of a tempest comes new life” or even “after hardship will come ease”.


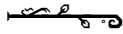





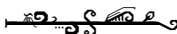



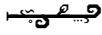


As discussed previously with the deities of Narot, Dryads think of the numbers (as associated with their respective deity) as taking away from a greater value the larger the number. Therefore, even though the number 6 or *Pythmer* describes a larger quantity than 1 or *Artem*, from a Dryadic point of view it is the opposite. Zero is the equivalent of infinity, or the largest number of value that contains all the other numbers, while one is the equivalent of one taken away from that infinity, or one away from the zero. Six is the weakest number, or rather, the number of Narot farthest away from zero. From there, the seventh number of Gruzhot is used to move further away from zero or *Sphedar*, and once the *Sphedar* has been fully depleted of numerical value, a new *Sphedar* or infinity is introduced to replenish or go to a higher place value. This is the logic that Dryadic numerals follow.

When, for example, there are two objects, from a Dryadic perspective there are not 'two objects filling a space', but rather 'four objects missing from a greater quantity of Narot (six)'. When *Gruzhel* is added, it represents a complete set of the six numbers of Narot combined with the number of Gruzhot (which is equivalent in power to the combined six numbers of Narot). The number in front of *Gruzhel* indicates how many of these sets away from a complete set of these sets the overall number is. The number, *Chel-Gruzhelu Sphurath*, for example, which is the equivalent of 43_7 (31_{10}), would be thought of as 'two sets missing from a full set of six sets plus three missing from a full set of six'. This logic then continues through with each place value.


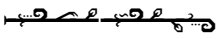

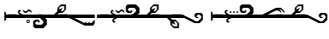

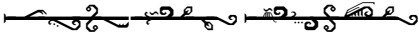

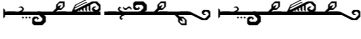
Another Dryadic Numeral system, called the "Chaembhalic number system" (*Chaembhaluñ Wilyc zLae'bhermy*) or sometimes the "Neo-Dryadic number system" (*Noph Wilyc zLae'bhermy*), was created in the Classical Period by Meliad scholar, Zhelaer Chaembhal. This system followed similar logic to the original, Ancient Dryadic system, but proved much more efficient for everyday use and quickly became widespread among dryads. It also helped with the advent of algebra and the development of more complex mathematics in the Classical period.

The Chaembhalic system is based off of the plucking of petals from a flower. A full, six-petaled flower is zero or a complete set, a flower of *Sphedar*, and a bare, petalless flower is six, a flower of *Pythmer*. There are two types of numerals; low order numerals, or flowers, which are used to represent the lower place values, and


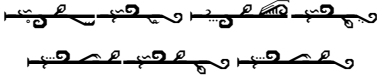

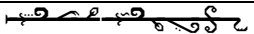
high order numerals, or stems, which are used for the highest place value in a numeral containing more than one place value. The following chart shows the low and high order numerals and their basic names:


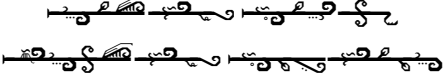
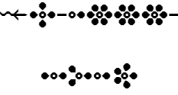

Low Order	High Order	Name	Number
		<i>zhaet</i> 	0
		<i>bza</i> 	1
	}	<i>dhel</i> 	2
	}	<i>chrowa</i> 	3
	↓	<i>siuñ</i> 	4
	↓	<i>dhañ</i> 	5
	↓	<i>rawa</i> 	6

The number seven is pronounced as *bhaer*, and, just like *Gruzhel* in the Ancient system, it cannot stand on its own. Since *bhaer* is treated as the number of Gruzhot, a number of Narot must be placed in front of it to balance it and to represent a complete set. Hence, the number seven would actually be said as *bza'bhaer* or literally “one-seven”. The *-r* in *bhaer* is dropped when followed by a number in the ones' place, making numbers 11₇ (8₁₀) through 16₇ (13₁₀), for example, be pronounced as *bza'bhae bza*, *bza'bhae dcel*, *bza'bhae chrowa*, and so on. Numbers *siuñ* and *dhañ* are also nazalized to *sium* and *dham* when combined with *bhaer*. The following table displays some examples of numbers higher than 10 (7) using Chaembhalic numerals:

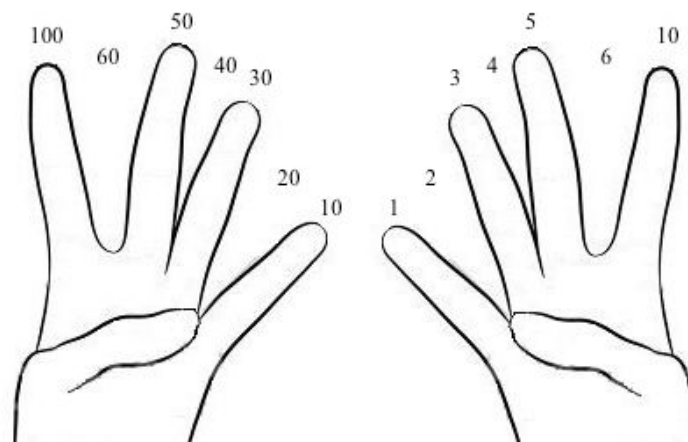
Numerals	Pronunciation	Number ₇	Number ₁₀
	 <i>bza'bhaer</i>	10	7
	 <i>dham'bhae bza</i>	51	36
	 <i>sium'bhae chrowa</i>	43	31
	 <i>raw'bhae rawa</i>	66	38

In the place of *Spshedat*, special words are used to attain higher place values that have specific values assigned to them. These words up the place value by magnitudes of 7 starting with *bhel* (10^2_7 or 7^2_{10}), *bhir* (10^3_7 or 7^3_{10}), and then *on* (10^4_7 or 7^4_{10}), from whence it goes up in magintudes of 7^4 with *con* (10^8_7 or 7^8_{10}) and *zon* (10^{12}_7 or 7^{12}_{10}). These words are treated in the same manor as *bhaer* and require a number of Narot to preced them. Other place values between *on*, *con*, and *zon* and beyond can be expressed through compounding the words to create *bhaeron* (10^5_7 or 7^5_{10}), *bhelon* (10^6_7 or 7^6_{10}), *bhiron* (10^7_7 or 7^7_{10}), *bhaecon* (10^9_7 or 7^9_{10}), *bhelcon* (10^{10}_7 or 7^{10}_{10}), *bhicon* (10^{11}_7 or 7^{11}_{10}), *bhaezon* (10^{13}_7 or 7^{13}_{10}), *bhelzon* (10^{14}_7 or 7^{14}_{10}), and *bhizon* (10^{15}_7 or 7^{15}_{10}). These compounds, however, are broken up when an individual number other than 0 fills the individual place values. For example, the number 100,000₇ would be pronounced as *bza'bhaeron*, while the number 110,000₇ would be pronounced *bza'bhae bza'on*, splitting the *bhaeron* into *bhae(r)* and *on*. The following table gives more examples of large numbers written with Chaembhalic numerals and their respective pronunciations:

Numerals	Pronunciation	Number ₇	Number ₁₀
	 <i>dham'bhi raw'bhel bza'bhae bza</i>	5611	2,017
	 <i>bza'bhelon</i>	100,000	117,649

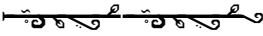


	 <i>raw'bhi dhañ'on chrow'bhi</i> <i>dhel'bhaer</i>	6005,3020	4,954,306
	 <i>sium'bhae dhel'con dham'bhiron</i> <i>sium'bhi chrow'bhel dham'bhae bza</i>	42,5000,4351	177,063,300


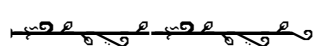
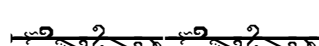
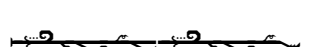
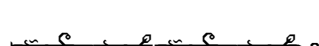


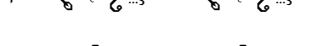

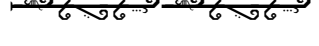

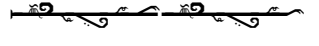
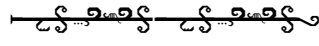
When finger-counting, dryads use their right thumb to count each finger on their right hand and the spaces in between starting with their left most finger. Once seven or the pointer-finger is reached, they immediately cancel it out by raising their left thumb to their right most finger on their left hand. The left hand is then used to keep track of the sevens' place, as the right hand continues with the ones' place. The number zero is expressed by extending all four fingers and the thumb outwards away from the palm.



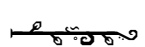


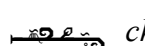
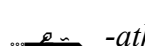

Similar to the popular human use of holding up one's middle finger as an insult, a dryad might place their thumb against their pointer finger on their right hand and point to someone to express extreme disgust towards them. This is virtually the same as telling them "you should burn" or "you deserve to die a painful death".

8.3 Mimetic Words

-  *thela-thela* – softly blowing; soft breeze; whispering
-  *muluz-muluz* – falling water; plopping rain drops
-  *caraes-caraes* – twinkling; sparkling

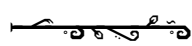
 *thelyc-thelyc* – floating down; falling of leaves; one by one
 *bhaela-bhaela* – flowing; flowing river; fluid
 *bhiule-bhiule* – fill with water; teary eyes
 *belym-belym* – stem rising; growing fast/strong
 *dhonda-dhonda* – rumbling; thunder; earthquake
 *galyc-galyc* – laughing loudly; sound of laughing happily
 *seguñ-seguñ* – step-by-step, methodically
 *thchocha-thchocha* – coughing; hacking
 *ghuluñ-ghuluñ* – gulping; chugging
 *palyc-palyc* – franticly; in a hurry
 *chilys-chilys* – tossing and turning; unable to sit still
 *noñgho-noñgho* – snoring; snort
 *chowluñ-chowluñ* – moaning; yawn

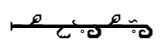
8.4 Flowers, Plants, and Fungi

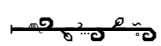
 *aedhel* - angiosperm, fruit-producing or flowering plant or animaplant
 *ghymnel* - gymnosperm, plant or animaplant that reproduce with exposed seeds
 *chath* - flower, bloom (of a plant or adult animaplant)
 *-ath* - suffix for indicating the flower of a plant or adult animaplant (the dryads' classification of flowers, fruits, and other structures is based on appearance and is independant of the organisms actual taxonomy⁸)
 *rawath* - Eunomic lily, flower of plants in the Rawiceae family, flower of an adult animplant in the rawidae family
 *drisath* - hamadryadic flower, general term for flowers found on trees, especially trees that share similar evolutionary ancestry with dryads (they release pheromones that in some species would have acted as a form of

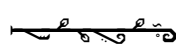
⁸ The taxonomy was first developed by human xenobiologists with the first wave of human explorers during first contact. First attempts took known taxa from Earth and applied it to Eunomic organisms, placing an (E) after the nomenclature for 'Eunomic'. This, however, proved inefficient and confusing. Biologists, thus, began taking roots from the Dryadic language(s) and suffixes from traditional Terran taxonomy to create the Eunomic taxonomy in current use.


communication between other individuals of its species; dryads can still sense this very weakly, and often interpret it as spirits in the trees)

 *stelath* - Eunomic chickweed, flower of an adult animaplant in the family Stelidae

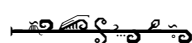
 *andath* - Eunomic peach blossom, flower of certain trees in the Handaceae family

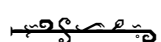
 *cerath* - Eunomic cherry blossom, flower of certain trees in the Handaceae family

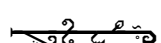
 *maelath* - Eunomic pear blossom, flower of certain trees in the Handaceae family and tetraclasses of the Maelidae family

 *ñulath* - Eunomic camellia, flower of plants in the Nhulaceae family


 *pewath* - Eunomic peony, large flower of plants in the Pewaceae family

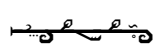
 *chworath* - Eunomic orchid, flower of plants in the Churaceae family

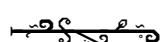
 *bhozath* - Eunomic rose, flower of plants in the Vozaceae family


 *lunath* - Eunomic moon flower, flower of plants in the Lunaceae family

 *sworath* - Eunomic bellflower, flower of plants in the Suraceae family

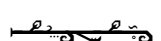
 *dhulath* - flower of certain plants in the Handaceae family

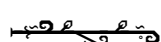
 *ramath* - flower of certain plants in the Vaeseceae family

 *pholath* - flower of plants in the Pholeceae family

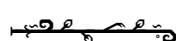
 *lawrath* - flower of certain plants in the Vanaceae family


 *bhanath* - flower of certain plants in the Vanaceae family


 *armath* - flower of certain plants in the Harmaceae family

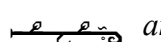
 *bhalath* - flower of certain plants in the Valaceae family

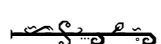
 *dhesath* - flower of certain plants in the Vaesaceae family

 *bhaesath* - flower of certain plants in the Vaesaceae family


 *ribath* - flower of certain plants in the Vaesaceae family

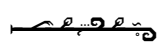
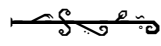
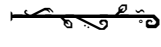
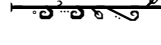

