

# La Scúrznîâ Gramáticâ Del Ghetg Talossán *Secund Ediziun*

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## **La Scúrznîâ Gramáticâ**

### **Del Gihetg Talossán**

*Secund Ediziun*

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## **Preface to the First (1990) Edition**

**By John C. Eiffler, Minister of Culture**

*It is the best of tomes, it is the worst of tomes.*

*It has been almost three years since I have looked at a book relating to grammar of any kind, and that particular book was on English grammar. It read like an insurance manual. So when King Robert I asked me to look at his book on Talossan grammar and write a preface for it, I was a little apprehensive. I have been dealing with Ben's linguisms for almost ten years now. I have never understood them completely. I have never understood **him** completely. Maybe if I had studied a foreign language at some point in my life I might have been more sympathetic to this particular eccentricity of his. Needless to say the job of reviewing this work was to be the job of the Minister of Culture no matter how qualified he may be.*

*Then one night as I was going over an incredibly exciting chapter on 'irregular verbs' it struck me that I would most likely be one of the only people ever to read this. Maybe the only person to read this. In a twisted sort of way I felt very honoured. Then it dawned on me that in front of me was something of such uniqueness and invention that its arrival was a point for celebration. Then I went to sleep. In the morning when I once again found this book in my grip it was with greater fervour that I attacked it--my only duty as MOC. I was not only going to **read** this book, but I was going to **understand** it as well. I found myself more contemplative about what I was reading and what it represented to me as a Talossan. I started to formulate thoughts on what this work was really about. So here goes nothing.*

*What, you may ask, makes this tome any different from a Prudential health insurance policy? If you merely look at the text, nothing. If you look at what the two works mean to the people who are affiliated with them, you still won't find many differences. This is because both represent security when everything else around them is detrimental to their well-being.*

*To deny that our language is anything other than a crowning achievement to our culture is to deny that our culture exists. As a written work this tome isn't exactly the most entertaining book you will read. In fact it has consistently aided me when the drowsiness that precedes slumber was desired. However, to critique this work based on that criterion alone would be to critique the superficial. What this work does is set up the parameters for the only thing that is uniquely Talossan in Talossa. Our language. It is the cornerstone of our heritage.*

*Among you there are sceptics. Some of you may ask what good is a language that no one can speak? The answer to this is, Why have you as a Talossan never taken the time to learn your language? Having been an active part of our government's political system for the better part of three years, I know how hectic things can be. I have always liked to consider our language one of the few refreshing things about Talossa. What this book does is create the ability to read and write in Talossan. All the tools for mastering this language are now here. Let us as Talossans accept this challenge as a nation. Let us learn our language. As the Minister of Culture I am behind all activities*

which will help propagate Talossan in our press and in the regular routines of our country. In fact I have made a firm commitment to learn the language myself. Starting tomorrow right after I buy my copies of the History and the dictionary.

Respectfully,  
**John C. Eiffler**, Minister of Culture

### AUTHOR'S INTRODUCTION

I was reminded a few years ago that Talossan truly is, in its own way, a living language. The sound of "ch" (as in "cheese") is spelled in a variety of different ways in Talossan (examples: *c*, *ci*, *ce*, *tsch*). So I contemplated a grand and sweeping spelling reform--I think in 1992--to sweep all that away and mandate *tsch* as the only proper spelling for that sound. It was 'my' language and I was after all the King. I could do things like that. But I never did institute that reform. Why? Because it dawned on me that I would confuse a great deal of Talossans in the process. The word *Cestoûr* is part of our national heritage. Anyone who's been in Talossa a few weeks knows what a *Cestoûr* is--he's an American living in the RT. To have implemented my spelling reform would have turned all our *Cestoûrs* into *Tschestoûrs*, and forced a generation of real Talossan people to re-learn a very familiar word. And so the Talossan language does in reality belong to all of them, as well as to me.

Some parts of the language cannot change without throwing the whole country into a tizzy. Nevertheless, a host of developments has affected (beset? afflicted?) the language since the first edition of this book came off the presses in February of 1990. Faced with the utterly baffling system of consonant mutations which held the language in an incomprehensible and utterly unwieldy death grip, my language agency, the *Comità*, went before the *Cosâ* in April of 1992 and called on the nation as a whole to direct the course of its language by abolishing consonant mutations.

Other significant developments have occurred since the first edition of this book was published. These have centred largely around the publication in 1993 of the monumental *Treisoûr*, the official dictionary of Talossan. Spelling was reformed and radically simplified. Confusion surrounding the present participle(s) was cleaned up. Irregular verbs were simplified and the future tense infix *-r-* was changed to *-rh-* to draw attention to its [S] pronunciation. Finally, the vanishingly rare first person plural verb forms (in *-ameux*) have all been stripped away (except in a handful of irregular verbs) now making the first and third person plural forms identical, as they have been in common speech for years.

For those reasons alone this book deserved a second edition. But in the six years since the first edition was published, we have had the opportunity to correct the text, in light of forms actually being used in the language. This work is a heavily revised version of the 1990 edition and is much less "theoretical" than the first edition. The Talossan described herein is the Talossan that is actually used in the pages of *Støtanneu* and elsewhere. For this book, the chapters on articles and adjectives were completely rewritten, and extensive revisions were carried out elsewhere. A new chart was drafted illustrating personal pronouns and adjectives. To illustrate the degree to which things have been simplified: this book is one-third the length

of its First Edition predecessor!

We have many things in Talossa that make us a people apart. Many things remind us that without Talossa in our lives, we would be less happy. Right there at the heart of all that is our cultural idiosyncrasy, and within it is our national language, one of those happy things, a crowning thing indeed. And kingdoms need as many crowns as they can get their hands on.

R. Ben Madison

Electrabase, Talossa, 10 February 1996/XVII

### WHAT IS THE TALOSSAN LANGUAGE?

The Talossan Language, or *el glhetg Talossán* [êw LÊT taloŝan]<sup>1</sup> is the official, national language of the Kingdom of Talossa. Technically speaking, it is an "artificial" language like Volapük, Esperanto or Interlingua. However, unlike these projects, it was not dreamed up in advance with definite rules. Instead, it has evolved naturally over time and will continue to do so as long as living people speak it.

Talossan is a Romance language, sharing a common heritage with French, Spanish, and Italian. But Talossan has several unusual features which set it apart from French and Occitan (its closest relative) and from all other Romance languages. In the fields of phonology, orthography, vocabulary and morphology the Talossan Language contains unique elements.

Talossan phonology is unique. The auditory impression of Talossan conveys a very level, 'business-like' tone of delivery. The language has a decided preference for sibilants--[s], [S], [Z], [c], [C], [z], [T]-- which lends it a very distinct 'shushing' sound. Some have described the sound of Talossan as "Slavic," while to others it resembles Icelandic, or Castilian Spanish.

Talossan contains a number of interesting phonetic features. The [h] sound became unstable in early 1981 and its phonetic position was saved only by a dramatic fronting to [T], the sound of English "th" in "think," a change which had almost totally ousted [h] by the end of the year. This sound, now written *tg*, is observed in such cognates as *tgonest* [Tɔnêst] (honest) and *tgotél* [Totêw] (hotel). Equally dramatic and distinctive was the simultaneous shift of the infinitive ending *-ar* from [ar] to [aS], where the [r] sound was replaced by the "sh" sound of English "wash." This was observed as early as April of 1981 and may possibly have been influenced (subconsciously?) by the Portuguese infinitive ending *-ar*, pronounced [ax]

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<sup>1</sup> All pronunciations in this book are given in the Talossan Phonetic Alphabet (APT). This system of phonetic transcription is described and explained at length in the 1993 English-Talossan Dictionary, *El Treisoûr del Glhetg Talossán*.

(as German "ach"). Another interesting and wide-spread phonetic innovation was the massive infiltration of epenthetic [s] sounds, which seems to have begun in 1985. Originally limited to French loan words which had lost an original [s] (French *prêter* became Talossan *prestar*), the [s] has lately crept into areas where it historically did not belong.

Other peculiar phonetic features include the fronting of word-initial [l] to [D] (as in English "this") between vowels: the phrases *la divertà* ("the fun") and *la libertà* ("the liberty") are pronounced alike: [la Divertà]. This innovation has even crept into a few word-medial situations, e.g. *fodiclâ* [foDìklë], "follicle." The unstable Talossan "l" sound has also, in one situation, devoiced in a most peculiar way. Before [t], Talossan [l] devoices to [H], a sound which can barely be described in English. (Put your tongue in place to say "l" and blow!) Thus a recognisable written word such as *altreu* ("other") becomes [aHtrëw] in speech. How this began is far from clear, but the exact same phenomenon is observed in Icelandic, a language with which the only fluent speaker of Talossan is familiar. Poor "l" can't even escape at the end of a word; word-final "l" following a vowel fronts to a [w] sound; the last syllable in the word *naziunâl* rhymes with the English word "now."

The official orthography of Talossan is very eclectic, but a Talossan text is easily recognised by these frequent letters or graphemes: *c'h, tg, th, ë, ä, gñh, glh, tx, sch, s'ch, tsch, tz, xh, ß*; and common word-endings in *-äts, -ôûr, -átx, -eu, -éu, -â*. The language also bristles with diacritical marks ('accents'), more than in any other European language. (There are six such accents in all, the acute, grave, umlaut, tilde, circumflex, and the Swedish ring as in *å*.)

The values of some graphemes are unexpected. The sound of English "ng" (as in "sing") is written *ñ*--which is very definitely *not* the sound this letter represents in Spanish. The Spanish letter represents the [N] sound (as in "canyon"), a sound written in Talossan with the highly distinctive three-letter combination *gñh* (as in *vagñhâ* [vaNë], "bath"). This grapheme is actually an amalgamation of the way three different languages spell the [N] sound: Spanish uses *ñ*, Italian uses *gn*, and Portuguese uses *nh*. Put all three together and you get *gñh*! (Similarly the trigraph *glh* represents the [L] sound similar to the "ll" in English "million"; it is a fusion of Italian *gl* and Portuguese *lh*.) The final letter *-â*, which looks like it might be stressed, in fact is never stressed. The circumflex simply replaces an older mark, the breve, written as *ă*, which was replaced since the breve sign was absent from the ASCII character set so important to modern computer publishing technology.

The dental central fricative sounds [T] and [D] (as in "thick" and "this," respectively) are written *tg* and *th* in Talossan. (Prior to the wide-ranging 1992 spelling reform these sounds were written *þ* and *ð*, respectively; the Arestadâ of 27 January 1996 restored their use on a purely optional basis.) The use of *th* is fairly conventional (actually it was derived from Jersey French) but the combination *tg* is startling. (The grapheme *tg* is used in the Rhaeto-Romance of Switzerland, but there it has the value of English "ch.")

Some graphemes (*sch, tsch, ß*) were taken from German. The use of *tx* to represent the [Z] sound (English "g" in "rouge") was inspired by Basque and Catalan, who use *tx* to represent [C], a related sound. The distinctive *c'h*, and the sound it represents, [x] (German "ch" in "ach"), both entered the language at

the same time, in 1984, as it adopted several Celtic elements. The spelling *c'h* itself comes from the Breton language. The combination *xh*, which represents the [J] sound (English "j" in "joke"), comes from Albanian; remember Enver Hoxha?

Obviously the most eclectic feature of Talossan is its vocabulary. From the very start of the language, the basic vocabulary (pronouns, conjunctions, numerals) was French or Spanish, but the bulk of the words were from English. Some of these early words survive, e.g. *fozuâ*, "fog." But gradually, in the spring of 1981 when the language was in its formative period, importations from Swedish, Finnish, Latvian, German, Portuguese, Romanian and Icelandic peppered the dictionaries with oddities. In 1984 a massive infusion of words from Celtic and Berber dialects began, many of which survive; the possessive adjectives *va* ("my," from Breton) and *ár* ("our," from Irish) bear testimony to this period. In 1985 when Talossan embarked on its "modern" period, the first standardised English-Talossan dictionary added dozens of Provençal words to the language, and in the spring of 1990, when work began on the monumental two-volume *Treisoûr del Glhetg Talossán* ("Treasure of the Talossan Language"), a new flood of vocabules from Icelandic, Berber, Celtic, Norman-French, Italian, Rhaeto-Romance and Russian was added. Berber and other peculiar elements notwithstanding, however, the basic core vocabulary of Talossan remains distinctly Romance and more specifically, Gallo-Romance (French, Occitan). Today, Talossan is probably closer to Occitan than to any other language, although there are of course dramatic differences.

While Talossa's pronunciation, orthography and vocabulary have interesting elements, it is only when we turn to morphology that the language becomes (by the standard of other Romance languages) downright bizarre. Most adjectives have abandoned gender agreement with nouns. A possessive construction exists using a preposition *së*, which functions like an English 'apostrophe-S': *Talossa së Seneschál* ("Talossa's Prime Minister"). Pronouns do curious things. The pronoun *ça* ("it"), from French, has--like its colloquial French equivalent--replaced the masculine and feminine pronouns for non-human referents. A cave (*el gruôtz*) is masculine, but it is not a "he" in Talossan the way it would be in German or literary French; it is an "it"--as in informal French. And the third-person reflexive pronoun *se* has generalized to provide for all persons: *eu se viestiçéveu* ("I dressed myself"; lit. "I dressed himself") is perfectly good Talossan. The origin of this construction is probably to be found in Russian (in which King Robert majored in college) where the third-person reflexive pronoun **ѣ, ѣб** is contracted and suffixed to any verb (e.g. **ѣ@\*, &: ѣб**, "I dressed myself," but literally "I dressed himself").

But turning from pronouns to verbs, one's surprise might turn to consternation. The Talossan verb is weird by Romance standards. The verbal forms of the first person plural (Spanish *tenemos*, "we have"; older Talossan *tenemeux*) have almost all fallen away and been replaced by the third person plural forms: *noi tiennent* ("we have"), *os tiennent* ("they have"). Only in a handful of irregular verbs is there any trace of the old first person plural endings. The subjunctive mood--an utterly useless complexity in Romance languages--never existed in Talossan. Instead, some of its duties were usurped by a synthetic conditional tense, more reminiscent of Russian (or Esperanto, which inspired it) than of French. The Talossan conditional is built around a suffix *-dr-* between stem and personal ending (*eu vëladreu*, "I would like") which apparently derives from a single French irregular verb, *vouloir* (to want) whose conditional form is *je voudrais*. This *-dr-* form, which marks the conditional in a single French irregular verb, has been

generalised in Talossan to the point where virtually every Talossan verb has a regular conditional founded on these letters.

After those shocks perhaps the other oddities can be taken in stride. There is only one verbal conjugation, in *-ar* (whittled down from four in French). The imperative has no number distinction; a command in the plural or the singular takes the same ending. Peculiar verbal uses abound. Once Talossan (like Spanish and Portuguese) had two words for "to have" (*pavarë*; *tirë*) but completely abandoned the former, leaving the irregular verb *tirë* [tjës] as the only Talossan word for "to have." (Portuguese tends in the same direction with *ter*, but preserves *haver* for some purposes. Talossan no longer has any equivalent to *haver*.) The two verbs of motion, *irë* [jës] ("to go") and *vienarë* [viënës] ("to come") have collapsed into a single verb (except in the infinitive and--rarely--in the present tense). Thus a Talossan can tell you to *jVetz!* and only context tells you whether he means for you to "come!" or "go!" Finally there is no Talossan adverb for "still" (as in "I'm still reading"); the verb *restar* [rêstas], "to remain," is pressed into service to fill the gap: *Eu restéu lirînd* ("I'm still reading," lit. "I remain reading"); *eu restéu t'amar* ("I still love you," lit. "I remain you love.") The infinitives of all irregular verbs end in a silent letter *ë*, just to mark their irregularity.

I could go on, but the individual peculiarities of the language will be introduced in depth in the bulk of the text. This introduction should give fair warning however that Talossan is not an aberrant French dialect, much less "English with -eu added to the end of it," but a distinctive Romance language with its own intrinsic character.

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# La Scürzniâ Gramaticâ Del Ghetg Talossán *Secund Ediziun*

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## CHAPTER 1: NOUNS and GRAMMATICAL GENDER

1.1 Talossan, like the other Romance languages, has the feature of *grammatical gender*. This means that each noun belongs to one of two classes called "genders." All "male" words (like *man*, *bull*, *uncle*) are "masculine" gender; likewise all "female" words (like *woman*, *cow*, *aunt*) are "feminine" gender.

1.2 In English, nouns referring to objects or abstract concepts (like *book*, *table*, *floor*, *chair*, *idea*, *republic*) are sexless, or, in grammar lingo, "neuter." *There are no neuter nouns in Talossan*. All nouns in Talossan are either masculine or feminine, regardless of their meaning. Thus, *book*, *table*, *floor* (*cudësch*, *tavál*, *tavleu*) are "masculine" while *chair*, *idea*, *republic* (*cadéirâ*, *idéâ*, *repúblicâ*) are "feminine."

1.3 This is easier than it looks. As a general rule, the gender of any given noun can be determined by looking at the



noun's ending. The following simple rule covers well over 95% of the nouns in the Talossan language:

Nouns with these endings are FEMININE:

-â, -iun, -ù, -à, -ïa

...While all other nouns are MASCULINE.

1.4 The following exceptions bear noting:

1. Nouns ending in *-istà* are masculine.
2. Nouns ending in *-scù* are masculine. (Except *la scù*, "the shoe").
3. Nouns ending in *-a* (without an accent mark) are masculine. (Except *Talossa*, which is feminine.)

1.5 A few nouns ignore these general rules. (Examples: *el garziun* "the boy," *la már* "the sea," *la moart* "death.") And with a few nouns, usage is divided. (Example: *la sàp* or *el sàp* "the knowledge," *el perziun* or *la perziun* "the person.") The gender of every noun is given in the *Treisoûr*: each masculine noun is marked {m}, and each feminine noun is marked {f}.

1.6 Inanimate nouns always have a fixed gender: it is always *el soléigh* (the sun, masculine) and *la lunâ* (the moon, feminine). However, the gender of animate nouns (animals and people) is not as firmly fixed. Nouns referring to living beings always have the same gender as English. If no separate male/female forms exist (e.g. bull/cow), then a noun referring to any animal or person assumes the gender of the being to which it refers. These nouns are referred to as "bisexual" nouns (*nôminâs tuadastrâs*). Example: The dictionary tells you that a *roβigñhól* (nightingale) is masculine. But in real life, a *roβigñhól* is *el roβigñhól* if male, and *la roβigñhól* if female. Similarly with nouns of professions; the dictionary says *presedînt* (president) is masculine, but a female president would be *la presedînt*. There is no need to add some ending to the noun to change its gender. When using an adjective with an animate noun, it must agree with the 'real life' gender of the noun and not with its dictionary classification:

*El presidînt electat* -- the elected (male) president  
*La doctorâ tgeroescâ* -- the heroic (female) nurse

*La presidînt electadâ* -- the elected (female) president  
*El doctorâ tgeroesc* -- the heroic (male) nurse

1.7 The "dictionary" gender of a bisexual noun is used when the sex of the person or animal is unspecified, unknown, or unimportant; if one sees any old nightingale, it is *el roβigñhól* unless you know for a fact that it is female.

1.8 Nouns used metaphorically for persons are bisexual: *Va priûmâ grült amôr* ("my first great love [fem.]"); *Va priûm grült amôr* ("my first great love [masc.]").

1.9 If any other part of speech is used as a noun, it becomes masculine. Examples: *el pensar* "the thinking" (literally "the to think"); *el mál* "evil" (literally "the bad"). The only exceptions to this rule are "bisexual" nouns referring to living beings, such as *la víf* "the smart woman," literally "the [feminine singular] smart." In such cases the definite article shows the gender of the noun, as with other bisexual nouns. If an adjective which varies for gender is used as a noun, both the adjective and article reflect the gender of the new noun: *la silvestrâ* "the wild woman" (from *silvestréu*, "wild").

## CHAPTER 2: THE PLURAL OF NOUNS

2.1 Nouns in Talossan, as in English, can be either singular or plural. Talossan is more complicated than English in making singular words plural.

### 2.2 Regular Noun Plurals

2.21 There are five groups ("declensions") of regular noun plurals in Talossan. There are also *seven irregular nouns* whose plurals are formed idiosyncratically. The regular noun plurals are as follows:

2.22 1st Declension. The large majority of nouns form their plural simply by adding -s:

*Butôn -- butôns (button -- buttons)*  
*Cavéglh -- cavéglhs (hair -- hairs)*  
*Film -- films (film -- films)*  
*Naziun -- naziuns (nation -- nations)*

*Patriâ -- patriâs (fatherland -- fatherlands)*  
*Sovenençâ -- sovenençâs (memory -- memories)*  
*Visconta -- viscontas (viscount -- viscounts)*  
*Parti -- partis (party -- parties)*

(NOTE 1: Nouns ending in stressed vowels add -ns, as in *pà, pàns* "bread(s)"; *comunistà, comunistàns* "communist(s)"; *întzereçù, întzereçùns* "interest(s)"; *apricô, apricôn* "apricot(s).")

(NOTE 2: Nouns ending in -l or -il change this to -is, as in *cartél, cartéis* "cartel(s)"; *utúl, utúis* "tool(s)"; *viafieríl, viafierís* "railway(s).") Note *fil* ("thread") becomes *fís* ("threads").

(NOTE 3: Nouns ending in -ár or -án change this to -áes, as in *Talossán, Talossáes* "Talossan(s)"; *Americán, Americáes* "American(s)"; *autuc'hár, autuc'háes* "motorcar(s).") Note that the ending -áes rhymes with English "ice.")

(NOTE 4: Some 1st Declension nouns may be difficult to pronounce if -s is added to form the plural. Examples: *governamáintschs, glhetgs, purtzs*. In such cases, the ending -en may be added instead: *governamáintschen, glhetgen, purtzen*. This is technically optional, but universal. Nouns ending in -s in the singular always add -en to form the plural; the pronunciation is always [zën]: *torüs -- torüsen* [torüs], [torüs].)

2.23 PRIOR TO THE ARESTADÂ of 13 February 1994, nouns ending in -m changed this to -ns, as in *colüm, colüns* "column(s)"; *fim, fíns* "end(s)"; *film, filns* "film(s)." Since February of 1994 these nouns have taken regular plurals: *colüms, fíms, films*. But the student should bear in mind that the older forms in -ns are still frequently used.

2.24 2nd Declension. Nouns ending in -eu or -éu take -x (pronounced [S]) for the plural:

*Çéu -- çéux [seu], [seuS] (heaven -- heavens)*

*Figlheu -- figlhex [fɪLjw], [fɪLjwS] (son -- sons)*

2.25 3rd Declension. This comprises nouns ending in -ä(C)s, where (C) is any one or two consonant(s). Such nouns include *päts, fácts, zäps*, etc. These form their plural by adding an unstressed -ilor:

*Fäcts -- fäctsilor (fact -- facts)*  
*Päts -- pätsilor (country -- countries)*  
*Räts -- rätsilor (rat -- rats)*

*Zäps -- zäpsilor (pocket -- pockets)*  
*Läps -- läpsilor ('lapsed' citizen -- 'lapsed' citizens)*  
*Pärts -- pärtsilor (part -- parts)*

2.26 4th Declension. Nouns ending in -ic add -i for the plural; words whose singular forms have one or two syllables (e.g. *pic, amic*) stress the next-to-last syllable in the plural (*píci, amíci*); words of more than two syllables stress the antepenult (*tropíci, revíndici, polítics*). Note the change in pronunciation from -ic [ik] to -ici [iCi]:

*Amic -- amici (friend -- friends)*  
*Pic -- pici (top -- tops)*

*Tropic -- tropici (tropic -- tropics)*  
*Revíndic -- revíndici (claim -- claims)*

2.27 5th Declension. Nouns ending in -x, -sc or -scù change to -shti for the plural. Note the final -i is silent: the ending -shti is pronounced [St]:

*Fönix -- fönischti [fɔniSt] (phoenix -- phoenixes)*  
*Förex -- föreschti [fɔrêSt] (guide -- guides)*

*Pësc -- pëschti [pêSt] (fish -- fishes)*  
*Píntüscù -- píntüschti [píntüSt] (painting -- paintings)*

### 2.3 Irregular Plurals

2.31 In addition, there are seven "irregular" plurals, i.e. they do not follow any of the above rules. These nouns and their plurals are as follows:

<i>Singular</i>	<i>Plural</i>	<i>[English]</i>
<i>caciun</i> [kaC <u>U</u> ], <i>m</i>	<i>cicián</i> [CiC <u>an</u> ]	"dog"
<i>ciovec</i> [C <u>ov</u> êk], <i>m</i>	<i>cioveci</i> [C <u>ov</u> ejC]	"man, gentleman"
<i>gárda</i> [g <u>ard</u> ë], <i>m</i>	<i>gárxhi</i> [g <u>ar</u> Ji]	"police officer"*
<i>frù</i> [fru], <i>f</i>	<i>frùlor</i> [fr <u>u</u> lor]	"woman, lady"
<i>fuñgu</i> [fu <u>ñ</u> gu], <i>m</i>	<i>funxhi</i> [fu <u>n</u> Ji]	"mushroom, fungus"
<i>pëvarë</i> [pëv <u>a</u> S], <i>m</i>	<i>pëvarën</i> [pëv <u>a</u> Sën]	"power"
<i>politicâ</i> [poli <u>t</u> ikë], <i>f</i>	<i>politici</i> [poli <u>t</u> iCi]	"policy"***

\*NOTE 1: The words *gárda/gárxhi* are practically obsolete, the modern word for "police officer" being the regular *sërxhënt* (for an American officer) or *terguárd* (for a Talossan officer).

\*\*NOTE 2: The plural word *politici* also means "politics" and "politicians" as well as "policies." Also note carefully that the word *politicâ* is feminine: *la politicâ*; but in the plural, it becomes masculine: *els politici*! The reason for this unique shift in gender is unclear. The regular word "politician" in Talossan is *el politic*, and *els politici* is the regular plural of this word. Why *els politici* has supplanted any regular alternatives for "politics" and "policies" is unknown.

2.32 Users of Talossan should also be aware that Talossan, like English, contains a small number of words which are plural in form (and for all other grammatical purposes) but singular in meaning. The English words *trousers* and *scissors* fall into this category (what is a trouser?). Similarly Talossan has words like *las cuviartâs* (the envelope) and *las faldâs* (the skirt) which have no natural singular form.

## CHAPTER 3: THE INDEFINITE ARTICLE

3.1 The indefinite article (like English "a" or "an") is *ün* before masculine nouns, and *ünâ* before feminine ones:

*Ün päts* -- a country  
*Ünâ naziun* -- a nation

*Ün ciovec* -- a man  
*Ünâ frù* -- a woman

3.2 In casual speech and even in writing, both *ün* and *ünâ* are often shortened to 'n. This tiny word is barely a grunt, being pronounced [n] or [ën], like the English "an" in a quickly-spoken phrase like "of an idea" [ûv n ajdië]. This lone [n] is fully syllabic; it never joins or elides in pronunciation to a preceding or following vowel. 'N is invariable:

'N päts -- a country

'n naziun -- a nation

### 3.3 Contractions of the Indefinite Article

3.31 The forms 'n or *ün(â)* may be used in most contexts to translate the English "a" or "an." However, when preceded by certain words, the indefinite article takes special contracted forms.

3.32 When the indefinite article follows the prepositions *à*, *da*, *për*, *într-*, or *contrâ*, contraction occurs. Contraction also occurs when the indefinite article follows the verb *ja* ("there is") or the adverb *ja* ("ago"). Finally, it occurs when the indefinite article follows the adverb *come* ("like, as"). The contracted forms are as follows:

*da + ün* = *d'iens* [diëns] ("of a")  
*da + ünâ* = *d'iensâ* [diënsë] ("of a")

*à + ün* = *à'iens* [ajëns] ("to a")  
*à + ünâ* = *à'iensâ* [ajënsë] ("to a")

<i>për + ün = pr'iens [priêns]</i> ("for a")	("against a")
<i>për + ünâ = pr'iensâ [priênsë]</i> ("for a")	
<i>într- + ün = înr'iens [întriêns]</i> ("between a")	<i>ja + ün = ja'iens [jaiêns]</i> ("there is a")
<i>într- + ünâ = înr'iensâ [întriênsë]</i> ("between a")	<i>ja + ünâ = ja'iensâ [jaiênsë]</i> ("there is a")
<i>contrâ+ün = contr'iens [kontriêns]</i> ("against a")	<i>come + ün = com'iens [komiêns]</i> ("as a")
<i>contrâ + ünâ = contr'iensâ [kontriênsë]</i>	<i>come + ünâ = com'iensâ [komiênsë]</i> ("as a")

Examples:

*El governamâintsch d'iens päts -- The government of a country.*  
*Véu à'iens nouev glischt -- I'm going to a new church.*  
*C'è pr'iensâ amiçâ -- It's for a girlfriend.*  
*Ûn complôt contr'iens enemic -- A plot against an enemy.*  
*Ja'iensâ frù aici pèr te vidarë -- There's a woman here to see you.*  
*C'esteva com'iensâ réivâ -- It was like a dream.*  
*Ja'iensâ tgorâ -- An hour ago.*  
*Ja'iens âr -- A year ago.*

3.33 These contracted forms MUST be used when the indefinite article, whether 'n or ün(â), follows any of the indicated words. It would be wrong to say "contrâ 'n enemic"; you must contract this to "contr'iens enemic." The indefinite article 'n does not indicate the gender of the modified noun, but its contracted form always does:

*'N governamâintsch mighôr -- A better government*  
*Pr'iens governamâintsch mighôr -- For a better government (masculine)*  
*'N repúblicâ -- a republic*  
*Contr'iensâ repúblicâ -- against a republic (feminine)*  
*'N Talossa mighôr -- A better Talossa*  
*Pr'iensâ Talossa mighôr -- for a better Talossa (feminine)*

3.34 Past tense verb forms ending in *-eva* (third person singular) such as *o esteva* ("he was"), *a compréva* ("she bought") also contract with the indefinite article. Thus, *-eva + ün = -ev'iens*; *-eva + ünâ = -ev'iensâ*:

*O estev'iens ben ciovec -- he was a good man*      *A comprév'iensâ nouâ tisanstâ -- she bought a new brooch*

3.35 Historical note: These forms ending in *-iens(â)* date from the classical days of the language when the normal indefinite article was *viens(â)*, which is still the word for "one" in Talossan today. The forms *ün* and *ünâ* do not mean "one." This is an example where Talossan and French differ. NOTE however that when the actual word *viens(â)* "one" is used, these contractions do *not* occur:

*Ja'iens Diëu -- There is a God*      *Ja'iens âr -- A year ago*  
*Ja viens Diëu -- There is one God*      *Ja viens âr -- One year ago*

### 3.4 Use of the Indefinite Article

3.41 There is no appreciable difference in usage of the indefinite article between English and Talossan. In both languages, the indefinite article is used either in either a specific sense ("A man was here to see you") or a non-specific sense ("An orange ought to be round"). Unlike other Romance languages, the indefinite article is usually employed (as in English) when a profession is indicated appositively:

*Eu sînt 'n avocat -- I am a lawyer*      *O isch ün MC -- He is a Member of the Cosâ*

3.42 Due to Romance influence, however, it is not uncommon (and not incorrect) to find such sentences as *Eu sînt avocat* (without the article).

3.43 The indefinite article is repeated before each noun in a series:

*'N ciovec és 'n frù sînt sùr la stradâ -- A man and (a) woman are on the street*

## CHAPTER 4: THE DEFINITE ARTICLE

4.1 The definite article ("the") is translated in Talossan by four words:

<i>el [êw] or [êl]</i>	<i>for masculine singular nouns (el Regeu = the King)</i>
<i>els [êws] or [êls]</i>	<i>for masculine plural nouns (els Regeux = the Kings)</i>
<i>la [la]</i>	<i>for feminine singular nouns (la Regéiçâ = the Queen)</i>
<i>las [las]</i>	<i>for feminine plural nouns (las Regéiçâs = the Queens)</i>

### 4.2 Elision of the Definite Article

4.21 Both *el* and *la* become *l'* before a noun or adjective beginning in a vowel:

*El + aprendéir = l'aprendéir [laprêndejr] -- the learner*  
*La + aprendaziun = l'aprendaziun [laprêndaciU] -- the learning*

4.22 When the definite article appears before an initial [j] or [w] sound which is written with the letters i or u, the initial sound becomes vocalic and the article elides. Examples:

<i>ioio [jɔjo] -- "yoyo"</i>	<i>uéixhër [wɛjJër] -- "wager"</i>
<i>l'ioio [liɔjo] -- "the yoyo"</i>	<i>l'uéixhër [luɛjJër] -- "the wager"</i>

4.23 There is no elision before the names of letters of the alphabet:

*A metrevena la "a" àl fîm del moct -- She put the "a" at the end of the word*

### 4.3 Uses of the Definite Article

4.31 On the whole, the definite article is used much the same in Talossan as in English. Note however that it generally precedes abstract nouns (*la vidâ és la moart*, "life and death"); also that it is used for 'generic reference' to indicate all members of a category:

<i>El ciovec isch 'n animál -- Man is an animal</i>	<i>L'or tent del valü -- Gold has value</i>
<i>La lainâ isch dûciâ -- Wool is soft</i>	

4.32 The definite article is always used with the names of rivers, US states, countries (and provinces which used to be countries or which have national aspirations), though it is usually omitted before "Talossa" and Talossan provinces:

<i>Për la Taliâ -- For Italy</i>	<i>El Baváir -- Bavaria</i>
<i>Për Talossa -- For Talossa</i>	<i>La Visconçâ -- Wisconsin</i>
<i>El Thames -- The (River) Thames</i>	<i>Contrâ la Françâ -- against France</i>
<i>Els Stateux Viensiçats -- The United States</i>	<i>Ainciün Vuode -- into Vuode</i>

4.33 Personal names take the definite article if qualified by an adjective. In familiar speech, the article may be used even

if the name is not qualified. (But *Dieu*, "God," never takes the article.)

