

The Almasa Project:  
A Linguistic and Cultural Overview of the Fictitious Almasan Language

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## Project Background

This project began with the need to write one sentence in a fictitious language: “Sprint up the stairs on the left, and attack them from above!” It is used by a character who becomes the first bilingual person in hundreds of years, who (with two companions) is fired upon and realizes that he can use this language to direct his friends, without their enemies understanding their plans. As arbitrarily switching letters in the alphabet (as is common in these situations) was uninteresting, and making gibberish (it is only one sentence) felt too easy and inauthentic, I made an attempt to create a suitable language. However, inexperience and a lack of proper resources made it so that virtually none of the first attempt was useable. A class that acted as an introduction to languages gave me the confidence to try again, and now with proper instruction and texts, this project exists. It is partially a chance to make a viable language, and partially an opportunity for practical application of the course teachings.

This project draws upon the textbooks *Linguistic Antropology* (2004) by Marcel Danesi, *The Study of Language* (5<sup>th</sup> edition, 2014) by George Yule, interviews and articles written on Dr. Paul Frommer (creator of Na’vi), as well as Irish and Scottish Gaelic sources. Like Dr. Frommer, this project began by deciding on the dominant sounds of the language, where an emphasis on sounds that easily rolled off the tongue (flowed like blood or water) were chosen (McCally, 2012). I also chose to use ‘dö’ and ‘ee’ frequently, which gave it a ‘forward moving’ feel, where speech was clearly directed towards another. This coupled with the onomatopoeia of ‘al-ma’ (the two tones of a heartbeat) given the target culture’s association with blood, gradually the language took shape. Adding an emphasized pronunciation (diacritics) and finally a SOV word-order to help ground it grammatically.

The language is called Almasan, and is spoken by the people occupying a sub-continent in the fictitious world Kolybel. A world similar to our own, but that was once completely united by a single global power. Hundreds of years later that empire’s existence has been largely forgotten; after a period of cultural stagnation and regional isolation, a revolution is sparked in one city-state. This is the catalyst that eventually leads to the believed-dead language of Almasan being revived by a man interested in breaking codes.

Doctor Frommer, who has a PhD in linguistics, took nearly four years to create Na’vi (ABC, 2010). The creator of this language owns two linguistics textbooks, has taken one linguistics class, and had three months. This language is still in development, however the languages basics,

pronunciation, grammar, and the current state of an evolving dictionary are included. As well as a brief explanation of Almasa's history in regards to their language's development and influences. This is enough to translate required sentence, as well as provide a functional understanding of and ability to speak and write Almasan.

## **Almasan - Introduction**

This language has several characteristics which make it distinct from English:

The most obvious is the abundance of both bound and free morphemes (Yule 66-70) which append to nouns (largely taking the place of adjectives). Unlike English, there are free derivational morphemes (67). Compounding is very common, with many common words becoming lexical morphemes that are suffixed to other words (53). Because of this, the dictionary is primarily concerned with the accepted lexicon, however neologisms that are common enough may also be included.

Almasan uses conceptual metaphors very frequently, and often draws from a handful of prominent source domains in order to create new words (Danesi 172-173). These source domains are often from nature and the body, including four categories of animal (the names of which are the category's prototype) (Yule 116). The association of various actions, sizes, and classifications with animals (bear, wolf, hawk, cat), coupled with the Almasan fascination with blood become telling cognitive categories (275). There are not only pronouns for male and female, but also pronouns which describe if someone or something 'has blood'. Humans and animals have blood, everything else does not. To use the improper pronoun and describe a human as 'without blood' is a major social taboo, akin to spitting in one's face (and garnering the same response).

The emphasis on blood carries over to Almasan's lexicon. While technically there is only one word for blood 'asya', like Inuit people, Almasans modified 'asya' to create fifteen additional lexical words for the substance (Yule 274), with a plethora of morphemes allowing for even more (though they are not widespread).

There are diacritics; the Almasans use the Irish Gaelic Síneadh Fada (Nickel, 2013) in pronouncing some vowels, as well as other diacritics (as pronunciation may also change a word's meaning).

The point of articulation of many words is influenced by its social context (as outlined by Yule 28-32). The word 'Ün' is used as 'The' when using a person's title instead of 'Un', because 'Ün' is an alveolar, requiring better articulation than 'Un'. Emphasis on vowels like this often denote something important, or stress a direction in which someone speaks. The most common example is 'dö' (you), which is another alveolar, the tongue at the alveolar ridge suggests the forward motion towards the subject from the speaker.

