

All content below is Copyright © 2016 Padraig “ShadowedSin” O’C all rights reserved. DO NOT COPY OR DISTRIBUTE without express permission.

Crescent Tongue:

The Dialects of Sk’eeo and Skheeo

A Treatise on the Language of the Peoples of Skybound and the Mountain Tribe
History states that the modern societal divisions between the Skybound and Clouded Mountain tribe began During the later period of the Spirit Age. Before the Shimmering Isles sunk beneath the waves of the Great Bay and the Crescent was whole. The Crescent itself was ruled mostly by the early clans that lived in the upland territories and bonded with the powerful Rocs and Leopards that dwelt therein. These people spoke Old Sk’eeo and were a complex people with leaders known as Kith Mistresses who ruled various Kithholds across the highlands.

When the Wave Rider city states comes to an end refugees either take to the Seas of the Great Bay or flee to the lowlands of the Crescent. Over time these people intermarry and pick up the language of Sk’eeo founding the divergence of culture and dialect between the Lowland and Highland communities.

Note On Linguistic Name

The actual linguistic name for the language spoken across the Skybound Kingdoms and the Northern Isles is called Crescent Tongue by scholars across the central Islands (Skybound Kingdoms and the sages of Tribal Islands).

Those in the west call it Isle Speech, and the Whale Clans call it Land Speech.

There are three known dialects the Central Dialect (Sk’eeo) spoken on the Islands of Azure and Cerulean, Skheeo spoken in the Northern Isles, and the Highland Dialect (Sgeeo) spoken in the upland regions of the central isles and the deep forests of the Hook.

Linguistic and Dialect Features

Within the Skybound Kingdoms the “standard” dialect is only the Central (Sk’eeo), the same applies in the north. This prejudice is often exemplified based upon the differences in gender, and other internal systems.

General features include:

- Usage of reduplication to create emphatic statements.

- Mutation of names to differentiate feminine and masculine. This is done via name ending, and via the initial consonant.
- Stress lands on third syllable of words with more than three, on the second syllable with words with less.
- Sk'eeo is a SOV (Subject / Object / Verb) language.
- It doesn't possess a system of tenses as much as a series of aspects.
- It has a simplified system of modality expressed through noun particles.
- Formality based honorifics applied as suffixes.

Features of Sk'eeo specifically:

- Nuclear family only kinship system.
- Skin system to designate honorifics.
- Masculine gender is considered more animate than feminine.
- Ranking of animacy or inanimacy determines noun word order.

Phonology

Long Vowels

ii - /i/

ee - /e/

aa - /a/

Short Vowels

i - /ɪ/

e - /ɛ/

a - /æ/

o - /o/

u - /u/

Diphthongs

ai - /aɪ/

au - /aʊ/

ea - /æə/

ae - /æe/

ie - /ie/

ui - /uɪ/

la - /la/

Stops

p - /p/

b - /b/ - Used for irregular words, low word count in lexicon usage.

t - /t/

d - /d/

k - /k/

k' - /k'/

Fricatives

s - /s/

z - /z/

h - /h/

l' - /l'/

v - /v/

Approximants

r - /r/

y - /j/

l - /l/

Nasals

m - /m/

n - /n/

ng - /ŋ/

Affricates

ts - /ts/

tz - /tʃ/

Phonotactics

/æ/ becomes /a/ when occurring before /r/

Skheeo Dialect Sound Changes

Stops

p > b = /b/

d = /d/

t > t' = /t'/

k > g = /g/

k' > kh = /x/

Fricatives

s = /s/

z = /ʃ/ > /ʒ/

v > f = /f/

h = /h/

l' = /ʎ/

Approximant

r = /r/ > /r/

l > y = /j/

y > w = /w/

Highland Dialect Sound Changes

Vowel Changes

Diphthong Sound Changes

Ai > ei /ei/

Compound Word Formation

The formation of compound words in Cescent Tongue follows two core rules:

1. In the case of a simple compound the words go together without incident.
2. If the word combination includes a phonotactical impossibility of the language, the combination is deleted and the words then reattached.

