Kadyrian

The Semiotic Language

kadiiru — tiiru pkalït

A Sketch of a Language

by Michael G. Phillips

Kadyrian is a dialect of Tavarian, another one of my constructed languages, in a family of constructed languages (Daka language family). Kadyrian, however, implements semiotics into its linguistic architecture as a central theme in a variety of ways. Section II is an extremely abridged version of the Tavarian grammar guide, modified for Kadyrian.

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I. Introduction – Constructed Languages

A constructed language is any language which has been purposefully created and planned, usually for the purposes of fiction such as Klingon, Dothraki, or Elvish. When it comes to academic and scholarly publications concerning constructed languages, we find little to none. This may be because one might be inclined to think that they have nothing new to teach us about the world; any interesting morphological or phonological patterns that we find in a constructed language cannot be said to reflect the features and constructs of the human mind, because they have not occurred naturally—they have been purposefully placed there by the creator(s) of the language. However, a subtype of constructed languages, known as engineered or experimental languages, are languages which have been specifically created to test some area or hypothesis relevant to linguistics. Examples include:

Loglan – a language designed to be "more logical" than natural languages, thus creating a half-way point between natural languages and formal logical languages. It is also used to test the Sapir-Whorf Hypothesis (hypothesizing that speakers of Loglan would become more logical thinkers).

Láadan – A feminist language featured in linguist Suzette Elgin's science fiction novels wherein which oppressed women develop a language which is gender-neutral to influence gender equality (thus utilizing linguistic relativity, assuming that the constructs of language can influence or determine thought).

Ithkuil/(Ilaksh) – A hypothetical philosophical language created by linguist John Quijada to express deeper levels of human cognition. Ithkuil's morphology is incredibly complex as a result, resulting in many unique grammatical categories, most of which are influenced in some way by Cognitive Science or Cognitive linguistics.

A fair number of experimental languages attempt to test the Sapir-Whorf hypothesis in some way, but are usually only mildly successful. This is partially because the hypothesis behind linguistic relativity has only been proven to be true to a point (weak determinism), and also because there are limits as to how much a fictional language can be tested, as there are no native speakers of these languages (although some constructed languages, such as Esperanto, do in fact have native speakers).

Kadyrian

As of now, there are no well-known constructed experimental languages which explicitly attempts to implement semiotic theories into its architecture. Considering

the reality of a semiotic language, certain questions arise: What would such a language result in? One may be inclined to wonder how the speakers of a language with semiotics as a central concept would see the world – would everything be a sign? Also, what would such an experimental language look like?

There are different ways to go about constructing a semiotic language. For Kadyrian, the goal is to implement concepts from the various theories brought up in CAS 444 as possible grammatical features of the language. Some semiotic theories have a more "linguistically" representational nature, and thus are easier to implement into the language, however, some concepts (such as some of Wittgenstein's feelings towards language) may be difficult to implement in a linguistic way. Therefore, some concepts are omitted from the language, but may still be discussed if the concept becomes relevant. Primarily, different semioticians will be featured with their own semiotic implementation that will reflect their semiotic ideas (beginning with Peirce, then Volosinov, and so on).

To describe its nature, Kadyrian is an agglutinative as well as synthetic language, which utilizes affixes as part of its inflectional morphology. Most semiotic concepts manifest themselves as affixes or particles. The phonology of the language does not particularly influence any semiotically-motivated constructs, and most semiotic expression is directly derived from the semantic content of various particles and inflections.

There are two ultimate goals in creating Kadyrian: the first is to show one way that a "semiotic" experimental language could theoretically be created, in a way that showcases that which is taught in CAS 444. The second goal is to possibly derive some answers to some of the aforementioned open questions, such as "how would a speaker of this language view the world?" especially with respect to the Sapir-Whorf hypothesis. The purpose of this paper is not to create the language in its entirety (a project that took Quijada over three decades in creating Ithkuil), but to create a "sketch" of a language, enough so that the semiotic concepts can be sufficiently implemented. In what follows, Part II describes the phonology, morphology, syntax, and provides a brief lexicon of the language. Part III then implements semiotics into the morphology/syntax of the language. Part IV discusses conclusions concerning the language, post-construction.

Part II: Phonology, Morphology, Syntax, and Lexicon

This section focuses on creating the languages structure, so that semiotics can be successfully implemented by Part III. The phonology section covers the attested phonemes and some patterns in Kadyrian. The morphology section covers the various inflectional affixes and particles used throughout the language. The syntax section discusses the sentence structure and general word order of the language.

Finally, the lexicon section provides lists of many common words (nouns and verbs) so that example sentences can be constructed.