However like English, while Almasan does have gendered pronouns, nouns are not typically gendered. A noun may have the prefixes ma- (masculine) and al- (feminine), however that gendering is the byproduct of saying that a noun is within possession or ascending (ma-), or lacking or descending (al-). Nouns are modified more by the morphemes which act as adjectives. This does suggest a relationship between males having something and females not, which is a fair assessment and will be explained in the outline.

## Almasan - Cultural Background

### *Overview*

Almasa in the year 865 KCE (Kolybel Common Era) is comprised of over twenty tribes, spread across an isolated sub-continent tucked away in Kolybel's southern-hemisphere. There is a long history of violence between the tribes, however a tenuous peace has been reached, especially among the northern-most tribes who are the most deeply affected by the events described below.

While the details differ between tribes (especially between those in the north and south), the Almasan people are characterized by their cultural obsession with the physical world, and blood in particular. For Almasans, life begins and ends in blood (emphasizing a bloody/ physical demise), and their language stems from the word 'Alma' (heartbeat) and 'Asya' (blood). Members of a tribe liberally share blood as a way of strengthening familial bonds. An Almasan wedding ceremony involves the bride and groom slicing both palms, cupping the blood, walking to the centre of a room and joining hands, pressing their palms together.

Almasans have no religion, instead focusing on what the tangible, and particularly the 'bloodied'. This explains their different pronouns depending on if addressing a person or animal, or object. The most spiritual Almasans get is their identification of water as a type of blood, and rivers as 'water veins'.

Their current language reflects this emphasis on the physical, particularly in referencing categories of objects and states. 'Rúx' means 'Bear', a large overpowering beast with a savage roar. It is no coincidence that 'Asyarúx' means 'haemorrhaging blood', and 'Rúxídö' means 'Great sword'.

Almasans (particularly those in the north) know they are not alone in Kolybel, and are currently allied (or at least amicable) with a fascist matriarchy called Espora'mar from the north. The Esporans factor heavily into two of three major cultural shifts which defined Almasa's language.

### *Kolybelian Colonialism*

*(22 BKU - 300's KCE)*

In 22 BKU (Before Kolybelian Unity) the Kolybel Empire invaded Almasa in its campaign to unite the world. The Kolybelians were the ones to name the sub-continent Almasa, as before the individual tribes were primarily concerned with their own, and no formal nation existed. The Almasan's cultural obsession with blood, coupled with 'Alma' led the Kolybelians to designate them as such.

The Kolybelian Empire spoke a language which would be recognized as primarily English, but with a larger influx of German, French, and Spanish words. The language had no name, as it was assumed to be a universal language (but will be referred to as 'Kolybelian'). Immediately the Kolybelians imposed restrictions on Almasans' language, replaced their ancient writing system with their own, and introduced many words which still exist today.

This is why an isolated sub-continent writes in a way legible to outsiders. However after the Kolybel Empire conquered the world, with no more to define its expansionist nature it fell into complacency, and cultural stagnation. The Empire was too large to maintain control over the entire globe, and as the centuries past each region became isolated from one another, but each called their world Kolybel; even if none remembered the Empire which carried its name. During this time Almasan emphasis on pronunciation, and a cultural obsession with blood and the physical world that could not be suppressed, caused its writers to introduce diacritics to fill the role of the pictographs (in theory, the actual writing system is unknown) which came before.

### *Esporan Rapport*

*(769 KCE - 833 KCE)*

Over the centuries, the tribal system not only reasserted itself but came back in force. Almasans called their sub-continent Almasa now, and the term helped unite them to an extent, but the blood of the tribe became all-consuming. Whenever a member of a tribe interacted with another, they not only spoke and acted on behalf of the tribe, but were referred to by a singular name. This Ünalmadöt (The One Blood/ United Front) system fostered a tribalistic nationalism and fighting for hundreds of years. However by 769 KCE a relative peace exists, with a tournament (Ünalmaverí) that serves as a reminder of their warlike past while allowing an indulgence in tribal competition.