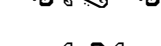
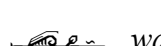
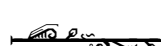
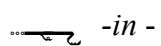
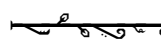

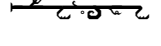

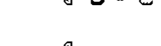


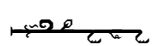
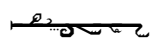



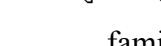



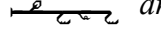
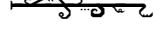
 *dhecsath* - flower of certain plants in the Vaesaceae family


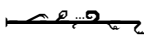

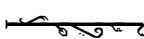
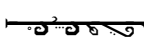

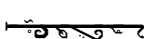

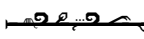
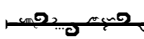

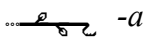
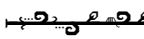
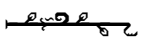
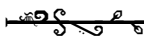

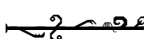





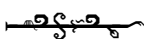
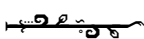
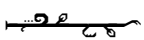
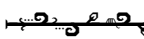
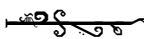
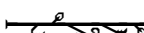
 *anath* - flower of certain plants in the Harmaceae family

 *zhorath* - flower of plants in the Zhoraceae family

 *ruthath* - flower of certain plants in the Thelaceae family

 *nacath* - flower of plants in the Nacaceae family

-  *sapath* - flower of certain plants in the Valaceae family
-  *solath* - flower of plants in the Solaceae family
-  *zelath* - flower of certain plants in the Havaceae family
-  *trelath* - flowers of plants in the Trelaceae family
-  *abhath* - flower of certain plants in the Havaceae family
-  *thelath* - flower of certain plants in the Thelaceae family
-  *dhacath* - flower of certain plants in the Havaceae family
-  *wath (dh)* - seed, star, goal, dream
-  *wadhmel* - seed carrier; fruit, been pod, graid
-  *-in* - suffix for indicating the wadhmel of a plant or animaplant
-  *maelin* - Eunomic apple/pear, fruit of certain trees in the Handaceae family and adult tetracelades of the Maelidae family
-  *andin* - Eunomic peach, fruit of certain trees in the Handaceae family
-  *dhulin* - Eunomic plum, fruit of certain trees in the Handaceae family
-  *cerin* - Eunomic cherry, fruit of certain plants in the Handaceae family
-  *ramin* - Eunomic jujube, fruit of certain plants in the Vaesaceae family
-  *pholin* - Eunomic olive, fruit of plants in the Pholaceae family
-  *lawrin* - Eunomic guava, fruit of some plants in the Vanaceae family
-  *bhanin* - Eunomic banana, fruit of some plants in the Vanaceae family
-  *armin* - Eunomic citrus fruit, Eunomic lemon, fruit of some plants in the Harmaceae family
-  *bhalin* - Eunomic grape, fruit of some plants in the Valaceae family
-  *dhesin* - Eunomic date, fruit of some plants in the Vaesaceae family
-  *bhaesin* - Eunomic cranberry, fruit of some plants in the Vaesaceae family
-  *ribin* - Eunomic currant, fruit of some plants in the Vaesaceae family
-  *dhecsin* - Eunomic coconut, fruit of some plants in the Vaesaceae family
-  *anin* - Eunomic pineapple, fruit of some plants in the Harmaceae family
-  *zhorin* - Eunomic pomegranate, fruit of plants in the Zhoraceae family
-  *ruthin* - Eunomic kiwi, fruit of some plants in the Thelaceae family

 *nacin* - Eunomic mango, fruit of plants in the Nacaceae family
 *sapin* - Eunomic lychee or nut, fruit of some plants in the Valaceae family
 *solin* - Eunomic tomato, fruit of plants in the Volaceae family
 *zelin* - Eunomic corn, fruit of some plants in the Havaceae family
 *trelin* - Eunomic wheat or rice, fruit of plants in the Trelaceae family
 *abhin* - Eunomic sunflower seeds, fruit of some plants in the Havaceae family
 *thelin* - Eunomic melon, fruit of some plants in the Thelaceae family
 *dhacin* - Eunomic cumin, fruit of some plants in the Havaceae family
 *capsin* - Eunomic pepper, fruit of plants in the Capsaceae family
 *grybhin* - Eunomic pepper, fruit of plants in the Gryvaceae family
 *wylmel* - stem and leaves of a plant, body, vegetable
 *-aen* - suffix indicating the wylmel of a plant or animaplant
 *bracaen* - Eunomic cabbage, wylmel of plants in the Bracaceae family
 *abhaen* - Eunomic lettuce, wylmel of some plants in the Havaceae family
 *gholaen* - Eunomic onion, wylmel of plants in the Gholaceae family
 *dhacaen* - Eunomic parsely, wylmel of some plants in the Havaceae family
 *muscaen* - wylmel of plants in the Musciceae family
 *phietmel* - tuber or root of a plant
 *-es* - suffix indicating the phietmel of a plant
 *soles* - Eunomic potato, root of plants in the Solaceae family
 *dhaces* - Eunomic carrot, root of some plants in the Havaceae family
 *ziñes* - Eunomic ginger, root of plants in the Zinhaceae family
 *cobhes* - root of plants in the Covaceae family
 *bathes* - Eunomic beet, root of plants in the Bathaceae family
 *panes* - root of plants in the Panaceae family
 *braces* - Eunomic raddish, root of plants in the Bracaceae family
 *gholes* - Eunomic garlic, root of plants in the Gholaceae family
 *nalmel* - polinator, flyer

ᐱᐱᐱᐱ *phiot* - fungus, fungi

ᐱᐱᐱᐱ -*ot* - suffix indicating fungi (usually based on their symbiotic plant partner)

ᐱᐱᐱᐱᐱᐱ *pushot* - mushroom (general)

ᐱᐱᐱᐱᐱᐱᐱ *bracot* - species of gilled mushroom commonly found on plants in the Bracaceae family; a delicacy among dryads yet highly toxic to humans

ᐱᐱᐱᐱᐱᐱ *abhot* - a type of fungal mycelia that is found on the leaves of some plants in the Havaceae family

ᐱᐱᐱᐱᐱᐱᐱ *gholot* - Eunomic puffball; a group of white, stockless mushroom with a closed cap that usually are found near or on the roots of plants in the Gholaceae family; some are edible for both dryads and humans, others are not

ᐱᐱᐱᐱᐱᐱᐱ *panot* - species of capless mushroom with a large, encompassing volva found on roots of plants in the Panaceae family; highly toxic to dryads yet harmless to humans

ᐱᐱᐱᐱᐱᐱ *dris* - tree

ᐱᐱᐱᐱᐱᐱᐱᐱ *pushta* - forest, collection of trees and other plants

ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ *rozhisca* - garden, collection of plants used for food or decoration

ᐱᐱᐱᐱᐱᐱ *nyp* - general word for moss

ᐱᐱᐱᐱᐱᐱ *cat* - general word for bush

ᐱᐱᐱᐱᐱᐱᐱᐱ *bherym* - collection of leaves, hair, feathers

ᐱᐱᐱᐱᐱᐱᐱᐱ *bheryñ* - (intrans.) to leaf out, to produce new leaves, to prosper

ᐱᐱᐱᐱᐱᐱ *bhel* - leaf

ᐱᐱᐱᐱᐱᐱᐱᐱ *nyñ* - (intrans.) to unfurl, to unroll

ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ *nilbhel* - unfurling leaf

ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ *nizbhel* - unfurled leaf

ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ *pweñ* - (intrans.) to fall, to fall off, to separate from

ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ *pweñ* - (trans.) to cut off, to absciss


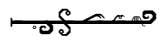
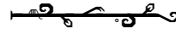
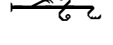



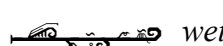


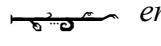
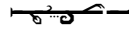

ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ *pwezbhel* - deciduous leaf, fallen leaf

ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ *rwem* - dew drops, morning dew

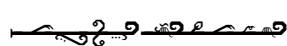




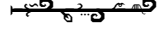
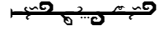
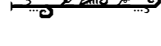
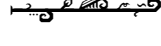
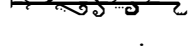
ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ *rweñ* - (intrans.) to get covered in (morning) dew drops

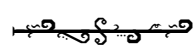
ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ *rwezbhel* - dew-covered leaf

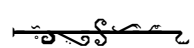
ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ *pesh* - pollen

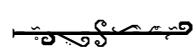
 *tos* - spore
 *tosyc* - sporangium
 *cesta* - pod
 *sun* - (leaf) bud
 *lot* - (flower) bud
 *bhal* - flower petal
 *pwezbhal* - fallen flower petal
 *rwezbhal* - dew-covered petal
 *wethych* - sepal
 *dwesh (zh)* - tendrill
 *ardheñ* - (intrans.)
 *erys* - flower, blossom (of an atonomous dryad or non-adult animaplant)
 *ers'señ* - (trans.) to blossom, to produce a blossom

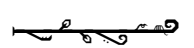
8.5 Animaplants

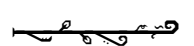
 *siuñ'ghasyc* - fruit-bearing animaplants that generally live on land and have four limbs; Tetraclada, tetraclade
 *-yc* - suffix generally denoting tetraclades that live above the ground
 *-yñ* - suffix generally denoting tetraclades that live in burrows underground
 *-yn* - suffix generally denoting horse-like tetraclades of a tall stature, with long legs and necks
 *-yph* - the diminutive suffix denoting a juvenile form of a tetraclade
 *bheryc* - Eunomic wolf/dog, word usually associated with animaplants of the family Veridae
 *bheryph* - Eunomic pup, the juvenile autonomous forms of a bheryc
 *rawyñ* - Eunomic cat, word usually associated with certain animaplants of the family Rawidae
 *rawyph* - Eunomic kitten, the juvenile autonomous forms of a rawyñ
 *bhioryn* - Eunomic horse, word usually associated with certain animaplants of the family Vioridae


 *bhioryph* - Eunomic pony/mare, the juvenile autonomous forms of a bhioryn

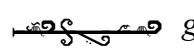
 *thlozyn* - Eunomic cow, word usually associated with certain animaplants of the family Vioridae

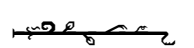
 *thlozyph* - Eunomic calf, the juvenile autonomous forms of a thlozyn

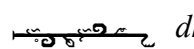
 *maelyc* - Eunomic sheep, word usually associated with certain animaplants of the family Maelidae

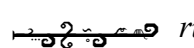
 *maelyph* - Eunomic lamb, the juvenile autonomous forms of a maelyc


 *adhmyc* - Eunomic pig, word usually associated with certain animaplants of the family Gholidae

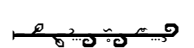
 *gholyc* - Eunomic goat, word usually associated with certain animaplants of the family Gholidae

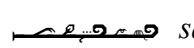
 *bhaesyn* - Eunomic deer, word usually associated with certain animaplants of the family Vioridae

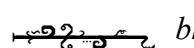
 *dhebhyn* - Eunomic moose, word usually associated with certain animaplants of the family Vioridae


 *ruthyc* - Eunomic rat/mouse, word usually associated with certain animaplants of the family Ruthidae

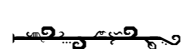
 *dhacyn* - Eunomic rabbit, word usually associated with certain animaplants of the family Ruthidae

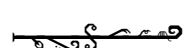
 *aerthyñ* - Eunomic mole, word usually associated with certain animaplants of the family Ruthidae

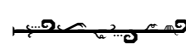
 *sapyc* - Eunomic porcupine, word usually associated with certain animaplants of the family Sapidae

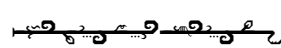
 *bhuryñ* - Eunomic beaver, word usually associated with certain animaplants of the family Rawidae

 *crisyc* - word usually associated with certain animaplants of the family Sapidae


 *grybhel* - word usually associated with certain animaplants of the family Rawidae


 *elosyc* - Eunomic elephant, word usually associated with certain animaplants of the family Helosidae

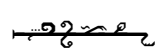
 *bziryc* - word usually associated with certain animaplants of the family Sapidae

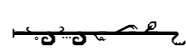
 *bheryñ'gran* - fruit-bearing animaplants that inhabit both land and water and are characterized by their smooth, scaley, and lignous bark-like exterior; Phyllodermata, phylloderms

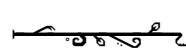
 *-an* - suffix that generally denotes phylloderms that live in water


 *-(c)uñ* - suffix that generally denotes phylloderms of large nature, living on land or water


 *milan* - Eunomic fish, word usually associated with certain animaplants of the family Milidae


 *pushan* - Eunomic medusa, word usually associated with certain animaplants of the family Milidae

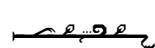
 *drisan* - Eunomic octopus, word usually associated with certain animaplants of the family Milidae


 *stelan* - Eunomic squid, word usually associated with certain animaplants of the family Milidae

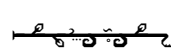
 *thelan* - Eunomic slug, word usually associated with certain animaplants of the family Thelidae

