

The Kazujisha Reference Grammar

in our world written by Avaja
in Kazujisha written by Tynavase Arukaslan
of the University of Rahean

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(split 'The passive' and 'To become – kongiutata and lāe';
added galu to the passive part; added jedan ao to the jedan part;
revised 'Syllables')

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I. Preface

This is a first attempt of a Kazujisha reference grammar. Why it is a reference grammar is unknown, because personally I do not need one and I doubt anyone else would want a reference. I do however really need a grammar, and adding usage notes regarding common weird words that are not directly translatable from English (for example, the *Since and ago – neja, ilmu, usaka*) is just fun, accenting differences between Kazujisha and English.

As much as Kazujisha is a language in constant change, this document might change at any time whenever I feel like doing that!

II. Abbreviations

1P	first person singular (mijala, me)
1PL	first person plural (mijalaja, meja, mej)
1PC	first person singular copula (vaks)
2P	second person singular (sujala, su)
2PL	second person plural (sujalaja, suja)
3PF	third person singular feminine (zhijala, zhi)
3PM	third person singular masculine (bajala, ba)
3PN	third person singular inanimate (sejala, se)
3PU	third person singular unspecified gender (tajala, ta)
3PLF	third person plural feminine (zhijalaja, zhi)
3PLM	third person plural masculine (bajalaja, baja)
3PLN	third person plural inanimate (sejalaja, seja)
3PLU	third person plural unspecified gender (tajalaja, taja, najala, naj, na)
3PC	third person copula (daks)
COMP	comparative particle (je)
EMP	emphasis particle (jo)
IMP	imperative particle (lan)
IRR	irrealis marker (ienatri)
IRR.COND	irrealis conditional (ienatra-keashite)
NEG	negative (ne, gei)
NOM	nominative case
PASS	passive marker (galu)
PL	plural (jei)
REL	relative clause marker (kyn)
REL.ADJ	adjectival relative clause marker (hya)
SG	singular
SUP	superlative particle (pa)
TITLE	personal title suffix (kata, másta)
TOP	topic marker (ras)
Q	question marker (teh, naete, ma)

An asterisk (*) in front of a sentence means that the sentence is ungrammatical; a question mark (?) means that the sentence may be grammatical to some.

An (*if*) after a sentence means that the sentence is in informal/colloquial language; a (*f*) means that the sentence is in formal language.

All phonetic transcription is in the International Phonetic Alphabet, IPA.

III. Revision history

September 12 2007

- split *'The passive'* and *'To become – kongiutata and lāe'*;
added *galu* to the passive part; added *jedan ao* to the *jedan* part; revised *'Syllables'*

September 7 2007

- added the *galu* part to *Relative clauses*

September 2 2007

- added *"Imperatives"*; added the *plosive-r* rule; added *"Placement of adverbs"*;
added *"Numerals and time"*; some minor adds, thanks to *Isharians!*

September 1 2007

- added a rough *Table of correlatives*; added *"To exist – sluviere"*; minor editing (...)

August 31 2007

- revised *"The copula daks (vaks)"*; added *"Linguistic typology"*; added *"Causatives"*;
added *"How – katumatta? teragi?"*; added *"Negation"*; added *"The topic marker ras"*;
minor editing

August 30 2007

- added *"Adpositions"*; added *"Interrogative adverbs"*; added *"Why – nasekara? ittagi?"*;
added *"Forming adjectives from verbs"*; added *"Unsorted things"*; added *"Interjections"*;
small fixes and changes

August 29 2007

- added *"Question marking – teh, naete, ma"*; possession with *hya*; discourse with *kotari*;
stress and diphthongs

August 22 2007

- added *"Loan words"*

August 21 2007

- extended the *"To have – jedan"* section; minor corrections; added *"Loan words"*;
added *"Emphasizing by adding synonyms"*; added *"Positive and negative outcome – kandustma and kandustkei"*

0. The Kazujisha people

The *Republic of Kazujisha* (**Máfeirepublika Kazujisha**) is a nation consisting of four islands to the southeast of Iceland, west of the Faroe Islands. It is inhabited by 4.5 million *Kazujishans* (**Kazujishamá jei**), whose native language is *Kazujisha* (**Rãesha Kazujisha**). Two minority groups also inhabit the main island, the *Zhytjetji* and *Tazjakuu* (both related to each other).

1. Phonology

1.1 Orthography

Modern Kazujisha is written with the Latin script with a few additions, called **Tihehuisa** ‘*water script*’. An older script, called **Menghuisa**, is mainly used with the High Kazujisha language or in traditional letters. Both are however allowed in all occasions in Kazujisha. It is considered prestigious and impressive to have a good Menghuisa handwriting.

1.2 Vowels

Kazujisha has eight *strict vowels*: /a i e u o y ø ε/ in addition to a *false vowel*, /ai/. /ai/ is considered by the speakers themselves to be a vowel, but is in most literature called a diphthong. Vowels are written as their IPA equivalents with the exceptions /ø/ **ô**, /ε/ **ãe** and /ai/ **á**. The language lacks phonemic vowel length; orthographic doubling of vowels is instead a way of marking non-regular stress (the exceptions are **ãe** and **á**, which do not have orthographic doubled variants). However, there is allophonic vowel length: see the 1.5.2 *Allophony, vowels* section.

1.3 Diphthongs

Kazujisha allows a large number of diphthongs. The diphthong /εe/ is written **ãe**.

