

**Gárrévnes
zh'Álurhsáyá
Hályeyá**

*A
Grammar
of the
Alurhsa Language*

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Introduction

While many people have certainly never heard of the Alurhsa language, or the Alurhsa people, those who have will probably agree it is high time a workable grammar of this complex and expressive language was made available to English speakers. Hopefully the present work will meet this need.

I have attempted to give the fullest possible explanation of how the language works, but it must be stated that as with any living language, there will always be exceptions, linguistic shifts of vocabulary, and turns of phrase that will make any work such as this imperfect. But I believe if the student will diligently learn what is covered in this text, he or she will be well equipped to read and understand any written or spoken Alurhsa encountered.

The question of alphabet is a significant one in this hope. The Alurhsa script is phonetic, and its runic style mean there are no modifications or multiple forms for letters. However, the sheer number of letters makes it counter-productive to expect students to learn the script, the grammar, and the vocabulary simultaneously. For this reason I have chosen to use the romanized form in this text, giving the Alurhsa runes in the pronunciation section for completeness. The romanized form has been used among missionaries and other Terrans working with the Alurhsa community.

The following conventions are used in the text:

- Alurhsa words are in **bold** type.
- English translations of Alurhsa words are in *italic* type and often enclosed in parentheses ().

One final note. This work is still incomplete, but I feel it is sufficiently important to at least provide some information on this beautiful tongue that I have allowed the work to proceed into publication in spite of this. In a future edition I hope to add many useful features, including a full listing of fundamental and standard roots, examples for the correct use each locational and syntactic, and more cultural information.

The Alurhsa Language

What we know today as Alurhsa is really a constructed language developed around the time of the Enesnerrëvensēs, or Unification, by a team of linguists whose task was to create a language that represented the soul of the Alurhsa people, which could be used to unite them in speech as they were uniting in government. The new language was to base its root words, concepts, and pronunciation on what could be ascertained about the most ancient language of the Alurhsa people, blended with the most popular and developed existing languages. The alphabet used was based on the one in most common usage for several of the languages at the time. Although it was to be easy to learn and use, there was no intention to create rigidly logical rules or completely regular inflections.

The result was a language containing 70 sounds, 7 noun/adjective cases, a complex but logical tense system, and a vocabulary drawn from roots whose descendents were still present in many languages and expandable by means of numerous affixes. Two additional sounds, another case and a dual number, and a habitual tense, were hotly debated but never fully implemented, although occasional fragments remain.

The apparent complexities that remained, at least as seen today by offworlders, would seem to indicate that the language had no hope of being popularly accepted and had to be forced in by official decree. But quite the opposite is true. Alurhsa languages have always been complex and often irregular. In addition, the new language provided to the Alurhsa people another indication of unity and the end of eons of striving and internal strife, and a return to the initial state of being one people.

The Alurhsa language went through several phases after being accepted as the single language of the Alurhsa people. In its first form, it retained much of the complexity and irregularity of its ancestors, the natural languages of the planet. Over the course of several generations, as the people moved away from speaking the original languages at all and began speaking exclusively Alurhsa, these complexities became more and more regular. In some areas the additional cases, sounds, etc. mentioned above appeared and disappeared, leaving only dialectal traces.

Today Alurhsa remains the only language spoken by the planet's 750 million inhabitants, as well as those in colonies or settlements on other worlds within the Alurhsa system, and the few settlements in other star systems. Over the years it has standardized to the form in use today, though the variations have never been extreme enough to prevent original texts from being understood.

Dialects

The Alurhsa language, being spoken across the Alurhsa homeworld, the and the assorted colonies and settlements on planets both within the Alurhsa system and externally in the greater Alurhsa diaspora, has developed regional variations. These variations are greater on the homeworld than in the colonies and settlements since the language has obviously been spoken on Alurhsa far longer than anywhere else, and since there are still influences from the pre-Unification languages in any given area.

The dialects may be broadly broken into a few groups. The variation from the standard is greater in more isolated or rural areas, while speakers in major cities tend to speak more or less Standard Alurhsa according to the region.

The dialect groups are:

Eastern Coastal –

South Eastern -

Lake Region -

Plains -

Lezánthá –

Western –

Gálár –

Váyná –

Offworld – Because of the mixture of origins for the inhabitants of the offworld colonies and settlements, and the free flow of people back and forth for those colonies within the Alurhsa system, the Offworld dialects parallel Standard Alurhsa more closely than many others. Colonies within the Alurhsa system adhere most closely to Standard, while those groups living on worlds outside the system where another race, with its own language, is present, may vary widely. Interestingly in all cases there is a strong resistance to direct borrowing of words. Instead, wherever possible, new terms will be coined by the standard construction methods (see Word Formation). The main distinguishing feature of the Offworld dialects is that the syntax and grammar are often more relaxed, the accusative case is occasionally dropped, accent stress can be tonal as well as emphatic, and intonation can be quite tonal, similar to Celtic or Scandinavian on Earth.

Phonology and Orthography

Natively, the Alurhsa language is written with a set of runic characters that have a one to one correspondence with the collection of phonemes in the language. Other writing systems, used in pre-unification languages, are occasionally used for decorative purposes, and are beyond the scope of this grammar.

Note: The Alurhsa alphabet itself is shown in the following table, but in the text of the grammar itself the Romanized version will be employed. The 70-letter Alurhsa alphabet is complex to learn, and it is generally felt that such complexity will only hinder the progress of the student or linguist. However, if the desire is ultimately to be able to read native works, then the alphabet should be studied once reasonable proficiency in the language is achieved.

The Alurhsa Alphabet and Sound System

The following is a table showing the Alurhsa Alphabet, the commonly used Latin equivalents, and the sound of that character. The sequence is that used by most natives in their linguistic works.

Vowels:

Printed	Written	Roman	X-Sampa	Pronunciation
ᄁ		Á,á	/A/	long A like A in Father.
ᄂ		A,a	/a/	shorter A, like á only clipped. Reminiscent of short A in languages like Hindi, almost like English U in But.
ᄃ		Ä,ä	/a_x/	ultrashort or whispered A, like first and last A in America.
ᄄ		Â,â	/a~/	nasal A, as AN in french Sans.
ᄅ		Ă,ă	/ɨ/	modified A, as A in Cat.
ᄆ		É,é	/e/	long E as E in They but without y-glide at end. As long É in French.
ᄇ		E,e	/E/	short E as E in Bed.
ᄈ		Ê,ê	/@/	ultrashort or whispered E, like E in Passeth or O in Conclusions. Very short, clipped vowel. Often dropped in noun declensions if found at end of word.
ᄉ		Ê,ê	/E~/	nasal E, as EN in french Combien.
ᄊ		Ë,è	/@`/ or /r=/ or /2/	modified E, similar to ER in Her. In some dialects, like Hindi R-vowel, or like ù below.
ᄋ		Í,í	/i/	long I as I in Machine.
ᄌ		I,i	/I/	short I as I in Hit.
ᄍ		Ī,ī	/I_x/	ultrashort or whispered I as I in Insurance, said quickly, clipped.
ᄎ		Î,î	/I~/	nasal I. Same process as nasals â and ê, but using short I sound.
ᄏ		Ĭ,î	/Aj/ or /1/	modified I. In Kritsen, Geneshlikha, Asketana, and Plains regions, like I in Like. In other regions, varying, ranging from I in Like with Irish pronunciation to Russian hard I, made with back of tongue raised.
ᄐ		Ó,ó	/o/	like O on Boat
ᄑ		O,o	/Q/	like AW in Lawn
ᄒ		Ö,ö	/7_x/	ultrashort or whispered O as first O in Orangutan said quickly and clipped.
ᄓ		Ô,ô	/o~/	nasal O. Like French on in Voyons.
ᄔ		Ò,ò	/7/	modified O. Say a long O sound but with the lips relaxed, not rounded at all. Sounds similar to english O in Hot, but distinct from A in Father.
ᄕ		Ú,ú	/u/	like OO in Moon
ᄖ		U,u	/U/	like OO in Look

ʊ		Ü,ü	/V/ or /U_x/	ultrashort or whispered U. Standard dialect, like U in But. Colloquially often pronounced like an extremely shortened oo in look, almost obscured.
Ƴ		Û,û	/U~/	Nasal U, like U in French Brun.
ʉ		Û,ù	/2/ or /y/	Standard dialect, like EU in French Jeu. Put the lips as for OO but say the A in Hay instead. In Eskal, Galar, and Vayna, like U in French Tu. Put the lips as for OO but say EE in Seen instead.

Consonants:

Printed	Written	Roman	X-Sampa	Pronunciation
ɓ		B,b	/b/	like B in Book
ɓ̥		Bh,bh	/B/	like Spanish V in Ávila, made with the lips loosely joined, allowing air to pass.
ɔ		V,v	/v/	like V in Victory
ɓ̥		P,p	/p/	like P in Peter
ɓ̥		F,f	/f/	like F in Find
ɓ̥		W,w	/w/	like W in William
ɓ̥		M,m	/m/	like M in Mouse
ɓ̥		Dd,dd	/d/	like Spanish or Italian D in "del", with tip of tongue pressed against upper teeth
ɓ̥		D,d	/ḍ/	like D in English "Day", with tip of tongue touching palate
ɓ̥		Dh,dh	/D/	like TH in Though
ɓ̥		Tt,tt	/t/	like Spanish or Italian T in "tu", with tip of tongue pressed against upper teeth
ɓ̥		T,t	/ṭ/	like T in English "Tom", with tip of tongue touching palate
ɓ̥		Th,th	/T/	like TH in Thin
ɓ̥		Ts,ts	/ṭs/	Like TS in cats, even at the beginning of words
ɓ̥		N,n	/n/	like N in Nice
ɓ̥		Z,z	/z/	like Z in Zebra
ɓ̥		Zh,zh	/Z/	like S in Pleasure, French "j"
ɓ̥		S,s	/s/	like S in Sam
ɓ̥		Sh,sh	/S/	like SH in Shoe
ɓ̥		Shh,shh	/Ṣ/	like "sh" but tip of tongue is curled back, causing a deeper sound
ɓ̥		Sth,sth	/ST)_sV/ or /S:_j/ or /St/	like a combination of "sh" and "th" together, formed by starting the tongue at the "sh" position and beginning the sound, then sliding it quickly forward towards the "th" position as the sound progresses. In certain rural dialects, like shch from Russian, or more rarely like German Scht combination.
ɓ̥		Sz,sz	/h_tV/	a whistling "s" formed by gritting the front teeth, placing the tongue just behind them, and hissing.
ɓ̥		L,l	/l/	like L in like
ɓ̥		Lr,lr	/l_-_m/	An L made by touching the tip of the tongue to the bottom teeth and curving the middle of the tongue upwards to touch the edge of the palate.
ɓ̥		Ll,ll	/5/	A deeper L made by pushing the tongue back towards the throat and touching the tip to the palate. Similar to Russian "back" L
ɓ̥		Lh,lh	/K/	Similar to Welsh LL. Put the tongue in the position for L, but hiss instead.
ɓ̥		Dl,dl	/dKV/	Similar to Klingon "tlh" but voiced. Press the entire tongue flat against the roof of the mouth, then release the pressure at the back teeth while making an L sound. Sounds similar to a flat D and an L pronounced consecutively.
ɓ̥		R,r	/r/	A trilled R like Spanish or Italian.
ɓ̥		Rh,rh	/ṛ/ or /rV/	In eastern and standard pronunciation, similar to English "r" in "run" but slightly throatier. In northern and western speech, more like French "r" in "rue".
ɓ̥		Rr,rr	/r:/	A heavily trilled R like Spanish RR. Like "r" above with more breath and trills.
ɓ̥		Rz,rz	/r_r_0/	Rather like a trilled S. Let the tongue hang loosely, while the teeth are in position for SH. Now curl the tip of the tongue upwards and hiss while trilling. Note: This is the most difficult sound in the language, even for native speakers. Fortunately it occurs in relatively few words.
ɓ̥		Ç,ç	/tS/	like CH in Church

Ʒ		J,j	/dʒ/	like J in Judge
Ʒ		G,g	/g/	like G in Go, never soft as in "general"
Ʒ		Gh,gh	/G/	like a voiced version of the CH in German Buch
Ʒ		K,k	/k/	like K in King
Ʒ		X,x	/x/	the rasping sound of CH in Scottish Loch or German Buch
Ʒ		Ñ,ñ	/N/	like NG in Sing, even at the beginning of words
Ʒ		Q,q	/kw/ or /q/	Standard dialect, like KW (English QU in Quiet). In some regions, including Jaskarna, western Lyivna, and Vayna, a deep "k", made by putting the back of the tongue further into the throat.
Ʒ		C,c	/C/	A smooth fricative, roughly halfway between x and hh
Ʒ		H,h	/h/	like H in How
Ʒ		Hh,hh	/X\	A rasping H formed with the back of the tongue slightly raised, closing the throat
Ʒ		Y,y	/j/	like Y in Yes
Ʒ		ÿ	/_j/	a y-like glide, used mainly after n and l, but also found after other consonants. Called "soft Y" or "soft letter" in Alurhsa writings.
Ʒ		ı	/ʔ/	a glottal stop, similar to the London way of saying bottle (bo''el). A catch in the throat.

The Romanized Form (Rómánsá Vílár)

The Romanized form of the Alurhsa Language, as documented in the "Romanized" column of the above table, was invented by missionaries who wished to translate into the language before the ability to print in the native script became readily available to them. Because this form was used for several years, and because there was a cultural separation enforced on converts during this time, the Romanized form, known in Alurhsa as Rómánsá Vílár, became the standard form known to most terrans.

Although some non-Alurhsa feel that the heavy use of diacritics makes the script difficult to learn and use, it does have the benefit of accurately representing the Alurhsa language. Thus, all words are pronounced as written, and there is no need to simply remember the quality given to each vowel. Other systems have been proposed, but as the current system has, for good or bad, been used for many years now, there is considerable resistance to converting. In addition, since all native works employ the native script, the issue only arises for works produced by outside organizations, who have standardized on the Rómánsá Vílár.

One difficulty with this, and all other romanization schemes, is that there are not enough distinct characters in the Latin alphabet to represent the language. While there is no chance of ambiguity in the native script, where each sound is represented by a single character, in the romanized equivalent used here certain combinations may occur which can cause confusion, such as R followed by Z or ZH, which can easily be misinterpreted as RZ. To avoid this, a back-quote (`) is often used between such letters when they indicate two different sounds, such as in 𐌆𐌵𐌹𐌺𐌵𐌹𐌺𐌵𐌹𐌺𐌵 **nír`zálits** (prison).

Punctuation

Punctuation is limited compared to English, having only the following:

	.	Full Stop
ı	,	Pause
Ʒ	?	Question Marker
Ʒ	!	Intensity Marker
=	:	List or Suspension indicator
[]	()	Parentheses/Braces/Brackets
Ʒ Ʒ	"	Open/Close quotation. Note that the Alurhsa script has two characters, one open, one close
~	-	Hyphen, Connector

Notes:

- Full stop is equivalent to English Period. Note that in Alurhsa script this is a vertical bar.
- Pause is similar to Comma in English, but is truly used to indicate a pause either for effect or breath, rather than syntactic or orthographic reasons.
- Question Marker comes at the end of questions, as in English.
- Intensity Marker is roughly equivalent to Exclamation point but more frequently used since it marks anything said intensely, whether shouted or not.
- List or Suspension indicator is used to show the beginning of a list, similar to English colon, but also used where English would use a hyphen or suspension points to indicate a longer pause in anticipation of one or more items.

The remaining symbols are used to set off words within sentences:

- Parenthesis is used similar to English, but not to set off unrelated clauses within a sentence, only to set off words or groups of words, and to indicate sets.
- Open/Close quotation marks are used around spoken words.
- Hyphen is used to connect words together grammatically, such as possessive pronouns to their object. See the pronoun section for more details on this usage. Hyphen may also be used to separate thoughts in a sentence.
- The Apostrophe is used to indicate the dropping of the vowel in **zhë** (the), or poetically other pronouns ending in **ë** when added to a word beginning with a vowel. It also marks abbreviations, usually being placed after the first letter. Thus, **Á'ÁH** (Átsáren zh'Álurhsáyá Hályeyá, The Alurhsa Language Board).

Numeric Symbols

Alurhsa uses a decimal configuration similar to that of English, although commas are not used to mark division between thousands. The actual Alurhsa symbols themselves are in some way designed to represent the first letter of the number-word itself, hence 1 is the initial downstroke of **d** in **dwi** (*one*). The Alurhsa number symbols are:

᠐	\	᠒	᠓	᠔	᠕	᠖	᠗	᠘	᠙
0	1	2	3	4	5	6	7	8	9

Alurhsa does not use commas for larger numbers. Numbers after the "decimal point" are underlined and written smaller than the rest. Examples are:

\᠐᠒᠔	\᠐᠒᠓᠔	\᠒᠓	᠗᠘᠖	\᠐᠙᠗᠗᠓᠔
1,024	10,234	1.23	7.86	10,967.34

When used in Romanized form, Arabic numerals are used, and commas and decimal points employed as in English usage.

