

REFERENCE GRAMMAR OF TORKAVISB

Its history, pronunciation, and culture

Plus historical & modern lexicons

Made available to you by:

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INTRODUCTION

Señâ najas, ŋaktapim! (Hail, friend!) Thank you for taking the time to look over this document. It should be everything you need to begin reading and writing the language of the Winter Isles. As for listening and speaking, you can use the phonetics provided or hold out for our (forthcoming) audio recordings of important words and phrases. Before you dive in, let us introduce the way this document is meant to be used.

We chose to present this language using our own historical-linguistic method, showing the earliest ancestor of Torkavish and then working forward. This may seem like going about things the hard way. However, many things that seem confusing about Torkavish become far more predictable when understood from this perspective. Rather than memorizing a list of irregular nouns and verbs, you will learn to see deeper patterns that set the “regular” apart from the “irregular”. You may even begin to suspect that Torkavish isn’t irregular at all!

Grammatical categories are presented in full in the section on Old Asradic, and then amended in the section on Torkavish. For example, the Dative case is only treated once, because its usage stays very consistent throughout the history of the language. You can assume that if information about a grammatical category is has not been directly contradicted in a later section, then it remains applicable. Even if it isn’t, some Torkavish scholar will commend you for preserving the traditions of the ancestors.

It is a common misconception that Torkavish is a “dead” or “extinct” language. True, Torkavish is not the day-to-day language of any living community. However, there has never been a generation in which Torkavish was not written and read! *Tormâðinas*, called “Folkcraft” in Yentish, is the community of practice which uses Torkavish in its rituals and recitations. More recently, the Runestone Society has grown out of the academic interest in Torkavish texts outside of the Winter Isles. Runestone events generally involve reading and discussion of famous Torkavish literature, as well as space to practice speaking Torkavish. This constant activity means that Torkavish does have words for modern conveniences. In this document we have separated the words that are historically attested from those that were invented by modern speakers. When a historical word has taken on a new meaning among modern speakers, that word is in the historical lexicon, with the new meaning clearly marked.

We hope you find our work enjoyable and rewarding. Many of us at Runestone and Folkcraft will tell you that Torkavish is a gateway to a whole new world of literature and culture, and we bet you soon will as well!

- *Charity, Mort, Heather, Nar, Luvi, & Mal*

I. OLD ASRADI SOUND SYSTEM

The mythical founder of the city of Asrad (*Aysalatas*) was a man named Aysamisan. His legend states he was born in the midst of a great plague epidemic, and orphaned thereby. A mother owl, hunting plague-rats in his small village, came upon him and raised him as her own son. She instilled in him the raptorial virtues of silence, rationality, and self-control, so that in adulthood he could “watch the raiding of a village as serenely as if it were the reaping of wheat”.¹ It was in this spirit that he forged a disorganized culture of small farmers and herders into a military power that extracted heavy tribute from villages up and down the length of the river Dayjphas. For his brutality, he was eventually dismembered and scattered across the countryside by vengeful Tajnahevinati maenads, but his kingdom outlived him. Successive rulers would grow their influence far beyond the city walls. At its height, Imperial Asrad controlled nearly half of the Continent, from the Tashtazhi Mountains to the sea.

1.1 Consonants

	Labial	Alveolar	Palatal	Lb.Velar	P.Velar	Velar	Glottal
Unaspirated Stop	p	t		kv	kj	k	? / ʔ
Aspirated Stop	ph	th		kvh	kjh	kh	
Nasal	m	n				ŋ / ng	
Fricative		s					h
Unasp. Approximant	v	l	j			ɣ / g	
Asp. Approximant	vh	lh	jh			ɣh	

Use the letter after a slash when <? ɳ ɣ> are not conveniently available on your device.

The letters <p t k> are pronounced how a Yentish speaker would pronounce <b d g>. Old Asradi <ph th kh> are pronounced like Yentish <p t k>. Why not just use those letters, then? Because it is important to understand that <ph th kh> really are the sounds <p t k> plus the breathy sound <h>. For example, the word root *lat-* plus the ending *-haj* makes the word *lathaj*. If we used the more intuitive <b d g> spelling, this would make *lad+haj=lataj*. The relationship between the two parts becomes much less visually obvious.

The letters <v j> are pronounced like Yentish <w> as in winter and <y> as in yellow. Letter <ɣ> has no good Yentish equivalent; it is pronounced far back in the throat, as it still is in the Losekh languages. Letter <l> is pronounced just as in Yentish. These four sounds, the approximants, can all take aspiration (+h), becoming “breathier”. For example, <jh> is

¹ *Deeds of Aysamisan*, Chapter 3. Trans. Smith, M. Innsborough U. Press, 1440

pronounced similarly to the ‘hy’ sound beginning “huge”. Again, a root ending in <j>, such as *taj-*, plus an ending like *-haj* becomes *tajhaj*.

The remaining letters are pronounced much as they are in Yentish. Notice, however, that these letters come in one row each; there is no “aspirated nasal” row with <mh nh ŋh>, nor an “aspirated fricative” <sh>. When *-haj* or a similar ending attaches to these letters, <h> disappears. So, *nas+haj=nasaj*, NOT *nashaj*.

Letter <h> also disappears when it is directly before another consonant. So, a prefix like *tath-* on a word root like *nasas* becomes *tatnasas*, NOT *tathnasas*.²

1.2 Vowels

	Front	Back
High	i	u
Low	a	

i = key, u = food, & a = father.

Vowels cannot meet without a consonant in between. Sometimes, a root word will have a vowel ending, which looks like it will meet with the vowel of a suffix. In this case, an approximant <j v ʏ> appears, according to the first of the two meeting vowels. <j> comes from <i>, <v> from <u>, and <ʏ> from <a>.³

E.g.

miyna + i = miynayi

lasi + an = lasijan

lu + i = luvi

1.3 Syllable Shape

A syllable must, at the very least, have a vowel. That vowel can be preceded and/or followed by one (1) consonant.

E.g., valid syllables: *a, ka, ak, kav, vak*

E.g., NOT valid syllables: *s, sla, ŋku, urs, tunk*

A syllable in Old Asradic is either “light” or “heavy”; that is, it ends in a vowel or a consonant. When segmenting syllables, a consonant always prefers to be at the beginning of a syllable, rather than leave any syllable without a consonant.

² /h/ only appears word-initially, intervocalically, or as aspiration on a consonant which may be phonemically aspirated.

³ Between two vowels, an epenthetic approximant develops from the leftward vowel.

E.g.

lasi = *la.si* = two light syllables. Not **las.i*.

lasan = *la.san* = light syllable followed by a heavy syllable. Not **las.an*.

nayjisan = *nay.ji.san* = heavy, light, heavy. Not **nay.jis.an*.

nayjisnas = *nay.jis.nas* = heavy, heavy, heavy.

Word stress falls on the second-to-last syllable, unless the third-to-last is heavier.

athapan = *a.thá.pan* : Third-to-last is light.

nayjisan = *náy.ji.san* : Third-to-last is heavy while second-to-last is light.

nayjisnas = *nay.jís.nas* : Third-to-last is heavy while second-to-last is also heavy.