- a. If the two syllables cannot combine correctly the sound /k/ is inserted between them.
3. If the first word in the compound has more than two syllables then the word deletes to its root.

Nouns

Sk'eeo Nouns are perhaps one of the more complicated issues that create the linguistic divide between the peoples of the big Islands and those in the Outer Isles.

A Note on Plurals

Plurality in Crescent Tongue is expressed not as a means of changing the base noun, but in the form of count nouns, ordinal numbers, articles, and certain pronouns.

Animacy

Within Crescent tongue there are two general states of animacy Animate and Inanimate. These are the two major divisions of nouns. Animate nouns can then be further divided further into a hierarchy of nouns inspired by the cultural castes of society.

Animate Nouns

Animate Nouns encompass four layers of hierarchy. At the top are the goddesses the Divine that rule over all others.

High Animacy - Goddesses and Spirits

The goddesses and all nouns associated with them exist within this order of animacy, and consider the highest level of animacy.

1. -nie - Goddesses / Living Examples of Divinity / Divine Objects or Individuals
2. -naia - Powerful Spirits who are consider just below the goddesses
3. -nauii - Lesser Spirits of some importance
4. -naau - Common Spirits

Middle Animacy - Mortals, Groups of People, Speaking Animals

People follow very specific naming practices within the Skybound and Clouded Mountain Tribe in question.

1. -klai - Speaking avian
2. -klie - Speaking reptile
3. -dlai - Speaking Mammals
 - a. -iidlai - Felines
 - b. -aadlai - Canines

- c. -aidlai - Others
- 4. -iizdai - Fish
- 5. -anyu - Whales and other sea mammals

Mortals

Mortals are the descendants of the Three Peoples that came to exist at the beginning of the Divine Age.

1. --aanii - A group of mortals.
 - a. -dlaru - A group of a particular profession.
 - b. -kazi - A group bound by a common cause.
 - c. -nuii - A group with high or respect rank or common lineage.
 - i. -tarie - A tribal group (archaic usage, mostly found in the north)
 - ii. -aunu - A group of common lineage (name ending)
 - iii. -panii - A group related through region, or multiple lineages
2. -pyakaa - Standard ending for a person
 - a. -zazi - A person identifying with a cause
 - b. -lii - A person bound by lineage or of high rank
3. -pyaidi - Feminine mortal ending
 - a. -zezi - feminine person who is bound to a cause
 - b. -laa - feminine person who is bound by lineage or high rank
 - c. -nree - feminine professional ending.
 - d. -hii - feminine spiritual ending
 - e. -ang - family / relative ending
4. -yadai - Masculine mortal ending
 - a. -dazi - masculine person identifying with a cause
 - b. -lee - a masculine person bound by lineage or of high rank
 - c. -nyee masculine ending referring to a person who does an act (marker for professions)
 - d. -hu - masculine spiritual ending
 - e. -eng - masculine family / relative ending

Skybound Naming Conventions

The people of the Skybound Kingdoms believe in specific gender roles for men and women. Half-Souled, those who break that notion are often named in the gender assigned to them at birth, or if they are lucky, one they wish to assume. All Skybound names by origin are binary, and any concept of agender names does not exist.

Personal Names

Most Skybound go by their personal name, and if more information is needed they will identify their settlement or country of origin. Personal names are often constructed from a series of ending stems combined with common words that describe the individual. When this is done the

original stem ending for the word is deleted and replaced with an appropriate Personal Name stem.

Masculine Endings

-iree - One
-ilee - Lord
-kai - Lion
-msii - Sword
-lai - Shield
-nee - Teacher
-endai - Seeker

Feminine Endings

-fsii - Soul
-dsii - Flower
-tsie - Quick
-eka - Eye
-enda - Shadow
-mie - Keeper

Throne Names

Only given to Sages, Kings, and High Priests; Throne names are a mark of honor and high levels of formality for those considered divined by the Sky Goddess. Throne names are constructed by adding a specific rank prefix to the beginning of an individual's name.