§ 1 Phonology

Kadyrian has a minimal and simplistic system of phonology. This section includes the attested vowels, consonants, and combinations thereof which describe the phonetic system and writing system of Kadyrian. The writing system is a unique variation of the Latin alphabet. This Latinized system of writing is referred to as Lädesa. Note that the Lädesan alphabetic system does not use capital letters.

§ 1.1 Vowels

Kadyrian only consists of seven vowel sounds. The following chart shows all of the attested phonemes in Kadyrian. Phonemes are indicated using slashes, //, and allophones are indicated using brackets [ ]. The letters next to the phonemes show how the vowels are represented in the Latinized writing system.

	front	near-front	central	back
close	/i/ i			/u/ u
near close		/ɪ/ ï		
close mid				/o/, o
mid			[ə] ä, ë	
open mid	/ɛ/ e, ë			
near open				
open mid	[a] a			

Vowel letters with the umlaut diacritic indicate vowels which are marked for either more openness or more backness. Notice that the letter 'ë' can represent two sounds, <ɛ, ə>.

§ 1.1.2 Vowel Digraphs

Certain combinations of adjacent vowel letters combine to form a single sound, inherited from the marked vowel. If there are two marked vowels which represent different sounds in an independent context, then these form a diphthong. If the two marked vowels share the same sound, then the digraph represents that sound. Certain unmarked vowels, (a, i, u)can appear twice such as 'aa', 'ii', 'uu'. This indicates that the digraph should be the place of stress in the word. Other vowels do not have ways of indicating that they contain the primary stress (although a grave diacritic can informally help to indicate stress placement). The following chart shows the Kadyrian digraphs, followed by the IPA for the sound they make.

Digraph	IPA	Example word:
eä	ə	poteä – *n.* meat/beef
ëä	ə	tegëä – *n.* dry land (desert)
ëa	ə	gisëa – *n.* cup/glass
aä	ə	braä – *v.* to drive/ride
äa	ə	väa – *prep.* 'not inside of'
aa	a	lakaa – *v.* to make
ii	i	pbiintsïa – *adj.* beautiful
uu	u	tuusu – *v.* to destroy
uï	w	uïndïgè – *n.* meadow (near body of water)

These kinds of combinations are not common in the unmarked vowels, and usually only occurs at the end of the word or the beginning of the word, due to declension or agglutination of some kind (such as for the accusative case).

Other possible combinations, such as ‘ëe’ or ‘ëe’ are not attested (such as how ‘ee’ is not attested).

§ 1.1.3 Diphthongs

Although some vowel combinations act as digraphs, Kadyrian does contain some gliding vowels as well. Diphthongs most often occur as the result of i/ï vowel epenthesis. Most of the diphthongs are a combination of the semi-vowel /j/ < ï > preceding another vowel.

Diphthong	IPA	Example word:
ïa	ja	ïatògrat – *n.* doorway
ïe	jɛ	ïemnu – *n.* camel
ïo	jo	ptïodem – *adj.* flat
ïu	ju	ïuut – *v.* to go
ua	ua	ualema – *n.* wisdom/age

§ 1.2 Consonants

In Kadyrian, there are only sixteen consonants. The consonants in the following chart account for all attested consonants in Kadyrian. Note that the IPA of each phoneme is also how each of the consonants is written in the Latinized writing system.

	labial	alveolar	palatal	velar	glottal
nasal	m	n			
plosive	p b	t d		k g	
fricative	f v	s z			h
affricate					
approximant		ɹ			
lateral		l			

Kadyrian handles the English digraphs <sh, th, ch> by adding the inverted circumflex diacritic over the letters <s, c>, resulting in < š, č >. The digraph 'tt' is used for the /θ/ sound, and 'td' (an otherwise unattested consonant cluster) is used for /ð/.

§ 2 Morphology

Much like the phonology, the morphology of Kadyrian is simplistic. There are a minimal amount of grammatical categories that apply to the language, as well as minimal irregularities. This section will cover the inflectional morphology of nouns (declension) and verb morphology (conjugation).

§ 2.1 Noun Morphology

Nouns in Kadyrian can appear in one of four cases: nominative, accusative, genitive, and dative. A noun is said to be in the nominative case by default, and nouns in the nominative case are considered to be 'unmarked'. This is because there is no inflection/declension in this case. As long as a lemma or 'headword' undergoes some level of inflection, as in the other cases, it considered to be 'marked'. The only

other time that nouns undergo inflection is in the case of plurality, as Kadyrian lacks gender. Note that proper nouns do not undergo inflection of any kind.