Very long words may have a secondary stress, which is assigned by essentially the same process as the primary stress. The syllable before the primary stress is treated as if it were the last syllable of a word.

pajsanasan = *pàj.sa.ná.san*

2. OLD ÆSRADI INFLECTIONAL MORPHOLOGY

2.1. Overview of Suffixes

Grammatical relationships between nouns and verbs are expressed through suffixes, i.e., by attaching certain syllables to the ends of words. There are three suffix positions; only one suffix per position may attach to a word at any time. The suffixes and their positions are summarized below:

3rd Position: Verbal		2nd Position: Participial		1st Position: Nominal	
Progressive	-al	Absolutive Participle	-phukh-	Absolutive	-as
Completive	-suk+	Ergative Participle	-hajphi-	Ergative	-an
Habitual	-nas			Vocative	-im
Imperative	-a			Dative	-av
Gerundive	>			Ablative	-uy
				Instrumental	-haj
				Allative	-a
				Locative	-u
				Genitive	-i

A hyphen means the suffix *must* receive another root or suffix on that side. A plus sign means the suffix *may* receive another root or suffix on that side. Notice also that the positions seem to be named in reverse reading order; this based off traditional language curricula in which students were expected to acquire nominal grammar before participial or verbal grammar. This order will be maintained in this document.

2.2. 1st Position Suffixes: Noun Case

Old Asradic has nine noun cases which determine the relationship of one noun to another. Many of the concepts that are expressed in Yentish by word order (“the dog bit the man” versus “the man bit the dog”) or by prepositions (“The man *from* Cairnwick is *in* Yentland”) are expressed in Torkavish by word order.

Absolutive (A) case stands for an object which *feels, experiences, or endures* some act or state, without acting itself. It is best understood in contrast to the **Ergative (E)** case, which stands for an object which *acts under its own power*.

E.g.:

Pajsanasan naykhatal.

Pajsanas-an nay-khat-al.

Pajsanasan-E RFX-sleep-PRC

Pajsanasan is putting himself to sleep.

(The act of putting oneself to sleep is a voluntary one.)

Pajsanasas khatal.

Pajsanas-as khat-al

Pajsanasan-A sleep-PRC

Pajsanasan is sleeping.

(Once sleep is begun voluntarily, it is seen as involuntary until waking.)

Pajsanasan salas kital.

Pajsanas-an sal-as kit-al

Pajsanasan-E reed-A cut-PRC

Pajsanasan is cutting a reed. (i.e., he is making a reed pen)

The reed is being cut by Pajsanasan.

Pajsanasan is harvesting reeds.

(NB: Old Asradi does not mark singular/plural!)

Vocative (VOC) case marks the person being directly spoken to. Imperial Asrad was a highly formal and stratified society; citizens commonly addressed each other by rank or profession. The default for meeting a stranger was *latkhajim*, literally ‘citizen’. First-name basis was reserved for close friends and lovers.

E.g.:

Sajņayās latkhajim!
Sajņa-as latkhaj-im
health-A citizen-VOC
Hello, citizen!

Sajņayās Pajsanasim!
Sajņa-as Pajsanas-im
health-A Pajsanasan-VOC
Hey, Pajsanasan!

Dative (DAT) case marks the *recipient or beneficiary* of an action. It can be considered the equivalent of the Yentish “to” or “for” in this context.

E.g.:

Pajsanasan salas Kassilav kital.
Pajsanas-an sal-as Kassil-av kit-al
Pajsanasan-E reed-A Kassilan-DAT cut-PRC
Pajsanasan is cutting Kassil a reed.
Pajsanasan is cutting a reed for Kassilan.

In Old Asradi, ‘recipient’ includes sensory information, i.e., light, sound, etc. Think of this not as “e sees it” but “it appears to em”.

E.g.:

Kassilas Pajsanasav miph-al.
Kassil-as Pajsanas-av miph-al
Kassilan-A Pajsanasan-DAT appear-PRC
Pajsanasan is appearing to Kassilan.
Kassilan sees Pajsanasan.

Ablative (ABL) case marks *motion away from somewhere/something*. In the majority of cases it can be thought of as an equivalent to Yentish “from”.

E.g.:

Pajsanasan thajnijuy man-al.
Pajsanas-an thajni-uy man-al
Pajsanasan-E house-ABL go-PRC
Pajsanasan is going away from the house.

Ablative case can also refer to provenance or creation. Think of this as the first place the object came *from*. For that reason it can be used to show a specific kind of possession, i.e. the right of possession one holds because e has created something.

E.g.

Pajsanasas Tajlatajmayuy
Pajsanas-as Tajlatajma-uy
Pajsanasan-A Tajlatajma-ABL
Pajsanasan, son of Tajlatajmayan

Paysimas Pajsanasuy
Paysim-as Pajsanas-uy
book-A Pajsanasan-ABL
Pajsanasan's book (i.e., the one he wrote)

Instrumental (INS) case marks *the object used to do the action*. Broadly speaking, it can be thought of as an equivalent to Yentish “by”, “with”, or “from”.

E.g.

Kassilan kaylahaj tajñayal.
Kassil-an kayla-haj tajña-al.
Kassilan-E spear-INS hunt-PRC
Kassilan is hunting with a spear.

Allative (ALL) case marks *motion toward somewhere/something*. Broadly speaking, it can be thought of as an equivalent to Yentish “to” or “toward”.

E.g.

Pajsanasan thajnija manal.
Pajsanas-an thajni-a man-al.
Pajsanasan-E house-ALL go-PRC
Pajsanasan is going toward the house.

With a verb root, the allative marks metaphorical motion-toward, i.e., a goal or desire.

E.g.

Kassilan ayjisas kajlayal Pajsanasas phita.
Kassil-an ayjis-as kajla-al Pajsanas-as phit-a.
Kassilan-E lord-A serve-PRC Pajsanasan-A protect-ALL
Kassilan serves her lord to protect Pajsanasan.
Kassilan server her lord so that Pajsanasas is protected.

Locative (LOC) case marks *place*. In most cases it can be thought of as an equivalent of Yentish “at”, “in”, or “on”.

E.g.

Pajsanasas Aysalatu latal.
Pajsanas-as Aysalat-u lat-al.
Pajsanasan-A Asrad-LOC stand-PRC
Pajsanasan is in Asrad.

The locative plus a person or animal means “with”.

E.g.

Pajsanasas Kassilu latal.

Pajsanas-as Kassil-u lat-al.

Pajsanasan-A Kassilan-LOC stand-PRC

Pajsanasan is with Kassilan. (not “on Kassilan”)

Genitive (-i) case marks *possession*. Broadly speaking, it can be thought of as an equivalent to Yentish “of”, or the apostrophe-s possessive.

E.g.

Pajsanasas thajniki Kajsunvaki

Pajsanas-as thajni-i Kajsunvak-i

Pajsanas-A house-GEN Cairnwick-GEN

Pajsanasan of the house of Cairnwick

salas Pajsanasi

sal-as Pajsanas-i

reed-A Pajsanas-GEN

Pajsanasan’s pen

The pen of Pernaran

2.3 2nd Positon Suffixes: Participles

A participle is a verb root, modified by a suffix to function as a noun. There are two participles in Old Asradic, which correspond to the absolutive and ergative cases. The **absolutive participle (APT)** is very similar to the “-ed” suffix in Yentish, indicating the one acted on. The **ergative participle (ept)** is very similar to the “-er” suffix, indicating the one acting on another.

E.g.