Throne Name Endings

Ailee - King
Ailaa - Queen
lelee - Prince
lelaa - Princess
Halee - Lord
Halaa - Lady
Ailii - Chiefs (gender neutral term)
Kahu - High Priest
Kahii - High Priestess

Family name and Lineage

The biggest dialect divergence that occurs in the Skybound Kingdoms is between those of the Lowland and Highland communities. Lowlanders always name themselves after their city or settlement of origin. Rulers in turn adopt the title of their station and the name of their domain as part of their name. A series of particles are used to mark these.

- Nii - marks membership of a town or settlement.

The construction of family names and lineage can become quite complicated when a fully construction “formal name” is added. The “Nii” marker occurs generally between the given name of the person and the name of their home.

Aileeakai nii Ganee means “King Akai of Ganee”. More markers can be attached when someone identifies the specific lineage they are from. This practice however is very rare in the Lowlands and is generally only practiced in the Highlands. Surnames for Highlands were often formulated from compound words.

In full formal names the name of the parent is given and then a suffix is added, *zau* meaning son, and *zie* meaning meaning daughter.

Akaizau Zik’aniree nii Ganee means “Zik’aniree son of Akai”.

Clouded Mountain Tribal Naming Conventions

The Clouded Mountain Tribe considered strange by its southern cousins because of its trend to use non-gendered names compared to others. Their greater name emphasis is based upon age and the connection one holds to family. There is also a complex system of personal, courtesy names, and earned names among the Septs. Because of a long tradition of historical skirmishes between the Umber, Onxy, and Carnel for centuries.

Personal Names

Low Animacy - Animals, Insects, Unclean Spirits

6. -laan - Avian
7. -leen - Reptile
8. -tain - Mammals
 - a. -iilien - Felines
 - b. -aalien - Canines
 - c. -aidlien - Others
9. -dien - Fish

Inanimate Nouns

Inanimate nouns cover notions of land, the spiritual realm and elements themselves. They can sometimes seem almost alive, but are denoted for the lack of an animate spirit.

High Inanimacy- Sacred / Spiritual Realms, Sacred Elements

The spirit realms, the high realms of the goddesses and the elements that embody the world itself.

Sacred Elemental and Related Substances

1. -tau / lau - High Elemental Word often applied to the core elements of the Crescent.
 - i. -kanii - Derived essence of a Sacred Element, marks nouns dealing with holy wrath
 - ii. -kenii - Derived essence of a Sacred Element, marks nouns dealing with divine mercy
- b. -yain - Elements of the Body
- c. -ztie - Elements of the Visions and Dream
2. -tzaa - Substances and existences of Elemental Divinity

Spiritual Substances / Items

These are substances and or items held in high regard and are considered holy or incredibly important to the world itself.

- -mii - An element or important natural feature
 - -ezii - A liquid or incorporeal element or important substance.
 - -zo - A solid element or important substance

Middle Inanimacy - Tools of Importance or Daily Life, Settlement / Land Divisions

Items of Mortal Manufacture and Creation

Items created by mortalkind or substance highly respected by mortals.

- -yai - A weapon
 - -ngai - A long weapon
 - -enu - A short bladed weapon
 - -enau - A long bladed weapon
 - -anai - A blunt weapon
- -tsai - A tool
 - -ngau - A long tool

Natural World Features

Natural features of the land such as mountains, rivers, and

- -inaa - A parcel of land
 - -aiya - A flate plain of open land

- -inai - A raised section of land
 - -iinai - A raised or high piece of land, used to refer to mountains or tall hills
- -iiyaa - An area of flowing liquid
 - uiyaa - A long area of flowing liquid, rivers, streams etc
- -tenii, -tanii - A valley
 - -tlenii - A glen, or long narrow valley
 - -dlenii - a high walled valley, a dale
- -osui - area of water, fresh
 - -tsuii - lake, large body of fresh water
 - -ksuii - small body of fresh water, pond
- -sumii - Sea or standing large body of salt water
- -araa - harbor, safe place near the water
 - -auka - where land meets water
- -morii - forest, a large area of plant life.
 - -kii - large plant
- -izii - A general direction

Middle Inanimacy - Nations / Territories / Settlements, Rare Substances

Refers to areas controlled, and designated by mortals, or substances deemed valuable by mortalkind.