*L'Ián extremistà* -- "extremist John"  
*El Ben moderäts* -- "moderate Ben"

*Ián vient aici* -- John is coming here (formal)  
*L'Ián vient aici* -- John is coming here (informal)

4.34 The definite article may be used for body parts when there is no ambiguity as to the possessor, and when the noun is not the subject of the clause:

*Noi lavent las màns* -- We're washing our hands (lit. "We wash the hands")  
*Voi ris'chetz la gambâ* -- You're risking your leg (lit. "You risk the leg")

4.35 This construction is optional, and it is never incorrect to use the possessive pronoun (in "English fashion") instead:

*Noi lavent ár màns; Voi ris'chetz voastra gambâ*

4.36 The article is repeated before each noun in a string: "*La plüimâ és l'eñcrâ*" (the pen and ink).

#### 4.4 Contraction of Definite Article

4.41 When the definite article is used with the prepositions *à* and *da*, these prepositions combine with the article as shown:

*à + el = àl [aw]* ("to the")  
*à + la = àl [aw]* ("to the")  
*à + els = àls [als]* ("to the")  
*à + las = àls [als]* ("to the")  
*da + el = del [dêw]* ("of the")  
*da + la = dal [daw]* ("of the")  
*da + els = dels [dêls]* or, rarely in poetry, *dallas [dǫlès]* ("of the")  
*da + las = dals [dals]* or, rarely in poetry, *dallas [dǫlès]* ("of the")

4.42 Where two separate elisions would be called for, either (never both) may be used; in any event they are pronounced alike:

*à + el + aprendéir = àl aprendéir [alaprêndejr]*      *à + el + aprendéir = à l'aprendéir [alaprêndejr]*

## CHAPTER 5: "SOME" and the PARTITIVE ARTICLE

5.1 The Talossan language has a number of different ways to translate the English word "some." When "some" means a particular person or persons, or a particular object or objects, it is translated in Talossan by the adjective *qualsevol* (pronounced [kwǫwsëvo]; irregular plural: *quáisevois* [kwǫjsëvojs]). This word also translates the casual English expression "some kind of." In questions, *qualsevol* means "which":

*Quáisevois cioveci tiennent toct l'escasençâ* -- Some guys have all the luck  
*Qualsevol flüc esteva aici pèr te vidarë* -- Some (sort of) cop was here to see you  
*¿C'è da qualsevol pàts?* -- It's from which country?  
*¿Qualsevol parti va gagñhar?* -- Which party will win?  
*¿Quáisevois partis sînt d'acîrd?* -- Which parties are in agreement?  
*¿Qualsevol sorôr en tent façat?* -- Which sister did it?

5.2 Note: Never use *qêt* ("what") as an adjective. Where English would say "What flag is that?" Talossan must say

¿*Qualsevol drapéu isch adest?* -- "Which flag is that?"

5.3 The word *qualsevol* can also stand for a noun in expressions like "Some are brave and some are timid" (*Quáisevois sînt ardots, és quáisevois sînt timits*). When "some" are contrasted with "others," the "others" are *dels altreux*:

*Quáisevois sînt ardots, és dels altreux sînt timits* -- *Some are brave and others are timid*

#### 5.4 The Partitive Article

5.41 When "some" refers to an indefinite quantity it is translated by using the combination of the preposition *da* (of) plus the definite article, i.e., *del, dal, dels, dals*. This is the so-called "partitive article." Observe:

*Noi visitent dals citàns* -- *We're visiting some cities (exact number unknown)*

*Téu del peitrôl* -- *I have some gasoline*

*Téu comprat dels apricôns eïþuc'hs* -- *I bought some dried apricots*

5.42 The partitive article is made up of the preposition *da* plus the definite article; i.e. it has exactly the same forms as given in Chapter 4 (*del, dal, dels, dals*). The rare poetic form *dallas* can also be used in place of *dels* or *dals*. The most common translation of the partitive in English is "some" as the examples will show. Note that this usage concords with Bible English ("He ate of the fruit"). In negative sentences, the partitive construction is translated by "any" rather than "some":

*Eu volt dal supâ* -- *I want some soup (lit. "I want of the soup")*

*Eu volt del ërxhënt* -- *I want some money*

*Eu volt dals cerierâs* -- *I want some cherries*

*Eu volt dallas cerierâs* -- *I want some cherries (poetic)*

*Eu non volt dal pâ* -- *I don't want any bread*

*Ja dal supâ dîn el cavinäts* -- *There's some soup in the cabinet*

*Non, non ja dal supâ* -- *No, there isn't any soup*

5.43 This usage can be confusing at first glance, since "dels" (etc.) also means "of the" as well as "some." Context will help keep the two meanings distinct:

*Téu estudiat dels pätsilor d'Europâ* -- *I studied some countries of Europe*

*Améu el músiqueu dels pätsilor d'Europâ* -- *I love the music of the countries of Europe*

5.44 The most distinctive usage of the partitive article is found where English uses no article at all. Talossan does not like to leave nouns "alone"; we have already seen the example where the definite article is used to indicate a class, as in *la láinâ isch duciâ* ("wool is soft"). The partitive article is used in other cases, such as *Ça sînt dals bunâs idéâs* ("those are good ideas"); *O tent dels uglhs bléux* ("He has blue eyes.") The partitive article is usually dispensed with in signs and headlines where space is at a premium; one would advertise *AUTEUX À VHÎND* ("cars for sale") but in spoken and written Talossan, one would say *Téu dels auteux à vhînd* ("I have some cars for sale").

5.45 As noted above, Talossan nouns do not like to be alone. If a noun is not modified by a definite or indefinite article, it is usually modified by the partitive article. This serves to refer to an indefinite quantity of something, i.e. one which has not been or cannot be counted. It is best translated in English with the word "some," when "some" adds nothing to the sense. The partitive is used in two rôles, one indeterminate and one indicative of "a part of a specific whole." Observe:

*Eu volt dal supâ* -- *I want some soup (indeterminate), I want soup (general)*

*Eu volt dal supâ* -- *I want some of the soup (a part of a specific whole)*

¿*Vëletz-voi del smiör cün adest?* -- *Do you want (some) butter with that? (any butter, not a specific kind)*

5.46 There seems to be a slight nuance between *Eu volt dal supâ* ("I want some soup," i.e., "I want some of the soup that is available") and *Eu volt qualsevol supâ* ("I want some soup," i.e., "I want some particular sort of soup").

5.47 The partitive article also shows possession of a definite characteristic: *O tent dels uglhs bléux* ("He has blue eyes"). Note that this usage is contrary to that of French.

### 5.5 Partitive Determiners

5.51 In the same way as *del* (etc.) may function as partitive articles, 'partitive determiners' based on determiners other than the definite articles may also be used. The most common partitive determiner is the adjective *d'acest* (*d'aceastâ*, *d'acestilor*), meaning "some of that" or "some of those." Example: *Zonetz à mhe d'aceastâ apâ* (Give me some of that water). Or, a partitive determiner may be based on the possessive adjective: *da va*, *da tú*, ("of my," "of your," etc.):

*Zonetz à mhe d'aceastâ apâ -- Give me some of that water*

*Zonetz à mhe da tú apâ -- Give me some of your water*

*Zonetz à mhe d'ár apâ -- Give me some of our water*

5.52 A partitive determiner may also be based on an indefinite adjective functioning as a determiner:

*Zonetz à mhe da toct i eziun -- Give me some of all the food*

*Zonetz à mhe da cadascù -- Give me some of each (one)*

## CHAPTER 6: THE SUBJECT PRONOUNS

6.11 Talossan has eleven subject pronouns. They are visible in context in the "FORM USED IN SUBJ CASE" column in the pronoun chart on the green insert sheet (Chart 6.12). Briefly, they are as follows:

<i>eu</i> (I)	<i>noi</i> (we)
<i>tú</i> (thou)	<i>voi</i> (you, you plural)
<i>o</i> (he)	<i>os</i> (they, all masculine; or mixed-gender group)
<i>a</i> (she)	<i>as</i> (they, all feminine)
<i>ça</i> (it)	<i>ça</i> (they, neuter; plural of "it")
	<i>si</i> ("they," "one," indefinite subject)

6.2 A fuller explanation of their usage follows:

**E****u** [ɛu] has the basic meaning of "I." Unless it comes at the beginning of the sentence, it is not capitalised (unlike the English "I"). Note the pronunciation of "eu": [ɛu], not [jw].

**T****ú** [tu] generally means "thou" (poetic) or "you" (singular; c.f. German "du," French "tu"). Its use is restricted by the number of persons spoken to, and the social relationship of the speaker and the addressee. "Tú" is used only when speaking to someone whom one knows well, such as a close friend or family member. It is used when speaking to a pet, or to God. It is the familiar mode of address between friends and workmates, children, pupils at school and students, lovers, and old classmates. It cannot be taken for granted even between equals in certain areas such as management teams in industry and commerce, or in the civil service. When two people decide to address each other as "tú" rather than "voi," it is called "la tutziasiun," and is a minor social occasion calling for drinks and handshakes. The rules of etiquette require that the senior of two friends be the first to suggest *që noi láßent tombar las titlâs* ("let's drop the titles"). When insulting or haranguing somebody, the "tú" form is always used, because politeness is being ignored, even if you would normally address that person as "voi."

**Q** [u] means "he." It is the pronoun of the third person masculine singular and refers to male persons or animals only.



Contrary to the practice of other European languages, the pronoun "o" is not used to refer to inanimate nouns of masculine gender. A table in Talossan is "el tavál," but it is not a "he." It is an "it"; see "ça" below. Do watch the pronunciation of this word, [u]. When the gender of a person is unknown, the person is presumed to be male and the pronoun "o" is used, despite the protests of feminists.

A [a] means "she." It is the pronoun of the third person feminine singular. It refers to female persons and animals only. The pronoun "a" is not used to refer to inanimate nouns of feminine gender. A republic in Talossan is "la repúblicâ," but it is not a "she." It is an "it"; see "ça" below.

Ça [sa] can be either singular or plural (see under *ça* plural, below). When singular, "ça" has the meaning of English "it," and refers to inanimate objects regardless of the dictionary gender of the noun referred to. Thus a "feminine" object like *la rießâ* (the saw) is an "it" in terms of which pronoun is used when referring to it; similarly a "masculine" object like *el gruôtz* (the cave) is an "it" as well. Both are represented with the pronoun *ça* (as in popular French). "Ça" is also used impersonally like its English equivalent: *ça piova*, "it rains," "it is raining."

Noi [noj] rhymes with "boy" and has the basic meaning of "we." It may also be used by those in high authority in formal proclamations (c.f. the 'royal we' in English): "*Noi, Rôibeard I, Regeu Talossán, zescretent*" ("We, Robert I, King of Talossa, decree.") It is also used as an 'editorial we' as a device of mock modesty by authors, editors, etc.

Voi [voj] rhymes with "boy" and is the pronoun of the second person plural (formal or informal), or the second person singular formal. When speaking to more than one person, the pronoun "voi" is always used to translate English "you." It is used as the polite form of address, used to any person one does not know well enough to address as "tú," or who may be one's superior in a work or business situation. The proverbial rule: *Schi duvitetz, vutzietz* ("When in doubt, say 'voi'." See *tú* above.) "Voi" is often capitalised, especially in formal letters and government documents.

Os [uS] is the plural of "o," above. It translates English "they," but only when "they" are a group of male persons or animals. When a group is of mixed gender, such as men and women together, the pronoun used is "os." A group of a million women and one man is still "os." (A little leaven leaveneth the whole lump!) Do watch the pronunciation of this word, [uS]; it rhymes with "douche."

As [as] is the plural of "a," above. It translates English "they," when "they" are a group of female persons or animals. If there is a male in the group, the pronoun "os" must be used instead. The pronunciation of this pronoun is [as].

Ça [sa] plural is the plural of "it." It means "they," when "they" are a group of inanimate objects. Do not confuse "ça" plural with "ça" singular; "ça" plural takes plural verbs and complements:

*Ça isch 'n bunâ idéâ -- It is a good idea. (Ça singular)*  
*Ça sint dals bunâs idéâs -- They are good ideas. (Ça plural)*

Si [si] translates the English "one, people, we, you, they" in an indefinite sense. *Si* is used like the English pronoun "one," the French "on" or the German "man." Through English influence (impersonal "they"), *si* sometimes takes plural forms with verbs. When *si* becomes an object or takes possessive or reflexive forms, the third person forms (literally "his, her, their") are used. The pronoun *si* translates the impersonal English "they" (plural) or "one" (singular). The best guide seems to be if you use *si* to translate English "they," use a plural verb; if it translates English "one," use a singular. Examples:

*Si parla Talossán aici -- One speaks Talossan here (i.e. "Talossan spoken here")*  
*Si parlent Talossán aici -- They speak Talossan here (i.e. "Talossan spoken here")*  
*Si non ament dels Cestoûrs aici, ¿oi? -- They don't like Cestoûrs here, do they*  
*Quând si isch deschtépt, si vota PC -- When one is smart, one votes PC*  
*Si expectent që noi cambiarhent el legeu -- They expect us to change the law (or, "everyone expects...")*

*Casă so, si parla sieu propreu glhetg -- At one's own house, one speaks one's (lit. "his") own language*

### 6.3 Use and Omission of Subject Pronouns

6.31 Subject pronouns are generally used as in French. That is, they are almost always used to indicate the subject of a verb even when the verb's ending also clearly indicates the subject:

*Tú restás aici -- You (singular, informal) are staying here.*

*Voi restetz aici -- You (plural/formal) are staying here.*

6.32 In these sentences, the verbal endings (-ás, -etz) indicate the number and person of the subject. The subject pronouns could be omitted (*Restás aici; restetz aici*) with no resulting ambiguity. Indeed, subject pronouns are often omitted in poetry. However, in general speech and prose, the subject pronouns are still used with their accompanying verbs, despite the redundancy. It is common, however, to omit the subject pronoun *eu* ("I"):

*Eu téu 'n biglhét à Cicavo -- I have a ticket to Chicago*

*Téu 'n biglhét à Cicavo -- I have a ticket to Chicago*

6.33 The second sentence, without *eu*, is the more 'ordinary' form. Perhaps this is because the verbal ending itself is -éu and it would sound repetitious to use the same sound twice in the same phrase. NOTE: Where ambiguity is likely, the pronoun is never omitted:

*Eu sînt -- I am ("sînt" also means "are" and "holy")*

*Eu volt -- I want ("volt" also means "you want")*

6.34 Subject pronouns are used (unlike English) in translating such sentences as "It's me," "It's him" and the like: *C'è eu* (It's me, lit. "It's I"); *c'è os* (It's them, lit. "It's they").

## CHAPTER 7: THE OBJECT PRONOUNS

7.1 The personal pronouns in Talossan, as in English, vary according to case. There are separate subject and object forms to distinguish between "the dog ate him" and "he ate the dog." The object case forms of the personal pronouns are used as direct objects (accusative) and as indirect objects (dative). Their forms are found on the chart on the green insert page, in the column marked "FORM USED IN OBJ CASE." The object pronouns are *me* (me), *te* (thee), *noi* (us), *voi* (you), *lo* (him), *la* (her), *en* (it), *lor* (them). Also considered an object pronoun is the reflexive pronoun, *se* (myself, yourself, himself, herself, ourselves, yourselves, themselves).

### 7.2 Position of the Object Pronoun

7.21 As in French, the normal position of the object pronoun is before the verb:

*Lo téu pierthescù -- I have lost him.*

*Voi se lavetz -- You're washing yourselves.*

*En téu -- I have it.*

*Noi voi credent -- We believe you.*

*Txec lor tent videscù -- James has seen them.*

*O en compra -- He bought it.*

7.22 When a verb is part of a modal construction (one verb governing another, as in "I can see it") the object pronoun may precede either verb (as in Spanish, but unlike French), with the first option being much more common:

*Eu en pût vidarë -- I can see it [lit. "I it can see"]*

*Eu pût en vidarë -- I can see it [lit. "I can it see"]*

7.23 Verbs in compound tenses (Chapter 26), such as *Tú tent lirescù*, "you have read," are considered a single unit when

it comes to placing object pronouns: *Tú en tent lirescù*, "you have read it" (lit. "you it have read"). It is wrong to place the object between the two verbs (e.g. *\*Tú tent en lirescù* would be ungrammatical).

7.24 Object pronouns must precede the verb, except when they are the object of imperatives (Hit me!). In that case, the object may optionally follow the verb and be joined to it by a hyphen:

<i>¡Na-me! -- Tell me!</i>	<i>¡Frapetz-me! -- Hit me!</i>
<i>¡Aβistetz-lor! -- Help them!</i>	<i>¡Salvetz-noi! -- Save us!</i>
<i>¡Ensegñhetz-se! -- Teach yourself!</i>	<i>¡Escusetz-me! -- Excuse me! ("¡M'escusetz!" is more common)</i>

7.25 It is never incorrect to place the object before the verb in an imperative, however. In this case, the hyphen is omitted:

<i>¡Me na! -- Tell me! ("¡Na-me!" is more common)</i>	<i>¡Me frapetz! -- Hit me!</i>
<i>¡Lor aβistetz! -- Help them!</i>	<i>¡Noi salvetz! -- Save us!</i>
<i>¡S'ensegñhetz! -- Teach yourself!</i>	<i>¡M'escusetz! -- Excuse me!</i>

### 7.3 Contracted Forms

Several of the object pronouns change their forms when they precede a vowel. The pronouns *me*, *tú*, *lo*, *la*, and *se* are replaced by *m'*, *t'*, *l'*, *l'*, and *s'* before a verb beginning with a vowel. Note the ambiguity that results in the third person between "him" and "her," both of which become *l'* before a vowel:

*O m'aresteva -- He arrested me.*  
*L'arestéu -- I am arresting him (or I am arresting her).*

### 7.4 Reflexive Form

7.41 The object pronoun *se* is used as a reflexive pronoun for all persons, genders and numbers:

<i>Eu se lavéu -- I wash myself.</i>	<i>Noi se lavent -- We wash ourselves.</i>
<i>Tú se lavás -- You wash yourself.</i>	<i>Voi se lavetz -- You wash yourselves.</i>
<i>O se lava -- He washes himself.</i>	<i>Os se lavent -- They wash themselves.</i>

7.42 Occasionally, outside of the third person, the normal object pronouns may be used reflexively (e.g. *eu me lavéu*), but this is uncommon. For more on the reflexive construction see Chapter 30.

### 7.5 The Object Pronoun "en"

7.51 The object pronoun "en" is most fundamentally the objective form of the subject pronoun "ça." It therefore means "it," as in "I have it": *En téu*. But *en* often means "some" or "any of" something:

*¿Tent-tú dels papéirs? Non, non en téu. -- Do you have any papers? No, I haven't any.*  
*Non en ja -- There isn't any (of it)*  
*En téu mült -- I have much of it (or: I have lots of them).*  
*En téu plürs -- I have several of them*

7.52 "En" often replaces a prepositional phrase, such as "of it," "of them," "about it," or "some" or "any" used as pronouns:

<i>¿En tent-tú? -- Do you have any? Do you have some?</i>	<i>En téu simcâ -- I have five of them.</i>
<i>En racontetz à mhe -- Tell me about it; tell it to me</i>	<i>Os en säpent -- They know (about) it.</i>

### 7.6 Indirect Object Pronouns

7.61 The object pronouns can be used either as direct or indirect objects, as in English:

*A me zoneva el cudësch -- She gave me the book (indirect object)*  
*A me zoneva àl terguárd -- She gave me to the police (direct object)*

7.62 So far we have considered cases of a verb with only one object pronoun. But there are many occasions when more than one element has to be expressed by pronouns, e.g. "I sold you it." "We lend them some." Such constructions are fairly common in other Romance languages (e.g. Spanish, *No te lo daré*, "I will not give you it"; French *Ne me le donne pas*, "Don't give it to me"). However, such constructions occur rarely in English, and, according to the Arestadâ of 7 August 1993, *they are never supposed to occur in Talossan*. When a sentence has two logical object pronouns, one will be the direct object and the other, the indirect object. In Talossan, the indirect object should be expressed by means of a prepositional phrase:

*En zonéu à lo -- I give it to him; I give him some*                      *A en tent scriut à mhe -- She wrote it to me*

## CHAPTER 8: PRONOUNS AFTER PREPOSITIONS

8.1 When pronouns serve as objects of prepositions (e.g. "to me," "with her") they take special forms depending on whether the preposition ends in a vowel (such as *à, da, contrâ*) or a consonant (*evit, pë, cün*). This is one remnant of the old "mutation" system which the Comitâ decided was too deeply ingrained in the language to uproot. However, the forms to learn are relatively simple.

8.2 The simple chart below shows the changes inflicted upon pronouns which follow prepositions ending in vowels (here abbreviated "V-PREP") and prepositions ending in consonants (here abbreviated "C-PREP"). These forms are also shown in the Pronoun Chart on the green insert page.

<i>Pronoun:</i>	<i>After V-PREP</i>	<i>After C-PREP</i>	<i>English Translation</i>
<i>Eu</i>	<i>mhe [ve]</i>	<i>me [me]</i>	<i>me</i>
<i>Tú</i>	<i>thú [hu]</i>	<i>dtú [du]</i>	<i>thee (you, singular)</i>
<i>O</i>	<i>lo [lu]</i>	<i>o [u]</i>	<i>him</i>
<i>A</i>	<i>éiâ [ejë]</i>	<i>éiâ [ejë]</i>	<i>her</i>
<i>Ça</i>	<i>ça [sa]</i>	<i>ça [sa]</i>	<i>it</i>
<i>Noi</i>	<i>nhoi [Noj]</i>	<i>üns [üns]</i>	<i>us</i>
<i>Voi</i>	<i>vhoi [voj]</i>	<i>voi [voj]</i>	<i>you (plural)</i>
<i>Os/as/ça</i>	<i>lhor [Dor]</i>	<i>lor [lor]</i>	<i>them</i>

8.3 Examples of use with vocalic prepositions:

*To me -- à mhe [avë]*                      *Against us -- contrâ nhoi [kõntrë Noj]*  
*To thee -- à thú [ahü]*                      *Against you -- contrâ vhoi [kõntrë voj]*  
*To him -- à lo [alu]*                      *Against them -- contrâ lhor [kõntrë Dor]*  
*To her -- à éiâ [a ejë]*  
*To it -- à ça [a sa]*

8.4 Examples of use with consonantal prepositions:

*With me -- cün me [kün me]*                      *For us -- pë üns [pë üns]*  
*With thee -- cün dtú [kün du]*                      *For you -- pë voi [pë voj]*  
*With him -- cün o [kün u]*                      *For them -- pë lor*  
*With her -- cün éiâ [kün ejë]*  
*With it -- cün ça [kün sa]*

## 8.5 Notes

8.51 When the object pronoun *éiâ*, "her," is used after the preposition *da*, "of," the resulting contraction is *d'éiâ* [dejê], "of hers." After the preposition *ospréi*, "after," the resulting contraction is *ospr'éiâ* [osprɛjê], "after her." With all other vocalic prepositions, *éiâ* does *not* contract; thus *à éiâ* [a ɛjê], "to her"; *casâ éiâ* [kasê ɛjê], "at her house."

8.52 The preposition *pâ*, "on," combines irregularly with pronouns as follows:

*pâ me, pâ tú, pâ lo, pâ la, pâ ça, pâ noi, pâ voi, pâ lor.*

8.53 A reflexive form *so* [su] exists for the third person (singular and plural). Other persons use regular object pronouns:

*O en tent façat pèr so -- He did it for himself.*

*En téu façat pèr me -- I did it for myself.*

*Os en tiennent façat pèr so -- They did it for themselves.*

*A pensa solâmînt da so -- She thinks only of himself.*

*Noi en tiennent façat pèr noi -- We did it for ourselves.*

*Penséu solâmînt da mhe -- I think only of myself.*

8.54 The combination *da + üns* always forms the combination *dad üns* [dadüns], i.e. "of ours."

## CHAPTER 9: POSSESSIVE ADJECTIVES and PRONOUNS

### 9.1 The First Person Singular ("My")

The Talossan word for "my" is *va* [vê]. It is invariable regardless of the gender or number of the thing possessed. Before a vowel, *va* becomes *v'*.

*Va casâ [vê kasê] -- My house*

*Va casâs [vê kasês] -- My houses*

*V'amici [vamjCi] -- my friends*

*V'ërxhënt [vërJënt] -- my money*

### 9.2 The Second Person Singular ("Thy")

The Talossan word for "thy" (i.e. "your" with singular referent) is *tú* [tu]. It undergoes no change in form for the gender or number of the thing possessed:

*Tú päts -- thy country*

*Tú pätsilor -- thy countries*

*Tú amic -- thy friend*

*Tú ërxhënt -- thy money*

### 9.3 The Third Person Singular ("His/her/its")

9.31 Prior to the Arestadâ of 4 September 1993 the Talossan words for "his" and "her" were hopelessly confusing, the user having to juggle multiple inflected forms which looked like other third person pronouns. ("Skill in using possessive adjectives correctly is one of the clearest marks of one's skill in using Talossan," the previous edition of this book euphemised.) But the Comitâ's Arestadâ on 4 September 1993 traded them all for a single invariable word: *sieu*. This is pronounced [Su] (as the English word "shoe"). It undergoes no change in form for the gender or number of the thing possessed. Remember *sieu* means both "his" and "her"; only context can dictate a correct English translation:

*Sieu päts -- his/her country*

*Sieu casâ -- his/her house*

*Sieu pätsilor -- his/her countries*

*Sieu casâs -- his/her houses*

9.32 The word *sieu* was in fact revived from the earliest stages of the Talossan language (13 December 1980, to be exact) and was used for several years before more complicated forms supplanted it. Today, *sieu* is the correct Talossan translation for "his" or "her," as it was in the beginning.

9.33 To translate "its," simply use *ça* for all genders and numbers possessed: *La casâ piertheva ça fenestrâs* (The house lost its windows). Here too, however, *sieu* has made inroads and it is not incorrect to say *La casâ piertheva sieu fenestrâs*.

#### 9.4 The First Person Plural ("Our")

9.41 The normal Talossan word for "our" is *ár* [ar]. It is invariable:

*Ár päts* -- our country

*Ár pätsilor* -- our countries

9.42 *Ár* was derived from the Irish language in early 1985 (one of few lasting remnants of the failed Celticization effort) and replaced an earlier word for English "our," namely *noastra* [noastrë] (itself derived from Romanian in the earliest days of the language). The form *noastra* (*noschtri* if modifying a plural noun) may still be used in the modern language; however, it is considered painfully formal and is most commonly found today in Royal rescripts. It may optionally follow the noun it modifies, though this form is considered even more formal or even snobbish:

*Noastra päts* -- our country

*Noschtri pätsilor* -- our countries

*Casâ noastra* -- our house

*Már Noastra* -- Our Sea (i.e. Lake Michigan, the Talossan Sea)

#### 9.5 The Second Person Plural ("Your")

9.51 The Talossan word for "your" (plural) is *voastra* [voastrë], before a singular noun, and *voschtri* [vɔstri] before a plural noun. (Remember that this form is only used as the possessive of the pronoun *voi*; if you address someone as *tú*, the correct possessive is *tú*, given above.) The second person plural possessive adjective *voastra/voschtri* is the only possessive adjective in Talossan (other than the analogous *noastra* above) which takes a separate form when modifying a plural noun. (Unlike *noastra*, however, it may never follow the noun it modifies.)

*Voastra päts* -- your country

*Voschtri pätsilor* -- your countries

9.52 In times past, *voastra* (and *noastra*) became *voastrâ* (and *noastrâ*) before feminine singular nouns. The forms with and without the accent mark were pronounced the same, and the accent mark was later abolished; in the singular, the forms *voastra* and *noastra* are now invariable. The forms *voastra* and *noastra*, when used before nouns, could even be preceded by the definite article à la Italian: *el noastra Regeu*, "our King." This form may still be encountered in poetry.

#### 9.6 The Third Person Plural ("Their")

The Talossan word for "their" is *lor*. It is invariable: *Lor päts* -- their country. *Lor pätsilor* -- their countries.

#### 9.7 The Possessive Pronouns

9.71 Possessive pronouns, in English, are words like "mine" and "yours" which refer back to an antecedent possessed noun: "This house is mine. Mine is bigger than yours." In Talossan, possessive pronouns must take the same gender and number as the nouns they refer to. Furthermore, they are always accompanied by the definite article:

*Aceastâ casâ c'è la mhïa* -- This house is mine (lit. "the mine")

*La mhïa c'è pü grült që la thú* -- ("The") mine is bigger than ("the") yours

9.72 The possessive pronouns are as follows. Note that several of them are "mutated" forms; their initial consonants take unexpected forms due to the presence of the definite article (a phenomenon once common in Talossan but now used only in a handful of set expressions such as these).

	<u>Masc/Sing</u>	<u>Masc/Plur</u>	<u>Fem/Sing</u>	<u>Fem/Plur</u>
<i>MINE</i>	<i>el méu</i>	<i>els méux</i>	<i>la mhïa [vïë]</i>	<i>las méux</i>
<i>THINE</i>	<i>el tú</i>	<i>els túns</i>	<i>la thú [hu]</i>	<i>las túns</i>
<i>HIS/HERS</i>	<i>el sïeu [sïu]</i>	<i>els sïeux [sïuS]</i>	<i>la tSïa [tïë]</i>	<i>las sïeux [sïuS]</i>
<i>ITS</i>	<i>el ça'n [san]</i>	<i>els ça'ns [sans]</i>	<i>la ça'n [san]</i>	<i>las ça'ns [sans]</i>
<i>OURS</i>	<i>el noastra</i>	<i>els noschtri</i>	<i>la noastra</i>	<i>las noschtri [nɔStri]</i>
<i>YOURS</i>	<i>el voastra</i>	<i>els voschtri</i>	<i>la voastra</i>	<i>las voschtri [vɔStri]</i>
<i>THEIRS</i>	<i>el lor</i>	<i>els lors</i>	<i>la lhor [laDɔr]</i>	<i>las lors</i>

9.73 Observe their use:

*Această televiziun isch la lhor -- This TV is theirs*  
*C'è va casâ. C'è la mhïa -- This is my house. It's mine*  
*Acestilor sînt els voschtri -- These ones are yours*

*Non, ça sînt els lors -- No, they are theirs*  
*Els méux sînt aici -- Mine are here*  
*C'è viens dels sïeux -- It's one of his (or: one of hers)*

9.74 Note: Where English tends to say "a house of mine," "a son of ours," Talossan instead uses the personal pronoun, not the possessive pronoun and says, literally, "a house of me," "a son of us":

*Ûnâ casâ da mhe -- A house of mine (lit. "of me")*      *Ûn figlheu dad iins -- A son of ours (lit. "of us")*

### 9.8 Alternative Appositive Form

9.81 In simple sentences such as "This house is mine," Talossan has an alternative construction to the one using *la mhïa*. This is to use the preposition *à* with the appropriate personal object pronoun, as in:

*Această casâ isch à mhe -- This house is mine, i.e. "to me."*  
*Acest cadâl isch à éiâ -- This gift is hers, i.e. "to her."*  
*Talossa isch à nhoi -- Talossa is ours, i.e. "to us."*  
*C'è à lhor -- It's theirs, i.e. "to them."*

9.82 This form is also used in such expressions as "those two dogs of mine": *Acestilor douâ cicián à mhe* (literally: "Those two dogs to me"). However, this form cannot be used as the *subject* of a sentence; to say "Mine was expensive," one must use the full possessive pronoun: *El méu füt careu*.

## CHAPTER 10: THE MISCELLANEOUS ADJECTIVES and PRONOUNS

10.1 The category of "miscellaneous adjectives and pronouns" is an *ad hoc* grouping of a bunch of disparate elements who really don't fit well under any other category.