§ 2.1.1 Grammatical Cases

The following four cases apply to all nouns in Kadyrian. This chart shows what type of declension occurs with respect to each case (note: Ø = null, not <Ø>).

Nominative	Accusative	Dative	Genitive
Ø-declension	(ï)a-declension	(a)t-declension	(a)l-declension

§ 2.1.1.1 Ø-declension

As mentioned before, nouns in the nominative case do not decline (or one can say that they take 'null' declension). If a noun is in its root form in a phrase, it is assumed that the word is in the nominative case.

§ 2.1.1.2 (ï)a-declension

This type of declension indicates nouns in the accusative case. The purpose of the parentheses ( ) is to indicate the optional-nature of ï-occurrence in the accusative case. The <ï> appears only when there is a vowel in the word-final position of the noun.These examples illustrate two nouns in the accusative case undergoing (ï)a-declension, the first example with the full declension, and the second with only a-declension:

Examples:

të ïem tëpora – I see the bird.

lë ïem gemgaïa – You see the child.

§ 2.1.1.3 (a)t-declension

This type of declension indicates nouns in the dative case. Again, the parentheses indicate here that the <a> has a dependent occurrence. If the noun ends

with a consonant, the <a> is used, but if the noun already ends with a vowel (such as 'gemgaï' above), then only the <t> is added to the ending of the word. The first example shows (a)t-declension, and the second shows only t-declension.

Examples:

kë foguutni alsaana set bbriisnurat. – He killed the bear with a spear.

kë nalni met desiikït – He gave the letter to the supervisor.

§ 2.1.1.4 (a)l-declension

This type of declension indicates nouns in the genitive case. If a noun ends with a vowel, then only l-declension occurs, but al-declension occurs if the noun ends in a consonant. The first example shows al-declension, while the second example shows only l-declension:

Examples:

setriital fornïk aä laak en bborniik. – The boat's frame is made of wood.

§ 2.1.2 Number

In Kadyrian, there is a single affix used to pluralize nouns: 'ni'. If the noun ends with n, then this suffix becomes "ii", thus dropping the 'n', and adding an 'i'.

Examples:

rock – telut → rocks – telutni

stair – sen → stairs – senii

If a noun has been declined for grammatical case, the number suffix follows the case suffix:

I see the trees. – të ïem dovaraïni.

She lost her speeches. – ka felna alke salnani.

§ 3 Verb Morphology

§ 3.1 Tense

Note that this section omits most verb tenses, and strictly demonstrates present, past, and future tense.

§ 3.1.1 – Present Tense

In Kadyrian, present tense is not formulated in anyway, and no conjugation occurs. The infinitive form of the verb is used, regardless of the preceding noun or pronoun. Note that unlike some natural languages, there are no standard "forms" for verbs; with various predictable types and endings.

Example: to love – mrenel

I love you. – të mrenel lëa.

She loves him – ka mrenel këa.

§ 3.1.2 Past Tense

Past tense is formed by adding one of three suffixes to the end of the root verb. If the verb ends with a vowel, the suffix '-n' should be added. If the verb ends with a fricative consonant, 'ë' should be added. Finally, if the verb ends with a non-fricative consonant, then the suffix 'na' should be added.

Examples:

Ends with a vowel: I listened to the music. – të suten vitut.

Ends with a fricative consonant: We waited for her. – më alusë kaat.

Ends with a non-fricative consonant: He lived there. – kë bbilna li.

§ 3.1.2 Future Tense

Future tense is formed by adding one of five possible suffixes, all of which are variants of the same underlying suffix '-li'. If the word ends with a non-'r', non-'l' conosonant, add the regular form, 'li'. If the word ends in 'l', add 'ii'. If the word ends with 'li', add 'l'. If the word ends with a vowel, add 'lii'. Finally, if the words ends with an 'r', add 'ii'.

Examples:

Ends with a vowel: I will be there. - të li aä**lii**.

Ends with a consonant: He will see you. – kë ïem**li** laa.

Ends with 'l': I will do it. - të taal**ii**.

Ends with 'r': They will hit him. - gë paar**ii** këa.

Ends with 'li': She will smite the dragon - ka helugil**il** genduna.

§ 4 Adjective and Adverbs

Fortunately, adjectives and adverbs have a much more regular and predictable structure than nouns and verbs. They can almost always be identified by the same, predictable affixes.