- -izu - Large settlement, a large metropolitan town or city
 - -bizu - city
 - -tziio - district of a city, a district of a large settlement
 - -itzii - market, a place of selling or storage
 - -k'izu - capital or primary district, the seat of power
- -metzii - A medium settlement, a town
 - -tzo - district of a town, settlement
 - -haro - Tent, pavillion
- -aree - the home or places of the home

Low Inanimacy - Common > Unclean Inanimate Nouns

Cases

Cases within Sk'eeo / Skheeo interact heavily with the voices. Some cases only can exist within specific voices such as Ergative only existing within active voice, and Accusative only in passive voice (these are tagged as "irregular cases" by most scholars).

Cases within Crescent tongue exist in a series of "alignments" which detail their interaction in a noun phrase or within the argument structure.

- **Direct** - The case of the subject, the only case not marked in the sentence.

Voice Alignment Nouns

These nouns exist within specific alignments within the Crescent tongue language, and adhere to a specific morpheme related to either passive or active voice.

- **Accusative** - The case of the object in passive voice.
 - Marked by the infix -kat- after the second syllable within words before a vowel.
 - Occurs after first syllable in two syllable words.
 - If the infix occurs before a consonant it morphs into -iikat-; if occurs before a consonant unless the consonant is /r/, /y/, /s/, /z/ or /l/
- **Ergative** - The case of the object in active voice.
 - Marked by the infix -saak- after the second syllable within words before a vowel
 - Occurs after first syllable in two syllable words.
 - If the infix occurs before a consonant it morphs into -iisaak-; if occurs before a consonant unless the consonant is /r/, /y/, /s/, /z/ or /l/ the consonant or consonant cluster is deleted

Relationship Alignment

The Relationship Alignment specifically refers to meanings such as possession, movement from one place or another, or the holding of burdens. The Relationship Alignment is marked through a series of clitics, because of this the clitics can be switched for the patient and agent, they always face each other to show the relationship between the connected nouns.

Alignment case markers shift around based upon the relationship they hold at a given time. In a simple sentence:

Genitive

The case of ownership and possession. Can be used to describe physical states.

- “Nga” simple Genitive marker.
 - **Sik’anzi nga l’engai**
Sik’anzi <gen-marker> l’engai
“Sik’anzi’s L’engai”
- “Daa” possession marker.
 - “Ngaa” plural or multiple possessor marker.
 - “Dai” plural possession marker.

Allative

Allative sentences describe movement toward the noun or of the noun itself.

- “Eng” is the simple Allative marker.
 - Used as a simple preposition.
 - **Eng L’aangebizu**
 <All.-Marker> L’aangebizu
 “To Laangebizu.”
- “Dee” is the Locative or movement marker, used to mark the location or the specific object being moved toward.
 - **Knamsii eng dee L’aangesaakizu zelie.**
 Knamsii <All.-marker> <Loc.-marker> L’aange<Acc.>izu <to travel>.
 “Knamsii travels to L’aangebizu.”
 - **Aa Rausisaaknie dee eng Knamsii zelie.**
 <Plural Def.> Rausi<Acc.>nie <Move-marker> <All.-marker> Knamsii <to-travel>.
 “Knamsii goes **to the Goddesses.**”
 - *Rausinie has higher animacy so it is fronted and the phrase is reversed.*
- “Eeng” plural or multiple Allative marker.
- “Diu” plural or multiple Locative marker.

Dative

The case of giving and burdens. Used to describe the possession of an object or status rather than ownership, or the giving of something to another.

