

Pakan → English:

They tell this story about Aphu and Thithi.
Before the sun and moon were old, Aphu and Thithi loved one another.
Thithi showed Aphu the smell of pear blossoms.
Aphu showed Thithi the strength of an oak tree.
Because the master of the house allowed it, they married the next day.

Then Aphu found an egg in the forest because life planned this event.
He saw something in a tree, it was a small, cute bird.
He suspected that Thithi would enjoy the egg of a small bird.
He climbed up into the tree and grabbed with his hand an amount of eggs.
He brought the eggs to Thithi.
Thithi said “thank you for these twelve splendid things.”
Aphu smiled.

And then they boiled these eggs and lifted them.
The egg concealed the egg’s child.
Suddenly, Thithi put her hand to her belly and panicked.
She said “inside my womb a baby is growing toward birth.
I accidentally hurt the egg’s child and I think it is dead because of me.
This event is a sign that my baby will die when I give birth.
I didn’t know your name.”

Her happiness disappeared.
She ran into the forest and climbed up a tree.
She jumped from the tree down onto a rock and suddenly died.

Amaktiri:

Itha brugim tuApfudraSithigeuz’girt.
ApfudrakteSithi kabvukir kapfa tuiadhmi ua <vatstudrakargave>¹ s’akir muadza
Sithi usApfu amdifir <tuadh’getikas>².
Apfu usSithi amdifir <tuadh’geifkadz>².
Rud atrudiurtgev’isak fimdefkir, utha gradefkir idzpavde.

Vu Apfu mafikir tugabtu maizram aruAdhmias’ fimdetamkir.
Tha riefkir tuipras’ki biuadh’.
Tha praukutamkir ua Sithi kabvudasur tuipras’kigegabtu.
Tha uz’gifkir ruadh’ vu tha rithefikir tuikigabtu.
Tha ruSithi tsifir tuigabtu.

Sithi brufkir “Akabia! Bva dia fimdefkir tuidris’ amitstamita.”
Apfu rasafkir.

Vuru utha murkefikir tuigabtu vu utha zarafkir itha.
Akigabtu adzatamkir tuigabtugeruam.
Biadhmi, aSithi dzatefikir turithmi ruiba vu tha uadketamkir.
Tha brufkir “tukukuv’ ivdzauvatam ruimbza bidiagezavme.
Dia ubastefikir tuigabtugeruam vuru dia praukutam ua itha s’a krus rud dia.
Sa duat ua adiagekukuv’ ausafkas biadhmi ua dia pfimbzufkdas tha.
Dia dhiauz’ekir tubvageusef.”

Thadrakteuras’ dzurefikir.
Tha dzurefikir ruizram vu tha uz’gifkir ruadh’.
Tha pumzifkir mauadh’ rupfa vu tha ausafkir biadhmi.

Amaktiri → English:

They continue to tell the story of Apfu and Sithi.
Apfu and Sithi loved one another in the times before the sun and Galehaven¹ were old.
Sithi showed Apfu the blossoms of a tree².
Apfu showed Sithi the strength of the tree².
Because the master of the house allowed it, they married the next day.

And then Apfu found an egg in the forest because fate allowed it.
He saw a river falcon perched in a tree.
He suspected that Sithi would enjoy the falcon’s eggs.
He climbed up into the tree and grabbed many eggs.
He brought the eggs to Sithi.
Sithi said “thank you! You have brought me twelve splendid things.”
Aphu smiled.

And so they cooked the eggs and lifted them.
The eggs were hiding the eggs’ hatchlings.
Suddenly, Thithi put her hand to her belly and panicked.
She said “a baby is being grown in my womb.
I accidentally hurt the eggs’ hatchlings and I think that they are dead because of me.
It is a sign that my baby will die when I give birth.
I didn’t know your name.”

She and her happiness abandoned one another.
She ran into the forest and climbed up a tree.
She jumped from the tree onto a rock and died suddenly.

Cultural footnotes

1. The Amaktiri people are native to a planet called Taloria which has no moon. This planet is however part of a binary planet system. Its sister planet is called Galehaven and appears to cross the sky once every 26 years. The cultural significance of Galehaven differs from culture to culture, but is not remotely similar in most Talorian cultures to that of our moon in Earth cultures.
2. Neither pear trees nor oak trees exist on the island Kalasik.

