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the Khal

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SHERI TA FERESHHEY LIVING LANGUAGE: DOTHRAKI VEY TA DOTRAKIT SHOLEY

CONCERNING THE BOOK *LIVING LANGUAGE DOTHRAKI* AND THE DOTHRAKI LANGUAGE

M'ELZIKHOON KHALOON

WITH A RESPONSE FROM THE KHAL

Ta shopín mu rasholnirdiit Itlantánora:

Sheri bashit fereshhey vey sheri ta sholey kiinova ayzanyara haova ruvya vemyaru. Varvari ta kadimey ta ferasha pashni anikebsyivu var zatvolár bashit vadikensala franartantoizhe onyavu. Ta feresh kulizhe ra-boshyava!

The review of one non-linguist Itlani:

I would like to say something about the book and the language which it teaches. I was really excited about the arrival of the book because I have been a long-time admirer of your work. The book did not disappoint at all!

SAN ATHCHOMARI YERAAN, ZHEY VICHOMERAK! ANHA RAY CHAR SAN ASTOSORI QISI YER AKKA. OAKAH YERI K'ITLANI RAY HAKESO SEKKE SHE JIN RHAESH.

Much respect to you, foreigner! I have heard much about you as well. Your facility in Itlani has become quite famous in this land.

Ta fereshís vey ta loshonit djattemleg dini banadjinit inserisukan kadimyaven. Shey pashni tashitalsheyizhe korunivit onyara.

The small book and its accompanying audio-disc came in a beautiful presentation box. Everything was well thought out in advance and well done.

JINI TIKH VOJI HAJI LIVING LANGUAGE. JIN MOVEKH ENTOON MORI, MAJIN MORI TORGA ATTHIZARI VEN MAAN VEN YALLAAN ZHORRE MORI.

This is the work of the people at Living Language. This project was their baby, and they loved it like their own child.

Secha ta fereshís kilikit sizdtaatoa onyara, ta vikerúd ta dafarivensala pashni kultugit onyara vey ta inseriót pashni idaryara. Ta blavkanulak ta chaesea isteryara vey omanizhe loshpreveshkit onyara. Pientaizhe praykonit ta mazhnulakivit gadansalú onyaren. Dralen sheri ta kulit inserisukey onyara u pashni omanizhe loshfulatseshkit onyara ta kuldji.

Although the book is of small format, the conciseness of the data is comprehensive and the presentation style is very clear. The text arrangement is pleasing to the eyes and easy to follow. The thematic word lists are especially useful. A bonus of the whole box-set is that, as a unit, it is easily portable.

ME'TH ANAQISA HASH YER VONDEE MAE MA YEROON KI SAJOSI! KI GAVATI, KO ANNI, ZHEY SUZANNE MCQUADE, IDRIKON DAVRA. ANHA LAZ VO TO MAE VOSECCHI OMA MOON.

It must be small if you're to take it with you on horseback! As to the content, my editor, Suzanne McQuade, was a good guide. I could not have done it without her.

Ta loшонit djattemleg gidanit arien ta kulit nedena onyara khaá. Djamó sheyan, ta Dotrakit shol eypirit onyara. Secha Romteynsál djura lapanyara – shas eylebit ferimey samyara. Idakín, ta sholova uvakilu djatyа chilinyara. Ta djattemleg boshyara ra. Ta makbashós ta skankaora ivaridarit onyara vey ta ketásh ta shola djurit shifova pashni argidanafyara. Kulkulizhe ta kednait inserí ta fereshisa vey ta djattemlega pashni isteryara.

The accompanying audio disc is indeed a real plus to the whole package. Above all, Dothraki is a spoken language. Although a Romanization for it exists, it remains without a native script. For that reason, it is important to hear the language orally. The disc does not disappoint. The reading of the author is pure and clear and the sound of the language increases its attractiveness. As a whole, the physical presentation of the book and audio disc is excellent.

ME ANHA, JIN ASTOK! HASH YER VO NESO? OH, OH! VOSMA AKAT ESHNA ASTOKI VEKHISH AKKA: MA ZHEY ADAM MEIR MA ZHEY CASSANDRA CAMPBELL. ATHTEZAR MORI NAJAHISH K'ANNI SEKKE. MORI DOTHRAKI TAWAKI AYYEYAN.

That was me! Did you not know? Heh, heh! But there were two other speakers, as well: Adam Meir and Cassandra Campbell. Their performances really impressed me. They are real Dothraki from here on out.

Daivizhe, ta kulit neden murnizhe resh fidiridafarosey ta Dotrakit shola lapanyara – vey muku shta ta bosh zhanyira razá.

Understandably, the whole package exists for the dissemination of the Dothraki language – and once again no disappointment is to be found anywhere.

JIN ASE YEROON MRA ZHOR ANHOON, ZHEY TSIASUK. SAN ATHCHOMARI YERAAN!

These words from you are important to me, Tsiasuk. Much respect to you!

Zhoyit muit glavnién ta shola onyava u ta ketashsalú ta Dotrakit vey ta Itlanit sholarun halán vutanda palyaren. Idá zhoyese sasanizhe malidyava. Sheri ta povnaey ta Dotrakit shola ruvyanu u secha ta sneha ketaú rayizhe dudjyaren ta ketakadirú vutani ishi ichyaren. Bari onyara u zarketaú ishi onayaren. Kesh idaizhe? Etikhyaru prundji u ta zarlanit ketaú murnizhe ta arfranarafaova ta ketaketasharun rivshoyaren var prundji vutanda ta ketakadirú ichyaren. Itlanizhe, hait zar ba min susumarit ketaú ketakadirova vutani lafiyaren.