§ 4.1 Adjectives

All adjectives can be identified by the same prefix, "p", which is pronounced as /p/ when preceding a vowel and as /p^h/ (aspirated) when preceding a consonant. Adjectives always follow the noun they refer to:

The brown fox – husu pguut (pguut = adjectival 'p' prefix + brown ('guut'))

However, if a noun does not precede the adjective, then the 'p' is omitted, although this only happens in certain situations, when adjectives appear in isolation.

§ 4.2 Adverbs

Adverbs can be identified by the same single suffix: 'lït'. Also, the root word for the adverb will always take the adjectival 'p' in context.There are no variations to this suffix, no matter what the word contains in the word final position:

She moves quickly. - kë buut pfaä**lït**.

We retreated slowly – më tugegna pmosl**lït.**

The morphology section has covered: grammatical case, grammatical number, grammatical tense (verb conjugation), adjectives and adverbs. Note that a lot of sections for morphology have been omitted, but these are the most important/central sections for grasping the structure of the language.

§ 3 Syntax

Remember that Kadyrian is a synthetic language, typically relying on inflection rather than word order for meaning and grammatical correctness. This creates a certain syntactic flexibility. Primarily, Kadyrian can be though as an SVO language (subject-verb-object word order) just like English. However, since there is declension to mark the grammatical case of words, there is some "shifting" which is allowed to occur. For example, we know that words in the nominative case (subjects) do not decline, while words in the accusative case do (ï(a)-declension). There we can say sentences such as "I love you" as:

të mrenel lë**a**. OR të lëa mrenel.

Therefore, Kadyrian can function either as an SVO language, or an SOV language. There is, however, one exception where a SOV (subject-object-verb) structure, and that is when the verb for 'to be' (aä) is used. For example:

I am his brother. – të alkë fuuma **aä**.

You are here – lë li **aä**.

I am sad. – të pkëlu **aä**.

Also, remember that such parts of speech as adjectives and adverbs can come before or after the word they modify, but *conventionally* come after.

Besides these few rules, the syntactic structure of Kadyrian is not very complicated or strict; the general structure mostly mimics that of Russian, but in a lot of ways is very similar to English as well (although it lacks the same level of "analytic" syntax that English has).

§ 4 Lexicon

In this final section of Part II, I provide six lists: pronouns (in all cases), followed by common nouns, common verbs, common adjectives, and common various other words (but primarily function words).

§ 4.1 List #1: Pronouns

English:	Nominative	Accusative	Dative	Genitive
I	të	tëa	tët	tël/altë
you	lë	lëa	lët	lëal*/allë
he	kë	këa	këat*	këlalkë
she	ka	kaa	kaat*	kal/alka
it	–	–	–	–
we	më	mëa	met	mël/almë
they	gë	gëa	gët	gël/algë

Note that there are some irregular forms, marked by asterisks, and that there is no equivalent for "it" in Kadyrian (as appears in many natural languages as well).

§ 4.2 List #2 - Common Nouns

English	Kadyrian		English	Kadyrian
time	iluut		life	fiï
person	aavi		hand	elta
year	aal		tree	dovaara
day	kotor		eye	funëla
thing	es		woman	aavka
man	aavkë		work	set
world	buul		place	sitïa
fire	hath		water	uun
problem	siitur		forest	dovaalnit

restaurant	elusitïa		bag/purse	brën
cup	tägëa		fact	ek
language	tiiru		class	monset
school	monusitïa		car	bliis

§ 4.3 List #3 – Common Verbs

English	Kadyrian		English	Kadyrian
be	aä		have	gët
do	taal		say	dem
to be able	män		make	laak
go	ïuut		know	sir
take	aluut		have to (must)	nei
see	em		come	siiti
think	lont		look	grel
want	lu		give	nal
use	ulès		find	apiis
tell	äbriit		ask	setu
work	fiir		seem	vren
feel	mont		try	epiik
leave	teluka		call	metän

§ 4.4 List #4 – Common Adjectives

English	Kadyrian		English	Kadyrian
good	broven		bad	krèla
first	et		last	urt
long	gol		great	broveneta

little	ellu		big	vel
right	mret		wrong	pomret
young	hiindïn		old	vrëä
important	saanusut		unimportant	vosaanusut
short	iik		tall	päaïk
tired	sort		energetic	felusut

Remember that the only reason these adjectives lack the "p" prefix is because they are being presented in isolation. In the context of a phrase, they would all have a "p" in the word initial position.