Table 1.1: Phonemic diphthongs in Kazujisha.

	a	i	e	u	o	y	ô	ãe
a		á	ae	au	ao	ay		
i	ia		ie	iu	io		iô	iãe
e	ea	ei		eu	eo	ey		eãe
u	ua	ui	ue		uo	uy		
o	oa	oi	oe	ou		oy		oãe
y	ya	yi	ye	yu	yo		yô	yãe
ô	ôa	ôi	ôe	ôu	ôo	ôy		ôãe
ãe	ãea	ãei	ãe	ãeu	ãeo	ãey		

Stressed diphthongs are not marked in the orthography, but it is important to know the rules applied to them. A non-stressed diphthong usually has the first vowel as the prominent, whereas a stressed diphthong often makes the second one prominent unless the diphthong is word-final and lacks a coda (i.e. following consonant). An important exception to this is **á** which never makes the /i/ prominent. The non-prominent vowel in a diphthong is marked by a breve under the vowel in question:

kaete	[k ^h æ:te]	‘explanation’
kaeterãe	[k ^h aj te'rɛ:]	‘to explain; to tell’

1.4 Consonants

Kazujisha has 18 consonants.¹

Table 1.2: Phonemic consonants in Kazujisha.

	Bilabial	Alveolar	Postalveolar	Palatal	Velar	Glottal
Plosive	p b	t d			k g	
Nasal	m	n				
Trill		r				
Fricative	f v	s z ²	ʃ ʒ ²			h
Approximant				j		
Lateral		l				

All consonants are spelled as their IPA equivalents with the exceptions /f/ **sh** and /ʒ/ **zh**. There exist two orthographic variants of [tʃ] - **tsh** and **ch**. **Tsh** is the far more common one as well as the only productive one except for in loanwords. **Ch** is only used in a few words and names in middle position, as a transcription of old Kazujisha /something/ (<something> in Menghuisa). **Ch** may be written as **tsh** in every occasion except for in names and in High Kazujisha.

All plosives and nasals as well as **s**, **r** and **l** may be geminate, marked by doubling the consonant. Geminate syllables that occur in non-penultimate syllables are never stressed.

¹ This number varies with dialect, and some dialects use different orthographies.

² /z/ and /ʒ/ have merged with /s/ and /ʃ/ respectively in standard Rahean Kazujisha, but as they still exist in most dialects (including a few Rahean district dialects, such as Kadelikae) and there are no plans on phasing them out of standard written language, they are usually considered as consonants in grammars.

1.5 Allophony

1.5.1 Consonants

All plosives, most notably **t**, become vaguely palatalized when preceding **i**. All initial voiceless plosives (**p**, **t**, **k**) are aspirated. **Sh** and **zh** are pronounced slightly longer than other consonants. The approximant **j** is sometimes, most usually in-between vowels, a fricative.

hy [ç ~ çy]

h > [x] / _C

ng > [ŋ ~ ŋg]

1.5.2 Vowels

The most notable and important vowel allophony is the lengthening and slight fronting of vowels in stressed syllables lacking a coda consonant, with **a** being a notable exception – it instead undergoes backing to [ɐ ~ ɑ] instead. If the stressed syllable does have a coda consonant, this fronting and backing allophony is not applied.

ae > [ai] / unstressed

ou > [o: ~ ɔu]

ja > [jə]

giu > [ju]

The word **má** 'person' in non-final position in compounds is often pronounced [ma].

1.6 Syllables

A single consonant in-between two vowels is always the onset of the second syllable.

zeoteiha

[zeo.'te̞j.ha]

'to predict'

Clusters are spread out on both syllables. Many dialects apply this across word boundaries ((wtf?)).

zeotevdest

[zeo.'tev.dest]

'unpredicted'

A notable exception of the above is the *plosive-r rule*; if a syllable ends in a single-plosive coda and the following syllable begins with a **r**, the coda plosive forms a syllable-initial cluster with the **r**:

sutalru	[su'tal.ru]	'atmosphere'
sutatru	[su'tɑ:.tru]	'heaven'

1.7 Phonotactics

All consonants can appear both initially and finally. Clusters are common. The syllabic consonants that exist in a few words are **m** and **l** (**tahtm** 'there', **tahlm** 'here').

1.8 Stress

Word stress is usually on the penultimate syllable, except for words with an orthographically doubled vowel in a non-penultimate syllable; they instead stress that syllable. Other exceptions, i.e. stressed diphthongs, are unmarked. Stress is mostly non-phonemic with a few exceptions, such as:

jemei ['je:mei] 'dust'	jemei [je'meɪ] 'birch'
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All words with non-phonemic stress may also be stressed on the first syllable. Exceptions are words with a geminate consonant in the first syllable, as a geminate consonant may not occur in a stressed syllable.

In compounds, the stress is removed on all words except for the last one, which is stressed on the penultimate.

1.9 Assimilation and sandhi

1.9.X External sandhi

Whenever a word ends in a consonant with different voicing from the following word's initial consonant, the assimilation rule is that voicelessness wins:

kashret gaeshimá ['kʰɑf:ret 'kæ:ʃimaj]	'to stomp a smart person'
kashret zerahin ['kʰɑf:ret se'rɑ:hin]	'to stomp thoughts'
zerahin kaeterãe [ze'rɑ:hiŋ kʰajte'rɛ:]	'the thoughts tell'
zerahin sluviere [ze'rɑ:hiŋ slu'vje:re]	'the thoughts exist'

Do note that as initial voiceless plosives are aspirated, **kashret gaeshimá** 'to stomp a smart person' and **kashret kaeshimá** 'to stomp a diligent person' et cetera are distinguished.

Linguistic typology

Kazujisha is a highly analytic language. However, evidence of a previous more synthetic past can be found in the agglutinative word compounding:

Laktosa-mun-jedevesa-má da nepa te telav ao láv.

lactose-against-tolerance-person 3PC past do life with cat

"The lactose-intolerant person lived with a cat."

