

𐌲𐌹	lir	'read, recite'
𐌶𐌺𐌹	leir	'study, read to oneself'
𐌲𐌴𐌹	liar	'compose poetry, read words within oneself'
𐌴𐌹	mir	'look, watch, notice'
𐌸𐌺𐌹	meir	'see, appear, come into sight, be visible'
𐌴𐌴𐌹	miar	'see in vision or dream, imagine'
𐌸𐌹	naz	'smell (something), pick up a scent, enjoy a fragrance'
𐌶𐌺𐌹	*neiz	'smell, waft, emit a scent or fragrance'
𐌶𐌺𐌴𐌹	*naiaz	'recall a memory because of a scent or fragrance'
𐌴𐌺𐌹	nuir	'sense, intuit'
𐌶𐌺𐌹	*neir	'sense, become aware of patterns in the world, believe' (cf xaian)
𐌴𐌺𐌴𐌹*	nuiar	'sense, intuit about one's deepest experiences, become aware of oneself'
𐌶𐌺𐌹	sair	'touch, make physical contact with, feel' (cf pero and piatz here)
𐌶𐌺𐌹	*seir	'be touched by someone, feel something touching oneself'
𐌶𐌺𐌴𐌹	saiaz	'feel a presence around or within oneself, make contact with a deity or visionary being'
𐌶𐌺𐌴	tein	'body, human body; live, exist, be alive, be lively, alert'
𐌶𐌺𐌴	*tehen	'be aware of oneself, be self-aware; self-reflective consciousness'
𐌶𐌺𐌴	*tian	'embody, become in a sacred manner, become a deity, enter into state of entheos'
𐌶𐌺	txio	'follow, understand'
𐌶𐌺𐌴	txeio	'clear, understandable, perceivable'
𐌶𐌺𐌴	txaio	'mindful, with intent, with care, with understanding'
𐌶𐌺	xin	'true, sacred, evident; dream, soul'
𐌶𐌺𐌴𐌹	*xaian	'believe, hold to be true, experience as true or sacred' (cf: neir)

:: NOTE #2 – ABSTRACT NOMINALISED VERBS WITH i- ::

The abstract nominaliser *i-* has no relational function, prefixing to a limited number of verbs – principally sense verbs, interrogatives and a small set of basic Fernal concepts – to create compound noun roots. This appendix contains the full list of all verbs which can take this prefix along with the meaning of the resultant noun. In nearly all cases, the nominalised compound expresses an idealised abstract concept.

ᐃᐃ	bac	make magic, shamanise, craft or create, transform
ᐃᐃᐃ	ibac	magic, tricks, craft, stealth, transformation, shamanising
ᐃᐃ	ban	good, well, healthy, lively
ᐃᐃᐃ	iban	wellness, goodness
ᐃᐃ	dat	stand, be situated, have a location, exist, be at rest, where?
ᐃᐃᐃ	idat	space, the three dimensions of space
ᐃᐃᐃ	itxe	space, the three dimensions of space – from an ancestral tzi 'where?'
ᐃᐃ	faz	travel, journey; age, grow old; delight in one's age
ᐃᐃᐃ	ifaz	The Journey of Life, this life, this vale of joy
ᐃᐃ	fei	exist, have a time, exist at a point in time, when?
ᐃᐃᐃ	ifei	time, the flow of time
ᐃᐃ	fer	pristine, verdant, grow, lively
ᐃᐃᐃ	ifer	perfection, balance, truth, nature, vitality
ᐃᐃ	mah	exist, dwell within, have a nature, character or properties, what?
ᐃᐃᐃ	imah	existence
ᐃᐃ	mio	pray, make magic, chant, intone
ᐃᐃᐃ	imio	prayer, magic, song, chanting, intonation
ᐃᐃ	siru	zero, in a zero-state, ground-state
ᐃᐃᐃ	isiru	void, emptiness
ᐃᐃ	tin	all, everything, complete, fulfil
ᐃᐃᐃ	itin	everything, totality, the sum of all that is possible

:: NOTE #4 – REDUPLICATION ::