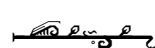
 *bhishan* - Eunomic eel, word usually associated with certain animaplants of the family Milidae

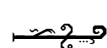
 *mushan* - Eunomic clam, word usually associated with certain animaplants of the family Thelidae

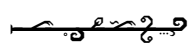





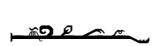
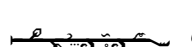


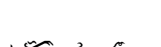
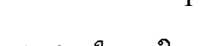


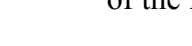
 *sapan* - Eunomic blowfish, word usually associated with certain animaplants of the family Milidae

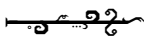

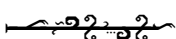
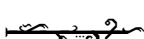


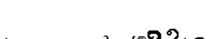


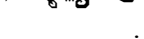




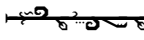
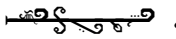

 *milcuñ* - Eunomic shark, word usually associated with certain animaplants of the family Milidae

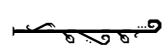
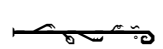
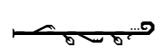
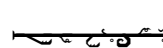

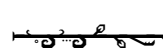
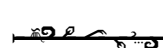
 *aerthan* - Eunomic frog, word usually associated with certain animaplants of the family Wadhidae

 *wadhan* - Eunomic minnow, word usually associated with certain animaplants of the family Wadhidae

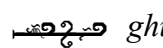

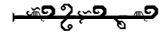
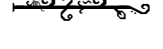
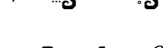

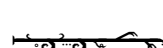
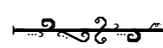

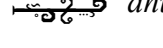





 *shuñ* - Eunomic dragon, word usually associated with certain animaplants of the family Shunhidae

-  *stashuñ* - Eunomic lizard, word usually associated with certain animaplants of the family Shunhidae
-  *vzushuñ* - Eunomic snake, word usually associated with certain animaplants of the family Shunhidae
-  *cyr'geliuz* - animaplants that inhabit land and water, often having the ability to fly and acting as pollinators to flowering plants and animaplants, and characterized by a smooth, lignous exoskeleton; Phloeocelypha, phloeocelyphs
-  *-uz* - suffix generally denoting phloeocelyphs that cannot fly
-  *-ym* - suffix generally denoting phloeocelyphs that fly (and commonly act as pollinators for other species of plants and animaplants)
-  *drisuz* - Eunomic spider, word usually associated with certain animaplants of the family Ceridae
-  *chasym* - Eunomic bee, word usually associated with certain animaplants of the family Chasidae
-  *aerthym* - Eunomic wasp, word usually associated with certain animaplants of the family Haeridae
-  *ersym* - Eunomyc butterfly, word usually associated with certain animaplants of the family Chasidae
-  *ceruz* - Eunomic ladybug, word usually associated with certain animaplants of the family Ceridae
-  *zherym* - Eunomic mosquito, word usually associated with certain animaplants of the family Haeridae
-  *draemuz* - Eunomic beetle, word usually associated with certain animaplants of the family Draemidae
-  *grybhuz* - Eunomic beetle, word usually associated with certain animaplants of the family Draemidae
-  *wadhym* - Eunomic fly, word usually associated with certain animaplants of the family Haeridae
-  *nrzuz* - Eunomic scorpion, word usually associated with certain animaplants of the family Ceridae

-  *tyñuz* - Eunomic stick insect, word usually associated with certain animaplants of the family Draemidae
-  *snworuz* - Eunomic cricket, word usually associated with certain animaplants of the family Snuridae
-  *sphuruz* - Eunomic grasshopper, word usually associated with certain animaplants of the family Snuridae
-  *zheruz* - Eunomic mite, word usually associated with certain animaplants of the family Zheridae
-  *peshym* - Eunomic moth, word usually associated with certain animaplants of the family Chasidae
-  *spheduz* - Eunomic centipede, word usually associated with certain animaplants of the family Zheridae
-  *mierguz* - Eunomic roach, word usually associated with certain animaplants of the family Ceridae
-  *shierym* - Eunomic firefly, word usually associated with certain animaplants of the family Draemidae
-  *shierwath* - Eunomic firefly, synonymous to shierym
-  *aerym* - Eunomic dragonfly, word usually associated with certain animaplants of the family Haeridae
-  *miluz* - Eunomic crab, word usually associated with certain animaplants of the family Ceridae
-  *nweth'ersep* - animaplants that are generally small and can fly, acting as pollinators to flowering plants, and characterized by a lignous indoskeleton; Anemantthera, anemantthers
-  *-ep* - suffix generally denoting anemantthers that fly
-  *-yth* - suffix generally denoting anemantthers that cannot fly
-  *bherym* - leaf-like structure unique to anemantthers and used in flight
-  *bhermep* - word usually associated with certain animaplants of the family Vermidae
-  *gholep* - Eunomic pidgeon, word usually associated with certain animaplants of the family Vermidae



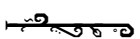


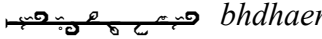
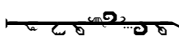

 *zelep* - Eunomic chicken, word usually associated with certain animapants of the family Vermidae
 *semyth* - Eunomic goose, word usually associated with certain animapants of the family Semidae
 *semep* - Eunomic duck, word usually associated with certain animapants of the family Semidae
 *mindyth* - Eunomic turkey, word usually associated with certain animapants of the family Vermidae
 *milep* - Eunomic seagull, word usually associated with certain animapants of the family Semidae
 *draemep* - Eunomic woodpecker, word usually associated with certain animapants of the family Vermidae
 *chasersep* - word usually associated with certain animapants of the family Chasersidae



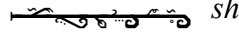
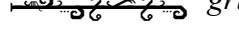
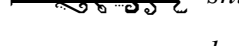
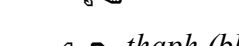
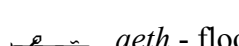
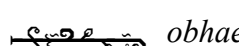

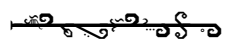
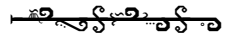
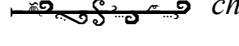
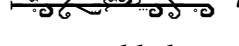

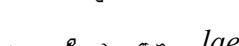
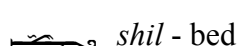

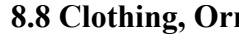
8.6 Family and Relations

 *ghuph (bh)* - familial love, solidarity, community
 *ghubhzeñ* - (trans.) to love someone as a family member or clansmen
 *ghubhyc* - family, clan, community
 *ghubhel* - family member, clan member
 *arzhydri* - father tree, final stage of a dryad's life
 *csal* - mother, most dominant autonomous dryad in a clan, father-to-be
 *sworel* - princess, first-born sister, mother-to-be
 *drisel* - sister, autonomous dryad, second stage of a dryad's life
 *ñiuryph* - youngling, young drisel
 *chwyn* - sapling, first stage of dryad's life, non-autonomous young dryad
 *dhuñ* - to protect, to guard, to care for
 *dhum* - protection, security, care
 *dhulath* - honored guardian, protector, warrior
 *dhumel* - general guardian, protector, warrior
 *ghubhochel* - stranger, alien, drisel from another clan


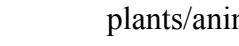






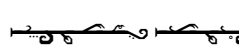
 *pthormel* - servant, slave (of not the same clan)
 *ghubhwenel* - rogue, clanless drisel, loner
 *gruzhyph* - bastard, rogue, clanless drisel, prick
 *chron* - unconditional love, true love, romantic love
 *chronzeñ* - (trans.) to love someone romantically or unconditionally
 *chronyc* - couple, a unit of drisel within a clan acting as a small family
 *chronel* - lover, spouse, one's equal or fellow drisel in a chronyc
 *chronyph* - adopted child, adopted ñiuryph raised in a chronyc
 *stomyph* - another word for chronyph used by a non-chronel
 *phiath (dh)* - brotherly love, friendship
 *phiadhzeñ* - (trans.) to love someone as a brother or friend
 *phiadhyc* - friendship, companionship
 *phiadhel* - friend, companion
 *(sieru) sphurise ardheñ* - (intrans.) to like someone, to get along well with someone
 *(sieru) ghrise ardheñ* - (intrans.) to dislike, to hate, to be annoyed by someone
 *elbhise ardheñ* - (intrans.)
 *(sieru) ers'señ* - (trans.)
 *arzha (siera) gruzyñ* - (trans.)
 *bhdheñ* - (trans.) to know (someone)

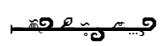
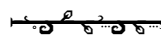
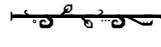
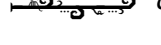

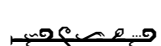
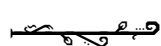

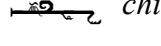


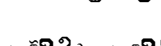
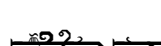
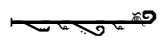
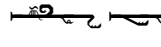
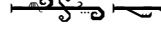

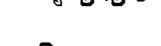

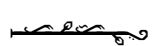
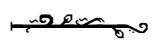
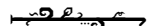


8.7 Houses, Buildings, and Decor

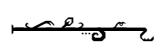
 *wilyph* - tree top, canopy, roof
 *bwor* - wall, fence
 *phiet* - floor, ground
 *bhdhaen* - door, gate
 *ñwyn* - window
 *bhdhaenyph* - doorstep, small porch
 *inecrem* - entrance
 *ochecrem* - exit

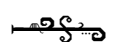
 *aerbhwom* - balcony
 *aerphiet* - terrace
 *shieryth* - fireplace, firepit, campfire
 *gruzur* - furnace, fireplace (vulgar)
 *shieron* - chimney
 *chaemych* - device for catching rain water, drain
 *thaph (bh)* - attic, storage area
 *aeth* - floor, story, level
 *obhaeth* - underground, lower story, basement
 *bhrot* - room (general)
 *ghelbhrot* - sleeping chamber, bedroom
 *chiobhrot* - place of cooking, kitchen
 *chioryñ* - to cook
 *thumbhrot* - private study
 *bhel* - step, stair
 *zbhel* - stairs
 *laeryth* - temple
 *shil* - bed


8.8 Clothing, Ornaments, and Color


 *cryph (cirbha)* - clothing, outer garments (made from other plants/animaplants)
 *dhuñgyr* - armor (made from metal)
 *rapseñ* - (trans.) to sew, to weave
 *cozyñ* - (trans.) to value, to shine
 *cozym* - value, money
 *cozmich* - jewel, precious metal or mineral
 *teryñ* - (trans.) to decorate, to adorn, to adjust
 *resyñ* - (trans.) to decorate one's skin, to tattoo
 *resyl zedris* - sacred words that ornament the skin of a clan's drisel or the bark of their father tree

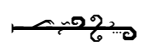
 *chathyñ* - (trans.) to adorn one's hair/head with flowers
 *daereñ* - (trans.) to adorn, to wear (jewelry)
 *daermich* - jewelry, jewels or metals for adorning
 *chriñ* - (trans.) to wear (clothing)
 *-ap* - suffix for a gem, jewel, or crystal
 *chworap* - emerald
 *lunap* - sapphire
 *pewap* - diamond
 *bhozap* - ruby
 *zhelap* - cinnabar crystal
 *maelap* - quartz
 *pythap* - obsidian
 *chin* - (adj) silver (color)
 *chur* - (adj) gold (color)
 *chin cozmich* - silver metal, general metal
 *chin daermich* - silver jewelry
 *chur cozmich* - gold metal
 *chur daermich* - gold jewelry
 *zhel cozmich* - granular cinnabar
 *zhel daermich* - cinnabar (for reddening cheeks or lips)
 *milich* - (general) metal, mirror
 *chin milich* - iron, nickel
 *cor milich* - copper, bronze
 *zagor milich* - bronze
 *aerthich* - (general) mineral
 *bdhelin* - color
 *chwar* - white
 *zhel* - red, infra-red
 *zazhel* - dark red, maroon
 *phazhel* - light red, pink
 *pharyn* - cyan, turquoise, blue-green

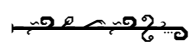
 *zaryn* - indigo, blue, blue-purple

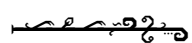
 *cor* - orange, amber

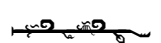
 *phagor* - light orange, yellow

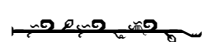
 *zagor* - dark orange, brown, redish-orange

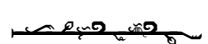
 *sphur* - green

 *phasphur* - light green, yellow

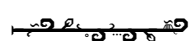
 *zasphur* - dark green, blue

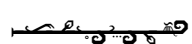
 *bhighem* - purple, violet


 *phabhighem* - light purple, lavender


 *zabhighem* - dark purple

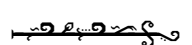
 *trech* - ultraviolet

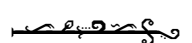
 *phadrech* - light ultraviolet

 *zadrech* - dark ultraviolet

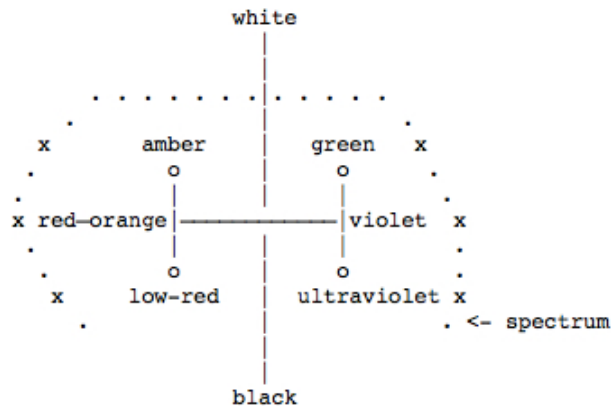
 *pyth* - black, pitch black

 *pshol* - gray, black


 *phabzhol* - light grey, white


 *zabzhol* - dark grey, black


*Most dryads are tetrachromats and are able to distinguish four fundamental wavelengths of light and, thus, have much more effective color vision than humans. Their interpretation of color depends on two sets of photoreceptors; the low-frequency low-red (red-infra-red) light and amber (yellow-orange) light photoreceptors, and the high-frequency green light and ultraviolet light photoreceptors. This allows them to distinguish many hues of green and to see ultraviolet light and some infra-red light. This is thought to better allow them to distinguish between different types of plants and their respective fruits and flowers, a skill that is quite important on a planet dominated by plant-like organisms. The following is a diagram showing their photoreceptors and the light spectrum which they can see.