The unmarked word order is strictly SVO with OSV allowed for placing emphasis on the object.

Me va nepa nãei korano

1P 1PC past see no_one

"I saw no one."

Korano me va nepa nãei.

no_one 1P 1PC past see

"No one, I saw."

Kazujisha is an accusative language, distinguishing nominative and accusative by using word order:

Me nãei.

1P see

"I see."

Me nãei su.

1P see 2P

"I see you."

Nãei su.

see 2P

"Someone sees you."

2. Nouns

Kazujisha nominal morphology is rather simple. There are two cases: the nominative and the genitive. There are two numbers, singular and plural. There is a definite particle.

2.1 Particles

The Kazujisha particles are words that mark relation (genitive), number distinction and definiteness.

2.1.1 Plurality – *jei*

The plural particle **jei** may be used whenever a noun is not singular and is either placed before or after the noun. It is however rare, as plurality is often un-needed information.

jei hinase, hinase jei ‘thrones’

2.1.2 Definiteness – *ga*

The definiteness particle **ga** is used with definite nouns and is either placed before or after the noun. It is rare.

ga hinase, hinase ga ‘the throne’

2.1.3 Genitive – *ra*

The genitive case marker **ra** marks a relation between two nouns. It must be placed in-between the possessor and the possessed. What is possessed is sometimes (but somewhat rarely) modified with the definiteness marker **ga**.

hinase ra kuninga ‘the throne’s king’

Ra is combinable with demonstrative pronouns (*this*) and demonstrative modifiers (*this house*). In such sentences, the possessor must possess more than what is mentioned.

Klizhi ra sehka vaa da lumenalu, vorde onataga zhi ra sahmá.
woman GEN this child 3PC kind, from compare 3PF GEN that_person
“*This child of the woman is kind, compared to that one of hers.*”

3. Pronouns

3.1 Personal pronouns

The Kazujisha personal pronouns are few and divided into *short* and *long* forms. The long forms are more formal. There is no distinction between subject and object.

Table 3.1: Kazujisha personal pronouns.

	long	short		long	short
I	mijala	me	we	mijalaja	meja, mej
you (sg)	sujala	su	you (pl)	sujalaja	suja
he	bajala	ba	they (m)	bajalaja	baja
she	zhijala	zhi	they (f)	zhijalaja	zhija
he/she	tajala	ta	they (m/f)	tajalaja	taja
it	sejala	se		najala	naj, na
			they (it)	sejalaja	seja
				najala	naj, na

There is some dialectal variations. The most noteworthy include Tadarzyka-Garishi **ekmá** for first person (< Zhytjetji **ehk**).

3.2 Demonstrative pronouns

The demonstrative pronouns distinguish two locations (i.e. two levels of *deixis*): *proximal*, close to the speaker (**sehekasjala** ‘this’), and *distal*, away from the speaker (**tahuja**, **sahla** ‘that’) – much like English.

3.3 Interrogative pronouns

The interrogative pronouns distinguish human and non-human. There are quite a few dialectal differences in the pronouns used, and due to their commonness, many non-standard ones have been included.

Ittase(h) is the standard ‘what?’, used in every part of Kazujisha. **Ittamá** is the standard ‘who?’, used in the southern parts of Kazujisha, all the way up to Rahean. North of Rahean, **ketepi** and **ketepilan** are used for ‘who?’. There is also a feminine interrogative (when the who is known to be female), **ketepilanna**. However, it must be used carefully, as it has a negative connotation in many dialects.

4. Verbs

There are two kinds of verbs in Kazujisha: *regular verbs* and *te-verbs*. The difference lies in how they behave with the auxiliary verb **te** ‘to do’.

4.1 The copula **daks** (**vaks**)

The Kazujisha copula **daks** (**vaks**) is used in predicate nominal and adjective constructions, as well as when marking tense. **Daks** (short **da**) is used with non-first person singular subjects; with first person singular, **vaks** (short **va**) is used instead. The basic construction is *noun phrase* + **daks** + *predicate*.

Kaestimá daks rapegi, ja kaestemá daks ni sylvandar.

teacher 3PC harsh, and student 3PC in silence

"The teacher is harsh, and the students are silent [in silence]."

Do note that the predicate may not be moved to sentence-initial position, which an object may. Instead, it may be moved to in-between the subject and the **daks**:

Rahrikea ni tegatu ikkonanna daks.

storm in action still 3PC

"The storm is still going strong."

There is no difference between a temporary state and a permanent state; if needed, temporal adverbs such as (present) **sehkaminsha ni** 'currently; in this time' or (non-present) **sahlaminsa ni** 'in that time' can be added to emphasise a temporary state.

Sehkaminsha ni kaestimá daks rapegi.

this_time in teacher 3PC harsh

"The teacher is currently harsh [it is not a characteristic]."

Daks is usually not used with location and existence (it is however somewhat accepted); instead, the verb **sluviere** 'to exist' is used.

To exist – sluviere

Sluviere (short **sluvi**) is the intransitive verb that conveys existence.

Rahkete sluviere ni rafei.

tree exist in forest

"Trees exist in the forest."

It is also used in many places (very often coupled with the topic marker **ras**) where English would not use a *exist*-construction:

Terbistationa ras zeotevdest terian daks omasietu sluviere.

TV-station TOP unexpected problem 3PC present exist

"The TV-station is having unexpected problems at the moment."

[As for the TV-station, unexpected problems currently exist]

To have – jedan

The verb for 'to have' is **jedan**. In contrast to English and many other European languages, it is not an auxiliary used for marking perfect aspect (*have -ed*), et cetera. Plain **jedan** is used with physical objects:

Mijala jedan jutalfei.