Reduplication in Fernalese is a common feature, both relationally and derivationally. Methods of reduplication, and their resultant functions, differ in both cases. Irregular forms are often seen here, and occasionally normal and reduplicated forms have converged into the same meaning. Relational reduplication takes the full verb root and doubles it to create a sense of emphasis upon the action:

ᄀᆞ	lar	to run, move fast
ᄀᆞᆞᆞᄀᆞ	larrarsa	I really ran, I ran very fast (lar-lar > larrar)
ᄀᆞᄀᆞ	marca	to work, be functional
ᄀᆞᄀᆞᄀᆞᄀᆞᄀᆞ	marcamarcatec	it really works!
ᄀᆞᄀᆞ	xao	say, speak, talk
ᄀᆞᄀᆞᄀᆞᄀᆞᄀᆞ	xaoxaotiz	you really talk, you talk and talk

Derivational reduplication duplicates part of a verb or the whole root plus an interspersing vowel to create a new lexical item, often with an adjectival or descriptive function connected to the meaning of the word:

ᄀᆞᄀᆞ	aor	to love, be affectionate
ᄀᆞᄀᆞᄀᆞ	aroaro	lovingly, with affection
ᄀᆞᄀᆞ	farao	to laugh, giggle, chuckle
ᄀᆞᄀᆞᄀᆞ	farafara	laughingly, with giggles, hilariously
ᄀᆞᄀᆞᄀᆞ	meteo	foresee, predict; foreplay
ᄀᆞᄀᆞᄀᆞᄀᆞ	metemete	flirtatiously, by teasing, sexually; with foresight
ᄀᆞᄀᆞᄀᆞ	nalia	to swirl, revolve, whirl
ᄀᆞᄀᆞᄀᆞᄀᆞ	nalinali	swirling, revolving
ᄀᆞ	sa	yes; to affirm, confirm
ᄀᆞᄀᆞ	sasa	yes indeed; confirm, clarify
ᄀᆞᄀᆞ	sin	to evolve, flow, trickle, be steady
ᄀᆞᄀᆞᄀᆞᄀᆞ	simasima	gradually, bit by bit, steadily
ᄀᆞᄀᆞᄀᆞᄀᆞᄀᆞ	tiba, tibatiba	shiver, shudder, quiver, shake
ᄀᆞᄀᆞᄀᆞ	tuai	to burst, explore, emerge
ᄀᆞᄀᆞᄀᆞᄀᆞ	tuatua	suddenly, unexpectedly
ᄀᆞᄀᆞᄀᆞᄀᆞᄀᆞ	xei, xeixei	loud, noisy
ᄀᆞᄀᆞᄀᆞᄀᆞᄀᆞ	zon, zono	music, wordless song
ᄀᆞᄀᆞᄀᆞᄀᆞᄀᆞᄀᆞ	zonzono	musical, lilting, clear, high, delightful

:: NOTE #5 – DANIXAO : THE ANCESTRAL LANGUAGE ::

Danixao is the Fernalese term for an ancestral language which is apocryphally present in some texts, consisting primarily of names of locations and name elements in personal and deity names. It can be seen as a kind of substrate language, giving prehistoric depth to Fernalese and implying that the Fernal traditions have been kept for a long time.

Actually the words represent survivals from an earlier invented language of mine, called *Danan*, from the bones of which some features of Fernalese were developed. Equally though, many other features of Fernalese are unrelated to this older constructed language.

The word **dani** 'ancestor' is itself ancestral – the more appropriate word in Fernalese should be the kinship term **mehetze** 'our ancestors, those gone before' but **dani** is more common in compound nouns, such as **dandachi** 'ancient wisdom'. Some **danixao** words break the rules of Fernalese phonology, or look unusual even though they obey the sound rules. The list below gives the ancestral word and its meaning, followed by their Fernalese equivalents.

