

Talmit

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Introduction

Talmit is an agglutinating, strictly head-final constructed language with a structure similar to Japanese or Korean. However, *Talmit* has syntactic categories that are somewhat different from the conventional classification – instead of nouns, adjectives and verbs, there are nouns of various kind of measurability, states and perfective verbs. It thus behaves similarly to an active-stative (as opposed to nominative-accusative or ergative-absolutive), split-S language, rigorously distinguishing events/actions and states, although the subject is never marked like the object (see 2.2.3).

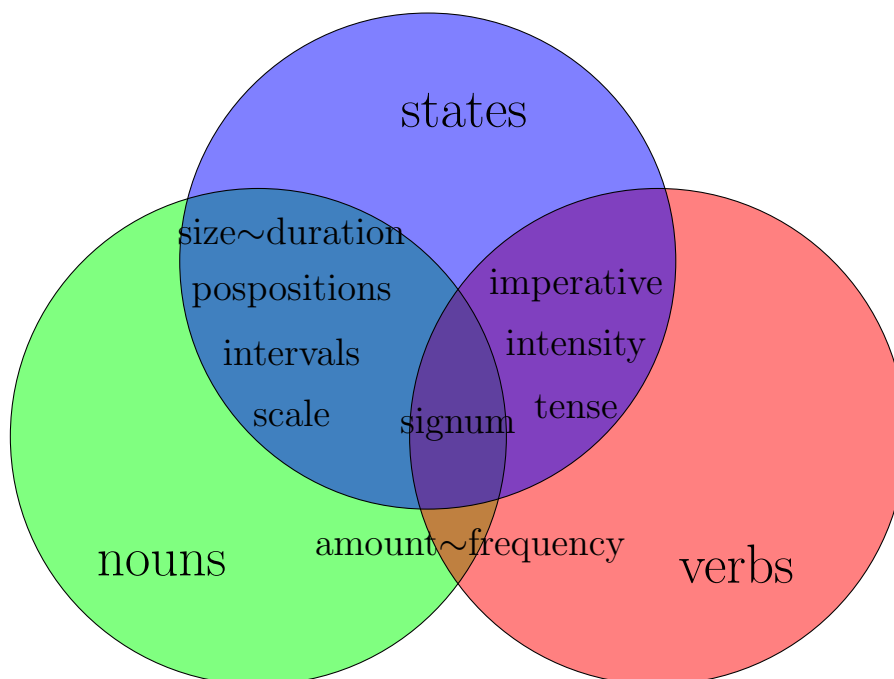
Overview of the parts of speech:

- *Count nouns* are objects, persons or abstract conceptions that can be counted by integers, e.g. **dat** 'stone, rock', **θwe** 'tool', **ki** 'shape', **tal** 'label, name, word', **méda** 'human being', **kwor** 'plant', **ba** 'leg, pillar'.
- A *mass noun* on the other hand is anything which is measured in size or volume, like **pal** 'water', **kas** 'fire,' **φu** 'air', **bjo** 'area'. Since mass nouns are continuously measurable, they take the same endings as states (see below), but cannot have tense.
- *States* usually vary on a continuous scale (absolute or relative) where they can take small or large values. Examples are: **prus** 'vertical position', **tle** 'temperature', **tra** 'size, volume', **kin** 'degree of hardness', **twi** 'speed', **tat** 'point in time', **pni** 'degree of fullness', **hus** 'degree of weight'. They function like abstract nouns, but can also be used attributively to describe other nouns (in this way they are like adjectives) and may be put into past and future tense (like stative verbs). There is a separate set of postpositions used with states (in this way they are like nouns). Languages without adjectives are of course well-known, for example Korean, which uses stative verbs instead, but *Talmit*'s states should be probably rather compared to participles, sharing traits with both nouns and verbs. However, they are not derived from verbs.

- *Multiplets* alternate between a fixed amount of states or discrete samples, usually two. These can be such states as **hal** 'alive/dead state', with **axál** 'alive state' and **ixál** 'dead state'; or count nouns like the paired parts of the body, e.g. **plézne** 'hand', **palézne** 'right hand', **pilézne** 'left hand' (left-right direction is the underlying doublet state here). I call this the *signum* of a state – **axál** is the positive state of the root **hal** or has positive signum while **ixál** is the negative state with negative signum.
- *Verbs* are divided into three groups:
 - A *destative verb* is used whenever an action is completely described by the change of one state alone – for example, **sparússun** 'to rise', **spirússun** 'to descend', **salparússun** 'to raise sth.', **salpirússun** 'to lower sth.' from **parús/pirús** 'position above/below'.
 - *Associated verbs* are derived from nouns/states, but they have a newly developed meaning, e.g. **prúxsemun** 'to lead' from **prúxus** 'degree of importance'.
 - Proper verbal roots usually express changes that involve complex processes which cannot be conveniently described by one state only, e.g. **tébnun** 'to think', **axágun** 'to eat, consume', **táplun** 'to say'. They are always perfective in sense, the present tense describes a habitual action. Hence **táplun** 'to say' is an action, but there is no verb 'to speak', since this is a state and is expressed by the verbal state **táplon** or the compound **taplendé** 'process of saying, speaking state'.

Summarizing, the *Talmit* verbal system is quadripartite:

- If something is kinetic and/or involves change over time:
 - * The simplex is a perfective verb: **táplun** 'to say'
 - * Iterated or ongoing action is a deverbal state: **taplendé** 'process of saying, speaking state'
- If something is stative and does not involve any significant change over time:
 - * The simplex is a state: **pirús** 'position below'
 - * Changes of state are destative verbs: **spirússun** 'to descend' (however, verbless constructions are preferred for non-volitional changes — see 2.2.2)



1 Phonology

1.1 Synchronic view

1.1.1 Consonant inventory

These are the consonants of *Talmit*:

	labial & c.	dental & c.	velar & c.	glottal
<i>plosive</i>	p, b [p, b]	t, d [t, d]	k, g [k, g]	
<i>affricate</i>		θ, tɫ, dɫ [tʃ, tʃ̠, dʃ̠]		
<i>fricative</i>	ϕ [f]	s, z, hj [s, z, ʒ]	χ [x]	h [h]
<i>nasal</i>	m [m]	n [n]	ŋ [ŋ]	
<i>liquid</i>		l, r, hl, hr [l, r, ɫ, ɾ]		
<i>approximant</i>	w, hw [w, ʍ]	j [j]		

Notes:

- The phoneme **χ** becomes [h] word-initially, [χ] medially after **a**. This is normal. Similarly, **hr, hl, hw** correspond to [xr, xl, xw] medially.
- The phoneme **w** is nowadays realized as a labiodental spirant [v] by many speakers; and hence **hw** as [xv].
- The nasal [ŋ] only appears in **ηk, ηg**, spelled **nk, ng**.
- The sounds **ϕ, θ, χ** derive from aspirated [p^h, t^h, k^h]. There is considerable dialectal variation in the outcomes of [t^h]: In standard speech it is [tʃ], otherwise [p, ts] or [s] with all kind of subtle differences. Since [t^h] > [p] resembles Greek and I do not want to be too narrow with my transcription, I use **θ** for this phoneme. (Also because Greek is cool.)
- Some consonants may appear geminated: **pp, tt, kk, ff, ss, χχ, mm, nn, ll, rr**. Single **l, s** become geminated immediately after a stressed single vowel, e.g. **késsun** 'to stab', but **kússun** 'stabbed', **keşendé** 'process of stabbing'.
- The glottal fricative **h** can be inserted between two vowels as a hiatus breaker, especially between identical ones, as in **káhat** 'earth' < **ka** + **at**. This is similar to the German *Fugen-s* between consonants, and derives from certain cases where this **-h-** is historical.

In final position, only the dentals **r, l, s, n, t** are permitted (similar to Finnish, Ancient Greek and Quenya).

Talmic scholars distinguish three types of sounds: obstruents, sonorants and vowels. Obstruents are called **baχómnemit**, lit. 'pillar-sounds', while sonorants are called **kwepleχómnemit** 'twine-sounds' for their ability to easily combine with the former. To the **baχómnemit** belong the stops and fricatives **p, t, k, b, d, g, ϕ, θ, χ**. To the **kwepleχómnemit** belong **l, r, w, j, s**. The sounds **z, m** have a dual role and belong to both groups.

1.1.2 Vowel inventory

Talmit has five to six vowel phonemes and seven to nine quantities. There are no long vowels.

i [i]	ɪ [ɪ]	u [u]
e [ɛ, æ]	o [ɔ]	
	a [a]	

More properly, **e** is halfway between [ɛ] and [e], and **o** is halfway between [ɔ] and [o] (as in Spanish). The realization of **e** as [æ] only appears in the combinations **ae, ea** [aæ, æa].

For many speakers, stressed **e** and **o** are more closed, thus **tébnε** 'theory, concept' tends towards [ˈtebnε] rather than [ˈtɛbnε] and **kódro** 'wheel' tends towards [ˈkodrɔ] rather than [ˈkɔdrɔ].

The vowel **ɪ** should perhaps not be counted as a separate phoneme, as it appears as modification of either **i** or **u**, especially in **ju, wu** for ***ji, *wu**. A common phenomenon across languages is the palatalization of consonants before [i] or [j] – Japanese /si/ and /ti/ are for instance realized as [çi], [tçi], not to mention what Polish and Czech do to /r/ before /i/. *Talmit* speakers take a completely different approach here and just change the vowel to **ɪ** [ɪ], so that only **su, zu** and **ru** are permitted (which is reflected in the transcription unless I forget about it). Some dialects go all the way, and pronounce [i] as [ɪ] after velars as well (**ku, gu, χu**), simultaneously fronting ***kj, *gj, *khj** > [ts, z, tʃ] and thereby eliminating any palatalized allophones.

The diphthongs are:

—	uu, ui	ui
—		oi
	au, ai	

Some speakers distinguish **iu** from **uu**, but this has become very archaic.

1.1.3 Vowel mutations

In verbal conjugations and word derivation, several vowel-altering processes are employed: *i-infixion*, *u-infixion* and *a-infixion*. They change the vowels in the following fashion:

<i>original:</i>	a	e	i	o	u
<i>i-infixed:</i>	ai	ui	ii	oi	ui
<i>u-infixed:</i>	au	eo	uu	eo	uu
<i>a-infixed:</i>	ea	ae	ai	ao	au

where **eo**, **ea**, **ae**, **ao** are dissyllabic. Colloquially, **ae** is often pronounced as **ai** or metathesized to **ea**, but educated speakers influenced by the spelling prescribe **ae** as the "correct" sound.

When appending some endings containing **e**, one finds e-umlaut which changes high and low vowels to mid:

<i>original:</i>	i	u	a
<i>e-umlauted:</i>	e	o	e

The historical process is called *evening-out*, see 1.2.3.

1.1.4 Stress

Stress generally remains on the root syllable in *Talmit*, but can shift to the penultimate in long words. Details are too boring to present; it suffices to say that it is explicitly marked on every polysyllabic word by an acute (unless I forget about it).

1.2 Diachronic view

1.2.1 Consonants and general root structure

Talmit preserves the ancient Proto-Tallic phonotactics almost completely intact. If one abbreviates

- P_i — initial plosives: /p, t, k, b, d, g, p^h, t^h, k^h/,
- S_i — initial sonorants: /r, l, w, j/,
- V — vowels /a, e, i, o, u/,
- P_f — final plosives: all of P_i + /m, z/,
- S_s — secondary sonorants: all of S_i + /n, s/,
- S_f — final sonorants: /l, r, s, n, Q/,

then the possible Proto-Tallic root types are (all monosyllabic):

- *monoplosive*:
 - P_iV — √KA 'earth, realm', √KHA 'substance', √PE 'change'
 - P_iS_iV — √TRA 'size', √BWO 'mouth', √THWE 'tool, instrument'
 - P_iVS_f — √KAS 'fire', √DER 'length', √PHOS 'wind'
 - $P_iS_iVS_f$ — √KWOR 'plant', √KRAQ 'mountain', √BRIS 'smile'
- *biplosive, "light"*:
 - P_iVP_f — √KHAG 'eat', √KUM 'bear', √TOG 'understand'
 - $P_iS_iVP_f$ — √KHLOB 'drink', √TLEP 'sparkle', √THREB 'heart'
- *biplosive, "heavy"*:
 - $P_iVP_fS_s$ — √KATW 'tree', √BUKN 'stem, backbone', √KOBJ 'apple'

– P_iS_iVP_fS_s — √PWEKL 'well' √PLUMJ 'falling water', √GWUML 'swim'

The only phonotactic restriction is that S_i and S_f/S_s have to be different, thus no **√GRAR or **√GLAL. The plosives can be identical, and often are, as e.g. √PAPS 'bake', √TATN 'take, seize', √KEKR 'wine'.

Very rarely, *m* is observed instead of an initial plosive (√ME 'human being'), *s* as an initial sonorant (√KSATR 'fly', √PSAR 'rub'), *w*, *j* as final sonorants (√DEW 'advice'). The breaking of the otherwise strict pattern suggests an ancient loaning.

Talmit preserves the initial clusters almost without change. The most apparent one is that aspirated stops become spirants: **p*^h, **t*^h, **k*^h > **ϕ**, **θ**, **χ**.

Also notable is the unusual shift **p**w*, **b**w*, **p*^h*w* > **p**w̃*, **b**w̃*, **ϕ**w̃* > **pn**, **bn**, **ϕn** where the *w* was pronounced nasalized in order to dissimilate the homorganic compound. It probably first happened in **m**w* > **m**w̃* > *mn*, resulting in a **ϕ|n** alternation as **táuma** 'shield' and **támne** 'protection' (**tawma*, **tamwə* < √TAMW). Compare also the alternation **-wa|-ma** 'hued' (the former after vowels, the latter after consonants), both regular reflexes of **ηwa* (in *Kymna* **-ngva**).

In dialects, one observes **p*^h*w* > [f] or [pf] (an affricate as German *pf*); **b**w* > [v] or [bv].

In addition, *tl*, *dl* have naturally merged into affricates, and *k*^h*l*, *k*^h*r*, *k*^h*w*, *k*^h*j* yielded voiceless **hr**, **hl**, **hw**, **hj** respectively. Palatalized dentals changed to affricates: **tj* > **θ** and **dj* > *[dz] > **z**:

<i>plain</i>	p	t	k	b	d	g	ϕ	θ	χ
+ r	pr	tr	kr	br	dr	gr	ϕr	θr	hr
+ l	pl	tl	kl	bl	dl	gl	ϕl	θl	hl
+ w	pn	tw	kw	bn	dw	gw	ϕn	θw	hw
+ j	pj	θ	kj	bj	z	gj	ϕj	θj	hj
+ s	ps	s	ks	—	—	—	—	—	—

In combination with the secondary sonorants *n*, *s*, the clusters **tn*, **dn* became *[tsn], *[dzn] > **zn**; and *ts* became **ss** – the standard dialect shows a dislike for the affricate [ts]. But of course, where **θ** is realized as [ts], **θn** merges with the result of **tn*.

The fricative [s] is naturally voiced in contact with voiced stops. Note also that **x** just represents /ks/ as the Romans intended it to.

<i>plain</i>	p	t	k	b	d	g	ϕ	θ	χ
+ n	pn	zn	kn	bn	zn	gn	ϕn	θn	χn
+ s	ps	ss	x	bz	dz	gz	ϕs	θs	χs

Final plosives + secondary sonorants did not change, except for **m**w* > **mn**. Instead of **zs* one always finds **ss** and is doubtful whether something as awkward as **zs* actually existed:

<i>plain</i>	m	z
+ r	mr	zr
+ l	ml	zl
+ w	mn	zw
+ j	mj	zj
+ s	mz	ss
+ n	mn	zn

The phoneme **Q* is, similarly to the Indo-European laryngeals, one of unknown realization which disappeared in all Tallic languages. It was in any case a velar, uvular or a pharyngeal sound – perhaps a voiced velar fricative [ɣ], a uvular trill [ʀ] or a glottal stop [ʔ] – but more probably various sounds in allophonic variation which is now beyond recovery. In *Talmit*, **Q* becomes a copy of the following voiceless sound (similar to the Japanese bound moraic phoneme spelled with a subscript *tsu*), changes to **g** before nasals and **z**; to **k** or **χ** before other sonorants, and becomes **-t** finally (probably via **k*):

- [*Qp, *Qt, *Qk] > **pp**, **χt**, **kk**
- [*Qb, *Qd, *Qg] > **mb**, **χd**, **ηg** (where **mb** < **ηb*)
- [*Qn, *Qm, *Qz] > **gn**, **gm**, **gz**
- [*Qs, *Ql, *Qr] > **x/χs**, **kl/χl**, **kr/χr**

The development probably went $*Qn, *Qm > *\eta n, * \eta m > \mathbf{gn}, \mathbf{gm}$, as *Talmit* dislikes the velar nasal (similar to the Slavic languages except Polish) and eliminates it whenever possible. For the same reason, $*\eta\chi, * \eta\chi w, * \eta\chi r, * \eta\chi l$ generally experience metathesis to $\chi\mathbf{n}, \chi\mathbf{m}, \chi\mathbf{n}, \chi\mathbf{n}$; only $\eta\mathbf{k}, \eta\mathbf{g}$ are stable in *Talmit*.