My first impression of the language was that the phonologies of the Dothraki and Itlani languages are somewhat similar. This pleasantly surprised me. About the pronunciation of Dothraki I would say that although the many vowels butt up against one another glottal stops are always lacking between them. It's almost as if they are always diphthongs. Is that so? I suspect too that the double vowels only represent lengthenings of the vowel sounds because they too lack glottal stops. In Itlani, any two or three colliding vowels have a glottal stop between them.

ME ASTA EI MEM! A MEM ATAKI SHE "EVETHAAN" VO NEAKO VOSECCHI. AKAT A MEMI VEKHI SHE "EVETHAAN" AYYEY. VINESERAS JIN! VOSMA SEK. ATHVITHAR DOTHRAKI VENA ATHVITHAR ITLANI. JIN ALLAYAFA ANNA. JIN LIRISIR ITLANI AKKA. ME LEKH DAVRA!

One speaks every sound! The first A sound in "evethaan" ("to the water") is never long. There are always two A sounds in "evethaan". Remember this! But yes. The sound of Dothraki is similar to the sound of Itlani. This pleases me. The Itlani writing system too. It is a good language!

Ruzay ta oygidanit malíd kadimyava ranti ta sholova ta temlegilu djatyavu. Ta zerót ta fidirieypa ta Dotrakit shola pashni obragit onyara. Ishvemyaru kashá-ba-rá ta zerós hait pientait farishova dini ta sholan trevkonyara? Ranti ta Dotrakit pyurikovó povnyanu,

yibyavu u Itlanatsit zerosova sahandizhilu igüaarit onyavu. Pashni harvolizhe ta Dotrakit zerotova digya cheykopyavu.

But the biggest surprise came when I heard the language on the audio disc. The intonation style of spoken Dothraki is very distinctive. I wonder whether or not tone has any special role in the language? When I would pronounce the Dothraki samples, I found that I was naturally using an Itlani intonation. I had to very consciously imitate the Dothraki pitch.

ATHVITHAR LEKHI LAZIM VO VINDEE NASOON. TIHOLAT DOTHRAKI CHAROLAT DOTHRAKI. JIN VENA EI LEKHES. (CHE EI LEKH H'ASTOKHAAN.)

The intonation of a language cannot be captured in writing. (Lit. "The flow of a language cannot be stabbed by needles.") To understand Dothraki is to listen to Dothraki. The same is true of every language. (Or every spoken language.)

Ta zarit glavnien sheri ta funduovleey ta sitivena ta shola onyava. Secha chadotizhe ta shol pashni omoit onyara ta sneha korungadanit vey mishtarataradanit sizdú breskit dazhemfunduova ta ovlea dafaryara vey pashni tatsedivit anurosova ta tuzhanarun dazhem ta gadanává vey ta ketashavá dafaryaren. Líd voomanizhe neteleshkit vey Itlanit chonzaay pashni prinadimarit onyara.

The second impression that I had was concerning the complexity of the structure of the language. Although the language is simple in many ways the various verb and noun forms give a subtle interweave of complexity and a very nuanced coloring of connections between the words and the sounds. This is hard to explain and is very impressionist from an Itlani point of view.

EI HRAZEF NEMO VENI ATHHEZHARHARON. ME'TH DOTHRAE HRAZEF ATIHOF MAE.

All horses resemble each from a distance. One must ride the horse to understand it.

Itlanit chonzaay, ta raobrág seti chadit korungadanit sizdavá vey ta loшонit igüá ta emdalit mudjamishtatarun argidanit vikerudova ta sholese ushogyara. Itlanit djakesea, iid savukyara u ta Dotrakú arurizhe eypya makayaten mashrá u ta Itlantánú ishi arfranarizhe eypya cheykopyaren! *Franár* ta Itlanit eypót onyara vey *ur* ta Dotrakit ot! Líd var ta Dotrakú kihararit tadránarú onyaren vey ta Itlantánú ta depikarú ta shatunarun. Shey kayarese iid nukmenyara.

From an Itlani perspective, the non-distinction of many verb forms and the accompanying use of personal pronouns provides the language with a greater conciseness. To Itlani ears, this allows the Dothraki to speak more concisely while the Itlani are always long-winded! Long is the Itlani way, and short is the Dothraki way! This, because the Dothraki are wandering warriors and the Itlani – city dwellers. This suits each culture.

KI DOTHRAKI, ITLANI KARTAKI; DOTHRAKI KARLINAKI. KHALASAR DAVRA ZIGEREE AKAT, SEKOSHI.

In Dothraki, the Itlani are draft horses; the Dothraki, light horses. A good khalasar needs both, of course.

Meyrandjizhe ruvya cheykopyaru u ta Dotrakit shol eait mos-mosarun onyara! Shaley la seti djurit iskeman! Murnizhe shagaltsurya makayaru kinlán talkorizhe korunivit vey nuvendaizhe isterit bashit tamagit sholú onyaren. Sheri idaey otorayyaru zhoy ra!

Generally I must say that the Dothraki language is a brilliant wonder-of-wonders! Congratulations on its success! I can only imagine how skillfully done and esthetically pleasing your other languages are. Of this I have no doubt.

ATHCHOMAR CHOMAKAAN, ZHEY TSIASUK! ASE YERI VENI CHAFES VI NORETH! ITLANI VOJI ERINI. MA SAN ATHCHOMARI YERAAN HA MAJILAT DIRGE YERI KI LEKHI ZHORRE YERI. DOTHRALATES DOTHRAKI HAJI ITLANI AYYEYAAN!

Respect to you who are so respectful, Tsiasuk! Your words are like wind through my hair! You Itlani are kind people. And much respect to you for sharing your thoughts in your own language. May the Dothraki ride with the Itlani forever!