DANIXAO	ENGLISH		FERNALESE	ENGLISH
<i>ari</i>	'to exist, to be'	ዕሩ	<i>ari</i>	'existential particle'
<i>ave</i>	'frame, edge'	ዕረፔ	<i>aufe</i>	'edge, boundary'; 'only'
<i>axatze</i>	'shirtless, naked'	ዕሶቻ	<i>axatze</i>	'naked, unveiled'
<i>biho</i>	'life, animal life'	ዓደ	<i>bio</i>	'life, verdancy, alive'
		ዓፅኑ	<i>bihon</i>	'animal'
<i>chiam</i>	'sea, ocean'	ዕዕብሌጠ	<i>chianum</i>	'ocean garden'
<i>davrit</i>	'maze, confusion'	ቶገገገገ	<i>dafrito</i>	'labyrinth'
<i>dan</i>	'person'	ዕፎ	<i>dani</i>	'ancestor, ancient'
<i>danan</i>	'language'	ዕፎሶደ	<i>danixao</i>	'ancestral language'
<i>ebion</i>	'navel'	ዓደኑ	<i>bion</i>	'navel'
		፳ዓደኑ	<i>ebion</i>	'Earthly Garden'
<i>enoha</i>	'garden'	፳፻፱	<i>enoha</i>	'Earthly Garden'
		ብዕ	<i>nua</i>	'garden'
<i>feir</i>	'spirit', animism'	ፔረጌ	<i>feir</i>	'spirit, animism'
		ፔጌ	<i>fer</i>	'pristine, verdant, life, etc'
<i>fin</i>	'create, make'	ፔኑ	<i>-fin</i>	'cosmic power, being'
<i>i-</i>	'nominaliser'	ፎ	<i>i-</i>	'abstract nominaliser'
<i>iari</i>	'dark'	ፎዕሩ	<i>iari</i>	'Underworld Garden'
<i>ixao</i>	'speech'	ፎሶደ	<i>ixao</i>	'ancestral words'
<i>le</i>	'link, connect, relate'	ሦ	<i>le</i>	'cycle, rotate, orbit'
<i>mato</i>	'complete, ready'	፮ቶ	<i>mato</i>	'prepared, ready'
		፳፻፳	<i>meteo</i>	'predict, foresee, foreplay'
<i>nun</i>	'we, us; group'	ብ	<i>-nu</i>	'tribe, community, group'
<i>nunfai</i>	'spirit of place, nymph'	ብፍፎ	<i>nufai</i>	'nymph, satyr, genius loci'
<i>orso</i>	'north, northwards'	ደጌታ	<i>orzo</i>	'Northern Earthly Garden'
<i>saisai</i>	'bless, confirm'	ታ	<i>sa</i>	'yes'
		ታፎ	<i>sai</i>	'blessing particle'
		ታታ	<i>sasa</i>	'confirm, clarify'

DANIXAO	ENGLISH		FERNALESE	ENGLISH
sator	'know, realise'	𐌱𐌶𐌺	sator	'wisdom, experience'
		𐌱𐌶𐌺𐌺	satuir	'satyr, spirit of place'
sec	'south, southwards'	𐌸𐌺𐌶𐌺	(fer)sec	'Southern Earthly Garden'
		𐌸𐌸	zeh	'south, bright'
seye	'star'	𐌶𐌺	seye	'Heavenly Garden'
tela	'magical'	𐌸𐌶𐌺𐌶	telaia	'magical object'
tino	'body, human body'	𐌸𐌶𐌺	tein, teino	'body, human body'
txeh	'greet'	𐌶𐌶𐌶	txaia	'cheers! bye!'
tzi	'where?, location'	𐌶𐌶	itxe	'space'
yai	'sex'	𐌶𐌶𐌶𐌶	yaiyai	'lithe, sexy'

:: NOTE #6 – PHRASES WITH VERB ROOTS + TE ::

A common construction to help coordinate sentences in Fernalese is to utilise a simple verb root followed by the subordinate clause marker **te** to convey a range of meanings onto the sentence. The verb root thus takes the role of a main clause consisting of a single word, and the rest of the sentence becomes a subordinate clause. Any further subordinate clauses must thus take the secondary subordinate clause marker **ten**. This construction technically breaks the grammatical rule that all verb phrases must have aspect and person suffixes attached.

i) **𐎠𐎢𐎰** cor te 'it so happens that, it happened that...', 'it;s the case that...'