§ 4.5 List #5 – Other Common Words

English	Kadyrian		English	Kadyrian
the	–		but	mre
and	ge		or	ot
a	–		all	raa
that	itïe		there	li
not	vo		sometimes	elisu
as	aa		because	aprovi
this	itïi		why	apro
who	dova		what	mil
how	kigïo		when	dovèk
where	dotet		if	els
of	en		then	pre
while	sii		on	ut
at	so		in	u

In these four sections including the phonology, morphology, syntax, and lexicon have been established to enough of a point that a "sketch" of the language

has successfully been constructed. Full sentences can be created in a way that obeys the general grammatical rules.

Part III - Semiotics

Up to this point, the grammar guide to Kadyrian has not been very reflective of the actual language. This is because an incredibly important part of the language is its central semiotic implementation, which has not yet been discussed. In what follows, I introduce the various semiotic themes as overtly expressed throughout the language. Among the semioticians we've discussed the following people have implementation in some way: Peirce, Voloshinov, De Saussure, Levi-Strauss, Buhler, Barthes, Metz, and Fauconnier & Turner. The most prominent figures which have been omitted from the language are Wittgenstein, Langer, and Benveniste.

§ 1 Peirce

Peirce's concepts are by far the most used implementation, as well as the easiest to understand. Peircian trichotomies manifest themselves as suffixes, attached to root words (specifically nouns). There are three primary Peircian suffixes:

§ 1.1 ICON 'ati'

The icon suffix is used to infer that the word being used is an imagistic resemblance of the root word in question, rather than the physical manifestation of the object itself.

Example:

hath – fire, hathati – an iconistic image of fire (such as a picture of fire)

Sentence: lë ïem hath**ati**? – Do you see the (image of the) fire?

§ 1.2 INDEX 'ud'

The index suffix is used when we wish to connote that we do not mean to speak of the root object itself, but of some relation or reference of the root.

Example:

hath – fire, hathud – an index of fire, such as “smoke”

Sentence: apro haath**ud** aä? – Why is there smoke (assumingly from a fire)?

§ 1.3 SYMBOL ‘nïm’

The symbol suffix is used when we want to refer not to the root object itself, but to some symbolic convention that denotes the root. For example, an image of a fire which is conventional and maybe means “Flammable!”

Example:

hath – fire, hathnïm – a symbol for fire

Sentence: mil ka itïe hath**nïm**? – What does that (symbol for) fire mean?

These three suffixes successfully implement Peirce’s sign trichotomy (icon, index, & symbol) into the Kadyrian language. They are often used whenever one wishes to refer from objects in pictures and images, to distinguish them from the actual objects. Notice that when a semiotic suffix is implemented, we pay no attention to the grammatical case declension rules. That is because in terms of priority, the semiotic suffixes “override” the case suffixes.

§ 1.4 Adjectival Firstness Prefix

Although secondness and thirdness do not have their own implementation in Kadyrian, firstness can appear as a prefix ‘b’ in the word initial position of adjectives, if the adjective has no specific contextual implementation. For example:

English	Kadyrian
red (when describing something)	pfior
The concept of red/ “redness”	bfior

Note that if the firstness prefix ‘b’ precedes a consonant, than phonetically the prefix is pronounced /bə/, with an inserted schwa.

§ 2 Voloshinov

Voloshinov has a corresponding “ideological sign” that can have one of four forms, manifested as a particle. The particle can be part of a noun phrase or verb

phrase, and always precedes the word being modified by the particle. The four particles are as follows:

	Socio-economic	Political
Positive	gii	kii
Negative	guu	kuu

By "socio-economic", we mean that there is some socio-economic connotation trying to be conveyed by the speaker. If one says "bag", they mean nothing special. But if they modify "bag" as "[POSITIVE-SOCIO-ECONOMIC] bag", they mean to connote that the "bag" in question is of high socio-economic status; perhaps it's flashy or expensive. If however we said "[NEGATIVE-SOCIO-ECONOMIC] bag", then we mean to say that the bag signifies a lack of wealth. Perhaps the bag in question is dirty, or made with poor quality, and therefore connotes a poor socio-economic status. The political particle works in this same way.

Example sentences:

- të mrenel allë **gii** brën! – I love your purse (that shows socio-economic wealth)!

- kë **kii** uutu gemga – He's holding the child (which is a sign that he is trying to *positively* impact his *political* image).

- lë braä itïi **guu** bliisa? Do you drive this car (that appears to be run down, reflecting your poor socio-economic standing)?

§ 3 De Saussure

For De Saussure, there is a prefix which can be used to distinguish between a referent (an object out in the world) and the signified (that which is conceptualized by the signifier for said referent). If we are simply interested in talking about the object, no change needs to occur. However, if we want to talk about the signified specifically, we use the De Saussurean prefix: "ti".