Accent

Stress in Alurhsa is marked by stronger pronunciation of one syllable, as in English. However, unlike English, the stress is quite predictable based on certain rules. The stress of most words is on the penultimate, unless:

- The word ends in a nasal vowel or has a nasal vowel in the final syllable. In this case the stress is on the syllable containing nasal vowel. e.g. **lrüqî** (*hair*), **sígvâ** (*house*), **sikân** (*bastard*).
- The word has an ultra-short vowel in the penultimate. In most dialects an ultrashort vowel can never bear the primary stress, so the stress must move to the ante-penultimate if available, or the final syllable if not. Note, however, that in rural dialects in Kritsen, including those near the capital, **ü** can bear stress. e.g. **üsqel** (*outside*). This is accented on the ultima, but on the penultimate in rural Kritsen), **bhïksen** (*village*), **simlesigá** (*synonymous*).
- The word is a verb. Verbs are always accented on the personal ending. Within the personal ending, if the ending itself has more than one syllable, the stress is on the penultimate unless the penultimate syllable contains an ultra-short vowel, in which case the accent lies on the ante-penultimate. Note that the nasal **û**, when it signifies the perfective aspect, does not draw the stress within a verbal ending. Likewise, the plural sign of the imperfect conditional, **â**, does not draw stress. So, **álnálnâ** (*they would/might go*) is accented on the penultimate.
- The word is a noun, pronoun, or descriptive in an oblique case. Case endings in Alurhsa never change the stress of the base word.
- The word is a noun, pronoun, or descriptive having one of a few suffixes which do not change the stress such as **-ár** or **-me**. In this case the stress can be determined from the Nominative or base form of the word. Suffixes which do not cause stress change are discussed with their usage in the appropriate sections of the grammar.
- The word is a reflexive pronoun, which all end in **í**. The **í** always bears the accent. eg. **ólyári** (*yourselves, familiar plural*) is accented on the ultima.
- The word is a locational ending in **ì**. The **ì** always bears the accent. eg. **yáshevì** (*in public*) is accented on the ultima.
- The word ends in **-d, -gh, -ç**. In such words the stress is always on the ultima.

Stress will vary on some words from region to region. Thus, although the standard states that **húlnávárh** (*window*) is accented on the second syllable, in Kritsen and much of the east, the accent is on the first. The student may always follow the above rules however, as they will be considered the standard.

In certain teaching texts such as children's readers, the stress of non-standard words may be marked by placing a dot inside the rune of the vowel in the stressed syllable. This technique is also used when documenting alien names, or historical names which have not been converted to Alurhsa variants.

Nouns

Nouns fill the same role as in English, they are words that represent a person, place, or thing. Nouns may be common or proper, with proper nouns being names of persons or places, or things such as organizations.

Alurhsa is an inflected language, and thus nouns take on an ending that reflects their use in a phrase or sentence. This is particular important in Alurhsa where word order is very flexible, and sometimes the only way to determine which is the subject and which the direct object is by the case ending. Alurhsa cases are formed quite regularly, although euphonics rules cause the appearance of multiple application of the case endings.

Nominative - used as the subject of sentences, and as the predicate in sentences with forms of **delzyû** (*to be*), even when this is implied. Also used when nouns are in apposition, i.e. one follows another but the two are together in the sentence. The appositive noun is in the nominative no matter what case its antecedent takes, as in **ghely jevnán Áláná** (*I see ms/citizeness Áláná*) where **jevná** (*ms., citizeness*) takes the accusative, but the name **Áláná**, which is in apposition, is left in the nominative. The nominative is the base form of the noun and has no special ending for the singular. The plural is normally formed with **-ó**, although forms using the collective suffix **-ár** (which are often *singular* in usage) are common.

Genitive/Locative - used as a possessive (genitive), such as **hiyán zhě bóvelseyá** (*the boy's ball*, literally *ball of the boy*). Also used as a locative showing stationary position when used with prepositions, as in **be zhě kámená** (*on the ground*). Also used as a partative for substances, as in **ñmáz álskená** (*a glass of water*) or **dheskám síkátá** (*a handful of sand*). The singular form ends in **-á**, and the plural in **-áóná** which is often shortened to **-óná** in colloquial speech, although rarely in writing.

Dative - used as the indirect object with verbs requiring one, for example **cělálÿ zhě sálekán lháls-kólmánÿ** (*I give the book to my friend*), where **kólm** (*friend*) is in the dative. It is also used to indicate motion towards, or benefit, when used with prepositions, for example **póndrálÿ zhě sálekán be zhě sívnänÿ** (*I put the book on the table*) where **sívnä** (*table*) is in the dative to show the book is moving towards it. Finally, the dative is used as a secondary direct object with verbs having the causative suffix **-ón-** and having the recipient of the causation in the accusative, thus **Zhě nár rrólónô zhě dheven dhyáns-káyánÿ** (*The king causes the man to marry his daughter*) where **rrólónâ** is *to cause to marry* and takes the direct object **dheve** (*man*) as the one being cause to do the action. The object of the original proposition, **káyá** (*daughter*) is forced into the dative because of the case shift required by the causative verb. The dative singular ends in **-nÿ**, and the plural in either **-ónÿ** or more rarely **-nyó**.

Accusative - used as the direct object with transitive verbs. Note that **dzelyâ** (*to become*) is considered transitive as well as many verbs not so considered in English, thus *I will become village elder* is **dzelyánálÿ páláñán**, with **páláñ** (*elder*) in the accusative. The other, extremely common use of this case is as the subject of an infinitive verb in a subordinate clause, for example: **dezhyálÿ zhě dheven qíedâ** (*I know the man is coming*), where **qíedâ** (*to come*) is the verb of the subordinate clause and is in the infinitive, thus forcing its subject, **dheve** (*man*) into the accusative. The singular form of this case ends in **-n**, and the plural in **-ón** or the archaic form **-nó**.

Instrumental - used with transitive verbs to indicate the means by which something is done (instrumental), and with prepositions to indicate motion through, i.e. from one side through to another, or throughout. Singular ends in **-xná**, plural in **-óxná** or rarely **-xnó**. This case is also used as an adverbial with the ending **-xne** replacing **-xná**.

Ablative - used with or without a preposition to indicate motion from, such as **Dhe qíèdô Eskáláč** (*He is coming from Eskál*). Also used in certain expressions of a partative nature when the item(s) is/are selected out of a group, such as **dwi zhě vùzháč** (*one of the group*), or **órhál lháls-sálekóç** (*several of my books*). Note that partatives where the substance cannot accurately be pluralized, such as water, sand, etc., use the genitive/locative in this situation. Singular ends in **-ç**, plural in **-óç**. An alternate plural in **-çó** is sometimes met in ancient texts but is practically obsolete.

Historically there was a point where the genitive/locative case had begun to split into a genitive, and a locative, with the genitive being reserved for pure possessive and partative forms, and the locative being used to indicate stationary position. The locative ending **-i**, plural **-óni** may sometimes be found in ancient literature, for example **be zhě kámeni** (*on the ground*) instead of the modern **be zhě kámená**. An alternative, dialectal form of this ending, **-i**, has been retained as a suffix for forming positionals, for example **ánsígvì** (*at home*) from **ánsígvâ** (*home*). Another dialectal form, **-ĩ**, is also used in some positionals such as **kóvĩ** (*in memory of*) from the root ***kóv** (*remember*).

Nouns change to show number, singular or plural. The plural is only used when no other indication is given of the nouns plurality, or when emphasis is put on that plurality. The singular is used after numbers, and often when the verb form, pronoun, or general context shows the subject is plural.

Another common way to show plurality as mentioned above is to add the suffix **-ár** (indicating a collective) and keep the resulting collective noun in the singular, although in colloquial usage such collective plurals are often used with plural verbs. Such nouns are declined as with any noun ending in a consonant. Generally the **-ár** suffix is only used when the noun is indicating a group of objects that form a cohesive collection, where using the normal plural in **-ó** would indicate a less cohesive, more random grouping. Thus, **bóyenár**, a collective form of **bóyen** (*person*), indicates a cohesive group of people, while **bóyenó** indicates simply more than one person.

Finally, a set of dual endings once had some usage, with the characteristic vowel being **ú** in place of the **ó** of the standard plural. Only the **-ú** ending itself survives as a suffix used to create nouns indicating a pair of objects. This form is sometimes used as sort of plural for certain terms that normally come in pairs, such as **dúr`zhú** (*a pair of shoes*) from **dúr`zhen** (*shoe*), or **vishtú** (*breasts*) from the singular **vishten**. Note, however, that some noun-forming endings, especially **-en**, tend to drop, making these formations irregular. In addition, like collectives formed with **-ár**, these "pair" words are declined using singular endings.

Formation of the cases:

There are four “declensions”, if they may be so called. In fact, there is only one declension with the endings applied in different ways depending on the final letter of the base (Nominative) form of the noun.

Nouns ending in consonants:

Case	Singular	Plural
Nominative	--	-ó
Genitive/Locative	-á	-áóná (<i>colloquially</i> -óná)
Dative	-áný	-óný (<i>or</i> -ányó)
Accusative	-án	-ón
Instrumental	-áxná	-óxná (<i>or</i> -áxnó)
Ablative	-áç	-óç

The above endings are added directly to the base or nominative form of the noun. The addition of these endings does not change the noun stress in any way, which in general resides on the penultimate syllable of the nominative singular (base) form.

The alternate endings are rare, mostly found in older literature. They are sometimes used in certain remote areas, especially in Inishar.

Example:

nár (*king*)

Singular: **nár, nárá, náráný, nárán, náráxná, náráç**

Plural: **náró, náráóná, náróný, nárón, náróxná, náróç**

Words ending in **-ñen**, such as **óñen** (*world*) and **úñen** (*pain*), are irregular and add a **-y-** before the endings, thus **óñenyá, óñenyáný**, etc.

Nouns ending in vowels other than -ë

Case	Singular	Plural
Nominative	--	-yó
Genitive/Locative	-yá	-yáóná
Dative	-nyý	-yóný (<i>or</i> -nyó)
Accusative	-n	-yón
Instrumental	-xná	-yóxná (<i>or</i> -xno)
Ablative	-ç	-yóç

The above endings are added directly to the base or nominative form of the noun, and as above do not change the stress. These endings are the same as the consonant forms except for the addition of a y for euphony and the dropping of the á before consonant endings. The y is sometimes changed to other consonants, including **y, ç, w, s, or n**, depending on the dialect. This is considered quaint or uneducated and normally is only found in rural areas, although it may be met in literature where the dialectal form is used for effect.

Example:

thává (*woman*)

Singular: **thává, tháváyá, tháváný, tháván, tháváxná, tháváç**

Plural: **tháváyó, tháváyáóná, tháváyóný, tháváyón, tháváyóxná, tháváyóç**

Nouns ending in -ë

These nouns drop the -ë in all cases but the nominative singular and add either the consonant or vowel endings depending on the previous letter. Note that ë is the only ultra-short vowel to be dropped, with the others (ä, i, ö, ü) being retained in declension and using the vowel endings.

Examples:

vitsë (*heart*)

Singular: **vitsë, vitsá, vitsánÿ, vitsán, vitsáxná, vitsác**

Plural: **vitsó, vitsáóná, vitsónÿ, vitsón, vitsóxná, vitsóc**

estrúë (*statue*)

Singular: **estrúë, estrúyá, estrúnÿ, estrún, estrúxná, estrúc**

Plural: **estrúyó, estrúyáóná, estrúyónÿ, estrúyón, estrúyóxná, estrúyóc**

Nouns ending in -ÿ

Nouns ending in -ÿ convert the -ÿ to a straight -y and add regular consonant endings.

Example:

tsnólÿ (*school*)

Singular: **tsnólÿ, tsnólyá, tsnólyánÿ, tsnólyán, tsnólyáxná, tsnólyác**

Plural: **tsnólyó, tsnólyáóná, tsnólyónÿ, tsnólyón, tsnólyóxná, tsnólyóc**

Stress

It is important to remember that the stress does not change with the addition of case endings. Thus, **dlóve** (*soul, mind*) is accented on the penultimate (in this case the first) syllable, **dló-**. In the genitive/locative, this becomes **dlóveyá**, and the accent is still on the **dló-**, even though this is no longer the penultimate. Even a word such as **berışhan** (*the tenth planet of the Alurhsa system*), which is accented on the first syllable (**be-**) due to the ultra-short i in the penultimate, retains its accent as case endings are applied. Thus, in the instrumental, this becomes **berışhanáxná** and the accent remains on the **be-**. In the case of **estrúë** (*statue*), the accents is on the **ú** in the penultimate, and as endings such as the accusative are added, producing **estrún**, the accent remains on the **ú** even though that is now in the ultima.

Gender

In a technical sense, Alurhsa nouns do not have grammatical gender, as neither associated descriptives and verbs, nor noun case endings show any change of form or application based on it. However, nouns do have a gender based on significance, and this becomes important when replacing the noun with a pronoun. In very formal, mostly written, speech, the gender of a noun also may have bearing on which form of the definite or indefinite article is used as well.

Unlike most Indo-European languages with gender, Alurhsa has not three but five, as follows:

Masculine - Any nouns denoting male life forms fall into this category.

Feminine - Any nouns denoting female life forms fall into this category.

Neuter - Any nouns denoting physical objects or creatures without gender, or combinations of male and female objects, or life forms where the gender either is not known or may be either male or female.

Conceptual - Any nouns denoting non-physical meanings, including both concepts and intangibles, and non-matter items such as energy, wind, light, and so on.

Spiritual - Nouns relating to purely spiritual concepts are in this class. This includes **táshne** (spirit), **dlóve** (soul/mind), **jine** (God), **Áxván** (a name of God), etc. There is a good deal of debate as to where concepts such as emotion (**ilen**), heaven (**kálrýisz**), and so on belong. In standard usage there is good deal of ambiguity about what falls into the Neuter, Conceptual, and Spiritual classes. In modern standard Alurhsa, especially in daily speech, it is very common to find this gender reserved for God, who, according to Alurhsa belief, is both genderless and all genders at the same time.

Pronouns

Pronouns are those words which stand in the place of nouns in a sentence. Alurhsa pronouns fall into roughly the same categories as those of Indo-European languages: personal, indefinite, relative, possessive, interrogative, and demonstrative. Like nouns, pronouns are declined to show case. The use of the cases is the same, so for a description of them please see the section on nouns.

Personal Pronouns

Personal pronouns in Alurhsa follow roughly the same pattern as many languages, they show person (first, second, third), and number (singular or plural). Alurhsa personal pronouns also show gender throughout the singular, and in some cases in plural forms as well. Personal pronouns are declined using the same cases and endings as singular nouns. Note that plural personal pronouns do not take plural case endings.

One oddity with declension of pronouns is that the neuter forms, which end in **-ě**, do not follow the noun declension on this. The **-ě** is retained and the pattern for words which end with vowels is followed. It is also important to note that one-syllable pronouns ending in **-ě** are an exception to the rule that an ultra-short vowel may never bear stress.

The first person pronouns are:

Singular: **lhe, lhá, lhě, lhó, lháne**

Plural: **ólve, ólvá, ólvě, ólvó, ólváne**

The five pronouns of each number listed above reflect the five genders: masculine, feminine, neuter, conceptual, spiritual. Obviously for the singular, the masculine and feminine are the most common, with neuter being used only in narratives, poetry, or literature where the speaker's gender is either unknown or the "speaker" is specifically a non-living object or of a third gender. The conceptual is found only in similar literary usage. The spiritual is used exclusively when relating the words of God.

The plural masculine and feminine are used only when the group being spoken of is composed entirely of that gender. By far the most common form is the neuter, which represents both mixed and unknown genders. The conceptual and spiritual are found only in literature, with the latter being used exclusively when relating the words of God speaking only of the Divine "we".

The second person pronouns present a myriad of options. Alurhsa has three different varieties of second person, based on the speaker's relationship with, and feelings toward, the person being referred to. The three forms are: familiar, formal, depreciative.

The familiar second person pronouns are used when referring to friends, family, and pets or other domestic animals. Be careful not to use these forms with someone you do not consider in one of those categories. Although the offense does not carry the same level as it does in some Terran languages, it is still an indication of forcing familiarity where it has not yet been achieved. The familiar second person pronouns are:

Singular: **ólye, ólyá, ólyě, ólyó, ólye**

Plural: **ólyár**

The singular forms reflect the gender of the person referred to, with masculine and feminine being obviously the most common, but neuter being in frequent use when referring to an unknown such as "the

reader". The conceptual is found only in poetic and literary usage. The spiritual is used exclusively when referring to God.