𐎠𐎢𐎰𐎠𐎡𐎠𐎢𐎰	cor te illarase ia	'it so happens he's gone home'
𐎠𐎢𐎰𐎢𐎢𐎠𐎢𐎰𐎠𐎢𐎰	cor te tone dachititxa?	'do you happen to know his name?'

ii) **𐎠𐎢𐎰** dar te 'it was/is expected that...', 'we hope that...'

𐎠𐎢𐎰𐎠𐎢𐎰𐎠𐎢𐎰	dar te banteroti!	'bon voyage!'
𐎠𐎢𐎰𐎢𐎢𐎠𐎢𐎰𐎠𐎢𐎰𐎠𐎢𐎰𐎠𐎢𐎰𐎠𐎢𐎰	dar te sairsai ta hantiemaisa	'I hoped to meet you but I couldn't come'

iii) **𐎠𐎢𐎰** denia te 'it is thought that, it is considered that'

𐎠𐎢𐎰𐎢𐎢𐎠𐎢𐎰𐎠𐎢𐎰	denia te txeinarte feir	'it is thought the spirits become trees'
𐎠𐎢𐎰𐎢𐎢𐎠𐎢𐎰𐎠𐎢𐎰𐎠𐎢𐎰	denia te tzionohtue atlaico	'it is thought Atlai lives in the sky'

iv) **𐎠𐎢𐎰** meir te 'it is seen that, apparently, obviously, evidently', 'to look or appear'

𐎠𐎢𐎰𐎢𐎢𐎠𐎢𐎰𐎠𐎢𐎰	meir te xanxicarne io	'he looks happy'
𐎠𐎢𐎰𐎢𐎢𐎠𐎢𐎰𐎠𐎢𐎰𐎠𐎢𐎰𐎠𐎢𐎰𐎠𐎢𐎰	meir te ferbacto bioxicartoc tinlaco	'obviously every place shimmers with life and magic'

v) **𐎠𐎢𐎰** naua te 'in addition, also, as well as' – often used in combination with **mo(h)-** or **ne(h)-**

𐎠𐎢𐎰𐎢𐎢𐎠𐎢𐎰𐎠𐎢𐎰𐎠𐎢𐎰	datainon ia, naua te maisa ibanco ia	'we're all here, and Iban has come too'
𐎠𐎢𐎰𐎢𐎢𐎠𐎢𐎰𐎠𐎢𐎰𐎠𐎢𐎰𐎠𐎢𐎰𐎠𐎢𐎰	tzioterocatarco mohenidarre sa, naua te farahuicatar ia	'it also contains songs of voyages across the heavens, as well as farces'

vi) **𐎠𐎢𐎰** seo te 'even, very, unexpectedly' – used to introduce something surprising

𐎠𐎢𐎰𐎢𐎢𐎠𐎢𐎰𐎠𐎢𐎰	seo te maisa ibanco io	'even Iban has come!'
𐎠𐎢𐎰𐎢𐎢𐎠𐎢𐎰𐎠𐎢𐎰𐎠𐎢𐎰	seo te faraotiase tzihiuaco	'even Tzihuia laughed at himself'

vii) **𐎠𐎢𐎰** sin te 'naturally, of course'

𐎠𐎢𐎰𐎢𐎢𐎠𐎢𐎰𐎠𐎢𐎰	sin te maisa ibanco ho	'of course Iban has come'
𐎠𐎢𐎰𐎢𐎢𐎠𐎢𐎰𐎠𐎢𐎰𐎠𐎢𐎰𐎠𐎢𐎰𐎠𐎢𐎰	sin te non fertze, txioton ten romiaxete niaferaoco	'naturally we Fernal folk understand the Infernal World is necessary'

viii) **𐎠𐎢𐎰** txiao te 'it is believed that, it is intended that', 'we are aware that'

𐎠𐎢𐎰𐎢𐎢𐎠𐎢𐎰𐎠𐎢𐎰	txiao te o tec ten xinfín	'it is believed that the sun is a deity'
𐎠𐎢𐎰𐎢𐎢𐎠𐎢𐎰𐎠𐎢𐎰𐎠𐎢𐎰	txiao te xanxicarnartiz io	'everyone knows you've become happy'