Kavkhaluvan kalal

Kavkhalu-an kal-al

Kavkhaluvan-E rule-PRC

Kavkhaluvan is ruling

> *Kavkhaluvan kalhajphijan*

Kavkhalu-an kal-hajphi-an

Kavkhaluvan-E rule-EPT-E

Kavkhaluvan the ruler

Lord Kavkhaluvan

> *Pajsanasas kalphukhas Kavkhaluvi*

Pajsanas-as kal-phukh-as Kavkhalu-i

Pajsanasan-A rule-APT-A Kavkhaluvan-GEN

Pajsanasan, ruled-one of Kavkhaluvan

Pajsanasan, Kavkhaluvan’s subject

2.4 3rd Position Suffixes: Verbal Aspect

As a speaker of Yentish, you are familiar with a system of verb *tense*; specifically one which deals with whether an action is past or present. In contrast, Old Asradi has a system of verb *aspect*, which deals first and foremost with whether an action is complete or incomplete. You will notice that each verb can be interpreted to refer to the past, present, or future; the ways to narrow down the number of potential interpretations will be discussed later.

Progressive aspect (PRC) marks an action as ongoing or incomplete at a particular moment.

E.g.

Pajsanasan kajlayal.

Pajsanas-an kajla-al.

Pajsanasan-E serve-PRC

Pajsanasan is serving.

Pajsanasan was serving.

Pajsanasan will be serving.

Completive aspect (CMP) marks an action as having been completed by a particular moment.

E.g.

Pajsanasan kajlasuk.

Pajsanasan kajlasuk.

Pajsanasan-E serve-CMP

Pajsanasan served.

Pajsanasan had served.

Pajsanasan will have served.

Habitual aspect (HAB) marks an action as being one's habit, something which is done regularly, without reference to a specific moment. Torkavish has no word like the Yentish "be", so this idea is often expressed using the habitual.

E.g.

Pajsanasan kajlanas.

Pajsanas-an kajla-nas.

Pajsanasan-E serve-HAB

Pajsanasan serves (regularly, habitually).

Pajsanasan is a servant.

Imperative aspect (IMP) marks a strong wish on the part of the speaker that the action should happen. It can be spoken directly at a person or not.

E.g.

Pajsanasan kajlaya!
Pajsanas-an kajla-a!
Pajsanasan-E serve-IMP
I wish Pajsanasan would serve!
If only Pajsanasan would serve!

Pajsanasim, ayjisas kajlaya!
Pajsanas-im, ayjis-as kajla-a!
Pajsanasan-VOC lord-A serve-IMP
Pajsanasan, serve (your) lord!

Gerundive aspect is when a verb is treated as a noun for grammatical purposes. Yentish uses the “-ing” ending to express this, as in sentences such as “I like running”.

Pajsanasav kajlayas kaniyas.
Pajsanasav kajlayas kaniyas.
Pajsanasan-DAT serve-A enjoy-HAB
Pajsanasan enjoys serving.
Pajsanasan enjoys his service.
Pajsanasan enjoys being a servant.

2.4. Constructing Perfect Aspect

Beyond the aspects described above, Old Asradi has another aspect, called the *perfect*. Unlike the aspects above, it does not have its own devoted grammatical ending. Rather, it is constructed using one of the two participles, plus the genitive case.⁴ The perfect aspect provides *context or framing to the main topic of discussion*. In this way it can be understood as a rough equivalent of Yentish ‘when’, ‘while’, or ‘if’.

E.g.

Kavkhaluvi kalhajphiji Aysalatan kitkital.
Kavkhalu-i kal-hajphi-i Aysalat-an kitkit-al
Kavkhaluvan-GEN rule-APT-GEN Asrad-E prosper-PRC

With Kavkhaluvan as king, Asrad prospered.
When Kavkhaluvan was ruling, Asrad prospered.
If Kavkhaluvan becomes king, Asrad will prosper.
If Kavkhaluvan is king, then Asrad is prospering.

⁴ If you have studied other case-inflected languages, you may be used to this construction being called the genitive absolute.

Make careful note of the variety of translations for the phrase above; the perfect aspect can refer to the past, present, or future. Selecting the proper translation depends on knowing when, or if, Kavkhaluvan was king. (He was, in the 800s FC. The city of Asrad prospered under his rule because of his brutal wars of expansion and the tribute from new provinces.)

A special case of the perfect is called the *pluperfect*. It involves the addition of the completive ending to the genitive phrase, creating something like “when [the action] was finished”, i.e., “after”.

Pajsanasi Aysalata mansukajphiji, latan kitkital.
Pajsanas-i Aysalat-a man-suk-hajphi-i, lat-an kitkit-al
 Pajsanasan-GEN Asrad-ALL come-CPL-EPT-GEN city-E prosper-PRC

With Pajsanasan having come to Asrad, the city prospered.
 Now that Pajsanasan has come to Asrad, the city is prospering.
 After Pajsanasan came to Asrad, the city prospered.
 When Pajsanasan will have come to Asrad, the city will prosper.

Pajsanasan, the mythohistorical figure, never did go to Asrad. The best translation, therefore, is “If Pajsanasan had ever come to Asrad, the city would have prospered.”

3. OLD ASRADIOIC DERIVATIONAL MORPHOLOGY

Old Asradi makes use of a number of prefixes which can be used to change the root meaning of a noun or verb. Most of these can also be used as a noun verb on their own; knowing the literal meanings can make clear the reason why they work the way they do.

Name	Prefix	Literally
Reflexive	nay-	“take”
Terminative	kaj-	“break”
Comparative	vav-	“excel”
Translative	khay-	“make”
Causative	i-	“force”
Iterative	tath-	“turn, roll”
Habilitive	phisa-	“be able”
Intensive	(reduplication)	

Reflexive (RFX) means an object deliberately takes a state on itself, or performs an action on itself. The derivational reflexive creates a new transitive verb, which can accept another object in the absolutive case.

E.g.

khatal “sleep” > *naykhatal* “go to bed, put oneself to sleep”

Pajsanasan naykhatal.

Pajsanas-an nay-khat-al

Pajsanasan-E RFX-sleep-PRC

Pajsanasan is going to bed.

silal “advise” > *naysilal* “advise oneself, read, examine”

Pajsanasan paysimas naysilal.

Pajsanas-an paysim-as nay-sil-al.

Pajsanasan-E book-A RFX-advise-PRC

Pajsanasan is reading the book.

(Literally: Pajsanasan is advising himself with the book)

Note that the derivational reflexive can be used with the pronominal reflexive, i.e. the word *ajnatas* (RFX.PN) “oneself”.

Pajsanasan ajnatas naysilal.

Pajsanas-an ajnat-as nay-sil-al.

Pajsanasan-E RFX.PN-A RFX-advise-PRC

Pajsanasan is examining himself.

(Literally, Pajsanasan is taking advice from himself; e.g. of a medical condition)

Terminative (TRM) means the agent ceases or undoes an action, OR does an action to another object’s disadvantage.

E.g.

naykatal “carry, wear” > *kajnaykatal* “set down, take off”

silal “advise” > *kajsilal* “mislead, deceive”

Comparative (CPR) means that one agent outperforms another. The one outperformed takes the ablative case.

E.g.

intaʔal “be honorable, meritorious” > *vavintaʔal* “be more meritworthy than”

Kassilan Kavkhaluvuy vavintaʔal.

Kassilan is more honorable than Kavkhaluvan.

Translative (TRANS) takes a noun root and creates a verb which means “make a [noun] out of”. These kinds of verbs become metaphorical very easily.

E.g.

luvan “wolf” > *khayluval* “make a wolf out of” > “make savage, drive mad”

Causative (CS) takes a transitive verb and makes it “cause to [verb]” or “make [verb]”.