- “Ia” simple Dative marker.
 - **Ia L’aangebizu**
 <Dat.-Marker> L’aangebizu
 “From L’aangebizu”
- “En” marks the receiver or the direction of giving or burden.
 - Statements of rule.
 - **Ui Ilaanii en Ailee**
 <Def. Article> <People> <Rec.-Marker> <King>
 “King of the People”
 - *Rule is a burden given by the people to the ruler.*
 - **Sik’anzi ia ailaa en nga ilaasaaknii.**
 Sik’anzi <Dat.-Marker> <Princess> <Rec.-Marker> <Gen.-Marker>
 <People><Acc.>.
 Sikan’zi is the princess of her people.
- Statements of ownership
 - **Ia Au L’engai en Sik’anzi**
 <Dat.-Marker> <Def.-Article> L’engai <Rec.-Marker> Sik’anzi.
 “The L’engai of Sik’anzi.”
- “Iaa” plural or multiple Dative marker.
- “Een” plural or multiple receiver or direction marker.

Ablative

The case of separation and moving away from something or with something, or origin of something.

- “Tze” is the simple Ablative marker.
 - Used for simple replies.
 - **Tze Sik’anzi**
<Abl.-Marker> Sik’anzi
“with Sik’anzi”
- “Zaa” marks the target of separation, moving away from, the thing that is with, or the origin of something.
 - **Au ialien zaa oizaa.**
<Def. Article <Sep.-Marker> <to run>.
“The dog ran away.”
- “Nii” marks origin of things from a specific group, or settlement and is irregular particle that does not cause either the ergative or accusative case upon the origin itself, rather the person of said origin gains the case.
 - **Sik’anzi nii Ganee eng dee Mairikataa zellie.**
Sik’anzi <Orig.-Marker> Ganee
“Sik’anzi of Ganee travels to Mairaa.”
- “Tzee” plural or multiple Ablative marker.
- “Zai” plural or multiple receiver marker.

Partitive

The case of partiality and division within groups. Often used to denote a differences between two more more groups, people or nouns in general.

- The partitive case is the only case whose markers can be used in the singular or the plural.
- “Kaa” the partitive marker.
- “Aang” marks the noun being partitioned or separated.
- “ling” marks the noun that is being compared.

Pronouns

Personal Pronouns

Pronouns are formulated from a series of roots which are mutated in different manners to express concepts such exclusiveness, gender, and animacy.

Singular:

- First Person - Standard Form
 - Sayaa - First Person Masculine (Middle Animacy)
 - Zayaa - First Person Feminine (Middle Animacy)
 - L'ayaa - First Person Inanimate (Middle Animacy)
- Second Person - Standard Form
 - Samu - Second Person Masculine (Middle Animacy)
 - Zamu - Second Person Feminine (Middle Animacy)
 - L'amu - Second Person Inanimate (Middle Animacy)
- Third Person - Standard Form
 - Sara - Third Person Masculine (Middle Animacy)
 - Zara - Third Person Feminine (Middle Animacy)
 - L'ara - Third person Inanimate (Middle Animacy)
- High Animacy - High Animate Pronouns are created by changing the first vowel to "ai".
- Low Animacy - Low Animacy Pronouns are created by changing the first vowel to "au".

Dual

- The Dual marking two people is created by inserting "k" after the initial consonant.
 - Ex: Sayaa becomes Skayaa.

Plural

- The Plural is created by inserting "k" after the initial consonant.

Regional Variations

There are two distinct differentiations between the Highland Dialect of Sk'eeo, and the Skheeo dialect of the Northern Crescent.

Highland Dialect

- Adopts two additional Gendered Pronouns and ranks gendered pronouns equally. It adds a gender neutral pronoun and a third gender pronoun.
 - First person - Standard Form
 - Siiyu - First Person Third Gender (Middle Animacy)
 - Ziiyu - First Person Gender Neutral (Middle Animacy)
 - Second Person - Standard Form
 - Siimu - Second Person Third Gender (Middle Animacy)
 - Ziimu - Second Person Gender Neutral (Middle Animacy)
 - Third Person - Standard Form

- Siiru - Third Person Third Gender (Middle Animacy)
- Ziiru - Third Person Gender Neutral (Middle Animacy)

Skheeo Dialect

- Skheeo deletes the Masculine and Feminine gendered personal pronouns and replaces them with the following:
 - First Person - Standard Form
 - Siiya - First Person Gender Neutral (Middle Animacy)
 - Second Person - Standard Form
 - Siima - Second Person Gender Neutral (Middle Animacy)
 - Third Person - Standard Form
 - Siira - Third Person Gender Neutral (Middle Animacy)

Adjectives

Adjectives in Crescent are used to modify nouns and act as descriptors for the noun. Adjectives can be categorized by into a series of “classes” to express the meaning of the word itself.