The plural has only one form, which is used without regard to gender. However it is only used when all of the persons referred to fall into the category of familiarity.

An older form of the plural may be encountered in ancient literature, or still in some rural dialects. This one is gender specific, and follows the same rules as the first person plural. The forms are: **álve, álvá, álvě, álvó, álváne.**

The formal second person is used in all occasions when the person referred to is not a friend, family member, or pet. This is a wider application than many Terran languages, since non-relative children, pets or animals of another person, and wild animals, are all referred to using the formal pronouns, not the familiar. If in doubt, always use the formal pronouns. As with the familiar, the singular pronouns reflect gender, however unlike the familiar, the plural also reflects gender. The rules for gender use are as for the first person. The forms are:

Singular: **ólyev, ólyáv, ólyěv, ólyóv, ólnev**

Plural: **ólyevár, ólyávár, ólyěvár, ólyóvár, ólnevár**

Note that the gender formation of these pronouns is internal, not an ending as is customary. The formal pronouns derived from the familiar, which was the original set, by the addition of **-v**, which is a suffix currently having no other usage. The plural is formed by adding the collective suffix **-ár**.

Note also that it is unusual to use these pronouns, even in the spiritual gender, in reference to God, The assumption is that all people are in God's family, thus only the familiar forms are used.

The final set of second person pronouns is the depreciative. This form is unique to Alurhsa so far as has been found, and is used to express anger, bitterness, dislike, or other negative feelings towards the person referred to. **Do not use these forms lightly.** They are considered very insulting. But, they may be found in literature, so the student should be aware of them. The forms are:

Singular: **ólyeven, ólyáven, ólyěven, ólyóven**

Plural: **ólyevenár**

Note that there is no spiritual form to this set, as it would be considered blasphemous beyond imagination for an Alurhsa to refer to God in this way. The masculine, feminine, and conceptual forms are quite rare, as it is normal to use the neuter form of the depreciative as a further insult.

An alternate, shorter, singular pronoun, **yeven**, exists which has no gender differentiation, and which is harder to confuse with the familiar and formal sets. A plural form of **yeven** exists, which is **yevenár**. An older set of plural forms may be encountered rarely in classical literature: **ólyeveñká, ólyáveñká, ólyěveñká, ólyóveñká.** Gender for these works as for other gendered plural pronouns.

The third person pronouns are:

Singular: **dhe, dhá, dhě, dhó, dháne**

Plural: **dyár**

An older, gendered, set of third person plural pronouns may be found in older literature, or in some rural dialects: **dye, dyá, dyë, dyó, dyáne**. The standard plural form, **dyár**, is derived from this older set by the addition of the collective suffix **-ár** to the neuter, which drops the ultra-short **-ë**.

The gender rules for these pronouns are as for the others listed, but due to the nature of third person pronouns the neuter and conceptual forms are far more common than their first and second person counterparts. The neuter is used whenever the specific gender of a masculine or feminine person or object is not known, and it should be understood that this usage is not considered insulting.

Pronouns are used syntactically in the same way as nouns, with one interesting exception. It is common, although not universal, for the direct object, if it is a pronoun, to precede the verb, rather than follow it. Thus, **Zhë dheve ghelô zhë tháván** (*The man sees the woman*); **Zhë dheve dhán ghelô** (*The man sees her*). Note, however, that there is nothing wrong with **zhë dheve ghelô dhán**, it is simply equally common to hear it with the pronoun before the verb.

Possessive Pronouns

Alurhsa possessive pronouns, which correspond to English *my, your, his, their*, and so on, come in two forms, an independent, and a dependant. The dependant form is used most often. The dependant form does not decline, and is connected with its noun object, or with the first adjective describing that noun if that adjective precedes it, by a hyphen. Examples:

lháls-várhen - *my car*

lháls-sín várhen - *my red car*

The independent form is used for emphasis, or when the object is not stated. When used for emphasis, but the noun object is present, the independent forms do not decline. However, when used alone, they take the normal case endings. In this latter usage they are most likely to be translated by *mine, yours, ours, or theirs*. Examples:

Ghelálÿ lháls-várhenán - *I see my car.*

Ghelálÿ lháles várhenán - *I see my car.*

Ghelálÿ lhálesán - *I see mine.*

The possessive pronouns are:

lháls-, lháles - *my, mine*

ólves - *our, ours* (Note: same form for both dependant and independent)

óls-, óles - *your, yours (familiar, singular)*

ólyárs-, ólyáres - *your, yours (familiar plural)*

bháls-, bháles - *your, yours (formal singular)*

ólyévárs-, ólyéváres - *your, yours (formal plural)*

ólyevens-, ólyevenes - *your, yours (depreciative singular)*

ólyevenárs-, ólyevenáres - *your, yours (depreciative plural)*

dhyáns-, dhyánes - *his, her/hers, its*

dyárs-, dyáres - *their, theirs*

Alternate forms exist in some dialects, primarily rural ones. **álves** is both a dependant and independant form of the familiar second person plural. **várs-** is a dependant form of the formal second person plural. **vens-** is a dependant form of the depreciative second person singular, with **venárs-** for the depreciative second person plural. Note that no independant forms of **várs-**, **vens-**, or **venárs-** are extant, and the full standard form is used instead.

Note that there is no gender differentiation any of the possessive pronouns, including the third person. Thus, *his*, *her*, and *its* are all translated by **dhyáns-** or **dhyánes**. The only way to specifically indicate something belonging to a person of one gender versus another person of another gender is to use the genitive/locative forms of the personal pronouns, eg. **zhě várhen dháyá** (*the car of her*) versus **zhě várhen dheyá** (*the car of him*).

There exists also an alternate form of the third person possessive, **zháls-** with an independant form **zháles**, which is used to refer to the most recently mentioned antecedent. This is equivalent to the Esperanto possessive *sia*, meaning *his/her/its own*, but is far less used. It is only employed where there could be confusion over which of two possible people is the possessor, otherwise **dhyáns-/dhyánes** is employed. eg. **Ráyáne ghelelú zhě dheven zará zháls-sálekán** *Rayane saw the man pick up his (the man's) book*. If the intention is to specify the possessor as being other than the nearest antecedent, either **dhyáns-/dhyánes** can be used, or the antecedent can be repeated in the genitive/locative. eg. **Ráyáne ghelelú zhě dheven zará dhyáns-sálekán, Ráyáneyá**.

It is also common to use the genitive/locative form of the reflexive pronouns for an emphatic possessive. eg. **Bíhálÿ lhíyá hályen** *I like my own language*.

Finally, in some situations, especially with body parts and other items which are characteristic of the possessor, the definite article **zhě** may be used in place of the possessive. Thus: **Dhá mósù zhě lrüqîn** *She combs her hair*.

Reflexive Pronouns

Reflexive pronouns in Alurhsa might better be called intensive pronouns, since the true reflexive meaning is achieved with the reflexive voice of verbs. The reflexive pronouns, by comparison, function similarly to the Anglo-Irish use of *self*, and the standard English use of *own* in possessives.

All of the reflexives end in **-í**, which pulls the stress in the word to itself. The pronouns themselves are not gendered. The set of reflexive pronouns is as follows:

lhí - *myself*

ólí - *yourself (familiar singular)*

ólyëví - *yourself (formal singular)*

yevení - *yourself (depreciative singular)*

dhí - *himself, herself, itself*

ólví - *ourselves*

ólyárí - *yourselves (familiar plural)*

ólyëvárí - *yourselves (formal plural)*

venárí - *yourselves (depreciative plural)*

dyárí - *themselves*

There are dialectal forms for two of these:

álví - *yourselves (familiar plural)*

dyí - *themselves*

There is one more reflexive pronoun, **zhí**, which is often translated as *oneself*. **zhí** is used when the subject can be of any person: first, second, or third. It is often found in proverbs and other generalizations.

The reflexive pronouns decline in the same manner as nouns ending in vowels other than **ë**. As noted before, the genitive/locative of the reflexive pronouns is often used as an intensive possessive pronoun. The accusative can be used with a reflexive verb to give emphasis to the reflexive quality. In general, the reflexive pronouns are more common in Alurhsa than in English, and often should be translated by emphasis rather than any specific word.

Some examples of usage might be helpful at this point:

Árshánálÿ lhíyá hályen. - *I will use my own language.*

Ólí móyëv vânrhâ, he lhí álstálÿ. - *You may leave, but as for myself, I am staying.*

Bleshválÿ yághílùn lhín. - *I want to rediscover myself.*

Indefinite Pronouns

Indefinite pronouns are those that refer to a non-specific individual, item, or other noun. In English, examples are *someone, something, anyone, anything*.

The Alurhsa language has a wider definition, and includes any pronoun that does not refer to a specific individual or group, such as the English *no one, everyone, someone else*.

These pronouns are:

ñólvá - *someone*

ñólyës - *something*

ñévá - *no one, nobody*

ñeyë - *nothing*

áyólvá - *anyone, someone*

yáshólvá - *someone else*

ttólvá - *everyone*

To this can be added the adjective **ttòsnë** *all, every*, which may be used as an indefinite pronoun meaning *everything*.

Except for **ñeyë** and **ttòsnë**, these pronouns are all declined in the same way as nouns, with all but **ñólyës** taking the endings as for nouns ending in a vowel other than **-ë**, and **ñólyës** taking the endings of nouns ending in a consonant. Only singular endings are used, even if the intent is plural. Thus, **ñólvá ávô ánsígvì** - *someone (multiple people) are at home*. Unlike English, it is legitimate to use a plural verb form with the indefinite pronouns if plurals are intended or implied.

ñeyë and **ttòsnë** are declined in the same way as the pronoun **úmázhë** *this*. This means they drop the **-ë** before endings which begin with a vowel and retains it before endings which begin with a consonant.

Thus:

ñeyë, ñeyá, ñeyënÿ, ñeyën, ñeyëxná, ñeyëç
ttòsnë, ttòsná, ttòsnënÿ, ttòsnën, ttòsnëxná, ttòsnëç

The indeclinable particle **¿eyë** may be used with many of these pronouns, always immediately following the pronoun in the sentence, to give the meaning of *any, at all*. Thus:

ñólvá ¿eyë - *anyone*

ñólyës ¿eyë - *anything*

ñévá ¿eyë - *no one at all, nobody at all*

ñeyë ¿eyë - *nothing at all*

áyólvá ¿eyë - *anyone at all*

yáshólvá ¿eyë - *anyone else*

Relative Pronouns

Alurhsa has two primary relative pronouns, which correspond to the English *that, which, or who* when these are used to refer to an antecedent, for example *the man that I saw*.

The two pronouns have similar and overlapping, but not identical usage.

te - may be used to refer to any noun or pronoun, of any gender. It is declined as a noun ending in a vowel other than **-ë**, thus **te, teyá, tenÿ, ten, texná, teç**. It takes exclusively singular forms, even when the antecedent is plural. Note that **teyá** is often used where English would use *whose*.

ñólyë - is likewise used to refer to any noun. Normally it will refer to nouns regardless of gender, however there are gendered forms which may be used to clarify if needed. These are: **ñólye, ñólyá, ñólyë, ñólyó, ñólyáne**. Note that **ñólyáne** is normally used when referring to God, and in fact it may be considered at least disrespectful to do otherwise.

ñólyë, including its gendered forms, are declined the same as other pronouns with similar forms, such as **úmázhë**. This means that the gendered forms are regularly declined according to the rules for nouns ending in vowels other than **-ë**, while the neuter/common form itself, **ñólyë**, drops the **-ë** before endings which begin with a vowel and retains it before endings which begin with a consonant. Thus **ñólyë, ñólyá, ñólyënÿ, ñólyën, ñólyëxná, ñólyëç**. **ñólyë**, like **te**, is normally not used in the plural regardless of the number of its antecedent.

The distinction between the two pronouns is slight, but noticeable. **ñólyë** carries roughly the sense of the English phrase *he who* or *she who* or *the one which*. It may be used in any situation calling for a relative pronoun, including those where the antecedent is missing, implied, or follows the clause, such as **ñólyë qíédánô shulené** - *he/she who comes will be welcome*.

te, on the other hand, may not be used without an actual antecedent, and normally this must precede it. eg. **lhôn úmázhë dheve te qíédánô** - *it is this man who will come*. Exceptions occur, but these are normally in folk sayings or other constructions where some license is granted.

When meaning conveyed by the English *-ever* is intended, the relative pronoun used is always **ñólyë** and is followed by the indeclinable particle **¿eyë**, just as with the indefinite pronouns. Thus: **Ghelánályá ñólyën ¿eyë cedzánô** - *We shall see whomever is present*.

One other irregularity, primarily regarding the use of the accusative case but also extending occasionally to the others, must be mentioned here. Logically one assumes that the relative pronoun takes the case that is appropriate for use within the subordinate clause itself, not the case which the entire clause, if replaced with a single noun, would take within the sentence itself. Oddly, however, as seen in the above sentence it is often the case in Alurhsa that the relative pronoun will take the case that applies to the entire clause as it is used within the sentence, and not the case which the relative pronoun would require for its position within the clause. This is not merely a colloquial usage, but may be found even in formal speech and writing. It is far more common with **ñólyë** than with **te**, given that **ñólyë** may be considered to implicitly contain both an antecedent and relative pronoun.

Another example may help clarify this:

Bleshválÿ dezhyâ ñólyën lhôn. - *I want to know who he/she is.* Note that technically **ñólyë** is the subject of the relative clause containing **lhôn**, which would ordinarily mean it would be in the nominative, and the entire clause is the object of **dezhyâ**. However, as shown here, frequently **ñólyë** will take on the case appropriate to the role of the clause in which it sits.

One other relative form is commonly found. **tensá** is effectively a contraction of **ens** and **texná**, and thus means *because of whom/which*. Eg. **Gnerheválÿ zhë bóyenán tensá ttólvá rrónyá vlór.** - *I know the person because of whom we are all here.*

Interrogative Pronouns

Interrogative pronouns are used to ask questions, and stand in the place of the noun or nouns that are unknown.

When inquiring about persons, the Alurhsa pronoun is **shthe**. Note that although the form appears masculine, the pronoun is, in fact, used for either gender, or even when the gender of the person is unknown. A feminine form, **shthá**, may occasionally be encountered, but is rare.

When inquiring about objects, the pronoun is **shthó**. Although apparently of conceptual gender, **shthó** is used for any noun not referring to a person.

Ñólyë, **ñósílá**, and **ñólhúvá** are used to question which item from a set. **Ñólyë** corresponds to English *which*, or *which one* and can be used when requesting which specific item out of a set of any size. **Ñósílá** is *which of two* and **ñólhúvá** is *which of three*. These last two may be used to select an item out of a set of two, or three, respectively. Although they are rarer than **ñólyë**, they are still in common use and the student is advised to learn them.

Interrogatives decline as with any other pronoun. As all but **ñólyë** end in a vowel other than **-ë**, they follow that declension, thus: **shthó**, **shthóyá**, **shthónÿ**, **shthón**, **shthóxná**, **shthóç**. Note that **shtheyá** corresponds to English *whose*, while **shthe** in the other oblique cases should be translated as *whom*. Also note that unlike English, where *who* may be used as a relative, **shthe** and **shthó** are exclusively interrogative. **Ñólyë** is identical in form, but not function, to the relative pronoun **ñólyë**.

Interrogatives are almost always found at the beginning of a sentence or phrase, regardless of what case they are in. Thus:

Shthe qíëdô? – *Who's coming?*

Shthón bleshváyëv? – *What do you want?*

Sthón ghelô zhë dheve te lhôn sstháwe zh'árhcòn? – *What does the man who is beside the river see?*

The final interrogative pronoun is not truly a pronoun, but falls into this category because it is so classified by native grammarians. **Ssthensá** means, in English, *because of what?*. It is indeclinable, and should more likely fall into either the locational or syntactic category. **Ssthensá** is always found at the start of an interrogative sentence or phrase, never in any other position.

Demonstrative Pronouns

The demonstrative pronouns are those which are used to indicate a particular item. In English these are *this* and *that*. Alurhsa has three more demonstrative pronouns, but the principle is the same.

The demonstrative pronouns are:

úmázhë - *this*

tázhë - *that*

zhánë - *yon*

yáshë - *other, another*

káls - *such a*

The basic meaning of these is the same as English. **úmázhë** is used of things which are near the speaker, or have been recently mentioned. Note that this second part of the definition means that **úmázhë** is used much more often than *this* in English, since an item being mentioned in a previous sentence is enough to refer to it as **úmázhë** in Alurhsa, where in English *that* would be used due to the item not being near the speaker. At times, this usage parallels the English *the latter*.

tázhë, *that*, is used to refer to an item somewhat farther away from the speaker, closer to the listener. It is also used where in English one might use *the former*.

zhánë refers to items that are not physically near either the speaker or the hearer. The archaic English *yon*, which has the same meaning, is the best translation, but it is important to note that **zhánë** is still in active use.

yáshë, *another*, is considered a pronoun by Alurhsa grammarians because functionally it works the same as **úmázhë**, **tázhë**, and **zhánë**.