If the word already contains \mathbf{k} , $*Q$ dissimilates to $\mathbf{p|b}$. If a labial is appended, it dissimilates to $\mathbf{t|d}$, hence *krat* 'mountain' ($< *kraQ$), *krápjo* 'few mountains, a couple of mountains', *krádmi* 'many mountains'.

1.2.2 Sonorants in contact

Talmit avoids clusters of sonorants and converts them into geminates. They assimilate according to the sonority hierarchy

- $\mathbf{n} < \mathbf{r} < \mathbf{l}$,

so that $*nr > \mathbf{rr}, *nl, *rl > \mathbf{ll}$.

On the other hand, \mathbf{s} simply becomes voiced and leads to $\mathbf{nz/zn}, \mathbf{rz/zr}, \mathbf{lz/zl}, \mathbf{zm/mz}$ which are permitted. In combination with \mathbf{m} one finds that $\mathbf{rm/mr}, \mathbf{lm/ml}$ and \mathbf{mn} are permitted; and $*nm$ usually becomes \mathbf{mm} . If more nasals are present, $*nm$ changes to \mathbf{rm} or \mathbf{lm} instead: $*dilon-men > \mathbf{dilórmén}$ 'long/deep sleep' (cf. Latin *germen* $< *gen-m\eta$, *carmen* $< *can-m\eta$). In a number of cases, $*nm$ can also experience metathesis to \mathbf{mn} .

Where clusters like \mathbf{ln} appear in the language, they are simplified from $*lmn$ and the like.

There is evidence that Proto-Tallic additionally had a second rhotic phoneme $*R$ as a rare sonorant (perhaps the flap [l]). It usually became \mathbf{r} in *Talmit*, but dissimilated to \mathbf{l} in presence of another \mathbf{r} , and to \mathbf{n} in presence of both \mathbf{r} and \mathbf{l} .

In very ancient times, this sound might have been just a splitting consonant inserted between two vowels, as it only appears before suffixes and after prefixes. For example, the conculsive verbal ending $-\mathbf{un}$ becomes $-\mathbf{nun}$ after vowels, as in *gánun* $< \sqrt{GA}$, which may be explained by $*ga-R-un$ with assimilation to the following nasal (contrast: *gárun* $< \sqrt{GAR}$). The causative prefix has the form $\mathbf{sar-}/\mathbf{sal-}/\mathbf{san-}$ which might be the result of $*saR$ before vowels, later generalized to all positions by analogy.

The development of vowels is best discussed in light of word derivation. The Proto-Tallic roots could take several grades which are presented below.

1.2.3 E-grade

The e-grade was originally formed by appending the schwa $\mathbf{\bar{a}}$ to the root. For verbal roots, it conveyed the notion of an organized way of doing an action, or of an associated abstract noun.

In *Talmit*, the schwa changed and affected the preceding vowel in a process which can be termed *evening-out* and is close to the Germanic and Welsh a-umlaut. Namely, preceding high vowels \mathbf{i}, \mathbf{u} were lowered to \mathbf{e}, \mathbf{o} accompanied by $\mathbf{\bar{a}} > \mathbf{e}$. But unlike a-umlaut, preceding \mathbf{e}, \mathbf{o} could also be lowered to \mathbf{a} accompanied by $\mathbf{\bar{a}} > \mathbf{a}$. Preceding \mathbf{a} , on the other hand, could be raised to \mathbf{e} (with $\mathbf{\bar{a}} > \mathbf{e}$), but quite often it was the schwa which simply changed to \mathbf{a} . Thus the vowels were evened out in height, the resulting combinations being $\mathbf{o-e}, \mathbf{e-e}, \mathbf{a-a}$, and rarely $\mathbf{o-o}$:

- $\mathbf{i-\bar{a}} > \mathbf{e-e}$ — \sqrt{KHRIZ} 'cut': $*khriz\bar{a} > \mathbf{hréze}$ 'cutting'
- $\mathbf{u-\bar{a}} > \mathbf{o-e}$ — \sqrt{TLUD} 'sour': $*tlud\bar{a} > \mathbf{tlóde}$ 'sourness'
- $\mathbf{a-\bar{a}} > \mathbf{e-e}$ — \sqrt{TATN} 'take, seize': $*tatn\bar{a} > \mathbf{tézne}$ 'reading'
- rare $\mathbf{o-o}$ — \sqrt{KODR} 'wheel': $*kodr\bar{a} > \mathbf{kódro}$ 'wheel'

This process was usually resisted by \mathbf{u} when near labials ($\mathbf{pu}, \mathbf{ub}, \mathbf{um}$ etc.), and by \mathbf{a} when near velars ($\mathbf{ga}, \mathbf{ka}, \mathbf{ax}$ etc.):

- \sqrt{BUKN} 'stem, backbone': $bukn\bar{a} > \mathbf{búkne}$ 'stem, stalk'

- √GA 'go': **ganə* > **gáne** 'voyage, journey, venture'

From here, and from the very common **-e** after **o**, **e**, the ending **-e** was usually substituted by analogy for **a-a** in other cases as well, hence e.g. **táple** instead of ***tápla**.

In a few cases, the various results of the e-grade were subject to selection by different contexts. For example, from the root √TATN 'take, seize' one has the back-formation **tázne** which has retained the meaning 'taking, seizure' while the unlauded form **tézne** has acquired the meaning 'reading, counting' and is by analogy treated as if it was from a root *√TEZN, hence **tézne** 'reading, counting', **ténza** 'an event of reading or counting'.

Further examples of e-grade nouns:

- √TEBN 'think': **tébn** 'theory, concept', redupl. **tetébn**, **teθébn** 'lore, science'
- √GWIMR 'see and hear': **gwémre** 'meeting, gathering'
- √TAPL 'speak': **táple** 'tale, report'
- √HEKR 'scratch': **hékre** 'writing, composition'
- √THOL 'serve': **θólle** 'service'
- √THIS 'show': **θésse** 'display', **punθésse** 'instruction'
- √KHAG 'eat': **axáge** 'meal, eating'
- √KHLOB 'drink': **hlóbe** 'drinking'

1.2.4 Zero grade

The zero grade was formed by the bare root alone. It could only be formed from "heavy" roots with a final sonorant, the sonorant thereby becoming syllabic. It denoted the instrument, tool or apparatus needed to perform an action (in particular the senses, for which see 3.4.2). *Talmít* always merges agents with instruments:

- √TEBN 'think': **tében** 'mind' or 'thinker' < **tebn*
- √GWIMR 'see and hear': **gwímar** 'sense of hearing and listening = attention' < **gwimr*
- √TAPL 'speak': **tápil** 'mouth' or 'sayer' < **tapl*
- √HEKR 'scratch': **hékar** 'pen' or 'writer' < **hekr*

As it can be seen, syllabic sonorants broke into combinations 'vowel + sonorant', where the inserted vowel tended to be of the same height, but was very often **a** before **r**, and **i** before **l**. There is considerable dialectal variation here: **tébin**, **gwímur**, **tápal** and **héker** can also be found, for example.

An invention of *Talmít* was the extension of the zero grade to "light" roots. They appended a vowel + **-s** by analogy to "heavy" roots with **s**:

- √KHAG 'eat': **axágas** 'mouth' or 'eater' < **a-khag-as*
- √KHLOB 'drink': **hlóbos** 'cup' < **khlob-os*
- √KIB 'bend': **kíbis** 'bow (for shooting)' or 'archer, thrower' < **kib-is*

Note that there are three different words for 'mouth' in *Talmít*: **bno** is used for the physical organ only; **tápil** 'mouth, sayer' and **axágas** 'mouth, eater' can be used in this sense as well, but in different contexts – **tápil** might be used in the sense 'shut your mouth = stop talking', **axágas** in the sense 'shut your mouth = stop champing'. Unlike **bno**, however, they also denote agents, as in 'truth-sayer' and 'man-eater'. Compare English 'foul mouth', 'a mouth to feed'.

Monoplosive verbal roots do not have a zero grade, but they can be easily compounded, e.g. √THOL 'serve': **θóllda** 'servant' (**-da** 'intelligent being'), √GI 'see': **gipnós** 'sense of sight' (**pnos** 'sense, emotion').

1.2.5 Fortified grade

The fortified grade is sparsingly used for "light" biplosive roots with a sense similar to the zero grade, but with an augmentative shade of meaning. The root-final consonant is geminated, **-e** < ***-ə** is suffixed (no word can end in a plosive) causing *evening-out* (1.2.3), and **b, d, g, z** are devoiced in the gemination to **pp, tt, kk, ss**.

- √KHRIZ 'cut': **hrésse** 'blade, sword'
- √KHLOB 'drink': **hlóppe** 'bowl, pot'
- √KIB 'bend': **képpe** 'bag, pouch'
- √TOD 'obligation': **tótte** 'tribute'

1.2.6 We-grade

The noun **wə* simply meant 'place', but was grammaticalized in Proto-Tallic. On the one hand, it became the nominative marker for the durative aspect (its reflex is T. **wa**, the nominative marker for verbal predicates 2.2.3), on the other hand it was agglutinated to nouns as a locative case.

However, the two often collided, e.g. √KA 'earth, ground': **ka-wə=wə* 'ground-on=NOM' (i.e. 'the one on the ground [did something]'). In these cases, the agglutinated **wə* instead jumped as an infix into the root itself in the inverted form **əw¹*. This had iconic significance – how to better indicate that an object is inside something than by an infix? Hence: **kəwa-wə*.

This process ceased to be productive in *Talmit* and was lexicalized only in a couple of words.

In "heavy" roots, **wə* remained a suffix, but was appended to a metathesized root form (itself hailing from ancient and not recoverable sound changes), e.g. √PODJ 'flowing water': **poj(ə)d-wə* 'river-in' > T. **páidwa** 'gone, vanished, dissolved state', as in the saying **ples-páidwa** lit. 'a drop in the river' = 'gone without trace, vanished from the face of the earth'.

Some common we-grade words are:

- √KA 'earth, ground': **kéwe** 'on the ground, lying down'
- √PODJ 'flowing water': **páidwa** 'gone, vanished, dissolved state'
- √TOR 'home': **téwor** 'at home', later **téhor**
- √PER 'head': **péwer** 'brain'

1.2.7 A-grade

Proto-Tallic has always been a "nominophile" language, preferring nouns over verbs (e.g. 'happiness' instead of 'be happy'; a simplex meaning 'sitting' instead of 'to sit' etc.). But no judgement – even if you are verbophile yourself, probably some of your best friends are nominophiles, right? In any case, at an even earlier stage the language must have been like Japanese or Korean with regard to nouns – they had no plural and were basically all mass nouns. The distinction between tangible or discrete objects (like 'cloud') and abstract notions (like 'cover') was very much smeared out.

However, Proto-Tallic started to form a singulative from these nouns (cf. Welsh *adar* 'birds', sing. *aderyn* 'bird') simply by agglutinating the numeral **aQ* 'one' in the reverse form **Qa¹*. It assumed the same infixed position as the we-grade in the case of monoplosive roots. Intervocalic **Q* became weakened to **h* and ultimately disappeared, so that the typical development was:

- √KO 'round': **k-aQ-o* > **kaho* > T. **káo** 'cycle, period'

The resulting contact **aa** was altered to [æa], spelled **ea**:

- √KAS 'fire': **k-aQ-as* > **kahas* > **kaas* > T. **kéas** ['kæas] 'hearth, fireplace'

¹Many of the so-called Proto-Tallic *free morphemes* of the SV-type also appear in the inverted VS-form (S – sonorant, V – vowel), as **ar/ra*, **os/so*, **mi/im*, **aQ/Qa*.

Thus arose an apparent a-infixion pattern (see 1.1.3).

For "heavy" biplosive roots, $*Qa$ was appended to the metathesized variant, later simplified to **-a**:

- $\sqrt{\text{GWGR}}$ 'wolf': $*gwor(\partial)gQa > \text{T. gwórga}$ 'wolf'
- $\sqrt{\text{KATW}}$ 'tree, wood': $*kaw(\partial)tQa > \text{T. káuta}$ 'ship'
- $\sqrt{\text{PODJ}}$ 'flowing water': $*poj(\partial)dQa > \text{T. póida}$ 'river'
- $\sqrt{\text{TOKHR}}$ 'snow': $*tor(\partial)khQa > \text{T. tórxa}$ 'snowflake'

The primitive a-grades must have had an inserted schwa to conform to the open-syllable rule of Proto-Tallic, hence the syllable division $*ka-w\partial-tQa$. The schwa disappeared in *Talmit* and *Kymna*, but was retained in another Tallic language *Hadam* where it generally became **i**, as evidenced by H. **kabit** 'tree' < *kaw\partial-t*, pl. **kavtam** (root $\sqrt{\text{KATW}}$).

Note also that $*Q$ was regarded as a sonorant, and in fact as a consonant corresponding to *a*, in symmetry to *j*, *w*:

<i>syllabic</i>	<i>non-syllabic</i>	<i>consonantal</i>
i	ĩ	j
u	ũ	w
a	ã	Q

The a-grade was also applied to verbal roots where it denoted a count noun associated with the action. This was often just 'the act of doing' or a decomposed part of the action, but could also be the object of a transitive verb, a thing produced by the action, and so on:

- $\sqrt{\text{GA}}$ 'go': **géa** 'a single step'
- $\sqrt{\text{THOL}}$ 'serve': **tháol** 'a single act of service'
- $\sqrt{\text{KHEZL}}$ 'feel (physically)': **hézla** 'a single touch, a single action of tasting'
- $\sqrt{\text{THIS}}$ 'show': **thais** 'sign, token'

Finally, for biplosive "light" roots, $*Qa$ was also simply appended, but it diphthongized with the preceding vowel:

- $\sqrt{\text{KHAG}}$ 'eat': **axánga** 'food' < $*a-khaag(Q)a < *a-khagQa$
- $\sqrt{\text{KHLOB}}$ 'drink': **hlómba** 'drink, beverage' < $*khlob(Q)a < *khlobQa$
- $\sqrt{\text{KIB}}$ 'bend': **kímba** 'a shot, throw' < $*kiab(Q)a < *kubQa$
- $\sqrt{\text{KHRIZ}}$ 'cut': **hrígza** 'a cut' < $*khriaz(Q)a < *khriQza$

The same diphthongization happened to **j** and **w** in medial position as well (cf. the Greek i-metathesis $*p^h\text{eresi} > \varphi\acute{\epsilon}\rho\epsilon\iota\varsigma$ 'you carry' and the Welsh plurals):

- $\sqrt{\text{PODJ}}$ 'flow': **póidun** 'to flow' < $*podj-un$ (without metathesis the result would have been ***pózun**)

This might account for the origin of the metathesized roots.

1.2.8 I- and u-infixed forms

The Proto-Tallic language had corresponding i- and u- diphthongs for all five vowels: **ai*, **oi*, **ei*, **əi*, **ui* and **au*, **ou*, **eu*, **iu*, **əu* where *i* and *u* became *ə* to avoid the awkward *i̇*, *u̇*. They were mostly used to mark evidentiality on verbs, but came to denote tense in *Talmit*. It largely preserves this system, but changes:

- **ei*, **əi* > **ui**
- **iu*, **əu* > **iu**
- **ou*, **eu* > **eo**, sometimes **iu**

These changes are marked by the very same *evening-out* rule as before (1.2.3), except for **ai**, **au**, **oi** which are permitted. Again, some dialects are more radical here and only allow diphthongs of the same height, changing the others: **ai* > [æ], **au* > [ɔ], **oi* > [œ].

2 Grammar

2.1 Nouns and states

2.1.1 Number, intensity, size, duraton

Count nouns can be quantified by the following suffixes:

- *paucal*: **-jo**
- *greater plural*: **-mi**
- *collective*: **-mai** (possibly the a-grade (1.2.7) of **-mi**)
- the more or less usual plural — see 2.1.5

The paucal denotes a few things (or 'some, a couple of things') while the greater plural denotes many things, e.g. **táljo** 'few words, a couple of words', **tálmi** 'many words'. *Pluralia tantum* or commonly pluralized words like 'mountains' normally use either of these two in *Talmit*:

- **plézmi** 'many drops, rain' < **ples** 'drop'
- **θáirmi** 'powder, sand, corn' < **θar** 'a single grain'
- **krádmi** 'mountains' < **krat** 'a single mountain'
- **kátumi** 'forest' < **kátu** 'tree'
- **pelestámi** 'town' < **pélesta** 'roof' (cf. Latin *castra* 'military camp', pl. of *castrum*)
- **φóskami** 'hair' < **φóska** 'a single hair'
- **tórɣami** 'many snowflakes, snowfall'
- **pekwórjo** 'head of flowers' < **pekwór** 'flower'

The suffix **-mai** denotes a group or collection of count nouns:

- **kátumai** 'forest'
- **krádmai** 'mountains'
- **pélezmai** 'town'
- **tálmai** 'language'
- **hérkamai** 'collection of written records, library' < **hérka** 'written record'

- **pekwórmái** 'bouquet'

Compared to the words derived with **-mi** above, these are used to mark a contrast to another group, cf. English *people* vs. *a/the people*; or German *Berge* vs. collective *Gebirge*. For man-made objects, they also suggest a purposeful arrangement, hence **dágmai**, **dáχtamái** 'wall' from **dat**, **dáχta** 'stone', while **dágmi** is just 'many stones'.