E.g.

Minluvan Pajsanasas inaysilal.

Minluv-an Pajsanas-as i-naysil-al.

Minluvan-E Pajsanasan-A CS-read-PRC

Minluvan is making Pajsanasan read.

A supposedly intransitive verb can always be made transitive simply by adding a noun in the ergative case. The causative prefix is unnecessary.

E.g.

+A *najthimal* “is dying” > +E *najthimal* “is killing”

Kalphukhas najthimal.

Kalphukh-as najthim-al.

Kalphukh-A nathim-PRC.

The peasant is dying.

Kavkhaluvan kalphukhas najthimal.

Kavkhaluv-an kalphukh-as najthim-al.

Kavkhaluvan-E kalphukh-A nathim-PRC.

Kavkhaluvan is killing the peasant.

+A *lasijal* “is burning” > +E *lasijal* “is lighting on fire”

Nasinas lasijal.

The forest is burning.

Kavkhaluvan nasinas lasijal.

Kavkhaluvan is setting the forest on fire.

Iterative (ITR) means a singular action is repeated a significant number of times.

E.g.

siksuk “pierced” > *tatsiksuk* “pierced repeatedly” > “fucked”

If an action cannot reasonably be performed more than once, the iterative is used as an intensifier.

E.g.

najthimal “is killing” > *tatnajthimal* “is really killing”

Ay, Kavkhaluvan navka?as tatnajthimal!

Wow, Kavkhaluvan is absolutely destroying that guy!

Habilitive (HBL) means “be able to (verb)”, or “can (verb)”.

E.g.

khamal “use” > *phisakhamal* “be able to use, can use”

Intensive derivation is formed by reduplication, i.e., by the repetition of the first syllable of the root. It can be used on either a noun or verb to place emphasis or trust on that word. It is also used to show that a verb was done to a large or impressive result. In this way, the intensive often drifts away from its original meaning of “true [word]”.

E.g.

kital “harvest” > *kitkital* “prosper”

kajlayal “serve” > *kajkajlayal* “be servile, enthralled, devoted to”

luvan “wolf” > *luluvan* “a real wolf”

(either an epithet for a warrior, or to distinguish the grey wolf from other animals called *luvan*, e.g. *khajvaluvan*, “thief-wolf,” i.e. red fox)

4. PRONOUN-LIKE NOUNS AND TRUE PRONOUNS

Old Asradi does not have the personal pronouns we Yentish are familiar with; no *I*, *you*, *he*, *she*, *it*, *we*, *etc.* Remember in the section on the vocative case, we briefly mentioned that Imperial Asrad was a very formal and stratified society. True equality between any two citizens was very rare, and strict norms governed the styles of clothing that could be worn according to rank and gender. On meeting one another, citizens were expected to be able to identify these signifiers very quickly. This practically eliminated the need for personal pronouns, as all citizens could simply refer to themselves and their conversation partner as “the lord”, “the knight”, “the citizen” etc., and be understood without confusion.

In those rare cases when two citizens met who could not discern each other’s rank, the appropriate default “you” was *latkhajim*, “Citizen”, and the default “I” *kajla?ajphi?an*, “servant”. The safe position was always to assume that the person you were addressing was of slightly higher rank than yourself.

4.1. True Pronouns

The pronouns that Old Asradi does have are the demonstrative (this, that), relative (who), interrogative (what) and negative (no, none). A demonstrative may stand on its own with a noun case ending, or be prefixed to another noun root.

1st Person Demonstrative	taj-
2nd Person Demonstrative	tuy-
3rd Person Demonstrative	nav-
Relative	ɲa-
Interrogative	tav-
Negative	kuy-

Demonstratives in Yentish are binary: “this” or “that”. In Old Asradi, they are ternary: “this by me” (DEM1), “that by you” (DEM2), and “that by neither of us” (DEM3). Because of this, they may serve as possessive prefixes on a noun: “my [noun]”, “your [noun]”, “eir [noun]”.

E.g.

<i>tajas</i>	<i>tuyas</i>	<i>navas</i>
this thing (by me)	that thing (by you)	that thing (over there)
mine	yours	eirs
<i>tajsalas</i>	<i>tuysalas</i>	<i>navsalas</i>
this pen (by me)	that pen (by you)	that pen (over there)
my pen	your pen	eir pen

The relative pronoun (REL) is roughly equivalent to “who,” “which,” or “that.” It does not prefix to another verb root. A relative phrase always begins with the relative pronoun and ends with a verb. It does not prefix onto another root.

E.g.

Pajsanasan ɲayas Kassilan tajɲahajɲhijan kajlaɲas Kajsunkavas kalɲas.
ɲay-as Kassil-an tajɲa-hajɲhi-an kajla-ɲas
rel-A Kassilan-E hunt-EPT-E serve-HAB
Pajsanasan, whom Kassilan the Hunter serves, rules Kajsunkavas.

The interrogative pronoun (INT) *tavas* can usually be relied on to mean “what” or “who”. In the locative case, (*tavu*), it means “where” or “when”, literally “at what”. In the instrumental case (*tavhaj*), “how”, literally “by what means”. There is no direct equivalent to “why” in Old Asradi; the question “why did you do that” can be phrased, e.g., “on whose advice did you do that” or “what caused you to do that”.

The negative pronoun (NEG) is used to mean “none of [noun]”. Standing alone, it can be used with an appropriate noun case to mean “at no time”, “by no means”, etc. etc. Uniquely among the pronouns, it can be used as a main verb, with the content verb as a gerund in the genitive case.

5. DEVELOPMENT OF TORKAVISH

Historians credit the collapse of the Asradi Empire to the departure of the Younger Gods. Widespread denialism among the Asradi nobility led them to obstruct clerical reforms that would have prepared the Empire for transition away from reliance on chthonic technologies, especially telecommunication and apotropaics. The resulting collapse happened practically overnight. Without clerical telecommunication, the provinces were suddenly much farther away from each other than they had been before.

The biggest question was what to do with the now impotent priestly class. In the City of Asrad and in its reduced sphere of influence, the institution of was quickly overthrown by the deist sects who emphasized human reason and the worship of the First Mover of the universe. In the province of Keđaland, on the other hand, Asradi priests maintained influence via syncretism with the native ancestor worship. For the Keđish people, the “death” of the gods was in no way a reason to stop worship, but only to modify it.

Along the northwestern coast of the continent, Keđaland developed into a loose but powerful naval federation, and soon enough it was founding its own colonies in Yentland, Môher, and Tsirilja. One colonizing expedition, sailing into unexplored reaches of the Winter Sea, discovered an entirely uninhabited cluster of islands. Thickly forested, volcanically active, and with excellent fishery, the islands were an obviously lucky find. These they dubbed the “Winter Isles”, and the name stuck among continental speakers. But, as the hardy and fiercely independent settlers grew prosperous off the trade in fish and wool, they began to call the land the *Torkavas*, the Home Islands.

Keđaland and the Torkavas diverged radically in the decades following the settlement. Developing Keđish nationalism portrayed the federation, now Republic, as the successor to the cultural greatness of Imperial Asrad, even moreso than the contemporary residents of the City. In imitation of their “forefathers”, they sought to consolidate and expand their power, with the Torkavas as a mere province. The majority of Torkavish people resisted this idea strenuously.