In that year, explorers from Espora (led by First Lt. Sadira Graus) sailed to Almasa (landing in the north) while searching for land that was free of the far-north expansionist Luxian Empire's influence. Esporan academics became fascinated by the Almasan people, and Esporans quickly began attempting to bridge the language gap. The Esporans did not invade or attempt to annex Almasa, as Espora was a small island nation, and its fascist ideology was very compatible with the Almasan tribe's Ünalmadöt system. Despite Almasa being relatively egalitarian in terms of gender, their compatible ideology and impressive accomplishments helped form a bond and mutual respect between the two cultures.

At this time more Kolybelian words (which Espora's dialect remained truer to over the centuries) were introduced and normalized, and the breakdown "Köly" and "Bel" (Holy and Home, respectively) took root. However, Almasa also exported words to Espora, particularly their terms for blades (Rúxídö, Hawóidö in particular). The highest ranking officers temporarily relocated to Almasa in order to train with Almasa's finely crafted swords (an Almasan condition for Esporan use). The Almasan obsession with blood extended to bloodletting, and within Espora the term Ídö became synonymous with a higher class of blade.

### *Post-Esporan Annexation*

*(835 KCE - Present)*

The expansionist Luxian Empire invaded and annexed Espora (renaming it Espora'mar) in 836 KCE. Marshal Tale Flores, leader of Espora, deliberately hid the Almasans who volunteered to fight (but did so under Espora's colours and banner) in order to shield Almasa from being discovered. The sub-continent was too far south, and too well concealed for the Luxians to learn of its existence. It is likely that Marshal Flores knew her nation was too small to repel the Luxian threat to begin with, even if they fought against it regardless.

Before the Luxians could notice, Esporan refugees made their way south to Almasa. Since then no ships have attempted to reach the sub-continent. The Esporans who reached Almasa did so with Marshal Flores' blessing, and settled with the northern-most tribes. While they originally intended to work with the Almasans in resistance to the Luxians (should the opportunity arise), as decades past the Esporans were gradually integrated into Almasa's various tribes.



As of 865 KCE the Ünalmadöt system remains, however tempered by knowledge that Almasa is a small part of Kolybel. Esporan (and thus Kolybelian) words continue to be borrowed by Almasa, yet its cultural and linguistic footprint is evident in cultures beyond its shores.

## **Language Outline - The Basics**

### *Part One: Alma*

Alma: Noun, “Heartbeat” (specifically beating/ alive, producing blood).  
 - An onomatopoeia of a heartbeat, the basis of life/ blood.  
 - Rising and falling (Al/ma) -> Prefixes: Al (loses) Ma (gains).

Al (loses) -> Female (without)  
 Ma (gains) -> Male (with)

Asya: Noun, “Blood” (flows within)  
 - As -> flows, stems, slips, negated, ephemeral  
 - Ya -> within, over there, directed to a person, affirmed, concrete

As -> “No” (If used alone)  
 Ya -> “Yes” (If used alone)

Al/ As - Feminine, free movement of air.  
 Ma/ Ya - Masculine, stifles movement of air.

\* Culture Note: While ‘Al’ and ‘As’ are associated with falling actions, losing, without, they are not insults or inherently bad. In ‘Alma’ and ‘Asya’, the dissension always happens before the ascension, and there can be no rise without a fall to contrast it to (and vice versa).

This means that Almasan phrases echo English in that they say “Night and Day” (opposed to “Day and Night”), however instead of “Life and Death” they say “Death and Life”. “Dark and Light”, “Female and Male.”

This means that there’s an inherent ambitious and optimistic nature to the language, as you always start from below and “climb upwards” in the two most foundational words in the Almasan language.

### *Part Two: Gendering, Articles, Suffixes and Prefixes*

Prefixes:

Al- -> without, loses, down, falling action, feminine  
 Ma- -> with, gains, up, rising action, masculine  
 As- -> through, negation, ephemeral  
 Ya- -> goes to, affirmation, tangible

### Suffixes:

-y -> Has, possessive.

-s -> Has, possessive. (If the -y suffix would leave a word with two y's at the end, -s is substituted)

-á -> Does not have.

-i -> Does not have. (If the -a suffix would leave a word with two a's at the end, -i is substituted)

“Asyay” -> “Bloody”

“Asyai” - “Bloodless”

This means that many words consist of prefix and suffix morphemes that change the nature of that word.

Example: “That is not hot.” - English.

“Den fúma.” - Almasan. “fúm” is the Almasan word for “hot”, so to say something is not hot, you add -a to it.