1P have book

"I have a book."

When referring to non-physical objects, the expression **jedan vorde** 'to have from' is used:

Zhi jo jedan vorde je areska zerahin.

3PF EMP have from COMP many thought

"She has too many thoughts; she thinks too much."

Notable non-physical objects that use plain **jedan** are: **shikoa** 'pain'.

When referring to characteristics, body parts et cetera, the expression **jedan ao** 'to have with' is used:

Kaestemá jedan ao skah arisenda ja ylavatar!

student have with bad personality and intellect

"The student has both a bad personality and bad intellect!"

Females referring to their children do not use **jedan**, but **vajen**. Do note that **vajen** actually refers to the children she has given birth to, but that it is sometimes used by mothers to adopted children or children from her husbands' prior relationships.

Vajen lei – zhitsuje ja dora bátsuke.

have three – my_daughter and two my_son

"I have three children – a daughter and two sons."

Jedan is not used with pet animals or family members (with the above exception of **vajen**); instead the construction **te telav ao** 'do life with' + animal/family member is used:

Te telav ao báralan ja vajen lei.

do life with my_husband and have three

"I live with my husband and [we have] three children."

To become – kongiutata and lãe

The two verbs most commonly corresponding to the English 'to become' are **kongiutata** (short **kongiu**) 'to become' and **lãe** 'to go'. Depending on which one of them is being used, one can convey information about the subject's volition; **kongiutata** marks that the subject either has no chance of changing the event and/or

that the becoming is against his will, whereas **lãe** marks that the patient voluntarily became the predicative.

Va nepa kongiutata kaestimá.

1PC past become teacher

"I became a teacher [against my own will]."

Va nepa lãe kaestimá.

1PC past go teacher

"I became a teacher [and I wanted to]."

Lãe is always used with weather.

The auxiliary verb **te**

The most common verbs in Kazujisha are the two copulas and the auxiliary **te** 'to do'. This is because all verbs can also be used in a construction using **te**. What the construction means depends on whether the verb is a regular verb or a te-verb.

A regular verb, **esin** 'to eat':

Me esin su	I eat you
Me te su esin	I make you eat
Me take su esin	I want you to eat
Me take esin su	I want to eat you
Me take te su esin	I want to make you eat
Me take te esin su	I want to eat you (make you eaten)

A te-verb, **kerdetei** 'to remove':

Me kerdetei su	I remove you
Me te su kerdetei	I remove you (make you removed)
Me take te kerdetei	I want to remove you
Me take te su kerdetei	I want to remove you (make you removed)
Me te kyn su kerdetei	I make you remove
Me take te kyn su kerdetei	I want to make you remove

Tenses

There are three tenses in Kazujisha: present, past and future. They are all formed in the same way, by inserting *time-marking nouns* after a copula.

Present – *omasietu*

Present tense is generally unmarked.

Mijala nāei tajala.

1P see 3PU

"I see him/her."

The noun used to mark present tense is **omasietu** 'present time', commonly shortened to **oma** in informal language.

Mijala vaks omasietu nāei tajala.

1P 1PC present see 3PU

"I am currently seeing him/her." (f)

There is a slight difference between unmarked and marked present. Unmarked present can imply very near future², whereas marked present is always about the absolute present, something that is already underway. As such, it can very well be considered the exact counterpart of English present progressive (*to be* + participle).³ Compare the following:

Mijala kaeterāe sehka.

I explain this.

I will explain this any moment.

Mijala vaks omasietu kaeterāe sehka.

I am explaining this.

Past – *nepa*

The Kazujisha past tense is constructed using the time-marking noun **nepa** 'past' and corresponds to the English past (*-ed*), perfect (*have -ed*) and, in less common cases, the pluperfect (*had -ed*)⁴, as well as their progressive variants. As such, the sentence,

Me va nepa esin.

1P 1PC past eat

may be translated in a multitude of ways:

² As well as the tense in a previous verb phrase: see *Unmarked tense*, page X.

³ The progressive also exists as an auxiliary, **ten**: see *Auxiliary nouns*, page X.

⁴ The pluperfect is better (and more commonly) represented with the expression **kas daks nepa**: see *Auxiliary nouns*, page X.

I ate. *I was eating.*
I have eaten. *I have been eating.*
(I had eaten.) *(I had been eating.)*

It depends on context which translation should be used.

Future – zazhyra

The Kazujisha future tense is constructed using the time-marking noun **zazhyra** 'future' and best corresponds to the English *shall, will* auxiliaries. The Kazujisha future tense is always used to refer to somewhat far away future; for very nearby future, the present is used.

Zhi da zazhyra lãe vorja kjusekei.
3PF 3PC future go to toy_shop
"She will go the toy shop."

Tense and copula

It is important to remember that **daks + (nepa, omasietu, zazhyra) + word** always makes the following word a verb, no matter what its original word class was:

***Mijala vaks zazhyra Tynavase.**
1P 1PC future Tynavase
*"*I will Tynavase."*

Therefore, in order to use both non-present tense and copula, the copula must be repeated after the time-marking noun. Do note that the repeated copula *must be in short form*:

Mijala vaks zazhyra va Tynavase. (*zazhyra vaks Tynavase)
1P 1PC future 1PC Tynavase
"I will be Tynavase."

In informal language, the repeated copula in first person singular does not need to be **va**:

Me va zazhyra da setsurun ja ka!
1P 1PC future 3PC purple and also
"I will be purple as well!" (if)

Unmarked tense

As this way of marking tense can be very extensive, it is often skipped in spoken language through mentioning it once, in the first sentence, and then using regular unmarked tense.