All four of the above pronouns decline, and when used adjectivally must be in the same case as their noun object. Note that when used adjectivally, like descriptives (the Alurhsa term for adjectives and adverbs), these pronouns occur exclusively with singular endings. They only take plural endings when they stand alone, at which point they follow the same rule as nouns in that the plural is only used if context does not indicate plural in some other way.

The case endings used are the same as those of nouns, but unlike nouns ending in **-ë** the demonstrative pronouns retain the **ë** in all cases of the singular except the genitive/locative. In the plural, the **ë** is dropped and plural endings applied, as with nouns. Thus, they decline as follows:

úmázhë

Singular: **úmázhë**, **úmázhá**, **úmázhëny**, **úmázhën**, **úmázhëxná**, **úmázhëç**

Plural: **úmázhó**, **úmázháóná**, **úmázhóny**, **úmázhón**, **úmázhóxná**, **úmázhóç**

tázhë, zhánë, and **yáshë** all decline in the same way.

In older literature the reader may come across gender specific forms of these pronouns. The gender endings are:

Masculine: **-e**
Feminine: **-á**
Neuter: **-ë**
Conceptual: **-ó**
Spiritual: **-ne**

As can be seen, the neuter form eventually eclipsed the others, and is now used without regard to the gender of the noun. However, older forms, such as: **úmázhe, úmázhá, úmázhë, úmázhó,** and **úmázhne** may be encountered in classical literature, or in modern literature where older forms are used for effect, or in extremely formal situations. The gender specific forms decline regularly, and even the neuter form may adopt a regular genitive in **-ëyá**.

The pronoun **káls**, *such a*, is irregular in that it does not take case endings if used adjectivally. Thus, **káls dheve** (*such a man*), **káls dheveyá** (*of such a man*). If **káls** is used independently, then case endings are employed, thus **kálsá** (*of such a one*).

Pronouns of Place and Quantity

The Alurhsa language has two somewhat unusual pronouns, **vá** and **le**, which refer to *the place recently mentioned* and *an amount of the item/substance recently mentioned* respectively. They are best compared to the French pronouns *y* and *en*. These two pronouns may be declined according to normal rules for nouns ending in a vowel, thus:

vá, váyá, ványë, ván, váxná, váç

and

le, leyá, lenyë, len, lexná, leç

However they are most often found in the nominative or accusative. In the case of **vá**, the genitive/locative is rarely used, with the nominative taking its place.

By far the most common of these two is **vá**, which often is found where English speakers would use *there*, and would thus expect **dzal, var, dúl,** or **vúr**. It is also regularly used in the ungrammatical but common expression **vá x** (*there is/are ...*), eg. **vá zhë dheve** – *There's the man*.

Le is used in places where English speakers would expect to find *some*. Eg. **Len xólý** – *I have some*. Note that it is not a quantitative, thus *I have some money* would be **Xólý yáve návárán**. By contrast, **le** could be used to refer to *some money* or even just *some* in a later sentence. Thus: **Ve xólýëv zhë návárán? Leç xólý yáven.** – *Do you have the money? I have some of it.*

Descriptives

Description of this part of speech

Declension - Cases and Adverbial Ending

Comparative & Superlative

Using descriptives with nouns, including multiple descriptives for one object.

Using descriptives with verbs.

Using descriptives to modify other descriptives.

Verbs

The Alurhsa verb has rightly been considered the most complicated aspect of the language. Alurhsa verbs are highly variable and able to express fine subtleties concerning the time, progression, and current state of an action. This is stated here not to discourage the student, but rather in the hope that the student will appreciate the need for significant study of this aspect of the language.

The Alurhsa verb varies, or conjugates, to show the **time** an action occurred (past, present, future), the **state** of the action (indicative or perfect), **mode** (stative, conditional, progressive, desiderative, imperative, infinitive, participle, or gerundive), and the **aspect** (indefinite or definite). Within these, the verb shows **voice** (active, passive, or reflexive), **person** (first, second-familiar, second-formal, second-depreciative, third), and **number** (singular or plural). While this may seem overwhelmingly complicated, with relatively few exceptions, Alurhsa verbs are quite regular in their conjugation, and the endings relatively modular. Irregular verbs will be discussed later in this section.

The primary dictionary form of the Alurhsa verb is the **active present indicative infinitive**, which is marked with the ending **-â** added directly to the verb root. Only two verbs end differently in the infinitive: **delzyû** *to be*, and **móvrî** *to be able*, both of which are irregular in their conjugation as well.

The base or root form of the verb may be found by simply dropping the infinitive ending **-â**. Thus the base form of **vîlâ** (*to write*) is **vîl-**. The base form itself is invariable other than the few truly irregular verbs, and even these most often only show irregularity in the active present indicative stative.

To the base form are added the conjugational morphemes in the following sequence:

First is the **time** ending. The present time has no special indication. The past is shown by the ending **-el-**, which is invariable. The future is shown by the ending **-ân-**, which varies depending on the **voice** of the action: **-ân-** for active, **-en-** for passive, or **-ûn-** for reflexive. Voice will be discussed shortly. The meaning of the time entries is similar to that of English, thus **vîlâlÿ** (*I write/am writing*), **velelâlÿ** (*I wrote*), and **vîlánâlÿ** (*I will write*). However, past and future actions relative to the time in which the statement itself is presented are always shown in the past or future. There is no "sequence of tenses" as is found in many Terran languages. The exception to this rule is what is termed the narrative present, where the present tense is often used for effect in literature and storytelling.

The next conjugational morpheme reflects the **state** of the action, either indicative or perfect. The indicative state has no special ending, while the perfect adds **-sv-**, or **-âsv-** as needed for euphonics. The perfect form corresponds roughly to the English use of the auxiliary verb *to have*, thus **vîlâlÿ** (*I write/am writing*), **vîlsvâlÿ** (also often **vîlâsvâlÿ**) (*I have written*). This carries into other times as well, with **vîlelâlÿ** (*I wrote*) and **vîlelsvâlÿ** (*I had written*), or **vîlánâlÿ** (*I will write*) and **vîlánsvâlÿ** (*I will have written*).

The primary conjugation of the verb takes place in what are termed the **mode** endings. Mode is not an entirely accurate term for this part of the verbal construct, but it is quite entrenched in both native and Terran writings on the subject, and thus will be adhered to here.

Alurhsa grammarians consider that there are eight modes: stative, conditional, progressive, desiderative, imperative, infinitive, participle, and gerund. Terrans will recognize that not all of these are considered

in the same way in terran languages. Of these modes, only the stative, conditional, and progressive have endings which show aspect, person or number.

Alurhsa verb endings also carry a voice element, meaning they indicate the relationship of the subject to the object. The active voice indicates that the subject of the sentence, which is in the nominative, is performing the action on an object, which is in the accusative, eg. **Zhë dheve velô zhë sálekán** (*The man reads/is-reading the book*). The passive voice reverses this relationship, and the subject is now the object being affected, and the performer of the action is placed in the instrumental, eg. **Zhë sálek velé zhë dhevexná** (*The book is-read/is-being-read by the man*).

The reflexive voice is used to indicate the subject is performing the action upon itself. This voice is more complicated for English speakers than the other two, as it can still take a direct object in the accusative, eg. **Pínyùlÿ zhë gheszrán** (Literally: *I wash myself the face*, or more correctly *I wash my face*). Essentially when there is the possibility of the action being performed either upon oneself or upon another, the reflexive is used to indicate which is intended.

The three voices have characteristic vowels which by and large follow through the entire conjugational system. The active voice is represented by **-á-** or sometimes **-ó-**, the passive by **-e-** or **-é-**, and the reflexive by **-ù-**. The student is advised to note these vowels, as they will make learning the large number of endings far easier.

The infinitive, as we have mentioned, carries the ending **-â** in the active voice. This ending may be added to past or future endings, and the state morpheme may be used as well, thus giving significant flexibility in the exact meaning of the infinitive. Examples: **vílâ** (*to write*), **vílsvâ** (or **vílásvâ**) (*to have written, usually recently or as part of something being explained in the present*), **vílelâ** (*to have written in the past*), **vílelsvâ** (*to have written prior to something being explained in the past*), **vílánâ** (*to be going to write*), **vílánsvâ** (*to be going to have written*). If this seems a bewildering array of possible infinitives, the student should note that the infinitive mode is often used in subordinate clauses, where the time must still be conveyed. This will be discussed in greater detail later, but the following example should help at this point: **Dívelálÿ dhenÿ lhán vílánsvâ zh'ásálqámán thexán** (*I told him I will have written the message tomorrow*). In the subordinate clause, *I will have written* is shown by **lhán vílánsvâ**, where the subject (**lhá I**) is placed in the accusative, and the verb (**vílánsválÿ I will have written**) is placed in the infinitive according to the rule of subordinate clauses.

The participle is mostly equivalent to English *-ing* or in the past tense *-ed*. It is functionally an adjective, or in the Alurhsa term, a descriptive. It should not be used to construct tenses the way English and other languages do using auxiliary verb, as this construction is utterly meaningless in Alurhsa. Thus **rrô álnázályën** (literally *I-am going*) or **rrô álnelázályën** (literally *I-am gone*) or worse **xólÿ álnelázályën** (literally *I-have gone*) would sound like gibberish to Alurhsa ears. The English tenses represented by these are formed entirely with endings, no auxiliary verbs are used in Alurhsa.

The participle itself is formed with the suffix **-ázályën**, or in the passive voice **-ezelyën** and the reflexive voice **-üzülyën** showing the characteristic vowel changes. This may be added to the base form for the present participle, eg. **vílázályën** (*writing*) or **vílezelyën** (*being written*). The past or future endings and the state morpheme may also be used, giving a fine degree of precision about exactly when and what is happening: eg. **vílelezelyën** (*written (in the past)*), **vílelsvázályën** (*having written in the past before another past action being described*), **vílánázályën** (*being about to write, or being going to write*).

It should be pointed out here that the passive participle is often replaced by an adjectival form, created by adding **-sá** or **-ásá**, or occasionally **-ensá**, to the root.

Historically the participle ending may have been simply ***-ályën**, as the **-áz-** appears in fact to be the repetitive suffix **-áz-** which at some point became permanently fused with the participle ending. The fusing is so complete that the **á** in the suffix has picked up the characteristic change to reflect voice. However, this theory is not accepted by all native grammarians, and is based on the appearance of cognates in pre-Unification languages, not on any actual evidence for modern Alurhsa itself, or of the ancient reconstructions upon which it is based.

The most common use for the participle is adverbially, introducing a clause: **fenelály zhë lúváln ávrejázályën zhë sígvân** (*I spent the morning working on the house*), or **hinázályën zhë sínán ritsán áslúveláyn kas zhë lúváyá** (*wearing the red shirt he/she was shining in/under the sun/star*). The present participle is by far the most common in this construction, although others may also be used. Also, alternate constructions may be employed for similar meaning, such as **ens hinâ zhë sínán ritsán...** (*because of wearing/to-wear the red shirt...*).

The participle may also be used strictly as adjectivally, to describe a noun, such as: **zhë velezelyën sálek** (*the being-read book, or the book being read*). Note that these constructions can take the place of relative clauses, as this could also be said as **zhë sálek te velé** (*the book which is-being-read*).

The gerund is essentially a declinable noun form of the verb, primarily used after prepositions or in other situations that require a case other than the nominative. It is formed by adding the ending **-óznáyën** to the base form of the verb. Again, as with the participle, tense markers and the state morpheme may also be used. The passive form of the gerund is **-ózneýën** and the reflexive is **-óznùyën**, showing the characteristic vowel change.

The gerund is almost always found in either the genitive/locative or instrumental case. Nominative and accusative uses have been largely supplanted by the infinitive itself, and situations where a verb is the object of a preposition requiring the dative or ablative are rare. In many less formal situations, the instrumental case has also been replaced by the infinitive, if it is following a preposition, eg. **móshvá velóznáyënáxná** vs. **móshvá velâ** for *by reading*. For this reason, the student may safely consider the gerund to be the form of the infinitive when using the genitive/locative case only, and deal with the other cases if they are encountered in literature or formal speech.

Examples of the gerund are found in phrases such as **bhórh vánrhóznáyëná** (*time of leaving*), **ñeven wesózneýëná** (*word(s) of being-courted*), or **neres nõgzóznùyëná** (*moment of self-reflection*). Note that in such phrases the genitive/locative is always the form used. Also note that these could be replaced with an actual noun, eg. **bhórh vánrhësá** (*time of departure*). That there are multiple ways to make such statements is one of the characteristics of the Alurhsa language, and contributes to its richness.

The imperative and desiderative modes both are used to give orders or make requests, essentially similar to the English imperative. They each have only one form, which is used for both singular and plural, and they do not take either tense or state endings.

The imperative is identical with the base form of the verb, meaning it is the active present indicative infinitive without the **-â** ending of the infinitive mode. Thus: **vel!** (*read!*) or **elç!** (*study!*). Note that not all verbs in their base form are easily pronounceable, and for those that are not, either the alternate imperative form using the progressive may be used, or in some dialects **-â** may be added to the base for euphonics, such as for **âdlâ** (*to drop/throw-down*), which could be **âdlâ!** (*Drop (it)!*) in the imperative, or **âgrâ** (*to attack*) which could be **âgrâ!** (*Attack!*).

The imperative is used primarily in situations where the speaker wishes to show or imply authority or the need for immediacy. Use of the imperative other than in such a situation carries an undercurrent of disdain or annoyance towards the person or object being commanded. In general situations, the present tense progressive mode functions as an imperative, carrying less of the force of a command.

The desiderative mode is similar to the imperative, but is used when the speaker wishes to make a polite and formal request, or in certain formalized phrases such as **adhxeln!** (literally: *be dared!* but more correctly: *I challenge!* or *I dare you!*) or **kseleln!** (literally: *be thanked!* but more correctly *thank you!*). The desiderative is formed by adding **-eln** or occasionally **-âln** to the base form of the verb. Technically **-âln** is active voice and **-eln** is passive, but in practice **-eln** is by far the more common and is used for both voices, with the context making clear which is meant.

This brings us to the three most complicated modes, as they each inflect to show person, number, and aspect.

The Alurhsa recognize the basic three persons as used in English and many other Terran languages: first person being the speaker himself, second person being the person spoken to, and third person referring to someone who is neither the speaker nor the direct hearer. In Alurhsa, however, the second person is divided into a familiar form, a polite form, and a depreciative or pejorative form, enabling the speaker to construct statements in a form which reflects his or her relationship to the person spoken to. The familiar form should be used with people the speaker is close to, on a first name basis with, i.e. friends and family. The depreciative should be used only in situations where the desire is to strongly and forcefully insult the person spoken to. In all other situations, use the polite form.

The student is strongly advised to use the polite form at all times unless invited by an Alurhsa to use the familiar form. The student should never use the depreciative form, and it is included here only that you may become familiar with it in case you find it in literature or hear it in spoken conversation.

Number refers to singular or plural. If the subject of the verb is singular, the verb form is singular, and if plural then the verb form is plural.

Aspect is perhaps the most difficult element of the Alurhsa verb structure to explain. There are two aspects, indefinite and definite. The normal form of the verb is the indefinite, which puts forth an action or state where the completion or continuation of that action or state is not expressed, meaning it could be a single action or one that is habitual or continuous, or perhaps better, an action that happens once and is over or one that happens more than that, or is still going on. The definite aspect simply carries the impression that the action is a single item, one time and it is complete, and its after effects are either past or non-existent.

Some examples should help clarify this.

Obviously at this point it is necessary to point out that not all of these forms are in everyday use for all verbs, although technically all are correct and can be used if the context warrants it.

The personal endings for the active form of each tense are as follows. Note that there are five persons and two numbers. Note also that the plural form is largely created by adding **-á**, often with a **-y-** glide, to the singular. In the conditional, which already ends in **á**, this is shown by nasalizing the **á** into **â** in the plural. Finally, notice that other than the third person indicative (he/she/it) there is the characteristic vowel of the active form, **-â-**.