There are analogous endings for mass nouns, but the term 'plural' cannot be applied here, therefore I use:

- *mollitive*: **-we** (+ e-umlaut 1.1.3)
- *suffective*: **-mis**
- *intensive*: **-mne**

The mollitive denotes a small volume, the suffective a sufficient volume, while the intensive denotes a large volume. In addition, the mollitive suffix causes e-umlaut (1.1.3):

- **pélwe** 'little water, some water', **pálmis** 'enough water', **pálne** 'much water'
- **bjówe** 'small area', **bjómis** 'sufficiently large area' **bjómne** 'large area'

The following sound changes in combination with **-mne** are found:

- **l, r, s + mne** > **lne, rne, zne**
- **Q + mne** > **gne**
- **n + mne** > **mne**

States can be measured on a continuous scale as well, their scale is just not limited to volume. Therefore they take the same suffixes as mass nouns. The mollitive denotes a small value on the given scale, the suffective a sufficient value, while the intensive denotes a large value, e.g.:

- **tréwe** 'small size', **trámis** 'sufficient size' **trámne** 'large size'
- **hózwe** 'light state', **húzmis** 'sufficient weight', **húzne** 'heavy state'
- **kénwe** 'little hardness, soft state', **kímmis** 'sufficient hardness', **kímme** 'great hardness, hard state'
- **twéwe** 'low speed, slow state', **twímis** 'sufficiently fast state', **twímne** 'high speed, fast state'

The final unstressed **-e** of the endings **-we**, **-mne** was at some point lax in pronunciation, merging with ***ə**. It then caused the *evening-out* of vowels (1.2.3), affecting preceding **a, i** > **e** and **u** > **o**. Hence one would expect to find both **tréwe**, **trémne** < **trawə*, **tramnə*. However, in the standard dialect, the original vowels were restored by analogy to the unsuffixed words, except for the mollitive form. The reason for that has probably to be sought in the sound-symbolic association of **i** with higher intensity and of **a** with larger size (see sound-symbolism: <http://sindanoorie.net/glp/phonosymb.php>).

The notion of an extreme quantity is expressed by adding **-t** to **-mne** and **-we**, e.g.:

- **trámnet** 'maximal size, biggest', **tréwet** 'minimal size, smallest'
- **twímnet** 'maximal speed, fastest', **twéwet** 'minimal speed, slowest'

With count nouns, this forms a collective plural, denoting all things of a kind in existence, or just in a specific context, e.g. **médamit** 'human beings as a species'. Hence also the name of the language: **tálmit** means 'all the words and labels', colloquially 'language'.

A further emphasis can be given by repeating the suffix as a prefix, e.g.:

- **mneχúzne** 'very heavy state'

- **wetréwe** 'tiny size'
- **mistwtímis** 'quite sufficient speed'
- **jotáljo** 'very few words' etc.

Note that a separate word 'very' is not required in *Talmit*. With the collective plural, reduplication further emphasizes the completeness:

- **miχtálmit** 'all the words there are'
- **migmédamit** 'each and every man'
- **innexotágnēt-nóllo** 'in the very beginning'

Size is a natural quantity of any existing object, and separate endings are found for it:

- *diminutive*: **-win, -lin**
- *augmentative*: **-men**

They are frequently used in word derivation, e.g.:

- **dákwin, dáklin** 'small rock, pebble', **dágmen** 'large rock, boulder'
- **tárwin** 'boy', **ílin** 'girl'

Colloquially, there is some confusion of the endings, so that **-we** and **-mne** are used instead, clearly by influence from the mass nouns (hence **dékwe** 'pebble', **dágne** 'boulder'), but this should be strictly avoided if one wants to get an official proficiency certificate in *Talmit* (not that there is one).

For all non-permanent states, the natural quantity is duration, and so the same endings refer to time:

- **dilónwin** 'short sleep', **dilórmēn** 'long sleep'
- **gánēwin** 'short voyage', **gánēmēn** 'long voyage'

Zero quantity can be expressed by prefixing **mul-** (**mu-** before roots containing **l**) to both states and nouns, e.g.:

- **mutál** 'no word'
- **multwí** 'zero speed, resting state'
- **mulχús** 'weightless state'
- **multát** 'at zero time, now'
- **mulpní** 'empty state'

2.1.2 Noun classes

Note that words may belong to both count and mass noun categories, e.g. **kju** 'part, division' as a count noun **kjúmi** 'many parts', **kjúmit** 'all parts, the whole'; but as a mass noun: **kjúmne** 'large part', **kjúmnet** 'majority', **kjówet** 'minority'. Some words may even be regarded either as states or as nouns, e.g. **pal** as a count noun: 'body/fixed volume of water' (**pálmi, páljo**), as a mass noun: 'water as a substance' (**pálne, pélwe**) and as a state: 'liquid state' (immeasurable).

To specify which one is meant, it is common to affix enclitic **ta** (count noun), **ha** (mass noun), **pa** (state):

- **pal** 'water': **pálta** 'body/fixed volume of water', **pálχa** 'water as a substance', **pálpa** 'liquid state'

- **kas** 'fire': **kásta** 'a single fire', **kásxa** 'fire as an element' (**kásxamne** 'conflagration', **késxewe** 'small fire'), **káspa** 'burning state'
- **dat** 'stone': **dáxta** 'a single stone', **dáxxa** 'stone as a material', **dáppa** 'petrified state'
- **tan** 'possession': **tánta** 'a thing being possessed', **táxna** (< **tanxa*) 'continuously measurable possession (e.g. land)', **támpa** '(the state of being) possessed'

Tat 'point in time' becomes **táxta** 'time in counting (German *mal*, French *fois*)', hence **tágmi**, **táxtami** 'many time points', **tágmi-nóllo**, **táxtami-nóllo** 'often' **tákjo**, **táxtajo** 'few time points', **tákjo-nóllo**, **táxtajo-nóllo** 'seldom'. Or it becomes **táppa**, now grammaticalized as the temporal conjunction 'when, as':

- **dágmi-nu nesatáznun táppa** 'when one gathers stones' [clause]
- **dágmi-nu nesatáznuna tat** 'the time to gather stones' [noun phrase] (with an attributive verbal form, see 2.4.2)

Note that stone, for example, can be perceived to exist in discrete packages (like stones by the wayside) or as a continuous mass of varying volume (like mountains) and therefore the word **dat** will be used to describe both. But if one takes something like fruit (**kwásta** < $\sqrt{\text{KWATS}}$), it is only perceived to exist in countable units. In English, 'fruit' can be a mass noun: 'there is some fruit on the table', but never so in *Talmit* – one would simply use paucal **kwástajo** instead.

Another enclitic modifier is **da** essentially meaning 'intelligent being'. The commonest usage is its combination with the root $\sqrt{\text{ME}}$ 'human' to derive the proper word **méda** 'human being' (**médata** 'individual', **médapa** 'state of being human'). Otherwise it can be used in a religious context for the means of personification: **kázda** and **pálda** would be 'fire spirit' and 'water spirit' respectively, for example.

Finally, professions may be either regarded as states, or may denote people practicing them. The difference can be again made apparent by using **-pa** or **-ta**, e.g. **pérax**, **pérapa** 'state of being king', **pérax**, **pérapta** 'a person who is king'.

2.1.3 Signum and doublet nouns

As mentioned in the introduction, states may have *signum*, i.e. a positive and a negative part. The former is usually expressed by the vowel **a** and the latter by **i** (**ɪ** before **w**, **j**), more rarely by **o** and **u** respectively (mostly for assimilative/dissimilative reasons). With PSV(S) roots, this is usually an infix, e.g. **dlon** > **dalón** 'awake state', **dilón** 'asleep state'. With PV(S) roots, a prefix is mostly found, e.g. **axál** 'alive state', **ixál** 'dead state'; although suffixed **-a**, **-i** and other idiosyncrasies occasionally occur, as **okára** 'state of good luck', **ikáru** 'state of bad luck' < $\sqrt{\text{KAR}}$.

For PSVS-roots compound forms according to the pattern **dallo-**, **dillo-** < **dalno-*, **dilno-*, **parzu-**, **pirzu-** < **parsu-*, **pirsu-* (shifted to Pa/iSSV-), e.g. **dillogús** 'dream' are common.

The positive state is, if possible, chosen to be the one beneficial with respect to the speaker; the negative state as harmful, e.g. **apéa** 'good, proper state', **ipéa** 'bad, improper state', **halán** '(morally) good state', **hurán** 'bad, evil state' (for the alternation **l|r** see 2.6). Therefore, the latter can be often translated by a negative prefix 'un-, in-, dis-'. But often enough, the distribution between **a-** and **i-** is purely idiomatic and conventional.

Many states are measured with a signum and vary on a scale on top of it. For instance, vertical position can be measured above or below the speaker (or some point of reference). The positive state is again expressed by **a** or **o** in form of a prefix, infix or suffix; and the negative state by **i** or **u**. It can be combined with **-mne** and **-we**:

- **prus** 'vertical position': **parúzne** 'very high above', **parózwe** 'a bit above', **pirózwe** 'a bit below', **pirúzne** 'far below'
- **tat** 'point in time': **atát** 'some time in future' (**atágne** in the far future and **atékwe** in the near future), **itát** 'some time in past' (**itágne** in the far past and **itékwe** in the near past)
- **fal** 'degree of light intensity': **aφálne** 'bright state', **aφélwe** 'light state', **iφélwe** 'darkish state', **iφálne** 'dark state'
- **tle** 'temperature': **talé** 'degree of warmth', **tilé** 'degree of coldness', hence **talémne** 'hot state', **taléwe** 'warm state', **tiléwe** 'chilly state', **tilémne** 'cold state'

Note that **mutlé** in the latter case would be 'neither cold nor warm', i.e. 'room temperature' in the case of weather, which is zero on this given scale; and similarly **muφál** 'twilight state', **mulpéa** 'neither good nor bad, average/neutral state' (**mulpéa-epéamis-nójo** 'comme ci, comme ça').

2.1.4 Relative scale, comparison

All the mentioned states were used on an absolute scale, given by the context. To compare two states, one has to go to a relative scale. It can be done by using **e** in the same way one uses signum markers (2.1.3) which are not required anymore. Hence **perús** 'relative vertical position', **telé** 'relative temperature', **eφál** 'relative brightness'. The comparative is then expressed by using the postposition **láha** of the comparative case (2.2) and **-mne/-we**, which now express the idea of larger/smaller:

- **A-jar B-láha eφálne-nójo** 'A is brighter than B'
- **A-jar B-láha perózwe-nójo** 'A is positioned lower than B'
- **B-láhar A-mo eφál-ja témme-nójo**, lit. 'compared to B, the relative brightness of A has a large value' (with **ten** 'value' (generally on a scale)); or
- **B-láhar A-mo φal-ja etémme-nójo**

Emphasis can be added by reduplicating **-mne/-we**: **A-jar B-láha emneφálne-nójo** 'A is much brighter than B'.

To say that the two values are equal, one uses the suffix **-mis** (originally meaning 'average value', etymologically 'middle') or **-nes** (an ancient element meaning 'copy' for nouns, 'repetition' for verbs) on the relative scale:

- **A-jar B-láka eφálmis-nójo** 'A is as bright as B' or
- **B-lákar A-mo φal-ja eténnes-nójo**

In particular, **φe** 'degree of similarity' is always used on a relative scale (**eφéwe** 'dissimilar state', **eφémis** 'same, equal state') to express an unspecific comparison. Obviously, **eφémne** makes no sense, unless one wants to say something like:

- **Hépermit-ja eφémis-nójo assé, héperjo-jar eφémne-nójo** 'All animals are equal, but some are more equal than others'

2.1.5 Plural and intervals

An interval or difference between two values on the scale of states can be expressed by prefixing **an-** or **na-** (or **on-**, **no-**). Sometimes, the interval is also measured with signum (2.1.3) and the negative state is then formed by **in-**, **ni-** (or **un-**, **nu-**). For example, while **prus** means 'vertical position', **amprús** or **naprús** means 'difference between two points on the vertical axis' or simply 'height'. Accordingly, **imprús** or **niprús** means 'depth', measured below the reference point of the speaker.

This was originally formed with the Proto-Tallic element **η-* which conveyed the idea of extension in space or time in Proto-Tallic (hence **ηprus* without signum). It was later broken to **am-**|**an-**, **na-** or **im-**|**in-**, **ni-** due to influence of the a/i-classification of the signum states. Forms like **mprus* still appear medially in compounds, e.g. **kaontát** 'year, full cycle' < **káo** 'cycle, period' + **ntat* 'time span'.

Intervals of states are still continuous states and can therefore be qualified by **-we** and **-mne**, e.g. **amprúzne** 'great height', **amprózwe** 'small height', **imprózwe** 'small depth', **imprúzne** 'great depth'; or used on a relative scale: **amperús** 'relative height', **imperús** 'relative depth'. But they can also be treated as count nouns, e.g. **antát** 'time interval, period', **antákjo** 'few periods', **antágmi** 'many periods'.

An interval of count nouns is the ordinary plural, e.g. **antál**, **natál** 'words', **amméda**, **naméda** 'human beings' and so on. However, it is used much less than in English – it might be translated with 'some, an amount of' and is mostly used in contexts where the speaker cannot vouch for the amount of the mentioned things (almost like evidentiality). Generalized statements like 'Sheep eat flowers with thorns' prefer the singular instead – 'Sheep eats flower with thorn'.

In Proto-Tallic, the ordinary plural was actually formed by **-mi*, which has since then shifted its meaning to the greater plural (2.1.1) in *Talmit*, but remains so in *Kymna*.

Note that before **hV-** a metathesis **ηχ > χη* takes place, hence **héper** 'animal', pl. **αχnéper**. The variants with an open syllable **na-/no-**, **ni-/nu-** are preferred before **hS-**.

Intervals as count nouns take the prefix **anna-/anni-** when put into the plural, e.g. **annatát** 'time intervals, periods'.

Prefixing **en-** or **ne-** to count nouns marks a relative scale where amounts can be compared. 'More' is then expressed by **-mi**, 'fewer' by **-jo** and 'as many as' by **-mis**, e.g. **emmédami** 'more people', **empekwórjo** 'fewer flowers', **enkaontágmis** 'as many years as'.

2.1.6 Dual and reduplication

Count nouns with signum (2.1.3) are mostly the dual body parts where the right or upper side is positive, e.g.:

- **plézne** 'hand', **palézne** 'right hand', **pilézne** 'left hand' and in the same way:
- **glo** 'ear', **galó**, **giló**
- **φjal** 'eye', **φajál**, **φujál**
- **ba** 'leg', **abá**, **ibá**
- **króze** 'wing', **karóze**, **kiróze**
- **péple** 'lip', **pépla** 'upper lip', **pépli** 'lower lip'

The dual is formed by superposing both vowels into a diphthong (a *crasis* of sorts):

- **pailézne** 'pair of arms'
- **gailó** 'pair of ears'
- **φaujál** 'pair of eyes'
- **aibá** 'pair of legs'
- **kairóze** 'pair of wings'
- **péplai** 'pair of lips'

For states this similarly forms a dvandva compound:

- **aipéa** 'both good and bad'
- **aiφál** 'chiaroscuro, clair-obscur' ('both light and dark')

Aiχál would theoretically mean 'both dead and alive' which might be useful in limited contexts...



... but not in too many, so that in such a case the meaning shifts to a disjunction: **aiχál** 'dead or alive'.

A reduplication of the whole word forms a greater plural for count nouns (similar to Japanese) and carries the additional shade of meaning 'various sorts of':

- **krákkrat**, dissim. **krápprat** = **krádmí** 'mountains' (Jap. *yamayama*)
- **táltal** = **tálmí** 'many words' (**táltal-nu táplun** 'say a lot')
- **φjálφjal** 'many eyes, various viewpoints'

Polysyllables reduplicate just the first syllable without its sonant:

- **kakátu** 'many trees, various sorts of trees' (properly applied to a mixed forest) (Jap. *kigi*)
- **popóida** 'many rivers, various styles'
- **tetémba** 'many thoughts, various ideas'
- **peplézne** 'many hands, various agents'

Initial spirants of polysyllables turn into unvoiced stops by dissimilation: **paφámreta** = **φamretámi** 'many clouds' (cf. Grassmann's law in Greek, e.g. perfect active φεύγω > πέφευγα). By analogy this has led to a spirantization of initial stops, so that

- **kaχátu, poφóida, teθémba, peφlézne**

are alternative forms.

For states, reduplication conveys the idea of a reserved judgement, the signum marker is used only once:

- **amprúsprus** 'quite high'
- **talétle** 'quite warm'
- **itáχtat-nóllo** 'quite a long time ago' (cf. Jap. *mukashi-mukashi*)

Some reduplicated words are colloquial names for plants and animals (or used by children), e.g. **anderdergáme** 'elephant' ('long-nose'), **kinkinkátu** 'oak' ('hard-tree').