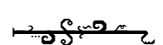
8.9 Body Parts and Sensing

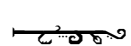
 (co-) *dhañych* - branch, arm

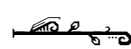
 (co-) *stan* - root, foot

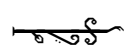
 (co-) *ghas* - split in branch, hand


 (co-) *stañghas* - split in root, foot

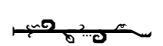
 *rovyn* - thorn, needle, nail


 (co-) *nrel* - eye

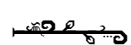
 (c-) *waer* - ear

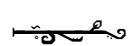
 (c-) *elos* - nostril

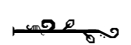
 *mloth (dh)* - head

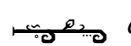
 *bherym* - leaf, hair


 *iph* - mouth

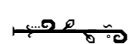
 (co-) *ghaer* - lips

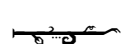
 *thmal* - tongue

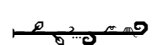
 *gael* - throat

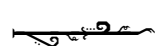
 *dhar* - tooth

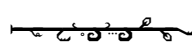
 *resym* - epidermis, skin

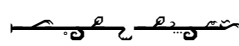
 (co-) *baeth* - stomach, container


 *erys* - blossom, flower; protandrous, pollen producing, undeveloped
stigmata


 *aeryc* - lung(s)

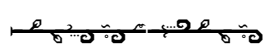
 *libys* - fat, body fruit, internal fruit

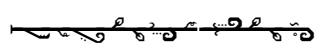
 *indraem* - bone(s), bone structure, skeleton, internal lignous structure
for body support and the transport of water and nutrients

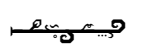
 *stan'aryzh* - brain, nervous system, internal root-system that
coordinates actions and transmits signals, primary 'center' located in the head

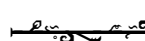
 *pros'aryzh* - heart, ventrical, central circulatory organ that
circulates the chlorocruorin plasma

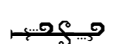
 *dhañch'aryzh* - heart, secondary circulatory organs that help the
ventrical or central heart


 *aerthy'baeth* - stomach, food stomach, digestive organ with thick
lining that contains special enzymes and bacteria to break down food


 *milaery'baeth* - pinoculum, water stomach, organ with a
special lining full of tiny hairs for osmosis and storing water


 *adhyñ* - to deficate, to vomit, to expel waste by shedding the lining of the
stomach and regurgitating it and its contents through one's mouth


 *adhmyph* - waste, feces, vomit (expelled through the mouth)

 *boñ* - (intrans.) to breath


 *gzañ* - (trans.) to see

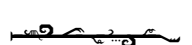
 *gzañ* - (intrans.) to look like, to seem like

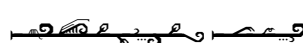
 *zegzañ* - (trans.) to glance, to get a look of

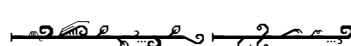
 *nugzañ* - (trans.) to watch quietly or intently

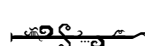
 *zlegzañ* - (trans.) to stare (at)


 *gzam* - sight


 *gzirym* - figure, appearance


 *cwaera syñ* - (trans.) to listen


 *cwaera nusyñ* - (trans.) to listen quietly, to eavesdrop

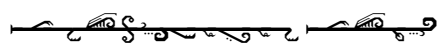
 *ghorys* - voice

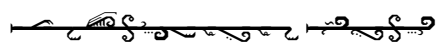
 *snwor* - song, chant, sound

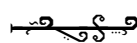
 *snwormil* - music, 'sea of song', 'sea of sound'


 *sweñ* - to swim


 *phioñ* - to float

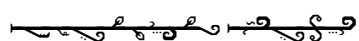
 *snwormilin sweñ* - (intrans.) to actively listen to
music

 *snwormilin phioñ* - (intrans.) to passively listen to
music

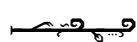
 *phloñ* - (trans.) to intake, to swallow, to drink, to eat, to taste

 *phloñ* - (intrans.) to taste (like)

 *phlom* - taste, consumption

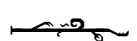
 *milaera phloñ* - (trans.) to drink (water)

 *aertha phloñ* - (trans.) to eat (food)


 *spheñ* - (trans.) to touch

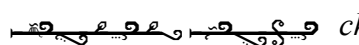
 *zespheñ* - (trans.) to brush, to touch lightly

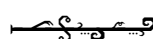
 *zlespheñ* - (trans.) to hold

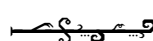
 *sphem* - touch

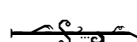
 *elosa syñ* - to smell

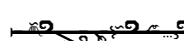
 *chiañ* - fragrance, smell

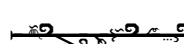
 *chiaña phloñ* - to smell

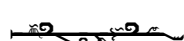
 *soryñ* - (intrans.) to feel warm, to feel hot

 *soryñ* - (trans.) to warm (up), to heat (up)

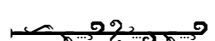
 *sorym* - warmth, heat

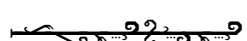
 *chlebhyn* - (intrans.) to feel cold

 *chlebhyn* - (trans.) to cool (down)

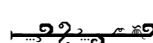
 *chlebhym* - coldness, cold

 *ñureñ* - (trans.) to hurt

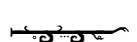
 *zeñureñ* - (trans.) to prick, to poke


 *zleñureñ* - (trans.) to chronically hurt, to fatally wound, to torture


 *ñurem* - physical pain

 *ñurych* - physically painful

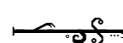
8.10 Speaking, Sleeping, and Gardening

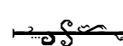
 *dris* - word, tree


 *zedris* - words, language, trees


 *thmal* - tongue


  *zedris thmaly* - language

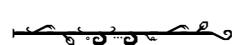
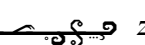
 *stoñ* - (trans.) to plant, to speak, to learn



 *rozhiñ* - (trans.) to harvest



 *meñ* - (trans.) to exchange


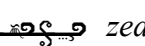
 *choñ* - (trans.) to share

 *ardheñ* - (trans.) to grow, to expand, to nurture

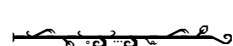

  *zedrisa stoñ* - to speak, to write, to plant trees

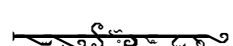
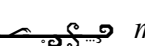
  *zedrisa rozhiñ* - to read, to study

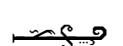
  *zedrisa meñ* - to speak (with someone), to converse


  *zedrisa choñ* - to read aloud, to give a speech

  *zedrisa ardheñ* - to teach, to explain

  *zedrisa nustoñ* - to talk under one's breath, to
mumble, to talk to one's self


  *mlodh(in)e stoñ* - to learn, to plant (in)to one's head


 *shoñ* - (trans.) to bury

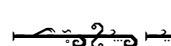

 *wath (dh)* - seed, idea, word, dream, goal

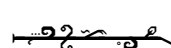
  *swadha shoñ* - to tell, to plant seeds

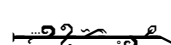
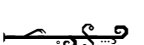
  *swadha nushoñ* - to whisper (deceitfully), to tell secrets


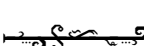
 *rozhisca* - garden, field (plot of plants for harvesting), paragraph,
passage, document

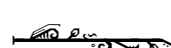
 *sthur* - blank, empty, lacking

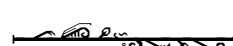
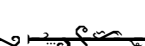
  *sthur rozhisca* - empty field, (blank) paper

 *pushta* - forest, collection of trees, book, story

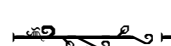
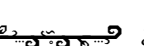
  *pushta stoñ* - to write a book

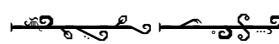
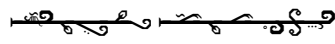
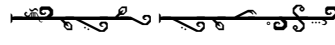
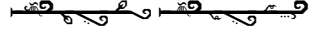
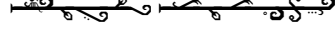
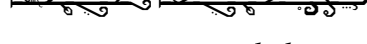
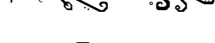
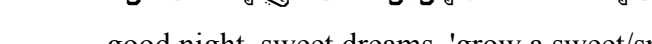

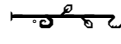

  *pushta rozhiñ* - to read a book

 *wadhmel* - fruit, seed barrer, idea/secret barrer, knowledge



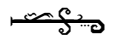
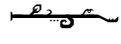
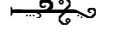
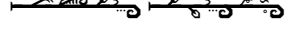


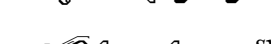


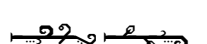
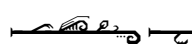
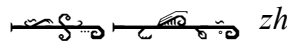
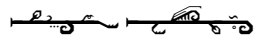
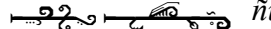

  *swadhmela rozhiñ* - to harvest fruit, to attain
knowledge, to learn something new


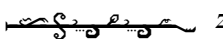
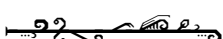
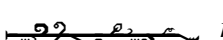

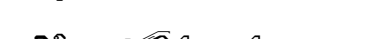


 *ghel* - dream

  *ghela ardheñ* - to dream

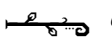
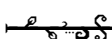

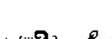



 *ghela stoñ* - to sleep
 *ghela shestoñ* - to fall asleep
 *ghela lestoñ* - to wake up
 *ghela chilyñ* - to wake up
 *ghela zestoñ* - to take a nap
 *ghela zlestoñ* - to pass away, to never wake
 *ghelstom* - sleep
 *swara ghela ardheñ gabhae* -
 good night, sweet dreams, 'grow a sweet/spring dream'
 *swara ghela* - good night, sweet dreams
 *taen* - early
 *thel* - late

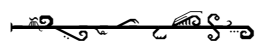

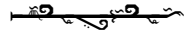
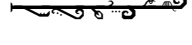



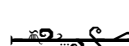



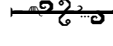
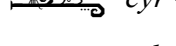
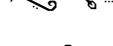
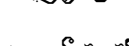
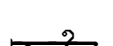
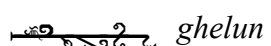

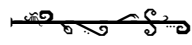

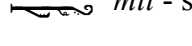

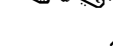
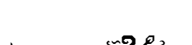
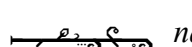
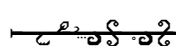
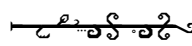
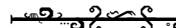



8.11 Time, Seasons, Flavors, and Direction


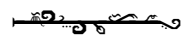
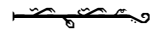
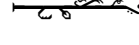

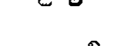
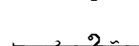
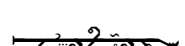
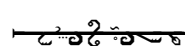
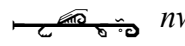
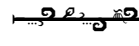
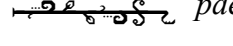
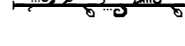
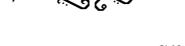

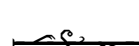
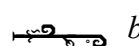
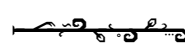
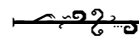
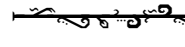
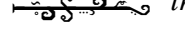


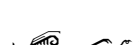


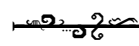
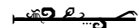