Me va nepa uedenga Kasun, ja usaka [va nepa] lāe vorja kon.

1P 1PC past meet Kasun, and then [1PC past] go to home

"I met Kasun, and then I went home."

Negation

Verbs in Kazujisha are negated by placing the negative particle **ne** or (less common) **gei** in front of the verb, with the exception of predicate nominals or adjectives, where the negative particle may also be placed after the copula **daks**.⁵

Ialgitya-kata ne kirbi kirbuju ras ba munjedevesa da aspekali.

Ialgitya-TITLE NEG drink milk TOP 3PM not_tolerant 3PC because

"Ialgitya doesn't drink milk because he's not lactose-tolerant."

Konzyla da gei sāebisāebi nedan.

building 3PC NEG so tall

"The building isn't that tall."

Imperatives

The imperative mood is mainly formed solely by intonation and context. The imperative particle **lan** may also be used, and it's most commonly seen in written language when a subject is mentioned, as there might be ambiguity between an indicative and an imperative.

Su lan avarinatta!

2P IMP arise

"You, arise!"

Auxiliary nouns

Auxiliary nouns are nouns that are placed before the copula. Examples are **mittegin** 'must', **sylm** 'should', **tae** 'would do if possible'.

⁵ Do note that certain constructions using **daks** have different negated meanings depending on where the negation particle is placed; see *Auxiliary nouns*, page X, **mittegin** in particular.

They are originally nouns which means that the copula is **daks** even in the first person singular. The original construction was **X ras <noun> daks Y**, 'regarding X, Y is <noun>'. Nowadays the auxiliary nouns have all been phased out in all usage except for their auxiliary role.

Mijala (ras) mittegin daks raku.

1P (TOP) must 3PC write

"I must write."

Tajala (ras) tae daks kirbu.

3PU (TOP) would_if_possible 3PC drink

"He/she would drink if he/she could."

In informal language, it is common for the copula to become **vaks** in the first person singular. This only happens if the **ras** is omitted.

Me mittegin va raku. (*Me ras mittegin va raku)

1P must 1PC write

"I must write." (if)

List of auxiliary nouns

kas	<i>pluperfect</i>
mittegin	'must'
- <i>mittegin ne da</i>	'do not have to'
- <i>mittegin da ne</i>	'must not'
sylm	'should'
mitte-sylm	'really should'
tae	'would do if possible'

Positive and negative outcome – *kandustma* and *kandustkei*

In order to tell whether the outcome of an action was positive or negative, the two particle **kandustma** and **kandustkei**, best translated as 'fortunately' and 'unfortunately' respectively, are used.

Ba da nepa naspi tifan. Kandustma, ne kongiu skageta.

3PM 3PC past drop glass. fortunately, NEG become broken

"He dropped a glass. Fortunately, it didn't break."

These two particles may also act as adverbs and in turn may also modify the verb. There is however a very important difference: if one of these adverbs modify a verb, what is positive and negative outcome cannot be changed:

Ba da nepa naspi tifiñ kãdustkei.

3PM 3PC past drop glass unfortunately

"He dropped a glass, and it broke."

Ba da nepa naspi tifiñ. Kãdustma, kongiu skageta.

3PM 3PC past drop glass. fortunately, become broken

"He dropped a glass. Fortunately, it broke."

Here, we can see in the first sentence that what is considered to be the positive outcome of dropping something, is that what is dropped does not break. However, in the second sentence, the speaker thinks it was fortunate (positive outcome) that the dropped glass broke.

The passive

The passive voice (*be –ed by*) plays an important role in the Kazujisha language. It can be constructed in two ways: either in a way similar to the English by using **kongiyutata/lãe**, or by using the passive voice marker **galu**.

Using **kongiyutata** or **lãe**

The English-like way is possibly the easiest construction. It is constructed as follows: patient + **kongiyutata** 'to become' (short **kongiu**) or **lãe** 'to go' + verb + **vorde** 'from'. The volition distinction found between **kongiyutata** and **lãe** meaning 'become' is also noted in this passive construction (see X. *To become – kongiyutata and lãe*).

Kaestimã daks nepa kongiyutata sena vorde ruhme.

teacher 3PC past become bite from dog

"The teacher was bitten by the dog." (f)

Kaestimã daks nepa lãe sena vorde ruhme.

teacher 3PC past go bite from dog

"The teacher was bitten by the dog [and she/he wanted it]." (f)

Using **galu**

The other way of marking passive voice is by using **galu**. It is simply placed somewhere in front of the verb, and then the subject and object switch places:

Galumã mã da nepa lãekast lãejõkun.

PASS person 3PC past catch police

"The police caught the person."

The **galu** passive is commonly found in relative clauses using **hya** (see X. *Relative clauses*), but is otherwise somewhat rare in spoken language – southern dialects use it slightly more often than northern.

Adpositions

Kazujisha uses quite a few adpositions; the most common ones are probably the prepositions **vorja** ‘to, towards’, **vorde** ‘from’ and the adposition **ni** ‘in; inside’.

Adjectives

Kazujisha adjectives are somewhat similar to the verbs. They are placed in front of what they modify. A notable feature of adjectives is that they are free to modify pronouns; however, all pronouns modified by adjectives must be definite and as such an interrogative pronoun can only be modified if the speaker knows that what is asked for exists:

Gaeshi ittamá da nepa nãei setsu se?

smart who 3PC past see blue 3PN

“Who [someone who is smart] saw the blue thing? [I know someone did]”

Comparative

The comparative is formed by placing the particle **je** in front of the adjective:

Zhi da je nedan.