These classes are age, shape, size, quality, origin, and materials. Further, adjectives conjugate to fit the respective level of animacy according to the noun they modify.

Adjective Classes

The classes of adjectives have a series endings based upon their class and their level of formality.

Age

Adjectives to describe the life cycle or the age of the noun.

- -iiko
- -piio
- -rikii
- -atua
- -eekee

Shape

Adjectives that describe the shape, form and height of the noun.

- -ukoo
- -ngiru

- -aula
- -ehii

Quality

Adjectives that describe qualities and properties about the noun.

- -inoo
- -huua
- -ooku
- -amai

Origin

A rarely used class, it is often used to denote ideals, and or things that are specifically of a given origin. Or to differentiate the foreign or insider status of the noun.

- -ihaa - Marks adjectives of humble origin
- -ehaa - Marks adjectives of powerful origin
- -weho - Marks adjectives of foreign origin
- -yiin - Marks familiar or related nouns.

Materials

Adjectives that specify the type of material and form of material used to create or that the noun is made of.

- -uru / -iuro - Marks materials made from hair.
 - -awee - hair that is braided and not spun, sometimes used for braided fiber.
- -akau - Marks materials made from soft wood
 - -aakau - items made specifically of large woodlike plants such as bamboo
- -okau - Marks materials made from hard wood
- -kalaa - Marks items made of precious metals
- -zhau - Marks items made of everyday metals.
- -zpelee - Marks items made of leather or skin
- -haku - Marks items made of stone

Formal Adjectives

Formal adjectives are a series of adjectives which are applied specifically to the upper classes of Skybound society. One of the largest divides between the Central, Southern, and Northern dialects are the application of formality.

Divinity

Items or materials or descriptions dealing with the Divine or the “Goddesses” are specifically changed mark their divine status. These adjectives can only be applied to nouns of High Inanimacy or Animacy.

- -angii - Marks divine age or describes the divinity of age. Can be used to create historical descriptions for specific periods of time.
- -eenii - Marks the shape and form of the divine.
- -toaa - Marks the qualities of the divine.
- -onaa - Marks divine origin.

Nobility and Piety (Sk’eeo and Sgeeo Dialects)

The markers for nobility and piety are used to mark adjectives that deal specifically with the upper classes of Skybound society. These are primarily used in the Central

- -aalii - Marks items or qualities of piety and or royalty.
- -omo - Marks materials which are holy or to be respect for their sacred nature
 - -omto - Marks materials with noble or high ranking attributes.

Spiritual (Skheeo Dialect)

The spiritual markers are archaic form of mark created to mark all items dealing with the divine and the Spiritual Realm. It is theorized by many Skybound Scholars that it was this class sthat the modern Nobility and Piety forms evolved from.

- -ealii - marks qualities or shape related to the spiritual realm or the Divine
- -hamee - Marks items and or materials related to the spiritual realm or the Divine

For the purpose of continuity when converting Nobility / Piety forms into Skheeo, it usually exchanges to the Skheeo Spiritual ending.

- -aalii > -ealii
- -omo / omto > -hamee

Adjective Usage

The position an adjective assumes in a phrase in relation to the noun expresses a different meaning. Crescent Tongue as a language lacks a copula which means that statement such as “The dog is fast” verus simply “the fast dog” are formulated strictly from sentence stru

Attributive Placement

An attributive adjective directly modifies the noun and describes and attribute or aspect of the modified noun. Within the noun phrase the attributive adject is always placed directly before the noun it modifies.

Kau oahuua ialien

<Ind. Article> <Happy> <Dog>

"A happy dog."