- “Fúm” for ‘hot’ comes from the feeling of a roaring campfire. “fúm” is the burst of flame when fuel is added to it, reflecting the heat which comes from it.

### Articles (Definite):

Yea -> Is (Pronounced: *Yea*)

Aey -> Is not (Pronounced: *Aye*)

\* Note: Implied articles. As mentioned above, ‘fúma’ means ‘is not hot’ because the -a suffix implies that the heat from ‘fúm’ is lacking. There is no need to say “is not”, and may simply be written <Adjective-Adverb Morpheme>. To say “Den aey fúm.” (“That is not hot.”) makes sense, but is not grammatical. For ‘Universal’ (English, primarily) speakers, the fastest way to betray you are not a native Almasan speaker is to say something to that effect. However, due to contact with nations outside of Almasa, some tribes (particularly in the North-East of the sub-continent) have begun to use “Yea” and “Aey” in everyday speech because it is easier to communicate with outsiders (you only need to recognize the word “fúm” to know “hot” instead of also knowing its variants).

Likewise “Do” (“You”) may mean “You are/ You’re” if the noun is possessive (and thus the article implied).

Ûn -> The (Title only) (Pronounced: *U-n*)

Un -> The (Pronounced: *Un*)

“Ûn” (where the U is pronounced as a separate syllable) is used for titles only. The separated syllables put more emphasis onto what comes next, and is considered a part of polite speech. It is also thought that the brief pause it gives requires someone to think about who they’re about to address. The vowel “U” is seen as a ‘neutral’ vowel, as it is not Y,S,A,I (all of which carry connotations). “Un” is the common “the”, and can be used in a sentence without requiring a pause.

## Articles (Indefinite):

De -&gt; A

Yad -&gt; As

Yay -&gt; And (formal)

Fë' -&gt; And (common, used in place of 'yay' in rapid speech)

In this instance, fë provides a verbal cue that there's more, while being said quickly and without stifling airflow.

## Articles (Definite):

Dö -&gt; You

Da -&gt; Us

Ma -&gt; Me

Den -&gt; That

The Letter 'D': When pointing to something you need a definite, concise way to denote it. "D" is a stop consonant, and therefore ensures that your direction will be heard. In any article that is not "The/ Ün or Un", the letter D is present in some way. The reason for Ün and Un remains that they are clearly distinctive sounds from the other articles in speech, fulfilling their purpose.

'Yad' and 'Da' example: When we say 'as', we are essentially telling someone to follow in the footsteps of something. Therefore "Yad" is used as it is "Ya-" (an affirmation, or motion to follow) with the direction 'D' letter. Likewise "Da" for "us" is a variant on "Dö" ("You"), however because it denotes having something and/ or inclusion, the "-a" is used instead of the neutral 'o'.

"E" and "O" remain 'neutral vowels', they do not have any of the 'baggage' or connotations of Y or A.

"Yaal" and "Yama" may be used as "she" and "he" respectively. It is only when saying "The woman" or "The man" that you use "Us". Otherwise it's implied, and you're merely saying that "he's something".

"Yama asyay." -> "He [the man] is bloody [implied]."

"Asma asyay." -> "He [the object] is bloody [implied]."

"Yama asyai." -> "He [the man, implied] isn't bloody."

"Asma asyai." -> "He [the object, implied] is bloodless."

"De yaal." -> "A woman."

"De yama." -> "A man."

"Dö ün yama!" -> "You're the man!" (conferring a formal title, even in jest)

“Yad Nika fúma.” -> “As Nika [Name] isn’t hot.”

\* Culture Note: ‘A’ is a sacred letter. To begin and end a word with ‘A’ is to encompass the cycle of life. To begin and end, and begin again. “Asya” is a popular name, although is considered feminine given the feminine association with blood and menstruation. However it is technically a unisex word, even if the “As-” prefix denotes femininity and thus culturally “Asya” refers to a woman 19/20 times. Use varies between tribes.

## Language Outline - Pronunciation

Almasan's pronunciation borrows from Irish and Scottish Gaelic.

### *Alphabet*

Almasan uses the standard Kolybelian 24-letter alphabet. It is likely this was not always the case, however outside influence over a period of hundreds of years of colonialism influenced Almasan writing to a large extent. However, there are a few non-English attributes, particularly in regards to diacritics.