Indicative:

I: **-álÿ**

you (sing. familiar): **-áyëv**

you (sing. polite): **-ályëv**

you (sing. insult): **-án**

he/she/it: **-ô**

We: **-ályá**

you (plur. familiar): **-áyëvá**

you (plur. polite): **-ályëvá**

you (plur. insult): **-áná**

they: **-ónyá**

Conditional:

I: **-álsvá**

you (sing. familiar): **-áyevá**

you (sing. polite): **-ályevá**

you (sing. insult): **-áná**

he/she/it: **-álná**

We: **-álsvá**

you (plur. familiar): **-áyevâ**

you (plur. polite): **-ályevâ**

you (plur. insult): **-ánâ**

they: **-álnâ**

Imperative/Continuous

I: **-áy**

you (sing. familiar): **-áyv**

you (sing. polite): **-álv**

you (sing. insult): **-án**

he/she/it: **-áyn**

We: **-áyá**

you (plur. familiar): **-áyvá**

you (plur. polite): **-álvá**

you (plur. insult): **-áná**

they: **-áyná**

Now for a word about how these combine to form the various tenses. As indicated in the discussion on infinitives, by removing the **-â** of the present active infinitive, you get the root or base of the verb. For the present tense, simply add the personal endings for the tenses to this root. For the past, future, perfect, past perfect, future perfect, add the appropriate markers between the root and the personal ending, as demonstrated with the infinitives. Some examples:

- **kelyálÿ** - I do
- **kelyáyv** - do (you, sing., fam., imperative).
- **kelyelálsvá** - we would have done (past conditional).
- **kelyánályëvá** (you, plur., form.) will do.
- **kelyásváyá** - we have been doing.

This same method holds true for the passive and reflexive forms, although the characteristic vowel of the personal ending changes. Thus:

- Passive Indicative: **-elÿ, -eyëv, -elyëv, -en, -é; -elyá, -eyëvá, -elyëvá, -ená, -ényá.**
- Passive Conditional: **-elsvá, -eyevá, -elyevá, -ená, -elná; -elsvá, -eyevâ, -elyevâ, -enâ, -elnâ.**
- Passive Cont./Imp.: **-ey, -eyv, -elv, -en, -eyn; -eyá, -eyvá, -elvá, -ená, -eyná.**
- Reflexive Indicative: **-ùlÿ, -ùyëv, -ùlyëv, -ùn, -ù; -ùlyá, -ùyëvá, -ùlyëvá, -ùná, -ùnyá.**
- Reflexive Conditional: **-ùlsvá, -ùyevá, -ùlyevá, -ùná, -ùlná; -ùlsvá, -ùyevâ, -ùlyevâ, -ùnâ, -ùlnâ.**
- Reflexive Cont./Imp.: **-ùy, -ùyv, -ùlv, -ùn, -ùyn; -ùyá, -ùyvá, -ùlvá, -ùná, -ùyná.**

Based on the above, we can create the following forms:

- **kelyené** - it will be done.

- **kelyásvényá** - they have been done (recently).
- **kelyùnsvùlyevâ** - you (plur. form.) would have been going to do to/for yourselves.

This last example illustrates the agglutinative nature of Aluric verbs. It parses out to:

- **kely-** (root: do)
- **-ùn-** (future reflexive marker)
- **-sv-** (perfective marker)
- **-ùlyevâ** (you, plural, formal, conditional tense).

Finally, there is one more added complication that permeates all tense forms except the infinitives and participles. Each of the three tense forms, in every voice, has a perfective version, characterized by adding the vowel **-û** (plural **-un**) to the end of the personal ending. The perfective form is used when it is important to indicate that the event is a singular one, and is not or will not still continue. Thus,

kelyásváyû - I have been doing (but am not now), or **kelyelényû** (it has been done, once and it's over with). The personal endings in the perfective are as follows:

- Active Indicative: **-ályû, -áyëvû, -ályëvû, -ánû, -û; -ályun, -áyëvun, -ályëvun, -ánun, -un.**
- Active Conditional: **-álsvû, -áyevû, -ályëvû, -ánû, -álnû; -álsvun, -áyevun, -ályëvun, -ánun, -álnun.**
- Active Cont./Imp.: **-áyû, -áyvû, -álvû, -ánû, -áynû; -áyun, -áyvun, -álvun, -ánun, -áynun.**
- Passive Indicative: **-elyû, -eyëvû, -elyëvû, -enû, -ényû; -elyun, -eyëvun, -elyëvun, -enun, -ényun.**
- Passive Conditional: **-elsvû, -eyevû, -elyëvû, -enû, -elnû; -elsvun, -eyevun, -elyëvun, -enun, -elnun.**
- Passive Cont./Imp.: **-eyû, -eyvû, -elvû, -enû, -eynû; -eyun, -eyvun, -elvun, -enun, -eynun.**
- Reflexive Indicative: **-ùlyû, -ùyëvû, -ùlyëvû, -ùnû, -ùnyû; -ùlyun, -ùyëvun, -ùlyëvun, -ùnun, -ùnyun.**
- Reflexive Conditional: **-ùlsvû, -ùyevû, -ùlyëvû, -ùnû, -ùlnû; -ùlsvun, -ùyevun, -ùlyëvun, -ùnun, -ùlnun.**
- Reflexive Cont./Imp.: **-ùyû, -ùyvû, -ùlvû, -ùnû, -ùynû; -ùyun, -ùyvun, -ùlvun, -ùnun, -ùynun.**

Examples:

- **kelyùnsvùlyû** - I will have done (once) to/for myself.
- **kelyeyvun** - be done (once)! (you plur.fam.)
- **kelyásválvun** - you (plur.form.) have been doing (but aren't any more).
- **kelyelsváyû** - I had been doing (but had stopped by the time...).

Irregular Verbs

3.2.1.7.1 Mild Irregulars

3.2.1.7.1.1 Movri~, Desha~, Lefa~, Xola~ and derivatives

3.2.1.7.2 Older Forms

3.2.1.7.2.1 Ghelwn

3.2.1.7.3 Delzyu~ and Derivatives

Positionals

Alurhsa grammarians classify all words that indicate the position or location of something, whether in space or time, as **myávádhraśva**, which literally means "where-indicator-words", or Positionals. These include the categories which Indo-European languages usually refer to as prepositions and adverbs, although only those adverbs indicating position, location, or time. Adverbs of state or condition have been dealt with under the Descriptives section.

Positionals are often, but not always, used with an object, whether noun, descriptive, or verb. As such, these positionals usually cause their object to assume a particular case or form. In general, noun cases after positionals are used to indicate either motion towards, static location, motion through or within, or motion from. Certain positionals may indicate affectedness.

The rules are:

- Motion from the object requires the object be in the Ablative.
- Motion towards the object, or in benefit of the object, requires the object be in the Dative.
- Motion through the object, or especially throughout the object, requires the object be in the Instrumental.
- Static location in, at, on, with, etc., the object, requires the object be in the Genitive/Locative.
- Direct conflict with or effect on the object requires the object be in the Accusative.

Some examples at this point might be useful:

Qīēdô ghel zh'íthlánáč (*He comes from the city*) - **ghel** (*from*) requires the ablative in **íthlán** (*city*) because the motion is from there.

Áláná ráyô eshnún zh'íthlánánÿ (*Alana looks towards the city*) - **eshnún** (*towards*) requires the dative in **íthlán** (*city*) because the motion, in this case her looking, is towards there.

Póndrálÿ zhë sálekán be zhë sívnänÿ (*I put the book on the table*) - In this case, **be** (*on*) requires that **sívnä** (*table*) be in the dative, because the motion is towards the table as the book is being placed there.

Zhë sálek lhôn be zhë sívnäyá (*The book is on the table*) - Here, **be** (*on*) requires that **sívnä** (*table*) be in the genitive/locative, because there is no motion, only the static location of the book.

Zhë sálek tálô be zhë sívnäç (*The book falls off the table*) - Although this may seem unusual to most English or other Indo-European speakers, the ablative case for table indicates to an Alurhsa that while the book started out on the table, it is moving from there.

It is to be noted that many positionals may take different cases depending on the intended meaning. **tsye** (*in*) is a perfect example of this. It will take the dative if the motion is *into*, the genitive/locative if the location is static *in*, the instrumental if the motion is *inside* or *throughout*, and the ablative if the motion is *from within*. So it is important not only to see the meaning of the preposition, but the case of its object, as both together determine the meaning and relationship.

Below is the list of prepositions in the Alurhsa language, and the case or cases they normally use, along with descriptions of the meaning assigned depending on the case of the object. The most common case usage and meaning is listed first.

ás	<i>dat:</i> up to, until.
be	<i>gen/loc:</i> on, <i>dat:</i> onto, <i>abl:</i> off of.
ber	<i>gen/loc:</i> atop, at the top of, on top of, <i>dat:</i> to the top of, <i>abl:</i> off the top off.
bhésáxne	<i>acc:</i> instead of
cedzá	<i>gen/loc:</i> in the presence of, <i>dat:</i> into the presence of, <i>abl:</i> from the presence of.
cen	<i>gen/loc:</i> at, <i>dat:</i> to, <i>abl:</i> from.
elÿ	<i>abl:</i> out of, <i>instru:</i> out through.
ens	<i>instru:</i> because of.
epná	<i>dat:</i> for, for the benefit of.
eshkĩ	<i>instru:</i> out of (material).
fájĩ	<i>acc:</i> in spite of.
gá	<i>gen/loc:</i> after, beyond (static location), <i>dat:</i> after (motion into being after), <i>abl:</i> from after, or after compared to something.
gel	<i>gen/loc:</i> beyond, past.
ghel	<i>abl:</i> from, away from.
gó	<i>gen/loc:</i> while, during (a fixed event that occurs within a timespan), <i>instru:</i> while, during (a continuous event that occurs throughout a timespan).
káns	<i>acc:</i> against.
kél	<i>gen/loc:</i> in front of, <i>with no object:</i> forward.
kils	<i>gen/loc:</i> behind, <i>with no object:</i> backward.
kír	<i>gen/loc:</i> underneath, on the underside of, <i>dat:</i> to the underside of, <i>abl:</i> from the underside of.
kivá	<i>dat:</i> on behalf of.
kivense	<i>dat:</i> in favor of.
kóví	<i>acc:</i> in memory of
les	<i>abl:</i> since.
lù	<i>gen/loc:</i> among, with, <i>dat:</i> into the group of, <i>abl:</i> out from among.
lyiv	<i>gen/loc:</i> between, among, <i>dat:</i> into position between, <i>abl:</i> out from between, <i>instru:</i> in all the space between.
móshvá	<i>instru:</i> by, by means of.
nòs	<i>instru:</i> according to.
nòv	<i>abl:</i> about, concerning.
ñóvexne	<i>instru:</i> no matter, notwithstanding
pel	<i>gen/loc:</i> around, about (static location), <i>instru:</i> all around or in motion around.
pó	<i>instru:</i> along, by (with motion), <i>gen/loc:</i> along (static location).
pólef	<i>with verb infinitive, or with el followed by a verb::</i> in order to, <i>with noun acc:</i> for, in order to.
póv	<i>instru:</i> depending on.
prë	<i>dat:</i> before (time).
sán	<i>instru:</i> across, <i>abl:</i> from across, <i>dat:</i> to the other side of.
shtháwe	<i>gen/loc:</i> beside, next to.
shthezá	<i>dat:</i> past, by (moving past), <i>gen/loc:</i> past, beyond.
thír	<i>gen/loc:</i> at the bottom of, <i>dat:</i> to the bottom of, <i>abl:</i> up from the bottom of.
thírshĩ	<i>acc:</i> in honor of.

tsye	<i>gen/loc:</i> in, inside, <i>dat:</i> into, <i>abl:</i> out from the inside of.
tye	(used with place names, roads, or other things which are not containers or simple objects) <i>gen/loc:</i> in, at, on, <i>dat:</i> to, <i>instru:</i> through or throughout, <i>abl:</i> from.
úqe	<i>gen/loc:</i> on this side (of), <i>dat:</i> to this side (of), <i>abl:</i> from this side (of).
üste	<i>abl:</i> off (of) world, island, etc.
vás	<i>acc:</i> by (time).
vel	<i>nom:</i> about, circa (w/numbers, time).
veñ	<i>abl:</i> without.
veñùleve	<i>acc:</i> regardless of.
vú	<i>gen/loc:</i> at, in, on (time).
vùn	<i>gen/loc:</i> with.
vùshe	<i>acc:</i> in exchange for.
vúshĭ	<i>acc:</i> as, in the role of.
xím	<i>instru:</i> through.
xre	<i>gen/loc:</i> near, <i>dat:</i> moving towards, <i>abl:</i> moving away from.
xrevá	<i>gen/loc:</i> nearer.
xrevná	<i>gen/loc:</i> nearest.
yás	<i>dat:</i> back to, back unto.
yásheqe	<i>gen/loc:</i> on the other side of, <i>dat:</i> to the other side of, <i>abl:</i> from the other side of.
yelÿ	<i>abl:</i> back out of.
yesh	<i>dat:</i> back towards.
zháskĭ	<i>instru:</i> based on, founded on, from.
zó	<i>nom:</i> at the rate of.

Several positionals can also be used with verbs. For example: **prĕ qĭedâ** (*before coming*), **ás velánalyĕv dhĕn** (*until you read it*). The rules for tense and mood are covered in the section on verbs.

When positionals are used with phrases, the normal case rules often do not apply. Rather, the object should be considered to be the entire phrase, which of course cannot take a case ending collectively, and the subject is placed into the case appropriate for its position in the phrase, either nominative or accusative, depending on verb mood.

There are several ways of translating the English preposition *for*. Some examples: *I bought it for you* - **Zharelálÿ dhĕn epná ólyánÿ**; *I bought it for supper* - **Zharelálÿ dhĕn vúshĭ çalenán**; *I bought it for cleaning* - **Zharelálÿ dhĕn pólef pínyâ**. In the first example, the item is intended as a benefit to someone else, so **epná** is used. In the second, it is intended to play the role of supper, so **vúshĭ** is used. In the last example, the item was purchased *in order to* clean, so **pólef** is used. When translating English *for* it is best to think of how the sentence could be reworded using either *as a benefit to*, *in the role of*, or *for the purpose of*. Which of these works best as the rewording will indicate whether to use **epná**, **vúshĭ**, or **pólef**.

kas (*under*) is often used with time of day references in places English would use *in*. For example, **kas velúváná** (*in darkness*), or **kas lúvensá** (*in daylight*). This turn of phrase is found most often dealing with light and/or darkness references, since **gó bléyá** or **gó bléxná** is *during the day*, depending on whether one means *sometime during the day* or *throughout the day*.

zó (*at the rate of*) is roughly equivalent to Esperanto *po*: **Zharelô shálün zó lhúvá zhë náváráxná.** (*He bought apples at three for a dollar.*) Note that **zó** goes before the number or rate, and the rate itself consists of a number plus a value in the instrumental. Thus: **zó elká zhë bléyxná** (*four per day*), **zó delsó zhë vlenáxná** (*ten per meter*).

Note that many of the positionals in the above table may be used without objects, even if this may not make sense according to English syntactic rules. For example: **álnálÿ yesh** - *I'm going back that way*; **Dhe lhôn ùste** - *He is offworld/offshore*. Do not be surprised to hear an Alurhsa end a phrase or sentence with one of these words. The object, in these cases, is generally to be understood from context. Not all positionals are used in this manner. Certain, like **kas** (*under*) have locative forms ending in **ì**, often with modified significance: **kasì** (*downstairs, below*).

Another even more unusual feature is that sometimes positionals standing without objects can take noun-like case endings. This is particularly true with words like **úqe** (*this side of*) and **yásheqe** (*the other side of*). Thus: **Qíédálv úqeny** - *Come to this side*. The only endings used for this are the dative and ablative. The genitive/locative is understood to be the base form of the word.

The next table lists words which are considered positionals by native grammarians, but which are most often used alone rather than with an object. It should be pointed out that technically any positional may take an object, or may be used alone in an adverbial or locational sense. However, the words in the prior table normally do take an object in the case specified, while the words in the following table normally do not. When an object is used, its case always obeys the rules outlined at the start of this section.