3PF 3PC COMP tall

“She is taller.”

When comparing with something, the articles **ase**, **je ara**, **je are**, or **jare** may be used:

Nãei ase klipu lei pinjafei hya jutalfei.

see COMP old three week REL book

“View the books that are older than three weeks.”

Superlative

The superlative is formed by placing the particle **pa** in front of the adjective:

Me va pa kita jo!

1P 1PC SUP good EMP

“I am the best!”

There is also an informal construction **je pa**, ‘*comparative superlative*’, which is both used for the superlative and to say that something is better than a superlative:

Rock pa kita! – Noh da, monju je pa kita!

rock SUP good – NEG 3PC, monju COMP SUP good

“*Rock is the best! – No, monju (a folk music genre) is better!*” (if)

Forming adjectives from verbs

Most verbs can be combined with the following particle **nao** to form an adjective: **skeidiks nao tyhekas** ‘*windy weather*’ (< **skeidiks** ‘*to flow; to storm, to wind*’).

Adverbs

Adverbs come in several classes: manner adverbs, temporal adverbs...

Placement of adverbs

In contrast to the strict word order of subject-verb-object, Kazujisha has a very free adverb order. The preferred one is *manner – place – time*:

Mijala vaks zazhyra vromi aoki vroma vorja kei erajaju ni.

1P 1PC future drive with car to store tomorrow in

“*I will drive to the store in my car tomorrow.*”

The most noteworthy exception is that an equally or even more common placement of the temporal adverb (**erajaju ni**) is sentence-initial (**erajaju ni mijala vaks...**).

Adverbs requiring *ni*

A large number of adverbs require **ni** ‘*in; inside*’. Those are called **ni-adverbs**. Some of them only require it in certain positions, with certain verbs.

araminsha ni	‘always’	
áriske ni	‘actually’	
ikkonanna ni	‘still’	(does not allow ni when used with a copula)
jonkasa ni	‘never’	
junshia ni	‘together’	
nomaga ni	‘present of the past’	
rátodan ni	‘probably’	
erajaju ni	‘yesterday [adv]’	
(sehka-)jaju ni	‘today [adv]’	

zahjaju ni 'tomorrow [adv]

Interrogative adverbs

Interrogative adverbs are usually placed sentence-initially, sentence-finally or in the same position as the questioned element would occur in, with non-changed word order.

How – *katumatta? teragi?*

The English 'how?' corresponds to two different questions: *how* someone/something is like, and *in what way* something was done. Kazujisha distinguishes these two, using **katumatta** for the former (*how is someone like?*) and **teragi** for the latter (*in what way?*).

Katumatta madovir? Nedan, tjalme...?

how priest? tall, kind

"How is the priest? Tall, kind...?" (if)

Teragi madovir rāe? Imetui, syalvan ni...?

how priest speak? quickly, silent in

"How does the priest speak? Quickly, silently...?"

Why – *ittagi? nasekara?*

The English 'why?' corresponds to two different questions: *for what* something was done (*why did you lie? – I wanted to be promoted*), and *because of what* (*why did you lie? – She told me to*). Kazujisha uses two different words to show this difference – **ittagi** for the former (*for what?*) and **nasekara** (**naseka**, **nase** (if)) for the second (*because of what?*). A way of remembering this might be to keep in mind that **ittagi** is a compound of **it** 'what?' + **ki** 'for'.

Ittagi su da nepa geitirāe?

what_for 2P 3PC past lie

"Why did you lie? [For what?]"

Nasekara su da nepa geitirāe?

because_of_what 2P 3PC past lie

"Why did you lie? [Because of what?]"

Ittagi is usually answered by **kynvali** 'in order to' + reason. **Nasekara** is usually answered by **aspekali ga** 'the because' + reason.

There is also a combined why, used for both *for what* and *because of what*, **ielda**. However, it must be noted that this word is a very emphasized interrogative, most used when you feel very negatively affected by an action.

Ielda su skavarin me?

why 2P betray 1P

"Why did you betray me? [For what? Because of what?]"

Always – araminsha ni and unagi

Translating *'always'* is slightly tricky due to how the Kazujisha counterparts are interpreted. **Araminsha ni** and **unagi** are the available translations, whose usages and actual meanings must be learned.

Araminsha ni is the most common translation. It is a short form of **arajatytsano minsha ni**, *'in all times'*. It is used when one refers to *every single event*:

Na jo araminsha ni te pakan!

3PLU EMP all_times in do fight

"They always fight [every single time]!"

It can also be combined with **ema** *'when'* and form **araminsha-ema** to mean *' everytime; always, when(ever)...'*:

Araminsha-ema Kuhime ágastu, mittegin daks lãe temvihin.

all_times-when earth shake, must 3PC go protect

"You must always take shelter whenever there is an earthquake." (f)

Unagi is the other possible translation. It refers to something *during a period of time*:

Vaa hya me ras, unagi take lãe teemimá.

kid REL.ADJ 1P TOP, always want go doctor

"When I was a kid, I always wanted to become a doctor."

Since and ago – neja, ilmu, usaka

Neja marks distance in time, similar to English *'ago'*. Note that when it is used, the assumed tense is the past and as such it is rarely marked:

Me nãei zhi neja dora jadoka.

1P see 3PF ago two hour

"I saw her two hours ago."

Usaka is in the past tense used for effects that are temporary and do not carry on into the present. In the present and future tense, it is used for effects that will be temporary:

Me va nepa uedenga Kasun, ja usaka va ureki.

1P 1PC past meet kasun, and then 1PC happy

"I met Kasun, and then I was happy [but not currently]."