 *aeryth* - earth, land(s), food
 *swar* - (adj.) spring, sweet, west, lively
 *zhor* - (adj.) summer, salty, north
 *arym* - (adj.) autumn, sour, east
 *ñul* - (adj.) winter, bitter, south, deadly
 *swar aeryth* - sweet food, western lands
 *zhor aeryth* - salty food, northern lands
 *arym aeryth* - sour food, eastern lands
 *ñul aeryth* - bitter food, southern lands
 *swar aer* - spring air, sweet air, spring
 *zhor aer* - summer air, salty air, summer
 *arym aer* - autumn air, sour air, autumn
 *ñul aer* - winter air, bitter air, winter
 *swar nweth* - spring breeze, sweet breeze, spring
 *zhor nweth* - summer breeze, salty breeze, summer
 *arym nweth* - autumn breeze, sour breeze, autumn
 *ñul nweth* - winter breeze, bitter breeze, winter

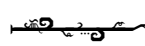

 *zhorswar* - (adj.) salty-sweet, northwest
 *zhorarym* - (adj.) salty-sour, northeast
 *ñulswar* - (adj.) bitter-sweet, southwest, life-or-death
 *ñularym* - (adj.) bitter-sour, southeast
 *zhorswar aeryth* - salty-sweet food, northwestern lands
 *zhorarym aeryth* - salty-sour food, northeastern lands
 *ñulswar aeryth* - bitter-sweet food, southwestern lands
 *ñularym aeryth* - bitter-sour food, southeastern lands
 *ñulswar zaer* - life-or-death situation

8.12 Natural Bodies and Phenomena

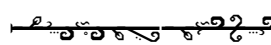
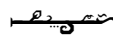
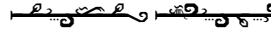

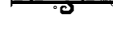
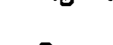

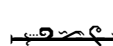
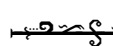
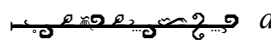

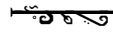
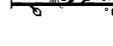
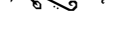
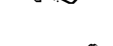


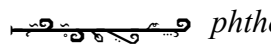
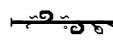
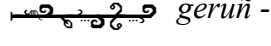
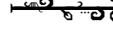






 *aer* - air, atmosphere
 *aeroc* - air, gas
 *aeryth* - earth, ground, dirt
 *artym* - (full) moon, month
 *bras* - pebble
 *erych* - rainbow
 *phiul* - mountain
 *phiulyph* - hill
 *gel* - boulder
 *geloc* - solid
 *ghaeryth* - desert
 *ghyr* - dry
 *ghreñ* - (trans.) to dry
 *ghreñ* - (intrans.) to dry out
 *chaem* - rain
 *chaema creñ* - (intrans.) to rain
 *chelbhar* - blue sky, clear skies
 *chelys* - sky, skies
 *chlisaer* - weather
 *chlishier* - lightning

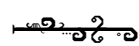
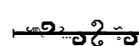
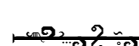
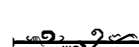

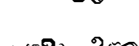
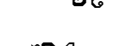

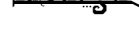
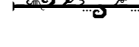
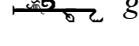
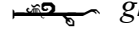
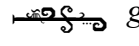








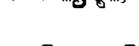

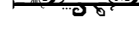
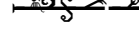
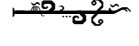
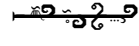



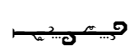
 *chlisnwor* - thunder, cough
 *chlisnworazeñ* - (trans.) to cough
 *chilbhish* - comet
 *mieryc* - night
 *chrethmieryc* - tomorrow night
 *shethmieryc* - yesterday night
 *nethmieryc* - tonight
 *chros* - time
 *chrosaeryth* - space-time, universe
 *carys* - shore
 *coyar* - sun, bright sun
 *sor* - sun
 *curyn* - cloud
 *cyr* - rock, stone
 *laer* - deity, god
 *loth* - ice
 *lothphiul* - glacier
 *lun* - moon
 *ghelun* - lunar eclipse
 *gruzlun* - lunar eclipse
 *ghelsor* - solar eclipse
 *gruzilsor* - solar eclipse
 *mil* - sea, ocean
 *milyph* - lake, pond
 *milbhish* - river
 *miloc* - liquid
 *milbhar* - blue sea, clear seas
 *narot* - negentropy, life
 *narotug'ardhebhae* - thank you
 *narotu* - thanks
 *gruzhot* - entropy, chaos

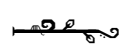


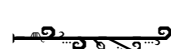
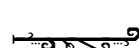
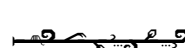
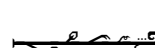


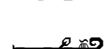


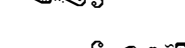
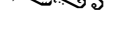




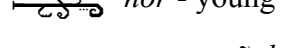
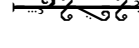


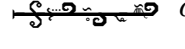
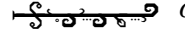
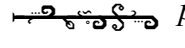
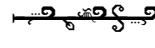
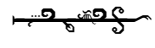
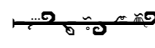
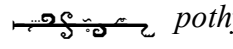
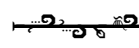

 *zhyl* - day
 *chrezhyl* - tomorrow
 *shezhyl* - yesterday
 *nezhyl* - today
 *noph* - snow
 *nraz* - sand
 *nruth* - beautiful, natural, of narot, lucky
 *nrutheñ* - (trans.) to bless, to have/give luck
 *nruthem* - beauty, elightenment
 *nruthmel* - beautiful person, elightened person
 *nweth* - wind, breeze
 *ñarchelys* - sunrise
 *paeron* - infinity
 *paerwen* - finiteness
 *siul* - world, planet, physical universe
 *smir* - world, universe, everything
 *siur* - storm
 *sormil* - hot spring, natural spring
 *bhet* - light
 *sphedar* - pure light, zero
 *sphurath* - earth, greenery
 *shierbhiul* - volcano
 *thoñyl* - cave
 *thurn* - hole
 *smirbhel* - number
 *bhibysh* - coast
 *wisyph* - island
 *wisyp* - peninsula
 *pythmer* - darkness, shadow
 *gruzhel* - fire, chaos
 *ghars'aeryth* - earthquake

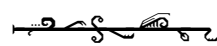
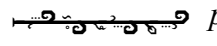
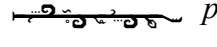
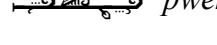
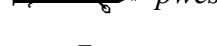
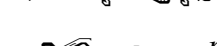

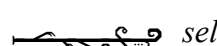
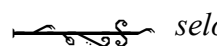
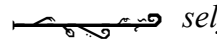
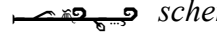
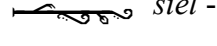
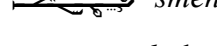
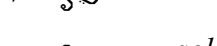
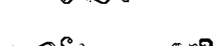

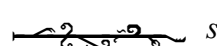
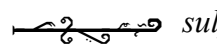
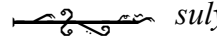
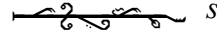
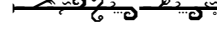



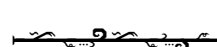
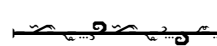
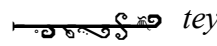
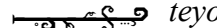



 *ghirys* - drought
 *zhebhghelys* - sunset

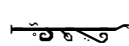

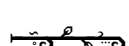



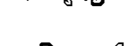
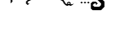

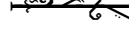
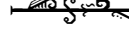
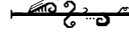

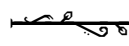

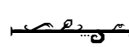


8.13 Emotion, Moral, and Perception

 *ardhel'ebhuñ* - enjoyable, indulgent
 *aryzh* - heart, soul
 *arzha ghreñ* - (trans.) to worry (one's heart)
 *arzhysnwor* - laughter
 *athych* - clear-sighted, neutral, unbiased
 *athyñ* - to abandon
 *biryñ* - to judge
 *bugyr* - shy, nervous
 *bzhoth* - fun, interesting
 *bzhothen* - boring, uninteresting
 *dacharzhuiñ* - clever, curious
 *dethyr* - virtue
 *dhelyc* - modest
 *ecath* - impure, blemished, tarnished
 *elyph* - together, joint, united
 *elyñ* - (trans.) to combine, to join
 *elyñ* - (intrans.) to come together
 *ersa bruñ* - (trans.) to apologize
 *philot* - ambitious, motivated
 *phthelyñ* - to surprise
 *phthelys* - surprised
 *geruñ* - (intrans.) to be indecision
 *geruñ* - (trans.) to confuse
 *gerus* - undecided, confused
 *godhym* - meaning, purpose
 *grunym* - failure
 *grunyñ* - (intrans., trans.) to fail

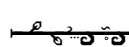


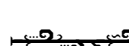


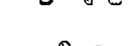
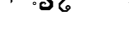
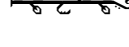
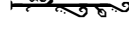


 *grut* - evil
 *gruthych* - danger
 *gruthchuñ* - dangerous
 *gruzhech* - painful, uncomfortable
 *gruzhebhñ* - (trans.) to make someone uncomfortable, disrupt
 *gruzhit* - lie, deception
 *ghaer* - truth, fact, lip
 *gharym* - matter, affair, wager
 *gharyñ* - (intrans., trans.) to matter, to wage
 *ghen* - brave
 *ghes* - reason
 *ghor* - awesome, good, nice
 *ghwyn* - safe, secure
 *ghwyñ* - (trans.) to secure
 *ghwym* - safety, security
 *chiel* - unwavering, faithful, eternal
 *chilyp* - consequence, result
 *chiur* - sick, unwell
 *chrenys* - forbidden
 *chreñ* - (trans.) to forbid, to be against
 *chrebhñ* - (trans.) to change, to switch
 *chrebhñ* - (intrans.) to change (over time), to be dynamic
 *chos'arzhuiñ* - punctual
 *chrush* - amazing, wonderful
 *chthuñ* - (trans.) to scare
 *chthus* - scared
 *chwer* - perfect, pure
 *chwerem* - perfection
 *iryñ* - (trans.) to mean, to equate to
 *izyn* - strange, weird
 *cabysh* - sudden, unexpected

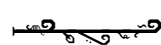
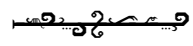

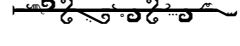





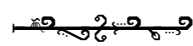
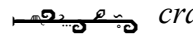
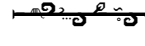
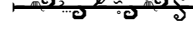
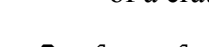



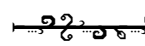
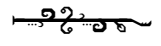
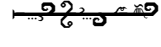
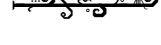
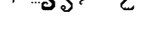
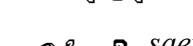

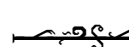
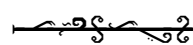
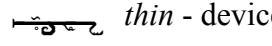
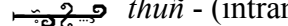


 *cael* - cute, small and kind
 *cawroñ* - (trans.) to observe
 *cluth* - attractive, interesting
 *crelñ* - (trans.) to cheer for
 *crelñ* - (intrans.) to cheer, to yell loudly in support
 *cserañ* - (intrans.) to act, to behave
 *lasyp* - nervous, uncomfortable, excited
 *legruzys* - ugly, burnt
 *(sierin) ersa ardheñ* - (trans.) to feel
 *mach* - bracing, cold, rough
 *mila wuryñ* - (trans.) to cry endlessly
 *mios* - curiosity
 *miosych* - curious
 *mirys* - smile
 *mirs'señ* - (trans.) to smile
 *mlozh* - scary, horrific
 *muryn* - carefree
 *nor* - young
 *ñulurych* - lachrymose, of or causing tears
 *ñweth* - true, certain
 *ñwor* - bad, horrible
 *obdhich* - greedy
 *odreñ* - (trans.) to condition, to accustom
 *pedhor* - abrupt, random, interrupting
 *peghoñ* - (intrans.) to tire
 *peghos* - tired, faded, worn out
 *pethych* - accident
 *pothyn* - normal, average, usual
 *prechyñ* - (trans.) to concern
 *psoñ* - (trans.) to help
 *psom* - help

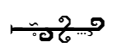
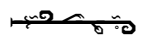
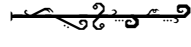
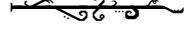
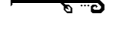
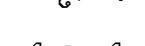


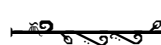
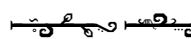

 *psomwen* - helpless
 *pthireñ* - (intrans.) to succeed
 *pthirem* - success
 *pweñ* - (trans.) to lose, to misplace
 *pwes* - lost
 *pwezmel* - lost being, lost person, person without a purpose
 *pwezym* - lost item
 *sacl* - important, precious, valuable
 *seloñ* - (trans.) to steal
 *selos* - stolen
 *selyph* - crazy, insane, mad
 *scheñ* - (trans.) to long for (painfully)
 *siel* - quiet
 *smeñ* - (trans.) to long for, to want
 *sol* - honest, truthful
 *solem* - honesty
 *sorelyph* - nice, comfortable, warming
 *sorelyñ* - (trans.) to comfort, embrace
 *sulphem* - sadness
 *sulyph* - sad
 *sulyzh* - dissapointing
 *sulzhem* - dissapointing
 *sphur'ardhes* - successful
 *ers'sen dabhae* - I'm sorry
 *shech* - nice, kind
 *shies* - clean, tidy
 *shic* - loud, obnoxious
 *shiñshirys* - bored
 *shiñshiryñ* - (trans.) to bore
 *teyoch* - ridiculous, impossible, stupid
 *teyoñ* - (trans.) to ridicule, to make fun of