:: NOTE #9 - FERNALESE NAMES AND KINSHIP ::

Fernalese is a language of colour and quality, and thus, all names must be endowed with meaning. Names adapted from non-Fernal languages are thus adapted not according to the closest phonological possibilities, but according to appropriately positive and life-affirming meanings which sound broadly similar to the name in question. Names are thus primarily *morphemic* rather than *phonemic*:

ዓዓሮጸኑ	Lucaion	'light of eternity'	luc 'inner light'; aion 'eternity in time'
ዕፍን	Afer	'nature, fertility'	fer 'nature, verdancy, fertility'
ኮዋቴኑ	Derufin	'portal being'	deru 'door, portal'; -fin 'spirit, being'
ኮሪቶ	Xactona	'crow woman'	xacto 'crow'; -na 'woman'

Adapting names from non-Fernal languages also follows this meaningful pattern. The name 'John' has many variants – Ian, Euan, Johannes, etc – and it would be easy to phonologically adapt these – *Txon, Efan, lohanez* – but these words carry no meaning and so do not connote a name. The name **ሮልኑ Iban**, adapted from 'Ivan', is a good Fernalese name, as it carries meaning: **i-** 'nominaliser' and **ban** 'good, well'. It thus means 'goodness, wellness', and this is the Fernal equivalent of the above names. Fernalese names are also gender-neutral, so **ሮልኑ Iban** functions as the equivalent of Joanna and Jane too. However, each individual can craft their own meaningful name if they wish – the examples below are not final – opening up the notion of naming to personal self-expression. Names are often preceded, and occasionally prefixed, with the name announcing particle **a**.

ሮልኑ	Iban	'goodness, wellness'	i- 'nominaliser'; ban 'good, well' <i>John, Jane, Joanna, Ian, Ivan, Hans, Johannes, Sean...</i>
ዕፎ	Ana	'primordial woman'	a 'thematic'; -na 'woman' <i>Anna, Anne, Hannah</i>
ዮቶኑ	Biroz	'talented inner eye'	bir 'talented'; oz 'third eye, inner eye' <i>Bruce</i>
ሮጸኑ	Chiriz	'experience, enjoy'	chiriz 'experience, enjoy, live one's life' <i>Chris, Christopher, Christine, Krisztina, Kristian...</i>
ዕፎ	Dani	'ancestor'	dani 'ancestor' <i>Daniel, Daniella, Dan</i>
ፍንጽጸ	Fertorre	'call nature into being'	fer 'nature', torre 'call into being' <i>Victoria, Victor, Vicky</i>
ጸፍ	Txache	'heart'	txac(he) 'heart, centre' <i>Jacqui, Jack, Jacqueline, James</i>

On Gender and Sexuality in Fernalese

Grammatically-speaking, Fernalese is gender-neutral, lacking pronoun morphemes (as suffixes or stand alone) that distinguish gender – there are thus no words that specify 'he' or 'she', and distinctions of animate/inanimate or known/unknown agent are more important. However, lexically, Fernalese recognises three genders: **ጸፎ ona** 'woman, female', **ዮ ሮ ጠጠጠ tlai** 'man, male' and **ጠ ሮ ጠጠጠ yia** 'queer, transgendered, homosexual, ambiguously-gendered'. These three genders can be found in a wide variety of names in the truncated forms below, but note these gender suffixes do not enter into any grammatical or relational expression.

-na	female name or kinship term
-tle	male name or kinship term
-ya	queer name or kinship term

ዕፎ	Ana	primordial woman, first child of Afer
ጠ ጠጠጠ	Macatle	macaw man, one of the mythical Shimmer People
ጠ ሮ ጠጠጠ	Bacuiaya	name of queer shaman-trickster deity

However, Fernalese does not recognise the same categories of sexuality as other cultures, focussing not on whether someone is gay or straight but rather on the destination of their attractions, using the word **ferreia** 'be attracted, be sexualised by':

Siblings and spouse terms predicate around notions of linking and connection, and love and affection. The two sets can be combined for spouse terms – note little distinction between lover and spouse here.