Reduplication of the numeral **at**, **a** 'one' gives ***aQa(Q)** > **áha(t)**, **éa(t)** 'pair, both'. This is also used as a prefix 'bi-, di-', e.g. **ahambá, ahabá, eabá, eambá** 'biped'. Reduplications of other numerals also appear:

- **il** '2' > **fil** '4'
- **es** '3' > **ésse** '6'
- **or** '4' > **órro** '8'
- **un** '5' > **únnu** '10'

They are usually used where two groups of two/three/four are denoted, e.g.:

- **illibá** 'quadruped, animal'
- **essebá** 'six-legged, insect'
- **orrobá** 'eight-legged, arachnid' (but 'octopus' would be **(e)mezbá** < **(e)més** '8')
- **unnupún** 'ten-fingered'
- **immibá** 'centipede' (< **mi|im** 'many')

A threefold repetition of **at** gives ***aQ(a)Qa(Q)** > **†áχχα(t)**, **†éahat** 'many, a large amount', an archaic/poetic equivalent to **dámme** < **dan** 'number'.

2.1.7 Numerals

Apart from duality, another important symmetry in *Talmit* is pentality, that is a grouping in sets of five. It manifests itself in five initial consonant series, five root-final sonorants (at least by a naive analysis) and five vowels. Originally, the numerals themselves seem to have been a quinary, i.e. a base-5 system, and were formed with the five vowels and root-final sonorants:

- **at**, **a** '1', **il** '2', **es** '3', **or** '4', **un** '5'
- **ax** 'sole, only', **ápax** 'pair'

This system was at some time expanded to a biquinary one, with the numerals 6-10 formed by: modified vowel + nasal **n/m** + numeral 1-5; and stress on the ultimate syllable:

- **amát** '6', **uníl** '7', **emés** '8', **enór** '9', **unún** '10'

The initial vowel was originally *ə, later assimilating to the following one according to the *evening-out* rule (1.2.3). However, **unún** is probably a reduplicated dual form. Colloquial variants are **mat**, **nil**, **mes**, **nor/mor**, **mun**.

Higher numerals are formed by combination: **unún es** '13', **enór unún at** '91' and so on. Alternatively enclitic **-mun** can be used as a decimal suffix: **ágmun** '10' (rare), **ílmun** '20', **ézmun** '30', **órmun** '40', **úmmun** '50', **amágmun** '60', **unílmun** '70', **enórmun** '90'.

Furthermore, augmentative **-men** appended to '5' yields **†úrmen** '25' which is archaic; and appended to '10' it yields **unúrmen** '100' (cf. French *million* < *mille* '1000').

A special case outside these patterns is **mut** '0', a variant of the root $\sqrt{\text{MUL}} \sim \sqrt{\text{MUJ}} \sim \sqrt{\text{MUQ}}$ 'nothing'.

Numerals precede nouns without any particles and the monosyllabic ones up to five are compounded. The singular is used with all numbers: **agméda** 'one person', **ílméda** 'two persons', **ezméda** 'three persons' and so on.

Cardinals are formed with ordinal + **dan** 'number, amount' + gen. **mo**: **axdán-mo** '1st' (Jap. *ichiban no*), **ildán-mo** '2nd' and so on.

Even though natural numbers are discrete, there is an associated scale, and so **dan** is a mass noun when varying on it: **dámme/dénwe** 'a large/small number, high/small amount'; otherwise: **dámme/dánjo** 'many/few numbers'.

Finally, one can combine numerals with the greater plural **-mi** (often in form **-mni** after **n** by influence of the intensive 2.1.1) and the paucal **-jo** to express a judgement as to whether this quantity is large or small, e.g. **unúrmemni** '100 which is a lot', **unúrmenjo** 'just 100'. Hence for example the saying **agmédajo**, **ílmédami** 'one-person-PAU, two-person-GPL' meaning that two people can accomplish much more than one.

Small fractions are formed from the root $\sqrt{\text{IQ}}$, literally meaning 'cut', high fractions with the suffix **-ki** attached to the numeral:

- **it, i** 'one half' (one cut), redupl. **ípit** 'one third' (two cuts)
- **órki** 'one fourth', **únki** 'one fifth' etc.

Compare the verb **íxun** 'cut in two equal parts', **ípíxun** 'cut in three equal parts'. Analogy to the latter word explains **ípit** instead of expected **íkit*. It is unclear whether the suffix **-ki** comes from \sqrt{IQ} in the reversed form \sqrt{QI} , or is a reduced form of **kju** 'part'.

While **iQ-** as a prefix means 'half the amount of what is expected', e.g. **úize-láha tárme-ippá-nójo** 'I'm half the man I used to be' (lit. 'Compared to my past state, [I'm] in a half-man state'), as a suffix it means 'one half out of two' and has thus naturally come to mean '(an)other', e.g. **méhit, médahit** 'another person', **tá(h)it, táxta(h)it** 'another point in time' and so on.

2.1.8 Indefiniteness

To emphasize indefiniteness many languages use a construction involving the numeral 'one', and of course, the indefinite article is very often derived from it. *Talmít*, although it uses grammaticalized numerals in various constructions, shows no such tendency. The indefiniteness of an object can be stressed by using the attribute **agó-mo**, lit. 'of existence' (e.g. **agó-mo médata** 'a certain individual'), the indefiniteness of a point in time can be stressed by using **tát-mo**, lit. 'of time' (e.g. **tat-mo aḫéx-nóllo** 'on a certain day, once upon a time').

2.2 Cases/postpositions

2.2.1 Overview

There are several postpositions in *Talmít* that can be classified as cases:

	<i>short (for nouns)</i>			<i>long or modified (for states)</i>		
	<i>basic</i>	<i>iambic</i>		<i>basic</i>	<i>short</i>	<i>iambic</i>
<i>nominative</i>	ja	ejá	<i>comitative</i>	jésse	-jse, -jes	ejsé
	wa	ewá				
	e	ané				
<i>accusative</i>	nu	onú	<i>locative</i>	nótto (arch. †nóho)	-nto, -not	–
			<i>temporal</i>	nóllo	-llo, -nol	–
			<i>stative</i>	nójo	-njo, -noj	anjó
<i>genitive</i>	mo	amó	<i>origative</i>	móno, mána	-mno, -mon	amnó
<i>dative</i>	ma	emá	<i>destinative</i>	mére	-mre, -mer	emré
<i>instrumental</i>	zo	azó	<i>mutative</i>	méza (arch. †zána)	-mze, -mes	emzá
<i>thematic</i>	la	elá	<i>comparative</i>	láha	-lka, -lat	elká
<i>vocative</i>	-le (suffix)					

This juxtaposition shows that there once were six original cases, namely nominative, accusative, genitive, dative, instrumental and thematic (the latter answering to 'about what?'). The modified postpositions were likely formed by agglutination with other elements.

In any case, comitative **jésse** is most certainly formed from **jasə*, with the general linking/conjunctive element **sə*; and regular gemination of **s** after the stressed vowel.

Locative **†nóho** was originally formed with **wə* 'place' (also the source of nominative **wa**), the historical form *nówo* then losing *w* between a vowel and *o*, with the general hiatus-breaker *h* (cf. 1.2.7) substituted: **nowə* > **nowo* > **noo* > *noho*. However, **nótto** was ultimately substituted by analogy to temporal **nóllo** where **l** was regularly geminated after the stressed vowel. Similarly, **méza** was an invention in analogy to **móno/mána, mére** replacing earlier **†zána**.

Stative **nójo** most likely contains nominative **jə* or **ja*.

The other modified postpositions seem to derive from **monə, *maRə, zanə, *laQə* with *evening-out* (1.2.3) of the vowels and second elements of uncertain origin. It might also be that **móno, mána, mére** and **†zána** are actually results produced by a single suffix *-ə* appended to the short postpositions, with **R* inserted as a hiatus-breaker (see 1.2.2) and later becoming **r/l/n** from which the particular forms above were selected in the later course of the language.

The iambic postpositions are used after a stressed ultimate syllable, e.g. **méda-jar**, but **kas-ejár**. The hyphen is written purely for aesthetic reasons – to indicate that the words are postpositions and modify the preceding

word. The first variant of the short postpositions is used after vowels, the second after consonants: **méda-njo**, but **kas-noj**.

There are some simplifications in contact with nasals: **ma**, **mo** dissimilate to **na**, **no** after **m**; and the commonly appearing **-mne-nójo** is usually shortened to **-m-nójo**. For euphonic reasons, iambic **azó** is used after **-s** irrespective of stress, hence **kas-azó** instead of ***kas-zo*

2.2.2 Stative, origative, destinative and mutative

The stative postposition **nójo** is used to indicate that something is in a certain state, e.g. **aφálne-nójo** 'in a state of high light intensity = bright', **twímne-nójo** 'in a state of great speed = fast'. This also includes deverbal states describing ongoing action and may be compared to the Welsh *mae ... yn* construction, e.g. *Mae'r blodyn yn coch* = **Pekwór-ejár kawá-nójo** 'The flower is red', *Mae'r adar yn canu* = **Antóspa-ja glánon-nójo** 'The birds are singing'.

Nójo is also used in the sense 'in the capacity of' after professions, e.g. **hékar-nójo** 'as a writer, in the capacity of a writer', lit. 'in the state of a writer'.

Origative **móno/mána**, mutative **méza** and destinative **mére** (dial. **méle**) are used when a change of state is described. The original state is marked by **móno/mána**, the final state by **mére**, while **méza** describes how the change happened, the intermediate state: **Bánat-wa aφálne-mére twímne-méza** 'The sun started to shine quickly', lit. 'The sun changed into a shining state, changing quickly' or **Túlba-méza atálet-mére (péinun)** 'It suddenly became summer' (**túlba** 'a jump', **túblun** 'to jump' < √TUBL).

No verb is required, although

- **pénun** 'to change'
- **gárun** 'to change quickly, intensely, abruptly'
- **φéllun** 'to change slowly, softly, continuously'

can be added. Hence for example: **pirús-mére gárun** 'to fall down', **pirús-mére φéllun** 'to lie down'.

Since changes of states are actions or events, they can also be expressed by verbs. However, when using verbs, the action is volitional; and when using states it is outside one's control, hence **spirússun** 'to descend' (with a destative verb, see 2.4.8).

Thus **méza** corresponds to an adverbial marker if the predicate expresses real change ('suddenly became'), while **nójo** may correspond to an adverb of a stative verb ('shine bright(ly)').

2.2.3 Nominative

There are three kinds of sentences in *Talmit*:

1. *equations* ('A is B') where **e** plays the role of the copula:

- **Bánil e hodrússuna prandárma-no hégne** 'The moon is a bank of ruined metaphors'²

2. *stative expressions* ('A is in B') where the subject is marked by **ja** (often shortened to **j'** before vowels):

- **kawá-nójo** 'to be (in a state of) red'
- **Súlgaywáta-ja / kawá-nójo kawá-nójo / kawám-nójo lo!** 'Plum blossoms, they are / very red, indeed, very red, / very red they are'³

3. *actions/events* (perfective in past & future, habitual in present) where the subject is marked by **wa** (often shortened to **w'** before vowels):

- **Béta-war kinta-mo pekwór-nu axágun** 'Sheep eat flowers with thorns'⁴

²*La luna es un Banco de metáforas arruinado* (greguería by Ramón Gómez de la Serna)

³*ume no hana / akai wa akai wa / akai wa na* (comic haiku by Hirose Izen)

⁴from *The Little Prince*

2.2.4 Temporal and locative

Temporal **nóllo** is used with points of time, e.g. **multát-nóllo** 'now', just like locative **nóttö** is used with places, e.g. **pelestámi-nóttö** 'in the town' – not much surprise here (cf. the Hungarian temporal case *-kor*). Locative states can receive either **nóttö** or **nójo**:

- **parús-nóttö** = **parús-nójo** 'being above, in a state of being positioned above'.

2.2.5 Themative and vocative

The themative case denotes the topic of a discourse, e.g. **bamnekár-la juttaplendé** 'talk about the weather'. When the topic is a whole clause or a direct quotation, it is framed by **al ... la**, e.g. **al bamnekár-j'apéa-nójo-la juttaplendé** 'discuss whether the weather shall be good'.

Vocative **-le** is a suffix and thus leads to changes of final consonants: **téat** → **téakle!**, **téaxle!** 'father!', **téhil** → **téhille!** 'mother!'.

2.2.6 Topic marking

Every prepositional phrase can be made topic by the addition of **-r**. Topic marking works just as in Japanese or Korean and is often similar to the usage definite/indefinite articles in order to separate known information from new.

Mére + topic marker becomes **méler** < **maRər*.

2.2.7 Compounded and reduplicated postpositions

Talmit loves to compound postpositions among themselves and with states, up to the point that they actually remain an open class. It is a sign of eloquence to use diverse postpositions and to even invent some of one's own. The commonest are:

- loc. + gen.: **nógno** 'from', loc. + dat.: **nógma** 'to, towards'
- 'inside' + dat.: **tarúma** 'into', 'outside' + dat.: **tirúma** 'out of'
- loc. + instr.: **nógzo** – means or way of transportation
 - **hlúmas-nógzo gánun** 'go by sea'
- loc. + 'above': **nópparus** 'above', loc. + 'below': **nóppirus** 'below'
 - **pelestámi-nóttö** 'in the town (anywhere)', **pelestámi-nóppirus** 'in the houses of the town' (lit. 'under the many roofs')
- 'above' + dat.: **parúzma** 'on top of, up (direction)', 'below' + dat.: **pirúzma** 'under, down (direction)', 'above and below' + dat.: **pairúzma** 'up and down'
- temp. + gen.: **nólno** 'since', temp. + dat.: **nólma** 'until'
- temp. + mut.: **nolméza** – time, in which an action is done
 - **aḫéx-nolméza** 'in a day's time'
- orig. + gen.: **márho** – compositive
 - **pnótas-márho** 'made out of silver'
- them. + gen.: **lámo** marks how something is called
 - **óχnor-lámo kátu** 'the tree called birch'
- comp. + dat.: **lámma** 'according to'
- acc. + gen.: **númo** – *genitivus obiectivus*

- **pelestámi-númo sarpéllon** 'the construction of the city'
- loc. + 'middle': **nógmis** 'between'
- 'possession' + instr.: **tánzo, tanzó** 'thanks to, owing it to'

The Proto-Tallic element *n-* (= T. **ni-**) prefixed to postpositions expresses the permanentness of a state, or the extension in time and space:

- **ninójo** – permanent state
 - **Tóxor-ja óxon-ninójo** 'Snow is [permanently] white'
- **ninótto** 'everywhere in', **ninógmis** 'everywhere in between' (often following a dual noun or a dvandva compound)
 - **káhat-nótto** '(somewhere) in the world', **káhat-ninótto** 'everywhere in the world, all over the world'
 - **pairús-ninógmis** 'from top to bottom, completely' (of a person or something vertical)
 - **φjúbremit-ninógmis** 'everywhere within the borders, all over' (of something flat)
 - **gailó-ninógmis** 'everywhere between the ears = in the head' (somewhat slangy)
- **ninógno** 'occupying all the space from', **ninógma** 'occupying all the space until'
 - **bámne-ninógma parúzba** 'a tower reaching to the heavens'
- **ninóllo, ninólno, ninólma, ninólméza** – as above, with reference to time
 - **aφéx-ninóllo** 'all day, at all time points during the day'
- **ninólzo** – after deverbal states 'while doing'
 - **axágon-ninólzo táplun** 'say while eating' (Jap. *-nagara*)

The compound of **(ni)nójo** and genitive **mo** yields **(ni)nóimo** which can be used whenever a state is attributive:

- **(ni)nóimo** – attributive state
 - **húzne-nóimo dárma** 'a heavy burden'

Reduplication of some postpositions forms a couple of interjections (sometimes used adverbially):

- **nójo-nójo!** 'That's just how it is!', 'Nothing can be done!' etc.
- **mére-mére!** 'Come on!', 'Let's go, let's do it!' etc.
- **móno-móno!** 'Stop it!', 'Cut it out!', 'Stop being like that!' etc.
- **méza-méza!** 'It went just like that!', 'That seemed very quick!' (subjective judgement, not actual speed: **Méza-méza atálet-wa adérne-mére** 'The summer went by quickly')

2.2.8 Possession

Possession is expressed in many ways in *Talmít*, according to the animacy scale. The possessor is usually left out, if clear from the context:

1. *inanimate objects*: with **agó** 'state of existence'
 - **[Éze-nóimar] hrésse-j'agó-nójo** '[I] have a sword'
2. *animals*: with **axál** 'state of being alive'
 - **[Éze-nóimar] béta-j'axál-nójo** '[I] have a sheep'

3. *property*: with **tan**, **támpa**, **táχna** '(state of being) possessed'

- **[Éze-nóimar] pélesta-ja tan-nójo** '[I] possess a house'

4. *body parts*: with the locative **nótto**

- **Terméda-nóttor trámne-gáme** 'He/she has a large nose' (lit. 'There is a large nose on him')

5. *other human beings*: with comitative **jésse**

- **Terméda-jésser pállin** 'He/she has a child' (lit. 'He/she is with child')

The first three constructions mark the possessor by **nóima**, a compounded postposition of stative **nójo** and dative **ma** (dialectal **nóila** with themative **la** is also found) which can be translated as 'with respect to, pertaining to'.

2.3 Pronouns

Proto-Tallic had numerous roots for personal pronouns of which the only ones surviving in *Talmit* are:

	sg.	pl.
1st	éze	ézra
2nd	áma	ámra

They are properly states rather than pronouns and can also take tense: **úize** 'my past state', **éoze** 'my future state', **áima** 'your past state', **áuma** 'your future state'. In the past & future plural, one uses compounds with **pa** 'state'.