Consider, for example the following sentence:

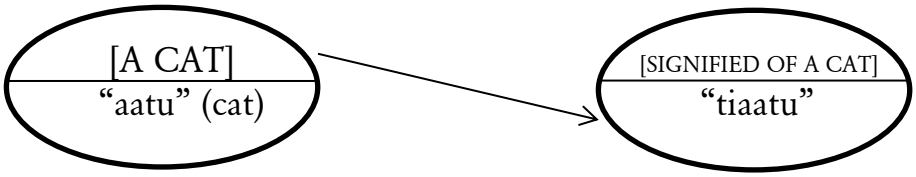
I imagine her cat to be black.

In this sentence, the speaker is not speaking about the cat specifically; the cat isn't even in the temporally present context. He's imagining a cat, and he's imagining that cat to be black, for whatever reason. Therefore, in Kadyrian, we'd specify this semiotically, saying:

Kadyrian: të blèt alka tiaatu aä pgorna.

English: I imagine (the concept of) her cat (as signified in my head) to be black.

This prefix works by taking the "signified" in the signifier/signified relationship and creating a new signifier (the word with the 'ti' prefix), which creates a **new** signified. This recursive chain could theoretically continue forever, but for the purpose of communication only iterates once, for the sake of specificity and comprehensibility.



§ 4 Levi-Strauss

The manifestation of Levi-Strauss in Kadyrian is primarily through his interest in the underlying concept of connections through opposition (e.g. raw vs cooked). Thus, there is a suffix which attaches to the end of an adjective to express a connection between two concepts, via their opposition to one another (stemming from his insights of binary oppositions in Oedipus, for example).

One of the oppositions is considered to be a universally "ideal state of being", and takes the suffix "sii". The other opposition is considered to be the universally "undesired state of being", and is manifested as the suffix "vii".

For example, we can add these suffixes to the following adjectives to express an "idealness" vs an "undesiredness":

iik → short| päaïk → tall

iikvii → short (undesirable) | päaïksii → tall (ideal)

So in Kadyrian, there is a linguistic bias towards certain states, such as being tall as opposed to being short, because these are the default ways in wish the Levi-Strauss suffixes manifest themselves throughout the language. This does not mean, however, that we couldn't swap the suffixes. For example:

iiksii → short (ideal) | päaïkvii → tall (undesirable)

In fact, those who are short and enjoy being short may intentionally swap these affixes in their speech to express their opinion on the matter.

Example:

English: I love being short!

Kadyrian: të mrenel aä iik**sii**!

Here are some other adjectives in Kadyrian, modified with either the "sii" or "vii" suffix, depending on the "state" they are considered to be by default (ideal or undesirable):

English:	Kadyrian:		English:	Kadyrian:
first	etsii (ideal)		last	urtvii (not ideal)
good	brovensii (ideal)		bad	krelavii (not ideal)
young	hiindïnsii (ideal)		old	vrëävii (not ideal)

§ 5 Buhler

Essentially, Buhler's conception of signs (especially as conceived by contemporary interpretation models) is manifested linguistically in Kadyrian (symbol, symptom, and signal) only as interrogative particles, meaning they can only be used when asking questions. These particles will always appear at the end of a sentence. The particles are as follows:

Type of sign:	Kadyrian manifestation:
Symbol	re
Symptom/index	te
Signal	le

These particles are used to draw attention to a sign with different focuses. Focus can be on the referential object in question (symbol), on the sender (symptom) or on the hearer (signal).

Example sentences:

English: Do you see that bear? (*focus on the bear*)

Kadyrian: lë ïem itïe fòlura **re**?

English: Why is my eye in pain? *(focus on sender's conception of their eye pain)*

Kadyrian: apro altë funëla uges **te**?

English: What do you think of your new car? *(focus is on the appeal of the hearer)*

Kadyrian: mil lë lont en'allë blissa atrit **le**?

§ 6 Barthes

For Barthes, there are two particles: one which follows a noun phrase in which a coded iconic message is expressed by the speaker and a particle which precedes a noun phrase and expresses a non-coded iconic message as expressed by the speaker. These particles are clearly derived from Barthes' conceptions in "Rhetoric of the Image". Also notice that the "linguistic message" is omitted, and does not have a linguistic manifestation in Kadyrian.

Note that despite the fact that word order is not particularly important in Kadyrian, the placement of the Barthes particles (before or after a noun phrase) is important. The particle for the expression of a coded iconic message is "ro" and the particle for the non-coded iconic message is "mït".

As with most particles, the main purpose here is to draw attention to something, in a way that natural languages often do not.