10.2 Some of the words in this category function as 'adjective pronouns,' which (as the name indicates) partake of the nature of both adjectives and pronouns. Their adjectival quality is that many of them can be used with nouns; their pronominal quality, that they can be used instead of nouns. The limits of the class are necessarily not well defined, and some of the members are of such an intermediate character that authorities may well differ in their classification. In other textbooks and grammars they will be found scattered among various 'parts of speech'.

### 10.3 Interrogatives

10.31 The interrogative pronouns are *qi* [kji], "who," and *qët* [kjët], "what," referring to persons and things, respectively:

*¿Qi volt irë? -- Who wants to come?  
Non säp qi c'è -- I don't know who that is.  
¿Qët apoarta-t-o? -- What is he bringing?*

*¿Da qi parlás't? -- Of whom are you speaking?  
¿Da qët parlás't? -- Of what are you speaking?*

10.32 In English the expressions "what is" and "who is" can be contracted to "what's" and "who's" (as in "What's for supper?" "What's that?" "Who's coming to dinner?") Similarly in Talossan, the question "what is..." is usually contracted and is translated *¿Qët'st...*? "What are..." remains *¿Qët sînt...*?

*¿Qët'st acest? [kjëct aCëst] -- What is this?*

*¿Qët sînt acestilor-ci? -- What are these here?*

10.33 Similarly, the pronoun "qi" ("who"):

*¿Qi'st acest? [kjist aCëst] -- Who is this?*

*¿Qi sînt acestilor xhînts? -- Who are these people?*

10.34 The uncontracted forms (*¿Qët isch...? ¿Qi isch...?*) are also found, but they are not nearly as common as the contractions.

10.35 The interrogative/relative "whose" is *qissen* [kjÿsën]; it is invariable:

*El ciovec, qissen auteu tent estescù furtat -- The man, whose car has been stolen  
¿Qissen sorôrs sînt ariveschti? -- Whose sisters have arrived?*

10.36 "How much" or "how many" is *çaoben*. This is invariable, whether used as adjective or pronoun. When used as an adjective it sometimes takes the form of *çaoben da*:

*Eu non säp çaoben voi vëletz -- I don't know how many you want  
¿Çaoben comprega-t-a? -- How much did she buy?  
¿Çaoben (da) vaiβelâs j'ont în aceastâ dispensâ? -- How many dishes are there in this cupboard?  
Çaoben (da) dollareux o tent, neviens non säp -- How many dollars he has, nobody knows*

10.37 The word *qët* ("what") is also used, as in English, when asking someone to repeat a statement:

*"Non," a zireva -- "No," she said.  
"¿Qët?" o zemandeva. "Non téu t'üsciüdescù" -- "What?" he asked. "I didn't hear you."*

#### 10.4 Demonstratives

10.411 Demonstrative pronouns agree in gender and number with their nouns. The demonstrative pronoun ("this" or "that"; "this one" or "that one") is *acest* [äCëst], which refers to masculine nouns, *aceastâ* [aCästë] for feminine nouns and *acestilor* [aCëSCëlër] for plural nouns of either gender. These words also translate "this" or "that" when used as adjectives, and agree in gender and number with the nouns they modify.

*Acest ciovec -- this man  
Aceastâ frù -- this woman  
Acestilor cioveci -- these men  
Acestilor frùlor -- these women  
¿Qualsevol casâ isch à thú? Aceastâ -- Which house is yours? This one (fem.)  
¿Qualsevol autuc'hâr isch à thú? Acest -- Which car is yours? This one (masc.)  
Acestilor sînt els noschtri -- These are ours  
Aceastâ casâ isch tréi belâ -- That house is very beautiful  
Acest ciovec me risguarda -- That man is watching me  
Acestilor zeciziuns estevent bisertâs -- Those decisions were bizarre*



*Acestilor dad üns qi säpevent mighôr -- Those of us who knew better*

10.412 To separate "this here" from "that there," the enclitics -ci [Ci] and -là [la] may optionally be added to these demonstrative pronouns. When the demonstratives are used as adjectives, these enclitics are added to the nouns they modify:

*Acestilor-ci sînt els túns -- These here are yours*  
*Acest-là c'è à éiâ -- That one there is hers*  
*Acest-ci c'è à mhe -- This one here is mine*  
*Acest ciovec-ci me risguarda -- This man here is watching me*  
*Această cosâ-ci isch carâ -- This thing here is expensive*  
*Această cosâ-là isch carâ -- That thing there is expensive*  
*Acestilor Stõtanneux-là sînt vells -- Those Stõtanneux there are old*

10.42 The demonstrative pronouns *quel* and *quist* are translated "the latter" and "the former." They inflect for number (becoming *queis* and *quisten* in the plural). Unlike English, no article is needed; in fact "*\*el quel*," etc. would be wrong. They may also be used as adjectives:

*Quist me desgosta, más non come quel -- The former disgusts me, but not like the latter*  
*Quisten idéâs estevent bunâs, más queis non -- The former ideas were good, but the latter ones weren't*

10.43 The invariable demonstrative adjective *cacsâ* [kaksë] corresponds to English "what (a)" or "such (a)" in exclamations:

*¡Cacsâ gambâs! -- What legs!*  
*¡Cacsâ foct! -- What a mistake! Such a mistake!*  
*¿Cacsâ escrôcs façadrent acest? -- What kind of crooks would do this?*  
*¡Cacsâ fôis idéâs! -- What crazy ideas! Such crazy ideas!*

10.441 A less sarcastic word for "such" or "such (a)" is *tâl*; it is regular (plural: *táis*) but does not require any articles:

*Tâl governamáintsch fost estarë impüstat -- Such a government ought to be impeached*  
*Táis cioveci non xhenerálmînt lastent -- Such people generally don't live long*

10.442 The word *tâl* is relatively rare. It is usually replaced by the periphrastic *com'acest*, "like that":

*Ûn governamáintsch com'acest fost estarë impüstat -- A government like that ought to be impeached*  
*Dels cioveci com'acest non xhenerálmînt lastent -- People like that generally don't live long*

10.45 To translate "the one" (as in "the one who kissed me"), Talossan uses the pronoun *l'iens* [liêns]. This is derived from the numeral *viens* ("one"), but although the word *viens* (one) has no real plural, these minor pronominal compounds derived from it and ending in *-iens* do. The plural of these *-iens* words is *-iensas* for males (or a group of undefined gender) and *-iensâs* for females. The two forms are pronounced exactly alike. NOTE: The initial *l'* is an integral part of the word! It does not become *els* or *las* in the plural. Examples:

*L'iens qi me báičeva -- The one (male) who kissed me*  
*L'iensâ qi me báičeva -- The one (female) who kissed me*  
*L'iensas qi me báičevent -- The ones (male, or mixed) who kissed me*  
*L'iensâs qi me báičevent -- The ones (female) who kissed me*  
*Las Liveráis sînt l'iensâs pèr me -- The Liberals [a women's party] are the ones (female) for me*  
*L'iensas qi me pestéirent sînt els PC -- The ones (male or mixed) who are bugging me are the PC*

10.46 "The other" and "another" are translated literally: *l'altreu* [laHtrÿw] (the other), 'n *altreu* (another). When used pronominally these expressions are translated "the other one," "another one." *Altreu* is an adjective and agrees with its noun in gender and number:

*L'iens eda l'altreu -- The one or the other (males)*  
*L'iensâ eda l'altrâ -- The one or the other (females)*  
*Véu intzurar l'iensâ eda l'altrâ -- I'll marry the one (woman) or the other (woman)*  
*Eda l'iensas eda els altreux fossent irë -- Either the ones or the others have to go*  
*Acestilor sînt d'acîrd más las altrâs, non -- These ones agree but the others (fem.) don't*

10.47 The expression "each other" is usually translated *se* (see Chapter 30). But sometimes the phrase *l'iens à l'altreu* is added to avoid ambiguity; it is a stock phrase and does not change for gender or number:

*Os se ament -- They love each other (or: They love themselves; the phrase is ambiguous)*  
*Os se ament l'iens à l'altreu -- They love each other (unambiguous)*

10.48 The negative equivalent of the preceding is *ni l'iens* and *ni l'altreu*, "neither the one," "neither the other," or, in better English, "neither one":

*Eu non volt ni l'iens, ni l'altreu -- I don't want [neither] one or the other*  
*Ni l'iens non m'întzereça -- Neither one interests me (note double negative)*

10.49 The English phrases "the remaining one," "the one left over," "the one still here," etc., can all be translated by the phrase *el ceter* (*la ceter, els ceters, las ceters* depending on the noun referred to). Example: *¿Qët façarhent-noi ciün els ceters?* "What will we do with the ones left over?"

## 10.5 Relatives

10.51 Relative pronouns ("the man whom I saw," "the rock that he threw") may be omitted in English ("the man I saw," "the rock he threw"). They should *not* be omitted in Talossan, although in sloppy speech and writing they sometimes are. The former sentences must be translated literally in Talossan: *El ciovec qi vidéveu; la péirâ që o xheteva.*

10.521 Talossan, like English, has two relative pronouns: *qi* (corresponding to English "who" and "whom") and *qi/që* (corresponding to "which" and "that"). In English we have a trace of the old accusative case in the pronoun "whom," the direct object form of "who." (As in "Who hit you?" but "Whom did you hit?") However, for inanimate objects we use "which" (the rock which I threw; the rock which hit me), with no distinction of subject v. object.

10.522 In Talossan the usages are exactly reversed. The Talossan translation of both "who" and "whom" is *qi*. But the Talossan translation of "which" can be either *qi* or *që* depending on whether it is subject or object of the sentence.

10.523 The relative pronoun relating to persons is *qi* [kji]. It means both "who" and "whom":

*El ciovec, qi parla -- The man who is speaking*  
*El ciovec, qi viü -- The man whom I see*  
*El ciovec, à qi téu scrit -- The man two whom I have written*

10.524 The relative pronoun for things is *qi* [kji] as a subject, *që* [kjë] as a direct object, and *qët* [kjët] as the object of a preposition. These forms are important to remember because English does not make this distinction. Observe:

*La provîncü, qi volt secedar -- The province which wants to secede*  
*La provîncü, që noi tiennent ocupadâ -- The province which we have occupied*  
*La provîncü, da qët noi füvent expulsats -- The province from which we were expelled*

10.525 The psychological justification for this, it seems, is that when a relative pronoun serves as the subject of a clause (*la provîncù qi volt secedar*) a certain degree of activity or volition is subconsciously ascribed to the subject and thus the subject can no longer be considered strictly "inanimate."

10.526 When relative pronouns are the objects of prepositions, the personal form is *qi* and the impersonal *qët* [kjët]:

*El ciovec, da qi noi parlent -- The man of whom we speak*  
*El päts, da qët noi parlent -- The country of which we speak*  
*La cità, à qët véu -- The city to which I am going*

10.53 When the relative "what" serves as a conjunction, it is translated *qët*. This is also used when the neuter "which" refers to an idea or a situation rather than an object:

*¿Qi säp, qët se paßa? -- Who knows what's happening?*  
*O non ama, qët tú façevás -- He doesn't like what you do.*  
*O morteva, qët os non säpent -- He died, which they don't know*  
*O pioreva, qët l'embraßeva -- He cried, which embarrassed her*

10.54 Talossan *dove* [dove] ("where") may be used as a relative pronoun equivalent to a preposition of place and a relative. It may be preceded by a preposition. Note the contracted forms *à + dove = aduvë* (to where; whither); *da + dove = daduvë* (from where; whence):

*La camerâ, dove liréu -- The room where I read*  
*La camerâ, aduvë véu -- The room (to) where I go*  
*La camerâ, daduvë véu -- The room from where I come*

10.55 It is obvious in the examples above that Talossan always uses a comma before relative pronouns, to clearly distinguish the relative clause from the rest of the sentence. (*La camerâ, dove liréu.*) Students should pay close attention to this as it is not common to English usage.

10.561 Also considered relative is the pronoun combination *qi qi*, "he who." It is used to refer to persons of either sex; the plural form, "those who," is *els qi* for males (or a group of indeterminate gender) and *las qi* for a group of females:

*Qi qi zemandà, reçáifa -- He (or she) who asks, receives.*  
*Qi qi volt, pût -- He (or she) who wants to, can.*  
*Els qi frapent, întrent -- They who knock, enter.*  
*Las qi volent, povent -- Those women who want to, can.*

10.562 If it is necessary to indicate gender, *qi qi* may be replaced by *el qi* or *la qi* ("he who," "she who").

### 10.6 Quantitatives

10.611 English "each, every, each one" is translated with the adjective pronoun *cadascù* [kaDasku]. This is shortened in informal speech and writing to *ca'scù* [kasku]. Both forms are invariable:

*Cadascù päts fost en façarë -- Every country has to do it*  
*Ca'scù päts fost en façarë -- Every country has to do it (informal style)*  
*Cadascù va zecidar pèr so -- Each one will decide for himself*

10.612 Note that colloquially, "everyone" or "everybody" is *toct i tzarâ* [tokti çarë]:

*Cadascù zeciziun fäts par toct i tzarâ tent dels zesfáuets*  
*Every decision made by everybody has some faults*

10.613 English "all" as a substantive is *toct* (invariable):

*Toct taiçevent -- All fell silent.*

10.614 But the adjective "all, the whole" is *toct* followed by the definite article *el* or *la*, or the indefinite article. In the plural, the definite article changes from *els/las* to a special invariable form, *i*. Observe:

*Toct l'afâr noveu -- The whole new affair*  
*Toct 'n altreu päts -- A whole other country*  
*Toct la tzarâ -- All the earth, the whole earth*  
*Toct la ziuâ -- A whole day, the whole day, all the day*  
*Toct el ceai în la Cinâ -- All the tea in China*  
*Toct i eraticâs -- All the planets*  
*Toct i ziuâs da va vidâ -- All the days of my life*  
*Toct i ceais që téu büivat -- All the teas (= kinds of tea) I've drunk*  
*Prîndetz toct që tú volt -- Take all you want*

10.615 "Toct" cannot be used as an adjective without some kind of article:

*Toct el vineu tent l'alcotgôl -- All (the) wine has alcohol*

10.616 The English phrase "all of the" is translated literally, *toct del/dal/dels/dals*:

*Toct dels cioveci qi venevent füvent fôis -- All of the men who came were crazy*

10.617 There is little difference in meaning between "all the" and "all of the"; either form is available in English or Talossan.

10.618 "All" with pronouns is translated by *toct* after the pronoun:

*Noi toct sînt aici -- All of us (lit. "we all") are here*  
*Ûc, c'è përr voi toct -- Yes, it's for all of you (lit. "you all")*

10.621 To translate English "many," use the plural adjective *plürs* or *mülts* ("many," "several") or the prepositional phrase *belacops da* ("many of," "several of"). The latter drops the *da* when used as a pronoun:

*Aici j'ont plürs Talossáes -- There are many Talossans here*  
*Aici j'ont mülts Talossáes -- There are many Talossans here*  
*Aici j'ont belacops da Talossáes -- There are many Talossans here*  
*Plürs pensent që c'è comic -- Many think that's funny*  
*Belacops pensent që c'è comic -- Many think that's funny*

10.622 The related concept of "much," "a lot of," "a great deal of," etc. is translated either by *mült* or *belacop da*; the latter loses its *da* when used as a pronoun:

*Si gaspiglha mült papél sür aceastâ stôriâ -- They're wasting a lot of paper on that story*  
*Si gaspiglha belacop da papél sür aceastâ stôriâ -- id.*  
*Non ja mült aici -- There isn't much here*  
*Non ja belacop aici -- There isn't much here*

10.623 Note that because *mült* is an ordinary adjective, it can be modified by adverbs:

*Non ja trô mült aici -- There isn't too much here*  
*Non ja tréi mült aici -- There isn't very much here*  
*Tréi mült papél isch gaspigihat -- Very much paper is being wasted*  
*Aßéi mültis cudëschen tiennent estescù brenats -- Enough (lit. "enough many") books have been burned*

10.63 The comparatives "as much as," "as many as" are translated by the stock phrase *så müchet come* [så mikët kome]:

*Ja aici så müchet come noi fossent tirë -- There's as much here as we need*  
*Så müchet come c'è gaspigihat, hi resta belacop -- As much as is wasted, there's still a lot*

10.64 To translate "few," use the plural adjective *pocs* [poks] with plural nouns. "A few" is 'n *pô da* (lit. "a few of") which loses its *da* when used pronominally:

*Pocs frùlor sînt tgörösen -- Few women are happy*  
*És pocs sînt riciâs -- And few are rich*  
*'N pô dels cioveci sînt ricieux -- A few men are rich*  
*Más 'n pô non c'è 'n maxhorità -- But a few is not a majority*

10.65 To ask for "more" or "less" of something, add *da phü* [dafi] ("more") and *da mhius* [davjus] after the nouns. They are invariable. Note these words preserve archaic "mutations." Examples:

*¿Ja dal supâ da phü? -- Is there (any) more soup?*  
*Eu promis l'impositivâ da mhius... -- I promise fewer taxes...*  
*És las serviçùns da phü -- And more services*

10.66 English "both" and "both of" are translated by the invariable Talossan *embù* [êmbu] or [êmbu], "both." However, the periphrastic *els/las douâ* ("the two") is more common:

*Embù cioveci mortevent -- Both men died*                      *Embù mortevent -- Both died, both of them died*  
*Els douâ cioveci mortevent -- The two men died*              *Els douâ mortevent -- The two died*

## 10.7 Indefinites

10.71 For English "something," Talossan has two forms: a shorter form *qualse'cosâ* [kwãlsekosë] and a longer form *qualsevol cosâ* [kwãwsevo kôsë]. The former has ousted the latter in colloquial Talossan and is close to doing so in writing. The form *qualsevol cosâ* is now vanishingly rare. "Whoever" and "whatever" are *qitevri* [kjitêvri] and *qëtevri* [kjëtêvri], respectively. They are used as in English:

*Qualse'cosâ isch arivat përr dtú -- Something has arrived for you*  
*Çoiçetz qëtevri që tú volt; eu paxhéu -- Order whatever [that] you want; I'm paying*

10.72 English "this person" and "someone" are translated *acest'iens* and *qualseviens* respectively. The pronominal phrase "the one" (as in "the one that you love") is *l'iens* in Talossan. When these words are used to refer specifically to females, the ending *-â* must be appended to make them female, though this is not the case with *neviens* ("nobody"), which is invariable:

*Cristinâ esteva l'iensâ qi ameveu -- Cristinâ was the one (whom) I loved*  
*Neviens non isch aici -- Nobody (man or woman) is here*  
*Qualseviensâ isch aici përr dtú -- Somebody (definitely a woman) is here for you*  
*Qualseviens frapa àl poartâ -- Somebody (male, or unknown gender) is knocking at the door*

*¡Acest'iens me pestéira! -- This person (male, or unknown gender) is bothering me!*  
*Non ziretz 'neviens'; qualseviensâ l'ama -- Don't say 'nobody'; somebody (fem.) loves him*

10.73 The English word *any* is translated, in negative sentences (*I don't have any money*) by the partitive construction (see Chapter 5). But in affirmative sentences, where *any* means "any particular," it is translated by Talossan *iñen*, which is used adjectivally and means "any whatsoever." It is invariable:

*O en fäts mighôr që iñen altreu perziun -- He does it better than any other person*  
*Iñen sortâ estadra ben përr me -- Any kind would be fine with me*  
*Iñen perziuns qi sînt aici fossent aßistar -- Any persons who are here should help (out)*

10.74 Derived from *iñen* are the words *iñenviens*, "anyone"; and *iñenc'hosâ* [inëxqsë], "anything." They are invariable:

*Sera iñenviens àl reçeiziun? -- Will anyone be at the party?*  
*Tent-tú cambiat iñenc'hosâ oxhi? -- Did you buy anything today?*

### 10.8 Negatives

10.81 The adjective *auciün* translates English "no" when the latter is used as an adjective, as in the following examples:

*Non téu auciün eziun -- I have no food*  
*Noi non tiennent auciün raziun d'en façarë -- We have no reason to do it*  
*Xhînts Viensiçats përr Auciün Regeu -- People United for No King*

10.82 Talossan *auciün* does not strictly require negative verbs. Both *Non téu auciün eziun* and *Téu auciün eziun* are correct translations of "I have no food." The double negative (*non téu auciün eziun*--literally "I don't have no food") is, however, the far more commonly used form.

10.83 When *auciün* (plus a noun) is the subject of a verb, the *non* is generally omitted:

*Auciün ciovec fost vivarë sânc 'n femnâ -- No man should live without a wife*  
*Auciün governamáintsch pût estarë tál ûncompetînt -- No government can be that incompetent*

## CHAPTER 11: THE PLACE OF THE ADJECTIVE

### 11.1 Attributive Adjectives

11.11 As a general rule, adjectives in Talossan *follow* the noun they modify: *El Regipäts Talossán* ("The Talossan Kingdom"). However, adjective pronouns, demonstratives and possessives regularly precede their nouns. Brief adjectives like *ben*, *grült*, *vell*, *bél*, *careu*, etc., and the most common adjectives of size and quantity, tend to precede nouns. Adjectives of nationality, shape, material and colour follow. Adjectives whose use is prompted by emotion, and adjectives used in a figurative sense, generally precede. Otherwise, of the noun and adjective, the one that contains the chief idea comes last:

*Această bolâ rond -- This round ball*  
*Dels ghetgen naziunáis -- National languages*  
*O isch 'n ciovec cinealteu -- He is a kind man*  
*Ûn cudësch Françál -- A French book*  
*Ûn veiatx luñg -- A long trip*  
*Sieu vidâ entiëir -- His (or her) entire life*  
*Douâ cicián -- Two dogs*

*Els grülts citâns -- The great cities*  
*La bunâ matrâ -- The good mother*  
*Mült pâ -- Much bread*  
*Ûn negreu lõgneu -- A black falsehood*  
*Voastra cinealteu bréif -- Your kind letter*  
*¡Povreu ciovec! -- Poor man!*

11.12 While putting an adjective before a noun may convey subtle nuances, the two possible positions of the adjective never express two distinct meanings, unlike French and other Romance tongues. There are two exceptions: *mismeu* and *propreu*. *Mismeu* is explained below. When *propreu* [propr̥w] precedes the noun it means "own" as in "*Va proprâ casâ*" (my own house). When it follows the noun it means "clean" as in "*Va casâ proprâ*," (my clean house; Yes, it is possible to say *va proprâ casâ proprâ*, "my own clean house"!).

### 11.2 Predicate Adjectives

11.21 Predicate adjectives are placed, in general, as in English:

*O semblava fatigat -- He seemed tired.*                      *A semblava fatigadâ -- She seemed tired.*  
*As sînt contînts -- They are content.*                      *A fût fiir és tgörös -- She was proud and happy.*

11.22 Observe the position after the adverbs *aþéi* (enough), *el pü* (the more), *el müus* (the less), and in exclamations with *come* (how, how much) as contrasted with English word order:

*O isch aþéi stupì d'en credarë -- He is stupid enough to believe it*  
*El pü o zeveneva ricieu el müus o esteva xhenerös--The richer he got the less generous he was*  
*¡Come voi estetz amavál! -- How kind you are!*

### 11.3 The Adjectives *Mismeu* and *Stecéu*

11.31 The adjective *mismeu* when placed before the noun has the general meaning of "same," as in *el mismeu ciovec*, "the same man." If placed after the noun, however, it intensifies the subject:

*El ciovec mismeu en tent façat -- The man himself did it*  
*Ár governamáintsch mismeu c'è corumpat -- Our government itself is corrupt*  
*A mismâ vient casâ nhoi -- She herself is coming to our house*  
*Noi en façadent noi mismeux -- We did it ourselves*

11.32 Be sure to keep the two meanings of *mismeu* distinct:

*El mismeu ciovec isch arivat -- The same man has arrived*  
*El ciovec mismeu isch arivat -- The man himself has arrived*

11.33 The adjective *stecéu* [stêsgu] may only be used in this 'intensifying' rôle, and it must follow the noun. Thus *stecéu* means exactly the same thing as *mismeu* when the latter follows the noun:

*El ciovec stecéu en tent façat -- The man himself did it*  
*A steçâ [stêšë] va irë casâ nhoi -- She herself will come to our house*  
*Noi en façadent noi steçéux -- We did it ourselves*  
*¡Talossa en façadent a steçâ! -- Talossa will do it herself!*

11.34 Be careful to note that when using *mismeu* and *stecéu* with pronouns, the subject pronouns are used, not the possessive pronouns. In English we say "herself," but in Talossan this is *a mismâ* (or *a steçâ*), "she self."

## CHAPTER 12: ADJECTIVAL AGREEMENT

12.11 In English, some adjectives "agree" in number with the nouns they modify: "this" and "that" become "these" and "those" before plural nouns. In Talossan, *most* adjectives agree in this way with the nouns they qualify. The Talossan for "good newspapers" is *bens xhurnáis*--both words plural. To say *\*ben xhurnáis* would be as ungrammatical as to say "this men" in English.

12.12 The "dictionary form" of an adjective is its masculine singular form. When you look up "intense," "poor," or "good" in the Treisoûr, you will find *întençéu*, *povreu*, and *ben*--but these forms cannot be used to modify every noun, only masculine singular ones. As in other Romance languages, these adjectives must take special endings if the nouns they modify are feminine, or plural:

*Ûn ben ciovec* -- A good man ("ben" = good; this is the "masculine singular" form found in dictionaries)  
*Ûnâ bunâ frù* -- A good woman ("bunâ" = the feminine singular form of "good")  
*Els bens cioveci* -- The good men ("bens" = the masculine plural form of "good")  
*Las bunâs frùlor* -- The good women ("bunâs" = the feminine plural form of "good")

12.13 Unlike most Romance languages, however, the number of adjectives which "agree" with their nouns in gender is relatively restricted. A September, 1993 survey of 247 random adjectives found that 77% of them have no special feminine form; the remaining 23% agree with their noun in gender. Most Talossan adjectives therefore take no feminine ending:

*El carandásch roxh* -- the red pencil (masculine)  
*La plümâ roxh* -- the red pen (feminine)

12.14 However, virtually all Talossan adjectives agree with their nouns in number: when the noun is plural the adjective also becomes plural:

*Els carandáschen roxhen* -- the red pencils  
*Las plümâs roxhen* -- the red pens

### 12.2 Invariable Adjectives

12.21 There are only six invariable adjectives in the Talossan language: *qissen* (whose), *embù* (both), *çaoben* (how many), *cacsâ* (what a...), *iñen* (any) and *qëtevri* (whichever). These adjectives do not inflect for either gender or number:

<i>Qissen carandásch bléu</i> -- Whose blue pencil	<i>Qëtevri zeciziun</i> -- Whichever decision
<i>Qissen plümâs bluâs</i> -- Whose blue pens	<i>Qëtevri soluziuns</i> -- Whichever solutions
<i>Embù carandáschen roxhen</i> -- Both red pencils	<i>¡Cacsâ zeciziun fôl!</i> -- What a crazy decision!
<i>Embù plümâs roxhen</i> -- Both red pens	<i>¡Cacsâ zeciziuns fôis!</i> -- What crazy decisions!
<i>¿Çaoben cioveci?</i> -- How many men?	<i>Iñen ciovec qi volt</i> -- Any man who wants to
<i>¿Çaoben apâ?</i> -- How much water?	<i>Iñen frùlor qi volent</i> --Any women who want to

12.22 The above class of invariable adjectives also includes the possessive adjectives *va*, *tú*, *sieu*, *ár*, *lor*. (See Chapter 9.)

### 12.3 Variable Adjectives

12.31 Four classes of adjective inflect for gender. They are easily recognised by their endings. Adjectives ending in *-éu*, *-eu*, and *-esc* inflect for gender. So do the "Participial Adjectives" ending in *-at*. Other adjectives do not.

12.32 Adjectives in *-eu* and *-éu* both change their endings to *-â* when modifying a feminine singular noun:

<i>'N film întençéu</i> -- an intense movie	<i>'N ciovec povreu</i> -- a poor man
<i>'N xhù îtençâ</i> -- an intense game	<i>'N frù povrà</i> -- a poor woman

12.33 Adjectives in *-esc* change this ending to *-eascâ* when modifying a feminine singular noun:

*'N ciovec Anglesc* [*n Cövêk aňglêsk*] -- an English man  
*'N frù Anglescâ* [*n fru aňgleaskë*] -- an English woman



12.34 Adjectives ending in *-a* (without an accent mark) are not inflected for gender: *'n ciovec Celta*; *'n frù Celta* ("a Celtic man; a Celtic woman"). The feminine forms of such adjectives used to take a silent accent mark over the final *-a*, but this was abolished by the *Arestadâ* of 11 August 1993 which made these adjectives invariable for gender.

#### 12.4 Participial Adjectives

12.41 Past participles in *-at*, when functioning as adjectives, also agree with the nouns they modify, by changing *-at* to *-adâ* when modifying a feminine singular noun:

*'N moct memoriçat -- a memorised word*  
*'N tgistôria memoriçadâ -- a memorised story*

12.42 Participles in *-escù*, however, are invariable for gender (according to the *Arestadâ* of 24 January 1996, which suppressed an earlier "optional" feminine ending *-eascâ*):

*'N moct memoriçescù -- a memorised word*  
*'N tgistôriâ memoriçescù -- a memorised story*

12.43 Adjectives ending in *-at* and *-escù* are noted as {ap} ("adjectives declined like participles") in the Treisoûr, and they follow the rules just given. Other regular adjectives are noted as {a}.

#### 12.5 Adjective Agreement in Number

An adjective agrees with its noun in number as well as in gender. Thus "good girls" must have the feminine plural form of the adjective "good" to agree with the number and gender of "girls": *bunâs criançâs*. Adjectives form their plurals as if they were nouns. Thus an adjective ending in *-eu* forms its plural in *-eux*; an adjective ending in *-esc* forms its plural in *-eschti*; an adjective ending in *-âts* forms its plural in *-âtsilor*; an adjective ending in *-â* forms its plural in *-âs*, etc:

<i>El ciovec povreu -- the poor man</i>	<i>El cudësch Anglesc -- the English book</i>
<i>Els cioveci povreux -- the poor men</i>	<i>La nôminâ Angleascâ -- the English name</i>
<i>La femnâ povrâ -- the poor wife</i>	<i>Els cudëschen Angleschti -- the English books</i>
<i>Las femnâs povrâs -- the poor wives</i>	<i>Las nôminâs Angleascâs -- the English names</i>

#### 12.6 Adjectives Modifying a Group of Nouns

If a single adjective is used to modify several different nouns at once, the adjective takes the masculine plural form, unless every item in the list is feminine, in which case the adjective is put into the feminine plural:

*El ciovec és las criançâs sînt satxeux -- The man and the girl are wise (masc. plur.)*  
*Las frûlor és els cioveci sînt proxins -- The women and men are nearby (masc. plur.)*  
*La frù és sieu sorôr sînt embù satxâs -- The woman and her sister are both wise (fem. plur.)*

#### 12.7 Irregular Adjectives

12.71 There are fourteen irregular adjectives in Talossan. Some are irregular in gender-agreement, others in number-agreement; the entire declension of each of the fourteen is given below, for both singular and plural. These adjectives are flagged in the Treisoûr with the notation {ai} ("adjective, irregular").

Masc S.	Fem S.	Masc P.	Fem P.	[English]
<i>acest*</i>	<i>aceastâ</i>	<i>acestilor</i>	<i>acestilor*</i>	"this; that"
<i>acü</i>	<i>acütâ</i>	<i>acüns</i>	<i>acütâs</i>	"sharp; acute"

<i>bél</i> [bêw]	<i>belâ</i>	<i>béis</i>	<i>belâs</i>	"beautiful"
<i>ben</i> [bên]	<i>bunâ</i>	<i>bens</i>	<i>bunâs</i>	"good"
<i>bléu</i>	<i>bluâ</i>	<i>bléux</i>	<i>bluâs</i>	"blue"
<i>Européu</i>	<i>Européiâ</i>	<i>Européux</i>	<i>Européiâs</i>	"European"
<i>für</i> [fîr]	<i>für</i> [fîr]	<i>füs</i> [fis]	<i>füs</i> [fis]	"proud, loyal"
<i>negreu</i>	<i>neagrâ</i>	<i>negreux</i>	<i>neagrâs</i>	"black"
<i>nigüüt</i>	<i>nigüüdâ</i>	<i>nigüüts</i>	<i>nigüüdâs</i>	"zany"
<i>noveu</i>	<i>nouâ</i> [nuë]	<i>noveux</i>	<i>nouâs</i> [nuës]	"new"
<i>nü</i>	<i>nüüdâ</i>	<i>nüüns</i>	<i>nüüdâs</i>	"naked, nude"
<i>proxim</i>	<i>proximâ</i>	<i>proxins</i>	<i>proximâs</i>	"next; nearby"
<i>timî</i>	<i>timîdâ</i>	<i>timîts</i>	<i>timîdâs</i>	"timid, shy"
<i>vell</i>	<i>veâ</i>	<i>vells</i>	<i>veâs</i>	"old"
<i>viens</i>	<i>viensâ</i>	<i>dels</i>	<i>dals</i>	"one"; in the plural, "some"

\*12.72 Note that "acestilor" is pronounced [aC<sub>e</sub>SCëlër]. Also, the word "acest" may be pronounced [aC<sub>e</sub>St], [aC<sub>e</sub>st] or [aC<sub>e</sub>st], depending on the speaker's preference. The first is most common when the following syllable is unstressed, as in *acest governamaintsch* [aC<sub>e</sub>St governamajnC]; the latter is most common when the following syllable is stressed: *acest ciovec* [aC<sub>e</sub>st C<sub>o</sub>vêk]. This is not however a hard-and-fast rule.