 *thelys* - mean, cruel
 *trach* - angry, furious
 *thaer* - loyal
 *thaerem* - loyalty
 *thwech* - annoying, hastling
 *bheth (dh)* - careful, meticulous
 *bhirath* - extremely beautiful, sublime
 *bhzeth* - strong, macho
 *bhzularzhin* - selfcentered, stupid, naive
 *wobhiañ* - to fear
 *wuryñ* - (trans., intrans.) to cry
 *zal* - gentle
 *zalen* - rough
 *zarphem* - happiness
 *zaryph* - happy
 *zila* - jealousy
 *zilech* - jealous
 *zheñyt* - serious

8.14 War, Government, and Clans

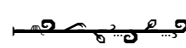











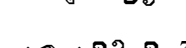
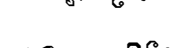
  *aertha seloñ* - (trans.) to invade, to take land
 *biñ* - (trans.) to beat, to hit
 *brebhyn* - (trans.) to take by force
 *bwor* - wall, barrier
 *daen* - offer, proposition, agreement
 *dusyn* - (trans.) to conquer, to subjugate
 *enael* - unbreakable, powerful, omnipotent
 *phiel* - medicine, healing
 *phsemel* - leader, guide, general
 *phseñ* - (trans.) to guide, to lead
 *gaebhñ* - (intrans., trans.) to gather, to bring/come together

 *geliph* - shield, shell
 *gruzyñ* - (trans.) to burn, to destroy
 *gul* - health
 *guldurym* - healing place, hospital
 *ghen* - brave, rash
 *ghuseñ* - (trans.) to call out to, to give orders to
 *cheryñ* - (trans.) to keep, to maintain
 *chilizh* - weapon, tool for killing
 *chilyp* - consequence, result
 *chiubeñ* - (intrans.) to happen, to arise, to come to pass
 *chiubeñ* - (trans.) to cause, to bring to pass
 *crath* - realm, inhabited land, nation, clan, social sphere
 *crathel* - citizen, clan member, inhabitator of a crath
 *crathchom* - politics, active sharing or interaction between members
of a crath
 *crathsaem* - war, fight between craths
 *milyñ* - (intrans.) to force one's way, to march
 *milyñ* - (trans.) to push, to force away
 *mlur* - clan, village, family (living within a crath)
 *ñureñ* - (trans.) to physically hurt (something)
 *ñurem* - physical pain
 *ñurych* - physically painful
 *podhych* - bomb, explosion
 *robhnyc* - knife, small blade
 *saemel* - warrior, fighter
 *saeñ* - to fight
 *siabher* - sword, long blade
 *sphozluryñ* - (trans.) to kill, to make one die
 *sphozlurmel* - murderer, killer
 *thin* - device, instrument
 *thuñ* - (intrans.) to explode

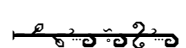
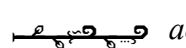
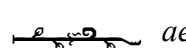
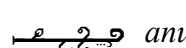
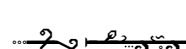







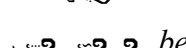
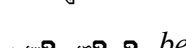

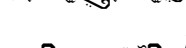



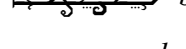
 *thun* - (trans.) to blow (something) up, to explode
 *bhzeth* - strong, sturdy
 *zluryñ* - (intrans.) to die
 *zlurym* - death
 *zher* - sap, blood
 *zhubhñ* - (trans.) to prepare
 *Asnat* - Asnat dryads, Tephric clans
 *Meliat* - Meliat dryads, Thalassic clans
 *Ariat* - Ariat dryads, Selenic clans
 *Cheliat* - Cheliat dryads, Uranic clans
 *Thael Gruzur* - 'the Great Inferno', 'the Great War'

8.15 Entertainment, Music, and Art

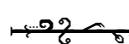
 *arzhin ardheñ* - (trans.) to imagine, to think deeply about, to
 daydream about
 *bimych* - percussion, drum
 *buñ* - (trans.) to play (an instrument)
 *der* - string
 *derych* - string instrument
 *draemych* - dryadic double-sided harp
 *ezel'ebhuñ* - creative
 *ezel'eph (bh)* - creativeness, imagination
 *ezeñ* - (trans.) to make, to create, to compose
 *ghorsyph* - dryadic flute, small woodwind instrument
 *ghorys* - voice
 *ghorys snwory* - melody, tune
 *crim* - picture, painting
 *crima zeñ* - (trans.) to draw, to paint (a picture of)
 *criñ* - (trans.) to imagine, to picture
 *crelgrim* - memory
 *cserañ* - (intrans.) to act

 *cserañ* - (trans.) to imitate, to show
 *mrezeñ* - (trans.) to remake, to reproduce, to copy
 *nwethych* - wind instrument
 *snwor* - song, chant, story
 *snwormil* - music
 *snworych* - instrument (general)
  *swora choñ* - (trans.) to sing (a song)
 *teryñ* - (trans.) to tune (an instrument), to adjust
 *arych* - dryadic lute
 *zerañ* - (intrans.) to dance, to flutter
 *zestoñ* - (trans.) to practice (general)
 *zebuñ* - (trans.) to practice (an instrument)
 *zleporoñ* - (trans.) to be horrible at, to never get the hang of


8.16 Miscellaneous


 *aerthur* - food stand, place of distribution of food
 *aebheñ* - (intrans.) to appear, to surprise
 *aebhem* - surprise appearance
 *anuñ* - (intrans.) to sit
   *(-u) ardhes ...wiñ* - (number) plus (number) equals
   *(-wen) ardhes ...wiñ* - (number) minus (number) equals
 *arzhu* - very, really
 *belñ* - (trans.) to pull
 *bebħñ* - (trans.) to break, to crack (something)
 *bebħñ* - (intrans.) to break, to crack
 *bilbil* - dizzy, confused
 *bilych* - tight, compact
 *biul* - horn; large, pointy lignous structure found on some animaplants
 *boñ* - (intrans.) to breath
 *borañ* - (trans.) to pick (a flower), to take, to accept (a promise)
 *bruch* - light, unheavy


 *brun* - fan, hand-held instrument that displaces air

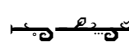
 *buseñ* - (intrans.) to fall apart

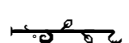
 *bzhañ* - (trans.) to do

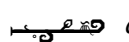
 *bzhilyñ* - (trans.) to assess


 *bzul* - near, close

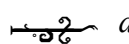
 *bzut* - weak, junky, old, falling apart


 *d'arzhae* - oh my god, oh dear, alas

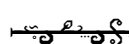
 *daen* - grand, magnificent


 *dach* - tall, overlooking

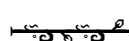
 *deryñ* - (trans.) to stop, to cancel


 *dus* - every, all

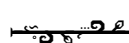
 *dweñ* - (intrans.) to stand

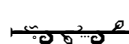
 *dharoñ* - (intrans., trans.) to pause, to stop

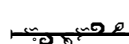
 *dhe-* (*number*) - (sides) -gon

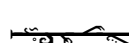
 *dhedhañ* - pentagon

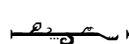
 *dhechrowa* - triangle

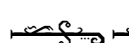
 *dhepaeron* - circle


 *dherawa* - hexagon

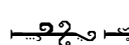
 *dhebhaebza* - octogon

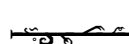
 *dhesiuñ* - quadrilateral

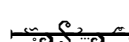
 *arym dhesiuñ* - right kite (shape)

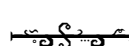
 *zhor dhesiuñ* - square

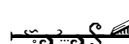
 *swar dhesiuñ* - rhombus

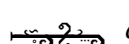
 *ñul dhesiuñ* - isocelose trapezoid

 *dhesyc* - block


 *dhoryph* - opening, whole


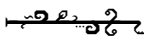
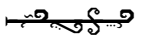
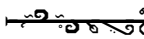
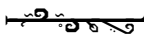
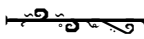
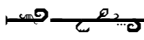
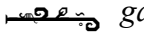
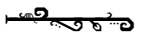
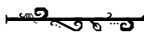

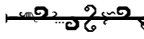
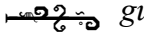
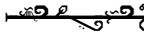
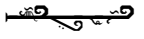


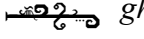

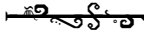

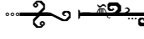
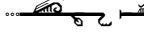

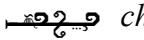

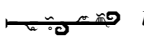
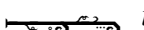
 *dhoryñ* - (trans.) to open

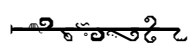
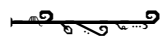
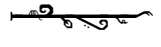

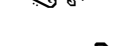

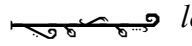
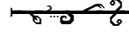
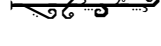



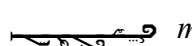
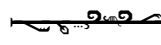


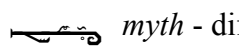

 *dhrowa* - dirty

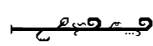
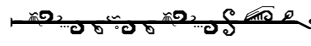
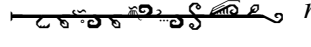
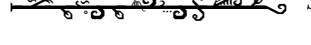



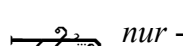
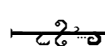
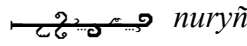
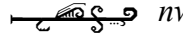
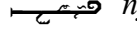
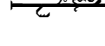
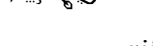
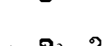
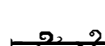
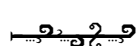
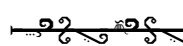

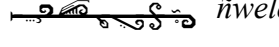
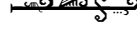
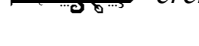

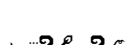


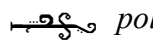
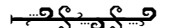



 *dhur* - hard, difficult

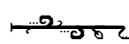
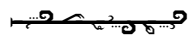
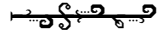
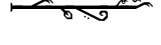

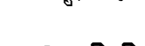





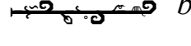


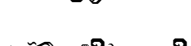

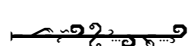
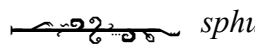
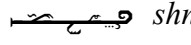
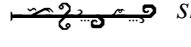
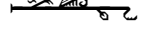

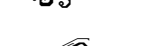

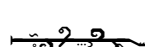
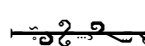
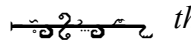




 *dhusphureñ* - (intrans.) to survive

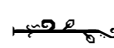
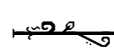
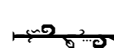
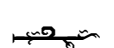

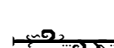
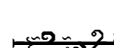




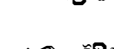
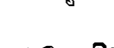
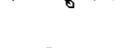
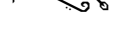

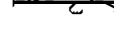
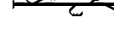
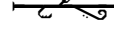
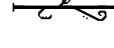
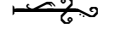

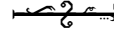
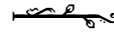

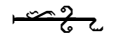
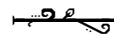
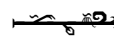
 *dhwoñ* - (trans.) to become

 *eghros* - humid, wet
 *eloth* - low
 *pharun* - rare, uncommon
 *phioñ* - (intrans.) to float
 *phthelur* - shop, store
 *phthelyñ* - (trans.) to surprise
 *phthelyñ* - (intrans.) to shop, to browse
 *phthilise* - at last, finally
 *g'narodise* - hello, goodbye (contraction of 'ge narodise')
 *gath (dh)* - same, identical
 *gier* - repair, correction, fix
 *giera zeñ* - (trans.) to repair, to fix
 *gilise* - again
 *grubheñ* - (intrans., trans.) to hide
 *guth (dh)* - straight
 *ghalbhus* - always, forever
 *ghliph (bh)* - pocket
 *ghoth* - soon, in a moment
 *ghos* - item, thing
 *ghur* - whole, complete, all
 *chiodel* - example
 *chiodelin* - for example, for instance
 *chowu* - wow, my goodness
 *(-u) chros ...wiñ* - (number) times (number) equals
 *(-wen) chros ...wiñ* - (number) divided by (number)
 equals
 *chropaeron* - sphere
 *chuñ* - (trans.) to describe
 *chwaraz* - dust, ash
 *ithych* - skinny, thin
 *ityr* - fresh, new

 *cedhiun* - box
 *celiñ* - (trans.) to bend
 *celis* - crooked, bent
 *lanuñ* - (intrans.) to stand up, to get up
 *ledhoryñ* - (trans.) to close
 *leph* - deep
 *legruñ* - (trans., intrans.) to choose, to decide
 *lechryñ* - (trans.) to take off, to remove
 *lecreñ* - (intrans.) to arrive
 *leshnyñ* - (trans.) to find
 *lezeñ* - (trans.) to finish
 *loch* - faint, dull, weak
 *ersur* - blossom shop, flower stand
 *luryñ* - (intrans.) to get up, to sit up (after having fallen)
 *ma* - well, well then
 *maeñ* - (trans.) to tie
 *maetyñ* - post, pole
 *melyñ* - (trans.) to hope
 *melyñ* - (trans.) to hold
 *mendris* - algebra
 *meñgziry* - geometry
 *mesyc* - bowl
 *milthuryn* - waste hole, toilet
 *mol* - far away, far
 *model* - adventure, excitement
 *mredhoryñ* - (trans.) to reopen
 *mweñ* - mud
 *mydhem* - difference
 *myth* - different, other
 *mydhise* - instead, conterarily
 *naldhiun* - bag