In order to mark a more persistent change, **ilmu** is used instead of **usaka**:

Me va nepa uedenga Kasun, ja ilmu va ureki.

1P 1PC past meet kasun, and then 1PC happy

"I met Kasun, and since then, I've been happy."

Ilmu is also used for marking permanent change with most adjectives and nouns:

Zhi da koradashimá lei seale ilmu.

3PF 3PC deaf_person three years since

"She is deaf since three years ago."

Numerals and time

Kazujisha numerals are based on base 10 (decimal).

Table X. Cardinal numerals in Kazujisha.

0	se	11	mepan	30	leimeppa
1	ano	12	mepdo	40	kameppa
2	dora	13	meplei	50	someppa
3	lei	14	mepka	60	kjameppa
4	kaku	15	mepso	70	pimeppa
5	sora	16	mepkja	80	dosumeppa
6	kjalu	17	meppin	90	kvameppa
7	pinje	18	mepdos	100	asá
8	dosu	19	mepkva	1 000	masá
9	kvade	20	domeppa	10 000	mepasá
10	meppa	21	domepan	1 000 000	miljonat

The topic marker *ras*

Kazujisha allows the use of a topic-comment sentence structure, where a topic is stated initially (by using the particle **ras**) and thereafter commented upon. It is often used with complex sentences such as conditionals.

Sluviere ni ljubakei ras kotari⁶ da urekipe.

exist in store TOP that 3PC fun

"To be in clothing stores is fun."

Here, the verb phrase **sluviere ni ljubakei** is the topic and thereafter commented upon with the comment **kotari da urekipe**. A topic does not necessarily need a role in the following comment, but can instead just be related to the comment.

Filmikasa ras, me arashi Tarkovsky Stalkera.

film TOP, 1PC love Tarkovsky Stalker

"As for film, I love [Andrei] Tarkovsky's Stalker."

Because – *aspekali*

To explain why something is happening, the construction **ras ... aspekali** is used. **Ras**, the topic marker, marks what is happening, and **aspekali** 'because' marks why that is happening. If the **aspekali** clause is a predicate nominal or adjective, it is common to use the inverted word order of *subject + predicate + daks*.

Má te pakan ras najala korjata daks aspekali.

people do fight TOP 3PLU angry 3PC because

"The people fight because they are angry."

In informal language, the **aspekali** may be dropped:

Me korjetka vorja su ras su sah tepla da jo!

1P angry to 2P TOP 2P so stupid 3PC EMP

"I'm angry at you because you are so stupid!" (if)

Causatives

Kazujisha has both lexical causatives (**terevaete** 'die' > **kirtaja** 'kill') and analytical causatives using causative verbs. The most important is probably **te** 'to do; make'.

⁶ **Kotari** is a particle that refers to something already said, usually a topic, and it is especially used with **daks** (in particular, to avoid lack of subject) – see *Anaphoric expressions*, page X.

Conditionals – *kas* and *ie-kasun*

A conditional sentence is constructed either by using **kas** ‘if’ or **ras ... ie-kasun**.

Irrealis conditionals – *ienatra-keashite*

The irrealis conditional marks that the protasis is highly unlikely to happen or not going to happen at all. It is constructed by the use of **ras** and the irrealis protasis marker **ienatra-keashite**.

Me nedritan vorde návki ras me misuga kikata ienatra-keashite!

1P high_mark from test TOP 1P cookie offer IRR.COND

“If I get a high mark on the test, I’ll offer cookies!”

Irrealis can be combined with **aspekali** to mark why the apodosis will happen if the protasis does.

Me nedritan vorde návki ras me misuga kikata ienatra-keashite me kongiu ureki aspekali!

1P high_mark from test TOP 1P cookie offer IRR.COND 1P become happy because

“If I get a high mark on the test, I’ll offer cookies because I’ll be happy!”

Note that the past tense is never used with **ienatra-keashite**, whereas English forces usage of the past subjunctive or plain past tense:

Ba rãe sah vorja me ras, me noitsun ienatra-keashite.

3PM say that to 1P TOP, 1P run IRR.COND

“If he said that to me [which is unlikely], I would run away.”

Relative clauses

Kazujisha has two ways of marking a relative clause, using the particles **hya** or **kyn**. There is an important difference between the two: the noun modified by **hya** is always definite, whereas the noun modified by **kyn** is always indefinite. **Hya** is placed directly after the relative clause before the noun phrase. It also works with nouns to create an adjective. ((eh?))

esin kirbekeim hya má

eat cereal REL.ADJ person

*“the person who eats cereals” (*a person)*

It is very important to note that the subject of the relative clause must be what is will be modified by the relative clause. If it is an object, the short passive **galu** (see X. *Passive voice*) must be used to promote the modified noun to subject status in the relative clause.

galu lãekast lãejôkun hya má

PASS catch police REL.ADJ person

"he who the police caught [was caught by the police]"

Hya is very commonly used with third person pronouns, but very rarely with first or second person pronouns. When used with first or second person (valid in third as well), it usually refers to existence:

Laktosamunjedevesamá hya mijalaja daks lei.

lactose_intolerant REL.ADJ 1PL 3PC three

"We are three persons who are lactose intolerant."

Also, it may refer to the oneself in certain activities:

Ema kaestimá hya mijala rãe je ashbat Kazujisha.

when teacher REL.ADJ 1P speak COMP standard Kazujisha

"When I'm a teacher, I speak in a more standard Kazujisha."

When used with personal pronouns and nouns representing persons, it also has a possessive function in addition to the descriptive feature above:

Kaestemá hya jutalfei daks katsume.

student REL.ADJ book 3PC green

"The student's book is green." or

"The student book is green."