12.73 The adjective *politicál* ("political") forms its plural regularly, *politicáis*. Note however that an alternative plural form exists: *politici*. Either form (*politicáis*, *politici*) is correct. To say "the political leaders" in Talossan, one may say either of the following: *Els dûceux politicáis*; *els dûceux politici*.

## 12.8 Orthographic Changes

12.81 The final consonant of an adjective's stem preserves its original pronunciation throughout its declension. In a few cases this necessitates a change in spelling in order to preserve the pronunciation. Adjectives ending in *-céu* or *-ceu* change this ending to *-ciâ* to modify feminine nouns. Take, for example, the adjective *duceu* [d<sub>u</sub>Cjw], "soft." It does not suffice to change *-eu* to *-â* to obtain the feminine of this adjective, since that would yield "*ducâ*"--with [k] as the final consonant sound. So in order to preserve the [C] pronunciation of the final consonant, we write *ducîâ*. The same rule applies to all adjectives ending in *-ceu* (or *-céu*) which become *-ciâ*.

12.82 Similarly, adjectives ending in *-cheu/-chéu* change this to *-câ* in the feminine to preserve the [k] sound throughout. The few adjectives ending in *-s'cheu* [skjw] or *-s'chéu* [sk<sub>e</sub>u] change to *-scâ* [sk<sub>e</sub>] for the feminine.

# CHAPTER 13: THE USE OF ADJECTIVES

## 13.1 Adjectives Used as Nouns

13.11 Any adjective of either gender or either number may be used as a noun, simply by putting a definite or indefinite article in front of it. "*Povreu*" means "poor": *ün povreu* means "a poor person," *els povreux* means "the poor"; *ünâ xhován* means "a young girl," *ün xhován* means "a young boy," and *els xhovâes* means "young people." *Els vivînds és els morteschti* means "the quick (living) and the dead." The best English translation for such forms is often to use the word "one": *el grült*, "the great one"; *el fôl*, "the crazy one." In the same category one finds sobriquets applied to famous persons or monarchs:

*Rôibeard I el Grült* -- Robert I the Great  
*Fiorençâ la Bunâ* -- Florence the Good  
*Flip el Cauvesc* -- Philip the Bald

*Rôibeard II el Fôl* -- Robert II the Mad  
*Carol el Grült* -- Charles the Great (Charlemagne)

13.12 Substantivised adjectives which refer to principles or concepts are masculine singular: *Për el ben del pâts* (for the good of the country).

### 13.2 Nouns Used as Adjectives

The category of so-called "descriptive nouns" so common in English (straw hat, silk handkerchief, gold watch, coffee cup) does not exist at all in Talossan. Where English puts a noun before another noun, Talossan puts the descriptive noun after a preposition:

*'N capéu da paglhâ -- a straw hat ("a hat of straw")*  
*'N lençeu da s'chidâ -- a silk handkerchief ("a handkerchief of silk")*  
*'N úr dad or -- a gold watch ("a watch of gold")*  
*'N taþâ pèr café -- a coffee cup ("a cup for coffee")*  
*'N broß à dînts -- a toothbrush ("a brush to teeth")*

### 13.3 Adjectives Used as Names of Languages

13.31 The masculine singular form of an adjective can be used as a noun to indicate the name of a language: *el Tütsch* (German), *el Rußesc* (Russian), *el Françál* (French), *el Macedôgñh* (Macedonian), *el Talossán* (Talossan). The sole exception is "English," which is *l'Angleascâ* (feminine). (Why? Because when *Angleascâ*--English--was first widely talked about in Talossan, the adjective *Angleascâ* modified the old noun *llimbâ*, meaning "language," which was feminine. After *llimbâ* died out and was replaced by the more modern word *ghetg*, which is masculine, the term *Angleascâ* stayed on as the standard term for the English language. Note that if you must literally say "the English language" in Talossan, you say *el ghetg Anglesc*, because *ghetg* is masculine.)

13.32 The name of a language always takes the definite article, except after the verb *parlar* (to speak) or after the prepositions *în* and *pâ* (both meaning "in" the language, with *pâ* being vanishingly rare):

*El Françál isch 'n ghetg bél -- French is a beautiful language*  
*C'esteva scriut în Françál -- It was written in French*  
*C'esteva scriut pâ Taloçáit -- It was written in Berber*  
*¿Aprendetz-voi el Talossán? -- Are you learning Talossan?*  
*¿Parletz-voi Talossán? -- Do you speak Talossan?*

13.33 Note the tendency to omit the article in the phrase *în ghetg Talossán*, "in (the) Talossan language"; using the article (*în el ghetg Talossán*) is still perfectly good usage.

### 13.4 The Adjectival Clitic d'altër

The enclitic *d'altër* [d<sub>a</sub>Htër] means "else" and follows the pronoun or adverb it modifies. It is invariable. (Do not confuse *d'altër* with the adjective *altreu*, "other"). Examples:

*¿Tú és qi d'altër? -- You and who else?*  
*Qualseviens d'altër isch arivat -- Someone else has arrived*  
*¿Quând d'altër pût-tú vienarë? -- When else can you come?*

### 13.5 The Comparative Form

13.51 There are two ways of expressing comparison in English. The first is to add -er or -est to some adjectives and adverbs (soft, softer, softest; soon, sooner, soonest). Or you can place the words "more" and "most" before these and other adjectives and adverbs (interesting, more interesting, the most interesting). In Talossan the latter way is the *only* way of expressing such comparisons of inequality.

13.52 Comparisons are expressed with the adverbs *pü* (more) and *mius* (less). The comparative of equality ("as big as") uses the adverb *sâ*. "Than" or "as" with comparatives is always *që*. Examples:

*O isch pü grült që Ián--He's taller (more tall) than Ián.*  
*O isch müus grült që Ián -- He is less tall than Ián.*  
*O isch sã grült që Ián -- He is as tall as Ián.*  
*A isch pü bunâ që Ián -- She is better than Ián.*  
*A isch müus bunâ që Ián -- She is less good than Ián.*  
*A isch sã bunâ që Ián -- She is as good as Ián.*

*Os sînt pü grülts që Ián -- They are taller than Ián.*  
*Os sînt müus grülts që o -- They are less tall than he.*  
*Os sînt sã grülts që Ián -- They are as tall as Ián.*  
*As sînt pü bunâs që Ián -- They are better than Ián.*  
*As sînt müus bunâs që o -- They are less good than he.*  
*As sînt sã bunâs që Ián -- They are as good as Ián.*

*El terguárd isch pü cortös që el criminál -- The policeman is more courteous than the criminal*  
*La criançâ isch pü cortös që sieu fratreu -- The girl is more courteous than her brother*  
*Els xheneráis sînt pü cortösen që els soldats--Generals are more courteous than soldiers*  
*Las femnâs sînt pü cortösen që lor cioveci--The wives are more courteous than their husbands*

13.53 Note that for the comparative of equality ("as good as") the form *sã ben come* is also accepted alongside *sã ben që*: *O isch sã vif come sieu fratreu* and *O isch sã vif që sieu fratreu* ("He's as smart as his brother") are both perfectly good Talossan.

13.54 When "the more" and "the less" are used as adverbs, their forms are invariably *el pü që*, *el müus që*:

*El pü që la conheçéu, el müus që l'améu -- The more I know her, the less I love her*

13.55 Note that pronouns following a comparative (bigger than *him*, smarter than *me*) always take the *nominative* form in Talossan: *Pü grült që o* (lit., "bigger than he"), *Pü vif që eu* (lit., "smarter than I").

### 13.6 The Superlative

13.61 The superlative is denoted by placing the definite article before the comparative of inequality:

<i>O isch el pü grült -- He is the tallest ("the most tall")</i>	<i>good")</i>
<i>A isch la pü bunâ -- She is the best ("the most good")</i>	<i>O isch el müus grült -- He is the least tall</i>
<i>Os sînt els pü grülts -- They are the tallest ("the most tall")</i>	<i>A isch la müus bunâ -- She is the least good</i>
<i>As sînt las pü bunâs -- They are the best ("the most</i>	<i>Os sînt els müus grülts -- They are the least tall</i>
<i>good")</i>	<i>As sînt las müus bunâs -- They are the least good</i>

13.62 Optionally, the phrases *la pü* and *la müus* ("the most," "the least," with *feminine* nouns) may become *la phü* and *la mhius* (pronounced [lafü] and [lavius]). This is a relic of the obsolete 'mutation' system. The examples below are perfectly correct alternatives to the feminine singular forms just given:

*A isch la phü bunâ -- She is the best*      *A isch la mhius bunâ -- She is the least good*

13.63 After a superlative, "in" or "among" is translated by "da," with or without the article:

*El pü ben scriutéir da Canadà -- The best writer in Canada*  
*La pü bunâ criançâ dal claßâ -- The best girl in (the) class*  
*El pü ardit dels Françáis -- The bravest among the French*

13.64 When the comparative happens to be preceded by the definite article, it can coincide with the superlative. This entails no confusion:

*El pü läxhir ciovec -- The stronger (or strongest) man*  
*La pü belâ frù -- The more (or most) beautiful woman*

13.65 When the comparative adjective follows the noun it modifies (which is the normal place for it to go), the definite

article is repeated before both the noun and the adjective:

*La criançâ la pü cortös -- the most courteous girl ("the girl the most courteous")*  
*El Françâl el pü ardit -- the bravest Frenchman ("the Frenchman the most brave")*

13.66 When a superlative is made from an adverb, or with an adjective used as an adverb, the article "el" may be used to denote the superlative, but can be omitted if context is sufficient to tell that it is a superlative rather than a comparative:

*O parla el pü ben da toct -- He speaks best of all.*  
*A parla el pü ben da toct -- She speaks best of all.*

or:

*O parla pü ben da toct -- He speaks best ("better") of all.*  
*A parla pü ben da toct -- She speaks best ("better") of all.*

### 13.7 Irregular Comparative Form

13.71 Two adjectives have irregular comparative forms: *ben* [bên] ("good") has an optional form *mighhôr* [miLor] ("better"), and *mâl* [mau] ("bad") has an optional form *piôr* [pjor] ("worse"). These function as both adjectives and adverbs:

<i>El mighhôr ciovec isch Ián -- The better/best man is John.</i>	<i>A isch la mighhôr -- She's the best.</i>
<i>A parla mighhôr që tú -- She speaks better than you.</i>	<i>El piôr ciovec isch Ián -- The worse man, is Ián.</i>
<i>A parla el mighhôr da toct -- She speaks the best of all.</i>	<i>A parla piôr që tú -- She speaks worse than you.</i>
<i>O isch el mighhôr -- He's the best.</i>	<i>O isch el piôr -- He's the worst.</i>
	<i>A isch la piôr -- She's the worst.</i>

13.72 It is always correct to use the regular forms instead:

*El pü ben ciovec isch Ián -- The better (best) man is Ián.*  
*A parla pü ben që tú -- She speaks better than you.*  
*A parla el pü ben da toct -- She speaks the best of all.*  
*A isch la pü bunâ -- She is the best*

13.73 Just as it is incorrect in English to say "the most worst," it is incorrect in Talossan to say *\*el pü piôr*. One must either say *el piôr* or *el pü mâl*, both of which are correct.

## CHAPTER 14: CARDINAL NUMERALS

14.11 The simple cardinal numerals date mostly from 1981 and some have unpredictable pronunciations:

0 nül [nu]	8 vuit [vwit]	16 sedësch [seDëS]	60 sexéinçe [seksejns]
1 viens [viêns]	9 nouâ [nuê]	17 seifdësch [sajfdëS]	70 seiféinçe [sajfejns]
2 douâ [duê]	10 detgu [dêTu]	18 vuidësch [vwiDëS]	80 vuiéinçe [vwiejns]
3 trèves [trêv]	11 ündësch [ündëS]	19 undavînt [undëvînt]	90 nouéinçe [nuejns]
4 ceatháir [kahër]	12 dudësch [duDëS]	20 váintsch [vajnC]	100 cînt [kînt]
5 simcâ [sÿmkë]	13 tréidësch [trejDëS]	30 tréinçe [trejns]	1.000 tgúsund [Tusunt]
6 sex [sêks]	14 torthësch [törDëS]	40 cearéinçe [karejns]	
7 seifet [sajfët]	15 quîntësch [kwîntëS]	50 siméinçe [sÿmejns]	

14.12 The (Germanic) word *tgúsund* means "(one) thousand(s)" in every context except when numbering years, where it is replaced by the (Romance) word *mil* [miw]:

1776 = *Mil seifet cînt seiféinçe-sex* ("seventeen seventy-six")  
1979 = *Mil nouâ cînt seiféinçe-nouâ* ("nineteen seventy-nine")

but:

1.776 = *Tgúsund seifet cînt seiféinçe-sex* ("one thousand seven hundred and seventy-six")  
1.979 = *Tgúsund nouâ cînt seiféinçe-nouâ* ("one thousand nine hundred and seventy-nine")

14.13 Note that the Talossan word for "one thousand" by itself is simply *tgúsund*--it would be wrong to say *viens tgúsund* or something of the sort. This works for "one hundred" as well; just say *cînt*.

14.21 The higher cardinal numerals are as follows; notice that Talossan uses a dot (or period) where English uses a comma to separate thousands. Note also that the formation of higher numerals (*mighlârd* and above) follows British and international (but not American) practice: the Talossan *mighlârd* is equivalent to the American "billion" while the Talossan *biglhiun* is equivalent to the American "trillion." To avoid confusion, the euphemism *tgúsund mighlhiun* ("thousand million") is often used in place of *mighlârd*.

1.000.000	<i>mighlhiun</i>
1.000.000.000	<i>mighlârd</i>
1.000.000.000.000	<i>biglhiun</i>
1.000.000.000.000.000	<i>biglârd</i>
1.000.000.000.000.000.000	<i>trighiun</i>
1.000.000.000.000.000.000.000	<i>trighârd</i>
1.000.000.000.000.000.000.000.000	<i>quatriglhiun</i>
1.000.000.000.000.000.000.000.000.000	<i>quatriglârd</i>
1.000.000.000.000.000.000.000.000.000.000	<i>quîntiglhiun</i>
1.000.000.000.000.000.000.000.000.000.000.000	<i>quîntiglârd</i>
1.000.000.000.000.000.000.000.000.000.000.000.000	<i>sexiglhiun</i>

14.22 From *sexiglhiun* on, the higher powers of a million are formed regularly by means of the suffix *-iglhiun* added to the stem of the multiplicative corresponding to the exponent (*sexiglhiun*, *seifetiglhiun*, etc.) The numeral representing a thousand times any power of one million is formed by replacing the final *-iun* by the suffix *-ârd* (*sexiglârd*, *seifetiglârd*, etc.) All other cardinals are formed by addition or multiplication.

14.3 The spelling *séifet* (for "7") was commonly found until the Arestadâ of 22.7.91 abolished the accent mark for all forms. The form *váintsch* (in place of *vînt*) for "20" was authorised by the Arestadâ of 24.7.91, but it is still technically legal for the earlier *vînt* to appear.

14.4 All cardinal numerals are invariable, except *viens* which becomes *viensâ* before feminine nouns.

#### 14.5 Compound Numerals

14.51 The principle of addition is used to combine tens with ones; hundreds with tens and ones; thousands with hundreds, tens, and ones; millions with thousands, hundreds, tens and ones, etc. The items to be added are juxtaposed, the bigger one preceding. Example: 1.120 = *tgúsund cînt váintsch*.

14.52 Below a hundred the juxtaposed items are connected with a hyphen. Examples: 72 = *seiféinçe-douâ*; 31 = *tréinçe-viens*. The use of *és* ("and") between the items to be added is always possible and always dispensable. In sums below 100 it replaces the hyphen. Examples: *tgúsund cînt és váintsch* (1.120); *seiféinçe és douâ* (72).

14.53 The numerals *cînt* and *tgúsund* (100 and 1.000) keep their singular form even when modified by another number: *douâ cînt cioveci* (two hundred men); *trêves tgúsund cudêschen* (three thousand books). All the higher powers of 1.000 (*mighlhiun*, *mighlârd*, etc.) are considered nouns, and so introduce the object they count by the preposition *da*. Example: *viensâ mighlhiun da dollareux* (one million dollars). The indefinite article is used before 1,000 and higher multiples of ten,

but not with 100:

*cînt cioveci -- one hundred men*  
*viens miglhiun da cioveci -- one million men*

*viens tgúsund cioveci -- one thousand men*

#### 14.6 Decimals

14.61 Decimals are written with a comma ("comâ"), not a period:

*English: 24.254 (twenty-four point two five four)*  
*Talossan: 24,254 (váintsch-ceatháir comâ douâ simcâ ceatháir)*

14.62 If a decimal comma is given but nothing follows it, a dash is written instead of a string of zeroes:

*English: £46.00*      *Talossan: £46,-- ("cearéinçe Pounds")*

14.63 English sets off long numbers by a comma (e.g. 1,234,567,890). In Talossan, this would conflict with the decimal comma. Therefore, Talossan uses a period, (e.g. 1.234.567.890).

#### 14.7 Functions of Numerals

The functions of numerals differ little from English usage. As in English one can say, "*capitél trèves*" (chapter three) or "*el trèveslaiset capitél*" (the third chapter). However, in the numbering of sovereigns, contrary to English usage, cardinal numerals are used except in the case of 'the first' which is *Pirmalaiset* (never *prüm!*):

*Napoléon III (Trèves) -- Napoleon the Third (lit. "Napoléon Three")*  
*Louis XIV (Torthësch) -- Louis the Fourteenth (lit. "Louis Fourteen")*  
*Rôibeard I (Pirmalaiset) -- Robert the First (lit. "Robert First")*  
*Rôibeard II (Douâ) -- Robert the Second (lit. "Robert Two")*  
*Fiořençâ I (Pirmalaiset) -- Florence the First (lit. "Florence First")*

#### 14.8 Model Readings of Arithmetical Rules

*14 + 3,4 = 17,4 (torthësch plüs trèves comâ ceatháir c'è seifdësch comâ ceatháir.)*  
*20 - 102 = -82 (váintsch minus cînt-douâ c'è minus vuiéinçe-douâ)*  
*20 x 17 = 340 (váintsch par seifdësch c'è trèves cînt cearéinçe)*  
*100/3 = 33,333 (cînt ziviçat par trèves c'è tréinçe-trèves comâ trèves trèves trèves)*

Note the use of "c'è" as 'equals' in the above examples.

#### 14.9 Gender of Numerals

When numbers are used as nouns, they take whichever gender is indicated by their ending. Thus *viens* ("one") is masculine, *douâ* ("two") is feminine, *trèves* ("three") is masculine, *ceatháir* ("four") is masculine, *simcâ* ("five") is feminine, and so forth. Example:

*Metréveu ünâ simcâ, non ün seifet -- I put a 5, not a 7*  
*Ûnâ douâ da treflâs és ün trèves da cards -- A two of clubs and a three of hearts*

## CHAPTER 15: ORDINAL NUMERALS and FRACTIONS

15.1 Ordinal numerals are adjectives, obeying all the rules of other adjectives. The ordinals are formed from the cardinal

numerals by adding the unstressed suffix *-laiset*. "First" is *pirmalaiset* [pirmələjsət]. The basic ordinals and samples of higher ordinals are:

<i>1st pirmalaiset</i>	<i>7th seifetlaiset</i>	<i>27th váintsch-seifetlaiset</i>
<i>2nd douâlaiset</i>	<i>8th vuïtlaiset</i>	<i>30th tréinçelaiset</i>
<i>3rd trèveslaiset [trêvɫajsət]</i>	<i>9th nouâlaiset</i>	<i>100th cîntlaiset</i>
<i>4th ceatháirlaiset [kəhərlajsət]</i>	<i>10th detgulaïset</i>	<i>1,000th tgúsundlaiset</i>
<i>5th simcâlaiset</i>	<i>11th ündeschlaiset [jündəslajsət]</i>	<i>1,000,000th miglhiunlaiset</i>
<i>6th sexlaiset</i>	<i>20th váintschlaiset</i>	<i>Last: dirnaliset [dɪrnələjsət]</i>

15.2 In compound numerals, only the last element is ordinalised:

<i>21st -- váintsch-pirmalaiset</i>	<i>101st -- cînt-pirmalaiset</i>
<i>57th -- siméinçe-seifetlaiset</i>	<i>300th -- trèves-cîntlaiset</i>
<i>99th -- nouéinçe-nouâlaiset</i>	

15.3 In Arabic numerals the ordinals are expressed as *1-l:t*, *2-l:t* etc., or *1:t*, *2:t*, *3:t*, etc. These are used as in English: *El 1-l:t ciovec*, "the 1st man." The longer forms (*3-l:t*) are less common but considered more elegant than the short forms (*3:t*).

#### 15.4 Adverbial Ordinals

15.41 All the ordinals may be used adverbially, with the exception of "first." This is rendered *pirméis* [pirmɛjs], "firstly":

*Pirméis, façarhéu quist, és douâlaiset, quel -- First I'll do this, secondly I'll do that*  
*O isch pirméis va fratreu; douâlaiset v'enemic -- He is first my brother, secondly my enemy*

15.42 The abbreviation of *pirméis* is 1:éis.

#### 15.5 Optional Ordinals

15.51 The ordinal numerals "first," "second," "third," "fourth," "fifth," and "sixth" may be translated by the following terms. These forms are said to be optional but are growing in popularity. The first-listed form is the masculine, the second the feminine (if any):

<i>First</i>	<i>prüm, prümâ</i>
<i>Second</i>	<i>secund [sêkɯnd]</i>
<i>Third</i>	<i>tierçéu [tjersɛu], tierçâ [tjersə]</i>
<i>Fourth</i>	<i>quartéu, quartâ</i>
<i>Fifth</i>	<i>quîntéu, quîntâ</i>
<i>Sixth</i>	<i>sextéu, sextâ</i>

15.52 These are abbreviated 1:m, 2:nd, 3:çéu, 4:téu, 5:téu, 6:téu; the feminine forms being 1:mâ, 3:çâ, 4:tâ, 5:tâ, 6:tâ.

#### 15.6 Fractions

15.61 The fractional adjective 'half' is *zemi* [zêmi]; the corresponding noun is 'n *zemi* [n zêmi]. As a prefix, *zemi-* has the value of "half:"

*'N zemi-ziuâ -- a half-day, twelve hours*                      *'N zemi-tgorâ -- half an hour, thirty minutes*  
*'N zemi del crust -- (a) half of the pie*



15.62 "One quarter" is *quîrt*. Other fractions are simply the ordinals, just as in English:

*Trèves quîrts -- three quarters*

*Trèves detgulaisets -- three tenths*

*Viens tgúsundlaiset -- one one-thousandth*

*Ceatháir simcálaisets -- four fifths*

*Nouâ cîntlaisets -- Nine one-hundredths*

15.63 Fractions are used just as in English. The so-called "optional ordinals" are used far more often than the ones given above. Thus, *douâ tierçéux* (two-thirds) is far more common than *douâ trèvelaisets*. Note of course that only the ordinals *tiercéu* and *quartéu* apply here; "one half" is always 'n *zemi*.

15.64 The word *polterà* [poHterà] is sometimes seen; it literally means "one and one half." Thus: *Polterà tgorâ*, "an hour and a half"; *polterà secund* "a second and a half."

## CHAPTER 16: TIME, DAYS, and PARTS OF THE YEAR

### 16.1 The Indication of Time

16.11 The time of day is stated after the following models:

*¿Qët sint las quantâs? -- What time is it?\**

*¿A qualsevol tgorâ? -- At what time?*

*C'è el centreu del nic'ht -- It's midnight ("the middle of the night")*

*C'è viens -- It's one*

*C'è viensâ tgorâ -- It's one o'clock*

*C'è douâ (tgorâs) -- It's two (o'clock)*

*C'è trèves tgorâs acüurat -- It's three o'clock exactly*

*C'è ceatháir és quîrt -- It's quarter past four ("four and quarter")*

*C'è simcâ és zemi -- It's half past five ("five and half")*

*C'è sex tgorâs seifet müts -- It's 6.07 ("six hours seven minutes")*

*C'è seifet müus quîrt -- It's quarter to seven ("seven minus quarter")*

*C'è quîrt avînt seifet -- It's quarter to seven ("quarter before seven")*

*C'è vuit müus trèves -- It's 3 minutes to eight ("eight minus*

*three")*

*C'è la midziuâ -- It's noon ("the noon")*

\*Literally, "What are the whens?"

16.12 The word *tgorâ* (lit. "hour") translates English "o'clock" and can be used or omitted at the speaker's direction. One o'clock is *viensâ tgorâ*; plural hours (e.g. two or more) use *tgorâs* (*nouâ tgorâs*, "nine o'clock"). The word is often omitted, as in English: *À viensâ tgorâ*, "at one o'clock"; *à viens*, "at one." (Note the numeral agrees with *tgorâ* only when this word is present.)

16.13 All of the above notwithstanding, it is most common for Talossans, like Americans, to use digital clocks and simply read off the time as follows (note use of the period rather than the colon):

*3.21 = trèves váintsch-viens ("three twenty-one")*

*4.30 = ceatháir tréinçe ("four thirty")*

*6.07 = sex seifet ("six oh-seven"; note omission of "zero")*

16.14 Abbreviations of the time of day are often shown with "h" (from French 'heures') to indicate hours:

*1h = one o'clock (viensâ tgorâ)*

*1h 30 = one thirty (viens és zemi)*

*10h 45 = ten forty-five (detgu cearéinçe-simcâ)*

16.15 In telling the time of day, the twenty-four hour clock is almost always used. Under this system the hours are

numbered from one to twenty-four, starting at midnight. "Ten o'clock at night" is thus *váintsch-douâ tgorâs* (22.00). This is universally the case on timetables and the like. Other time expressions include:

*Viens fâts* -- once (one time)

*Douâ fâtsilor* -- twice (two times; in this context, "fâtsilor" is often shortened to "douâ fâts")

*Sex fâts(ilor)* -- six times

*Váintsch fâts(ilor)* -- twenty times

*Duratzîë [duracîë]* -- a long time

*Estéveu là duratzîë* -- I was there a long time

*¿Çaoben d'ârs tenetz-voi?* -- How old are you? ("How many years have you?")

*Téu váintsch ârs* -- I'm twenty ("I have twenty years")

## 16.2 The Days of the Week, Months, and Seasons

16.211 The days of the week are:

*Súladi [sulëDi]* Sunday

*Lúneçi [lunësi]* Monday

*Máitzi [majci]* Tuesday

*Márcuri [markuri]* Wednesday

*Xhúadi [JüëDi]* Thursday

*Viénerçi [viënersi]* Friday

*Sáturi [saturi]* Saturday

16.212 In Talossan, the preposition *sür* is used just like "on" in English to indicate an activity "on" a certain day:

*Eu naxhéu sür Súladis* -- I swim on Sundays (every Sunday)

*Te vidarhéu sür Márcuri* -- I'll see you on Wednesday

16.22 The months of the year are:

*Január [janwqr]* January

*Fevráglh [fëvrqL]* February

*Martâ [martë]* March

*Avriü [avrüu]* April

*Mai [maj]* May

*Gün [gün]* June

*Júliâ [jüLë]* July

*Guscht [guSt]* August

*Setemvár [sêtemvqr]* September

*Listopäts [listopæc]* October

*Noemvár [noëmvr]* November

*Zecemvár [zêCëmvqr]* December

16.23 The seasons are: *primavarâ [primëvqrë]* spring; *etéu [etëu]* summer; *otogñheu [otqNÿw]* autumn; *tgivereu [Tivrÿw]* winter. "In" a particular season is *în* plus the definite article:

*în la primavarâ* -- in (the) spring

*în l'etéu* -- in (the) summer

*în l'otogñheu* -- in (the) autumn

*în el tgivereu* -- in (the) winter

## 16.3 Dates

16.31 In dates the day of the month is indicated by a cardinal or ordinal number. The definite article is replaced in dates by a particle, *li*. A number written by itself in a date takes a period after it. The word "of" ('the third of March') is not translated.

*li 3. Január (li trèves Január)* -- The third of January (lit. "the three January")

*li 23. Júliâ (li váintsch-trèves Júliâ)* -- The 23rd of July

*li 3:çéu Január (li tierçéu Január)* -- The third of January

*li 23-l:t Júliâ (li váintsch-trèveslaiset Júliâ)* -- The 23rd of July

16.32 To say "the first of..." a month, do not say *pirmalaiset* or *prüm*, but rather use the noun *Calondâ* (from the Latin "Kalendæ"). It is abbreviated *l:dâ*. The regular article *la*, not the particle *li*, is used with this word (or is sometimes

omitted completely):

*Lúneçi, Calondâ Fevráglh -- Monday, 1 February*  
*Lúneçi, 1:dâ Fevráglh -- Monday, 1 February*  
*O esteva nascat süir la Calondâ Gün -- He was born on the first of June*

16.33 As in English, the preposition *süir* ("on") is used to indicate when an event occurred. In Talossan, this preposition may be freely omitted:

*C'esteva fäts (süir) li ceatháir Júliâ -- It was done on 4 July.*  
*Estéveu nascat (süir) li douâ Júliâ -- I was born on 2 July.*

16.34 When expressing the year in a date, the year is preceded by the preposition *dallas*:

*Lúneçi, Calondâ Fevráglh dalle 1988 -- Monday, the 1st of February, 1988*  
*Máitzi, li 2. Fevráglh dalle 1988 -- Tuesday, the 2nd of February, 1988*

16.35 Important Note: In Talossan, the date is ALWAYS written as: day, month, year--in logical order of size. This is the same format as in every other country on earth--as well as in the United States military. Thus the previous two dates would be abbreviated as:

*Lúneçi, 1.2.1988 (or 1.2.88)*  
*Máitzi, 2.2.1988 (or 2.2.88)*

16.36 Note finally the Talossan custom of dating years both from the birth of Christ and from the birth of the Talossan nation, the latter being expressed in Roman numerals. This custom is ignored when dealing with years before 1980/I (the first full year of RT independence): *L'eleziun da Martâ, dalle 1988/IX -- The election of March, 1988/IX.* (This is read "Nineteen-Eighty-Eight, Nine.")

## CHAPTER 17: THE BASICS of TALOSSAN VERBS

17.11 The Talossan verb has an infinitive and two participles (past and present); it has an imperative, and four simple tenses (present, past, future and conditional). It uses the auxiliaries *estarë* (to be) and *tirë* (to have) to form a full set of compound tenses as well as the passive voice. The verb has personal inflexion for six persons (three singular and three plural). Subject pronouns generally are used with verbs. The following is a sample regular Talossan verb (*restar*, "to stay") in all its inflected forms:

### 17.12 Sample Verbal Paradigm: *RESTAR* ("to stay")

<u>INFINITIVE:</u>	restar (to stay)	<u>IMPERATIVE:</u>	¡restetz! (stay!)
<u>PRESENT:</u>	eu restéu (I stay) tú restás (you stay) o resta (he stays) noi restent (we stay) voi restetz (you stay) os restent (they stay)	<u>FUTURE:</u>	eu restarhéu (I will stay) tú restarhás (you will stay) o restarha (he will stay) noi restarhent (we will stay) voi restarhetz (you will stay) os restarhent (they will stay)

<u>PAST:</u>	eu restéveu (I stayed) tú restevás (you stayed) o resteva (he stayed) noi restevent (we stayed) voi restevetz (you stayed) os restevent (they stayed)	<u>CONDITIONAL:</u>	eu restadréu (I would stay) tú restadrás (you would stay) o restadra (he would stay) noi restadrent (we would stay) voi restadretz (you would stay) os restadrent (they would stay)
<u>PRESENT</u>		<u>PAST</u>	
<u>PARTICIPLE:</u>	restínd (staying)	<u>PARTICIPLE:</u>	restescù/restat (stayed)

17.12 Speakers of Talossan should note that the first and third person plural forms of all regular verbs (the "we" and "they" forms) are identical with each other in current Talossan usage.