### *Diacritical Marks - The Síneadh Fada*

This diacritic is taken from Irish Gaelic (Nickel 2013). A fada on vowels changes their pronunciation, and possibly a word's meaning. *ý* and *í* are most common and denote that those vowels be pronounced "ee". An example would be "Talsýrúx" (A giant eagle native to Almasa). It is pronounced "Tals-ee-rux" instead of "Tals-yer-ux".

*á* is pronounced "ah".

*ú* is pronounced "oo" (as in "coo").

The letters '*ýa*' are pronounced 'ea' instead of 'ya'. An example is 'Fýa'" (*Sun*), pronounced 'Fear'.

The letters '*mä*' are pronounced "may" instead of "ma". An example is Alövmä (*River*), pronounced "Al-Ov-may"

The suffix *-ī* is a negation, whereas the suffix *-verí* means 'pure'. The *ī* typically has a negative denotation or connotation, either physically or culturally, where as *-verí* has very positive denotations or connotations.

### *Diacritical Marks - Trema*

Almasan uses trema accents. The trema accent (*ö, ä, ë, ï, ü*) is used to denote a long vowel. *ö* becomes 'doe', *ü* becomes 'you', *ä* becomes 'ay'. This is used to place emphasis on certain parts of words, as a long vowel typically alters airflow when spoken.

### *The Letter 'X'*

Often pronounced "-ks". *Rúx* is pronounced "Roo-ks".

### *Word Stress/ Emphasis*

In words without trema accents, the emphasis is usually on the morpheme's syllable.

## Language Outline - Grammar

Almasan follows the Subject-Object-Verb (SOV) word order found in Japanese, Latin, Turkish, and others (Meyer 36) . In practice, the word order more closely resembles this: Subject'Object Verb.

“Yaal'yama almamáx.”

She'him heart-much.” - Literal translation

“She loves him (but is not in love with him).” - Translation

“Ma'dö almadöt.”

“Me'you one-heartbeat.” - Literal translation

“I love you (intimately).” - Translation

“Yanac'desliya dörúxmáx.”

“Light'shadows cast-only.” - Literal Translation

“Shadows are only cast in the light.” - Poetic Translation

“Be careful when things are going well, don't become complacent.” - Semantic Meaning

Now for something more complex:

“Dö'kliyanöv cárrēhawó, fé döya slirúx vya!”

“You'stairs-left run-like-a-wolf, and them attack-in-a-physical-way from-the-sky!” - Literal Translation

“Sprint up the stairs on the left, and attack them from above!” - Translation

\* The night I translated this I must have spent forty minutes practicing its exact pronunciation. It rolls off the tongue, once you get a handle on it.

The SOV order changes if the subject has already been established. In the first utterance, using 'dö' for 'you' establishes who is being addressed. Within the same sentence, you don't need to say dö'döya (you'them attack/ subject'object verb) as it's assumed the command has already been addressed. The verb still comes after the object (“döya slirúx vya” = them attack from the sky) to remain consistent. However, many Esporans are prone to saying “slirúx döya” in that case. This makes sense, and in the context no one is likely to take issue with it, but is technically incorrect. Still, some habits are hard to break.

**Dictionary****Articles****Al:** [*All*]. Article.

1. No
2. Negative
3. Down

**Dá:** [*D-ah*]. Article.

1. Us
2. Our

**Dë:** [*DE*]. Article.

1. A

**Det:** *Det.* Article, definite.

- Casual: relating to a thing or informal speech

1. The

**Den:** *den.* Article, definite.

1. That

**Yay:** *yay.* Article.

1. And

**Ûn:** *U-N.* Article, definite.

- Formal: relating to a person, place, or title

1. The

**Dö:** *doe.* Article.

1. You
2. Give

**Döya:** [*Doe-ya*] Article.

1. Them
2. A meeting

**Döyad:** [*Doe-yad*] Article.

1. Them (that includes yourself)
2. A meeting (that includes yourself)

**Ya:** *Ya.* Affirmative.

1. Yes
2. Affirmative
3. Up



**Ma:** [*Ma*]. Article, definite.

1. Me/ my person

**Yas:** *Yas*. Article, definite.

1. Me/ my possession

**Yad:** *Ya-d*. Article.

1. As
2. Following
3. Therefore

### Pronouns

**Yama:** *Ya-ma*. He/ His. Masculine, has blood/ person or animal.

**Asma:** *As-ma*. He/ His. Masculine, without blood/ object.

**Yaal:** *Ya-al*. Her/ Hers. Feminine, has blood/ person or animal.

**Asal:** *As-al*. Her/ Hers. Feminine, without blood/ object.

\*Note: There is no word for “it” or “its”. *Asma* or *Asal* are equally acceptable in any case, and the preferred pronoun in place of “it” varies between tribes.