Meanwhile, the Torkavish were launching their own naval expeditions. Finding a previously unknown continent, they made contact with the *Omalluset*, “we who control the waters”, i.e. bodily humours. Torkavish sailors were astonished by bio-technologies they could for which they had no word but “witchcraft”: from advanced plant medicines and surgical techniques to devastating chemical and biological weaponry. The Omalluset, in turn, were interested by their visitors’ iron metallurgy.

Contact with the Omalluset came at just the right time for the Torkavish; they seized on the opportunity of a strong ally, who could help them resist the imperialism of Keđaland. The Torkavish, no strangers to syncretism, easily invited Omalluset witch-missionaries into the monastery system. Armed with new and terrifying “magic”, the Torkavish repelled their would-be overlords with psychological warfare as much as physical.

5.1. Sound Changes

The Common Asradic Vowel Shift is shared by all Asradic daughter languages. It happens in two distinct stages:

1. **Identical vowels separated by their homorganic approximant**, i.e. the sequences <iji>, <uvu>, and <aya>, become the long vowels <î>, <û>, and <â>.
2. **Diphthongs ending in <y>** become long vowels according to the initial vowel in the diphthong. i.e., <iy uy ay> become <î û â>.

The West Asradic Shifts are the changes which separate the West Asradic languages from the rest of the Asradic family. There are two stages: a consonantal stage and a vowel stage, totaling four discrete changes.

1. **Labiovelar stops**, i.e. <kv> and <kvh>, become plain labial stops, i.e. <p> and <ph>.
2. **Palatovelar stops**, i.e. <kj> and <kjh>, become plain velar stops, i.e. <k> and <kh>.
3. **Long high vowels**, i.e. <î> and <û>, become the short diphthongs <aj> and <av>, respectively.
4. **Short Diphthongs** become long vowels according to the following correspondences. The results are regarded as long vowels. Note that diphthongs involving <â> are exempted from this change.

Start	aj	av	iv	uj
Result	e	o	y	y

The combined vowel shifts effect the form of the Old Asradic grammatical endings as they appear in Torkavish. Whenever a stem ends in a vowel, it will form an <iji>, <uvu>, or <aya> cluster with one or more case endings. These clusters eventually become the vowels <e>, <o> and <a>.

E.g.

OA	TK
<i>nas+an</i>	<i>naran</i>
<i>nas+av</i>	<i>naro</i>
<i>tavsa+an</i>	<i>torân</i>
<i>tavsa+av</i>	<i>torap</i>
<i>lasi+an</i>	<i>larijan</i>
<i>lasi+i</i>	<i>lare</i>
<i>ajju+an</i>	<i>ejupan</i>
<i>ajju+u</i>	<i>ejo</i>

Note that approximants between two vowels, e.g. <ava>, <aji>, etc, do not form diphthongs. Vowel + approximant is only properly called a diphthong when it occurs immediately before a consonant, or word-finally. This can cause an Old Asradic word root ending in a diphthong to display different forms with different grammatical endings.

E.g.

OA	TK
<i>khasav+al</i>	<i>xarapal</i>
<i>khasav+ɨas</i>	<i>xarɨas</i>

Torkavish Laws are the sound changes which differentiate Torkavish from the other West Asradic languages. There are five such changes.

1. **The aspirated stops** <ph th kh> become the fricatives <f ɸ x>.
2. **Aspirated approximants** <vh lh jh ɣh> lose their aspiration.
3. **Unvoiced fricatives** <f ɸ s x> become voiced <v ɸ̣ z ʒ> between vowels or voiced consonants. Note that <h> is omitted from this change. Any remaining <ɣ> now merges with the new <ʒ>.
4. <s> assimilates to a fricative immediately following. i.e. <sf sɸ ss> to <f ɸ s>. Note that <sx> becomes <ʃ>, a *post*-alveolar fricative.
5. <z> becomes <ɾ>.

The Torkavish Laws effect the form of Old Asradic grammatical endings, namely the Instrumental case (*-haj*) and Ergative Participle (*-hajphi-*). Since these introduce aspiration to a preceding stop, they can cause fairly radical change to a stem.

E.g.

OA	TK
<i>nas+an</i>	<i>naran</i>
<i>nas+haj</i>	<i>nare</i>
<i>nap+an</i>	<i>napan</i>
<i>nap+haj</i>	<i>nave</i>
<i>lat+an</i>	<i>latan</i>
<i>lat+haj</i>	<i>laðe</i>
<i>nak+an</i>	<i>nakan</i>
<i>nak+haj</i>	<i>naze</i>
<i>tavsa+an</i>	<i>torân</i>
<i>tavsa+haj</i>	<i>torahe</i>

5.2. Sound Changes Summary

Time Period	Sound	Change, Environment	Symbolic
Common Asradic	Homorganic sequences	become long vowels.	iji uvu aya > î û â
	High>low diphthong	becomes a long vowel.	iÿ. ay. uy. > î â û
West Asradic	Labiovelar stops	to plain labials.	kv kvh > p ph
	Palatovelar stops	to plain velars.	kj kjh > k kh
	Long high vowels	break.	î û > aj av /
	Low>high diphthongs	monophthongize.	aj. av. > e o /
	High>high diphthongs	monophthongize.	iv. uj. > y y /
Torkavish	Aspirated stops	become fricatives.	ph th kh > f þ x /
	Aspirated approximants	lose aspiration.	vh lh jh ÿh > v l j ÿ
	Fricatives	voice between voiced.	f þ s x h > v ð z ʒ Ø / V_V
	Fricative sequences	assimilate.	sf sþ ss sx > f þ s ð
	Rhotacism	Of z.	z > r / _

6. TORKAVISH SOUND SYSTEM

6.1. The Llusaras Standard

The boundary between “Keðish” and “Torkavish” is popularly set at the transition from the Asradi logo-syllabic writing system to the Omalluset alphabet. In the table below, each Yentish letter corresponds with one Torkavish-Omalluset letter. A letter after a slash is used for devices which do not support special characters.

	Labial	Dental	Alveolar	Post-Al.	Palatal	Velar	Glottal
Stop	p		t			k	ʔ / ʕ
Nasal	m		n			ŋ / ng	
Unvoiced Fricative	f	þ	s	š / sx		x	h
Voiced Fricative	v	ð / d	r			ʒ / g	

	Labial	Dental	Alveolar	Post-Al.	Palatal	Velar	Glottal
Approximant	p / w		l		j		

Letters <p> “thorn” and <ð> “eth” are the “th” sounds, as in Yentish “thin” and “this”, respectively. Letter <š> “esh” is the Yentish “sh”, and <p> “wynn” is “w”.

Underlyingly, <x> and <ɝ> are technically uvular, i.e. [χ] and [ʁ]. These phonemes are realized [ç] and [j] before front vowels, i.e. <i>, <y>, and <e>.

	Front	Mid	Back
High	i y		u
Mid	e	a	o
Low		â / aa	

Stressed vowels are pronounced [i y u a o a], and unstressed [ɪ ʏ ʊ ə ɔ ə]. Note that <a> and <â> are pronounced the same; the accent mark serves as a guide to word stress.

6.2. Later Sound Changes

Multiple pronunciations of Torkavish exist, based on different historical stages of the language. Scholars of Torkavish use the Reconstructed Pronunciation (RP), based on the reading of the individual letters as presented in the previous section. Houses of Torkavish Folkcraft, which have maintained a continuous tradition of written Torkavish as a ritual language, pronounce the language approximately as it would have been during the language’s final stage, up to the cessation of spoken usage during the Yentish Conquest. Scholars study the Folkcraftish Pronunciation (FCP) when deciphering historical texts with scribal “errors”, which reflect the scribe’s speech.