### 17.2 Inversion of the Subject

17.21 In interrogative sentences, or sometimes in declarative ones, the normal subject-predicate word order may be inverted, and the predicate (P) placed before the subject (S). This is known as inversion. Examples, using *lirar*, "to read":

<i>NORMAL</i>	<i>Adnâ lirarha el cudësch. [Anne will read the book.]</i>
<i>ORDER</i>	<i>S P</i>
<i>INVERTED</i>	<i>¿Quând lirarha Adnâ el cudësch? [When will Anne read the book?]</i>
<i>ORDER</i>	<i>P S</i>
<i>INVERTED</i>	<i>Demâ lirarha Adnâ el cudësch. [Tomorrow Anne will read the book.]</i>
<i>ORDER</i>	<i>P S</i>

17.22 The normal order in all statements is for the subject to occupy the first place and the verb the second. We can in fact say that the verb is fixed in the second place and it is on this fixed pivot that all the other grammatical elements of the sentence turn. Inverted order is most common with verbs of saying, thinking, etc., after a quotation or inserted into it:

*"C'è va patreu," zireva Adnâ -- "It's my father," said Anne*  
*Noi tiennent, pens'eu, aßéi d'eziun -- We have, I think, enough food*

17.23 The verb occupies the first place in questions:

*¿Tiennent-noi aßéi d'eziun? -- Have we enough food?*  
*¿Estetz-voi preparat? -- Are you ready?*  
*¿Tent el Seneschál el supôrt dal Cosâ? -- Does the Prime Minister have the Cosâ's support?*  
*¿Quând parla-t-o? -- When does he speak?*

17.24 Inversion is also common in simple statements emphasising time:

*Demâ zesparta Adnâ përr la costâ -- Tomorrow Anne leaves for the coast*  
*A 6h 30 ariva el tren -- The train arrives at 6:30*

17.25 When inversion occurs with pronouns, four pronouns combine with the verb endings in unexpected ways. In the *first person singular*, the final ending *-éu* or *-eu* is contracted with the pronoun *eu*. The *second person singular* pronoun *tú* loses its vowel after the verbal ending *-ás*. And the *third person singular* pronouns *o* and *a* must insert the letter *-t-* between themselves and the final vowel *-a* of the verb:

NORMAL ORDER                      INVERTED ORDER

<i>eu partéu</i>	>	<i>part'eu</i> [part <u>eu</u> ]
<i>tú partás</i>	>	<i>partás't</i> [part <u>ast</u> ]
<i>o parta</i>	>	<i>parta-t-o</i> [partat <u>u</u> ] (note the stress on the pronoun)
<i>a parta</i>	>	<i>parta-t-a</i> [partat <u>a</u> ] (id.)

17.26 Such contractions or combinations occur with *all* verbs, regular and irregular (e.g. *o serà*, "he will be"; *serà-t-o*, "will he be"), unless the final ending of the verb alone does not take the expected ending *-éu*, *-ás*, or *-a*. In such cases, simply place the subject pronoun after the verb and join them with a hyphen. Examples:

NORMAL ORDER		INVERTED ORDER
<i>o füt</i> (he was)	>	<i>füt-o</i> [füt <u>u</u> ]
<i>tú füt</i> (thou wast)	>	<i>füt-tú</i> [füt tu]
<i>eu füt</i> (I was)	>	<i>füt-éu</i> [füt <u>eu</u> ]

### 17.3 Asking Questions

17.31 As in other Romance languages, questions are most commonly formed in Talossan by inversion of verb and subject:

*Statement: Els garziuns tiennent las plümâs -- The boys have the pens*  
*Question: ¿Tienent els garziuns las plümâs? -- Do the boys have the pens?*  
*Statement: La casâ tent plüirs fenestrâs -- The house has many windows*  
*Question: ¿Tent la casâ plüirs fenestrâs? -- Does the house have many windows?*

17.32 Questions can also be phrased by simply changing the tone of voice, as in English:

*¿Els garziuns tiennent las plümâs? -- (Do) the boys have the pens?*  
*¿La casâ tent plüirs fenestrâs? -- The house has many windows?*

17.33 Finally, a question particle can be added to the beginning or the end of a declarative statement to turn it into a question. The particle *è-ça që* [êskjë] precedes a declarative statment and makes it a question, but the use of *è-ça që* is becoming rarer and rarer. The phrases *¿non c'è vräts?* [nɔnCeræc] and *¿n'estas-c'ë?* [nêstasë], may be placed after the main clause. *N'estas-c'ë* is an archaism, dating from April of 1981, but it has been repopularised since work on the 'neoclassical' *Treisoûr* (modern Talossan dictionary) began. It is tending to oust *non c'è vräts*. Both of these expressions are equivalent to English "isn't it?" "doesn't he?" "don't they?" and so forth. A third alternative is the simple *¿oi?* [oj]. Examples:

*¿E-ça që els garziuns tiennent las plümâs? -- Do the boys have the pens?*  
*Els garziuns tiennent las plümâs, ¿non c'è vräts? -- The boys have the pens, don't they?*  
*Els garziuns tiennent las plümâs, ¿n'estas-c'ë? -- id.*  
*Els garziuns tiennent las plümâs, ¿oi? -- id.*

### 17.4 The Sequence of Tenses

17.41 The so-called "sequence of tenses" occurs in sentences which include a main and a subordinate clause. It may be treated in accordance with English usage:

*O zireva, "Eu sînt fatigat" -- He said, "I am tired"*      *O zireva, që o esteva fatigat -- He said that he was tired*

17.42 Deviations from this usage are permissible when suggested by logical considerations.

## CHAPTER 18: THE INFINITIVE

18.1 The basic dictionary form of all verbs is the infinitive form. The infinitive form of all regular verbs ends in -ar. When this ending is stressed (as it is in the vast majority of verbs), it is pronounced [ạS]. When unstressed, it is pronounced [əS]. The infinitive form of most irregular verbs ends in -arë. When this ending is stressed, it is pronounced [ạS]. When unstressed, it is pronounced [əS]. The final -ë is silent in all irregular verb infinitives, and exists (since a 1981 spelling reform) merely to indicate that the verb is irregular. Two irregular verbs have aberrant endings, but still end in -rë. These aberrant verbs are *irë* [ịəS] ("to go"), and *tirë* [tịəS] ("to have").

### 18.2 Use of the Infinitive as a Gerund

18.21 The infinitive can be used as a noun, and as such it corresponds to the English gerund. When used as such, it is considered masculine singular. Gerunds cannot be made plural. The use of the definite and indefinite article with a gerund follows English usage. Examples:

*¿Ametz-voi saltar? [amec voj saHtạS] -- Do you like dancing?*  
*Parlarë c'è benvendescù [parlạS Cê bênvëndêsku] -- Talk(ing) is cheap*  
*L'irë d'étéu [lịəS dɛtɛu] -- the coming of summer*  
*Vidarë, c'è credarë [viDạS Cê kreDạS] -- seeing is believing*  
*El façarë del ërxhënt [êw fëṣạS dël ɛrJënt] -- the making of money*

18.22 Talossan uses the infinitive as the object of a preposition:

*O zesparteva sânc zirarë 'à revidarë' -- He left without saying (lit. "without to say") 'goodbye'*

18.23 The gerund may be modified by adjectives or prepositions; it is treated as a masculine singular noun.

### 18.3 Government of Infinitives

18.31 When detached from a sentence, the Talossan infinitive is not preceded by a preposition such as "to." The Talossan for "to think" is *pensar* [pênsạS], not *à pensar*. The infinitive is used without a linking preposition after the verbs *fostarë* (to have to), *pëvarë* (to be able to, can), *vëlarë* (to want to), *säparë* (to know how to), *amar* (to like to):

*¿Fost-o prîndar l'avîß? -- Must he take the advice?      Eu pût naxhar -- I can swim.*  
*Eu volt irë à l'Europâ -- I want to go to Europe.      ¿Säps-tú naxhar? -- Do you know how to swim?*  
*Noi ament voiatxar -- We like to travel.*

18.32 The linking preposition used before verbal infinitives is *da* (actually *d'*) before vowels, and *à* before consonants. The use of *da* (*d'*) and *à* in this manner was a problematic matter. In older texts you will find *da* used before some consonants and *à* used before some vowels. The present rule is intended to be comprehensive and was established by the Arestadâ of February 21, 1994. This linking preposition is used when the infinitive seems to represent a goal:

*Noi strivent à realiçar ár ideáis -- We strive to realise our ideals.*  
*Aceastâ poartâ isch ûnfátgil d'âpnar -- This door is difficult to open.*

18.33 The linking preposition *da* (*d'*) or *à* is also used after many nouns and adjectives:

*La desiraziun à pecar -- The desire to sin*  
*Eu sînt tgörös d'atendar -- I'm happy to wait*  
*Téu qualse'cosâ à façarë -- I have something to do*  
*Ja mült à façarë -- There's much to do*  
*C'è ûnfátgil à façarë dals cosâs com'acest -- It's hard to do things like that*

*C'è fátgil d'aprendar el Talossán -- It's easy to learn Talossan*

18.34 The linking preposition is also used after interrogative particles, indefinite adjectives or pronouns, or after other verbs:

*Eu non súp qët à façarë -- I don't know what to do*  
*¿Qët à credarë nútîmp? -- What to think now?*  
*Eu non súp quând d'irë -- I don't know when to leave*  
*Nitgil à mënchar -- Nothing to eat*  
*Qualse'cosâ à façarë -- Something to do*  
*Qualse'cosâ d'âpnar -- Something to open*  
*Noi aprendent à lîrar -- We're learning to read*

*Non sovenençéveu à pôstar el bréif -- I didn't remember  
to mail the letter*  
*O m'ensegñha à naxhar -- He is teaching me to swim.*  
*Començéu à parlar Talossán -- I'm starting to speak  
Talossan*  
*Aβîstetz-me d'âpnar la fenestrâ -- Help me open the  
window*

18.35 The infinitive takes the linking preposition *për* if the infinitive represents a purpose as in English "in order to":

*O veneva për reparar la fenestrâ -- He came to fix the window (= in order to fix the window).*  
*Travaléu për vivar; non vivéu për travalar -- I work to live; I don't live in order to work.*

#### 18.4 Infinitives Used as Nouns

No preposition need be used with the infinitive when the infinitive can be construed as a noun, or occupying the place of a noun. In the sentence "It is impossible to walk on water," the logical subject is "to walk," and the Talossan would read:

*Marschar sür l'apâ, c'è împoûçivál -- Walking on water is impossible*  
*¿Röcar isch tradicat aici! -- Smoking is forbidden here; it is forbidden to smoke here*  
*O tombeva malált da non mënchar -- He fell ill from not eating*

#### 18.5 Seeing, Letting and Making

In sentences where the subject of one clause observes or causes the action of another clause ("I see him fall"; "I make him fall"), Talossan uses a relative clause:

*Eu viu që o tomba -- I see him fall (lit. "I see that he falls")*  
*Eu láβeu që o tomba -- I let him fall (lit. "I let that he falls")*  
*Eu façéveu që o capituleva -- I made him surrender (lit. "I made that he surrendered")*

#### 18.6 Infinitive Ambiguity as to Voice

As in English the Talossan infinitive is sometimes ambiguous as to voice, i.e. it is sometimes apparently passive in meaning:

*¿C'è për prendar eda mënchar aici? -- Is this to take (out) or to eat here?*

## CHAPTER 19: THE PRESENT TENSE

19.11 The present tense of regular verbs is formed from the infinitive by dropping the *-ar* ending, and adding the following personal endings:

"I" form	-éu	"We" form	-ent
"Thou" form	-ás	"You" form	-etz
"He/She/It" form	-a	"They" form	-ent

19.12 The "you" form in *-etz* was established by the Arestadâ of 16 June 1993. Before that date the ending was spelt *-etzi*, with a silent "i." There were various optional forms for the "we" form (in *-ameux* and *-iennent*) and the "they" form (in *-iennent*) which were used on occasion. These were abolished by the Arestadâ of 2 December 1993.

19.13 An example of a regular conjugation follows:

*Levar [levaS] -- to lift*

*eu levéu [levgu] -- I lift, I am lifting*

*tú levás [levgs] -- Thou liftest, thou art lifting*

*o leva [levë] -- He lifts, he is lifting*

*noi levent [levënt] -- we lift, we are lifting*

*voi levetz [levëc] -- you lift, you are lifting*

*os levent [levënt] -- they lift, they are lifting*

19.14 When subject pronoun and verb are inverted, the singular verbs take the special inversion forms described in Chapter 17 (*lev'eu*, *levás't*, *leva-t-o*).

### 19.2 Uses of the Present Tense

19.21 The present tense is the most basic of the four Talossan tenses, and the most commonly used. In English we have three different ways of expressing an action in the present. We can say "I leave," "I am leaving," or "I do leave." The three forms are distinguished by slight differences in meaning. In Talossan, on the other hand, the single present tense conveys all three meanings of the English:

*Eu zespartéu -- I leave; I am leaving; I do leave*

*¿Lira tú fratreu? -- Does your brother read? Is your brother reading? Your brother reads?*

*Ûc, o lira -- Yes, he reads; yes, he is reading; yes, he does read*

19.22 There is no 'progressive tense' in Talossan (c.f. English "I am going" vs. "I go"). The simple present serves this purpose. Similarly, Talossan uses the simple present for all English present-tense constructions with "do," e.g. "Does he think so?" would be translated *¿Pensa-t-o që schi?* [pênsētu kjë Si], literally, "Thinks-he that so?"

### 19.3 Use of the Present as a Future Tense

As in English "I am going to Chicago on Tuesday," the present tense in Talossan may be used to indicate future time, especially if an adverb or some other cue clearly indicates the futurity of the action expressed:

*Véu à Cicavo sür Máitzi -- I'm going to Chicago on Tuesday*

*Eu mënkhéu à seifet tgoràs staséirâ -- I'm eating at seven o'clock this evening*

### 19.4 Optional 1st Person Singular Form

19.41 In the colloquial language there is an optional form for the first person singular of regular verbs in the present. This is formed simply by reducing the verb to its stem. Note that the subject pronoun *eu* must be used when the ending is dropped. Thus instead of *eu zespartéu* or *zespartéu* ("I depart") one can say *eu zespart*:



*eu zespart (zespartéu) -- I depart*  
*eu lev (levéu) -- I lift*

*eu am (améu) -- I love*  
*eu pens (penséu) -- I read*

19.42 This form is slowly working its way into formal language; it is used in the Preamble to the 1988 Constituziun, and it's hard to find anything more formal than that. Still it should be used sparingly or for emphasis, since it draws attention to the verb. When the stem ends in a vowel, as in *gunfiar* (to swell up), this short form of the first person singular should not be used. (It would be quite wrong to say \**eu gunfi*.)

## CHAPTER 20: THE SIMPLE PAST TENSE

20.11 The simple past tense of regular verbs is formed from the infinitive by dropping the infinitive ending *-ar* and adding the following past tense endings:

"I" form	-éveu [ɛv̥y̥w]	"We" form	-event [ɛv̥ənt]
"Thou" form	-evás [ev̥as]	"You" form	-evetz [ev̥ɛtʃ]
"He" form	-eva [ɛv̥ə]	"They" form	-event [ɛv̥ənt]

20.12 The "I" form spelling *-éveu* replaces an earlier spelling *-eveu* according to the Arestadâ of 10 September 1993. Speakers should remember that unlike all the other tenses, the final *-eu* of the 1st Person Singular in the Past Tense is normally unstressed (in regular verbs). An example of a regular past conjugation follows:

*Electar [ɛlɛktas] -- to elect*

*eu electéveu [ɛlɛktɛv̥y̥w] -- I elected, I did elect*  
*tú electevás [ɛlɛktɛv̥as] -- Thou didst elect*  
*o electeva [ɛlɛktɛv̥ə] -- He elected, he did elect*

*noi electevent [ɛlɛktɛv̥ənt] -- We elected, we did elect*  
*voi electevetz [ɛlɛktɛv̥ɛtʃ] -- You elected, you did elect*  
*os electevent [ɛlɛktɛv̥ənt] -- They elected, they did elect*

20.13 When subject pronoun and verb are inverted, the singular verbs take the special inversion forms described in Chapter 17 (*electév'eu*, *electevás't*, *electeva-t-o*).

### 20.2 Uses of the Past Tense

20.21 The functions of the past tense are largely the same as in English. Note also its use in constructions of the type, "If I *were* there, I would understand":

*Schi eu estéveu là, eu cumpreñcadréu -- If I were there, I'd understand*

20.22 The simple past tense is not as common in Talossan as in English. To say "I saw the film," a Talossan can say either *Eu vidéveu el film* or *Téu vidat el film*, lit. "I have seen the film." (See Chapter 26.) The latter form, to the Talossan ear, has exactly the same temporal meaning as the former, and is definitely more common in general usage. The compound tenses of the past (the present and pluperfect) are formed as in English; see Chapter 26.

### 20.3 Expression of the Imperfect

Unlike French or English, Talossan has no "imperfect tense" to denote an action which was taking place in the past, or to describe a state, condition or situation in the past that was taking place when something else happened or was happening. The rôle of the French imperfect tense covers the English "I left while she was sleeping," or "I often used to walk past the bank." Both fields are covered in Talossan by the simple past tense:

*Zespartéveu quând qê a dormeva -- I left while she was sleeping (lit. "while she slept")*  
*Eu sovînd marscheva adelmás el banqueu -- I often used to walk (lit. "walked") past the bank*  
*Atendéveu là trèves tgorâs përr dtú -- I was waiting (lit. "waited") there three hours for you*

## 20.4 The "Immediate Past"

20.41 The so-called "immediate past" is formed in English with the adverb "just": "I have just come from the battlefield," "She just left me." In Talossan, the irregular verb *vienarë* ("to come") is used to form the "immediate past" (c.f. French *venir de*). To form the "immediate past," the inflected verb *vienarë* is placed before the infinitive of the main verb. Between the two is placed the preposition *da* (for verbs beginning in a consonant) or *d'* (for verbs beginning in a vowel). Observe:

*Eu viens d'irë del pläts da schlac'ht -- I just came from the battlefield ("I come of go from the battlefield")*  
*A vient da me lábar -- She just left me ("She comes of leave me")*  
*Noi viennent da zirarë "non" -- We just said "no" ("We come of say 'no'")*

20.42 This is idiomatically very different from English, and should be learned carefully. Note especially that this is virtually the only time in the language when the inflected forms of the verb *vienarë* (as opposed to *irë*) are used.

## CHAPTER 21: THE SIMPLE FUTURE TENSE

21.11 The simple future tense is formed from the infinitive by dropping the *-ar* ending of the infinitive and adding the following endings to the stem of the verb:

"I" form	-arhéu	"We" form	-arhent
"Thou" form	-arhás	"You" form	-arhetz
"He/she/it" form	-arha	"They" form	-arhent

21.12 The ending *-arh-* is pronounced [aS] throughout the future tense conjugation. An example of a regular future tense conjugation follows:

*Lirar [liraS] -- to read*

<i>eu lirarhéu [liraSeu] -- I shall read, I am going to read</i>	<i>voi lirarhetz [liraSec] -- You will read, are going to read</i>
<i>tú lirarhás [liraSas] -- Thou shalt/art going to read</i>	<i>os lirarhent [liraSënt] -- They will read, are going to read</i>
<i>o lirarha [liraSë] -- He will read, he is going to read</i>	
<i>noi lirarhent [liraSënt] -- We shall read, are going to read</i>	

21.13 The *-arh-* endings were originally spelt *-ar-* (*liraréu*, etc.) but it was difficult to remember that these "r's" were to be pronounced [S]. The addition of the helpful letter "h" was mandated by the Arestadâ of 19 August 1993.

21.14 It should be noted that, optionally, the final *-a* in the third person singular may be stressed at the speaker's discretion. Thus *o lirarha* may be pronounced [u liraSë] or [u liraSa]. The final vowel, if stressed, does not take an accent mark (except in the one irregular verb *o serà* ("he will be")).

21.15 When subject pronoun and verb are inverted, the singular verbs take the special inversion forms described in Chapter 17 (*lirarh'eu*, *lirarhás't*, *lirarha-t-o*).

### 21.2 Uses of the Future Tense

21.21 The function of the future does not differ from English usage:

*Ça paßarha [sa pasaSë] -- it will happen*  
*Demà parlarhás't [dema parlaSast] -- You will speak tomorrow*  
*Os non paßarhent! [uS non pasaSënt] -- They shall not pass!*

21.22 The student should note the rule in Chapter 19 on the use of the present tense in a future context. Also, when the verb in a subordinate clause after an expression of time refers to the future, Talossan puts the verb in either the future or the present tense:

*Quând që téu l'ërxhënt, comprarhéu 'n auteu -- When I have the money I will buy a car*  
*Quând që tischéu l'ërxhënt, comprarhéu 'n auteu -- When I (will) have the money I will buy a car*

### 21.3 The Future Tense formed with Irë

The verb *irë* (to go) can be used with the infinitive of other verbs to form the future tense of those verbs. This is just like the English "I am going to speak," and this construction is helpful in avoiding the inflected forms of the future tense:

*Véu parlar -- I am going to speak, I shall speak*                      *Véu en façarë demà -- I am going to do it tomorrow*  
*¿Vás't en façarë? -- Are you going to do it?*

## CHAPTER 22: THE CONDITIONAL TENSE

22.11 The "conditional tense" is Talossan's most 'un-Romance' tense, having completely ousted the Latin or French subjunctive mood (which Talossan lacks), leaving Talossan with four basic tenses--past, present, future, conditional--closer to Russian or Esperanto than to French. The conditional is formed from the infinitive by adding these endings to the stem of the verb:

"I" form	-adréu	"We" form	-adrent
"Thou" form	-adrás	"You" form	-adretz
"He/she/it" form	-adra	"They" form	-adrent

22.12 An example of a regular conditional tense conjugation:

*Poßar [posáS] -- to chase away*

<i>eu poßadréu [posadréu] -- I would chase away</i>	<i>noi poßadrent [posadrënt] -- We would chase away</i>
<i>tú poßadrás [posadrás] -- Thou wouldst chase away</i>	<i>voi poßadretz [posadrec] -- You would chase away</i>
<i>o poßadra [posadrë] -- He would chase away</i>	<i>os poßadrent [posadrënt] -- They would chase away</i>

22.13 When subject pronoun and verb are inverted, the singular verbs take the special inversion forms described in Chapter 17 (*poßadr'eu*, *poßadrás't*, *poßadra-t-o*).

### 22.2 Uses of the Conditional Tense

22.21 The conditional expresses a hypothetical statement; its uses do not differ from English. It is used with the conjunction *schì* ("if"), when the clause implies doubt or uncertainty.

*Schì tenedréu del ërxhënt, eu venadréu -- If I had money, I would come*  
*Avetz pü da tîmp, eu façadréu pü -- With more time, I would do more*  
*Eu non säp, schì os façadrent acest -- I don't know if they would do that*

22.22 In a few stock phrases the conditional is used to express an imperative hope or wish:

*Venadra Tú Regipäts, estadra façadâ Tú volontà -- Thy Kingdom come, Thy will be done*

## CHAPTER 23: THE IMPERATIVE

23.11 The imperative is the verb form used when giving commands, as in "Go away!" "Think!" or "Don't throw rocks at your sister!" In Talossan there is one imperative form for both the *tú* form and the *voi* form, formed by adding *-etz* (pronounced [ɛc]) to the stem. This ending is always stressed, even if the verb is a stem-stressed verb:

*¡Pensetz!* [pênsɛc] -- *Think!*  
*¡Non röchetz!* [non røkɛc] -- *Don't smoke!*  
*¡Láβetz-me soleu!* [lasɛc me sɔljw] -- *Leave me alone!*

23.12 Note that this ending is identical to the second person plural ending *-etz*, but that imperatives ending in *-etz* may be used to command persons one would normally address as either *tú* or *voi*. In Talossan (unlike French) there is no singular/plural or formal/informal distinction in the imperative and one form is used for all. The second person pronoun is often used after the imperative for emphasis. A hyphen is used to connect them:

*¡Pensetz-tú!* [pênsɛc tu] -- *Think!*                      *¡Pensetz-voi!* [pênsɛc voj] -- *Think, all of you!*

23.13 When a direct object pronoun is used with an imperative, it may precede or follow the verb, at the speaker's wish. If it follows the verb, it is joined to the verb by a hyphen:

*¡Non en pensetz!* -- *Don't think (about) it!*  
*¡Non pensetz-en!* -- *Don't think (about) it!*

23.14 If both subject and object pronouns are used, the object must precede the verb:

*¡Non en pensetz-voi!* -- *Don't you think about it!*

23.15 If the object is a noun, it follows the verb and there is no hyphen:

*¡Liretz el bréif!* -- *Read the letter!*                      *¡Votetz PC!* -- *Vote PC!*

23.16 The "imperative" of persons other than the second person (French "allons-y!" or Spanish "¡comamos!") is not considered a true imperative in Talossan. To form non-second-person commands like "let's eat," just put "që" [kjë] before the present or the conditional tense. This construction is obviously calqued from English:

*Noi mënzhent* -- *We eat*                                      *¡Që noi mënzhent!* -- *Let's eat!*  
*¡Që noi mënzhadrent!* -- *Let's eat!*                      *O pensa* -- *He thinks*  
*¡Që o pensa!* -- *Let him think!*                              *¡Që o pensadra!* -- *Let him think!*

23.17 These forms are actually clipped forms of, for instance, *Láβetz që noi mënzhent* (lit. "Let that we eat"). But the *láβetz* is rarely expressed.

23.18 Prior to a far-reaching Arestadâ of February 21, 1994, there was an additional imperative form ending in *-a* (which was identical to the third person singular present forms of the verb). The Comitâ was officially reported to have "frowned upon" this form in the First Edition of this book. While this Second Edition was being prepared, the Comitâ officially abolished it. All Talossan imperatives now end in *-etz*, as it was in 1981.

### 23.2 Negative Imperative

The imperative is made negative simply by placing "non" before the verb in the imperative. Note that double negatives may occur; these are 'good Talossan' though they may not be good English:

;*Parletz à mhe!* -- Talk to me!  
 ;*Non parletz à mhe!* -- Don't talk to me!

;*Pensetz toctziuâ!* -- Always think!  
 ;*Non pensetz txamáis!* -- Never (lit. Don't never) think!

## CHAPTER 24: THE PRESENT PARTICIPLE

24.11 The form of the present participle was one of the most hotly contested features of Talossan grammar, with different texts wavering between endings in *-înd* (the historic form) and *-ánt* (a newcomer), and even attempts to distinguish subtle shades of meaning between the two. The *-înd* form, historically, was usually unstressed and seemed to have different pronunciations in different contexts. The whole confusing mess was resolved by an Arestadâ from the Comitâ on 18 August 1992. All present participles were ordered to be written *-înd* (the historic spelling) but pronounced as a stressed [ánt], in a compromise between the two forms.

24.12 The present participle is formed by dropping the *-ar* ending of the verb and adding the stressed suffix *-înd*:

<i>Infinitives:</i>	<i>Present Participles:</i>	<i>Translations:</i>
<i>auscultar</i> [awskuHtãS]	<i>auscultînd</i> [awskuHtãnt]	(hearing)
<i>cambiar</i> [kambiãS]	<i>cambiînd</i> [kambiãnt]	(buying)
<i>cáβar</i> [kãSÿS]	<i>cáβînd</i> [kãSãnt]	(breaking)
<i>metrar</i> [mêtrãS]	<i>metrînd</i> [mêtrãnt]	(putting)
<i>risguardar</i> [risgwardãS]	<i>risguardînd</i> [risgwardãnt]	(watching)
<i>sovar</i> [sovãS]	<i>sovînd</i> [sovãnt]	(following)
<i>rôinar</i> [rojñÿS]	<i>rôinînd</i> [rojñãnt]	(ruining)
<i>schpárar</i> [SpãrÿS]	<i>schpárînd</i> [Spãrãnt]	(saving)
<i>conheçar</i> [koNÿsÿS]	<i>conheçînd</i> [koNÿsãnt]	(knowing)

24.13 The present participle is an adjective and inflects to agree with its head noun in number:

*Las situaziuns cambiînds* [kambiãnc] -- The changing situations  
*Dals cundiziuns vîncülînds* [vîñkülãnc] -- Some binding conditions  
*Las leçùns sovînds* [sovãnc] -- The following lessons

### 24.2 Use of the Present Participle

24.21 The present participle has no function in the verbal paradigm, for there is no crystallised progressive tense corresponding to English 'I am buying, You are selling.' But phrases like "a dead dog cannot be living" may be translated literally in so far as they make logical sense:

*'N cacium mortescù non pût estarë vivînd* -- A dead dog cannot be living

24.22 The English "I am buying" is translated into Talossan as *eu compréu*, "I buy." A literal translation (*eu sînt comprînd*) may be used to accent the fact that the action is taking place "right now." However, this sort of sentence sounds kind of 'odd' (or just 'too English?') to the Talossan ear, however, and should be used sparingly, if at all.

24.23 English uses the present participle an awful lot, in such expressions as "On arriving, he died," "While coming home," "By doing nothing," etc. These forms are avoided in Talossan, adverbial clauses being preferred:

*Ospréi që o ariveva, o morteva* -- On arriving (lit. "After that he arrived"), he died.  
*Dürânt që o veneva à c'hasâ* -- While coming home (lit. "While that he came home")  
*Par façarë nitgil* -- By doing nothing (lit. "By to do nothing")  
*Quând që eu arivéveu* -- Upon my arrival ('When that I arrived')  
*Ospréi që noi sigñhevent* -- After our signing ('After that we signed')

*Eu trovéveu që a dormeva -- I found her sleeping ('I found that she slept')*

## CHAPTER 25: THE PAST PARTICIPLES

25.1 There are two past participles in Talossan. Both have the same meaning and are fully interchangeable.

### 25.2 Past Participle in -at

25.21 The past participle in *-at* is formed from the infinitive by dropping the *-ar* ending and adding *-at*:

*fuçar* [fusaS] -- *fuçat* [fusat] (*fused*)  
*pensar* [pênsaS] -- *pensat* [pênsat] (*thought*)  
*dançar* [dansaS] -- *dançat* [dansat] (*danced*)  
*rôinar* [rojnëS] -- *rôinat* [rojna:t] (*ruined*)  
*tgeritar* [TeritaS] -- *tgeritat* [Teritat] (*inherited*)

25.22 The *-at* ending is for the masculine singular only. The corresponding feminine singular ending is *-adâ*, masculine plural *-ats* and feminine plural *-adâs*, all stressed on the *a*:

*L'ërxhënt comptat* -- *the counted money*                      *La tortürâ banadâ* -- *the banned torture*  
*Els pätsilor ocupats* -- *the occupied countries*              *Las tortürâs banadâs* -- *the banned tortures*

25.23 There are many verbs whose stems end in *-at-*, for example *meditatar* (to meditate), *separatar* (to separate), *alternatar* (to alternate), and many others. The student must be very careful not to confuse these endings with past participles; the past participle of *alternatar* is the redundant-sounding *alternatata*.

25.24 In casual or racy speech the final ending *-at* can be pronounced [aw] (rhyming with English "now"). This is especially common in the phrase *¿Qët isch paßat?* [kjët yS pasaw] (What happened?)

### 25.3 Past Participle in -escù

25.31 The past participle in *-escù* is formed from the infinitive by dropping the *-ar* and adding *-escù*. This *-escù* ending is always stressed on the penultimate syllable, the accent mark notwithstanding:

*fuçar* [fusaS] -- *fuçescù* [fusêsku] (*fused*)                      *pensar* [pênsaS] -- *pensescù* [pênsêsku] (*thought*)  
*dançar* [dansaS] -- *dançescù* [dansêsku] (*danced*)              *rôinar* [rojnëS] -- *rôinescù* [rojnësku] (*ruined*)  
*tgeritar* [TeritaS] -- *tgeritescù* [Teritêsku] (*inherited*)

25.32 The *-escù* ending was formerly reserved for the masculine singular only, and there was a feminine singular ending *-eascâ*. However, this was abolished by the Arestadâ of 24 January 1996. The ending for both masculine and feminine plural is *-eschti* [êSt]. (The "i" should be silent, although it is often heard in improper speech.)

*L'ërxhënt comptescù* -- *the counted money*                      *La tortürâ banescù* -- *the banned torture*  
*Els pätsilor ocupeschti* -- *occupied countries*              *Las tortürâs baneschti* -- *banned tortures*

### 25.4 Uses of the Past Participle

As in English the past participle is used in past compound tenses and in the passive voice. It is also an adjective and as such shares all the characteristics of other adjectives. The two forms (*-at* and *-escù*) are interchangeable, the *-at* forms being more common. The *-escù* forms are considered more archaic and flowery, the *-at* forms more hip and pompous.

## CHAPTER 26: THE COMPOUND TENSES

26.11 Despite its simple four-tense conjugation, the Talossan verb can express a wide shade of meanings through its use of compound tenses. These compound tenses are formed exactly as in English by means of the auxiliary verb *tirë* [tjës], "to have," in the active voice. (The passive voice will be dealt with in Chapter 29.) The four compound tenses are:

The present perfect	e.g. "I have created"
The past perfect	e.g. "I had created"
The future perfect	e.g. "I shall have created"
The conditional perfect	e.g. "I would have created"

26.12 When past participles are used in the examples below, the examples give forms ending in *-at*. However, in all such cases, forms ending in *-escù* are equally acceptable.