### Prefix Morphemes

Prefix morphemes are typically possessive, or denote an action in which something is physically being taken or held, or a physical possession. The exception is for very core concepts such as light and dark (*Yanac* and *Yades*, respectively) where the morpheme is a prefix to denote its importance as a concept.

Ya-	Possesses, takes
As-	Negates, to take
Dö-	Directed to another, to give, “to make possess”
Yas-	My
Ünyas-	In my
Ündö-	In your
Yad-	To follow/ as follows

### Suffix Morphemes

All suffix morphemes are adjectives or adverbs. The possessive “-y” is figurative, or refers to something which cannot be literally given or taken.

-y	<i>Affirmation, Possessive</i>
-i	<i>Negation, does not have</i>
-sli	<i>Spilled, running</i>
-rúx	<i>Large, haemorrhaging</i>
-hawó	<i>Middle-sized, flowing</i>
-sen	Fresh, new
-ícht	Tainted, rotting
-ida	Stain, worn
-al	Feminine, without
-ma	Masculine, with
-verí	Pure
-max	Only, to the exclusion of all else
-ren	Ravenous, hungry, wanting
-nac	On the right/ right side.
-növ	On the left/ left side.
-rix	[Denotes colour]

### Proper Nouns

#### Places

**Almasa:** [*Al-ma-sa*]

- a. The sub-continent South-East of Eastern Verloren
- b. The land Almasans inhabit

**Kölybel:** [*Ko-lee-bell*]

- a. The planet
- b. The world Esplorans and others inhabit
- c. The wider world

\*Note: Almasa and Kolybel are both Kolybelian names. Originally the Almasans had no word for their sub-continent or themselves as a whole. Tribal names divided up the land mass based on territory. People are always more important than the world, and therefore it made little sense to refer to a landmass instead of an inhabited territory.

The words “Almasa” and “Almasan” for the sub-continent and people who inhabit it respectively were accepted by most tribes. It was useful to distinguish themselves to a culture that could not grasp the rigid tribal designations. The Esporans created the name Almasa and Almasan when hearing the language and its emphasis on the heartbeat and blood, their naming conventions naturally creating the two words.

The “Alma Ocean” is the waters that surrounds Almasa, again named by the Esporans.

Note- the diacritics on Kolybel are not included in non-Almasan writing.

### Numbers

The Almasan numbering system has been influenced by Kolybelian dates, specifically the days of the week. Kolybelian is a largely English language, but incorporates words from across Europe and west-Asia. The numbers which remain Almasan are ones that had a special connotation. The number one (döt) for example was not replaced by ‘un’, as it is part of “almadöt” (one-heartbeat/ the strongest and most intimate love). The number nine (övmä) is derived from “alövmä” meaning river. There are nine\* rivers in Almasa, and rivers hold a special significance.

The numbers from zero to nine are:

desm, döt, dúö, trin, quäd, pentá, hexá, sepá, octä, övmä.

\*Technically there are ten, however one was overwhelmed and dammed up by debris for hundreds of years. By the time the dam naturally burst, the number nine had taken on significance.

### Colours

Colours are denoted by the suffix “-rix” (*ri-ks*), coming at the end of whatever inspired the colour. Almasans follow the pattern outlined by Danesi (164-165), their names for colours follow the tiered system. However, they have many names for Red. [Currently this list is incomplete]

Nacrix = White

Desrix = Black

Asyarix = Blood/ Wine Red

Fuýryarix = Bright red

**Dates**

## Months

**Nacerma:** *Nac-erm-a*.

- a. Spring
- b. Period of renewal
- c. February to mid-April
- d. “Ya-nac” (light) derives from Nacerma

**Výrra:** *Vera*.

- a. Summer
- b. Planting Season
- b. mid-April to mid-June

**Almera:** *Alm-era*.

- a. Late-summer
- b. Hottest part of the year
- c. mid-June through August

**Növera:** [*No—vera*]

- a. Early-winter
- b. Harvest Season
- c. September to mid-November

**Descana:** *Des-can-a*.

- a. Late-winter
- b. Coldest part of the year
- c. mid-November through January
- d. “Ya-des” (dark) derives from Descana

\*Lore Note: The original Almasan names for months are unknown, these words replaced them once contact with the Esporans were made. It is believed there were terms which vaguely referenced periods such as Harvest Season, or the First Frost. However they were vague enough that the formal five-month system of the Kolybelian calendar took root.