 *nabhyñ* - (trans.) to hint to, to lightly expose
 *chredhechrowa* - scalene triangle
 *nedhechrowa* - equilateral triangle
 *shedhechrowa* - isocelose triangle
 *nizh* - still, yet
 *nrez* - way, method
 *nrezyñ* - (trans.) to explore, to discover
 *nucreñ* - (intrans.) to sneek, to tiptoe
 *nur* - game
 *nura meñ* - to play a game
 *nuryñ* - (intrans.) to lie down
 *nwoñ* - (trans.) to put down
 *nyph* - short
 *nybhen* - long
 *ñel* - left
 *riñ* - right
 *ñrum* - knowledge
 *ñrumin* - sensible, knowledgeable
 *ñruñ* - (trans.) to know
 *ñulcholsuñ* - selfish, selfcentered, lonely
 *ñwel* - so, correct, such
 *ñwelo* (*dh*) - also, too, equally
 *gwoñ* - (intrans.) to play
 *creñ* - (intrans.) to go, to come
 *creñ* - (trans.) to move
 *bhwoñ* - (intrans.) to walk
 *pañyñ* - (trans.) to bend, to turn to the side
 *pembeñ* - flat
 *pieth* - paste, cream
 *pol* - more, a lot, plenty
 *poroñ* - to try, to attempt

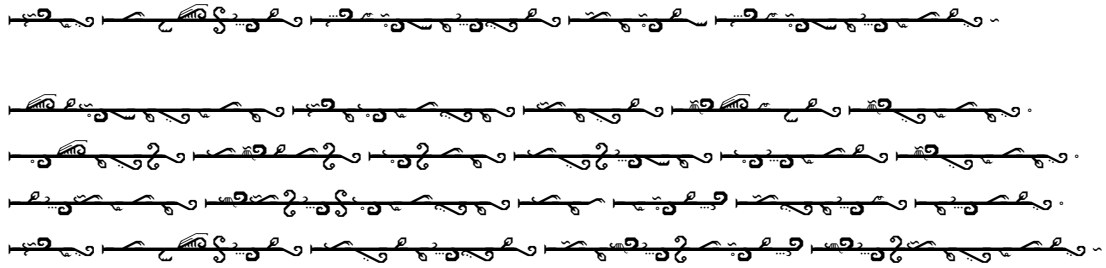
 *pren* - shallow
 *psireñ* - (trans.) to lock, to confiscate
 *robeñ* - (trans.) to pull
 *selysh* - explanation
 *selsha bruñ* - (trans.) to explain, to give an explanation
 *sebhñ* - (intrans.) to wait
 *sebhñ* - (trans.) to wait on (someone)
 *sichreth (dh)* - then, thereafter
 *sichros* - now, at this time
 *sichrosuñ* - recently, nowadays
 *smoph* - always
 *smobhen* - never
 *bhedyc* - light, torch, lamp
 *sym* - Eunomic year
 *shabeñ* - (trans.) to edit, to fix, to make suitable
 *shtoñ* - (trans.) to start, to begin
 *shecreñ* - (intrans.) to leave
 *shesphurem* - history, past
 *sphureñ* - (intrans.) to live, to be alive
 *sphurem* - life
 *shnyñ* - (trans.) to find, to look for, to learn
 *shuryñ* - (trans.) to wash
 *shwen* - bottle
 *thryphet* - device, machine
 *toch* - exact
 *twel* - many, a lot
 *thuñeñ* - (intrans.) to work
 *thuñem* - work
 *thuñmel* - worker
 *thuryn* - hole
 *uryñ* - (intrans.) to fall down

 *bhael* - wide, vast
 *bhalyn* - bright
 *bhermil* - tea
 *vezh* - quote, saying
 *bhichros* - that time, at that moment, then
 *bhreñ* - (trans.) to need, to require
 *bhdhuch* - everything, all, entirety
 *wiñ* - (trans.) to be, to exist
 *zayun* - free, unrestricted
 *zanuñ* - (intrans.) to sit for a moment, to rest
 *zdhiryñ* - (intrans.) to take a break
 *zechrosuñ* - sometimes, from time to time
 *zecreñ* - (intrans.) to go for a walk, to go for a moment
 *zlecreñ* - (trans.) to delete
 *zlecreñ* - (intrans.) to never return
 *znalyñ* - (intrans.) to jump
 *znalyñ* - (trans.) to jump over (something)
 *nalyñ* - (intrans.) to fly
 *nalyñ* - (trans.) to fly over (something)
 *zul* - possibility
 *zuluñ* - possibly, maybe
 *zuryñ* - (intrans.) to trip
 *zhael* - proud
 *zhoñ* - type, kind
 *zhun* - slow
 *palyc* - quick, fast
 *shechryñ* - (trans.) to put on
 *zehryñ* - (trans.) to try on

9. Literature and Excerpts

9.1. Dryadic Myth: Song of the Universe





Snwor Ghursmiry

*Wadhise paeronisie chwyna bhedia chlisel,
Twelu zghasu duse smire drisa chlisel,
Bewuñise arzhise nagzhuroda stothañ ersal,
Bhil snwora chros'aerthia shethañ Sphedarisal.*

*Wadhmelise bhedisie chwara chwyna chlisel,
Twelu zghasu duse zmierge drisa chlisel,
Arzhise narodisie zes ithañ ary ersal,
Bhil snwora artemia shethañ Artymisal.*

*Wadhmelise bhedisie cora chwyna chlisel,
Twelu zghasu duse zhle drisa chlisel,
Arzhise narodisie zes ithañ coyi ersal,
Bhil snwora coyaria shethañ Coyarisal.*

*Wadhmelise bhedisie sphura chwyna chlisel,
Twelu zghasu duse spuste drisa chlisel,
Arzhise narodisie zes ithañ sphi ersal,
Bhil snwora sphurathia shethañ Sphurathisal.*

*Wadhmelise bhedisie pharna chwyna chlisel,
Twelu zghasu duse scurne drisa chlisel,
Arzhise narodisie zes ithañ chli ersal,
Bhil snwora chelbharia shethañ Chelbharisal.*

*Wadhmelise bhedisie zarna chwyna chlisel,
Twelu zghasu duse scarce drisa chlisel,
Arzhise narodisie zes itham mily ersal,
Bhil snwora milbharia shetham Milbharisal.*

*Wadhmelise bhedisie pshola chwyna chlisel,
Twelu zghasu duse thamse drisa chlisel,
Arzhise narodisie zes itham pthi ersal,
Bhil snwora pythmeria shetham Pythmerisal.*

*Wadhmelise bhedisie zhela chwyna chlisel,
Twelu zghasu duse zlurme drisa chlisel,
Arzhise gzhurodisie zes ithañ shiery ersal,
Bhil snwora zlaeria shegrusthañ Gruzhelisal.*

Song of the Universe

From the seed of eternity a sprout of light grows,
With many branches stretching to the whole world the tree grows,
From a split heart the blossoms give birth to good and evil,
And Sphetaris begins to sing her song of space and time.

From the fruit of light a white sprout grows,
With many branches stretching to all nights the tree grows,
From the heart of virtue the first blossom gives way,
And the song the moon, Artymis begins to play.

From the fruit of light a yellow sprout grows,
With many branches stretching to all days the tree grows,
From the heart of virtue the second blossom give way,
And the song of the sun, Coyaris begins to play.

From the fruit of light a green sprout grows,

With many branches stretching to all forests the tree grows,
From the heart of virtue the third blossom gives way,
And the song of the earth, Sphurathis begins to play.

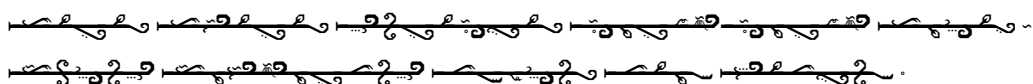
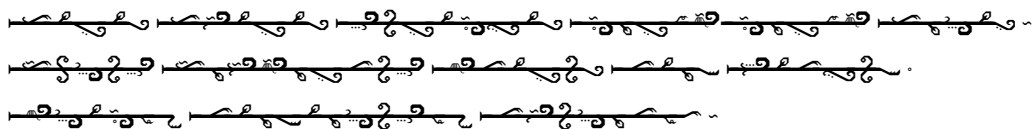
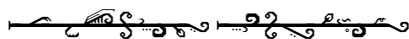
From the fruit of light a cyan sprout grows,
With many branches stretching to all clouds the tree grows,
From the heart of virtue the fourth blossom gives way,
And the song of the sky, Chelbharis begins to play.

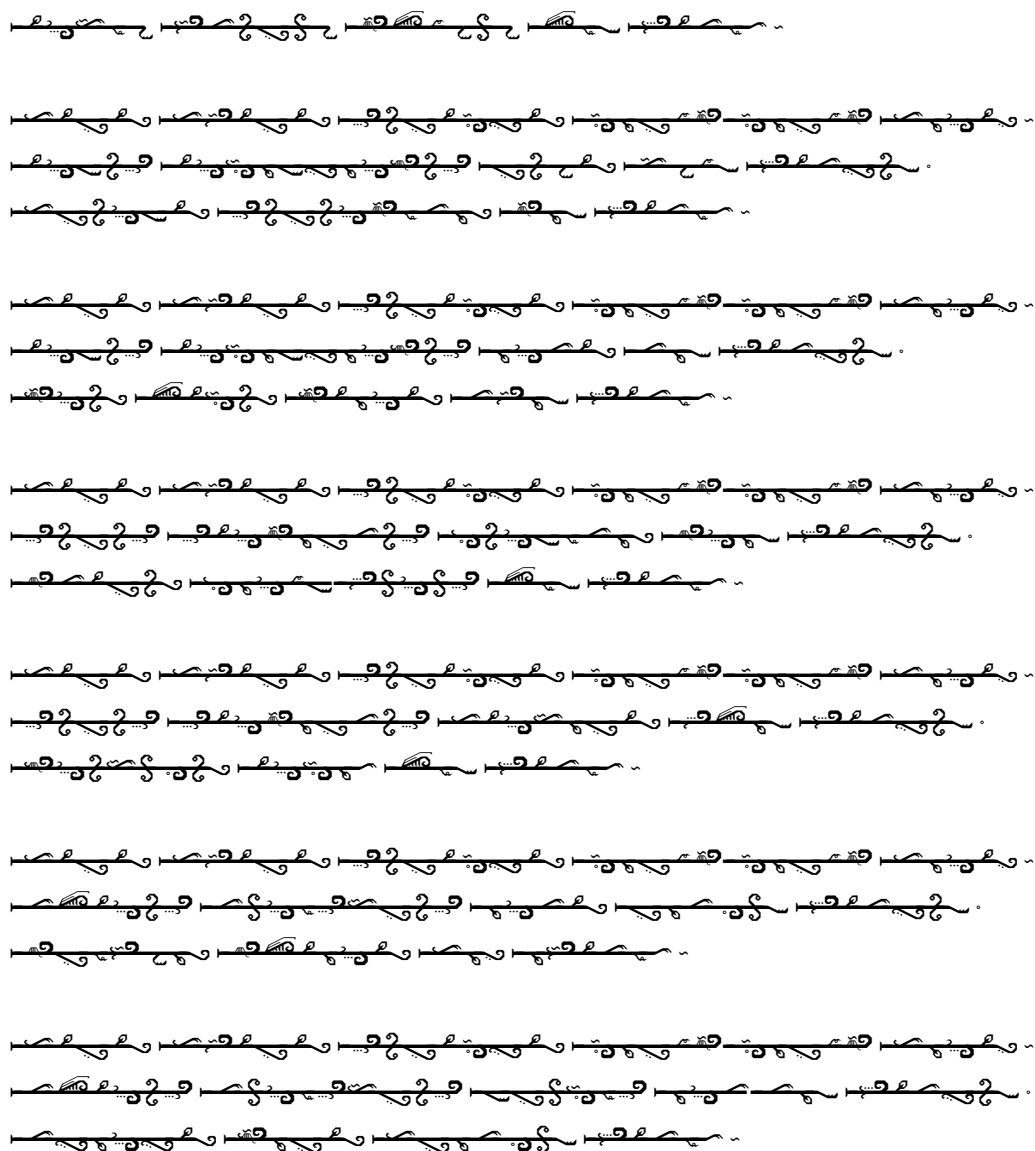
From the fruit of light a blue sprout grows,
With many branches stretching to all shores the tree grows,
From the heart of virtue the fifth blossom gives way,
And the song of the sea, Milbharis begins to play.