Amaktiri ethnographic/cultural overview:

The Amaktiri language was natively spoken and written by the Amaktiri people in the binary planet system of Galehaven and Taloria on a Talorian island called Kalasik. The language's native speakers existed for several centuries during the Classical Age from about A.G. 90 until the genocide of the Amaktiri people by the Paldaesian Empire in the ninth and tenth years of A.G. 151. It came to be the dominant language on Kalasik, the official language of the Kingship Amaktir (the governing body of the island), and a lingua franca throughout the Drivosan Strait.

While their kingdom existed the Amaktiri people directly experienced very few wars and invasions, since the mountains of Kalasik form a near impenetrable fortress. In the abundant times of peace they dedicated themselves to art and philosophy and they founded the Lyceum of the Scribes, the greatest school in antiquity. There, the Amaktiri people perfected their schools of thought in fields like philosophy, astronomy, mathematics, architecture, and medicine -- schools of thought which would be the island's main export to the rest of the known world. Consequently, the Lyceum would one day be nicknamed "Vetsiageraksiba" or "the Heart of Wisdom" in the world.

The Amaktiri people lived according to a caste system with the king or kings at the top, merchants and landlords in the middle, and with herdsmen and agricultural laborers at the bottom. Lyceum students and faculty lay outside the normal Amaktiri caste system. Anyone who showed interest was subject to be selected by the Council of the Scribes for study, but only those with a great aptitude in their chosen field might one day make it onto the Council. The Lyceum also provided public services, was able to collect its own taxes, and from time to time even offered amnesty to criminals convicted in royal courts. No king or lord had any authority within the Lyceum, and to some extent even succession to the Kingship was more dependent on the Council's judgement than on any royal bloodline.

Amaktiri culture held a certain reverence for wisdom, logic, learning, and the written word. The Amaktiri script -- an alphasyllabary invented by the first ever Council of the Scribes -- was in its time the only featural writing system in the world and a major point of Amaktiri national pride. Their religion was in a constant state of flux and they routinely discarded deities from the pantheon. Some sects believed there would one day be only one deity left and that to rule out the false deities is the chief goal of philosophers and clerics alike. In Amaktiri religion, destroying a scroll was seen as one of the most unforgivable sins, even if its content was proven false or it made reference to an obsolete deity. By far, the most sinful way to destroy a scroll was to burn it, since fire was seen symbolically as a source of light, vision, and truth.

The Lyceum and the Kingship were both destroyed in the Paldaesian "cleansing" campaign, but many Amaktiri people escaped to other parts of the known world in the Amaktiri Diaspora. There were concentrations of Amaktiri migrants in certain Ophani nationstates and the language and culture of a once great people were preserved, though changed by time and distance.

Partial grammar:

Morphosyntax

Amaktiri is an agglutinative, flexibly SVO language with a very high morpheme per word ratio and usually head final noun phrase compounds. While word order and head placement can be flexible, the exceptions to the SVO and head-final rules follow their own patterns and tend to only occur in specific situations. To emphasize an object, OVS order is often used. If there is no subject but an object is emphasized, OV order is taken and the verb is inflected with the passive voice marker *iv-*.

Nouns

Inflection

Most nouns decline by case and number according to the standard declension:

	Singular	Plural (>5)	Paucal (2-5)
NOMINATIVE (NOM) Subject, optional at beginning of sentence/clause	<i>(a-)</i>	<i>(ak)i-</i>	<i>(ak)ui-</i>
ACCUSATIVE (ACC) direct object	<i>tu-</i>	<i>tui-</i>	<i>tui-</i>
DATATIVE (DAT) indirect object	<i>us-</i>	<i>usi-</i>	<i>ufi-</i>
GENITIVE (GEN)* Possessive, occurs after possessor and before thing possessed	<i>-ge-</i>	<i>-ge-</i>	<i>-ge-</i>
CORRELATIVE (COR)* with, together, and	<i>-dra-</i>	<i>-dri-</i>	<i>-druj-</i>
RECIPROCAL (REC) To one another	<i>-drakte-</i>	<i>-drikta-</i>	<i>-drukte-</i>

*see "Compounding and noun phrases"

The correlative and reciprocal affixes agree in number with the following noun, not the preceding one.