The front rounded vowel, i.e. <y> becomes identical to <i>. This leads to confusion of the two letters in writing.

Dental consonants, i.e. <p> and <ð>, become <s> and <z>, respectively. This leads to confusion of <p> and <s>.

Lingual consonants, i.e. any consonant besides the labial and glottal (see the table above) become palatalized in the presence of a front vowel, i.e. <i e>, or <j>. The correspondences are as follows:

Underlying	t, k	n, ŋ	s	r, z	l, ɝ	x
Palatalized	ɨʃ	ɲ	ʃ	ʒ	j	ç

This leads to the confusion of those consonants which share a palatalized form, and to the confusion of <s> with <š>, and <l ɝ> with <j>. It also leads to the preservation of <i> in writing long after the vowel has been deleted from speech. The letter remains to identify the change

which it has effected on the previous consonant. In very late Torkavish manuscripts, i-subscript becomes an accent mark distinct from vowel <i>.

Unstressed short vowels in open syllables, i.e. <i. u. a.> reduce to schwa [ə] and soon after are deleted in the following positions (again, chronologically):

1. From the end of a word.
2. In the next syllable after a stress.
3. At the beginning of a word.

This leads to the confusion of <u> and <a> in writing, when the scribe is trying to preserve a more traditional spelling than her own spoken dialect. (Remember, <i> is often preserved because of its palatalizing effect on the previous consonant.)

This change also leads to the disappearance of the Allative (-a) and Locative (-u) cases. In post-reduction Torkavish, adpositions take over the grammatical roles these cases served. The specifics of this grammatical change will be discussed in detail later.

The glottal stop deletes when not between vowels.

6.3. Later Sound Changes Summary

Spoken Torkavish	y	merges with i.	y > i / _
	Dentals	alveolarize.	ɸ ð > s z / _
	Palatalization	of lingual consonants.	t k etc. > [+PAL] / _jie
	Final short vowel	deletes.	V > Ø / _#
	Posttonic short vowel	deletes.	V > Ø / '._
	Initial unstressed short vowel	deletes.	V > Ø / #_
	Finals	devoice.	
	Glottal stop	deletes near a consonant.	? > / C_,_C

7. Torkavish Morphology

7.1. Overview of Suffixes

By the time of standardized writing, historical changes had caused a certain amount of irregularity to emerge in the Torkavish grammatical system. The grammatical system of the language has remained mostly intact, though note the absence of the Ablative case.

3rd Position: Verbal		2nd Position: Participial		1st Position: Nominal	
Progressive	-al, -âl	Patientive Participle	-vuʒ-	Patientive	-as, -âs
Compleitive	-ruk+, -suk+	Agentive Participle	+ ^h -evij-	Agentive	-an, -ân
Habitual	-ŋas			Vocative	-im, -em
Imperative	-Ø, -â			Dative	-o, -ap
				Instrumental	+ ^h -e
				Allative	-a, -â
				Locative	-u, -o
				Genitive	-i, -e

7.2. Agentive-Patientive-Instrumental Alignment

Since the Old Asradic period, a major change has occurred in the way the Agentive (A; formerly Ergative), Patientive (P; formerly Absolutive), and Instrumental cases are used. In Torkavish main clauses, the Agentive only refers to the *voluntary* actions of a *thinking being*. Any action of one noun on another that does not meet both criteria takes the Instrumental case. The classic example of this distinction is the verb *sezulŋas*, meaning “seduce”, or “be attractive to”.

<i>Peranaras Kârasilan sezulŋas.</i>	<i>Peranaras Kârasile sezulŋas.</i>
<i>Peranar-as Kârasil-an sezulŋas.</i>	<i>Peranar-as Kârasil-e sezul-ŋas.</i>
Pernaran-P Kârasilan-A entice-HAB	Pernaran-P Kârasilan-INS entice-HAB
Karsilan seduces Pernaran.	Karsilan is attractive to Pernaran.
(voluntary)	(involuntary, natural)

The voluntary-involuntary distinction is vital to politeness in Torkavish. When using with the agentive, any description of a person’s unpleasant or harmful behavior is assumed to be an accusation of malicious intent. In order to void this assumption, the alleged offender’s role in the sentence must be the instrumental, i.e. the involuntary.

This distinction applies also to the perfect aspect. However, there is no instrumental participle. Therefore, maintaining the in/voluntary distinction in the perfect aspect depends on using the absolutive participle, while the agent or instrument is kept in the noun case.

Kârsilan Peranari sezulvuži...
Kârsil-an Peranar-i sezul-vuž-i...
 Karsilan-A Pernaran-GEN entice-PPT-GEN
 As Karsilan was seducing Pernaran...
 (voluntary)

Kârsile Peranari sezulvuži...
Kârsil-e Peranar-i sezul-vuž-i...
 Karsilan-INS Pernaran-GEN entice-PPT-GEN
 As Pernaran was distracted by Karsilan...
 (involuntary)

7.3. Derivational Word Forms

Several of the Old Asradi prefixes are no longer used by speakers to create new words. Those that remain in use have different forms depending on whether the stem begins with a consonant or vowel.

Name	Prefix
Terminative	ke-,* kaj-
Comparative	vo-,* vav-
Causative	i-, ij-
Iterative	tat-,* tað-
Habilitive	fira-

* forms attract stress if the following syllable is stressed and short.

Recall that later Torkavish deletes a short unstressed vowel off the beginning of a word. When reading documents from this period it is important to remember that the causative prefix will survive as *j-*, as voicing on the initial fricative, or not at all.

9. ADPOSITIONS

By the Late Torkavish period, the Old Asradic Ablative, Allative, and Locative cases had all become so eroded that they fell out of use. Adpositions formed out of noun phrases, most often the genitive absolute. Adpositions are usually written in a post-deletion spelling, because they had no grammatical use before vowel deletions changed the case system.

Function	Old Asradic Form	Literal Old Asradic Translation	Form
Ablative	[+GEN] <i>sijasu</i>	“with [the object] at (eir) back”	<i>sjar</i>
Noble	<i>thajnji</i> [+GEN]	“of the House of”	<i>bene</i>
Technical Possessive	<i>kinuy</i> [+GEN]	“from the hand of [maker]”	<i>kino</i>
Allative	[+GEN] <i>aphakhu</i>	“with [the object] in (eir) eyes” (i.e. eir sight)	<i>vax</i>
Locative	[+GEN] <i>pahu</i>	“with [the location] at (eir) feet”	<i>pa</i>
Comitative	[+GEN] <i>aphinu</i>	“with [the person] at (eir) shoulder”	<i>vin</i>
Essive	<i>vaynasi</i> [+GEN]	“with the face of a [position]”	<i>pânaš</i>

The Ablative (ABL) indicates motion away from some place. It can usually be translated “from” or “out of”.

The Technical Possessive (TPS) indicates ownership derived from creation. Its etymology, “from the hand of”, is a good guide to its uses.

The Noble (JI) indicates that a person belongs to a noble house. A person “of Kerunvakas” may simply be a resident of that land; A person “of the House of Kerunvakas” belongs to the noble family that takes its name from the land they steward.

The Allative (ALL) usually indicates motion toward some place. It can often be translated “to” or “toward”. It has several other specialized meanings.

The Allative of Comparison indicates that an object is greater than another in regard to a certain quality.