ádlún	high, high up.
ánsígvì	at home.
ápreme	once, once upon a time, ago (<i>with nom. of time reference</i>).
áyámás	ever, at any time.
áyelef	sometime.
áyemyá	somewhere.
áyensá	for some reason.
áyexen	someday.
berkasì	upside down.
berteli	rightside up.
bhésì	instead, in its place, alternatively.
bhóri	on time (at the right time).
delÿ	here, in this area/region.
dúlÿ	yonder, yonder area.
dzalÿ	there, in that area/region.
eshghel	away (direction).
eshkális	northward.
eshkas	down, downward.
eshkivrá	backwards (direction).
eshmáçis	eastward.
eshñelis	southward.
eshtel	upwards, up.
eshveçis	westward.
évárre	finally, at last!
exen	these days.
exnársáme	lately.
gámás	never (from now on).
gáthexán	the day after tomorrow.
gáváme	afterwards, later on.

gelévárre	at long last.
gheli	away (location).
hólef	when.
ílef	one day (general).
ímás	one day (future).
kámensì	on the ground floor (<i>with gen/loc</i>).
kasi	downstairs.
kaskámì	underground.
kéle	onward, forward.
kélyesh	back and forth.
lháksì	on the left side
mele	then, at that time.
melexen	in those days.
myá	where (relative conj., dialect form).
myává	where?
ñelef	never (up till now).
ñemyá	nowhere.
ñólá	rarely, not often.
ñórsá	at no time, never.
ñóye	no longer, no more.
órúvi	on the shore, coast, or bank (<i>with gen/loc</i>).
pífi	at first, in the beginning (<i>with gen/loc</i>).
preme	before (adv), ago (<i>with nom. of time reference</i>)
prenyáme	recently, just a little while ago.
prëprexná	day before yesterday (alt. form).
prexnává	the day before yesterday.
seváná	forever more, eternally.
sevlá	often.
shthevlá	how often.
sùli	alone, in private.
svla	soon.
svlarre	as soon as.
táçis	that way, that direction.
táneres	at once, at that moment.
táneresárre	immediately.
telsì	upstairs.
tsekasá	below, beneath, under here.
tsenishì	inland, away from the coast
ttórsá	always, at all times, for all times.
ttòseqe	on every side (<i>with gen/loc</i>)
ttòsnëblé	every day, daily (adv.).
ttòvùne	in total, together.
ttòxíme	widely, vastly, throughout, globally.
túvlórá	here, in this very spot, right here.
úçis	this way, this direction.
úneres	just now, a moment ago.
üsqel	outside, outdoors (<i>with gen/loc or abl, depending on motion</i>)
var	there, in that spot/location.
véshì	in private.
vlór	here, in this spot/location.
vùlef	at the same time (as) (<i>with nom.</i>)
vúr	yonder, yonder spot.
yádıçe	in the other direction (<i>with abl.</i>).
yáshelef	elsewhen, another time.
yáshemyá	elsewhere.
yáshevi	publicly, in public.
yáski	on the right side (<i>with gen/loc, dat, or abl. depending on motion</i>).

Many of the above positionals are relatively self-explanatory if it is remembered that they are equivalent to English or Indo-European adverbs more than prepositions.

preme and **ápreme** both can be used where English uses *ago*. There is no notable distinction in meaning, any preference is purely personal or dialectal. Both function by being placed before the time indication, thus: **ápreme zílyev síznâ** - *six years ago*; **preme sílá bhóran** - *two days (48 hours) ago*.

Syntactics

Syntactics are words, normally indeclinable, that fit between other parts of speech, and provide the connections that link them together, or modify the tone and feel of those connections. Syntactics cover the ground that English grammarians would normally divide into articles, conjunctions, and in some cases adverbs. For the purposes of this grammar, we will further divide this part of speech into two categories: articles and general syntactics.

Articles

Alurhsa has four words that can be classified as articles. The definite article, **zhë**, is used in front of any noun, or descriptive being used as a noun, which is being definitely indicated, in the same way as English *the*. The article does not vary for case, number, or normally for gender, although in formal and classical literature the article may be seen as **zhe**, **zhá**, **zhë**, **zhó**, and **gle** for masculine, feminine, neuter, conceptual, and spiritual forms respectively.

The definite article is also used to indicate classes of words, and in front of names of languages. Thus, **líkálÿ zhë vonishán** (*I like cake*), or **dezhyálÿ ñevâ zhë vësúlán** (*I know how to speak V'sul*).

íë (*a, an, a certain*) is used far less than its English equivalent. It is used when the intention is to single *a certain one* out of a group, but when that certain one may not be sufficiently identified to use **zhë**. As with all articles, **íë** does not vary for case or number. In modern standard usage it also does not vary for gender, although in formal and classical literature the forms **áe**, **ía**, **íë**, and **lye** may be found for masculine, feminine, neuter, and conceptual/spiritual respectively.

The two remaining articles, **tá** (*that, you*), and **áye** (*any, any one of many*), have only the one form. **tá** is most often found in expressions such as **tá zále!** (*you good boy/girl!*) or other exclamations, while **áye** is employed as an opposite of **íë**, thus **íë sálek áv áye sálek** (*a certain book or any book*).

General Syntactics

General syntactics are listed below:

çeyë	any+pron, pron+ever (follows the pronoun)
ákánsá	negative (of numbers, follows the number)
ányéve	minus, less (in math)
áxólá	positive (of numbers. follows the number)
çávin	although
çe	just (to have just...)
clá	indeed, quite, very
ddá	and
eç	even, même, aún
eçe	even so, even still, still
el	that
elñ	if
eltásh	honestly, swearing to
enthá	maybe, perhaps
eref	therefor, so
erná	as long as, provided that
gatsú	anyway, also, as well, in any case

góyáze	as long as, while, throughout
hálÿ	why?, for what reason?
he	but, however
itráváme	as an aside, as a sidenote
kálÿ	because
kin	almost, just
kóleñ	as if...
kólf	like
me	too (+adj/adv)
ná	desiderative particle, would that-
nálÿ	therefore, thus, for this reason
ñe	not
neꞤá	but, except that
neꞤelñ	but, unless, except that
negel	nevertheless, however
ól	than (comparitive)
sá	so, so much (sá...sá , as...as)
shá	already
shthóleñ	what if...
spé	lest, so that not
szë	emphatic particle (follows word being emphasized)
tensá	because of which (relative conjunction)
tsilme	certainly, of course
tsivën	either, as well, neither
tsú	also
ttòsneꞤá	almost, all but
ve	question forming particle
vù	plus (in math)
vùne	including, together with, as well
yásheme	otherwise
yáshéne	as opposed to, versus
yáshexne	on the other hand
yáshnyets	again
yáshóvákne	in other words
zhë	the
zhla	then, in that case

Most of the above list are relatively self-explanatory, and are used similarly to their equivalents in English and other Indo-European languages. Some, however, do require more explanation.

There are two special pairs of syntactics, **elñ...zhla** and **çávin...eçe**, which require special attention. The first, **elñ...zhla**, is identical to English *if...then*. The difference is that while English allows *then* to be omitted, Alurhsa does not allow **zhla** to be left off, either in written or spoken usage. Thus, **elñ dhe qíëdánô, zhla cedzánálÿ** *If he comes (will come), then I will be there (will be present)*. **Zhla** may also be used alone after a statement of fact, to indicate the result of that condition, usually when the statement and result are said by different speakers. Thus, (person 1): **Dhe qíëdánô**. (person 2): **Zhla cedzánálÿ**.

Çávin...eçe is much more unusual to English speakers. **Çávin** (*although*) and **eçe** (*even still*) function in the same relationship as **elñ** and **zhla**, thus **eçe** is used to show the outcome of the statement following **çávin**, or more exactly the statement which follows **eçe** is true in spite of the statement following **çávin**. Thus, **çávin dhe ñe qíëdánô, eçe cedzánálÿ** *Although he will not come, even still I will be there*. As with **zhla**, **eçe** is not optional in Alurhsa.

The question particle, **ve**, is used at the start of any declarative statement to turn it into a question. The word order does not have to change, although sometimes the word or words being questioned will be placed immediately following **ve**. **Ve** is not required if another word implying a question is present, thus interrogative pronouns and interrogative descriptives replace **ve** as question markers.

Examples:

Dhe velô zhě sálekán. *He is reading the book.*

Ve dhe velô zhě sálekán? *Is he reading the book?*

Ve zhě sálekán dhe velô? *Is he reading the book?*

Ve velô dhe zhě sálekán? *Is he reading the book?*

Note also that **ve dhe velô zhě sálekán** can easily mean *is he reading the book* since pronouns are regularly omitted. To further point out which word is being stressed, the emphatic syntactic **szë** can be used: **Ve dhe szë velô zhě sálekán?** *Is he reading the book?*

The emphatic **szë** may, in fact, be used following any word in any sentence to draw attention to that word. Examples:

Ólne szë skólÿñ Jine. *You are God.*

Wágálÿ szë ólyán! *I love you!*

Zhě ttesh lhôn tsye szë zhě bósnyará. *The food is in the box.*

The English word *but* is translated by two different Alurhsa words, depending on how and where it is used. **He** is used when *but* may equally be replaced with *however*. **He** may only come at the start of a sentence or phrase. Thus, **Zhě blé lhôn dlónósá, he deshá shthálâ velevï** *The day is rainy, but we must travel anyway.* When the statement after *but* is pointing out a contrast with the first statement, **neꞑá** is used. **Neꞑá** also may only come at the start of a sentence or phrase, and normally the first statement is a negative. Thus, **Zhě blé ñe lhôn dlónósá, neꞑá cirensá** *The day is not rainy, but clear.* The distinction is similar, but not identical, to the Spanish *pero* versus *sino* usage. In determining whether to use **he** or **neꞑá**, the student can often determine whether *but* may be replaced with *however* or *rather*. If one may use *however*, then use **he**, but if *rather* fits better, use **neꞑá**.

Note that many speakers pronounce **neꞑá** with the accent on the second syllable. This is non-standard, and the student is advised to accent the penultimate.

The comparative syntactic **ól** is often translated as *then*, but that is not completely accurate. **Ól** is used after any comparison, including statements of equivalence, as a preface to the item with which the subject is being compared. The item following **ól** should be placed in the same case or tense as the subject of the comparison. Examples:

Úmázhě sálek lhôn zárrevá ól tázhě. *This book is bigger than that (one).*

Bíháválÿ álskenán ól thénälán. *I prefer water to wine.*

Úmázhě ñmáz tsexô sirá álskenán ól tázhě. *This glass contains as much water as that (one).*

Úmázhě ñmáz tsexô sirá álskenán ól thénälán. *This glass contains as much water as wine.*

Úmázhě víl lhôn simle ól tázhě. *This letter/rune is the same as that (one).*

Numerics

Numbers in Alurhsa are a special type of adjective referred to as numerics, which do not inflect and which always precede the noun. Unlike English and most Indo-European languages, Alurhsa also includes as numerics many other number-related words such as **ává** (more), **órá** (much, many), and even **sehene** (enough). In all cases, numerics are not inflected no matter what case the noun object is in. However, numerics may, optionally, be inflected if they stand alone. Thus:

Xólÿ sílá sálekán - *I have two books.*

Xólÿ sílá or Xólÿ sílán - *I have two.*

Note: Nouns used after numbers, but not necessarily after all numerics, are always in the singular. Numerics which allow plural forms of their object noun will be noted as they are presented.

The basic numbers are as follows:

ehen	<i>zero</i>
dwi	<i>one</i>
sílá	<i>two</i>
lhúvá	<i>three</i>
elká	<i>four</i>
ksònyefive	
zílyev	<i>six</i>
nestá	<i>seven</i> (note: an older form of seven was: zlúrhyë , which is now rarely used.)
zlúr	<i>eight</i>
vlórhÿë	<i>nine</i>

The powers of ten are:

delsá	<i>ten</i>
delselká	<i>hundred</i>
denelsá	<i>thousand</i>
deçálá	<i>ten thousand</i>
dóvírá	<i>hundred thousand</i>
dóvenyá	<i>million</i>
dásálá	<i>ten million</i>
dírádhá	<i>hundred million</i>
dúshentá	<i>billion</i> (British: <i>thousand million</i>)
dúrásá	<i>ten billion</i> (British: <i>billion</i>)
dinçálá	<i>hundred billion</i> (British: <i>ten billion</i>)
dástará	<i>trillion</i> (British: <i>hundred billion</i>)

Note: Additional powers of ten exist, but as in English and many other languages, they are rarely used, with mathematic terminology being more common for larger numbers, which tend to occur in scientific contexts. One other common word should be noted, **gáshentá**, which is equivalent to English slang *zillion*, meaning a very large but undetermined number.

The intermediate numbers are formed by adding a prefix to the powers of ten for multiples, and a suffix to the last power of ten in the series for units 1-9. The prefixes and suffixes are as follows:

prefix	suffix	English
	-d	one
se-	-s	two
lhú-	-lh	three
el-	-lk	four
ksòn-	-ks	five
zí-	-z	six
ne-	-n	seven
zlú-	-úr	eight
vló-	-v	nine

The prefixes are added to any power of ten to indicate multiples. Thus:

delsá - *ten*, **sedelsá** - *twenty*

deçálá - *ten thousand*, **vlódeçálá** - *ninety thousand*

The suffixes may be added to any power of ten to indicate single digits. For example: **sedelsá** (*twenty*), **sedelsád** (*twenty-one*). They are always added to the last power of ten in a series. Many speakers also will only add the suffixes to **delsá** (*ten*), and if speaking of a number such as 1003 will say **denelsá-lhúvá** instead of **denelsá-lh**, although the latter is also correct.

Note that several of the suffixes can sound alike in hurried or slurred speech, thus for many applications such as mathematics, scientific usage, or precision work, especially when done in poor audio conditions, it is acceptable and even preferred to use the separate numbers for single digit instead of the suffixes.

Thus:

delsád *eleven* (also: **delsá-dwi**)

delsán *seventeen* (also: **delsá-nestá**)

vlódelsáv *ninety-nine* (also: **vlódelsá-vlórhyë**)

denelsá-vlódelselká-vlódelsáz 1996 (also: **denelsá-vlódelselká-vlódelsá-zílyev**)

As shown above, compound numbers in a series are normally written with hyphens between each element when written out.

Suffixes used with Numbers

There are several suffixes used with numbers to form ordinals, multiples, repetatives, and fractionals, among others. Numeric suffixes always cause the accent to adjust when added, thus **sílá** (*two*) is accented on the first syllable (the penultimate), while **sílátá** (*half*) is accented on the second, which is also the penultimate.

Ordinals are those numbers that refer to the placement of their object within a series. In English, these are *first*, *second*, *third*, and so on. In Alurhsa, ordinals are formed by adding **-vá** to numbers ending in a vowel other than **ë**, or **-ává** to numbers ending in consonants. **Vlórhyë**, which ends in **ë**, drops the **ë** and adds

-ává, following the same pattern as nouns in declension. Examples: **sílává** (*second*), **ksònyevá** (*fifth*), **zlúrává** (*eighth*), **delselkává** (*hundredth*).

There are three irregular formations. The ordinal form of **dwi** (*one*), is **dwiyevní** (*first*). In common speech this is often replaced by **prëyevní** (*first, earliest*), especially if the idea conveys a sense of being first due to arriving earlier. The ordinal form of **lhúv** (*three*) is **lhúvásá** (*third*) for euphonic reasons. Likewise, the ordinal form of **zilyev** (*six*) is **zilyevá** (*sixth*) for the same reason.

Ordinal forms of compound numbers, such as, in English, *twenty-first, one-hundred-twenty-seventh*, are formed in the same way, but the ordinal suffix is added to the last part of the series. The suffix may be added to either the tens element with the suffixed form of the unit, or to the unit as a separate word. For example:

sedelsádává or **sedelsá-dwiyevní** (*twenty first*)

delselká-sedelsánává or **delselká-sedelsá-nestává** (*one hundred twenty-seventh*)

Fractionals are formed in the same way as ordinals, but by adding the suffix **-tá** or **-átá** to vowel and consonant endings respectively. As with ordinals, **ë** is dropped and the suffix added to the remaining stem. However, no other irregularities exist. Thus we have:

sílatá (*half*), **lhúvátá** (*third*), **ksònyetá** (*fifth*), **zilyevátá** (*sixth*), **vlórhyátá** (*ninth*).

As with ordinals, the suffix is added to the last element of a compound number. Example:

nedelselká-ksòndelsádátá or **nedelselká-ksòndelsá-dwitá** (*seven-hundred-fifty-first*).

Note that such constructions are as rare and awkward in Alurhsa as they are in English or most other languages.

Multiples indicate the number of times, as with English *twice, thrice, fifty times*. In Alurhsa, multiples are also used to indicate multiplication in arithmetic, with the multiplier having the multiple suffix attached when the equation is read. Multiples are formed by adding the suffix **-xne** or **-áxne** to vowel and consonant endings respectively. As with other suffixes, **ë** is dropped and the suffix added to the remaining stem. As with fractionals, no other irregularities exist, and the suffix is added to the last element of a compound number. Examples:

dwixne (*once*), **sílaxne** (*twice*), **zlúráxne** (*eight times*)

lhúdelsánáxne or **lhúdelsá-nestáxne** (*thirty-seven times*)

eldenelsá-vlódelsázáxne or **eldenelsá-vlódelsá-zilyeváxne** (*four-thousand ninety-six times*)

Repetatives indicate how many at a time, and are formed by adding the suffix **-rze** or **-árze** to vowel and consonant endings respectively. As with other suffixes, **ë** is dropped and the suffix added to the remaining stem. As with fractionals, no other irregularities exist, although in certain dialects the form **zlúrze** can be heard instead of the standard **zlúrárze** (*eight at a time*), but this generally considered incorrect. Also as with fractionals, the suffix is added to the last element of a compound number.