### 26.2 The Present Perfect

26.21 The present perfect is formed by using the present tense of *tirë* with the past participle in a literal translation of English "I have thought":

<i>(Eu) téu pensat -- I have thought</i>	<i>Noi tiennent pensat -- We have thought</i>
<i>Tú tent pensat -- Thou hast thought</i>	<i>Voi tenetz pensat -- You have thought</i>
<i>O tent pensat -- He has thought</i>	<i>Os tiennent pensat -- They have thought</i>

26.22 The present perfect is more common in Talossan than in English; it is often used to translate a simple past, as in:

<i>Louis XVI tent pierthescù o cäps -- Louis XVI lost his head (or: Louis XVI has lost his head)</i>
<i>Louis XVI piertheva o cäps -- Louis XVI lost his head</i>

### 26.3 The Past Perfect

The past perfect translates the English "I had thought" and, like the present perfect, is an exact replica of English structure. The past tense of the verb *tirë* is used along with the past participle:

<i>(Eu) tigñhoveu pensat -- I had thought</i>	<i>Noi tigñhovent pensat -- We had thought</i>
<i>Tú tigñhovás pensat -- Thou hadst thought</i>	<i>Voi tigñhovetz pensat -- You had thought</i>
<i>O tigñhova pensat -- He had thought</i>	<i>Os tigñhovent pensat -- They had thought</i>

### 26.4 The Future Perfect

The future perfect translates the English "I shall have thought" and, like the other perfect tenses, follows English structure. The future tense of *tirë* is used along with the past participle:

<i>(Eu) tischéu pensat -- I will have thought</i>	<i>Noi tischent pensat -- We will have thought</i>
<i>Tú tischás pensat -- Thou wilt have thought</i>	<i>Voi tischetz pensat -- You will have thought</i>
<i>O tischá pensat -- He will have thought</i>	<i>Os tischent pensat -- They will have thought</i>

### 26.5 Conditional Perfect

The conditional perfect, like the other perfect tenses, has the same form as the English tense of the same name. However, it must be remembered that the Talossan conditional is incorporated as a regular tense form whereas the English conditional is formed using the auxiliary verb "would." The sentence *O tenadra pensat* literally translates the English "He would have thought" (*O tenadra*, "he would have"; *pensat*, "thought"). Observe:

*(Eu) tenadréu pensat -- I would have thought*  
*Tú tenadrás pensat -- Thou wouldst have thought*  
*O tenadra pensat -- He would have thought*

*Noi tenadrent pensat -- We would have thought*  
*Voi tenadretz pensat -- You would have thought*  
*Os tenadrent pensat -- They would have thought*

### 26.6 Perfect Participle

A so-called "perfect participle" exists, which literally translates the English "Having spoken" ("Having spoken, he returned to his seat"). The form is *tischînd* ("having") plus the past participle:

*Tischînd parlescù -- Having spoken*  
*Tischînd zecidat, o acteva -- Having decided, he acted*

### 26.7 Use of the Perfect Tenses

With the exception of the present perfect (which is often used as a simple past tense), all these tenses are seldom used. They are less common in Talossan than in English, and have a certain "bookishness" about them. They should be used sparingly, but if the intended meaning requires their use, then do use them.

### 26.8 Compound Tenses with Verbs of Motion

26.81 With verbs of motion there is an optional compound tense conjugation, using *estarë* instead of *tirë*. Any verb denoting motion or change of position (like "go," "return," "fall," etc.) may also be conjugated in the compound tenses with *estarë* in place of *tirë*. For instance:

*Eu sînt restorniat -- I have returned*  
*Noi sînt veneschti -- We have come*  
*Tú isch arivat -- Thou hast arrived*

*A isch arivadâ -- She has arrived*  
*Eu sînt tombadâ -- I have fallen (woman speaking)*

26.82 This is similar to Bible English, where one says "The Israelites are come into the Promised Land" and so forth. Using this *estarë* construction with verbs of motion is preferred over using *tirë*, but either form is acceptable. When using *estarë* in the compound tenses with verbs of motion, the past participle of the verb of motion must agree in gender and number with the subject of the sentence:

*Eu sînt restorniat -- I (man) have returned*  
*Eu sînt restorniadâ -- I (woman) have returned*

*Noi sînt restorniats -- We (males or m/f) have returned*  
*Noi sînt restorniadâs -- We (females only) have returned*

26.83 If *tirë* is used to conjugate the compound tenses, the participle never agrees with the subject and retains its basic (masculine singular) form throughout. (Why? Because the past participle when used with *estarë* is considered to be an adjective modifying the subject, and hence must agree with its head noun; while the past participle when used with *tirë* is considered to be a verb.)

## CHAPTER 27: IRREGULAR VERBS

27.11 Nearly all verbs in Talossan follow the patterns given above for the various tenses and participles, and how to form them from a known root. However, there are some exceptions. These are the irregular verbs. Bear in mind that English has around 250 such verbs, and Spanish reportedly has 600! But Talossan has only a score of irregular patterns to be remembered.

27.12 The Talossan language contains 17 basic irregular verbs. From these, others may be formed by adding prefixes. Thus, *cünvëlarë* is conjugated like *vëlarë*, and *sostirë* like *tirë*. The verbs to be learnt by the student are as follows:



*Crearë -- to create*  
*Credarë -- to believe*  
*Estarë -- to be*  
*Faşarë -- to do, make*  
*Fostarë -- must*  
*Irë -- to go*

*Moartarë -- to die*  
*Pëvarë -- can, to be able*  
*Säparë -- to know*  
*Scriuarë -- to write*  
*Starë -- to stand*  
*Tirë -- to have*

*Vëlarë -- to want*  
*Vidarë -- to see*  
*Vienarë -- to come*  
*Zirarë -- to say*  
*Zonarë -- to give*

27.13 For the irregular collocations surrounding the expression of "there is," see Chapter 28.

27.14 The irregular verb *tüarë* (to kill) was itself killed by the Arestadâ of February 21, 1994 and was officially replaced by *aucidar* (to kill). For the forms of *tüarë* you may consult the First Edition.

## 27.2 Verbal Paradigms

27.21 Paradigms for the irregular verbs are given on the green insert sheet. Other irregular verbs are formed from these patterns; to conjugate them, simply add the appropriate prefixes to the root forms. Example: The irregular verb *sostirë* (to support) is obviously based on *tirë*. To conjugate *sostirë*, simply add "sos-" to the appropriate forms listed for *tirë*.

### **27.22 VERBAL PARADIGMS (See Green Insert Sheet)**

27.23 In the paradigms given on the green insert, only tenses with irregular parts are listed; other tenses are derived regularly from the stem, which is also listed. Stressed vowels (if unpredictable) are underlined. If the past participle of an irregular verb ends in *-at*, this is declined regularly (*-at, -adâ, -ats, -adâs*).

27.24 The forms listed on the green insert for the tenses (present, past, future, conditional) are always in the order of 1st Singular, 2nd Singular, 3rd Singular, 1st/3rd Plural, 2nd Plural. When the 1st and 3rd Person Plural forms differ, the 3rd Person Plural form is listed separately. Otherwise only five forms are given.

## **CHAPTER 28: SPECIAL NOTES ON VERBS**

### 28.1 Stem-Stressed Verbs

28.11 The "stem-stressed verbs" are verbs whose stress, or accent, in the infinitive, falls on a syllable other than the final *-ar*. Examples are: *ác'har* [axëS], *cînxhar* [kîñJëS], and *sîntar* [sîntëS]. They are distinguished from the much more common "root-stressed verbs" like *faşarë, beneşar, and duvitar*.

28.12 In addition to the stress on the stem rather than on the infinitive ending, there were formerly some additional complications in the conjugation of these verbs. However, these were all abolished by the Arestadâ of 5 February 1996.

### 28.2 Verbs with Orthographic Changes

28.21 As a general rule the root of a verb retains its original sound regardless of what inflexional endings are attached. This frequently calls for the change of spelling of the root in an inflected word, due to the fact that some letters have different sounds, depending on the letter that follows. In these verbs, the final consonant of the stem (the part of the verb before the *-ar* ending of the infinitive) is the letter "c," pronounced [k]. The verbs themselves are perfectly regular, but this final letter "c" undergoes a spelling change to show that its pronunciation--[k]--is preserved throughout the whole conjugation.

28.22 Talossan "c" is pronounced [k] before a, î, o and u; and like [C] before e and i. In all forms of a verb like *marcar* [markaS] (to mark), the "c" has its hard [k] sound. When the inflexional ending begins with an "e" as in the first person singular *-éu*, or the past participle *-escù*, you can not write *\*marcéu* or *\*marcescù*, because these would indicate erroneous pronunciations. Instead you must write *marchéu* [markëu] and *marchescù* [markësku] to show that the [k] sound is retained. Similarly, verbs like *riscar* [riskaS] (to risk) which end in *-scar* must respell to show the correct

pronunciation:

MARCAR

*eu marchéu [markeu]*  
*tú marcás [markas]*  
*o marca [markë]*  
*noi marchent [markent]*  
*voi marchetz [marketç]*  
*marchescù [markêsku]*

RISCAR

*eu ris'chéu [riskëu]*  
*tú riscás [riskas]*  
*o risca [riskë]*  
*noi ris'chent [riskent]*  
*voi ris'chetz [risketç]*  
*ris'chescù [riskêsku]*

28.23 There were formerly additional verbs whose infinitives ended in *-cear* or *-ciar*, which had their own complicated spelling rules. These verbs have all been respelt as *-tschar* in the 1993 Treisoûr.

28.3 Notes On Usage

**28.31 The Verbs "Säparë" and "Conheçar" ("To know")**

28.311 Although both *säparë* [səpəS] and *conheçar* [koNêSëS] are translated by "to know," they are not interchangeable. Essentially, *säparë* means "to know" in the sense of "to have knowledge" or "to know how"; *conheçar* has the sense of "to be acquainted with, meet, or make the acquaintance of." Examples:

<i>Eu säp, dovestà el cudësch -- I know where the book is</i>	<i>Tú säps aceastâ tgistôriâ -- You know this history</i>
<i>Noi säpent naxhar -- We know how to swim</i>	<i>Conheçeu acest ciovec -- I know this man</i>
<i>¿Conheçás't acest restorán? -- Do you know this restaurant?</i>	<i>Eu volt la conheçar -- I want to (get to) know her</i>

28.312 Note also the spelling of *conheçar* and its forms; the letter combination "nh" is archaic (replaced everywhere else by "gñh") but survives in this verb.

**28.32 The Verb "Meñcar" ("To be lacking," "to miss")**

The verb *meñcar* [meñkaS] is used to translate the English expression "to miss," as in "I miss you." In Talossan, however, the subject and object are used "backwards." The verb literally translates "to be lacking to," thus:

<i>Tú me meñcás -- I miss you ("You are lacking to me")</i>	<i>O la meñca -- She misses him ("He is lacking to her")</i>
<i>Ça noi meñca -- We miss it ("It is lacking to us")</i>	

**28.33 The Verbs "Irë" and "Vienarë" ("The verb of motion")**

28.331 The verb *irë* is translated "to go," while *vienarë* is translated "to come." However, beginning as early as 1981, these two verbs began to fall together in meaning. Today, for most purposes, *irë* and *vienarë* are considered to be a single verb, known as the "verb of motion." One's direction is clarified by the context, or by accompanying adverbs or prepositions:

<i>Eu véu -- I am coming, or I am going (ambiguous)</i>	<i>Eu véu à c'hasâ -- I'm going home (unambiguous)</i>
<i>Eu véu da casâ -- I'm coming from home (unambiguous)</i>	<i>¿Daduvë vás't? -- From where are you coming? (unambig.)</i>
<i>¿Aduvë vás't? -- Where are you going? (unambiguous)</i>	<i>¡Vetz! -- Come! (or) Go! (ambiguous)</i>
<i>¡Vetz à'ici! -- Come here! (unambiguous)</i>	<i>¡Vetz út! -- Go away! (unambiguous)</i>

28.332 Both verbs are identical in all their forms except the infinitive and present tense (see Chapter 29). The present

tense forms listed for *vienarë* are more or less defunct. Note that the *vienarë* form is still very much alive in the infinitive; in the infinitive it would be wrong to use *irë* in its place. Otherwise, the student would be wise to use *irë* for all purposes, except for the colloquial use of *vienarë* to form the immediate past (Chapter 20).

### 28.34 The Expression "*Vëlarë Zïrarë*" ("To mean")

The English verb "to mean" is translated by *vëlarë zïrarë* (literally "to want to say") in Talossan. Only the first verb is inflected. Examples:

*"Pensar" volt zïrarë "to think" pã Talossán -- "Pensar" means "to think" in Talossan*  
*Noi volent zïrarë, që c'è vräts -- We mean that it's true*

### 28.4 The Adverb "Hi" and Adverbial "There"

28.41 English has a peculiar verbal construction involving the adverb *there* which allows the speaker to avoid placing the subject first in a sentence: *There is a man here; Once there were two little children; There are still Leftists in Talossa*. Talossan has made use of this type of construction, replacing the English "there" with the adverb *hi* (pronounced [i]; the "h" is silent). Observe:

*Hi començeva ünâ grült cuntroverçù -- There began a great controversy*  
*Hi veneva ün pacátx dîn el post -- There came a package in the mail*  
*C'estev'iensâ vholtâ, hi estevent trèves ursüns titeux -- Once upon a time, there were three little bears*  
*Hi serà 'n tempesteu -- There will be a storm*  
*Hi serent dels tempesteux -- There will be storms*  
*Schi tú en façadrás, hi estadra dels problüms -- If you did it, there'd be problems*

28.42 The only difficulty presented by the adverb *hi* to the English-speaking learner is that *hi* contracts with the verbs *isch* ("is") and *sînt* ("are") in translating the exceedingly common expressions "there is" and "there are." "There is" becomes *ja* [ja] (a contraction of *hi* + *isch*); "there are" becomes *j'ont* [jont] (a contraction of *hi* + *sînt*). It is impossible to say literally \**hi isch* or \**hi sînt* in Talossan: one must say *ja* ("there is") and *j'ont* ("there are"):

*Ja 'n soldat -- There's a soldier*                      *J'ont belacops da soldats -- There are many soldiers*  
*Schi ja 'n foct... -- If there's a mistake...*              *¿Qët ja? -- What is there?*

28.43 The expressions *ja* and *j'ont* are used constantly in Talossan and the learner must be familiar with them. One may note that the past tense of "there is" (*hi esteva, hi estevent; or hi füt, hi füvent* -- "there was, there were") are regular. Note also that in the future tense, the technically correct expression *¿Qët hi serà?* ("What will there be") is almost always expressed as *¿Qët serà?*

### 28.5 The Verb "To Be"

#### 28.51 The Two Verbs *Estarë* and *Eßerë* ("To Be")

Several attempts have been made to draw a distinction between two different Talossan verbs for "to be," namely *estarë* and *eßerë*, the distinction mirroring that which occurs between Spanish *estar* and *ser*. None of these attempts was a success, and today the only verb for "to be" in the Talossan language (except in dictionaries) is *estarë*. *Eßerë* can be considered completely dead, and the Arestadâ of 2 December 1993 formally abolished it.

#### 28.52 Translating "is" in Talossan

28.521 The Talossan verb *estarë* (to be) has had a chequered history, and a number of irregular forms and usages surround it. Many of these have been cleaned up in recent years, but many have not.

28.522 In the third person singular present indicative, the verb *estarë* ("to be") becomes *isch* ("is"):

*O isch aici -- He is here*

*A isch bunâ -- She is good*

28.523 An alternative form of "is" is to use the postposed enclitic *'st*. In brief, simple appositive statements of identity or location ("he is here," "she is beautiful") the word *isch* can be moved *behind* the noun or adjective referring back to the subject, and be abbreviated to *'st* (pronounced [st]).

*O aici'st [u ajCist] -- He is here*

*Ça ben'st [sa bênst] -- It's good*

*A va matrâ'st -- She's my mother*

*Ça non ben'st -- It isn't good*

*El Regeu ovratrúat'st--the King is overthrown*

28.524 This *'st* today is barely productive. It is a relic of the old Latin copula *est* (as in *errare humanum est*, "to err is human"). Attempts have been made in modern Talossan to oust this construction from the language, but it seems far too deeply ingrained. The alternative forms with *isch* are of course perfectly good Talossan (*O isch aici; el Regeu isch ovratrúat; a isch va matrâ*).

### 28.53 The uses of "c'è"

28.531 In English writing we write "it is." But in conversation this is almost always contracted: "it's." In similar fashion, the word (or particle) *c'è* [Cê] is a combination of the subject pronoun *ça* ("it") and *isch* ("is"). The combination *acest isch* ("that is") also contracts to *c'è* ("that's"). Thus when you find the word *c'è*, it may mean either "it's" or "that's":

*C'è ben [Cê bê] -- It's good; that's good*

*C'è mál [Cê maw] -- It's bad; that's bad*

*C'è qêt noi atendevent -- It's/that's what we were waiting for*

*C'è pèr ùns -- It's for us; that's for us*

28.532 The full forms (*ça isch ben; acest isch mál*, etc.) are, of course, also quite common.

28.533 In the past tense, the pronouns *ça* (it, they) and *acest* (that, that one) form similar fusions with *esteva* ("was") and *estevent* ("were"):

*C'esteva ben [Cêstevê bê] -- It was good; that was good*

*C'estevent dals cosâs qê noi sostigñhovent -- They/those were things we supported*

28.534 Here the full forms (*ça esteva; acestilor estevent*) are less common than the contracted forms.

28.535 The negative forms of *c'è*, *c'esteva* and *c'estevent* are formed with *non*:

*Non c'è ben -- it's not good; that's not good*

*Non c'è mál -- it's not bad; that's not bad*

*Non c'è qêt noi expectevent -- It/that isn't what we were expected*

*Non c'esteva ben -- it wasn't good; that wasn't good*

*Non c'estevent dals cosâs qê noi sostigñhovent -- They/those weren't things we supported*

28.536 The simple form *c'è* is often used as a copula in place of *isch* (c.f. French *c'est*). The past *c'esteva* is used in the same fashion. This use of *c'è* for "is" must NOT be employed when the subject is a pronoun or a person; it can only be used with non-personal noun subjects. Observe:

*Acest parti c'è pèr ùns -- This party is for us*

*Talossa c'è 'n päts vräts -- Talossa is a real country*

*El governamáintsch c'esteva corumpat -- The government was corrupt*

28.537 Note also the colloquial usage of the pronoun *ça*:

*Ça, c'è ben -- That, that's good; now that is good; yeah, that's a good one*

*Ça, c'è la fragâ -- Now that's the question; that's the question; that's the real question*

*Estarë, eda non estarë; ça, c'è la fragâ -- To be, or not to be; that is the question*

28.538 The difference between *ça isch* and *c'è* seems to be roughly the same as between "it is" and "it's" in English, although *c'è* is far more acceptable in formal language than English "it's." Note however that *c'è* can be used at the end of a sentence, unlike English: *Noi non säpent qët c'è -- We don't know what it is.*

#### 28.54 "Estarë" (to be) plus "Dove" (where)

28.541 The adverb *dove* [d $\underline{v}$ e] means "where." Be careful to pronounce it correctly: "DOUGH-vay," not like the English bird! The verb *estarë* (to be) combines with the adverb *dove* [d $\underline{v}$ e] (where) in two common instances:

*dove + estás't =  $\zeta$ dovestás't? [dovêst $\underline{a}$ st] -- "Where art thou?"*

*dove + isch =  $\zeta$ dovestà? [dovêst $\underline{a}$ ] -- "Where is...?"*

28.542 With other verbs beginning in vowels, *dove* elides to *dov'* (e.g.  *$\zeta$ dov'estevent-os?* "Where were they?") The contracted forms *dovestás't* and *dovestà* are used to translate "where art thou" and "where is" wherever these are found:

*$\zeta$ Dovestás't? [dovest $\underline{a}$ st] -- Where art thou?*

*Eu säp, dovestà el cudësch -- I know where the book is*

*$\zeta$ Dovestà o? [dovest $\underline{a}$  u] -- Where is he?*

*Eu non säp, dovestás't -- I don't know where you are*

*$\zeta$ Dovestà la casâ? -- Where's the house?*

#### 28.55 Expression of Location

To express the physical or metaphysical location of a person or thing, the verb *estarë* is often used (*El ciovec isch àl tgospitál* -- "The man is in hospital"). However, expression *se trovar* (lit. "to find oneself") commonly replaces *estarë* in expressions of location in the present tense:

*El ciovec se trova àl tgospitál -- The man is in hospital (lit. "The man finds himself in hospital")*

*Québec se trova àl Canadà -- Quebec is in Canada (lit. "Quebec finds itself in Canada")*

*El Seneschál se trova în troblâ -- The PM is in trouble (lit. "The PM finds himself in trouble")*

#### 28.6 The Verb "Fostarë" ("To Have To")

28.61 The uniquely Talossan verb *fostarë* [f $\underline{o}$ stëS] translates English "must" or "to have to." It is highly irregular in the present tense, having only one form (*fost*) for all three persons in the singular, and only one form (*fossent*) [f $\underline{o}$ sënt] for all three persons in the present plural. Originally it did not even have an infinitive, but the form *fostarë* ("to have to") was authorised by the Arestadâ of 28 January 1994. The verb *fostarë* expresses three states of necessity:

1) Obligation: *O fost irë àl scuolâ -- he has to go to school.*

2) Necessity: *O fost paxhar për sieu noveu auteu -- he has to pay for his new car*

3) Supposition: *Más o fost estarë aici! -- But he must be here!*

28.62 *Fostarë* must have a verbal object. It means "to have to" or "must." Note that English has no equivalent for "must" in the past tense and must make do with "had to," "needed to" or the like; but Talossan may use the past tense of *fostarë*. In English you can say "he must leave" (Talossan: *o fost irë*) but in the past tense English cannot say "he musted leave"! In Talossan, however, *fostarë* has a regular past tense like any other verb: *O fosteva irë* ("he had to

leave"). Examples:

*Tú fost reparar tú auteu -- You must repair your car*  
*Noi fossent irë à c'hasâ -- We must go home*  
*Os fostevent rescriuarë lor papërs -- They had to rewrite their papers*  
*El governamáintsch va fostarë resigñhar -- The government will have to resign*  
*El governamáintsch fost resigñhar -- The government must resign (has to resign)*  
*El governamáintsch fosteva resigñhar -- The government had to resign*

28.63 Also note carefully the placement of the negative particle with *fostarë*. The negative *non* must exactly precede the very word being negated, so the position of *non* can affect the meaning:

*Tú non fost façarë acest -- You do not have to do that ("you not must do that"; negates "fost")*  
*Tú fost non façarë acest -- You must not do that ("you must not do that"; negates "façarë")*

28.64 Remember that *fostarë* must have a verbal object. To translate "need," use *fost tirë* ("must have"):

*Tú fost reparar tú auteu -- You need to fix your car (verbal object: "to fix")*  
*Tú fost tirë 'n novèu auteu -- You need ('must have') a new car (noun object: "a new car")*

## CHAPTER 29: THE PASSIVE VOICE

29.11 With the exception of the present, present perfect and imperfect passives, passive voice forms are quite rare in Talossan. Passive rather than active knowledge (no pun intended) of the remainder will suffice for most students and users of Talossan. As in English, the passive auxiliary is *estarë* (to be). The forms of this verb are formed according to the simple conjugation given in Chapter 30, and the compound conjugations given in Chapter 27. The following summary of the basic pattern (using the pronoun *eu*) may be found convenient:

<i>eu sînt</i>	<i>I am</i>	<i>eu véu estarë</i>	<i>I will be (am going to be)</i>
<i>eu estéveu</i>	<i>I was</i>	<i>eu estadréu</i>	<i>I would be</i>
<i>eu téu estescù</i>	<i>I have been</i>	<i>eu tischéu estescù</i>	<i>I would have been</i>
<i>eu tigñhoveu estescù</i>	<i>I had been</i>	<i>eu tenadreu estescù</i>	<i>I would have been</i>
<i>eu seréu</i>	<i>I will be</i>		

29.12 Passive forms in Talossan are formed exactly as they are in English. The passives in either language are usually direct, literal translations from one to the other. Note however that the correspondence may not be immediately transparent because Talossan is a more highly inflected language. The phrase "You will be seen" (four words) may seem to have been constructed differently from *Tú serás videscù* (three words), but is in fact a literal translation:

<i>Tú</i>	<i>serás</i>	<i>videscù</i>
<i>You</i>	<i>will-be</i>	<i>seen</i>

29.13 As in English the passive is formed with the auxiliary *estarë* ("to be") with a following past participle:

*C'esteva scriut par me -- It was written by me.*  
*Eu sînt apegghat par dtú -- I am (being) called by you.\**

\*Note that the English "being" is left unexpressed. The clumsy English "to be being" (I am being watched) is not expressed in Talossan, which simply says, "I am watched" (*eu sînt risguardat*).

29.14 It is of critical importance to note: Whenever the passive voice is used, the past participle must agree in both gender and number with the subject of the sentence, just like any other adjective:

*La frù esteva mariadâ à'iens MC -- The woman was married to a Member of the Cosâ*  
*Va figlhâs estevent bapticadâs par el cûrat -- My daughters were baptised by the parish priest*

29.15 This agreement is *not* optional. The participle in this circumstance is considered a full adjective and must agree with the noun it modifies.

### 29.2 Expression of the Agent in the Passive Voice

29.21 In English the performer of an action is the "agent," and the "agent" in a passive construction is indicated by "by," as in "I am being watched by the police." Talossan uses an identical construction, with the preposition *par*:

*Ar governamâintsch c'esteva electat par el popul -- Our government was elected by the people*  
*La Constituziun sera scriudâ par el Seneschâl -- The Constituziun will be written by the Prime Minister*  
*Va figlhâ esteva bapticadâ par el cûrat -- My daughter was baptised by the parish priest*

29.22 The agent is normally preceded by *par*, but other prepositions may be used, when allowed by logical considerations:

*Ovest esteva electat da Vuode -- Wes was elected from Vuode*

29.23 In most Romance languages there is an important logical limitation on the passive voice. That is: Passivisation cannot be based on an indirect object, as in "I was taught Talossan by Mr Furxhéir." However, due to the influence of English grammar, this construction *is* permissible in Talossan:

*Eu estéveu ensegnhat el Talossán par M:sr Furxhéir -- I was taught Talossan by Mr. Furxhéir*  
*O esteva zonescù ün bréif -- He was given a letter*

### 29.31 Present Passive

29.311 The present passive ("I am created" or "I am being created") is formed with the present tense of the verb *estarë* and the past participle of the passivized verb:

*Eu sînt creat -- I am [being] created (man)*  
*Eu sînt creadâ -- I am [being] created (woman)*  
*Tú isch sovat -- Thou art [being] followed (man)*  
*Tú isch sovadâ -- Thou art [being] followed (woman)*  
*O isch frapat -- He is [being] hit*  
*Noi sînt frapats -- We are [being] hit (men, or men/women together)*  
*Noi sînt frpadâs -- We are [being] hit (women only)*

29.312 Note that the English "being" in these sentences is superfluous and has no equivalent in Talossan; the sentence *Eu sînt civiliçat* may be translated "I am civilised" or "I am being civilised." When it is absolutely necessary to convey the continuous passive action, the sentence can be literally translated from the English: *Eu sînt estînd civiliçat* ("I am being civilised"), but such a construction appears barbarous to Talossan eyes and should only be used when it is absolutely vital.

### 29.32 The Present Perfect Passive

29.321 The present perfect passive ("I have been created") is formed by using the present forms of *tirë* ("to have") with the past participle *estescù* ("been") and that of the verb being passivized. The past participle *estescù* does not agree with the subject in gender or number, though the passivized verb does.

*Téu estescù creat -- I have been created (man)*  
*Téu estescù creadâ -- I have been created (woman)*  
*Tú tent estescù sovat -- Thou hast been followed (man)*

*Tú tent estescù sovadâ -- Thou (f) hast been followed*  
*O tent estescù trovat -- He has been found*  
*A tent estescù trovadâ -- She has been found*

29.322 One should note that it is common to simply say *O füt trovat* ("he was found") rather than the more complicated *o tent estescù trovat*. The present perfect passive is rather uncommon in normal Talossan.

### 29.33 The Imperfect Passive

The imperfect passive ("I was created") is formed with the past of *estarë* with the past participle of the verb being passivized:

*Eu estéveu creat -- I was created (man)*  
*Eu estéveu creadâ -- I was created (woman)*  
*Tú estevás sovat -- Thou wast followed (man)*  
*Tú estevás sovadâ -- Thou wast followed (woman)*

*O esteva trovat -- He was found*  
*A esteva trovadâ -- She was found*  
*Noi estevent trovats -- We were found (m only, or m/f)*  
*Noi estevent trovadâs -- We were found (women only)*

### 29.34 The Past Perfect Passive

The past perfect or pluperfect passive ("I had been created") is formed by using the past forms of *tirë* ("to have") with the participle *estescù* ("been") and the past participle of the passivized verb:

*Tigñhoveu estescù creat -- I had been created (m)*  
*Tigñhoveu estescù creadâ -- I had been created (f)*  
*Tú tigñhovás estescù sovat -- Thou (m) hadst been...*

*Tú tigñhovás estescù sovadâ -- Thou (f) hadst been...*  
*Noi tigñhovent estescù sovat -- We had been followed*

### 29.35 The Future Passive

The future passive ("I will be created") uses the future of the verb *estarë* with the past participle of the passive verb:

*Eu seréu creat -- I will be created (man)*  
*Eu seréu creadâ -- I will be created (woman)*  
*Tú serás sovat -- Thou wilt be followed (man)*

*Tú serás sovadâ -- Thou wilt be followed (woman)*  
*Noi serent trovats -- We will be found (men/women)*  
*Noi serent trovadâs -- We will be found (women only)*

### 29.36 The Future Perfect Passive

The future perfect passive ("I will have been created") is formed with the future of *estarë*, the past participle *estescù* and the past participle of the passivized verb. *NOTE*: This is not a literal translation of the equivalent English structure:

*Eu seréu estescù creat -- I will have been created (man) (lit. "I will be created")*  
*Eu seréu estescù creadâ -- I will have been created (woman)*  
*Tú serás estescù sovat -- Thou wilt have been followed (man)*  
*Tú serás estescù sovadâ -- Thou wilt have been followed (woman)*

### 29.37 The Conditional Passive

The conditional passive ("I would be created") is formed with the conditional of *estarë* and the past participle of the passivized verb:

*Eu estadréu creat -- I would be created (man)*  
*Eu estadréu creadâ -- I would be created (woman)*  
*Tú estadrás sovat -- Thou wouldst be followed (man)*



*Tú estadrás sovadâ -- Thou wouldst be followed (woman)*

### 29.38 The Conditional Perfect Passive

The conditional perfect passive ("I would have been created") is formed with the conditional of *tirë*, the past participle of *estarë* and the past participle of the verb:

*Eu tenadréu estescù creat -- I would have been created (man)*

*Eu tenadréu estescù creadâ -- I would have been created (woman)*

## CHAPTER 30: REFLEXIVE VERBS

30.1 In English we say: "I get up," "I wash," "I shave," "I dress." In each case the action of the verb refers back to the subject. We might also say "I wash myself," "I shave myself," "I dress myself." This form, "I wash myself," is the only way to translate "I wash" in most Romance languages, c.f. French *je me lave*. Talossan, however, is not as careful with reflexive verbs as are the other Romance languages (mainly due to the influence of English) and no verbs are marked in the Dictionary as "reflexive."

30.2 There are two kinds of reflexive verbs in Romance languages, logically reflexive ones, which can be translated directly into English such as "I wash myself," "I shave myself"; and illogically reflexive ones, which are reflexive in form but cannot be translated word-for-word into English. An example of this would be French *je me souviens*, "I remember," literally "I remember (to) myself." No verb in Talossan is illogically reflexive, that is to say, Talossan does not use intransitive reflexive verbs. The French *je me souviens* ("I remember") is translated *eu sovenençéu* in Talossan.