The Allative of Attempt indicates that an action was done without reaching its goal. Yentish has a similar construction: “shoot” versus “shoot at”, where the former indicates a hit and the latter a miss. This idea is more generalized in Torkavish than in Yentish.

The Allative of Intent is formed with a gerund (verb root + genitive) and indicates that the verb is the intent or goal of an action.

The Locative (LOC) indicates the place where-at something happens. It can usually be translated “at”, “in”, or “on.”

The Comitative (COM) indicates accompaniment or association. It can usually be translated “with”. However, not every “with” in Yentish is comitative; it is usually reserved for sentient (human or higher animal) companions. An *avinevijan*, later *vinevan*, “shoulder-er” is one word for “friend”. A phrase like “coffee with cream and sugar” is more literally translated “coffee creamed and sweetened”.

The Essive (ESS) indicates the role or position an object occupies in the moment. It can usually be translated “as a...” or “speaking as a...”.

10. PRONOUNS

10.1 Personal Pronouns

The fall of the Imperial Asradic social system left the subjects of the Empire without the rigid structure that defined their interpersonal relations. The complex rank- and seniority-based system of Old Asradic address evolved into a simpler set of personal pronouns.

	Singular	Plural
1st Person Inclusive	numan	siman
1st Person Exclusive		erân
2nd Person	najan	netijan
3rd Person Animate	xavan	xotijan
3rd Person Inanimate	aʒan	axtijan

The difference between the **Inclusive (INC)** and **Exclusive (EXC)** lies in whether the addressee, or “you”, is included in the intended “we”.

Animate (AN) third person refers to a human or salient animal. In Torkavish these are *kâraran* “ravens”, *lupan* “wolves”, and *peđijan* “weasels”. These are cultural categories that should not be confused with modern taxonomy. For example, bears are considered a kind of wolf, and snakes a kind of weasel. **Inanimate (IN)** refers to anything not animate. When a mixed group of animates and inanimates is referred to, default to the animate plural out of respect for the persons involved.

10.2 Further pronouns

	Before consonant	Before vowel	Freestanding
1st Person	te-, taj-	taj-	tajas
2nd Person*	ne-	tuʒ-	tuʒas
3rd Person	no-	nap-	napas
Relative	∅	∅	ŋân
Interrogative	to-	tap-	tapas
Negative	ko-	kuʒ-	kuʒas

**tuʒ-* is the descendant of the Old Asradic demonstrative. Recall however that *-uy-* and *-av-* both become *-o-* before a consonant, causing confusion with the interrogative *to-*. The form *ne-* is a compensation for this fact, based on the personal pronoun “you”.

Note that all of the prefixing pronouns are heavy syllables. This means that they often attract stress from a root syllable, and in later Torkavish, trigger vowel deletion. This is the kind of situation in which remembering the common scribal variants is important to reading historical documents.

E.g.

naj+salas > neslas “your pen”

naj+silas > neslas “your advice”

The interrogative pronoun is used for a content question, i.e. who/what/when/where. A polar (yes/no) question is formed simply by adding *ne* “or” on the end of the phrase.

II. THE STATIVE VERB

Torkavish does not have a word to equal the Yentish word “be”. You may be aware that some in languages, such as Ljagatskii and Desgēlani, the word is simply left out. In these languages, “where the dog?” or “I teacher” are valid sentences. This is emphatically not the case in Torkavish! Every Torkavish sentence requires a verb. However, many Torkavish verbs already incorporate the idea of “being”. The verb *mizɣas*, for example, means “to be colored”.

E.g.

Denijas kârari mizɣas.

Deni-as kârar-i miz-ɣas.

house-P raven-GEN be.colored-HAB

The house is colored like a raven.

The house is black.

Stative verbs can be made participles, like any other verb.

E.g.

Deniji avazu karâri mizvuʒi Peranaran manal.

Deni-i avazu karâr-i miz-vuʒ-i Peranar-an man-al

house-GEN toward raven-GEN be.colored-PPT-GEN Pernaran-A go-PRC

Toward the house, the one colored like a raven, Pernaran is going.

Pernaran is going to the raven-colored house.

12. UTILITY EXPRESSIONS

Another absence from the Torkavish wordhoard is any word for “know,” or “believe”. The closest equivalents are *firazamņas* “be able to use”, *tatxamruk* “have used repeatedly”, and *nâkorân* “bet on, have stake in”. Any sense verb in the past tense, i.e. having seen, heard, smelled, etc., can also be brought into use. As a last resort, some learners use *ferâl* “say”. However, none of these words should be considered simple substitutes for “know” — they continue to hold their literal meanings, without any kind of idiomatic reference to Yentish concepts.

The good news is that “usefulness” in Torkavish does not have the cynical connotation that it does in Yentish. In the era of spoken Torkavish, bards, scribes, and woodcarvers were prestigious hereditary professions, considered indispensable to a Steward’s duties of hospitality and support of the monasteries. Art, literature, and ritual are all held to be “useful”, because they add beauty and wonder to a human life. A storyteller is someone who is able to use, and has often used, stories to delight an audience.

13. NAMES

13.1. Given names

Torkavish given names are composed of two parts, called a “protheme” (first part) and a “deuterotheme” (second part). Most of these are symbolic animals or abstracts associated with culturally important qualities. They can be recombined to create a large number of unique names.

Protheme	Meaning	Deuterotheme	Meaning
kârar-	“raven” : crafty, wise, prescient	-silan	“advice” : wisdom
koʒa-	“army” : warrior, courage	-naran	“tree” : steadfast, constant
pera-	“name” : diplomatic, scholarly	-lupan	“wolf” : fierce, loyal, clannish, dutiful
min-	“honey” : sweet, pleasant, amiable	-kâran	“raven” : crafty, wise, prescient
âdupin-	“turtle” : propriety, patience, detail	-herân	“star” : leader, captain, seaman
tâji-	“bright” : fame, renown	-télijan	“flower” : beauty, sensuality
kerun-	“elf” : skill, craft, intuition	-sijaran	“mast” : strength, direction, will
tenu-	“wine” : joyful	-talan	“host” : hospitality, generosity
xē-, xiʒ-	“fragrant” : piety, the Younger Gods		
muŋ-	“gold” : noble, wealthy, refined		

Protheme	Meaning	Deuterotheme	Meaning
ky-, kip-	“sacrifice” : zealous, ascetic, bodily denial		

13.2. Bynames

Bynames are the precursor of our modern surnames; they serve to identify a person in a setting where multiple people may have the same given name. Common bynames refer to professions (e.g. *larihevijan*, “witch”) and places of origin (e.g. *Kerunvako* “from Kerunvakas”).

14. COMMON PHRASES

14.1 On Meeting

Hello!	Seŋâ najas!
Welcome!	Ðax najas!
How are you?	Seŋâl najas ne?
I am well.	Numas seŋâl.
What's your name?	Tapas najas péraŋas?
My name is ...	Numas ... péraŋas.
Who are your people?	Tap avinu najan mâðinŋas?
My people are the avinu numan mâðinŋas.
What are you doing today?	Tapas najan xazal neŋórazi pa?
What did you do today?	Tapas najan xâruk neŋórazi pa?
Today I...	Tenórazi pa numan...
...got up	...kézatsuk
...worked	...lósatsuk
...ate	...lisuk
...spent time with [friends]	...ŋaksuk

15. LEXICON

13.1. Historical Lexicon

This lexicon follows the traditional Torkavish lexicon style. This means that an animate noun is recorded in the agentive case, i.e. *-an*, an inanimate noun in the patientive case, i.e. *-as*, and a verb in the progressive aspect, i.e. *-al*. Stress is presumed to fall on the second-to-last syllable; when it falls elsewhere, the stressed vowel is marked with an acute accent. Each entry also shows the Old Asradic root or roots from which the word descends.