Kolybelian does have the terms spring, summer, autumn and winter. However these have no definite begin and end, and it’s possible that a particularly warm winter will have people referring to it as Autumn well into Descana.

\*Note: Months are 73 days long. Nacerma is 74 days long on leap-years.

## Weekdays

Undas  
Duodas  
Tridas  
Quadras

Pentadas  
 Hexdas  
 Septidas  
 Octadas  
 Neindas  
 Decadas

\*Lore Note: Almasans did not have a term for days until contact with the Esporans. While these words technically exist within the language as of 864 KCE, they are rarely used outside of scheduling with the Esporans. As decades pass without direct Esporan involvement, these words become even more obscure (only existing within Almasan numbers).

### Directions

The five months stand in for North, South, East, West and “Here”/ “Where I am standing.”/ “The Centre”.

Nacerma	- East
Vyrra	- North
Növera	- West
Descana	- South
Almera	- Centre

Directions such as “North-West” would be pronounced “Vyrra-Nov”, with the name of the first direction and first syllable of the second direction. South-South-West would be pronounced: “Vyrra-Vy-Nov”.

Kolybelian does have the words North, South, East and West. Almasans are the only ones to use months in relating direction. Note that the sun rises in the East, and the direction was named Nacerma because it is the first month in a new year and a period of renewal. Novera is West because it is when the world becomes cooler and Almasans begin preparing for winter.

Almera is the centre, or where one is standing because of its similarity to Alma.

It is possible that the original names for seasons were tied with directions, and when the Kolybelian formal terminology was introduced the five months assumed the role of directions. As Almasans think very literally, words like East and West have little meaning, however tying those words to spring and autumn made sense.

## Vocabulary

### -A-

**Alma:** *Al-ma*. Noun.

1. Heartbeat
2. Name, masculine

**Alövmä:** [Allo-v-may]. Noun.

1. River
2. “Water veins”

**Asya:** *As-ya*. Noun.

1. Blood
2. Name, feminine

*Variants:*

Asyay	- Bloody
Asyäi	- Bloodless
Asyaslí	- Spilled Blood
Asyarúx	- Hemorrhaging Blood
Asyasen	- Fresh Blood
Asyaverí	- Pure Blood
Asyicht	- Tainted Blood
Asyadö	- Shared Blood
Asyadöt	- First Blood
Asyaída	- Bloodstain
Asyas	- Blood that is drunk
Asyaal	- Menstrual Blood
Ünasyama	- “Blood in my veins.”
Ünasyadö	- “Blood in your veins.”
Ünasyadöyad	- “Blood in our/ the tribe’s veins.”

**Asdö:** *As-doe* Verb.

1. To take

### -B-

**Bel:** *Bell*. Noun. [Kolybelian Word]

1. Dwelling
2. A place of comfort

*Variants:*

Belma	- My home
Beldo	- Your home

**-C-****Cárrë:** [*Cah-ree*] Verb.

1. Run

*Variants:*

Cárrëhawó - Sprint

Ascárrë - Walk

Cärremárö - Move very slowly/ at a crawl

**-D-****Das:** *Das*. Noun. [Kolybelian Word]

1. Day

**Deslíya:** *Des-lee-ya*. Noun.

1. Shadow

**Desya:** *Des-ya*. Adjective.

1. Down

2. Below

**Dörúx:** *doe-roo-ks*. Verb.

1. To cast (ex. a net)

2. To throw

3. To scatter wide

**Döhawó:** *doe-ha-woo*. Verb.

1. To pass (ex. an item)

2. A toss

3. To scatter in a narrow or highly localized fashion

**-E-****Espora:** [*Es-pour-a*]. Noun.

1. A welcome outsider

2. A person from a nation to the north

**-F-****Fum:** *Fum*. Adjective.

1. Hot

Adjective *Variants:**Fuma* -Is not hot*Fumý* -Is hot (typically ‘very hot’, if used at all)**Fýar:** *Fear*. Noun.