𐎎𐎗𐎗	linna	sister
𐎎𐎗𐎗𐎗	lintle	brother
𐎎𐎗𐎗𐎗𐎗	linya	queer sibling
𐎎𐎗𐎗𐎗𐎗𐎗	lintze	sibling
𐎎𐎗𐎗𐎗𐎗𐎗𐎗𐎗	merriandirtze	sibling (lit: womb-gathered person)
𐎎𐎗𐎗𐎗	aorna	female lover, girlfriend, wife
𐎎𐎗𐎗𐎗𐎗	aortle	male lover, boyfriend, husband
𐎎𐎗𐎗𐎗𐎗𐎗	aorya	queer lover, queer spouse
𐎎𐎗𐎗𐎗𐎗𐎗𐎗	aortze	lover, spouse
𐎎𐎗𐎗𐎗𐎗𐎗𐎗𐎗	aorrinna	committed female lover, wife (lit: beloved sister)
𐎎𐎗𐎗𐎗𐎗𐎗𐎗𐎗𐎗	aorrintle	committed male lover, husband (lit: beloved brother)
𐎎𐎗𐎗𐎗𐎗𐎗𐎗𐎗𐎗𐎗	aorrinya	committed queer lover or spouse
𐎎𐎗𐎗𐎗𐎗𐎗𐎗𐎗𐎗𐎗𐎗	aorrintze	committed lover or spouse

Ancestor terms predicate around notions of precedence and having grown old and content in the journey of life.

𐎎𐎗𐎗𐎗𐎗	meheminna	grandmother (preceding mother)
𐎎𐎗𐎗𐎗𐎗𐎗	mehemintle	grandfather (preceding father)
𐎎𐎗𐎗𐎗𐎗𐎗𐎗	meheminya	queer grandparent
𐎎𐎗𐎗𐎗𐎗𐎗𐎗𐎗	mehemintze	grandparent
𐎎𐎗𐎗𐎗𐎗𐎗𐎗𐎗𐎗	fazemeheminna	great-grandmother (preceding mother)
𐎎𐎗𐎗𐎗𐎗𐎗𐎗𐎗𐎗𐎗	fazemehemintle	great-grandfather (preceding father)
𐎎𐎗𐎗𐎗𐎗𐎗𐎗𐎗𐎗𐎗𐎗	fazemeheminya	queer great-grandparent
𐎎𐎗𐎗𐎗𐎗𐎗𐎗𐎗𐎗𐎗𐎗𐎗	fazemehemintze	great-grandparent
𐎎𐎗𐎗𐎗𐎗𐎗𐎗	mehetze	ancestor (cf dani)

These prefixes **ini-**, **firan-**, **duitz(e)-** and so on are strictly bound morphemes only for use with these three prefixes. In a Fernal context their use is generally discouraged as they can promote division, however a fuller list of these prefixes can be found on the next page. Many of these suffixes are borrowed from the native name for the language or culture, and so may considerably differ from what might be expected for loan words from, say English or Spanish.

ini-	'English'	canri-	'Welsh'
sicot(e)-	'Scottish'	eiran-	'Irish'
firan-	'French'	duitz(e)-	'German'
ezpan-	'Spanish'	porto-	'Portuguese'
itar-	'Italian'	ruot-	'Russian'
arabi-	'Arab'	zoncuo-	'Chinese'
niyon-	'Japanese'	coreo-	'Korean'
chisuali-	'Swahili'	hinti-	'Hindi'
barat-	'of India'	pantxabi-	'Punjabi'
mexica-	'Mexican'	otzirai-	'Austrian'
ameri-	'American'	caxu-	'Cajun'
canada-	'Canadian'	izraer-	'Israeli'
ifrit-	'Hebrew (language)'; 'Jewish (culture, religion)'		
torc-	'Turkish'	elada-	'Greek'
suense-	'Swedish'	suome-	'Finnish'
iezo-	'Christian'	izlan-	'Islamic, Muslim'
ifrit-	'Jewish'	sachiamun-	'Buddhist'
hinto-	'Hindu'	zoruatzir-	'Zoroastrian'
sichi-	'Sikh'	bahai-	'Bahai'