The lexicon uses several abbreviations:

RS: definition innovated by Runestone Society

FC: definition innovated by Folkcraft

sth: “something”

sb: “somebody”

Torkavish	Etymology	Meaning
ađapan	athap-	spearthrower, atlatl
áđinal	aythin-	love, support
áđinevijan	aythin-hajphi-	best friend, loyal supporter
âđupinas	aythuvn-	turtle
ájiran	ayjis-	lord
alažas	alakh-	summer, south
amâtan	amayat-	the universe
avažas	aphakh	eyes, gaze, direction
avinas	aphin-	shoulders, side
avinevijan	aphin-haiphi?-	comrade, associate, friend by circumstance
énatas	ajnat-	oneself
éñuhevijan	ajñu-hajphi	swineherd
éñupas	ajñu-	pig, boar, swine
évamal	içpham-	steep, infuse, torture for information (“put in hot water to get use out of”)
fakas	phak-	bay, harbor
falal	phal-	give
ferâl	phajsa-	say

Torkavish	Etymology	Meaning
firaʒamal	phita-kham-	be able to use, be proficient with
fītal	phita-	shelter, protect from the elements
fītas	phita-	shelter (esp. one small and/or makeshift), hut, shack RS: apartment
funal	phun-	burden sb. with, put on sb.
hâlijal	hayli-	wyrd, doom, fate
herân	hajsa-	star
hunan	hun-	male human, animal
ikoʒâl	i-kavkha-	form into an army, make uniform, assimilate
impetâl	impajta-	want
intaʔal	intaʔ-	be worthy, honorable
ísijal	issi-	interrogate, challenge, doubt
jenatas	jajnat-	sword, seax, machete
jivatas	jiphat-	mask, character
kalal	kal-	rule, dominate, own
kâlanapas	kayla-nap-	garlic
kâlâs	kayla-	spear
kalévijan	kal-ajphiʔ-	ruler, despot, dictator
kálvuʒan	kal-phukh-	subject, vassal, peasant, serf
kanaras	kanas-	blood
káraras	kaysas-	raven, corvid, raptor
kelâl	kajla-	serve, defend, be in thrall to
kemáðinal	kaj-maythin-	blaspheme, sin, break with ritual
kenákatal	kaj-naykat-	set down, unload oneself, undress oneself
kerikal	kaj-sik-	damage by piercing (parchment, waterskin, buoy, etc.) fuck up
kérunan	kajsun-	elf, goblin
kévunal	kaj-phun-	unburden sb. of, take off sb., undress sb.
kéʒatal	kaj-khat-	awake

Torkavish	Etymology	Meaning
kinâs	kin-	hand, five
kital	kit-	cut, carve, harvest, slaughter, benefit, split open (shellfish), exploit
kítkital	kit-	prosper, reap in surplus, massacre, mutilate
kipas	kiv-	offer, sacrifice, victim
kólatas	kuylat-	wand, staff
korâl	kavsa-	endanger, imperil
kožâs	kavkha-	army, state
kuras	kus-	moon, month
kynaras	kiv-nas-	post to which a sacrificial victim or condemned criminal is affixed
larihévijan	lasi-hajphi-	witch, brewer, alchemist FC: chemist, pharmacist, doctor (MD/PsyD)
larijas	lasi-	fire, flame, burn
latal	lat-	stand, remain, be at a place, +HAB inhabit, dwell
latas	lat-	stead, town, city
látxajan	lat-khaj-	Continental person, culturally Asradi person
letâl	lajta-	compose, invent
liral	lis-	eat, drink
lósatal	lavsat-	work, labor
lupan	lu-	wolf
máðinal	maythin-	observe [a rite], conform to [a norm], perform one's ritual duty
máðinan	maythin-	nation, community
máðinas	maythin-	ritual, devotion, custom, orthopraxy
manal	man-	move, come, go
mevupas	miyphu-	breasts, udders
minas	min-	honey
mínlupan	min-lu-	bear
mival	miph-	see
mivévijan	miph-hajphi-	seer, oracle

Torkavish	Etymology	Meaning
mizal	mikh-	dye with, pigment with, give the color of sth.
nájiras	naɣjis-	tongue, language, dialect
nakas	nak-	cabbage
nákatal	naɣkat-	carry, bear, wear
nâkorâl	naɣ-kavsa-	bet on, take a risk on sth.
napas	nap-	onion
naras	nas-	tree
nârilal	naɣ-sil-	read, examine, inform oneself
narinas	nasin-	forest
navalas	naphal-	leaf, page, folio
naʒalal	nakhal	have sex w/sb.
nâʒatal	naɣkhat-	put oneself to sleep, go to bed
ne	niɣ	or, either ... or, polar question marker
néðimal	najthim-	kill
ɳaktapan	ɳakh-tap-	participant in a <i>ɳazan/as</i> (see entries); reliable friend, teammate
ɳaʒal	ɳakh-	gather, rally, party
ɳaʒan	ɳakh-	crew, unit, social circle
ɳaʒas	ɳakh-	harpoon boat (whaling), firepit
ɳorâs	ɳavsa-	sun, day
óɳupal	avɳu-	sink, get bogged down, get stuck
óɳupas	avɳu-	wetland, mire
paðunas	pat-hun-	ram, i.e. male sheep
pahas	pah-	feet
pârimas	paysim-	book, codex
patas	pat-	sheep
péðijan	pajthi-	ermine, weasel, interpreter, diplomat
perâl	pajsa-	call, designate, assign, give a name to sb.

Torkavish	Etymology	Meaning
perâs	pajsa-	name, assignment, role
salas	salas	pen, reed, cane (river-, sugar-, etc. plants), blowgun
seṅâl	sajṅa-	be well, healthy
sétijal	siyti-	write, scribe, copy
sézulal	sajkhul-	ensnare, enthrall, seduce, intoxicate
sijaras	sijas-	mast, tentpole, pillar, spine
sikal	sik-	pierce
silal	sil-	counsel, advise
silevijan	sil-hajphi-	advisor, counsellor, minister
tâjjjal	tayji-	shine, gleam, be bright
télijas	tiyli-	flower
ténupas	tiynu-	mead
teṅâl	tajṅa-	hunt, track, pursue
tinas	tin-	ship
torâs	tavsa-	heart, hearth, home, center
tunas	tun-	winter, north
xajan	khaj-	inhabitant, native, local
xâłupal	khay-lu-	drive mad, make savage, make barbaric
xâmáđinas	khay-maythin-	+COM hallow, consecrate
xamal	kham-	use
xarapas	khasav-	vinegar
xatal	khat-	be asleep, sleeping
xazal	khay-	make, do
xevâl	khajpha-	snatch, seize, steal, swipe
xevalupan	khajpha-lu	fox
xizal	khiy-	drip, bubble over, steam, smell like
xizas	khiy-	meat drippings, fat, oil, butter, incense, perfume

Torkavish	Etymology	Meaning
þénijan	thajni-	house, family, association
pânaras	vaynas-	face, reputation, position, authority
parakal	vasak-	ask, question, seek answers from
ðyraran	thivsas-	administration, bureaucracy, (Asradi provincial) capital
xeðyaran	khiy-thivsas-	cathedral