To express 'I ain't like that anymore'⁵, one would say **úize-láha eφéwe-nójo** '[My present state is] dissimilar from my past state'.

There are no true pronouns for the 3rd person, demonstratives are used instead. Their roots are as follows:

here (by speaker)	√BEN >	ben-
there (by listener)	√PHRON >	φron-
over there (away from speaker and listener, or in future)	√TER >	ter-
back there (something previously mentioned, or in past)	√THER >	θer-

Possessives are formed by compounds, or with the genitive **mo** (the latter as in Japanese), but most forms are contracted:

- **amo mo** > **ámo** 'your'
- **ben mo** > **bémo** 'this', **bemnéda** 'this person'
- **φron mo** > **φrómo** 'that by you', **φromnéda** 'that person with you'
- **térmo** 'that over there', **terméda** 'that person [over there]'
- **θérmo** 'that one mentioned', **θerméda** 'that person [which was mentioned]'

Locations are denoted by a compound with **we**, **hwe** 'place' (**hwe** properly means 'direction') or archaically by the simple *we*-grade 1.2.6:

- **bénwe**, **†béwen** 'here'
- **φrónwe**, **†φréon** 'there'
- **térχwe**, **†téwer** 'over there'
- **θérχwe**, **†θéwer** 'that mentioned place'

⁵from *Unforgiven*

The word **kos**, literally meaning 'kin, family' or 'group of associates' is commonly used as an exclusive pronoun when possession is shared (cf. Jap. *uchi*). For example, one would use **kózmo** in phrases like 'my/our child', 'our soldiers' or 'my heavy metal band' when talking to outsiders. It would be absurd to say **?éze-mo pan** 'my child' in *Talmit*, as it would imply that the speaker has begotten and given birth to it all by himself without a second person involved (I suppose it would be suitable for Dr. Frankenstein or Dr. Noonian Soong).

The word **ta** 'count noun' can serve as a general pronoun equivalent to English 'one', e.g. **kawá-nóimo ta** 'the red one', **bémo ta** 'this one' etc.

The interrogative pronoun is **nwa(n)-** for inanimates and **ma-** (< **ɲwa-*) for animates:

- **máda?** 'who?'
- **nwánta?** 'what?'
- **nwámpa?** 'how, in what state?'
- **nwánwe?** 'where?'
- **nwára?** 'which one (of the things)?'
- **mára?** 'which one (of the persons)?'

One can use these or **nwa(n)/ma** with postpositions, e.g. **máda-mo?** 'whose?', **nwa-mo?** 'of what?', **ma-la?** 'about whom?', **nwa-la?** 'about what?', **nwan-zo?** 'how?', 'by what means?' and so on.

Their partial reduplications **nánwa** and **mánwa** mean 'something' and 'somebody' respectively.

2.4 Verbs and states

2.4.1 Overview

Verbs in *Talmit* have the following principal endings (either timeless or in the present) which are explained further below:

- *conclusive*: **-un** (simple predicate)
- *verbal state*: **-on** 2.4.5
- *eventive state*: **-a(h)on** 2.4.6
- *negative verbal state*: **-in** 2.4.5
- *negative adverbial*: **-ímnui** 2.4.5
- *attributive* (or *adnominal*): **-una** 2.4.2
- *conjunctive*: **-énze** 2.4.3
- *compound*: **-en-** 2.4.4
- *imperative*: **-ere** 2.4.10
- *cohortative*: **-íire** 2.4.10

2.4.2 Attributive

The attributive form is used to qualify count nouns or states and is the counterpart to relative clauses or participles in Indo-European:

- **kíbis-j'ágo-nóimo médase kóφsuna méda** 'those with guns and those who dig'⁶ (from **kóφsun** 'to dig')

⁶from *The Good, the Bad and the Ugly*

2.4.3 Conjunctive

The conjunctive form is very similar to the *te*-form of Japanese. It is time- and aspectless and signals addition – another sentence or just another verb may follow. The described processes may take place simultaneously or consecutively, according to the context. The last verb is in the conclusive form. For example:

- **Aganénze ginénze saldróssuluin** 'Veni, vidi, vici'

Repeating the same verb denotes a prolonged action, e.g.:

- **ganénze-ganendé-njo** 'keep going'

2.4.4 Compound

The compound form is used in verb-verb or verb-noun compounds, for example:

- **késsun** 'to pierce, stab', **tarugánun** 'to enter' → **késsen-tarugánun** 'to intrude, invade'
- **gánun** 'to go', **gínun** 'to see' → **gánen-gínun** 'to try'
- **axágun** 'eat, consume', **ta** 'count noun' → **axagentá** 'food' (Jap. *tabe-mono*)

In terms of verb framing, verb-verb compounds indicate the manner of movement (e.g. **bárun** 'feel with feet', **gánun** 'to go' → **báren-gánun** 'to walk'); while prefixes indicate the path (**táru** 'inside' → **báren-tarugánun** 'walk inside, enter walking').

2.4.5 Verbal state, negative verbal state, and negative adverbial

Continuously doing something is a state, for which the verbal state is used:

- **Axágon-nójo** '[I am] eating'

Another possibility, which also allows tense, is a compound with **de** 'action, state of doing something' (see 2.5.1).

Not doing something is also a state and is expressed by the negative verbal state, usually combined with **pa** 'state'. For example:

- **axágin** 'not eating', usually **axagimpá** 'the state of not eating'
- **Axagimpá-nójo** '[I am] (in the state of) not eating'

Finally, the negative adverbial form expresses that an action was carried out without doing something else before (Jap. *-zu*):

- **Axagímnui igáinun** 'I went out without having eaten'

Historically, this is a compound of **-in** with one of the many variants of $\sqrt{\text{MUL}} \sim \sqrt{\text{MUJ}} \sim \sqrt{\text{MUQ}}$ 'nothing', with metathesis **-in-mui* > **-ímnui**.

2.4.6 Eventive state

The eventive is formed by the a-grade of the verbal state ending **-on** > **-a(h)on** (where **h** can be inserted for the ease of pronunciation). It describes an event which has a fixed duration in time, with a clear beginning and end. Hence:

- **tetwézrun** 'to shake, tremble', **tetwézron** 'shaking, trembling', **ka-tetwézra(h)on** 'earthquake'

- **bráznun** 'to fight', **bráznon** 'fighting', **brázna(h)on** 'battle'

It is close in meaning to the e-grade (1.2.3), but properly describes an uncontrolled, chaotic action (in particular forces of nature), while the e-grade stands for a deliberate, ordered process. Hence:

- **gáne** 'travel, voyage', but **gána(h)on** 'straying, wandering around without knowing the way'
- **hékre** 'writing, composition', but **hékra(h)on** 'doodle, scribble' – also as a dismissive term of someone else's writings

2.4.7 Signum of verbs

Verbs can have signum, but rather than being associated with a scale, it marks the direction of an action, if such is understood. There are two major groups:

1. verbs of movement:

- **gánun** 'to go, walk (in some direction)' → **agánun** 'to come, arrive', **igánun** 'to leave, depart'
- **xátrun** 'to fly' → **kasátrun** 'fly here (to a point of reference)', **kisátrun** 'fly away'
- **póidun** 'to flow' → **apóidun** 'flow here (to a point of reference)', **ipóidun** 'flow away'

2. verbs of ingestion/egestion (or acquiring/losing) in a very broad sense:

- **axágun** 'eat, consume, absorb', **ixágun** 'spit out, emit, cast out'
- **atáznun** 'to take (for oneself)', **itáznun** 'take out, produce'
- **tézne-ássun** 'to read, count (absorbing information)', **tézne-íssun** 'to read, count (out aloud for others)'
- **atéθrun** 'to acquire unexpectedly, find, stumble upon', **itéθrun** 'to lose (unwillingly)'
- **hjosatáznun** 'to memorize (by learning/studying actively)', **hjositáznun** 'to remember' (cf. Jap. *omoi-dasu*) (**hjos** 'memory')
- **hjosatéθrun** 'to memorize casually', **hjositéθrun** 'to forget'
- **φawínun** 'to inhale', **φiwínun** 'to exhale' (√PHWI)

In terms of aspect, signum-verbs are semelfactive (expressing a single action). Superposition of the signum markers conveys the idea that an action has been carried out once in one direction and then immediately in reverse, hence:

- **aigánun** 'go somewhere, then return'
- **φauwínun** 'inhale and exhale (one cycle)'

Iterated action is expressed by reduplication:

- **aigagánun** 'go back and forth'
- **paφauwínun** 'to breathe'

2.4.8 Formation and classes

One can divide verbs in *Talmit* into the following classes:

1. *Root verbs* add **-(n)un** in the conclusive form (**-nun** after a vowel) and change the ending according to the list in 2.4.1. The consonants **l** and **s** geminate after a stressed vowel.

Examples:

- √GA 'to go': **gánun**, **gánon/gánin**, **gánuna**, **ganénze**, **gánen-**
- √THOL 'to serve': **θóllun**, **θóllon/θóllin**, **θólluna**, **θolénze**, **θóllen-**

- $\sqrt{\text{TEBN}}$ 'to think': **tébnun**, **tébnon/tébnin**, **tébnuna**, **tebnénze**, **tébnen-**

"Light" roots ending in a vowel may also append **-un**, **-una** directly to the stem which then causes u-mutation 1.1.3:

- $\sqrt{\text{GA}}$ 'to go': **gaun**, **gáuna**
- $\sqrt{\text{PE}}$ 'to change': **peon**, **péona**
- $\sqrt{\text{GI}}$ 'to see': **gun**, **gíuna**

2. *Associated verbs* are derived from nouns or states and have a new, unpredictable meaning. They add **-(a)run** in the conclusive form (dissimilated **-(a)lun** if the root has **r**). If required, the intensive can be expressed with **-(e)mun** and the mollitive with **-urun/-ulun** (forming a diphthong with the preceding vowel). The e-umlaut of the mollitive form is preserved by analogy. The ending is then changed just as above.

Examples:

- **prúxus** 'degree of importance' → **prúxemun** 'to lead' (corresponding to **prúxuzne** 'state of great importance')
- **ples** 'drop' → **plézrun**, **pléssarun** 'to pour'
- **kran** 'degree of power, influence' → **kránemun** 'to command, be in charge', **krénulun** 'to obey, be in subordination' (**krámme** 'state of great power', **krénwe** 'state of little power')

Root verbs denote the action 'as such'. Associated verbs derived from the corresponding a-grade, on the other hand, describe a semelfactive action, or a telic action involving the achievement of a goal, so e.g.:

- **axágun** 'to eat', but **axángarun** 'to eat up a meal' < **axánga** 'meal'
- **tlépun** 'to blink', but **tlépparun** 'to blink once' < **tléppa** 'a flash'
- **tébnun** 'to think', but **témbarun** 'to think once' < **témba** 'thought'
- **kóφsun** 'to dig', but **kóφarun** 'to dig up a hole' < **kóφa** 'hole'

3. *Destative verbs* are extensively used whenever a process is characterized by the change of one state on its scale. When the subject itself changes its state, **s-** is prefixed to the root (**z-** before voiced stops) and **-(n)un** is appended. When the change is enforced upon an object (causative verb), **sar-/sal-/san-** (< **saR-*) is prefixed and **-(n)un** affixed. Intensive/mollitive states are again distinguished by using **-(e)mun** and **-urun/-ulun**.

Examples:

- **prus** 'vertical position' → **sparússun** 'to rise', **salparússun** 'to raise; to cause', **spirússun** 'to descend', **salpirússun** 'to lower, take down; to settle (a problem), to smooth down'
- **tra** 'size, volume' → **strámun** 'to expand, grow in size (on purpose)', **stréolun** 'to shrink, diminish in size (on purpose)'
- **hal** 'alive/dead state' → **saraxállun** 'to beget, create', **sarixállun** 'to kill'
- **dlon** 'awake/asleep state' → **zdalónun** 'to wake up (intentionally)', **sardalónun** 'to wake so. up', **zdilónun** 'to go to sleep', **sardilónun** 'to put so. to sleep'
- **drus** 'degree of coherence' → **zdróssulun** 'to fall apart, become scattered', **saldróssulun** 'to scatter sth. → to win over so. (in battle)' (also **bráznen-saldróssulun** from **bráznun** 'to fight')

One can also form an indirect causative with the help of the reduplicated prefix **sassar-**. It denotes that something was not directly manipulated, but caused indirectly, hence for example **sassarixállun** 'get someone killed'. It can also be used in the sense 'allow so. to do sth.', e.g. **sassalparússun** 'allow to rise'.

4. *Activity verbs* are regarded as intermediary between states and events/actions. They are formed by a compound of a state of activity and the verb **sun** 'to do, carry out' (cf. Jap. *suru*-verbs):

- **twékle** 'game' → **twékle-sun** 'play a game'
- **atézne** 'reading' → **tézne-ássun** 'to read, count (absorbing information)'

There is a slight difference between **spirússuin** 'descended' (past tense, see below) and **pirús-mére** 'changed into a state of being positioned below' – a destative verb is preferred when the action is volitional or at least in some way controlled, the construction with **mére** for natural happenstances. Hence **pirús-mére** might be rather translated by 'came down, fell, collapsed', **mulprús-mére** 'fell to the ground'. Similarly **zdlóinun** 'went to sleep', **dílón-mére** 'fell asleep'.

This distinction does not exist in the present and is just a tendency rather than a general rule, motivated by a desire to dissociate overlapping forms (like English *heaven* acquiring a different meaning from *sky*). The state of doing something has the form **spirússon**, **zdlónon** both for volitional and non-volitional actions.

2.4.9 Past and future tense

There are three tenses of verbs and states in *Talmít*: present (rather 'habitual' for verbs), past and future.

If there is a consonant cluster after the root vowel, the verb or state is weak. For verbs, the past and future are formed by altering the suffix **-un**. For states, one forms a compound with the general word **pa** 'state'. The past tense is formed by i-infixion and the future tense by u-infixion (1.1.3):

- *past conclusive*: **-uin**
- *past attr.*: **-úina**
- *future conclusive*: **-uun**
- *future attr.*: **-úuna**
- *past state*: **pai**
- *future state*: **pau**

Thus for example **tébnun** 'to think', **trámne** 'state of large size':

- *past conclusive*: **tébnuin** 'thought of sth.'
- *past attr.*: **tebnúina** 'who thought of sth.'
- *future conclusive*: **tébnuun** 'will think of sth.'
- *future attr.*: sg. **tebnúuna** 'who will think of sth.'
- *past state*: **trámne-pai** 'past large size'
- *future state*: **trámne-pau** 'future large size'

If there is only a single consonant after the root vowel, the verb or state is strong, so that the past and future tense are formed by i- or u-infixion into the root itself. For example, **gáunun** 'to go', **kas** 'burning state':

- *past conclusive*: **gáinun** 'went'
- *past attr.*: sg. **gáinuna** 'who went'
- *future conclusive*: **gáunun** 'will go'
- *future attr.*: sg. **gáununa** 'who will go'
- *past state*: **kais** 'past burning state'
- *future state*: **kaus** 'future burning state'

Words geminating **l** and **s** in the present are also strong, as gemination does not appear after a diphthong:

- **θóllun** 'to serve', p.t. **θóilun**, f.t. **θóulun**
- **sparússun** 'to rise', p.t. **sparúisun**, f.t. **sparúsun**

Associated and destative verbs are weak when derived with **-emun**, **-arun**, **-urun/-ulun** (the root syllable is antepenultimate or has a diphthong), but strong when derived with **-mun**, **run/-lun**, **-un** e.g.:

- **stréolun** 'to shrink', p.t. **stréoluin**, but:
- **strámun** 'to grow', p.t. **stráimun**

If the predicate involves a verb as well as a state, both are put into the past or future, e.g. **pirúis-mére péinun** 'changed into a past state of being positioned below'.

The i- and u-infixions originally denoted evidentiality in Proto-Tallic, whereby i-infixed forms stood for ascertained events and u-infixed ones for uncertain. But since the former tend to occur in the past, while the latter tend to occur in future, this simple evidentiality pattern became a marking of tense. In *Hadam*, on the other hand, i-infixed forms became the first person singular inflection, as personal experiences are more certain than those of other people; and u-infixion correspondingly became the third person inflection. Verbal inflections for person did not appear in Proto-Tallic and neither do they in *Talmit* and *Kymna*.

2.4.10 Imperative

The imperative for verbs is formed with **-ere** attached to the present stem. A polite imperative was originally formed by attaching **-ere** to the future tense, but the ending of weak verbs, **-únerē**, was later substituted for both classes:

- weak: **tébnun** 'to think' → **tébnere!** 'think!', **tebnúnerē!** 'please think!'
- strong: **gánun** 'to go' → **gánere!** 'go!', **ganúnerē!** 'please go!' (earlier **gáunere!**)

For states, the imperative is expressed on the postposition:

- **nóire**, **njóre** 'be in this state!'
- **mézre**, **mzére** 'do it this way!'
- **márre**, **mnáre** 'stop being in this state!'
- **mélle**, **mlére** 'change into this state!'