Any noun which doesn't follow the standard declension follows its own idiosyncratic rules, though these nouns are somewhat rare situations of fossilized archaic case marking and they are often redundantly marked with the standard markings.

Pronouns do not inflect for case but have their own unique forms depending on person and number:

	Singular	Pl.	Pau.
1st person	<i>dia</i>	<i>idia</i>	<i>iudia</i>
2nd person	<i>bva</i>	<i>ibva</i>	<i>uva</i>
3rd person	<i>tha</i>	<i>itha</i>	<i>utha</i>

Compounding and noun phrases

Noun phrases tend to compound into long, multi-root words, most often where the roots are separated by relational affixes. Some of these affixes act like adpositions (the 'locative' affixes), others act like case marking, such as the genitive and correlative affixes.

Locative affixes indicate placement, direction, or relationship and nouns modified by locative affixes are not required to take case marking, but sometimes take accusative anyway.

Locative affixes:

bi- on, in, at, around

idz- beyond, past, away from

ma- out from, off of, away from, ago

ru- to, for, towards, onto, into, (prefixed to subject) because of

Affixes for role marking cases (NOM, ACC, DAT) always go on the beginnings of compounds and always agree in number with the head no matter where the head is (usually the end of the compound). Adjectives and determiners like numerals usually go before the nouns they

describe, however, if they are attached to the head then in longer compound words they tend to come after the head.

Noun compound example:

Tuithiavi bru atha ufiat'edruidziz'gev'isakamkui.

Tui-thiavi bru a-tha ufi-iaf'te-drui-dziz'-ge-v'isak-am-kui

ACC.PL.request ask NOM.he DAT.PAU.mountain.COR.river.GEN.PAU.king.two.gentle

“He asks favors from the two gentle kings of the mountains and the rivers.”

Verbs

inflection

ats: “to be” **Singular** **PI/Pau**

1st *tsi* *(i)tsi*

2nd *si* *(i)si*

3rd *sa* *s'a*

All verbs except for the verb “to be” go uninflected for person or number, but may be inflected with up to three suffixes for aspect, tense, and mood in that order.

Aspects:

- fk* Perfective -- completed actions
- tam* Imperfective -- incomplete/continuous actions
- gim* Habitual -- recurring actions
- ∅* General -- generalizations, usually unchanging states

Tenses:

- (k)ir* Past
- ∅* Present
- das* Future

Moods:

- ∅* Indicative (realis) -- used in plain statements
- ste* Conditional -- ‘if _ then _’
- ur* Potential -- used in statements of likelihood (assumed likely, negated for unlikely)
- it* Rhetorical -- used in hypotheticals, thought experiments, often translated as “consider (a world where ...)”

Examples of complex verb inflection:

Tsuam mafigimkir *tukuitsa*
scribe accept.HAB.PAST ACC.gift
“The scribe would always accept a gift”

Vafi dzuretamkirit
cat run.IMP.PAST.RHET
“Consider a situation where the cat was running.”

Other notes

Negation

dhia- negates verbs, while *dhe-* can negate any individual verb affix. E.g.

Vafi dzuretam.
cat run.IMPERF
“The cat is running.”

Vafi dhiadzuretam.
cat NEG.run.IMPERF
“The cat isn’t running.”

Vafi dzuredhetam.
cat run.NEG.IMPERF
“The cat won’t stop running.”

Redundant phoneme deletion

When two morphemes come into contact creating a doubled phoneme, they merge into one. E.g the realization of the perfective aspect affix followed by the past tense affix:

(verb) + *fk* + *kir*
**-fkkir* → incorrectly formed
-fkir → correctly formed

This is observed in both consonants and vowels. If a geminated consonant comes against an un-geminated consonant the result is usually geminated.