Example sentences:

Kadyrian: grel so itïe säluda en epniati **ro**.

English: Look at that bowl of fruit. *(look at what that image of a bowl of fruit represents, such as life and freshness)*

Kadyrian: grel so **mït'**itïe säluda en epniati.

English: Look at that bowl of fruit. *(simply look at that image of fruit).*

The only time one may be inclined to specify something with the particle for non-coded iconic message is to specify that you're simply interested in the face-value of the object/image at hand, even if one might be inclined to look for deeper meaning.

§ 7 Metz

Christian Metz most likely has the simplest implementation of them all. For Metz, there is a prefix 'det' which attaches to the word initial position of a verb, simply to bring attention to the sequential nature of an action or event. Just as ordering of words can be important in language (syntax), the order in a sequence of events can be important as well (such as in a film). You'd use the Metz prefix if you were telling a story, in which the sequence of events was very important.

English: First, he fell asleep. Then, he had a dream. Finally, he woke up.

Kadyrian: kë detamärii usèno, detgët murat, ge detafiisi.

Notice in Kadyrian we don't have to specify "first, then, finally, etc...", because the sequence of events is constantly being brought to the listener's attention by the 'det' verbal prefix.

§ 8 Fauconnier and Turner

Finally, Fauconnier and Turner's conception of conceptual blending is implemented into the language. Essentially, the speaker can choose to bring attention to the emergence of a new idea in the "blended space", by marking the idea with a particular suffix: "len".

Consider the boat race example: when we consider the passage of the current boat from point A to point B and the passage of the boat from the past from point A to point B, we can "blend" the two events to create a single, conceptual event: a race. This "race" has emerged from the conceptualization of two interconnected events. If we wanted to express this in our speech, we could say:

Kadyrian: të lont en deltat**len**.

English: I'm thinking about the race *(and that race is an emergent idea, from the blending of two events of two mental spaces into a blended space)*.

Therefore, instead of stating explicitly that a particular idea is the result of conceptual blending, we can simply signify this by adding the "len" suffix to the noun in question.

Part IV: Summary, Discussion, and Conclusions

§ 1 Summary

To summarize the semiotic implementations of Kadyrian, the following chart displays: the semiotician, the part of speech they have in Kadyrian, how this part of speech is manifested, and what its function is:

Semiotician:	Part of Speech/ Implementation:	Representation:	Function:
Peirce	suffixes	ati, ud, nïm,	implements Peirce's "sign-type" trichotomy
Voloshinov	noun particle	gii, kii, guu, kuu	implements Voloshinov's notion of ideology (socio-economic and political)
De Saussure	prefix	ti	distinguishes between a signifier and a signified
Levi-Strauss	suffixes	vii, sii	implements Levi-Strauss' notion of binary opposition
Buhler	interrogative particle	re, te, le	implements Buhler's sign functions
Barthes	particles	mït, ro	implements Barthes conceptions from "Rhetoric of the Image"
Metz	prefix	det	implements a notion of the "sequential" in a series of events
Fauconnier & Turner	suffix	len	implements the ideas of conceptual blending

Notice that for most if not all of these semioticians, the semiotic implementation does two primary things:

1. It implements concepts corresponding to the theories and ideas of particular semioticians.

2. Functionally, these semiotic implementations are used to draw attention to some underlying thing that the speaker wishes to convey that relates in some way to semiotics. Usually, by adding one of these semiotic implementations, we mean to modify a word so that it becomes a sign of some kind. Natural languages have no such functionality.

Remember that Kadyrian only implements a very finite list of semioticians, and others such as Wittgenstein, Langer, and Benveniste have been omitted. This is not because there couldn't have been ways to implement them, but because their ideas are primarily concerned with the nature of language (especially Wittgenstein), rather than the offering of a concrete system of analyzing language semiotically, such as with Peirce's trichotomy for identifying sign-types. Structuralist implementations are handled by De Saussure and Levi-Strauss, and so a "Beveniste implementation" is not necessary.

Semiotics is a very central theme in Kadyrian. As such, semiotic vocabulary is often very "terse", which is reflective of its importance. The following chart shows some semiotic vocabulary in Kadyrian:

English	Kadyrian		English	Kadyrian
Semiotics	ka		symbol	nïmt
sign	aät		image	ëb
signifier	mëa		signified	riil
ideology	giuut		sequence	fin
language	tiiru		art	avt
arbitrary	lenm		non-arbitrary	volemn
film	mëes		connotation	esuut
discourse	pen		discursive	pënd
denotation	relt		photograph	ëba

For all of these semiotically-related words, notice that none of them exceed being disyllabic, and most in fact are monosyllabic. Also notice that the word

"Kadyrian" comes from the combination of two of these words: 'ka' (semiotics) and 'tiiru' (language).