The variants with a single initial consonant are used after final consonants, those with an initial cluster after vowels: **halán-nóire!** 'be good!', **twímne-mzére!** '[do it] quickly!'. Used with the future tense of a state, one can express a more polite request, as in the greeting **halíós-nóire!** 'rejoice!' (cf. Greek χαίρε, χαίρετε) (< **halís** 'state of happiness' < √KHLIS).

The corresponding cohortative form is **-úire**, for verbs and postpositions alike:

- **ganúire!** 'let's go!'
- **n(o)júire!** 'let's be in this state!'
- **m(e)zúire!** 'let's do it this way!'
- **m(a)núire!** 'let's stop being in this state!'
- **m(e)lúire!** 'let's change into this state!'

2.4.11 Passive

The passive is formed by **-ússun** replacing **-un**. Passive verbs are always weak:

- **prúxsemun** 'to lead', **pruxsemússun** 'to be led'
- **aḡágun** 'to eat', **aḡagússun** 'to be eaten', **aḡagússuin** 'was eaten'
- **salparússun** 'to raise; to cause', **salparusússun** 'to be raised, caused', **salparusússun** 'will be raised, caused'

2.4.12 Reduplicated verbs, quantified action

Reduplication is applied to semelfactive verbs to express that an action is iterative, i.e. carried out multiple times one after another. The rules of reduplication are the same as for states and nouns (2.1.6): The first syllable is repeated with the root vowel. Spirants are reduplicated as stops while stops may become spirantized medially.

Hence **kórdalun** means 'move once in a circle' and its reduplication **kokórdalun**, **koʒórdalun** means 'revolve, rotate, move many times in a circle'. **Témbarun** 'to think once' describes a single thought or idea popping into one's mind while an active thought process over some problem would be described by **tetémbaun**, **teθémbarun**.

Other examples:

- **twézrun** 'twitch, jerk', **tetwézrun**, **teθwézrun** 'shake, tremble'
- **tlépparun** 'to blink, twinkle once', **tetlépparun**, **teθlépparun** 'blink many times, twinkle, sparkle, scintillate'
- **kímbarun** 'to throw or thrust once, shoot once with a bow', **kikímbarun**, **kiʒímbarun** 'to throw, thrust many times, shoot many times with a bow'
- **aigánun** 'go somewhere, then return', **aigagánun** 'to go to and fro, back and forth'

Another possibility to express iterated action is the prefixing the greater plural marker **mi-** or the paucal marker **jo-** (2.1.1). Hence:

- **miaxángarun** 'eat something often'
- **mitémbarun** 'think often (but possibly with time gaps in between)'
- **jogánun** 'go somewhere seldom' etc.

Similarly, one can prefix **mne-** to describe a forceful action and **we-** (with e-umlaut 1.1.3 of the following vowel) for an unforceful one:

- **mnetébnun** 'think hard'
- **wekébun** 'throw/shoot with a bow weakly'
- **mnebárun** 'kick', **webérun** 'tiptoe' from **bárun** 'feel with feet'

and so on.

2.5 Auxiliaries and particles

2.5.1 Auxiliaries

Auxiliary states are used for various purposes in *Talmít* – to act as modals, to express evidentiality or the aspect of an action.

1. Some auxiliaries grammatically behave like states. They can receive stative **nójo** and a preceding verb either takes the compound or attributive form:
 - **kampá** — visual appearance
 - **Térmo krat-ejár tramnekampá-nójo** 'That mountain looks large'
 - **tramnekampá-nóimo krat** 'a large-looking mountain'
 - **eφémis** — comparison 'as, like'
 - **blénga-lka eφémis-nójo** 'like gold, goldlike'
 - **tóde** — obligation
 - **Krádmi-nógma iganentóde-nójo** '[I] have to go to the mountains'

- **de** — progressive action
 - **Áχagendé-njo** 'I am] in the present process of eating = I am eating'
- **degús** — intention
 - **Krádmi-nógma igánuna degús-nójo** '[I] intend to go to the mountains'

These states form the head of the corresponding phrase and take tense endings. In particular, **de** is commonly used to express the present/past/future progressive tense (or imperfective aspect):

- **axagendti** 'the past process of eating'
- **axagendé** 'the present process of eating'
- **axagendéo** 'the future process of eating'

Hence **Axagendti-nójo** '[I] was eating' and so on.

Déo (the future of **de**) with the destinative **mére** is used to express aim or purpose:

- **Axagendéo-mére iganendé-nójo** '[I] am going out to eat'

2. Auxiliary states behaving like sentence-ending particles are understood to modify a whole sentence rather than a verb or a state. They do not take **nójo** and the preceding verb is in the conclusive form. They often denote evidentiality:

- **tálpa** — evidential of hearsay (cf. **táplun** 'to say')
 - **Θermo da-onúr amménugi-wa atáznuin tálpa** 'He was caught by the police (so I have heard)'
- **amá** — evidential of first-hand experience (cf. **-ma/-wa** '-coloured, having the appearance of')
 - **Θermo da-onúr amménugi-wa atáznuin amá** 'He was caught by the police (I saw it myself)'
- **tapá** — pointing something out as a fact
 - **Krádmi-ja tram-nójo tapá** 'Mountains are large, you know' (cf. German *ja* — *Berge sind ja groß*, Jap. *wake*)
- **tamulpá** — impossibility
 - **Térmo krat-onúr ginimpá-njo tamulpá** 'There is no way you cannot see that mountain'
- **multáppa** (present), **muletáppa** (past, future) — focuses on currentness of an action/state, used with **de** in the present
 - **Axagendé-njo multáppa** '[I] am eating right now'
- **itáppawet** (present), **etáppawet** (past, future) — action has been just recently completed
 - **Aχáigun etáppawet, igáinun** 'Just as I finished eating, I went out'
- **pánta** — optative
 - **Ámo tal-ja kámi-nójo pánta** 'Hallowed be thy name'
- **pakjúmne/dekjúmne** 'is supposed to be' — a conclusion drawn from evidence (the former after states, the latter after verbs)

2.5.2 Conjunctions

Some conjunctions are states grammaticalized into sentence-ending particles:

- **táppa** 'when, as'
 - **Dilón(-nójo) táppa pafauwínon-nójo, pafauwínun táppa dilón-nójo** 'I breathe when I sleep, I sleep when I breathe'⁷
- **táxtamit** 'whenever'
- **kimmeká** 'because'
 - **Plézmi-ja pirúis-mére kimmeká, iganimpái-nójo** 'I didn't go because it was raining'

⁷from *Alice in Wonderland*

Others are actual particles or suffixes:

- **-(s)se** 'and' joins two nouns and is a suffix similar to Latin *-que*:
 - **bánaxe bánil** 'sun and moon'
- **-ra** is added at the end of an incomplete list:
 - **axagentásse lhobentára** 'food and drink and such'
- **-ren** 'or' is also a suffix:
 - **bánaaxren bánil** 'sun or moon (it doesn't matter which)'
- **-ren** + numeral (2.1.7), i.e. **-renat, renil, renes** etc. express an exclusive 'either ... or ... or'
 - **axállenat ixállenil** 'either live or die'
- **assé, essé** < **ar-sə* joins two sentences either as 'but' or 'and'
 - **Plézmi-ja pirúis-mére assé, igáinun** 'I went out, although it rained'
- **ána** 'but', at the beginning of a sentence
- **-árra** 'even though' (concessive) is attached to verbs indicates that the action is being done in vain (cf. the sound-symbolic association of **r** with discomfort 2.6); preceding **r** dissimilates to **n**:
 - **Dodwognárra / émnedwogren-dwognárra / pailézne-n' fǰállun** 'I keep on working / and I keep on working more / I stare at my hands'⁸
- **mal** 'although' and stronger **málmal** 'even though' (originally a quotative particle (cognate to *Kymna malon*) with semantic shift 'they say' → 'even though they say')

If the suffix **-(s)se** is attached to the postpositions **jésse, nótto, nóllo, nójo, móno/mána, mére, méza, láha** it leads to **jesésse, nóxe, nólze, nójse, mónze/mánze, mérze, mésse, láxe**.

Conditional sentences use **angá** as a sentence-ending particle in the protasis, and a new numerical particle for each apodosis: **ilgá, ezgá, orgá** etc., which is transparently 'step one', 'step two' and so on ($\sqrt{\text{GA}}$ 'to go, move', **at** '1', **il** '2', **es** '3', **or** '4'). One would have expected ***gáhat, *ga(h)il**, but the order is probably reversed to have an open final vowel, which is often prolonged in casual speech when someone needs more time to think about the apodosis. The protasis can be framed by an initial particle **éō**, e.g.:

- **Éō plézmi spirússun angá, iganimpáu-nójo ilgá** 'If it rains, I won't go'.

2.6 Discourse, interjections

A question is indicated in Talmit by **(a)só?** or emphasized **(a)ssó?** at the end of a sentence (equivalent to Japanese *ka*, Chinese *ma*). It can be framed by the reverse form **os** at the beginning of a sentence. Just using **os** without **(a)só** is possible, but not common. Similarly, a positive statement can be emphasized by **(a)ló**, **(a)lló** and a negative by **(a)ró**, **(a)rró**.

The sound-symbolic association of **l** with pleasantness and **r** with unpleasantness was so strong that it affected the roots $\sqrt{\text{PLA}}$ 'state of liking/disliking', $\sqrt{\text{KHRAN}}$ '(morally) good/bad state', $\sqrt{\text{KHLIS}}$ 'state of happiness/unhappiness' so that they use **l** for the positive signum (2.1.3) and **r** for the negative:

- $\sqrt{\text{PLA}}$: **palá** 'state of liking', **purá** 'state of disliking'
- $\sqrt{\text{KHRAN}}$: **halán** '(morally) good state', **hurán** '(morally) bad state'
- $\sqrt{\text{KHLIS}}$: **halís** 'state of happiness', **hurís** 'state of unhappiness'

⁸in full: *hatarakedo / hatarakedo nao waga kurashi raku ni narazari / jitto te wo miru* 'I keep on working / and keep on working, but still my life gets no easier / Blankly I stare at my hands' (by Ishikawa Takuboku)

Hence: **Palá-nójo lo!** 'I like it!', **Purá-nójo ro!** 'I don't like it!'.

Doubt can be expressed by **(a)nó?**, **(a)nnó?** (Jap. *deshō*, *darō*).

All these particles are also used as interjections: **aló** 'wow!, hey!' (positive surprise, praise, amazement), **arró!** 'ugh!' (disgust, disliking), **anó?!** 'really?!' (surprise, questioning a statement).

Answering with 'yes' or 'no' depends on the question. If it ends with a verb, one repeats the verb to agree or puts it into the negative state to disagree. If the question ends with a state marked by a postposition, one repeats the postposition, e.g.:

- **Os tóxor-ja óxon-ninójo so?** 'Is snow white?'
- **Nójo** 'Yes it is'

To negate, one uses **mulpá** 'no, it isn't', which is short for **θerpá-ejár mulpá-nójo** 'This is not the case'. In agreement to a proposition one can also say **palá!** 'I like it!'.

3 Vocabulary

3.1 Thematic interconnections of roots

3.1.1 Flora, fauna and earth

Words associated with flora often share initial **k-**, and **w** as the first or second sonorant:

- **kwor** 'plant'
- **kwéple** 'twine, ivy'
- **kwéte** 'a blade of grass', **kwétemi** 'grass', **kwétemai** 'lawn'
- **kátu** 'tree', **kátuɣa** 'timber', **kátumi** 'forest', **káuta** 'ship' ($\sqrt{\text{KATW}}$)
- **kwásta** 'fruit' ($\sqrt{\text{KWATS}}$), possibly related to **kwa** 'colour'
- **kóiba** 'apple' ($\sqrt{\text{KOBJ}}$)

Words associated with life and existence often share initial **h-**:

- **hal** 'alive/dead state'
- **héper** 'animal'
- **háti** 'egg', **háita** 'germ, bud' ($\sqrt{\text{KHATJ}}$)

Words associated with earth and soil often share initial **k-**:

- **ka** 'soil, ground' (often also **kalká**, **tramneká** beside **káhat**, **káta**)
- **kal** 'mud, clay'
- **krat** 'mountain'
- probably also **kin** 'degree of hardness'

It has been therefore suggested that the words for earth and soil are the more basic ones and set the frame for further modifications, with **k** > **kw** denoting things that grow on the ground, and **k** > **kh** > **h|ɣ** denoting beings that live on the ground. Note especially:

- **hwa**, **hwápa** 'state of blossoming/withering' (**hawá/huwá**); **hwa**, **hwáta** 'flower, blossom'
- **hwénta** 'leaf'

This appears to be a double-modification, since leaves and flowers also pass through a life cycle.

The word **ka** can also be used in the sense of 'base, substratum', describing the idea of something stretched out lying and supporting from below. In this usage it is a mass noun or a state and the conjunction **kimmeká** 'because' (lit. 'solid ground') is derived from it. In a compound with **ba** 'leg, pillar', **kabá**, **kásseba** becomes a general word 'foundation, fundament, grounds, reason' (see 3.5).

3.1.2 Sky, wind and directions

Words associated with wind or air often share initial **φ**-:

- **φos** 'wind'
- **φu, φύχα** 'gas, air'
- **φνίνun** 'to blow (of wind)', **φawínun** 'to inhale', **φuwínun** 'to exhale', **φauwínun** 'breathe in and out (once)', **ραφauwínun** 'to breathe' ($\sqrt{\text{PHWI}}$)
- **φnitórçami** 'blizzard'

As do words associated with light or vision:

- **aφálne** 'bright state', **aφélwe** 'light state', **muφál** 'twilight state', **iφélwe** 'darkish state', **iφálne** 'dark state' ($\sqrt{\text{PHAL}}$)
- **aφάλχα** 'light' (mass noun), **iφάλχα** 'darkness' (mass noun), **aiφάλχα** 'both light and shadow = clair-obscur', **iφάλta** 'a single shadow', **saφalentá** 'lamp'
- **aφéx(e)** 'day' (also **aφalantát**), **iφéx(e)** 'night' (also **iφalantát**), **aiφéx(e)** 'day and night'
- **φámreta** 'cloud, veil', **φámrepa** 'the state of being covered' ($\sqrt{\text{PHAMR}}$)
- **φnáos** – as a mass noun 'mist', as a state 'murky, obscure, intransparent state' ($\sqrt{\text{PHWOS}}$)
- **φjómne** 'flow of light', **φjómnun** 'to illuminate, send light towards sth.', **φjómma**, **φjólma** 'ray of light' ($\sqrt{\text{PHJOMN}}$)
- probably also **φjal** 'eye'

Words for spatial position share initial **p**- or **b**- and a liquid:

- **prus** 'vertical position'
- **plen** 'left/right position'
- **bol** 'forwards/backwards position'
- **pran** 'across or orthogonal position' (**prangépre**, **prangá** 'bridge, ford, crossing')

They all have signum (2.1.3):

- **parús** 'position above', **pirús** 'position below'
- **palén** 'right position', **pilén** 'left position'
- **oból** 'forward position', **iból** 'backward position'

The corresponding directions lack the final sonorant and may additionally show a-infixion (1.1.3):

- **parú**, **paráu** 'up', **pirú**, **piráu** 'down'
- **palé**, **paláe** 'dextrorsum', **pilé**, **piláe** 'sinistrorsus'
- **obó**, **obáo** 'forwards', **ibó**, **ibáo** 'backwards'

Words associated with the sky share initial **b**-:

- **bámne** 'sky' (beside **káhil**)
- **ban** 'luminary, celestial body' (**bánat** 'sun', **bánil** 'moon', rarely **bánes** 'star')

The cardinal directions are:

- **paruϕjómne** 'east'
- **piruϕjómne** 'west'
- **gamézwe** 'south' (lit. 'place of the middle of the voyage')
- **paránwe** 'north' (lit. 'place across to the right' – viewed from the direction of movement towards the west)

The word for 'weather' is **bamnekár**, lit. 'sky-luck', with **bamnokára** 'good weather', **bamnikáru** 'bad weather'.

3.1.3 Water

There are three different roots for 'water' in *Talmit*: $\sqrt{\text{PAL}}$ denoting water as a substance, $\sqrt{\text{PLAKH}}$ standing for cold/warm water (**pláχu/pláχa**) and $\sqrt{\text{PODJ}}$ denoting running water. In general, water-related roots have **p-**initially (but never **ϕ-** or **b-**) and often share **l** or **j** as one of the sonants:

- **pal** 'water', **pálpa** 'liquid state', **pálχa** 'water as a substance', **paruspálne**, **parzupálne** 'flood' (obviously from $\sqrt{\text{PAL}}$, but the *Kymna* cognate **salme** points towards $\sqrt{\text{PJAL}}$)
- **pláχamne** 'hot water', **pláχawe** 'warm water', **pláχuwe** 'cool water', **pláχumne** 'cold water'
- **póidun** 'to flow', **póida** 'river', **poida-hadérnet** 'river delta'
- **ples** 'drop', **plézmi** 'rain' ('many drops')
- **pnékle** 'well'

Possibly related is $\sqrt{\text{POBL}}$, the root for speech in the sense of a flow of words rather than transmitting information (which is $\sqrt{\text{TAL}}$ or $\sqrt{\text{TAPL}}$). Hence **póble** may mean 'speech, way of talking, articulation' depending on the context, **pobletetébne** 'phonology', **pólba** 'spoken word', **pólbamai** 'sentence, phrase', but **táple** 'tale, report', **tal** 'word as a name, description, label', **tálpa** is a sentence-ending particle expressing hearsay (2.5.1).