1. The sun

**Fýarya:** [*fear-ya*] Noun.

1. Dawn
2. A powerful/ heroic ascension

**Fýarál:** [*fear-ahl*] Noun.

1. Eve/ Sunset
2. A tragic fall from grace

**Fýarasya:** [*fear-as-ya*] Noun.

1. Wine/ Red Wine

**-G-**

**-H-**

**Hawó:** *Ha-woo*. Noun.

1. Wolf
2. Middle-sized

**Hawóidö:** *Ha-woo-E-doe*. Noun.

1. Short-sword

**-I-**

**Ídö:** *E-doe*. Noun/ Morpheme.

1. Sword (type depends on prefix)
2. (*verb*) To point forward into someone

**Ichti:** *Ich-tl*. Adjective/ Morpheme.

1. Rotton
  2. Diseased
  3. Disgusting
- Ichtima* - (*verb*) To be disgusted  
*Ichtidö* - (*verb*) To be disgusted in something or someone specific

**-J-**

**-K-**

**Köly:** *K-O-lee*. Adjective. [Kolybelian Word]

1. Holy
2. Revered

**Klíya:** [*Klee-ya*] Noun.

1. Stairs

**Klíyamax:** [*Klee-ya-máks*] Noun.

1. Elevator



**-L-****-M-****Marö:** Mar-O. Noun.

1. Cat

**Maröidö:** Mar-O-E-doe. Noun.

1. Table knife.

**Max:** [*Ma-ks*] Adjective.

1. Only
2. Exclusive

*Variants:*

- |                |                        |
|----------------|------------------------|
| <i>Maxal</i>   | - Not the only         |
| <i>Maxicht</i> | - Cruelly exclusionary |

**Maxý:** [*Ma-ksee*] Adjective.

1. Welcoming
2. Inclusive
3. Hospitable

**-N-****Nacya:** [*Nac-ya*]

1. Right hand
2. Right (direction)

**Nacyad:** [*Nac-yad*] Adjective.

1. Right flank/ side

**Növyä:** *No-ya*.

1. Left hand
2. Left (direction)

**Növyad:** *Nov-yad*. Adjective.

1. Left flank/ side

**-O-****-P-****-Q-**

**-R-****Rúx:** *Roo-ks*. Noun.

1. Bear
2. Large
3. Overpowering

**Rúxidö:** *Rooks-E-doe*. Noun.

1. Greatsword

**-S-****Slírúx:** [*Slee-roox*] Verb.

1. Attack (physically)

**-T-****Tals:** *Tals*. Noun.

1. Bird (generic)

**Talsli:** *Tal-sli*. Noun.

1. Hawk

**Talsmax:** *Tals-max*. Adjective.

1. Perfect silence

**Talsverí:** *Talas-ver-E*. Adjective.

1. Stealthily, completely undetectable
- Noun: A swindler who is never caught

**Talsý:** *Yad-tal-sE*. Adjective.

1. Quiet

**Talslíya:** *Tal-sli-ya*. Adjective.

1. To see.

Variations:

Yastalsý - I see

Dötalsý - You see

**Talslídö:** [*Tal-slE-doe*] Noun.

1. Dagger

**Talsýrúx:** *Tal-sE-roo-ks*. Noun.

1. A giant eagle native to Almasa

**-U-**

**Ünalmadöt:** [*U-N-al-ma-doe-t*] Noun.

1. “The United Front”
2. The Almasan practice of treating all members of a tribe as a singular entity, united by shared blood.

**Ünalmaverí:** [*U-N-al-ma-ver-E*] Noun.

1. “The Pure Heart”
2. A tournament held every nine years in which a single champion from each tribe completes in a series of non-lethal until two remain. The finalists fight (due to what’s at stake, it is unofficially to the death), and the champion is celebrated. Exists to remind each tribe of their bloody history and sate their bloodlust in a non-warlike fashion.

**-V-**

**Vya:** *V-ya*. Adjective.

1. Up
2. Above
3. From the sky

**-W-****-X-****-Y-**

**Yanac:** *Ya-nac*. Noun.

1. Light

**Yades:** *Ya-des*. Noun.

1. Dark

**-Z-**

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