Predicate Placement

A predicate adjective exists to modify or describe a noun in the fashion that other languages might insert "is" to describe the noun's status of "being". "The Dog is happy" is a predicate statement, and in this case predicate statements are created by placing the adjective directly after the noun it is modifying. In most cases this phrase structure is used in relation to evidentials, moods, and when using partitive case.

Kau ialien oahuua

<Ind. Article> <Dog> <Happy>

"A dog is happy."

Superlative / Comparative

Numerals

There are multiple numeral systems found within Crescent Tongue, the primary one being the two Cardinal systems used to count animate and inanimate entities. All numeral systems except Divine Count numbers are in a base ten or decimal system.

Cardinal Numbers

Cardinal Numbers can only be used to count middle to low animate and inanimate nouns. Respectively, most numbers can be broken down into sets of "ten" with elven through nineteen translation as "ten - one" and onward.

1. Hii - One
2. Yaang - Two
3. Lun - Three
4. Haa - Four
5. Yimu - Five
6. Nso - Six
7. Kuu - Seven

8. Aru - Eight
9. Riiu - Nine
10. Zii - Ten
11. Ziihii - Ten - One
12. Ziiyaang - Ten - Two
13. Ziilun - Ten - Three
14. Ziihaa - Ten - Four
15. Ziiyimu - Ten - Five
16. Ziinso - Ten - Six
17. Ziikuii - Ten - Seven
18. Ziiaru - Ten - Eight
19. Ziiriu - Ten - Nine
20. Yaangzii - Two - Ten
21. Yaangziihii - Two - Ten - One

Larger numbers including

- Zai - A hundred, derived from the compound Ziizii or “Ten tens”.
 - Hiizai yangziihii - One Hundred Twenty-One
- Tokon - A thousand, from the root meaning “many” or “many hundreds”.

Ordinal Numbers

Ordinal numbers are formed by applying the “k’au” particle before the number.

- K’au hii - First
- K’au yang - Second
- K’au Zii - Tenth

Sacred Cardinal Numbers

The sacred cardinal numbers apply only to high animate and inanimate figures. The system itself is not naturally occurring and was first created by members of the central Sky Goddess Priesthood. Used to describe the number of divine high animated figures of the spiritual realm.

The base of the Sacred is the number nine as it is considered the pinnacle of Divinity with one of the major terms for the Goddesses themselves being “Three-within-Three” or “Three times Three”.

Divine Numbers

1. Lii
2. Lau
3. Nai
4. Vaa

5. Yiu
6. Moaa
7. Zia
8. Ziir
9. Vii
10. Viili
11. Viilau
12. Viinai
13. Viivaa
14. Viyiu
15. Viimoaa
16. Viizia
17. Viiziir
18. Lauvii - Two - Nine
19. Naivii - Three - Nine = Twenty-Seven
20. Vaavii - Four - Nine = Thirty-Six
21. Yiuuvii - Five - Nine = Forty-Five
22. Moavii - Six - Nine = Fifty-Four
23. Ziavii - Seven - Nine = Sixty-Three
24. Ziirvii - Eight - Nine = Seventy-Two
25. Vai - Nine of Nines = Eighty-One
26. Lauvai - Two Nine of Nines = One hundred sixty-two

Sacred Ordinal Numbers

Sacred Ordinals are formed by placing the “K’aa” particle before the particle in the same fashion of traditional Ordinals.

Distributive Numbers

Articles

Crescent Tongue articles serve multiple purposes throughout the language. First, they define the “definiteness” of a word, and they are also used as a means to construct plural noun phrases.

Definiteness and Plurals

One of the core aspect of Articles in Crescent Tongue is the “Definiteness” of the word or the level relationship with the speaker. Definite articles refer to a particular noun (“the noun”) whereas indefinite articles refer to non-particular relationship (“a noun” or “some nouns”).

Articles	Singular	Plural
Definite	Au / Ui	Aa
Indefinite	Kau	Kaa

The two singular articles “Au” and “Ui” mark two separate phonemes.

- Au is used for words starting with stops, consonant clusters, and affricates.
 - **Au Kahidlaru** - “The Priesthood”
- Ui is used for words starting with vowels.