Another thematic sound combination associated with water is **m-l** and an initial velar:

- **kómlun** 'to wash', **kómil** 'dirty water', **komlentá** 'soap'
- **gwúmlun** 'to sail, swim' ($\sqrt{\text{GWUML}}$), **gwúmlaltá** 'boat'
- **hlúmas** 'sea' ($\sqrt{\text{KHLUMS}}$)

The latter looks suspiciously close to **hlúmi** 'salt' ($\sqrt{\text{KHLU}}$). In any case it is apparent that the **pl-**roots stand for fresh, clear water and the **ml-**roots for salty or impure water, water as an instrument. Compare also **pallúmas** 'lake'. A word which is in between these classifications, seems to be **plúima** 'tear'.

3.2 Shapes and geometry

Talmit distinguishes **kan** denoting the shape of a 3-dimensional body and **ki** denoting a 2-dimensional, often drawn shape. So for example, $\sqrt{\text{KO}}$ 'round appearance' leads to **kokán** 'sphere' (cf. $\sqrt{\text{KODR}} > \mathbf{kódro}$ 'wheel', **kódralun** 'move once in a circle') and **kokí** 'circle'. The compound of both, **kankí**, means 'picture', a 2-dimensional shape of a 3-dimensional object, **talkí** is a 'letter, character'.

A shape existing in mind and imagination only is called **gus**. This forms **dillogús** 'dream (in sleeping)', **kangús** 'vision of a real object, artistic plan', **degús** 'plan (of action), intention'.

Position on a line (spatial or temporal) is denoted by the root $\sqrt{\text{DER}}$:

- **idérnet** 'at the beginning', **idérne** 'near the beginning', **idérwe** 'near the middle, but behind'
- **muldér** 'in the very middle'

- **adérwe** 'near the middle, but before', **adérne** 'near the end', **adérnet** 'at the end'
- **imnexdérnet** 'in the beginning', **amnexdérnet** 'in the end'
- **andér** 'length', **andérwe** 'short', **andérne** 'long'

Interior/exterior position is denoted by **trun**, the root for the corresponding direction is **tru**:

- **tarún** 'interior position', **tirún** 'exterior position'
- **tarúmnet** 'the very middle, center', **tarúmme** 'near the center', **tarónwe** 'near the border, but within'
- **multrún** 'at the border'
- **tirónwe** 'near the border, but outside', **tirúmme** 'far outside', **tirúmnet** 'outside at maximal distance'
- **antrún** 'distance from border to point inside', **antrúmme** 'wide of area', **intrún** 'distance from border to point outside', **intrúmme** 'large area lying outside'
- **tarú**, **taráu** 'inward', **tirú**, **tiráu** 'outward'

One notices that there is a difference between **tarúmnet** and **muldér** – the former can be used for the center of an area or volume, e.g. **pelestámi-no tarúmnet** 'center of a town'; the latter only for linearly extended objects (also in an abstract sense), e.g. **gépre-mo muldér** 'middle of the way', **antát-mo muldér** 'middle of a time period'.

English makes a consistent distinction regarding the size of one- and three-dimensional objects – *long* describes the former and *big* the latter. Properly, the word *large* is used for areas, i.e. two dimensions, but has by now extended its meaning to three dimensions as well. Talmit makes a rigorous distinction in all three dimensions: **andérne** 'long' (1dim), **antrúmme** 'large' (2dim) and **trámme** 'big' (3dim). On the other hand, it makes no distinction regarding the particular shape of the described object, so that **tra** is both 'size' and 'volume'.

3.3 P-T-K iconism

Comparing 3.1.1, 3.1.2 and 3.2, a notable iconic tendency can be found:

- labials are associated with the sky and the idea 'above' ['on top of' the mouth]
- dentals are associated with a position inside something [inside the mouth]
- velars are associated with the earth [down in the throat]

The most ancient and very productive triplet of roots is $\sqrt{\text{PRU}}$ 'up', $\sqrt{\text{TRU}}$ 'inwards' (see <http://sindanoorie.net/glp/historical002.html>), $\sqrt{\text{KA}}$ 'ground'.

3.4 Parts of the body

3.4.1 List of words

- **paróxe**, **parúx** 'head'
- **pére**, **per-** 'head' in the sense of 'main, chief'
- **φóska** 'hair'
- **béoga** 'brow'
- **bno** 'mouth'
- **kínza** 'tooth'
- **pépel** 'lip', **pépla** 'upper lip', **pépli** 'lower lip', dual **péplai**
- **péke** 'cheek', **péka**, **péki**, dual **pékai**

- **glo** 'ear', **galó**, **giló**, dual **gailó**
- **ϕjal** 'eye', **ϕajál**, **ϕujál**, dual **faujál**
- **gáme** 'nose'
- **tlir** 'tongue'
- **plézne** 'hand', **palézne**, **pilézne**, dual **pailézne**
- **ábra** 'right arm', **íabri** 'left arm'
- **pun** 'finger', **umpún** 'all five fingers, hand', **púnat** 'thumb', **púnil** 'first finger', **púnes** 'second finger', **púnor** 'third finger', **púnun** 'pinkie'
- **péocha** 'palm', **apéocha**, **ipéocha**, dual **aipéocha**
- **kle** 'organ' (also 'mechanism')
- **báte** 'belly'
- **θrébe** 'heart'
- **tálza** 'blood'
- **ba** 'leg, foot', **abá**, **ibá**, dual **aibá** (**ba** can also mean 'pillar', especially in the compound **dambá** 'column, stone-pillar')
- **póre** 'right leg', **pur** 'left leg', dual **péor**
- **kírpa** 'knee', **kírpalin** 'elbow' (lit. 'little knee')
- **piruspún** 'toe'
- **péorpai** 'body'

3.4.2 Senses

Talmit distinguishes only three senses. Two of them share a thematic initial **g**-:

- **gínun** 'to see' (**gípnós** 'sense of sight, vision')
- **glóϕnun** 'to hear' (**glóϕon** 'sense of hearing, audition', cf. **glo** 'ear')
- **hézlun** 'to feel' (**hézul** 'sense of touch, tactition')

However, there is also the word **gwímrún** which lexically combines 'see and hear'. It is often used in the sense 'to meet'. The corresponding sense – 'sense of sight and hearing' just means 'attention':

- **gwímrún** 'to see and hear; to meet' (**gwímar** 'attention')

'Taste' can be expressed by **tlirxézlun** 'feel with tongue' (**tlir** 'tongue', **tliraxézle** 'good taste', **tlirixézle** 'bad taste'), although simply **hézlun** is enough. The word used for 'smell' is **ϕawínun** 'inhale'. Therefore, the expression **axál-mo ϕnipnósse ixál-mo hézul** can equally mean 'the smell of life and the taste of death' as well as 'the air of life and the touch of death'.

In addition, it is possible to form associated words from the parts of the body (3.4.1) to derive volitional sensorial actions:

- **ϕjálarun**, **ϕjállun** 'to look, gaze' (lit. 'to eye')
- **glórun** 'to listen' (lit. 'to ear')
- **péplarun** 'to kiss' or 'to sip' (lit. 'to lip')
- **tlírrun** 'to sample' (lit. 'to tongue')

- **kínzarun** 'to bite' (lit. 'to tooth')
- **gámarun** 'to sniff' or 'to come close to someone (esp. during hunting)' (lit. 'to nose')
- **pléznarun** 'to feel with hands'
- **púnarun** 'to feel with fingertips' (**mnepúnarun** 'to poke')
- **bátarun** 'to embrace, make close contact with' (lit. 'to belly')
- **kírpalun** 'to ask, request' (lit. 'to knee', therefore with dative **ma** of the person the request is made to)
- **bárun** 'to feel with legs/feet' (e.g. **káta-nu bárun** 'to feel solid ground, to be sure/confident', **mnebárun** 'to kick')

3.5 Phrasal compounds

A special kind of words in *Talmit* are compounds of two "light" roots with a particle in between.

1. In *se-compounds* the two words are joined by **se** 'and' (geminated to **sse** after a stressed single vowel). They are similar to dvandva compounds, but acquire new, abstract meanings. In many cases they denote the interaction between the two nouns:

- **kásseba** 'solid ground and pillar' → 'foundation, fundament, grounds, reason'
- **mésseme** 'human and human' → 'society'
- **téssete** 'parent and parent' → 'parents (dual)'
- **tálzeglo** 'word and ear' → 'communication'
- **θwéssega** 'tool and way' → 'method, technique'
- **kánzeki** '3dim. shape and 2dim. shape' → 'representation'
- **kássekun** 'solid ground and swampy ground' → only in the phrase **kássekun-nu prangánun** 'to go at great lengths to do sth.' (see <http://sindanoorie.net/glp/historical004.html>)
- **gássega** 'step and step' → 'step by step, gradual development'
- **kwássekan** 'colour and shape' → 'style'
- **gíssepun** 'eye/sight and finger' → 'skill'
- **déssede** 'action and action' → 'interaction'
- **téssepan** 'parent and child' → 'family'
- **dáxeba** 'stone and leg/step' → 'measurement' (i.e., weight and length)
- **pérzepur** 'top/head and leg/foot' → 'dimensions, extension, extent'

In particular, *se-compounds* of numerals are distributive:

- **áxseat** 'one and one' → 'one by one'
- **ílzehil** 'two and two' → 'two by two'
- **éssehes** 'three and three' → 'three by three'
- **órzeor** 'four and four' → 'four by four'
- **únzehun** 'five and five' → 'five by five'

2. *Nu-compounds* contain accusative **nu** and a verbal root. Note that $\sqrt{\text{GA}}$ 'go, move' means 'enter' when combined with the accusative (3.6.5):

- **hállugi** 'life-ACC see' → 'understanding' (the semantic shift is probably such that if you have witnessed someone's life, you understand this person)
- **káznuga** 'fire-ACC go' → 'danger'
- **φárnuga** 'cloud-ACC go' → 'insanity'
- **kánuga** 'solid.ground-ACC go' → 'stability'
- **pánugi** 'state-ACC see' → 'inspection (of the state of affairs)'

- **tánugi** 'count noun-ACC see' → 'inspection (of a particular object or person)'
- **kánnugi** '3dim. shape-ACC see' → 'belief'
- **génukes** 'flesh-ACC pierce' → '(1) stinging, very painful; (2) revealing private information about oneself; (3) satire, ridicule'
- **ménugi** 'human-ACC see' → 'guard, policeman'

3. *Ma-compounds* use dative **ma**:

- **pérmape** 'top/head-DAT change' → 'development, progress'

4. *Mo-compounds* use genitive **mo**. A particularly common formation is a compound with **ka** 'soil, ground' which describes a flat area usually attached to a landmark:

- **krádmoka** 'mountain-GEN flat' → 'valley'
- **pélmoka** 'house-GEN flat' → 'garden'
- **púmnoka** 'finger-GEN flat' → 'inner side of the fingertip (German *Fingerkuppe*)'
- **gámmoka** 'nose-GEN flat' → 'area between the nose and the upper lip (lit. 'nose's valley)'

The appearance of the "heavy" root $\sqrt{\text{GAM}}$ in these "light" root compounds with monosyllabic derivatives suggests an ancient loan **gam* before it was reshaped to **gáme**.

3.6 Some peculiar conceptions

3.6.1 (Ir)reversibility

The doublet **darót/dirót** means 'degree of reversibility/irreversibility of an action' (cf. Jap. *shimau*), in full conjugation:

- **dirógnēt** 'completely irreversible, permanent state', **dirógne** 'irreversible for a long time', **dirókwe** 'irreversible for a short time', **dirókwet** 'irreversible for the shortest time'
- **darókwet** 'reversible only for the shortest time', **darókwe** 'reversible only for a short time', **darógne** 'reversible for a long time', **darógnēt** 'completely reversible'

So for example one would say:

- **Dirót-mo blídu-mére** '[I] got ill (for now, and don't know how long it will take to recover)'
- **Dirókwe-mo blídu-mére** '[I] got ill (but should get better soon)'
- **Dirógnēt-mo blídu-nójo** '[I] have a lifelong disease'
- **Dirókwet-mo blettepáu-mére** 'It is going to hurt just a little bit'

Also cf. **diroχdilón** 'irreversible sleep state', i.e. 'deep sleep state'.

3.6.2 Order

The word **kras** means 'degree of order', with **karás** 'ordered, symmetrical state', but **kirás** means something like 'anti-ordered, anti-symmetrical state, opposition', where elements are repeated in reverse; and **mulkrás** 'disordered, chaotic state' (a formal word, colloquially **jerǵjre**, see sound-symbolism: <http://sindanoorie.net/glp/phonosymb.php>).

Hence **karaskí** 'pattern', **kiraspá** 'duality, doublet state'. **Kairás**, **kairázmai** can be used to describe a particular pattern with repeated and inversely repeated elements, or the 'universe' in general (in the latter case also **kairázmen** with augmentative **-men**), which is thought to consist out of elements in repetition/collaboration on the one hand, and elements of adversity/opposition on the other (cf. Greek *κόσμος*).

3.6.3 Prefix war-

The prefix **war-**/**wal-**/**wan-** indicates something which is subordinate, a smaller or weaker version, or has not yet achieved its full proportions. It is combined with the diminutive endings **-win**, **-lin** for short words:

- **plézne** 'branch, bough' → **warplézne** 'twig'
- **póida** 'river' → **warpóida** 'tributary'
- **pérax** 'king' → **walpérax** 'heir apparent'
- **pállin** 'child' → **warpállin** 'stepchild'
- **dilón** 'state of sleep' → **wardilón** 'state of dozing, being half-asleep'
- **dwórga** 'work' → **waldwórga** 'preparation'
- **pal** 'water' → **warpálwin** 'high water, small flood in spring'
- **kas** 'fire' → **warkázwin** 'smoulder'

This prefix is probably a blend of the sound-symbolic roots $\sqrt{W-L}$ 'be soft, pliant and weak' and $\sqrt{W-R}$ 'false, fake, lie' (see sound-symbolism: <http://sindanoorie.net/glp/phonosymb.php>).

3.6.4 Animal sounds

English has various verbs describing the sounds of animals, like 'bark', 'twitter', 'bleat', 'meow' or 'buzz'. Japanese, on the other hand, uses *naku* for any of them (for human beings, it means 'to cry'). *Talmit* is a compromise in between the two, and distinguishes:

- **prau** 'human voice, articulate speech', cognate to K. **roume** 'speech, language' (\sqrt{PRAW})
- **báe** 'gentle animal voice' (i.e. twittering, bleating, meowing), probably based on the sound of a sheep, cf. T. **béta** and K. **vimata** 'sheep' (\sqrt{BE})
- **hau**, **háwe** 'harsh animal voice' (i.e. barking, roaring, growling), probably based on the sound of a dog, cf. T. **háwas** and K. **savas** 'dog' (\sqrt{KHAW})

3.6.5 Paths and language

In many languages, direct objects of verbs of motion are paths, as English 'to walk a road'. In *Talmit*, however, they are always destinations:

- **pelestámi-nu gánun** 'go into a city', lit. 'go a city'

One can also explicitly use the postposition **tarúma** 'into'. The expression **gépre-nu gánun**, lit. 'go a way' actually means 'finish going a way, go all way until the end'. Otherwise, the image schema of a road is the one of a surface: **gépre-nópparus gánun** 'go on a way'.

Curiously, the image schema for speaking a language is also the one of the surface of a path, while the destination (usually with explicit **tarúma**) is proficiency:

- **Kjúmna-nópparus taplendé** 'speak some Kymna', lit. 'speak on Kymna'
- **Kjúmna-tarúma taplendé** 'to command Kymna, to be fluent in Kymna', lit. 'to speak into Kymna'

4 Texts

4.1 Abbreviations

4.1.1 standard

ABL	ablative
ACC	accusative
ALL	allative
CAUS	causative
COH	cohortative
COLL	collective
CJPRT	conjunctive particle
COP	copula
DAT	dative
<DU>	dual
EQT	equative
<FUT>	future (always infix)
GEN	genitive
IMP	imperative
INST	instrumental
IRECP	indirect reciprocal ('to each other')
LOC	locative
MP	modal particle
NEG	negative
PTCL	particle
PRTT	partitive genitive
PASS	passive
<PST>	past (always infix)
PL	plural
QUOT	quoting particle
TEMP	temporal (case)
TOP	topic
VR	verbalizer
VOC	vocative

4.1.2 as in Japanese

ATT	attributive (verb)
ICCL	connective/inconclusive (verb)
CMPD	compound (verb)

4.1.3 peculiar to Talmit

EXT	extension in time/space
GPL	greater plural
DST	destinative
EXTR	extreme value
INT	intensive
MOL	mollitive
MUT	mutative
NOM.ACT	nominative of a verbal predicate
NOM.STAT	nominative of a stative predicate
RLSC	relative scale
STAT	stative
THM	thematic
VR.ST	verbalizer indicating change of state

4.2 The Crow and the Fox (Kárkase Hjélpa)

One day, a fox saw a crow with a piece of cheese in her beak sitting on a branch of a tree.