Kyn is another relative clause marker. It is used when the relative clause follows the noun phrase.

má kyn esin kirbekeim

person REL eat cereal

*"a person who eats cereals" (*the person)*

Anaphoric expressions

Anaphoric expressions points to items of *discourse*; that is, what has been said, what is being said, what will be said.⁷ English uses regular demonstratives for this function. Kazujisha, on the other hand, uses both regular demonstratives and a couple of *anaphoric particles*.

The regular demonstratives are used when referring to parts of a conversation (sentences, questions...). Do note that **tahuja** must be shortened to **tahu**.

Sehka rakjuse daks vāei.

this message 3PC small

"This message is short."

Tahu/sahla koishatu daks kitaja. (*Tahuja koishatu)

that question 3PC good

"That is a good question."

When referring to an event, there are three kinds of anaphoric particles – **kotoha**, **kotobashi** and **kedega**.

Kotoha refers to only the act, i.e. the verb, of a previous utterance:

Nāei ba noitsun. Ne shi kotoha.

see 3PM run. NEG like that.act

"I see him run. I don't like [the act of] seeing."

Kotobashi refers to both the subject and verb of a previous utterance:

Nāei ba noitsun. Ne shi kotobashi.

see 3PM run. NEG like that.act

"I see him run. I don't like it, when I see."

Kedega refers to the object and the verb of a previous utterance:

Nāei ba noitsun. Ne shi kedega.

see 3PM run. NEG like that.act

"I see him run. I don't like seeing him."

⁷ Some consider anaphora to refer only to preceding utterances; however, I have here used the term anaphora for both past, present and future utterances.

There is also the particle **kotari**, referring to a topic. It is mainly used with **daks** to avoid subjectlessness.

Sahla nao rahrikea hej Mirveatilan ni hya tájô ras kotari daks sánasti.

that ADJ storm by Mirvea-sea in REL.ADJ island TOP that 3PC usual

“That kind of storm appearing by the island in the Mirvean sea is usual.”

Emphasizing by adding synonyms

To emphasize a word, a synonym of it can be added:

Me jo ne kãepdui areshin...

1P EMP NEG understand understand

“I really don’t understand...”

Question marking – *teh, naete, ma*

A yes-no question in Kazujisha is marked by sentence-initial particles; either **teh** or **naete** (less common).

Teh zhijala esin?

Q she eat

“Is she eating?”

There is no direct equivalent to English ‘yes’ and ‘no’. Instead, in order to answer these kinds of questions, one repeats the verb asked:

Esin.

Yes, she eats.

Ne esin.

No, she doesn’t eat.

Questions stated rhetorically, ironically or sarcastically may be marked using the particle **ma** either sentence-initially or sentence-finally. Sometimes, it is combined with **teh (naete)**, and/or prolonged:

Naa, naete sehka ejagimá da Imnitega ao araminsha maa?

well Q this late_person 3PC Imnitega with all_times Q

“Well, isn’t this Imnitega being late, as usual?”

Loan words

Most loan words get the ending *-a*. Some get *-itega, -ikasa*. In case of expressions with several words, the final word gets *-a* and the rest gets *-u*; this is sometimes also true for loaned compounds such as **darkuzona** ‘Darkzone (a game popular in Kazujisha)’.

Place names and most fictional names should always be spelled in order to mimic the word's pronunciation in its native language (i.e. phonetic spelling).

Interjections

Ao, aeh 'ouch! (when hurting yourself)'; **tatte** 'poor you!'; **e, em, aem, atte, are** 'um...'; **e, akko** 'oh? (mild surprise)'; **atta, aptshi** 'oh really?! (strong surprise)'; **um, aree, katte** 'hm...(?); **ajoo** 'ah! (when understanding something)'.

Unsorted things

Small things I either don't know where to place, or don't feel deserve individual headings at the moment.

Table X. Table of correlatives.

	interr.	this	that	same	some; any	every	no
human	ittamá? <i>who?</i>	sehkamá <i>this</i>	sahlamá <i>that</i>	lamemá <i>same person</i>	arjamá <i>someone; anyone</i>	aramá <i>everyone</i>	koramá <i>no one</i>
non-human	ittaseh? <i>what?</i>	sehkaseh <i>this</i>	sahkaseh <i>that</i>	lameseh <i>same thing</i>	arjaseh <i>something; anything</i>	araseh <i>everything</i>	koraseh <i>nothing</i>

	interr.	this	that	some; any	every	no
place	itta? <i>where?</i>	tahlm <i>here</i>	tahtm <i>there</i>	arjatahme <i>somewhere; anywhere</i>	aratahme <i>everywhere</i>	koratahme <i>nowhere</i>
time	emagi? <i>when</i>	sehkaminsha, omasietu <i>this time, now</i>	sahlaminsha <i>that time, then</i>	arjaminsha <i>sometime; anytime</i>	araminsha <i>everytime</i>	koraminsha, jonkasa ni <i>never</i>

The time group is the only one with a set of relative adverbs: **ema** and **ennagi**.

However, a construction ... **hya minsha** is usually preferred.

	interr.	this	that	some	every	no
adj						
quantity	ittan?					
way	teragi?	sehtara	sahtara	arjatara	aratara	koratara
reason	nasekara?					
verb	itta?					

Negative + negative = negative (**ne jonkasa ni** = really never, “not never”)

skah arisenda ja ylavatar! = bad personality and bad intellect – adjective modifies both nouns

Klizhi ra sehka zhigal da lumenalu, vorde onataga zhi ra sahmá.

woman girl she

^ the she refers to woman because a pronoun referring to someone already mentioned always refers to a subject unless it's non-ambiguous