In order to showcase the functionality of Kadyrian one last time, the following chart consists of eight sentences, where each sentences utilizes some semiotic implementation from each of the eight semioticians. The chart is followed by the English translations for each sentence.

Semiotician:	Example Sentence:
Peirce	1. itïi vo metag aä, mre metagati aä!
Voloshinov	2. alkë gii etunu plaakna suislund äan
De Saussure	3. të suusuna algë tibliia pfior aä.
Levi-Strauss	4. fiirisvii kotor aä, të smïelt fuunsii äalm!
Buhler	5. mil itïe es aä re?
Barthes	6. ëb en siis pkëlu ro fluenelta tëa.
Metz	7. të detemna alka aatua, të detemna alka solitua.
Fauconnier & Turner	8. kë lont en veniis alusingatlen.

English Translations for each of the above sentences:

1. This is not a pipe, but it is an imagistic representation of a pipe!

2. His watch, which is an ideological sign that shows high socio-economic standing via its overt expensiveness, was made in Switzerland.

3. I bet (the conception of) their car (as is being imagined/signified in my head) is red.

4. It's cold today (which is undesirable and opposite the following idea), I wish it were warm (which is an ideal state and opposite to the previous idea)!

5. What is that thing (as in, as a sign of which there is contextual focus, what does it represent)?

6. The image of the sad girl (which represents the occasional melancholy spirit and nature of humanity) affects me emotionally.

7. First, I saw her cat (which is the first thing that happened, sequentially). Then, I saw her dog (which is the following thing that happened sequentially).

8. He is thinking about getting married (which is the result of a conceptual blend from both thinking about his girlfriend, who is not present, while simultaneously taking part in a wedding, for which he is present).

We can see that the English translations end up being much longer than the original Kadyrian sentence. This is because we don't have to describe the semiotics in great deal in Kadyrian, as the function of the various semiotic implementations already handles this.

§ 2 Discussion

Since there are no "semiotically-motivated" natural languages, there are a few considerations that one might have concerning Kadyrian and its effects on the speaker of the language (especially if we can hypothesize native speakers).

Consider, for example, the Sapir-Whorf hypothesis. This hypothesis would have us believe that speakers of a semiotic language would see the world differently, as their language "shapes" or influences their thoughts. As I stated earlier, only a weak version of this hypothesis is generally accepted today, so it's hard to say for sure. One may be inclined to think that for native speakers of this language, everything would be a sign. If the language has means of turning everything into a

sign mid conversation, then the speaker may be inclined not only speak in ways that reflect these signs, but as such would be influenced by the language to see a "sign" from a referent more often than speakers of typical natural languages.

In my opinion, this idea may be true (again, this is hard to test). However, the other possibility is that the speaker of Kadyrian would actually have a better conception of boundary conditions, and thus would be better than a natural language speaker at identifying when something is a sign, and when something is not a sign. It is not if though humans are born with an innate capacity for identifying everything for its semiotic significance, even if we do have a firm grasp on symbolism. Therefore, instead of the Kadyrian language influencing the speaker to see everything as a sign, perhaps the language would simply help them to be better at semiotic analysis than the average natural language speaker; they would have a better conception of boundary conditions.

Any conclusions on the matter, however, could only ever be a hypothesis at best, because Kadyrian of course has no natural language speakers. This may make us wonder why no natural languages are embedded with any kind of implementations for semiotic analysis. This could of course simply be a reflection of the nature of language evolution, evolving for what we need to speak, not for maximum cognitive or semiotic expressive efficiency. But it also could because a language like Kadyrian could be "unnatural" for humans. That is, it would be

impossible for a language like Kadyrian to arise or be usable by human beings. But for now, all of these considerations are open.

§ 3 Conclusion

In this paper, I presented an experimental language called Kadyrian, which uses semiotics as a central theme of its grammar. Part II laid the foundational groundwork for the language, and Part III discussed the semiotic implementations. The language uses concepts from various semioticians to embed concepts of semiotics in an overtly linguistic fashion. The primary purposes of this language are to act as a vessel for displaying my knowledge in some various concepts throughout CAS 444, as well as to create the world's first ever explicitly "semiotic" experimental language (except perhaps besides ideographic languages like Blissymbols). There are some open questions which arise when discussing Kadyrian, such as how the language would influence the (semiotic) thoughts of the speaker. To quote Wittgenstein, "the limits of my language mean the limits of my world".