Prepositions

Crescent Tongue Prepositions can be divided into two general categories. Locatives which describe the locational details and directionals which give a sense of direction for the agent and patient of the sentence.

Locative Prepositions

Locative prepositions are used to help specify demonstratives, and to help anchor the meaning of some cases. They are considered simple particles and occur before the nouns they are modifying.

- **Maa** - At / On
- **li** - In
- **Ao** - Out

Directional Prepositions

Directional prepositions are used to help give a sense of direction for movement, and to

- **Unaa** - Up
- **Umi** - Down
- **Lii** - Between

Compound Prepositions

Compounder prepositions combine elements of directional and locative elements to create complex meanings.

- **Mau naa** - Over, literally "Up at"
- **Mau mii** - Below, literally "Down at"
- **li maa** - Inside, literally "In at"
- **Ao maa** - Outside, literally "Out at"

Verbs

Verbs in Crescent Tongue are organized along rules of transitive versus intransitive verbs, and the types of actions they refer to. Categories include positions, the action of searching, and actions related to expelling sound. Each has its own unique roots and endings which then related to the verbs central meaning.

Movement Verbs

Verbs detailing standard motion and animation.

1. -iing - verb marking slow or ambling movements
2. -izaa - words marking quick fluid movements
3. -elie - verbs marking the act of simple movement of things or to travel

Restoration Verbs

All verbs dealing with sleeping, resting or being Healed.

1. -enk - verbs marking passive rest or dreaming

Sight Verbs

Verbs that mark sight or actions deal with looking for something.

1. -aulii - verb marking simple acts of looking and viewing something
2. -iilau - verb marking complex acts of looking and or viewing
3. -opaa - verbs dealing with active searching or looking infers a used of movement
4. -enzii - verb marking viewing something that causes emotive reaction

Experience Verbs

Verbs that describe an act of reaction, or emotions that are directly experience rather than expressed.

1. -alii - verb marking acts of giving, gifting, or receiving or responsibility
2. -oha - verb marking experiences of life and death or the life cycle

Sound Verbs

Verbs used to mark the creation of sound from a person animal, plant, or person.

1. ilzaa - verb marking acts of vocal entertainment

Command

Verbs of command deal with elements of responsibility and control. They can also used to for verbs meant that directly deal with decision making.

1. -azkaa - verb marking acts of defense, aversion, and possession of goods or territory

Cyclical Verbs

Verbs that deal with the cycle of birth, and death, actions of growth and atrophy.

1. -izknan

Aspect

There are no outright tenses in Crescent tongue and instead the dating or marking of events is done so through terms such as “tonight”, “yesterday” or “two days ago” respectively in the language. Aspects are either places as particles before the verb, or as clitics after the verb. Before the verb means the meaning of the aspect is limited or refers to something that only partially occurs. Placed as a clitic the meaning is expanded to refer something with finality or that it has a expanded duration of action.

- **Inceptive Aspect** - Formed by placing the “l'e” particle before the verb. The Inceptive Aspect refers to the inception or beginning of an action.
- **Perfective Aspect** - Formed by attaching “-l'e” after the verb. The Perfective Aspect refers to actions that have ended or are completed.
- **Deliminative Aspect** - Formed by placing the “dau” particle before the verb. The Deliminative Aspect refers to actions that only happen for a limited period of time.
- **Durative Aspect** - Formed by attaching “-dao” after the verb. The Durative Aspect refers to actions that happen for prolonged period of time.
- **Progressive Aspect** - Formed by placing the “tsai” particle before the verb. The Progressive Aspects refer to actions that is ongoing, evolving, or continuous.
- **Imperfective Aspect** - Formed by attaching “-tsai” after the verb. The Imperfective Aspect refers to actions that remain uncompleted.

- **Frequentative Aspect** - Formed by placing the “k’uo” particle before the verb. The Frequentative Aspect refers to actions that have frequently or in rapid succession (I ran around is an example).
- **Experiential Aspect** - Formed by attaching “-k’uo” after the verb. The Experiential Aspect refers to actions that have happened many times before or repeatedly over time.