30.3 Any verbal phrase in which the subject performs an action which reflects back upon the subject may be translated by a reflexive verb, using the reflexive pronoun (or, optionally, the direct object pronouns; see Chapter Seven):

*Eu se lavéu las màns -- I wash my hands*

*Tú se lavás las màns -- You wash your hands*

*O se lava las màns -- He washes his hands*

*Eu me lavéu las màns -- I wash my hands*

*Tú tú lavás las màns -- You wash your hands*

*Voi voi lavetz las màns -- You (p.) wash your hands*

*Noi noi lavent las màns -- We wash our hands*

30.4 However, it is far more common to drop the reflexive construction entirely and say either "I wash my hands" or "I wash the hands" -- the latter being common when the context gives no doubt as to whose hands are being washed:

*Eu lavéu va màns -- I wash my hands*

*Eu lavéu las màns -- I wash my hands*

30.5 In other Romance languages, the reflexive is used to substitute for an impersonal construction, as in Spanish *Se prohíbe aparcar* -- "Parking prohibited," literally, "Parking prohibits itself"; or *Se habla español* -- "Spanish Spoken Here" ("Spanish speaks itself"). In Talossan, it is more common to use a true impersonal construction with *si* ("one") or, as in English, a simple passive:

*Si tradica la parcaziun -- Parking Prohibited (lit. "One prohibits parking")*

*Parcaziun Tradicadâ -- Parking Prohibited*

*Aici si parla Talossán -- Talossan Spoken Here (lit. "Here one speaks Talossan")*

*Talossán Parlat Aici -- Talossan Spoken Here*

## CHAPTER 31: THE ADVERB

31.11 As in English, Talossan adverbs come in two varieties: Primary (or "underived") and Derived. Primary adverbs are words or phrases in themselves which perform an adverbial function; derived adverbs are adjectives which take an

adverbial suffix and assume an adverbial rôle. The comparison of adverbs (translating 'more quickly' and the like) does not differ from the comparison of adjectives, and is discussed in Chapter 13.

31.12 The position of adverbs coincides in principle with English usage. The adverb normally precedes an adjective it modifies, and normally follows a verb that it modifies. It is set off by initial or final position in the sentence or by commas when it is to modify the statement as a whole. Contrary to English usage, the adverb *non* ("not") precedes the verb (see below under "Negation").

31.13 Some adverbial expressions containing nouns use the indefinite article 'n; this can always be replaced by *ün* or *ünâ* (whichever is gender-appropriate) in more formal writing:

*Fäts-en 'n altreu fäts* -- *Do that again (normal or informal)*

*Fäts-en ün altreu fäts* -- *Do that again (more formal)*

### 31.2 Primary Adverbs

31.21 The primary adverbs are items in the dictionary and call for few grammatical remarks. Examples are *nun* (now), *mïus* (less), *pü* (more), *aici* (here), *là* (there), *prescâ* (almost), 'n *pô* (somewhat), *imré* (always), etc. The following notes, however, should be observed.

31.22 The adverb *ja* ("ago") contracts with the indefinite article (see Chapter 3). It precedes the time expression it modifies:

*Ja'iens år* -- *A year ago*

*Ja trèves ârs* -- *Three years ago*

*Ja simcâ miüts* -- *Five minutes ago*

31.23 The adverb *come* ("how; as") elides to *com'* before vowels. Example: *Ûn ciovec înalt com'acest* ("A tall man like that"). This adverb also makes special elided combinations with the indefinite articles. See Chapter 3.

### 31.3 Derived Adverbs

31.31 An adverb can be derived from any adjective in English by adding *-ly* (short, shortly; beautiful, beautifully). In the same fashion, adverbs can be derived from adjectives in Talossan by the addition of the suffix *-mînt* added to the adjective. If the adjective has a special feminine form, the suffix *-mînt* is added to that to make the adverb (example: *sileçat*, "silent" > *sileçadâ*, feminine form; *sileçadâmînt*, "silently"). If the adjective has no special feminine form, then the suffix is simply added to the masculine form (example: *ünanimös*, "unanimous"; *ünanimösmînt*, "unanimously").

31.32 Adjectives ending in *-âl* [aw] retain the [aw] pronunciation even when the adverbial ending is added, e.g. *uficiâl* [ufiCaw] becomes *uficiâlmînt* [ufiCawmînt] ("officially"); *mâl* ("bad") becomes *mâlmînt* [mawmînt] ("badly"), etc.

31.33 If an adjective ends in any consonant except "l," the letter *â* [ë] may be added for euphony between the adjective and the suffix. Examples of derived adverbs:

*natürâl* [natüraw] > *natürâlmînt* [natürawmînt] -- *natural/naturally*

*ben* [bên] > *bunâmînt* [bunëmînt] -- *good/well*

*douâplic* > *douâplicâmînt* [duëpliçëmînt] -- *double/doubly*

31.34 In a series of derived adverbs, the suffix *-mînt* need be used only with the last:

*A parleva clâr- és sinçärmînt* -- *She spoke clearly and sincerely*

*O parleva stañclâ- és frequîntâmînt* -- *He spoke tiresomely and frequently*

### 31.4 Counterfactual Imperative

The so-called "counterfactual imperative" (e.g. "You should have known") is formed in Talossan by placing the adverb *scudâ* (derived from English "should have" or "shoulda") before the *infinitive* of the verb, as in the following constructions:

*Tú scudâ säparë -- You should have known*  
*A non scudâ atendar -- She shouldn't have waited*

*O scudâ clamar -- He should have called*

### 31.5 The Adverb "Véïci"

31.51 The adverb *véïci* [vɛjsi] means, here is, here are, look at, this is, etc. It corresponds in meaning to both the French "voici" and "voilà:"

*Véïci las resultàns -- Here are the results*

*Véïci-me, en scrïu -- Look at me, I'm writing it*

31.52 When followed by pronouns, *véïci* takes the direct object pronouns listed in the "FORM USED IN OBJ CASE" column of the green insert page: *Véïci-me* "Here I am, look at me"; *véïci-te* "Here you are, look at you"; *véïci-lo* "Here he is, look at him," etc.

### 31.6 Affirmation

31.61 In practice the Talossan word for "yes" is *üc* [ük]. The word *üc* can always be used to translate the English word "yes." However, in very careful language and in older texts, another word is found, namely *schì* [Si], which has somewhat more limited currency. *Schì* is often used negatively, to contradict something which has been said. It could be translated "Yes, on the contrary." Examples:

*¿Non vás't? -- You aren't going?*

*Schì, véu -- Yes, I am going*

*Tú fratreu non pût lirar -- Your brother can't read*

*Schì, o en pût -- Yes, he can (do it)*

31.62 The word *schì* is often used in Talossan where English would use an ambiguous "no":

*¿Non vás't? -- You aren't going?*

*Schì, véu -- No, I am going*

*Tú non vás, ¿n'estas-c'è? -- You're not going?*

*Schì, véu -- No, I am going*

31.63 The difference between *üc* and *schì* originally mirrored the difference between French "oui" and "si." In practice, however, the meaning of *schì* has broadened considerably, to the point where if *üc* is acceptable, *schì* is also acceptable. The principal difference between the two, it seems, is that *schì* is felt to be somewhat more "emphatic" than *üc*, and may be best translated "yes, really," or "sure" in English. Because the semantic distinction between *schì* and *üc* has become so tenuous, *schì* seems to be slowly dying out, and the student may use *üc* to the complete exclusion of *schì* if desired. *Üc* retains an unambiguously enthusiastic and "positive" character and is used in situations of partisan affirmation:

*¡Votetz üc în el referendüm! -- Vote yes in the referendum!*

*¡Ziretz üc à Talossa! -- Say yes to Talossa!*

### 31.7 Negation

31.71 In Talossan any sentence can be made negative by placing *non* ("not") directly before the verb:

*Acest päts non isch tréi grült -- This country isn't very large*

*Non parléu ben -- I don't speak well*

31.72 If the verb has an object pronoun, this pronoun comes between the *non* and the verb; the rule is that when *non* and an object pronoun fight to get near a verb, the pronoun wins.

*Non en téu -- I don't have it*

*Non lo viù -- I don't see him*

31.73 The negative particle *non* normally precedes the very word it negates. It is important to place it correctly within the sentence to achieve the desired meaning. Observe the following sentences and the nuanced meaning of their construction:

*Tú non fost vidarë-la -- You are not required to see her*

*Tú fost non vidarë-la -- You must not see her*

31.74 Note also the 'double *non*' which, like the English double negative, negates a negative statement and makes it positive. The overall effect in Talossan is equivalent to English "can't help but":

*Eu non non pût estarë afectat -- I can't help but be affected (lit. "I cannot not be affected")*

*Ça non non pût vëlarë zirarë aces -- It can't help but mean that (lit. "It cannot not mean that")*

31.75 When negative adverbs are used with verbs (examples: *txamáis*, "never"; *ni... ni...*, "neither/nor"), the verb should also be preceded by *non*. This is called the "double negative," which is a grammatically correct form in Talossan. The English rule that "two negatives make a positive" does not apply in Talossan:

*Neviens non en fäts -- Nobody does it (lit. "Nobody doesn't do it")*

*¡Non en fäts txamáis! -- Never do it! (lit. "Don't never do it!")*

31.76 In fact, the more negatives you can throw into a sentence, the better, since this accentuates the negative character of the sentence:

*Neviens non fäts nitgil txamáis non pü*

*Nobody ever does anything any more (lit., "Nobody doesn't do nothing never no more")*

### 31.8 "I Think So; I Don't Think So"

To translate the English expression "I think so," one says literally in Talossan, "I think that yes," and "I think not" becomes "I think that not." (Note the idiomatic use of *schi* rather than *üç* in the examples below; "*penséu që üç*" is not ungrammatical, but is uncommon.)

*Penséu që schi -- I think so*

*Esperéu që schi -- I hope so*

*Penséu që non -- I don't think so; I think not*

*Esperéu që non -- I hope not*

### 31.9 The Adverb Txà

The adverb *txà* (pronounced [Za], as in 'Zsa Zsa Gabor') can be used in informal speech as a clipped or abbreviated form of *détxà* "already." Example: *O txà tent arivat* "He's already arrived." But *txà* has idiomatic uses, which can indicate impatience, accumulating frustration, fulfilled expectations, resignation, certainty about the future, or, in negative sentences, denial of something expected. Speakers of Spanish will find its Spanish cognate *ya* helpful, but its usage in Talossan is far more restricted. Examples:

*Si non c'è seriös, txà na-me qët isch -- If that isn't serious, you tell me what is*

*Noi povent en façarë: Txà vidarhetz -- We can do it: You'll see*

*Na-noi txà la stôriâ! -- So tell us the story already!*

*Txà c'è ça -- So that's it; that's really it; that's finally it*

*C'è txà finischescù -- It's finally over; The thing is over!*

*Txà non pü -- No more!*

## CHAPTER 32: THE PREPOSITION

32.1 Prepositions are items in the dictionary and call for no grammatical remarks other than those given here. Talossan prepositions are divided into two groups: Vocalic and Consonantal prepositions. Prepositions which end in vowels (e.g. *da*, *à*, *anstadâ da*) are "vocalic" and prepositions which end in consonants (e.g. *për*, *avetz*, *över*) are "consonantal." The only effect of the vocalic/consonantal distinction occurs when prepositions take pronouns as their objects. The implications of this are noted in Chapter Eight. Note also in Chapters Three and Four that certain prepositions form contractions with the definite and indefinite articles.

### 32.2 Notes on Certain Prepositions

*À* has the basic meaning of "at" or "to." *Eu véu à c'hasâ* -- I'm going [to] home. *Eu sînt à c'hasâ* -- I'm at home. *À simcâ tgorâs* -- at five o'clock. It is used as an "empty" preposition in the sense that if no other preposition logically expresses an intended relationship between two nouns, *à* may be used between them. *À* is also used to mark indirect objects: *O zoneva el cudësch àl garziun* (he gave the book to the boy).

*Casâ*, when used as a preposition, is similar in meaning to the French *chez*, and can be translated "at X's place." It can refer to the house, room, or standard location of a person: *¿Casâ mhe eda casâ thú?* -- My place or yours? *Hi sera 'n reçeiziun casâ lui* -- There will be a party at his place. Note that the preposition *casâ* takes the same pronoun objects as other vocalic prepositions, except for "at his place," which is *casâ lui* [kʌsə lʉi] (not \**casâ lo*).

*Da* has two basic meanings. 1) "Of." *El governamáintsch d'ár päts* -- the government of our country. 2) "From." *Eu véu da Vuode à Pórt Maxhestic* -- I'm going from Vuode to Pórt Maxhestic. *Da* contracts with the definite and indefinite articles (see Chapters 3 and 4). Before vowels, *da* contracts to *d'* (e.g. *d'Américâ*). The form *dad* before vowels is found occasionally (e.g. *dad Américâ* [dadamerikə]) and must be used in the expression *dad üns* [dadüns] (of us; of ours). When *da* contracts before a semiconsonantal "i" or "u" (i.e. an "i" pronounced like [j] or a "u" pronounced like [w]), these semiconsonants vocalise and *da* elides:

<i>Iugoslaviâ</i> [jugoslavië]	>	<i>d'Iugoslaviâ</i> [diugoslavië] -- <i>Of Yugoslavia</i>
<i>Uôis</i> [wojs]	>	<i>d'uôis</i> [duojs] -- <i>Of eggs</i>

The preposition *da* is also used to show possession: *El governamáintsch da Talossa* (The Government of Talossa), *La plümâ dal criançâ* (the girl's pen, i.e. "the pen of the girl"). Finally it is used to translate the English "with" in the sense of "with" a bodily characteristic: *El Ciovec del Pistôl Oresc* ("The Man with the Golden Gun"); *ünâ frù dels cavéglhs luñgs* ("a woman with long hair"). But if 'wearing' or 'carrying' is implied, *cün* is the more usual preposition, when the article is not habitually associated with the person: *Non te téu videscù cün acestilor spectacleux* ("I've never seen you in/with those glasses").

*Dîn* and *în* both mean "in" or "inside." Originally, the two prepositions had different meanings (cf. French *dans*, *en*). They have since nearly merged in meaning. In general, *în* is larger and more abstract while *dîn* is more concrete or at least refers to smaller spaces: *Dîn la camerâ* -- In the room. *În Talossa* -- In Talossa. Obscure questions of rhythm or style seem to dictate when to use *dîn* and when to use *în*. When something is written or spoken 'in' a language, the preposition *în* is used: *În Talossán*. *În* is always used (as in English) to translate "in" with countries, cities, provinces, and so forth: *Eu sînt în Mexico* -- I'm in Mexico.

*Într-* means "between" or "among." Note that its hyphen must be written: *Intr-Talossâes*, *c'è Talossán qi isch parlescù* (among Talossans, it's Talossan that's spoken). Formally it is pronounced [într] but the clipped pronunciation [înt] is becoming more and more common. It must however be pronounced [într] before vowels: *Într-els Talossâes* [întrels talosajs], "among the Talossans"; *într-üns* [întrüns], "among us."

*Över* has two basic, easily translated meanings. 1) "About, concerning." *'N cudësch över Talossa* -- A book about

Talossa. 2) "By way of, via." *Irë da New York à Talossa över Cicavo* -- To go from New York to Talossa via Chicago. It means "over, above" in the solitary expression *över dToct* [øvër dokt], "above all": *¡Talossa över dToct!*

På has the basic meaning of "on" or "on top of." In this it presents no problem in translation. However, the preposition *på* may occasionally be used to mean "in" where a language is concerned: *på Talossán*, "in Talossan." The preposition *în* is also used for this purpose. Note also the fact that with object pronouns, *på* does not 'behave' like a normal vocalic preposition (see Chapter 8). In modern practice, *på* has all but been replaced by *în* with regard to languages, and has also been all but replaced by *sür* with regard to the basic meaning of "on." The learner may do well not to use *på* at all.

Për is used to mean "for," with all the shades of meaning inherent in the English preposition. It also means "per": *Eu gagñhéu £RT 300 për tgorâ* -- I earn £RT 300 per hour. Note its use in Cosâ deliberations: Even English-speaking Members of the Cosâ do not vote "for" or "against" a bill: they cast their votes *për* and *contrâ*!

Së is used to create possessive phrases. It can best be translated by the English 'apostrophe S' (s). *Talossa së glnhetg naziundâl* -- Talossa's national language. *El Seneschâl së parti* -- The Prime Minister's party. *Së* elides to *s'* before a vowel: *Talossa s'armadâ*--Talossa's army. This preposition may never be used with pronouns; it may never take a pronoun object or be used with a pronoun subject. (\**Eu së päts* is just as wrong as "It's country"!)

## CHAPTER 33: THE CONJUNCTION

33.1 A conjunction is a word used to join other words, phrases or parts of sentences, or to establish a definite relationship between the parts of a sentence. Conjunctions are items in the dictionary and call for no grammatical remarks other than those given here. The use of conjunctions generally corresponds to English usage. Whereas in some Romance languages the use of a certain conjunction forces the speaker to use a specific verb tense (usually the conditional) this is not the case in Talossan. Use whichever verb tense logically expresses the intended meaning.

### 33.2 Use of Adverbs and Prepositions as Conjunctions

33.21 In English, there is a relatively free usage of adverbs and prepositions as conjunctions, as in the following sentences:

*I did that when he was here.*

*I fell asleep before she left.*

33.22 In Talossan, adverbs and prepositions should not be used this way. However, to make an adverb or preposition into a conjunction, simply add *që* ("that") after the adverb or preposition:

*Façéveu acest când që o esteva aici -- I did that when [that] he was here.*

*Dormëschéveu avînt që a zesparteva -- I fell asleep before [that] she left.*

*C'è përqët që eu non sînt mediceu -- That's why [that] I'm not a doctor.*

33.23 This takes practice. It's sloppy (but not uncommon) to leave out the *që* in English fashion. One of the many marks of good Talossan is the proper use of this *që* construction. Note also that 'new' conjunctions can be constructed from any adverb or preposition by the use of *që*, so long as the meaning of the original word is sufficiently precise:

*Dürânt që o esteva aici -- While he was here (lit. "during that he was here")*

*Salvâ që o morteva -- Except that he died; except for his dying*

## CHAPTER 34: ABBREVIATION, PUNCTUATION, CAPITALIZATION and FORMALITIES

34.1 Written language is governed by conventions; the more formal the language, the more rigidly these conventions will be adhered to. The conventions governing written Talossan and written English are, for the most part, quite similar. There are however some differences which, when not clearly understood, are enough to make a text written in Talossan by an English-speaker seem "un-Talossan" in spite of an absence of actual grammatical or lexical errors. The rules below cover those cases where Talossan usage differs from English. In the vast majority of cases, however, Talossan usage follows American English models.

### 34.2 Abbreviation

34.21 The full stop (period) is used at the end of an abbreviation (o.c. = *ospréi C'hriost*) if the abbreviation does not contain the last letter of the full word. If it does contain the last letter of the word, the colon is used as an abbreviation sign within a word (e.g. *s:t = sînt*, *r:päts = regipäts*, *cit:l = citânâl*).

34.22 The full stop is rarely used to indicate an abbreviation such as P.T.T. (*Post, Telegrafâ és Televerket*) or R.T. (*Regipäts Talossân*). It is much more common to omit the full stops and write simply PTT, RT. Note however the conventional distinction between PM (*Prüm Ministreu*, Prime Minister) and P.M. (the former province of Pórt Maxhestic).

34.23 When a digraph or trigraph (e.g. *sch*, *tz*, *tg*, *xh*) begins a word which is to be abbreviated, the whole di- or trigraph may be retained as part of the abbreviation. Thus *Governadéir-Xhenerál* ("Governor General") is abbreviated GXh.

34.24 The following is a list of common Talossan abbreviations. Abbreviations for weights and measures (Metric System) are the same as in English. Political party abbreviations are found in the *Lexicon of Talossan English*, or elsewhere. Abbreviations of ordinal numerals are found in Chapter 15. The abbreviations given below are given as they are usually capitalized, but the capitalization of abbreviations is notoriously careless.

a.c.	avînt C'hriost (B.C., Before Christ)	MM	Maritiimi-Maxhestic Province
angl:â	Angleascâ (English language)	MU	Mussolini Province
aust.	austanéu (abstain on a bill)	n:reu	númerul (number; note archaic abbreviation!)
BP:l	Buitâ Postâl (P.O. Box)	o.c.	ospréi C'hriost (A.D., Anno Domini)
C	Celsius	os:n	ospréiscriziun (P.S., postscript)
c	contrâ (vote against a bill)	p	plurâl (plural)
c.à.z.	c'è à zirarè ("i.e.")	p	për (vote for a bill)
cont:t	continuat (continued, cont'd)	p.gC.	Par gCînt (percent)
D:nâ	Doamnâ (Mrs.)	P.M.	Pórt Maxhestic
D.Tgon.	Drept Tgonoravâl (Right Honourable)	p.xh.	Pü xhován (younger, Jr.)
d'a.	d'avînt (a.m.)	PM	Prüm Ministreu (PM, Prime Minister)
d'o.	d'ospréi (p.m.)	PTT	Posts, Telephones and Telegraphs
DC	Dún Cestoûr Canton	q.v.	q.v.
é.s.p.	és sâ pâ (et cetera, "etc.")	qc	qualse'cosâ (something)
EB	Electrabase	qv	qualse'viens (someone)
EVA	Estats Viensiçats d'Américâ (USA)	RT	Regipäts Talossân (Kingdom of Talossa)
f	frúnâl (feminine)	RTV	Restéggh Talossân Viens (RT Television/Radio)
F	Fahrenheit	RV	Regipäts Viensiçat (UK, United Kingdom)
FP	Florençia Province	s	singulár (singular)
FL	FLUNK (defunct pseudoprovince)	S:dâ	sioridâ (Miss)
GXh	Governadéir-Xhenerál (Governor General)	S:t	Sînt (Saint)
h.	tgorâ, tgorâs (hour, hours; o'clock)	S:reu	Segñhôr (Mr.; note archaic abbreviation!)
îns.	însulâ (island)	SdE	Secretár d'Estat (Secretary of State)
KA	Atatürk Province	SMR	Sieu Maxhestâ Regitâl (His Royal Majesty)
M:sr	Mieusegñhôr (Mr.)	TCT	Teritôriâ Capitâl Talossân (Tal. Capital Terr.)
m	masculi (masculine)		
MC	Mîmbreu dal Cosâ (MC, Member of Cosâ)		

Tgon.	Tgonoravál (Honourable)	V:tôr	Vellitôr (senior, Sr.)
TSO	Teritôriâs dal Sudur-Ovest (Southwest Terr.)	v.	<i>versus</i> (contrâ; against)
TV	televiziun (TV)	VD	Vuode Province
UNO	Naziuns Viensiqadâs (United Nations)	viz.	viz.
URSS	Uniun dals Republicâs Socialistâs Sovietici	VSM	Vaißâl da Sieu Maxhestà (VSM, RT navy)

### 34.3 Punctuation

34.31 The comma is used pretty much as in English, though perhaps more so. Talossans use it wherever a pause in speech would occur; the rule for Talossans is to imagine every written text as if it were read aloud, and to place the commas accordingly as breathing marks. Subordinate clauses are almost always preceded by a comma, as in French. The comma is also used in numbers where English-speakers would use a decimal point; see Chapter 14.

34.32 The exclamation point (!) should be used sparingly. It is often repeated at the beginning of the sentence, in an inverted form, as in Spanish: ¡*O non en tent façat!* ("He didn't do it!") This is technically optional but is very common. When just one clause in a sentence deserves the force of an exclamation, the exclamation point precedes that clause only: *A zireva "non," ¡és aglhôrc a me frapeva!* ("She said "no," and then she hit me!")

34.33 The full stop (or period) is used at the end of the sentence as in English. It is also used to separate the thousands in a number (e.g. 1.342.220) in place of the English comma.

34.341 The hyphen (-) is used as in English except that Talossan uses periods instead of hyphens in telephone numbers (The USA or Britain would write 554-3374, but the Talossan form is 55.43.374). When words are divided at the end of a line, the hyphen is used to link the two halves:

*Ár governamáintsch non cumpreñca els problüns dal rax-  
hiun. C'è'n problüm o mismeu.*

34.342 Note that there is no restriction on where a word can be broken at the end of a line in Talossan: whether in the middle of a syllable, or between morphological elements, or between syllables, a word may be divided anywhere that the writer or printer finds convenient. Talossans even break contractions like *d'acîrd* as follows: *d'- acîrd!*

34.35 The question mark is used to signify a question or interrogative. It is usually repeated and inverted before the sentence, as in Spanish: ¿*Qët volt-tú façarë?* (What do you want to do?) This is technically optional, but is extremely common. When only one clause of a sentence is truly interrogative, the question mark precedes that clause alone: *C'è 'n problüm, ¿n'estas-c'ë?* (It's a problem, isn't it?)

34.36 Quotation marks, both double ("...") and single ('...') are marks of enclosure for words, phrases, clauses, sentences and even paragraphs and groups of paragraphs. By definition, quotation means repeating (or copying) what someone else has said or written; quotation marks are a device used principally to indicate the beginning and end of material so quoted, or to show irony (Poland was "liberated" by the Soviets). Generally, the rules for quotation mark use are identical to those in American (not British!) English; two raised commas at the beginning and end (e.g. "word"), one for a quote within a quote. Note however that instead of the double inverted commas ("..."), Talossan often uses French-style "arrow-head" quotation marks, e.g. («...»), as in *Téu lirescù l'airigñhâ «Stiloûr»* (I have read the poem "Stiloûr"). Arrow-head quotes can also be used to draw attention to a word or phrase: *Støtanneu endôrça «l'Uniun së Parti» përl'eleziun* (Støtanneu endorses the United Party for the election).

### 34.4 Capitalization

Capital letters are used in Talossan mostly as in English, with a few minor differences. The rules are quite different from the major European languages--the chief difference being that Talossan (exactly like English) capitalizes all adjectives of nationality, and proper adjectives generally. Occasionally, accent marks are omitted over capital letters (as in French)



but this is becoming uncommon, thanks to the wonders of computers.

### 34.5 Formalities

34.51 The style observed in written Talossan correspondence is vastly less formal than in most other languages. English letter-writing style is acceptable in Talossan. Hyper-correct etiquette never existed in Talossan tradition, and there is no need to introduce it now. The point of letter-writing is to convey information, not to show one's command of pointless detail and tradition.

34.52 For salutations, simple greetings (*bunâ ziuâ*, etc.) are often used. Alternatives include:

*;Car'amic!* [to a male friend; lit. "Dear Friend"]  
*;Car'amiçâ!* [to a female friend; lit. "Dear Friend"]  
*;Careux amici!* [to male friends; lit. "Dear Friends"]  
*;Carâs amiçâs!* [to female friends; lit. "Dear Friends"]  
*Estimat Mieusegñhoûr,* [to a man of some standing; lit. "Esteemed Sir"]  
*Estimadâ Doamnâ,* [to a woman of some standing; lit. "Esteemed Madam"]  
*Estimats Amici,* [to strangers of some standing; lit. "Esteemed Friends"]  
*;Dïeu Voi Alegra!* [in formal circumstances, or to more than one person; lit. "God cheers you!"]  
*;Dïeu t'Alegra!* [in informal circumstances to one person; lit. "God cheers you!"]

34.53 In the closing, an informal letter is often ended with:

*T'amic ben* [from a male writer; lit. "Your good friend"]  
*T'amiçâ bhunâ* [from a female writer; lit. "Your good friend"]  
*Amicâlmînt el tú* [from a male writer; lit. "Yours as a friend"]  
*Amicâlmînt la thú* [from a female writer; lit. "Yours as a friend"]  
*T'üsc* [to a spouse, girl- or boyfriend; lit. "I kiss you"]  
*El tú* [from a male writer; lit. "Yours"]; *La thú* [from a female writer; lit. "Yours"]  
*Restéu* [lit. "I remain"]; *Noi restent* ["We remain"]

34.54 A formal letter ends with any of the following:

*Avetz respectù* -- "With Respect," (or) *Cün respectù dü* -- "With Due Respect"  
*Restéu, V.S.Q.B.V.P.* -- lit. "I remain, Your Servant who Kisses Your Feet"\*  
*Restéu, V.F.Q.B.V.M.* -- lit. "I remain, Your Servant who Kisses Your Hand"\*\*\*  
*Restéu, V.S.Q.B.V.M.* -- lit., "I remain, Your Servant who Kisses Your Hand"\*\*\*

\*Extremely formal; from a gentleman to a lady.

\*\*Extremely formal; from a lady to a gentleman, or from one lady to another.

\*\*\*Extremely formal; from one gentleman to another.

## CHAPTER 35: VOCABULARY

### 35.1 Adoption of New Words

35.11 Talossan, like many of the world's minority languages, has a xenophobic aversion to accepting foreign loan-words. Loans are felt to be "non-Talossan" and they are only sparingly to be added to the language. This is somewhat ironic, given the fact that every word in the Talossan language is really a foreign loan. Some years back, a Talossan-language newspaper column remarked (also with irony) that *;Els pirmalaisets moçts pâ el network naziunâl da televiziun dîn el RT ausolümînt fossent estarë del ghetg Talossân!* (The first words on the RT national television 'network' must be in the Talossan language!) The word "network" was accepted, but only provisionally; the Comitâ has since authorised *el*

*restéglh* as the preferred alternative. Of course, the Talossan language has absorbed many words from a wide variety of languages:

*aínciün (into)* -- Rhaeto-Romance

*ár (our)* -- Irish

*baxhët (budget)* -- English

*caciun (dog)* -- Berber

*ciovec (man)* -- Croatian

*ërxhënt (money)* -- Latin, via Albanian

*etéu (summer)* -- French

*förar (to lead)* -- Swedish

*itrì (star)* -- Berber

*ocså (also)* -- Swedish

*pravoslavnic (orthodox)* -- Russian

*sôntains (sometimes)* -- English

*uschicisnâ (miscellany)* -- Sorbian

*va (my)* -- Breton

*viens (one)* -- Latvian

*voastra (your)* -- Romanian

35.12 To deal with the question of accepting foreign loan words in future, the Comità has laid down the following six general rules in the Arestadâ of 29 January 1996:

1. Do not use a foreign word if a Talossan word exists.
2. Do not use a foreign word if a Talossan word can be derived using the normal rules of derivation.
3. If a foreign word must be used, it is to be taken firstly from Occitan or Rhaeto-Romance, or from such other Latin dialects as the Comità should see fit, choosing especially such words as are consistent with the phonetic identity and aesthetic idiosyncracies of the Talossan language.
4. Words of a scientific or technical nature may be taken from English. Also, words relating to "drugs, crime and other underworld phenomena" may be taken from English.
5. Loans from other languages, chosen for their phonetic euphony in keeping with the broad goals of Rule 3, may be adopted as the Comità sees fit.
6. No word is to be added to the vocabulary without the consent of the Comità!

35.13 At intervals following the publication of the 1993 Treisoûr, the Comità will issue a *Piénamáintsch* (update) containing additional new words that meet these standards. The first such update was published in late 1993 as a supplement to the Treisoûr and the next one, scheduled to be published in late 1996, will contain at least one thousand new words.

### 35.2 Names of People

35.21 When persons become citizens of Talossa, they receive Talossan names (which, sadly, are rarely used). Their first names (Christian names) are derived from an official list of names to be published in future *Pienamáintschen*. Surnames are more problematic, because there was no Talossan language when our ancestors adopted their surnames from the surrounding speech community. Therefore there have historically been no Talossan surnames. However, some Talossans are choosing to adopt Talossan surnames for reasons of personal choice or national pride. Therefore, the Comità has been given the duty of devising a method for creating new surnames. The method will be defined securely in a subsequent Arestadâ, but the easiest method is, for those lucky enough to have translatable names, simply to use the Talossan word. Thus John Smith becomes Ián Furxhéir. This has its limits, however; does Peter Hall wish to be called Piëter Coridôr?

35.22 Certainly, once the Talossan language has flowered into a literature of its own, the names chosen for literary characters will become popular for Talossan children. And created names based on Talossan roots are also acceptable and encouraged to further a national sense of ethnic peculiarity. An example of such a patriotic created name is *Arphäts*, a boy's name, or *Naziunâ*, a girl's name. One should not get carried away with the excessive patriotism of these combinations, as naming children *Grültgloriöspäts* ("Great Glorious Country") or *Milnouâcîntséiféinçenouâ* ("1979") may adversely affect their personal development.

35.23 Proper names taken from the Bible (if they do not have a specific, listed Talossan form) are to be taken letter for letter from the English Bible, except that final *-a* in feminine names becomes *-â*, and the combination "ch" always

becomes *c'h*. Note also, all feminine names in *-ah* change this to *-ác'h*, but remain feminine (*Sarác'h*, Sarah).

### 35.3 Place Names

35.31 The whole field of place names (toponymy) was unexplored until very recently. The principles set down in this chapter were set down in the Arestadá of January 28, 1994, as a guide to establishing rules in this field.

35.32 Several of the rules below indicate that "all" place names in a certain country are to be taken into the Talossan language in their native form; for example, the rule on Italy says that "all" place names in Italy are to be taken directly from Italian into any Talossan-language text dealing with Italy. This use of "all" is violated only by the presence of any exceptions which might appear in *Pienamáintschen* published by the Comità. Before taking any place name from any language according to the rules below, always check the English-Talossan portion of the Glossary to see if there is a Talossan word for the place. If there is not, use of the local term (from Italian or whatever) is appropriate.