Examples:

dwirze (*one at a time*), **sílárze** (*two at a time*), **zilyevárze** (*six at a time*)

zídelsávárze or **zídelsá-vlórhyárze** (*sixty-nine at a time*)

Four other suffixes must be mentioned here, although they actually form nouns from numbers. **-ären** (or **-ren** after **á**) is used to form collectives, such as **sílären** (*pair*), **delsären** (*set of ten*, as French *dixaine*), **delsásären** (*dozen*). Not all numbers use this suffix, but the student should be aware of it and recognize it in constructions.

-áxánsá, which forms descriptives, and **-áxánsës** which forms nouns, refer to numeric systems with the base of the number to which the suffix is added. These are **-xánsá** and **-xánsës** after vowels other than **ë** which is dropped. For example: **síláxánsá** (*binary*), **delsáxánsá** (*decimal*), **zlúráxánsá** (*octal*), **delsázáxánsá** (*hexadecimal*).

-áxës (or **-xës** after vowels) forms nouns referring to two dimensional geometric shapes with the number of sides being the number to which the suffix is added. As with others, **ë** is dropped before adding these. Examples: **lhúvákës** (*triangle*), **ksònyexës** (*pentagon*), **zilyevákës** (*hexagon*). The descriptive form of these replaces the **ës** with **á**: **lhúváká** (*triangular*), **zilyeváká** (*hexagonal*).

Finally, **-árxán** As with other suffixes, **ë** is dropped and the suffix added to the remaining stem. As with fractionals, no other irregularities exist, and the suffix is added to the last element of a compound number. Example: **delsásárxánsës** (*dodecahedron*).

Mathematics

An important use of numbers is obviously in mathematic expressions. As the basic mathematic operations are read aloud, the word **ershô** (*makes*) is used between the expression and the result, where in English either “is” or “equals” is used. In the Alurhsa script, **ershô** in this usage is represented by an arrow pointing rightwards from the expression toward the result. Note that commonly numbers in mathematical equations are not declined, thus the result is not placed in the accusative even though **ershô** would normally require it.

The operations are expressed as follows:

Addition: The word **vù** (*plus*) is used between the numbers. eg. **delsá vù sílá ershò delsás** (*ten plus two equals twelve*)

Subtraction: The word **ányéve** (*minus, less*) is used before the subtrahend. eg. **delsá ányéve sílá ershò zlúr** (*ten minus two equals eight*)

Multiplication: The multiplicand is stated, then the multiplier is stated with the multiplicative suffix **-áxne**. eg. **nestá zilyevákne ershò eldelsás** (*seven times six is forty-two*)

Division: The dividend is stated, then the divisor is stated with an irregular adverbial form of the fractional suffix **-átá**, specifically: **-áte**. eg. **delselká elkáte ershò sedelsáks** (*one hundred divided by four equals twenty-five*).

Exponents: The number is stated, then the word **dhí** (*itself*) followed by the exponent with the multiplicative suffix **-áxne**. eg. **delsá dhí síláxne ershò dselká** (*ten to the power of two equals one hundred*).

Note that for algebraic and other expressions, it is legitimate to use the names of letters as though they were numbers. One difference is that in Alurhsa one must recognize multiplication and put at least one of the terms into the proper form. Normally this is the actual number, although it is just as legitimate to add the suffix to the letter. Thus, **zilyevákne Ná dhí lhúvákne vù sedelsáksáxne Qá ershò vlórhyákne Yá** ($6n^3 + 25q = 9y$)

Positive and negative are expressed by the use of the words **áxólá** and **ákánsá** respectively. These are placed after the number in question, thus: **sedelsán áxólá** *positive twenty-seven*, **nestá ákánsá** *negative seven*. In the Alurhsa script, these are expressed by following the number with an upward pointing arrowhead for positives, or a downward pointing arrowhead for negatives.

Parentheses in mathematical expressions are normally represented in the Alurhsa script by the full stop (a vertical bar), the brackets, and quotes, depending on how many levels are required. It is perfectly legitimate to simply use nested brackets, although the native mathematicians will normally use the hierarchy of symbols in the sequence mentioned above.

Exponents are represented in the Alurhsa script by the letter **dh**, underlined, following the number and preceding the exponent, which is also underlined.

General Numerics

In addition to words which actually refer to numbers, Alurhsa has several other words which are used the same way. These words themselves do not decline regardless of the case of the noun object, although as with numbers, when these words stand alone they can take the appropriate case for their placement and use in the sentence or phrase.

The following general numerics allow for the noun to be either singular or plural as needed, although the normal rule stating that the singular may be used and is often preferred if context provides sufficient clues.

ává (*more*), **ávná** (*most*), **éve** (*less*), **évne** (*least*), **sehene** or **séne** (*enough*)
órá (*much/many*), **ñórá** (*little, few*), **kórá** (*so much/many*), **áyórá** (*some, any*)
shthórá (*how much/many*), **órányá** (*several, a fair amount of*), **sirá** (*as much/many*)

The remaining general numerics, listed below, require the noun to be singular even if the meaning is plural:

ngeyë (*none, no*), **gánúmáxá** (*an infinite amount of*), **yáve** (*some*)
nísál (*a bit of, a taste of*), **órhál** (*several*), **sehene** (*enough*), **ttòsílá** (*both*)
ttòlhúvá (*all three*), **vírísá** (*a little bit of*)

Examples:

Ñe vigô gámás sehene sálekó - *There are never enough books.*

Sththórá óleván xólyá? - *How much paper do we have?*

Sththórá vílshínyán xólyá? or **Sththórá vílshínyáyón xólyá?** - *How many pencils do we have?*

Ghelÿ gánúmáxá lúván - *I see an infinite number of stars.*

Cëlô kóránÿ - *He gives to so many. But:*

Cëlô kórá káyálónÿ - *He gives to so many children. And:*

Cëlô kórán káyálónÿ - *He gives so much to children.*

Ává sálekó, ává álvá - *More books, more joy.*

Ñeyë sálek, ñeyë álvá - *No books, no joy.*

Xólÿ sirá sálekón sá ólye - *I have as many books as you.*

Xólÿ sirá sálekón sá dúrzhún - *I have as many books as pairs of shoes.*

Çalálv yáve vóshthÿn - *Eat some stew!*

Çalálv yáve tsítán - *Eat some grapes!*

Shá çalásválÿ órhál tsítán - *I have already eaten several grapes.*

Shá çalásválÿ órhálán - *I have already eaten several.*

Note that this last sentence may also be said: **shá çalásválÿ órhál**, without the accusative, as many dialects, especially rural ones, do not use case endings, especially the accusative, with numerics.

Note also that **ñeyë**, if used in a situation where it would take case endings, is declined in the same way as the singular forms of the pronoun **úmázhë** *this*. So: **ñeyë, ñeyá, ñeyëñÿ, ñeyën, ñeyëxná, ñeyëç.**

Word Formation

Alurhsa is a very synthetic language, allowing new words to be created easily out of roots and affixes. Although these constructions often follow very straightforward rules, there are still irregularities, especially in the process of combining two or more roots.

It is important to note that word formation is a fundamental component of the Alurhsa language. Affixes are added to roots with sufficient frequency and flexibility that dictionaries and wordlists are unlikely to contain all possible options. Thus it is essential that the student of the language understand the process of word formation in order to determine the meaning of compounds encountered in texts and conversations.

Fundamental Roots

The Alurhsa language is built up from a collection of roots, some of which are referred to as *fundamental roots* meaning they may not form words by themselves, but the same pattern of letters is found throughout a collection of roots which all have similar meanings. Examples of fundamental roots are:

- ***c** - give
- ***dr** - move
- ***gn** - know, recognize
- ***gv** - dwell
- ***sálq** - tell, story
- ***tr** - draw, bring
- ***vrit** - turn, twist
- ***zhy** - knowledge
- ***zn** - go, walk

The above occur in various forms in a number of roots, such as ***ánzhy** to learn, ***dezhy** to know (facts), ***ántr** to attract, ***vùtr** to bring, ***gev** to dwell, ***sigv** house, ***gnerhev** or ***gnev** to know, recognize.

It is often useful to watch for such patterns in related roots, and in words. For example, **cělâ** is to give, **cálám** grace is a gift, **cádezhyen** information is knowledge or a fact (**dezhyen**) that is given. The **c-** at the start of each is a fundamental root meaning *give*.

Unfortunately there is currently no complete list of fundamental roots, so the student is encouraged to pay attention to patterns as they are discovered.

Affixes

The table below lists the prefixes used to modify the meaning of words and to construct new words. Prefixes are, for the most part, added to existing full words, meaning a root that is complete with whatever endings or suffixes, if any, are being used to form a full noun, verb, descriptive, etc. Note that some prefixes may have more than one meaning depending on the type of word to which they are added, eg. **el-** means *out of* when added to anything but a numeric, but as mentioned in the numerics section means *multiplied by four* when added to any of the powers of ten.

Also note that some prefixes are listed with letters in parentheses. These are interposed when required for euphonics. Thus, the prefix meaning *replace* or *change* is **bhé-** before consonants but **bhés-** before vowels.

Finally, it should be stated that the hyphen listed is not part of the prefix, and is not used in adding them to words or roots.

<u>Prefix</u>	<u>Meaning</u>
á-	focused on, or moving towards, unto, causing.
án-	home
án-- / ány-	to, towards
ás-	to, until, unto
bhé(s)-	replace, change
çá(l)-	un-, undo, reverse
de-	ten, deka-
di-	mono, single
dú-	mega, million
el-	out, out of
esh-	towards
gá-	beyond, after, super (before consonants)
gel-	beyond, after, super (before vowels)
ghá-	away, from, de-
ká-	hundred, hecta-
káns(á)-	anti-, contra-
kì-	paternal (in relationships).
lá-	deci-, tenth of
lë(¿)-	not, in-, un-
lez-	mis-
ñá(v)-	ex-, former
ní-	milli-, 1000th of
nye(f)-	change, varying
ól-	good, healthy
ór(á)-	multi-, poly-
pe-	for, pro, for the good/purpose
se-	bi-, dual
se-	maternal (in relationships).
sé(n)-	enough, sufficient
shá-	already
sha-	remote in time, pra-
shthá(w)-	near, beside
sú-	centi-, 100th of
sú-	clearly, undoubtably
tse-	in, into
tsú-	back, in response to
ttò-	all, complete(ly)
tú-	exact, exactly, very
úm(á)-	this
ve-	not, without, -less
vù(n)-	with, co-
y(á)-	re-, again

zá-

kilo-, 1000 times

Some examples might be useful at this point:

bhéhìnâ - *to change clothes* from **bhé-** and **hìnâ** (*to wear*).

bhényír - *hostage* from **bhé-** and the root ***nyír** (*prisoner*).

shávëzhensës - *déjà-vu* from **shá-** and **vëzhensës** (*experience*).

tsúdivâ - *respond* from **tsú-** and **dívâ** (*to say*).

ñápáláñ - *ex-headman* from **ña-** and **páláñ** (*village leader, headman*).

Suffixes are somewhat more difficult to give exact rules for. Some, such as **-áclá**, are usually added to an existing complete word, and produce a similar meaning, but with some specific coloring, in this case a pejorative context. Others, such as **-ä**, should be considered more a primary word ending added directly to a root. Unfortunately there are times when any given suffix may be added either to a root or a full word form, depending on the speaker, the context, and common usage. The best advice for the student is to listen and read, use combinations that have already been encountered, and if a new combination is required, try adding it to a full word. Natives will understand, and will likely correct the usage if it is not the norm.

There are many more suffixes than prefixes, and like prefixes native speakers will often join them to existing terms to add a particular shade of meaning, or to form a new word. A good example of the flexibility this provides is the suffix **-ä**, which means *emotion*. It is quite possible to produce a word like **likä** (*happiness*) from the root ***lik**. But it is equally possible to produce a word like **vrejä** (*the emotion of working*) or even **ávrejä** (*the emotion of working on something in particular*) from the root ***vrej**. The Alurhsa language is very flexible, and not all such possible combinations will be listed in dictionaries or vocabularies. Thus, recognizing at least the most common suffixes is very important to determining the meaning of words as they are encountered.

It will also be noted that in the table below some suffixes have both a leading and trailing hyphen. These suffixes are normally used with other endings to form words. For example, **-únt-** means *spread widely*. It can be used with **-á** which is a common way of forming adjectives, **-â** as a verb (with appropriate verbal endings applied as it is conjugated), **-ës** to form an abstract noun, or **-en** to form a specific noun. Examples of each of these: **náshúntá** (*on display*), **náshúntâ** (*to display*), **náshúntës** (*a display event*), **náshúnten** (*a specific display*). Unfortunately it is also possible to add these endings to suffixes that already have their own endings, such as **gesáqen** (*weapon*) which is formed from the root ***ges** (*struggle, fight*), the suffix **-áqá** (*tool*), and the concrete noun ending **-en**. While it is possible to recognize such words and understand their formation and their meaning, it is difficult for the non-native to truly predict their formation. However, this circumstance is no different than English, where many times it is difficult or impossible for the non-native to predict the formation of words, thus *postpone* means to push to a later date, but to move the meeting to an earlier time is not *prepone*.

Suffix	Meaning
-ä	emotion, feeling.
-á	common ending for adjectives.
-áclá	despicable, pejorative.
-ágh	depreciative, use in anger/hate.
-ák	commander or military chief of.
-áksev	assistant, one who assists with.
-á lits	place where.
-ál	forms noun.

-áls	-dom.
-álvá	tool, thing used in perf.act.
-álye	doing, acting out, performing.
-ám	forms noun
-ánsës	-ity, -ness, -ship.
-ánthá	area where.
-ánvi	measurement of.
-ányá	diminutive, endearing.
-áqá	tool, receiver of action.
-arsháľits	-ery, shop, place where x is sold.
-árváľes	-ology, study/subj. of.
-árváľev	-ist, -ologist, one who studies to learn about.
-ás(á)	seeming, looking, -ish.
-ásh-	eater of, -ivore.
-áshá	endearment.
-ásvá	having done.
-átárh	doctor of.
-áthlá	plant which bears x.
-átrá	-ful,-fer, bearing.
-átsën	-ism.
-átsev	ist, one who follows a philosophy.
-átvá	skin of, hide of, outer wrapping.
-ávrá	-able to do.
-áxáns-	base x (of numbers), imal/inary.
-áz-	-ing, shows repeated action.
-ázhg-	augmentative, oversized/outsizeđ.
-eĵ	depreciative, less force than -áĵlá or -ágh.
-éđh	room where.
-ef-	intended for, for the purpose of.
-él-	tending to.
-elsh-	worthy to be.
-em	material, substance.
-emsá	composed of (naturally).
-en	forms noun expressing specific object, action, or incident.
-én-	causing to be x.
-ensá	forms an adjective roughly equivalent to a passive participle.
-entá	building.
-epráľes	-ology, study and examination of, checking.
-epráľev	-ologist, one who studies or examines, one who checks.
-es	litterary piece.
-ës	forms abstract noun.
-esh-	having/needing to be.
-eshká	made of (formed out of).
-eskváts	system, procedure.
-eskvë	cycle, system.
-ev	person.
-évrá	able to have root done to it.
-ghár	booth, spot where.
-ì	location at, in, or on. Forms a positional or descriptive.
-ï	location at, in, or on. Forms a positional which normally takes an object.

-íçë	component, part of, element of.
-íhev	one who is a fan of, likes, is into.
-íksá	-scope.
-il-	one item of a collective.
-ír	a container made from.
-irá	holder for.
-írsá	centered or focused on.
-ísá	diminutive, small and cozy.
-isen	division of, piece of.
-ishtá	diminutive, used with childhood things.
-izhem	chemical or mineral element.
-ná	realm, world, land of.
-óen	festival, holiday.
-ónev	one who does habitually or as a profession.
-ónjá	so-called, said to be (but not).
-órhen	meeting or gathering.
-ósá	having the primary attribute of, permeated with, full of.
-ósven	program, application that does.
-óvá	one who does now.
-óy-	continue, pursue, keep on.
-sá	forms an adjective.
-tá	world, place, isle.
-ú	couple, pair of.
-ùnsá	causing to do to oneself
-únt-	dis-, spread widely.
-ùvrá	able to do to oneself.
-úz	a piece of, a sample of, a slice of.
-várh	vehicle.

As previously mentioned, the affixes can are often combined at will by native speakers to form words that carry the exact shade of meaning desired. For example, one could talk about **nyegevónjá** meaning *a so-called move or change of dwelling* referring to someone's statement that they had moved when they really had not. This word is formed from the prefix **nye-** (*change*), plus the root ***gev** (*dwelling*), and the suffix **-ónjá** (*so-called*).