Tat-mo aþéx-nóllo, hjélpa-wa bno-nóttó tlúrdata-ja agó-nójse katuplézne-nópparus þróde-nóimo kárka-nu gñinun.

time=GEN day-TEMP, fox=NOM.ACT mouth=LOC cheese-count.noun=NOM.STAT-and tree-hand=upon sitting.state=STAT-GEN crow=ACC see<PST>

He thought 'Let me get that cheese for myself' and walked up to the foot of the tree.

Al "Térmo tlúrda-nu éze-ma ataznüre" la tebnénze, kátu-mo búkne-nógma gánen-smuldúrun.

QUOT that-GEN cheese=ACC me-DAT take-COH QUOT think-ICCL, tree-GEN stalk-ALL go-CMPD-stop<PST>

'Good day, oh crow!', he said,

Al "Ne, halíos-nójre, kárkale!" la taplénze,

QUOT VOC, happiness<FUT>=STAT-IMP, crow-VOC QUOT say-ICCL,

'How well you are looking today!

al "Benaþéx-nol apéa-kampá-nójo lo!

QUOT this-day-TEMP good.state-appearance=STAT MP.delight

How shining are your eyes,

Φaujál-ejár amneþálne-nójo lo!

eye<DU>=NOM.STAT-TOP INT-brightness-INT=STAT MP.delight

how glossy are your feathers!

Hwílmi-jar mnetlependé-nójo lo!

feather-GPL=NOM.STAT INT-shine-state=STAT MP.delight

Your voice must surely surpass the voices of other birds, just like your form does'

Ámo kánta-ja tóspamit-láha etémme-nójo kimmeká, prau-jásse emnetémme-nójo pakjúmne alló!

you-GEN shape-STAT bird-GPL-EXTR=than RLSC-value-INT=STAT because, human.voice=NOM.STAT-and RLSC-INT-value-INT=STAT PTCL.supposition MP.delight

(In his flattery, the fox uses **prau** 'human voice', not **hau** or **bae** 'animal voice', and does not hold back on the intensifying affix **mne**.)

Oh crow, could you sing me a song so that I can call you the queen of birds!

Ne, kárkale, éze-ma glanentá-nu glanúnere, tóspamit-nímo impérx-lámo tal-nu ámma sartánuna adéxse-mére!"

VOC crow-VOC, me-DAT sing-CMPD-count.noun=ACC sing<FUT>-IMP, bird-GPL-EXTR=PRTT queen=THM-GEN name-ACC you-DAT CAUS-possession-ATT possible.state=DST

The crow lifted her head in order to sing, but as she opened her beak, the cheese fell down and was taken by the fox.

Kárka-war glanendéo-mére parúx-nu salparússuin assé, bno-nu samþríjlun etáppawet, tlúrdata-ewár mulprús-mére penénze, hjélpa-zo dirógnnet-mére ataznússuin.

crow=NOM.ACT-TOP sing-CMPD-state<FUT>=DST head=ACC CAUS-above-VR<PST> CJPRT, mouth=ACC CAUS-open.state<PST>-VR same.relative.time, cheese-count.noun=NOM.ACT ground=DST change-ICCL, fox-INST irreversibility-INT-EXTR=DST take-PASS<PST>

'That's right, that's what I wanted', said the fox,

Al "Palá-nójo lo! Bempá ané éze-mo deguis." la hjélpa-war taplúin,

QUOT good.state=STAT MP.delight! this-state COP me-GEN action-shape<PST> QUOT fox=NOM.ACT-TOP say<PST>,

'In exchange for the cheese I shall give you a piece of advice for the future:

al "Tlúrda-la kirassartanénze adéota-nu atát-nima táplun:

QUOT cheese-THM exchange-ICCL advice-count.noun=ACC future.point=EXT-DAT say<FUT>:

Do not trust flatterers.'

Glichitápil-ja idóbne-nójre."

sweet-sayer-NOM.STAT distrust=STAT-IMP

4.3 The Babel text (Genesis 11:1-9)

1 Now the whole world had one language and a common speech.

Káhat-ninóttor at póblese astán-mo tálmit-ja agói-nójo.

world=EXT.LOC-TOP one speech-and common.state=GEN word=GPL-EXTR=NOM.STAT existence<PST>=STAT

- **káhat** 'earth, inhabited world' (not **káhail**, which would include the sky which is not human habitation)
- **ninóttó** – extended locative 'everywhere in'
- **at** 'one'
- **póble** 'speech'
- **astán** 'common possession'
- **tálmit** 'all the words, language' (coll. pl.)
- **agó** 'existence'

2 As men moved eastward, they found a plain in Shinar and settled there.

Amméda-war paruφjómne-nógma ganénze, Sxínar-nóttó hammebjó-nu hloφrénze smultwínen-zdróxsuin.

PL-human-NOM.ACT east-ALL go-ICCL, Shinar-LOC plain-ACC find-ICCL stop-CMPD-VR.ST-living-VR<PST>

- **méda** 'human being', pl. **amméda**
- **paruφjómne** 'east' < **parú** 'up', **φjómne** 'flow of light'
- **nógma** – allative postpos. 'towards, to'
- **gánun** 'to go, walk'
- **hammebjó** 'valley' < **hámme** 'flat state' (< **han** 'degree of flatness'), **bjó** 'area'
- **hlóφrun** 'to find'
- **smultwínen-zdróxsun** 'to settle down' < **smultwínun** 'to stop', **zdróxsun** 'change into a state of living' (**dróxos** 'life, living' – as in 'having food, shelter and be fed' as opposed to 'not being dead')

3 They said to each other, "Come, let's make bricks and bake them thoroughly."

Al ganúire, kjubetaí-nu saragónenze apéa-méza papsúire-la juttápluin.

QUOT go-COH, brick-GPL=ACC CAUS-existence-ICCL good.state=MUT bake=COH=QUOT IRECP-say<PST>

They used brick instead of stone, and tar for mortar.

Kjubetaí-nu zor dáxxa-nu pinimpái-mésse, kax-azór pelθármí-nu pinimpái-méza dwógruin.

brick-GPL=INST-TOP stone-substance-ACC use-NEG-state<PST>=MUT-and, tar=INST-TOP building.grain-GPL=ACC use-NEG-state<PST>=MUT work<PST>

- **al . . . la** – frames a direct quote
- **kjubeta** 'brick'
- **saragónun** 'make, create' < **agó** 'existence'
- **apéa** 'good, proper state'
- **pápsun** 'to bake'
- **juttáplun** 'say to each other'
- **dáxxa** 'stone as a material'
- **pínun** 'to use', **dáxxa-nu pinimpái-méza** 'not using stone (past)'
- **pelθármí** 'mortar' < **pel-** 'part of a building', **θármí** 'powder'
- **kax** 'tar'
- **dwógrun** 'to work'

4 Then they said, "Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves and not be scattered over the face of the whole earth."

Θερπάμον, al ganíire, ézra-ma tal-nu saragonénze, káhat-mo péxu-ninótto zdrosulimpá-mélze
 then QUOT go-COH, we=DAT name=ACC CAUS-existence-ICCL, earth=GEN horizontal.surface-EXT.LOC VR.ST-coherence-NEG-state=DST-and

- **Θερπάμον** 'then, afterwards'
- **ézra** 'we'
- **tal** 'label, name, word'
- **péxu** 'horizontal surface'
- **zdróssulun** 'to become scattered' < **drus** 'degree of coherence'

bámne-ninógma parúzba-ja agó-nóimo pelestámi-nu sarpelíire-la tápluin.

sky=EXT.ALL tower=NOM.STAT existence-STAT-GEN roof-GPL=ACC CAUS-building-COH=QUOT say<PST>

- **bámne** 'sky'
- **ninógma** – extended allative postpos. 'occupying the area until'
- **parúzba** 'tower'
- **agó** 'existence'
- **pelestámi** 'town', **parúzba-ja agó-nójo pelestámi** 'a town with/having a tower'
- **sarpéllun** 'to build' < **pel-** 'house, building'
- **táplun** 'to say'

5 But the Lord came down to see the city and the tower that the men were building.

Ána Pruχsemendá-ewar sarpelussendíi-nójo pelestámise parúzba-nu ginendéo-mére spirússuin.

but lord-NOM.ACT-TOP CAUS-building-PASS-CMPD-state<PST> roof-GPL-and tower-ACC see-CMPD-state<FUT>=DST VR.ST-position.below-VR<PST>

- **Pruχse-m-en-dá** 'Lord', from **prúχse-m-un** 'to lead, command' < √PRUKHS
- **sarpelússun** – passive 'to be build'
- **gínun** 'to see', **ginendéo-mére** 'in order to see'
- **spirússun** 'to descend'

6 The Lord said, "If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them.

Al eφémis-mo tálmit-mo agmédamai-nójo sudéremuin angá, térho amméda-mo degúsmit-nímo multá-ja idéχse-nuun ilgá.

QUOT RLSC-similarity-EQT word-GPL-EXTR=GEN one-human-COLL=STAT VR.ST-beginning-INT-VR<PST> if, that-GEN PL-human=GEN action-shape-GPL-EXTR=PRTT nothing-NOM.STAT impossible.state=potential.STAT then

- **eφémis** 'same relative state'
- **tálmit** 'all the words, language', **eφémis-mo tálmit** 'the same language'
- **at** '1'
- **médamai** 'people', **agmédamai** 'one people'
- **sudéremun** 'to begin' < **idérne** 'position near beginning (on a line)'
- **... angá, ... ilgá** 'if ..., so ...'
- **térho andá** 'they, those people over there'

- **degús** 'plan (of action), intention'
- **multá** 'nothing, no thing'
- **idéχse** 'impossible, undoable state' ($\sqrt{\text{DEKHS}}$), **idéχse-nuun** 'potentially impossible'

7 Come, let us go down and confuse their language so they will not understand each other.”

Ganúire, spirusénze térmo tálmít-nu togimpá-mére sarφeolúire-la Pruχsemendá-ewár tápluin.

go-COH, VR.ST-down-ICCL that-GEN word-GPL-EXTR=ACC understand-NEG-state=DST CAUS-similarity-MOL-COH=QUOT lord=NOM.ACT-TOP say<PST>

- **tógun** 'to understand', **togimpá** 'state of not understanding'
- **sarφéolun** 'to make dissimilar' < **φe** 'degree of similarity'

8 So the Lord scattered them from there over all the earth, and they stopped building the city.

Θerpézan, Pruχsemendá-ewár θérmo amméda-nu káhat-ninótto saldrússuluin assé, pelestámi-nu sarpéllen-smuldírur.

thereby, lord=NOM.ACT-TOP that-GEN PL-human=ACC world-EXT-LOC CAUS-coherence-MOL-VR<PST> CJPRT, roof-GPL=ACC CAUS-building-CMPD-stop<PST>

- **θerpézan** 'thereby, so'
- **θérmo amméda** 'they, those people previously mentioned'
- **saldrússulun** 'to scatter so./sth.'
- **assé** – joins two sentences
- **smuldérur** 'stop doing', **sarpéllen-smuldérur** 'stop building'

9 That is why it was called Babel – because there the Lord confused the language of the whole world.

Pruχsemendá-ewár káhat-ninótto-mo tálmít-nu sarφeoluin kimmeká, θertá ané Bábel-lámo ta.

lord=NOM.ACT-TOP world-EXT-LOC=GEN word-GPL-EXTR=ACC CAUS-similarity--MOL-VR<PST> because, that COP Ba-bel=THM-GEN count.noun

From there the Lord scattered them over the face of the whole earth.

Θérmo amméda-nur Pruχsemendá-wa θérχwe-nógno káhat-ninótto dirógnet-mére saldrússuluin.

That-GEN PL-human-ACC lord=NOM.ACT that-place=ABL world-EXT-LOC irreversibility-INT-EXTR=DST CAUS-coherence-MOL-VR<PST>

- ... **kimmeká** 'because ...'
- **θertá** 'that thing previously mentioned'
- **Bábel-lámo ta** 'a thing called Babel'
- **θérχwe** 'there, that place previously mentioned'
- **dirógnet** 'completely irreversible state' < $\sqrt{\text{DROQ}}$, usage similar to Jap. *shimau* [not in the original, but would be good *Talmit* in the context]

4.4 The North Wind and the Sun

The North Wind and the Sun were disputing which was the stronger, when

Paranweφósse Bánat-ja, al nwára-ja gerózne-mo báχas-nójo-la juttaplendú-nójo táppa,

north.wind.and sun=NOM.STAT, QUOT which=NOM.STAT strength<RLSC>-INT=GEN force=STAT=QUOT IRECP-say-action.state<PST>=STAT when,

- **paránwe** 'north'
- **φos** 'wind'
- **bánat** 'sun'

- **gros** 'degree of strength'
- **báxas** 'force of nature', **gerózne-mo báxas** 'the stronger force of nature'
- **juttáplun** 'say to each other' < **táplun** 'to say', **juQ-** 'to each other'; **juttaplendí** 'past state of discussing'
- **táppa** 'as, when'

a traveler came along wrapped in a warm cloak.

taléwe-mo hábe-zo skalúinuna gepreganendá-wa pranganendé-agáinun.

warmth-MOL=GEN cloak=INST VR.ST-clothed.state-VR<PST> traveler=NOM.ACT pass-CMPD-action.state<PST>

- **hábe** 'cloak, vestment'
- **skalúnun** 'to clothe oneself' (< **kalún** 'clothed state') + instrumental: **hábe-zo skalúinuna** 'having dressed oneself into (using) a cloak'
- **gepreganendá** 'voyager' < **gépre** 'way', **gánun** 'to go', **-da** 'person'
- **prangánun** 'to pass by'
- **agánun** 'to come'

They agreed that the one who first succeeded in making the traveler take his cloak off should be considered stronger than the other.

Al gepreganendá-mo hábe-nu tewímne-méza sarkilúnuna ta-ejár gerózne-mo báxas-nójo-la aspógnun.

QUOT traveler=GEN cloak=ACC speed<RLSC>-INT=MUT CAUS-unclothed.state-ATT count.noun=NOM.STAT-TOP strength<RLSC>-INT=GEN force=STAT=QUOT agree<PST>

- **twi** 'speed', **tewímne-méza** 'faster' (adv.)
- **sarkilúnun** 'to strip' < **kilún** 'naked state'
- **aspógnun** 'to decide the same thing'

Then the North Wind blew as hard as he could, but the more he blew the more closely did the traveler fold his cloak around him;

Paranweφós-ewár gróznē-φnínēnze-φnúnōn-mére assé, gepreganendá-mo hábe-zo sφámremōn-ja etēnēspái-nójo.

north.wind=NOM.ACT-TOP strength-INT-EXTR-blow-ICCL-blow.state=DST CJPR, traveler=GEN cloak=INST VR.ST-covering.state=NOM.STAT RLSC-value-EQT-state<PST>=STAT

- **φnúnun** 'to blow (of wind)'
- ... **assé** after conclusive form signals addition and often contrast
- **sφámremun** 'to increase one's cover' < $\sqrt{\text{PHAMR}}$ 'degree of coveredness'
- **etēnēs** 'same value on relative scale = as strong as'
- **pai** 'past state'

and at last the North Wind gave up the attempt.

Deadérnet, paranweφós-ewár dwógrēn-smuldírūn.

at.last north.wind-NOM.ACT-TOP work-CMPD-stop<PST>

- **deadérnet** 'at last' < **de** 'action', **adérnet** 'end' (**der** 'position on a linear scale')
- **dwógrun** 'make an effort, work over some time'
- **smuldérūn** 'cease, stop'

Then the Sun shined out warmly, and immediately the traveler took off his cloak.

Θερπάμον, Βάνat-war sartalenénze saφάlemuin assé, gepreganendá-wa hábe-nu sarkilúinun muletáppa.
then sun-NOM.ACT-TOP CAUS-warmth-INT-ICCL VR.ST-brightness-INT.VR<PST> CJPRT traveler-NOM.ACT cloak-ACC CAUS-clothed.state<PST> same.time

- **Θερπάμον** 'then, afterwards' < **Θer-** 'that', **pa** 'state', origative **-mon**
- **sartalénun** 'to warm up' < **tle** 'temperature'
- **saφάlemun** 'start to shine' < **φal** 'degree of light intensity'
- ...**assé**, ...**muletáppa** 'just as ..., so ...' (denoting simultaneousness of events)

And so the North Wind was obliged to confess that the Sun was the stronger of the two.

Θερπέzan, al Bάνat-ja gerózne-mo báχas-nójo-lar paranweφós-wa taplenθίisuna tóide-mer pínun.
hereby QUOT sun-NOM.STAT strength<RLSC>-INT=GEN force=STAT=QUOT-TOP north.wind-NOM.ACT say-CMPD-show<PST>-ATT obligation<PST>-DST change<PST>

- **Θερπέzan** 'thereby, so' < **Θer-** 'that', **pe** 'change', mutative **-zan**
 - **taplenθίisun** 'confess, admit' < **táplun** 'to say', **θίisun** 'to show'
 - **tóide** denotes obligation, **taplenθίisuna tóide** 'past obligation to admit'
 - **pénun** 'to change'; with destinative **mére** – 'change into a state of doing, begin to do': **taplenθίisuna tóide-mer pénun** 'change into state of being obliged to admit'
-