Partial lexicon:

<u>Lexeme</u>	<u>Class</u>	<u>Meaning</u>	<u>Additional notes</u>
abidhmi	adv	Now, this moment	
Adhmias'	PN, n	Obsolete amaktiri god of the tidal floodwaters, also destiny, fate, the uncontrollable or inevitable	On the coasts of Kalasik this word is only used for the name of the god
adza	v	To hide, conceal, keep secret	
akabia	int.	Thank you, thanks, sign of general gratitude or respect	
am	num.	Two (cardinal)	
amdi	v	To show, teach, introduce, instruct	Irregular past perfective: <i>amdifir</i>
amitstam	num.	Twelve (cardinal)	Lit. "two fives (and) two"
Apfu	PN	Given name, usually male	
ausa	v	To die	Irregular future perfective: <i>ausafkas</i>
auz'e	v	To know (information, details)	
biadhmi	adv	In that moment, suddenly, at once	
biadhmi ua	comp	At the moment when	
bru	v	To say, tell, ask	
dris'	adj	Bright, brilliant, splendid, also true or factually correct	
duat	n	Star, also sign, omen, clue	
dzate	v	To put, place, set, also to lay bricks	
dzauva	v	To grow, nurture (a living thing), also to brainstorm, have an idea	
dziz'	n	River, waterfall	

dzure	v	To run, flee, leave, abandon	
fimde	v	To give/lend, or to allow/permit	
gabtu	n	The egg of a bird or reptile, (paucal) seeds, grains, bulbs	
iadhmi	n	Moment, time, phase, period	
iafte	n	Mountain	Sometimes metonym for "the City Amaktir"
iba	n	Belly, torso	
idzpavde	adv	The next day, one day after, tomorrow	
ifkadz	n	Strength, might, vigor, fortitude	
imbza	n	Birth, creation, start, beginning	
ipras'ki	n	River falcon, aslo a humble/noble person, person who helps others	
ita	n	Thing, stuff	
itha	pron.	Third person plural	
izram	n	Forest, woods, especially dense patch of foliage	
kabvu	v	To like, admire, love, (of a person) to be in love with	
kapfa	prep.	In front of, beside	
kapfa tuiadhmi	comp.	Before the times (when)	
kargave	n	Galehaven, the sister planet	Culturally analogous to Earth's moon
krus	adj	Motionless, dead, inanimate	
kui	adj	Nice, gentle, kind, good	
kuitsa	n	Gift, gratitude, nicety	
kukuv'	n	(human) infant, baby, small child	
mafi	v	To take, accept	

muadza	adj	Old, elder, ancient	
murke	v	To burn, heat, cook, boil	
pfa	n	Rock, stone, boulder	
pfimbzu	v	To give birth (to), to create	
prauku	v	To propose, suggest, assert	
pumzi	v	To jump, leap, cross (a chasm or pit)	
rasa	v	To smile, beam, laugh (a small chuckle or giggle)	
rie	v	To see, witness, notice, find	
rithe	v	To touch, grab, hold	
rithmi	n	Hand, finger	
ruam	n	Animal infant, cub, pup, hatchling	
rud	adv	Because of, as a result of	Often prefixed to subjects as <i>(a)ru-</i> , see “Locative affixes”
Sithi	PN	Given name, usually female	
tha	pron.	Third person singular	
thiavi	n	Request, command, proposal	
tikas	n	Flower, blossom, (paucal) bouquet	
tsi	v	To carry, bring, transport	Irregular past perfect <i>tsifir</i>
tsuam	n	Scribe, scholar	
trumi	v	To build, construct (something bigger than a person)	
trumiurt	n	House, building, townhouse, hall	
ua	prt	Complementizer used to embed clauses	Similar to english “that” or “which”
uadh’	n	Tree, tree trunk	
uadke	v	To panic, fret, stress	

ubaste	v	To unintentionally harm or hurt	
uras'	n	Happiness, joy	
usef	n	Name, word, title	
utha	pron.	Third person paucal	
uz'gi	v	To climb, ascend, also to learn, gain understanding of	
uz'girt	n	A learned thing, fact, story, parable	
vafi	n	Cat, also a blissfully ignorant person	
vatstu	n	Sun	
v'isak	n	King, ruler, leader, mater	
vu	conj	And, and then	
vuru	conj	And so	Lit. "and to/for"
zara	v	To lift, raise, (with a person as object) to teach, educate, or enlighten	
zavme	n	womb	