From the fruit of light a black sprout grows,
With many branches stretching to all shadows the tree grows,
From the heart of virtue the sixth blossom gives way,
And the song of nothing, Pythmeris begins to play.

From the fruit of light a red sprout grows,
With many branches stretching to all death the tree grows,
From the heart of malice the burning blossom gives way,
And the song of the Gods, Gruzhelis begins to disarray.

9.2. Dryadic Legend: The Princess of Camellias





Sworel Ñuladhy

Zala zbhala ñulathia thelych-thelych zeral.

Zhoruñ zhebhghelsuñ Csalu saem basium,

Crathin saemaeruñin sphuresis.

Zala zbhala ñulathia thelych-thelych zeral.

Zhoruñ zhebhghelsuñ smiru saem basium,

Arzcín bhzulon chwynon wim basis.

Zala zbhala ñulathia thelych-thelych zeral.

*Armuñ ardhemiernuñ luna shnym basium,
Zlurma ñulurchise chem basis.*

*Zala zbhala ñulathia thelych-thelych zeral.
Armuñ ardhemiernuñ ersa zem basium,
Ghru wadhu ghaera sphem basis.*

*Zala zbhala ñulathia thelych-thelych zeral.
Ñuluñ ñarchelsuñ durmise crem basium,
Csalu derym-poroñ wim basis.*

*Zala zbhala ñulathia thelych-thelych zeral.
Ñuluñ ñarchelsuñ zarzhela pwem basium,
Gruzhotu ardhes wim basis.*

*Zala zbhala ñulathia thelych-thelych zeral.
Swaruñ Soriñzhluñ ersa lestom basium,
Clibhne cwaera zel ebhasis.*

*Zala zbhala ñulathia thelych-thelych zeral.
Swaruñ Soriñzhluñ mlodhin ers 'sem basium,
Sieria ghela zlestom basis.*

Princess of Camellias

The delicate petals of the Camellia fall one by one.
Under the summer sunset she fought with her mother,
Though living in a land on the brink of war.

The delicate petals of the Camellia fall one by one.
Under the summer sunset she fought with the world,
Despite being so young, innocent and naive.

The delicate petals of the Camellia fall one by one.
In the growing autumn nights she watched the moon,
Although in lachrimosity she sought death.

The delicate petals of the Camellia fall one by one.
In the growing autumn nights she found love,
Even though they kissed in impudence.

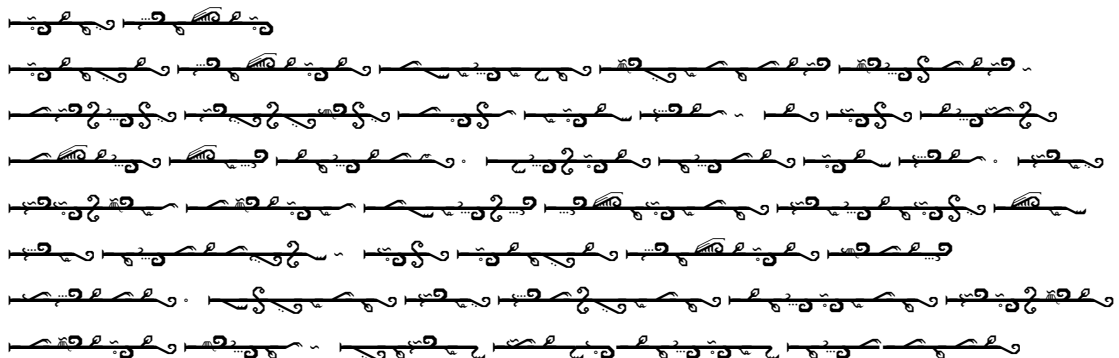
The delicate petals of the Camellia fall one by one.
With the winter sunrise she ran away from home,
Even though her mother tried to stop her.


The delicate petals of the Camellia fall one by one.
With the winter sunrise she lost the ones she loved,
Yet she was the one who had done wrong.

The delicate petals of the Camellia fall one by one.
In the warm spring days she asked for forgiveness,
Although no one could hear her.

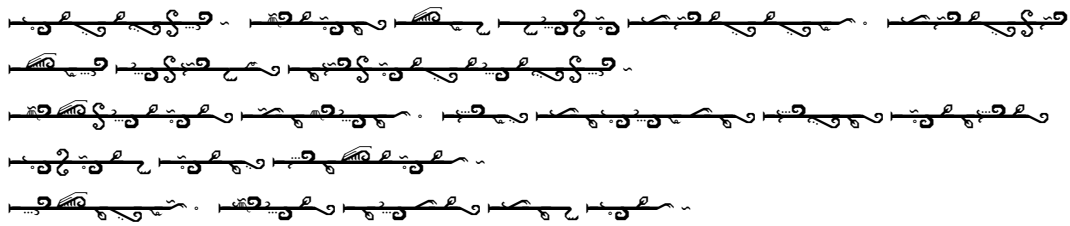
The delicate petals of the Camellia fall one by one.
In the warm spring days she had matured,
Yet she was to give up her autonomy forever.

9.3. Short Story: The Flower King





The image displays a musical score for a string quartet, consisting of four staves. The notation includes various musical symbols such as notes, rests, and dynamic markings. The first staff begins with a treble clef and a key signature of one flat. The second staff starts with a bass clef. The third and fourth staves also begin with bass clefs. The score is written in a standard musical notation style, with notes and rests clearly visible on each staff.



Thael Pewath

Thaela Pewatha smirine chlisesaph chrosaph, sphurol phiulgol stos itham bas. A dho arczu swar wiñ aerasy, nrutha ersa tham bas, bhil bhdhuchis schathis smiruñ ñwedhise bhiraedhol wim bi ersasium. Dho Thaela Pewatha gzañ zbas, molise bhil bzulise aerthise bhdhucha schatha cres. Lebhin zcand'aerthin ers'sesa schatha elbhise gaebhas. A bhil cabzhise bza nruthmela Thaelathe Pewathathe cres. Zhelol tharol caeson ardhes zdharu, itra sphura zbherma daerem bas, vil gzirmu nruthiu zerameliu zalise Thaele Pewathe zedrisa stom bas.

“Echra mila gzan dasuñ chrosuñ, nraz'aerthol chwar'nobhiol dwesa tolsa dia belym-belym sphurise ardhesoñ. Swarin chaemin ba sien das, bhil nalin echrin nwethin murnise sphuren dasayoñ. Bhozath siera bhdhoryn daloñ. Dho thaelu dethru giu swara chiaña dia ghel'bhrodaph porothañ gala, da siaerthe cresoñ. Tcael Pewathayoñ, tolsa dia borathan galnoñ?”

Chredcise, ghasu crentiña melyñ laes'chathasa, Tcaelathe Pewathathe ghrise cres. Be wim peghos chwar zbhalas, bhil celisu pobhiathu ba dwes. Thaele Pewathe shechise zedrisa stom basium.

“Laesech milbhishech sphurel Chworatc win daloñ. Ñule chelse wim bhael zhand'aerthaloñ, bhil zhore chelse win dach sphiulaloñ. Da sphuresuñ chrosuñ, da twele aerthe cresoñ, bhil twela artema lardcesa gzan dasoñ. Dho ga pson dala, bhil scieru gzirmiu gruzys wiñ galna, siaerthe da cresiumoñ, Thael Pewathayoñ.”

Thaele Pewathe zedrisa ston drisathas.

“Dhela schatha gathe cresoñ, Thael Pewathayoñ. Gu clibha sphurise ardhełoñ, bhil clibha ghrise ardhełoñ?”

Thaeba duthan Thael Pewathas.

*“Ñwedhise zedrisa stoñ Chrowathalish, ñier arzhu pharun wiñ ñwel nruthmelalish.”
A ñier Chrowatha bathe cres, bhil zedrisa stom bas.*

“Ñwedha thaerma bhzulu arzcú ñrun Tcael Pewathalarae arzhin melyn dasoñ, ñier ñwel wim balna sichrosaph siaertcaph athchise gzan dalayoñ. Chathe win nruth zbhalalis, zbhaloph wiñ robhny ebhothalarayoñ.”

Chworatha shecres, bhil zedrise bie tcaebe duthan Thael Pewathas.

“Ñwelish, ghra ersa zen das...”

The Flower King

When the Flower King came into the world, he resided upon a lush hilltop. He blossomed many beautiful flowers, as it was spring, and his blossoms were more enchanting than any other flower in the world. Many flowers from near and far traveled to see the Flower King. They gathered together in the deep valley, and suddenly a charming floret approached the King. She wore vivid green clothing with teeth like jades upon her red face, and elegantly as if dancing she began to speak with a delicate voice.

“I have grown up very lavishly staring at the lucid sea from sandy beaches, white like snow. I have bathed in the sweet rains of spring, and I have lived freely and carefree in the clear, soothing wind. I am known as the Rose. Through your majesty’s great virtue, I have come here to share with you my sweet aroma in my sleeping chambers. Will you accept me, your majesty?”

Soon after an old flower with cane in hand clumsily approached the King. She had faded white hair, and she stood with a crooked stem. She spoke politely to the King.

“I am the Orchid who lives by the old river. To the south stretches a boundless field, and to the north lies towering mountains. I have traveled great distances and I have seen many moons pass in my lifetime. I am here to serve, and to prevent your majesty from being blinded by the poisons of appearance.”

A dryas flower then spoke to the King.

“Two flowers have approached you, your majesty... To whom will you listen and to whom will you not?”

The King answered accordingly.

“The Orchid knows well, but such a floret of beauty is quite rare...”

The Orchid came forward and spoke once more.

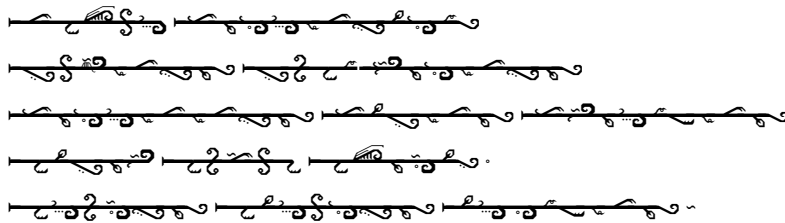
“I humbly believed the wise King would recognize true loyalty, but now as I stand here, I clearly see that is not so. A flower may have beautiful petals, but underneath those petals may also lie thorns.”

The Orchid turned to leave, and the King responded to her words.

“Indeed, I have made a mistake...”

9.4. Classical Dryadic Poetry

9.4.1. Song of the Dryads



“Snwor Zedrisiady”

Lochisie Luny'bhedisie

Zedrisisie Zalise Zbherymise

Naleph Nushon Nwethal,

Nruthie Narodie Artymise.

“Song of the Dryads”

Tis from the trees’ gentle

Leaves of faint moonlight

That the wind softly whispers

To Artymis of beautiful nature.

9.4.2. Tree Never Grown



“Ardhelen Dris”

Chlebhine Cholos'durgine

Prosinie Pushtinie Pwelinie

Smobhen Spheñ Soralen,

Sorma Schele Zdhañghale.

“Tree Never Grown”

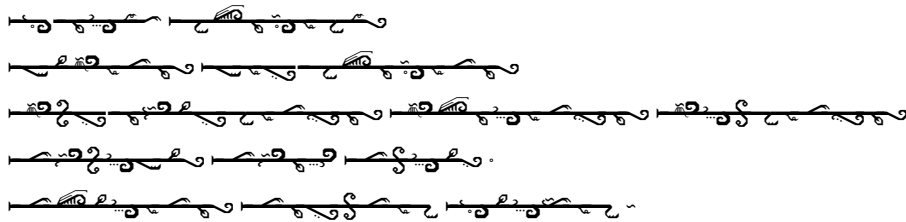
Tis in the cold, lonely darkness

Of a lost forest's heart

That the sun touches not

To branches longing for warmth.

9.4.3. My Blossom in the Wind



"D'erys Nwethiny"

Machise Mil'nwethise

Chul'ebhalnisie Chwerisie Chronisie

Sphurma Spheñ Soral,

Swarise Selosin D'arzhin.

“My Blossom in the Wind”

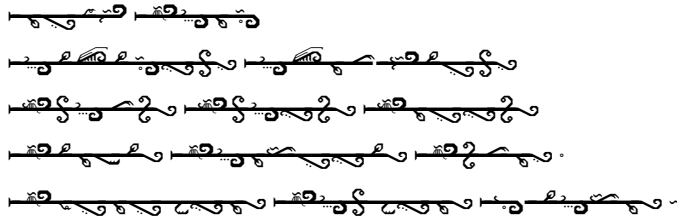
Tis from the bracing sea breeze

Of indescribable true love

That the sun brings light to my life,

Soothingly within my stolen heart.

9.4.4. A Future Together



“Elyph Chretc”

Rawathiol Rwes'bhalol

Ghorsu Ghoriu Gheliu

Chaema Chrezhlia Chusel,

Chilelnie Chronie D'arzhe.

“A Future Together”

Tis atop the dew covered lily petals

With the voice of a marvelous dream

That the rainfall of tomorrow calls out

To my heart of endless love.