Another example is **ávrejeshá** (*worth working on*) from **á-** (*focused on*), ***vrej** (*work*), **-elsh-** (*worthy*), and **-á** (*adjective*).

Compounds

Perhaps the most difficult type of word formation for which to give rules is that of compounds. Compounds are words formed by joining together two roots or two fully formed words, for example **ódáreg** (*peninsula*) from **ódá** (*limb*) and **reg** (*island*). Unfortunately euphonic reasons often cause the individual roots to lose sounds or even entire syllables. And, the euphonics in question do not appear themselves to follow well documented rules. It is as though the words simply evolved by connecting the two roots and then dropping whatever did not seem to fit.

Examples:

shhúlúván - *candle*, from **shhúlá** *wax* and **lúván** *light*.

thívresk - *base, foundation*, from **thír** *at the bottom* and the root ***vresk** *build, construct*.

nyátish - *bat, a flying mammal*, from ***nyásh** *fly* and **petishá** *a mouse-like mammal*.

óñentránsēs - *gravity*, from **óñen** *planet*, the fundamental root ***tr** *draw, bring*, the suffix **-áns-** *causing*, and the suffix **-ēs** *abstract noun*.

ánzhyálek - *textbook*, from the root ***ánzhy** *to learn* (which itself is from the prefix **án-** *meaning "towards, unto"* and the fundamental root ***zhy** *to know*) and the word **sálek** *book*.

As can be seen by the above, the individual elements of compound words can normally be identified, and thus the meaning of the word determined, but this often requires some knowledge of basic Alurhsa vocabulary and roots. And certainly construction of new elements is best left alone until the student has reached near native proficiency.

Opposites of Many Descriptives

Although not exactly word formation in the strictest sense, it is possible to recognize many pairs of opposites because they all follow a similar pattern in their root construction. Many negatives begin with **L**, often followed by **E**, and take some but not all of the root of the positive opposite. The following pairs serve as examples:

zále/lezá - *good/bad*. Although it would appear **lezá** is an anagram of **zále**, in fact it is the negating prefix **le-** plus the first two letters of the root/word **zále**.

qálsá/lesqá - *fast/slow*. Again, **lesqá** is not an anagram, but rather **le-** followed by a piece of the root **qál(s)-**. It is likely this word was originally ***leqsá** or even ***leqlá** and the swap of **q** and **s** occurred for euphonic reasons.

qensá/leqá - *long/short*. **leqá** is **le-** followed by only the **q** of the root **qën-**.

qórsá/lórqá - *long/short (time)*. **lórqá** is **le-** merged with the root **qór-**. The letter swap is, again, for euphonic reasons.

Another common method in which opposites are constructed is with the negating prefix **ve-**, or simply **v-**. This prefix is a shortened form of the word **veñ** (*without*), which can be seen in some of the pairs below. Again, the root of the positive opposite is modified, often dramatically, for euphonic reasons. Examples:

dlúná/vedlá - *tall/short*. **vedlá** is **ve-** followed by only the first letter of the root **dlún-**. It is possible this would have been ***vedlúná** and shortened by dropping the **ú**, causing the **n** to fall away.

álská/veská - *wet/dry*. **veská** is also often seen as **veñská** revealing the full prefix. The **ál-** at the beginning of **álská** falls away for euphonic reasons when **ve(ñ)-** is added.

There are many, many pairs that follow one or the other of the above constructions. When trying to determine the opposite of a positive descriptive, it is often good to start by assuming it will begin with either **L** or **V**.

Syntax

Basic Sentence Structure
Declarative Sentences
Interrogative Sentences
Subordinate Clauses
Emphatic Word Order
Quotations

Personal Names

To understand Alurhsa names, it is first necessary to understand that one of the fundamental organizational units of the Alurhsa race is the Tribe, or **Bóleyává**. There are approximately 700 of these, each with its own hierarchy of local and regional chieftains, and one overall **shòcre** (or **shòcrá** if the chief is female) who is the head of the tribe. The structure of these is beyond the scope of this discussion, and the reader is encouraged to research the topic on his or her own.

Each tribe has a unique name which is used as a family name by all members. In most cases, the origin of the name is either unknown, or at best the subject of tribal mythology. Although Alurhsa society is highly gender-equal, the tribal name is one area where the ancient patriarchal customs remain intact and the tribal affiliation is passed down from the father, not the mother (although in special circumstances, this can be changed, but only with the explicit agreement of both **shòcre**).

Because 700 or so tribal names is a very small number for a planetary population, the Alurhsa normally further divide out their affiliation based on a patronymic, which is simply the genitive form of the father's personal name. To add precision, the genitive of the father's father, and the father's father's father, and so on, may be added as well, if needed, although this is normally done only in the most formal of situations.

Personal names themselves are most often derived from roots indicating qualities the parents either see in their child, or would like to see. Thus, names like **Pásháne**, from **páshâ** meaning *to praise*, or **Áláná** from **álä**, *lovingkindness*. Most personal names end in either **-e** for the masculine form, or **-a** for the feminine form, and may be applied to either gender by simply changing the ending as appropriate. There are, however, some which are only masculine or feminine, and may or may not have the characteristic endings, such as **Nógár** and **Ádínÿ**, which are masculine only, or **Ósrá** and **Mírá**, which are feminine.

When fully combined, then, an Alurhsa name consists of a personal name or **elev**, a patronymic or **kályeshelev**, optionally a string of ancestral patronymics, and a tribal name or **bóleyelev**.

Examples:

Ósrá Pásháneyá Drashán - Ósra, daughter of **Pásháne**, of the tribe or house of **Drashán**.

Róshe Vódzeyá Jáskár - Róshe, son of **Vódze**, of the tribe or house of **Jáskár**.

Hánórh Álveyá Pásháneyá Seláveyá Lhásveyá Nór - Hánorh, son of **Álve** who is son of **Pásháne** who is son of **Seláve** who is son of **Lhásve**, of the tribe or house of **Nór**.

Finally, it should be observed that unlike terran cultures, the Alurhsa naming convention does not vary widely from region to region. Some regions, especially those with a small number of different tribal names, may focus more on the string of patronymics, but for all official purposes throughout Alurhsa society, the personal-patronymic-tribe scheme is the only one in use.

For the visitor, it is important to remember certain rules about how to address individuals. Although titles such as **jevne** (citizen) and the feminine form **jevná** do exist, it would never be correct to refer to the person in our second example above, for example, as **jevne Jáskár**. When referring to someone with whom you have only a formal acquaintance, or no acquaintance, the normal usage is to employ both the personal and patronymic, thus you would refer to our second example as **Róshe Vódzeyá**. If for some reason a title is required, it is used with the personal name, not the patronymic or tribal name, eg.

jevne Róshe, unless you need to be more specific, in which case the patronymic, and even the tribal name may be added. However, using titles, especially for ordinary citizens, is relatively rare.

Until you have a closer acquaintance with an individual, as a visitor you should stick to the personal-patronymic formula. The Alurhsa people are relatively friendly and relaxed, and you will quickly reach the point where an acquaintance will either invite you to use only his or her personal name, or else simply begin using only your personal name as an indication of this. But this process should not be rushed by the visitor, lest you find you give offense where none is intended. The normal invitation to move to this stage is for one individual to simply say "**sùlë elev**" to the other, usually when the other has just addressed the individual by personal and patronymic, indicating that the personal name alone is sufficient.

The Alurhsa do also use nicknames, shortened forms of the personal names used by close friends and family members with one another. On no account should you as a visitor to an Alurhsa community use one of these unless and until you have reached a point of close friendship with the person. A good rule is that if you have not been using the familiar forms (**ólye, ólyá**) with a person for at least a month or even two, then you are not ready to use their nickname.

One common way for forming nicknames is by taking only the accented syllable of a name, and the syllable that follows it. Thus, a common nickname for **Áláná** would be simply **Láná**. Since many Alurhsa names end in syllables like **-sáne/á**, **-láne/á**, and so on, this method does produce a lot of duplication. An alternate method is to add **-ye** or **-yá** to the end of the first syllable, depending on the gender of the person. Thus, **Ályá** or **Nógye**. For little children's nicknames, this same method is often used, but the suffix **-ishte** or **-ishtá**, which are diminutives, are used, either with the first syllable, eg. **Álíshtá** or **Ádíshte**, or with the common nickname, eg. **Láníshtá** or **Dínyíshte**.

Time and Dates

The Alurhsa homeworld revolves around its sun in 280 of its own days, which is equivalent to approximately 408 Terran days. Because of the homeworld's unusual location at the edge of its galaxy and slightly off the center plane, the Alurhsa people divide their year into two seasons, if they may be so called, based on whether the world is swung inwards towards the galaxy, or outwards towards intergalactic space. The positioning does have some effect on weather, presumably based on the collective gravity and radiation of the galactic mass itself, and thus on planting and harvests, animal mating cycles, etc. The effect is also highly visible in the night sky, where during the inward swing the galactic plane is visible in a great, sweeping stellar wheel known as **Zhë Mexvá Dlòr** (*The Great Wheel*), and during the outward swing the night sky is empty and dark other than the occasional small point of light from one of the other planets in the system, or the hazy glow from distant galaxies.

The two seasons are **lháskyetsvá**, which is when the world is swung inwards, and **lhányeszvá**, when it is swung outwards. Unlike Earth, the northern and southern hemispheres do not have reversed seasons, largely because the planet's 3° axial tilt is not sufficient to create significant seasonal change.

Since the Alurhsa homeworld has no moon to divide its year, but rather is blessed with a year that divides evenly, the Alurhsa people have for almost their entire history divided the year into ten months, or **zenyá**. Each month consists of 28 days, and is in turn divided into four weeks, or **shháványá** of seven days each.

The months of **Lháskyetsvá**, which is the first half of the year, are **Lháskyets**, **Áshrétáze**, **Lúváze**, **Cályáze**, and **Átréláze**. This half of the year sees the primary planting and growing season, and is often when animals will bear and raise their young.

The second half of the year, **Lhányeszvá**, is composed of the months of **Lhányely**, **Mógháze**, **Nveláze**, **Mekráze**, and **Belnáze**. This is the time when the fields are at rest, plants grow slower if at all, and animals have their mating season. The weather is often cooler or rainy during this half of the year as well.

The Alurhsa people divide each month into four weeks, and unlike most Terran cultures, they name the weeks, which provides another way of specifying time duration. The weeks are: **pifáshh**, **seláshh**, **vùnáshh**, and **belnáshh**. These are, in many dialects, accented on the final syllable, although the standard is to accent them on the penultima, in this case the first syllable. **Vùnáshh** is from a compound of roots meaning *together-week*, and is so called because the ancient tribal gatherings were traditionally held during the third week of the months of **Lháskyets**, **Lúváze**, **Lhányely**, and **Nveláze**. Many people still plan their gatherings for these times, or at least for the third week of any month, and the feeling that the third week is more auspicious for family remains strong in Alurhsa culture.

Each week has seven days, or **shhável** (*day of the week*), which are named as follows: **Dwensva**, **Sílánsva**, **Lhúvál**, **Lívál**, **Ksònyesva**, **Belnsva**, and **Shhává**. An alternate term for **lívál** is **lyishháv**, meaning *midweek*.

The day itself, or the **bhóran** meaning *rotational period of the planet*, covering both daylight and nighttime periods, is divided into ten hours, called **bhór**, each of which is three and one half Terran

hours long. The day is considered to begin at sunrise. The day is also divided into **blé** (*daylight period*) and **ñevan** (*nighttime*), with **blé** being from sunrise to sunset, and **ñevan** being from sunset to sunrise.

A parallel division of the day into four periods is common as well, and overlaps the **blé/ñevan** division. This consists of **lúvál** which is the time from first light until the morning dew is burnt off, **ócyem** which runs from then through the heat of the day until the evening coolness, **velúvál** which runs through evening and twilight, and **álúsh** which is the time of full night and darkness.

Thus, half of **lúvál** and half of **velúvál** are in the **blé**, and half in the **ñevan**. The actual sunrise is called **mátës** while the sunset is **vetës**, from the verbs **mátâ** (*to rise/come above the horizon*) and **vetâ** (*to set, go below the horizon*) respectively.

The actual hours are numbered **bhór ehen** (*hour zero*) through **bhór vlórhÿë** (*hour nine*), with hour zero beginning at the moment of dawn. These in turn are divided into ten periods called **pešár** which equate to approximately 21 terran minutes. Each **pešár** is divided into ten **pešhen** which are 2 minutes and 6 seconds long. Each **pešhen** is divided into ten **neren** which are 12.6 seconds long, and finally each **neren** into ten **nerényá** which are slightly over one and a quarter terran seconds.

For scientific usage, it is also possible to divide the **nerényá** into smaller periods by using the same prefixes used with weights and measures. Thus **nínerényá** (*millisecond*) which is one one-thousandth of a **nerényá**. It is important that the terran student not mistranslate these terms into exact equivalents of terran time measurements, as they are actually divisions of the Alurhsa time references and thus slightly longer than their terran counterparts.

In practice, the Alurhsa people are not that concerned about the actual time something occurs, outside of legal or scientific references. Thus it is normal for casual time references to include only the **bhór** and **pešár**. It is also normal that the local time is determined based on sunrise, but in mountainous areas this is often supplanted by a more scientific calculation of when the sunrise would be visible if the mountains blocking it from sight were not present. For use in scientific or legal references, the time is always that of the eastern seaboard of the main continent, which is where the planetary capital is located. This functions equivalently to UTC (Universal Coordinated Time) on Earth, although it is used far more frequently, with security reports, official appointments, and so on, being given in what is called **átsá bhór** (*official time/hour*).

In stating the time and date, the order is *day-of-week, blé day-of-month month(in genitive case), year bhór hour, pešár, pešhen, neren, nerényá*. Thus a complete time reference would be **dwensva, blé sedelsás átrélázeyá dóvenyá zídelsás, bhór ksònye ksònye vlórhÿë zlúr zlúr**, which would be written out: **Dwensva, blé 22 Átrélázeyá 1000062, bhór 5:5:9:8:8**, or in the native script **ᄃᄃ ᄃᄃᄃᄃᄃᄃᄃᄃ ᄃᄃᄃᄃᄃᄃᄃᄃ ᄃᄃᄃᄃᄃᄃᄃᄃ ᄃᄃᄃᄃᄃᄃᄃᄃ ᄃᄃᄃᄃᄃᄃᄃᄃ ᄃᄃᄃᄃᄃᄃᄃᄃ ᄃᄃᄃᄃᄃᄃᄃᄃ ᄃᄃᄃᄃᄃᄃᄃᄃ**

As previously mentioned, however, the normal practice outside of official references is to use only the **bhór** and **pešár**. Thus the time may be told as **bhór sílá lhúvá**, which is the third period of the second hour of the day after sunrise. If the time reference is based on planetary time, the word **átsá** is simply added before **bhór**, thus **átsá bhór elká zlúr** is the eighth period of the fourth hour of the day on the eastern seaboard of the Alurhsa homeworld, regardless of where the speaker happens to be located.

Asking the time may be done using any of several variations on the same basic question: **Ñólyë bhór lhôn?** (*Which hour is-it?*). Common variants include **Ñólyë lhôn zhë bhór?** (*Which is the hour?*) and **Lhôn ñólyë zhë bhór?** (*Is which the hour?*).

There is one final complication which will be met by the student whose contact is with the Alurhsa people in diaspora, that is, on other worlds than Alurhna itself. Since generally no two planets have exactly the same rotational period, nor the same length of year, the measurements and official time references of one make little sense on another.

In general the Alurhsa communities on other worlds outside of the Alurhsa solar system have adopted a system which retains the decimal divisions, but changes the duration of these time periods. Thus, using Earth as an example, and Alurhsa community there would have divided the 365 days into ten months of alternating 36 and 37 days, and the day into ten hours of 2.4 terran hours, and so on from there. It should also be noted, however, that where the Alurhsa community has settled and an indigenous time measurement system exists, they will not create a new one, but rather will simply fit Alurhsa terms into the local system. They will, however, very often retain **átsá bhór** for internal official use within the Alurhsa community, even when that means dates overlap or split the local system.

Within the Alurhsa solar system itself, as well as during space voyages, the tendency is to use **átsá bhór** for most references. The divisions of the day, i.e. **blé/ñevan** and **lúvál/ócyem/velúvál/álúsh** may or may not be in use depending on the planet or moon in question, as these often make little sense for some worlds where the atmosphere or rotational period, or revolution around a planet in the case of moons, does not produce the kinds of divisions that these terms represent. The student is advised to simply familiarize himself or herself with the rotational and revolutionary periods of the planet or moon they intend to visit, and then determine local custom upon arrival, knowing that time references in **átsá bhór** will always be the same and reliable regardless.

Weights and Measures

The Weather

Idioms, Slang Expressions, and Curse Words