35.33 The "all" place names provision is designed principally to exclude English exonymns (i.e. English names for places not in English-speaking countries). The city of Livorno in Italy has an English name, "Leghorn." It is wrong to use the word "Leghorn" in a Talossan article. The official Talossan term for Livorno is Livorno, because places in Italy are supposed to be identified in Talossan texts by their Italian names (unless a special Talossan term exists).

35.34 A single generic rule applies to any and all countries which are not found in the list below: "*All place names are to be taken from the official language of that country.*" Thus places in Andorra should be in Catalan, places in Portugal in Portuguese, and so forth. *The only exception to this rule is that place names ending in -a should be changed to -â.*

35.35 Use of native names (endonyms) is encouraged wherever possible. Example: The standard French place name "Finisterre," in Brittany. The native language in Brittany is Breton, not French. So if you want to describe your trip to "Finisterre," the *Comità përl'Útzil del Gghetg* prefers that you defer to Breton nationalism and use their name for the place you visited. Because the Breton name *Penn-ar-Béd* is not as well known, you should introduce it in such fashion as:

*Téu visitat Penn-ar-Béd (Françál: "Finisterre") dÛrânt 1983. Penn-ar-Béd isch 'n belâ cità.  
I visited Penn-ar-Béd (French: "Finisterre") during 1983. Penn-ar-Béd is a beautiful city.*

35.36 The *Piênamáintsch* to the 1993 Treisoûr, scheduled to be published in 1996, contains an extensive list of place names in the Talossan language. Obviously not every foreign place name has a Talossan equivalent. When a *part* of a geographic name can be translated into Talossan, such as "Sea of," or "Lake," that part should be translated into Talossan: *Már Adriatic*. Note that this applies only to geographic designations (seas, islands, lakes, etc.) and not to the place names proper; *Salt Lake City* is perfectly good in Talossan and need not become *Cità del Lac Salat*. For more exotic places, translating the translatable element is preferred (e.g. *Cità Ho Chi Minh* rather than the purely Vietnamese *Thanh Pho Ho Chi Minh*).

35.37 If you don't find a translation for a specific place name in the Treisoûr or its supplements, you may assume that the local form of the place name is used. Thus there is a translation for "Danube," *la Dunareâ*, so use that translation in Talossan texts when writing about the Danube. But there is no special Talossan word for "Thames," so the Thames in Talossan stays *el Thames* [êw têmz].

35.38 Sub-national territories ("Milwaukee County," "the Province of Quebec") are translated into Talossan by simple apposition, with the translatable part preceding the place-name designation. Thus "Milwaukee County" becomes *el Cuntat Milvoc'ht*; the "Province of Quebec" becomes *la Provînçù Québec*. Similarly, names of rivers, seas, etc. are by apposition: *La Fiôvâ Thames*, *el Buc'ht Hudson*, *la Már Weddell*, *el Golf Finphâts*, *las Îsulâs Scilly*, *el Zesert Atacama*, etc.

## 35.4 PLACE NAMES OF EUROPE

35.4a UNITED KINGDOM. All names are to be taken from English; however, use of Cornish, Manx, Welsh and Scots (or Scots Gaelic) names for places in which those areas are spoken, is encouraged.

35.4b IRELAND. All names are to be taken from English. However, the use of Irish-language names is encouraged. These should be glossed with their English equivalents upon first appearance, so as to avoid confusion (e.g. *Baile Átha Cliath* = Dublin).

35.4c BELGIUM. Names are to be taken from the official language of the region in question, i.e., place-names in Flanders should use their Dutch form, and Walloon place names their French form.

35.4d LUXEMBOURG. Use of French is permitted, but the Luxemburgish form is preferred. This should be glossed with the French form upon first appearance, so as to avoid confusion (e.g. *Esch op Uelzecht* = Esch-sur-Alzette).

35.4e FRANCE. All names are to be taken from French. Use of ethnic minority language names (German, Breton, Occitan, Catalan) is strongly encouraged. Such names should be glossed with French upon first appearance, so as to avoid confusion (e.g. *an Naoned* = Nantes; *Niçâ* = Nice).

35.4f SPAIN. Names from the Basque Country, Catalonia, and Galicia should be used in the local form (Basque, Catalan, Galician). If these names differ greatly from the Spanish (Castilian) equivalents, they should be glossed with Spanish upon first appearance so as to avoid confusion (e.g. *Donostia* = San Sebastián). Other place names in Spain are to be taken from the Spanish language.

35.4g ITALY. All names are to be taken from Italian, except for places in the South Tyrol ("Trentino-Alto-Adige"), which are to be taken from German when possible; and places in the Aosta Valley ("Val d'Aosta"), which are to be taken from French when possible. Use of Friulan names for places in the province of Friuli-Venezia-Giulia is strongly encouraged. They should be glossed with Italian upon first appearance, so as to avoid confusion (e.g. *Udin* = Udine).

35.4h MALTA. All names are to be taken from English. The local Maltese names may also be used.

35.4i SWITZERLAND. All names are to be taken from the locally dominant language, i.e. German names for places in predominantly German cantons, and similarly for French and Italian. Use of Romontsch (Rhaeto-Romance) names for places in Romontsch-speaking areas of the Grischun (Graubünden) is strongly encouraged. These should be glossed with German upon first appearance so as to avoid confusion (e.g. *Mustér* = Disentis).

35.4j THE COUNTRY FORMERLY KNOWN AS YUGOSLAVIA. English-language maps give the local names for places in the former Yugoslavia and these names should be used. An effort should be made to use Albanian names for the province of Kosovë (Kosovo).

35.4k BULGARIA. English-language maps give a passable transliteration from Bulgarian and can be used verbatim with a few orthographic changes. English "sh" should be changed to "sch." English "zh" to "tx." English "kh" to "c'h." There is an indistinct vowel in Bulgarian (written **Ū**) which is transliterated as "Ū." This should be written "ë" in Talossan texts.

35.4L GREECE and CYPRUS. All place names should be taken from Greek, in the transliteration common to English atlases, with a few orthographic changes. English "th" should be changed to "tg." English "dh" to "th." English "kh" (or "ch") to "c'h."

35.4m FORMER SOVIET UNION. Names should be taken from the local languages whenever possible, not from Russian (although Russian glosses to avoid confusion can be used). Use of English versions for places in the Ukraine and Belarus are acceptable. Place names in Russia should be taken from the current official Russian standard as shown in English atlases. However, the spelling should be regularised according to the rules set down by the Comità in its Arestadâ of 10 August 1993 regarding the transliteration of the Cyrillic alphabet. These principles follow, with the Cyrillic Russian letters shown being replaced by the Talossan letters in parentheses:

! (a) # (b) % (v) ' (g) (d) + (e) - (io) / (tx) **1** (z) **3** (i) **5** (j) **7** (k) **9** (l) ; (m) = (n) ? (o) **A** (p) **C** (r) **E** (s) **G** (t) **I** (u) **K** (f) **M** (c'h) **O** (tz) **Q** (tsch) **S** (sch) **U** (s-ch) **Y** (î) ] (ê) \_ (iu) **a** (ia) *No transliteration should be made of the letters W or [.* The combinations = [ and **9** [ should be transliterated as (gñh) and (glh) respectively. The ending **-E735** should be transliterated (-s'chi).

## 35.5 PLACE NAMES OF ASIA, AUSTRALASIA AND THE PACIFIC

35.5a FORMER SOVIET UNION. For Georgia, Armenia, Azerbaijan and the Central Asian Republics of the former Soviet Union, the names provided in up-to-date English atlases are acceptable.

35.5b ARAB-SPEAKING MIDDLE-EAST; IRAN and AFGHANISTAN. There is no official transliteration from Arabic into Talossan, nor is there ever likely to be one. The spelling current in English atlases will suffice.

35.5c ISRAEL. All names are to be taken from Hebrew as transliterated in English atlases.

35.5d INDIA, PAKISTAN, BANGLADESH, MALDIVES, SRI LANKA, NEPAL and BHUTAN. All names are to be taken from English, in whatever form is currently official in the countries concerned.

35.5e SOUTH-EAST ASIA, INDONESIA, PHILIPPINES, and NEW GUINEA. The forms current in English atlases are sufficient.

35.5f CHINA. All place names are to be taken from Chinese in the official Pinyin spelling, but if possible, preference should be given to native Mongolian and Tibetan names currently under Chinese rule (glossed with Chinese when necessary to avoid confusion). The local spellings used on Taiwan and found in English atlases may also be used as well.

35.5g KOREA, MONGOLIA and JAPAN. Transliterations found in English atlases will suffice.

35.5h AUSTRALIA and NEW ZEALAND. Place names are to be taken from English.

35.5i ISLANDS of the PACIFIC. All place names are to be taken from English or French, whichever is the official language in the island concerned.

## 35.6 PLACE NAMES OF THE REST OF THE WORLD

35.6a ARAB-SPEAKING STATES OF AFRICA. See 35.5b, above.

35.6b ETHIOPIA. Transliterations found in English atlases will suffice.

36.6c SOMALIA. All place names are to be taken from the official orthography of the Somali language in the Roman Alphabet as determined by the Somali Government and shown in most atlases.

36.6d FALKLAND ISLANDS. All names are English, exclusively. None of this 'Malvinas' crap.

36.6e CANADA. All place names are English in English-speaking areas, and French in French-speaking areas.

### 35.7 Place Name Derivation

35.71 Place names may form derivatives. In English, "America" yields "American," "France" yields "French," and so forth. In Talossan, there are five classes of place name which use different methods to yield the names of their inhabitants.

35.721 Place names ending in *-â* (and marked {fr} in the Treisoûr) form their derivatives by changing *-â* to *-án*:

<i>Américâ</i>	>	<i>Américán</i> ( <i>America/American</i> )
<i>Boliviâ</i>	>	<i>Bolivián</i> ( <i>Bolivia/Bolivian</i> )
<i>Tsches'cheçâ</i>	>	<i>Tsches'cheçán</i> ( <i>Bohemia/Bohemian</i> )
<i>Türiñgâ</i>	>	<i>Türiñgán</i> ( <i>Thuringia/Thuringian</i> )

35.722 So-called "Asiatic" place names, marked {z} in the Treisoûr, are formed by the name of the inhabitants, followed by a suffix. When the suffix is removed, the inhabitants' name reappears:

<i>Afr'ánistán</i>	>	<i>Afr'án</i> ( <i>Afghanistan/Afghan</i> )
<i>Bülgáristán</i>	>	<i>Bülgár</i> ( <i>Bulgaria/Bulgarian</i> )

35.723 Another kind of "Asiatic" place name, marked {zi} in the Treisoûr, forms its derivative by adding *-i*:

<i>Pachistán</i>	>	<i>Pachistáni</i> ( <i>Pakistan/Pakistani</i> )
<i>Iráq</i>	>	<i>Iráqi</i> ( <i>Iraq/Iraqi</i> )

35.724 Finally, the so-called "invariable" place names, marked {iv} in the Treisoûr, double as place names, inhabitant names, and language names:

<i>Baváir</i>	>	<i>Baváir (Bavaria/Bavarian)</i>
<i>Ligoûr</i>	>	<i>Ligoûr (Liguria/Ligurian)</i>
<i>Nepál</i>	>	<i>Nepál (Nepal/Nepalese, Nepali)</i>

35.725 Other place names, which do not form their derivatives regularly, are listed as simple nouns with {m} or {f} in the Treisoûr, and their derivatives are listed separately as simple adjectives (example: *Françâ*, "France"; *Françál*, "French.")

35.731 In most cases, "inhabitant names" double as adjectives for describing the country ("American," "French") and also double as the names for the language of the country:

*Ûn Françál parla Françál -- A Frenchman speaks French*  
*Ûn Talián parla Talián -- An Italian speaks Italian*  
*Ûn Nepál parla Nepál -- A Nepalese speaks Nepali*  
*Ûn Bülgár parla Bülgár -- A Bulgarian speaks Bulgarian*

35.732 The only known exception to rule 35.731 is the words *Türc* and *Türchësch* ("Turk" and "Turkish"), where the former is only used as a noun for the inhabitant, and the latter is the adjective and the language name: *Ûn Türc parla Türchësch* "A Turk speaks Turkish."

35.74 English has a variety of ways for making the names of city dwellers: "Milwaukeean," "Chicagoan," "Detroiter," "New Yorker," "Washingtonian," and so forth. In Talossan, unless otherwise listed in a *Pienamáintsch*, there are no specific names for city or town dwellers. Instead, the word *cividat* ("city dweller") is placed before the place name:

<i>Ûn cividat Milvoc'ht -- A Milwaukeean</i>	<i>Ûn cividat New York -- A New Yorker</i>
<i>Ûn cividat Cicavo -- A Chicagoan</i>	<i>Ûn cividat Beijing -- An inhabitant of Beijing</i>

35.75 The following list of abbreviations is helpful when using place names in the Treisoûr or its supplements:

- {fr} Noun, feminine singular, forming regular derivative in *-án*
- {iv} Noun, masculine, invariable; doubles as noun and adjective (e.g. *Bac'hréin*, "Bahrein," "Bahreini")
- {z} Asiatic place name: Adjective/inhabitant term precedes suffix
- {zi} Asiatic place name: Adjective/inhabitant term is formed by adding *-i*

## CHAPTER 36: DERIVATION

36.11 In the Talossan language there exists a fairly extensive derivational system which allows the use of prefixes and suffixes to extend the meanings of words and form derivative words which express concepts related to the root word. The formation of any constructed word is obtained by combining all the word elements (roots and affixes) which are necessary and sufficient to evoke clearly the idea to be represented.

36.12 The derivational system was inspired partly by natural languages and partly by Esperanto, Ido, Occidental, and Interlingua--and other artificial languages. For that reason, it is a mixture of logic and whimsy. There is no reason why the user should not operate freely with the derivational and compounding devices at his disposal. He may, for example, take the word *cusquinâ* ("jade") and derive from it the verb *cusquiniçar* ("to transform into, make look like, jade"). Nothing can prevent him from making such words except the worry that he would not know what to do with them. He may go further and form such monsters as *cusquiniçaziun* and *cusquiniçaziunál*. To be sure, there are psycho-linguistic blocks (rooted in Romance tradition and usage) which will prevent the majority of users from forming such words.

36.13 Forms may be constructed on a logical basis to translate directly the idea intended; these forms may conflict with words which might be encountered in the Treisoûr. Some words already in the Treisoûr use the affixes in an "illogical" manner. For instance, the dictionary word *exploçaziun* signifies "explosion," but the *-aziun* suffix (according to the official list) implies a drawn-out process of exploding rather than a sudden violent act. *Exploçamáintsch* would make

more logical sense. In such cases, either form is acceptable; the suffixes or prefixes present in the Treisoûr, if they are "illogical" according to the meanings given below, are simply to be treated as parts of the root.

36.14 The following lists of prefixes and suffixes are intended to provide an official guideline to all future word derivation.

36.15 Words in the following lists marked with an asterisk (\*) are taken from the *Treisoûr* or its supplements; other Talossan words are new creations using the available prefixes or suffixes. Where a prefix is followed by two hyphens instead of one (e.g. *zemi--*), this means that one hyphen is normally written between the prefix and the root (e.g. *zemi-tgorâ*).

36.16 The following lists include only *active* prefixes and suffixes, i.e., those prefixes and suffixes which have clearly and logically monosignificant meanings and which can be added to large numbers of ordinary Talossan root words to create new words. Several scientific and technical affixes are omitted from the following list.

### 36.2 List of Active Prefixes

anti-	denotes against, opposed to [anti <sup>†</sup> semitic*, anti <sup>†</sup> c <sup>†</sup> hrïost*]
artsch-	denotes arch, of eminent degree [artsch <sup>†</sup> episcôp*, artsch <sup>†</sup> vighán = <i>arch-villain</i> ]
autu-	denotes auto, self [autu <sup>†</sup> ensegñhat*, autu <sup>†</sup> sigüriçat = <i>self-assured</i> ]
circüm-	denotes around [circüm <sup>†</sup> scriuarè*, circüm <sup>†</sup> carar = <i>to drive around</i> ]
cis-	denotes on this side of [Cis <sup>†</sup> aclantic = <i>on this side of the Atlantic</i> ]
cun-	denotes co-, con-, with [cun <sup>†</sup> travál*, cun <sup>†</sup> federaziun*]
contr(a)-	denotes contrary, parallel but opposed [contra <sup>†</sup> regital*, contra <sup>†</sup> revoluziunár]
crüpto-	denotes secret [crüpto <sup>†</sup> fascistà]
ex--	denotes former, ex [ex- <sup>†</sup> regeu, ex- <sup>†</sup> presedînt]
extr(a)-	denotes outside [extra <sup>†</sup> tzarenál*]
înter-	denotes inter [înter <sup>†</sup> vocálic*, înter <sup>†</sup> raçál*, înter <sup>†</sup> provîncùnál = <i>interprovincial</i> ]
itra-	denotes intra [itra <sup>†</sup> provîncùnál = <i>intraprovincial</i> ]
mäcro-	denotes large, huge [mäcro <sup>†</sup> molecül = <i>macromolecule</i> ]
meta-	denotes beyond, meta- [meta <sup>†</sup> füçici*, meta <sup>†</sup> glhetg = <i>metalanguage</i> ]
micro-	denotes tiny, microscopic [micro <sup>†</sup> bioloxhà*, micro <sup>†</sup> provîncù]
mis-	denotes poor quality, erroneous, or wrong action [mis <sup>†</sup> contactar*, mis <sup>†</sup> narar*]
muti-	denotes multi-, many [muti <sup>†</sup> naziunál = <i>multinational</i> ]
noveu-	denotes new, neo- [noveu- <sup>†</sup> Talossán*, noveu <sup>†</sup> nascat = <i>new-born</i> ]
ospréi-	denotes after, post- [ospréi <sup>†</sup> midziuâ*, ospréi <sup>†</sup> scriziun*, ospréi <sup>†</sup> protestînd = <i>post-Protestant</i> ]
pan-	denotes all, pan- [pan <sup>†</sup> c <sup>†</sup> hromatic*, pan <sup>†</sup> naziunálizim*]
për--	denotes for, pro- [për- <sup>†</sup> çoiçéu*]
prai-	denotes pre-, ante-, before [prai <sup>†</sup> tgistôriâ*, prai <sup>†</sup> talossán]
pséud(u)-	denotes pseudo [pséudu <sup>†</sup> c <sup>†</sup> hristián*, pséudu <sup>†</sup> liverál]
quasi-	denotes somewhat, quasi- [quasi <sup>†</sup> talossán = <i>quasi-Talossan</i> , quasi <sup>†</sup> vräts = <i>quasi-true, somewhat true</i> ]
re-	denotes again, anew, re-; <i>takes form ri- before vowels</i> [re <sup>†</sup> façarè*, ri <sup>†</sup> electar]
retro-	denotes backwards, rear, inverse direction [retro <sup>†</sup> guárd*, retro <sup>†</sup> actiü*, retro <sup>†</sup> cedar = <i>to cede back</i> ]
sub-	denotes below [sub <sup>†</sup> moc <sup>†</sup> s*, sub <sup>†</sup> tzarâ*, sub <sup>†</sup> comità, sub <sup>†</sup> yumán = <i>subhuman</i> ]
super-	denotes above, super [super <sup>†</sup> ego*, super <sup>†</sup> pëvarè*, super <sup>†</sup> yumán = <i>superhuman</i> ]
tele-	denotes far, electronic communication [tele <sup>†</sup> vendâ*, tele <sup>†</sup> sc <sup>†</sup> hi*, tele <sup>†</sup> pôst = <i>e-mail</i> ]
tgüper-	denotes excessive, hyper [tgüper <sup>†</sup> actiü*, tgüper <sup>†</sup> pätriôtic = <i>hyperpatriotic</i> ]
tgüpo-	denotes insufficient, hypo [tgüpo <sup>†</sup> tenziun*]
trans-	denotes across, on the other side of [Trans <sup>†</sup> aclantic = <i>transatlantic</i> ]
ultra-	denotes ultra-, beyond, extreme [ultra <sup>†</sup> pätriôtic = <i>ultrapatriotic</i> , Ultra <sup>†</sup> tory = <i>'ultra-Tory'</i> ]
ûn-	denotes negation, un-, in-, ir- [ûn <sup>†</sup> gratitüd*, ûn <sup>†</sup> morál*, ûn <sup>†</sup> fátgil*, ûn <sup>†</sup> antaréß = <i>unsexy</i> ]
vice--	denotes vice, assistant, subordinate [vice- <sup>†</sup> regeu*, vice- <sup>†</sup> presedînt]
zemi--	denotes half, semi, partly [zemi- <sup>†</sup> tgorâ*, zemi-yumán = <i>half-human</i> ]

zes-	denotes separation, removal [zes <sup>s</sup> sewerar = to cut away, zes <sup>c</sup> coronificar = to un-crown]
zis-	denotes complete opposite [zis <sup>s</sup> avantátx*, zis <sup>c</sup> conectar*, zis <sup>s</sup> politiçar*]

### 36.3 List of Active Suffixes

36.311 Suffixes can be added to stems of words. If the word ends in a consonant, or in the stressed ending *-éu*, the word itself is the stem. (Examples: *päts*, *naziun*, *travál*, *çéu*). If the word ends in a stressed vowel (example: *pà*, *itrì*, *comunistà*), the stem is formed by adding the letter *-n* (*pàn-*, *itrìn-*, *comunistàn-*). Finally, if the word ends in a vowel or vowels, the stem is formed by removing that vowel or those vowels:

<i>gascotâ</i>	>	<i>gascot-</i>
<i>ôspilâ</i>	>	<i>ôspil-</i>
<i>leituriâ</i>	>	<i>leitur-</i>

36.312 When using rule 36.311 be careful to note when the letters *i* and *u* are consonants (pronounced [j] and [w] respectively). Also, in words ending in *-ia* (*-ïa*, *-iâ*) the *-i-* is retained. In such cases, these letters are not to be removed:

<i>Douâ</i> [duwë]	>	<i>dou-</i>
<i>Ziuâ</i> [ziwë]	>	<i>ziu-</i>

36.32 Forms in parentheses in the list below are feminine. Forms which begin in consonants (e.g. *-cadâ*) are added to the full word, not to the stem of the word.

-â	denotes resulting object or resulting action (from verbs) [l'abist <sup>s</sup> â = help, praid <sup>s</sup> â = plunder]
-adâ	denotes product made from [citrôn <sup>s</sup> adâ = lemonade]
-adâ	denotes an ongoing action [frap <sup>s</sup> adâ = a beating, cuntel <sup>s</sup> adâ = process of deduction]
-adâ	denotes a stroke or thrust, usually with a cutting or pointed instrument; also the would left by such a
	blow [plüm <sup>s</sup> adâ = stroke of pen, sverth <sup>s</sup> adâ = slash of sword, gamb <sup>s</sup> adâ = fling of leg (in dancing)]
-adâ	denotes quantity that fills something [mâ <sup>s</sup> n <sup>s</sup> adâ = handful, boc <sup>s</sup> adâ = mouthful]
-adâ	denotes quantity determined by the nature of the action [laguot <sup>s</sup> adâ = a swallow, esparg <sup>s</sup> adâ = a squirt]
-adéireu	denotes place [lav <sup>s</sup> adéireu = place for washing, travál <sup>s</sup> adéireu = workplace]
-adôirâ	denotes machine [lav <sup>s</sup> adôirâ*, desraçin <sup>s</sup> adôirâ = uprooting machine]
-aglhâ	denotes group or pile with sense of disorder or ill [fier <sup>s</sup> aglhâ = scrap iron, caciu <sup>s</sup> aglhâ = pack of dogs]
-amáintsch	denotes verbal noun expressing or characterized by a single action of the verb [fianç <sup>s</sup> amáintsch*, exploç <sup>s</sup> amáintsch = explosion]
-arác'h	denotes naturally occurring group [însul <sup>s</sup> arác'h = archipelago, arboûr <sup>s</sup> arác'h = cluster of trees]
-árd	denotes bad person [furt <sup>s</sup> árd = thief, viol <sup>s</sup> árd = rapist, vell <sup>s</sup> árd = dirty old man]
-árieu	denotes place where a thing is kept [réliq <sup>s</sup> árieu = reliquary, tintzinaul <sup>s</sup> árieu = belfry, bell tower]
-árieu	denotes recipient of a transaction, -ée [pag <sup>s</sup> árieu = payee, sigür <sup>s</sup> árieu = insurance policy holder]
-árieu	denotes book, bound collection, printed matter [âr <sup>s</sup> árieu = yearbook, frag <sup>s</sup> árieu = questionnaire]
-atü	denotes -(at)ive, inclination to, capacity for [parl <sup>s</sup> atü = talkative, aliment <sup>s</sup> atü = nourishing, nutritive]
-atréu	denotes having same or similar qualities or appearance [metál <sup>s</sup> atréu = metallic, espunxh <sup>s</sup> atréu = spongy]
-átsch	denotes bad person, animal, or thing [ciovec <sup>s</sup> átsch = bad man, stiloûr <sup>s</sup> átsch = worthless pen]
-attâ	denotes -less, without [cas <sup>s</sup> attâ*, dorm <sup>s</sup> attâ = sleepless]
-átx	denotes object or thing made from or having the quality of [lâin <sup>s</sup> átx = woolen material]
-átx	denotes collective, set, with a sense of order [föglhi <sup>s</sup> átx = foliage, plüm <sup>s</sup> átx = plumage, sim <sup>s</sup> átx = wiring]
-avál	denotes ability [vid <sup>s</sup> avál*, faç <sup>s</sup> avál = doable, cumpreñc <sup>s</sup> avál = comprehensible]
-aziun	denotes verbal noun of action [exploç <sup>s</sup> aziun*, organiç <sup>s</sup> aziun*, colc'h <sup>s</sup> aziun = process of going to bed]



-cadâ	denotes series, row, line [cavál <sup>h</sup> cadâ = <i>cavalcade</i> ]
-destreçâ	denotes skill [cavál <sup>h</sup> destreçâ = <i>horsemanship</i> , governamáintsch <sup>h</sup> destreçâ = <i>skill at governing</i> ]
-éir	denotes doer of an action [cînt <sup>h</sup> éir*, engan <sup>h</sup> éir = <i>deceiver</i> , organiç <sup>h</sup> éir = <i>organizer</i> ]
-éll	denotes young animal [câts <sup>h</sup> éll = <i>kitten</i> , caciun <sup>h</sup> éll = <i>puppy</i> , lançasuorsch <sup>h</sup> éll = <i>baby bar</i> ]
-erîa	denotes business or place of business [cudësch <sup>h</sup> erîa = <i>bookshop, the book business</i> ]
-erîa	denotes goods sold [véir <sup>h</sup> erîa = <i>glassware</i> , ustencîl <sup>h</sup> erîa = <i>silverware</i> , láin <sup>h</sup> erîa = <i>woolens</i> ]
-erîe	denotes feature of character [furtárd <sup>h</sup> erîe = <i>thievery</i> , përzon <sup>h</sup> erîe = <i>a forgiving disposition</i> ]
-esc (-eascâ)	denotes -ish, -like, -esque [Kafka <sup>h</sup> esc, valún <sup>h</sup> esc = <i>balloon-like</i> ]
-ësch <sup>h</sup> ar	denotes beginning, becoming [dorm <sup>h</sup> ësch <sup>h</sup> ar*, roxh <sup>h</sup> ësch <sup>h</sup> ar = <i>to turn red</i> ]
-ét (-etâ)	denotes small, diminutive [véir <sup>h</sup> etâ = <i>small glass, tumbler</i> ; cavinäts <sup>h</sup> ét = <i>little cabinet</i> ]
-iç <sup>h</sup> ar	denotes -ize, to make into, transform, render [roxh <sup>h</sup> iç <sup>h</sup> ar = <i>to make red</i> ]
-ific <sup>h</sup> ar	denotes -ify, to cover, supply, or furnish with [coron <sup>h</sup> ific <sup>h</sup> ar = <i>to crown</i> , electr <sup>h</sup> ific <sup>h</sup> ar = <i>to electrify</i> ]
-iform	denotes shaped like [crutz <sup>h</sup> iform = <i>cruciform</i> , mà <sup>h</sup> n <sup>h</sup> iform = <i>hand-shaped</i> , al <sup>h</sup> iform = <i>wing-shaped</i> ]
-ipäts	denotes domain, realm, country [reg <sup>h</sup> ipäts*, prînc <sup>h</sup> ipäts*, duc <sup>h</sup> h <sup>h</sup> ipäts = <i>duchy</i> ]
-(i)sqâb	denotes office, legal duties [presedînt <sup>h</sup> sqâb*, câlif <sup>h</sup> isqâb = <i>caliphate</i> , vellitô <sup>h</sup> sqâb = <i>primogeniture</i> ]
-istâ	denotes -ist, partisan or professional [común <sup>h</sup> istâ*, sociâl <sup>h</sup> istâ*, Lorentz <sup>h</sup> istâ = <i>Lorentzist</i> , dînt <sup>h</sup> istâ*]
-itâ	denotes abstract quality, -ity, -ness [duc <sup>h</sup> itâ*, vräts <sup>h</sup> itâ*, Talossán <sup>h</sup> itâ = <i>Talossanity</i> ]
-itis	denotes -itis, inflammation, disease [apîndix <sup>h</sup> itis*]
-(a)värts	denotes toward [cas <sup>h</sup> avärts = <i>homeward</i> ]
-izim	denotes -ism, ideology, system [común <sup>h</sup> izim*, sociâl <sup>h</sup> izim*, Talossán <sup>h</sup> izim = <i>Talossanism</i> ]
-ôfil	denotes one characterized by - <i>ofiliâ</i> [Cestoû <sup>h</sup> ôfil = <i>one infatuated by Cestoûrs or their culture</i> ]
-ofiliâ	denotes love or interest, often excessive [Cestoû <sup>h</sup> ofiliâ = <i>inordinate love for things Cestoûrs</i> ]
-ofob	denotes one who fears or hates [Cestoû <sup>h</sup> ofob = <i>Cestoûrophobe, one who fears or hates Cestoûrs</i> ]
-ofôbiâ	denotes fear, hatred [Cestoû <sup>h</sup> ofôbiâ = <i>Cestoûrophobia, fear or hatred of Cestoûrs</i> ]
-ôirâ	denotes article that contains [cart <sup>h</sup> ôirâ = <i>atlas</i> , lap <sup>h</sup> ôirâ = <i>milk carton</i> ]
-olatéir	denotes one who worships [Bibli <sup>h</sup> olatéir = <i>Bible-worshipper</i> ]
-olátriâ	denotes worship [reg <sup>h</sup> olátriâ = <i>king-worship</i> , Ben <sup>h</sup> olátriâ = <i>Ben-worship</i> ]
-omániâ	denotes insane excitement, madness [Angl <sup>h</sup> omániâ = <i>craziness over things English</i> ]
-omániac	denotes one suffering from an - <i>omániâ</i> [Angl <sup>h</sup> omániac = <i>Anglomaniac, one crazy over things English</i> ]
-(o)ncâ	denotes abstract quality characterized by an action [desfi <sup>h</sup> oncâ = <i>defiance</i> , artid <sup>h</sup> oncâ*]
-ös	denotes full of, rich in, characterized by [moct <sup>h</sup> ös*, curätx <sup>h</sup> ös = <i>courageous</i> ]
-ôsis	denotes disease, disorder [nerv <sup>h</sup> ôsis*]
-otécâ	denotes place where things are collected and stored [cudësch <sup>h</sup> otécâ = <i>library</i> ]
-ôtic	denotes diseased by an - <i>ôsis</i> (q.v.) [nerv <sup>h</sup> ôtic*]
-üç	denotes charming and small [câts <sup>h</sup> üç = <i>cute little kitten</i> ]
-üt	denotes -ite, follower or descendant [Napoléon <sup>h</sup> üt = <i>Napoléonite</i> , Ben <sup>h</sup> üt = <i>Benite</i> ]
-üt	denotes characterization by a physical feature [barb <sup>h</sup> üt = <i>bearded</i> , tarment <sup>h</sup> üt = <i>big-breasted</i> ]

### 36.4 List of Numeral Suffixes

These suffixes can be added to the stems of numerals:

-áinâ	denotes collective noun [dudësch <sup>h</sup> áinâ*, trèves <sup>h</sup> áinâ = <i>group of three, threesome</i> ]
-ét(â)	denotes group of people [ceatháir <sup>h</sup> ét = <i>quartet</i> , dou <sup>h</sup> étâ = <i>duet</i> ]
-föld	denotes -fold, increase [trèves <sup>h</sup> föld = <i>threefold</i> , sex <sup>h</sup> föld = <i>six-fold</i> ]
-plet	denotes number of siblings [dou <sup>h</sup> plet = <i>twin</i> , trèves <sup>h</sup> plet = <i>triplet</i> , viens <sup>h</sup> plet = <i>only-begotten</i> ]
-plic <sup>h</sup> ar	denotes multiplication [dou <sup>h</sup> plic <sup>h</sup> ar = <i>to double</i> , trèves <sup>h</sup> plic <sup>h</sup> ar = <i>to triple</i> ]