

Dothraki Grammar: Wiki Info compilation (ver 1.01)

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In an attempt to make studying dothraki grammar a bit easier, and make the information available offline, this document was put together taking the information found in the dothraki.org wiki page. The document is built based off of and using the information found at (and linked to) this page http://wiki.dothraki.org/dothraki/Learning_Dothraki . Beginning with the three tutorials then leading into the grammar. I've attempted to make this as user friendly as I can (with some great suggestions by Lajaki) and I hope you find this a useful tool as you continue your pursuit of Dothraki. Comments and criticism are requested if you have any, I will do whatever I can to adjust the page to make it more user friendly or correct any typographical errors that I may have missed. *Dothras chek.*

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Tutorial 1

This is the first of a set of tutorials for learning the Dothraki language. We will be using the step by step creation of simple sample sentences to highlight the various aspects of the language.

Word order

Before we can start creating sentences we need to know a little about the sentence structure in Dothraki. A simple sentence has three main parts, the subject (S), the verb (V) and the object (O). Dothraki uses a SVO word order just like English does. This gives us the general order in which these parts of the sentence appears in the sentence. There might be other words added in between but when you identify the subject, verb and object they will appear in this order relative to each other.

Example: "The warrior (S) stabs (V) the goat (O)."

Subject (S)

The subject is the thing in the sentence that is doing something. The subject is generally either a noun or a pronoun at least in simple sentences. The subject is always in the nominative case which is the base form of a noun or pronoun. This is also the form of the word that you find in the vocabulary.

Dothraki has no definite or indefinite articles ("the", "a" or "an") so the sample sentence would literally read as:

Example: "Warrior stabs goat."

Verb (V)

The verb denotes what is being done in the sentence. This is generally expressed using a verb but since Dothraki doesn't have a verb for "to be" they express that in a different way. Verbs appear in the dictionary in the infinitive form but this form is generally not used in sentences. Verbs are instead inflected based on what the subject is, what the tense is or other things like mood and aspect. This can be a little tricky since there are no many different inflections to keep in mind. The main things to ask yourself is (1) who is doing something (is it me, you or some type of 3rd person), (2) how many are doing it (is it singular or plural) and (3) when is it happening (is it in the past, the present or the future)? Based on the answer there are different inflections on the verb.

Object (O)

The object of the sentence is the thing that the subject is doing something to. This is often a noun or a pronoun but there are other possibilities as well. The object generally appears in the accusative case. What the accusative case of a specific noun is depends on whether the noun is animate or inanimate. This is marked in the vocabulary as either "na." or "ni.". Check the page on noun cases for further information about this.

Simple sentences

Sentences that express "to be"

Since Dothraki doesn't have any verb that means "to be" like English has, this sentiment has to be expressed in a different way. The way it works in Dothraki is this:

When two nouns or a noun and a pronoun appear next to one another it means that the first one is the other one. Another way to put it is that X-NOM Y-NOM means that "X is Y". X is any noun or pronoun and Y is any noun. -NOM means that both words are in the nominative case (dictionary form).

Example: Mahrazh lajak. — "The man is a warrior."

As you see in this example we simply have the word for man (mahrazh) followed by the word for warrior (lajak). The English sentence also has some further qualifiers ("a" and "the") in addition to the verb "is" but in Dothraki it's very simple and straight forward.

We can also take it one step further and express the negation of the same sentence:

Example: Mahrazh vos lajak. — "The man is not a warrior."

Here we simply add the word vos (no, not) in between the words.

Next we might also want to express the past and future tense of "to be". This is done with a special use the ablative and allative cases. If we use the same notation as before we can say that X-NOM Y-ABL means that "X was Y" similarly we can say that X-NOM Y-ALL means that "X will be Y".

Example: Mahrazh lajakaan. — "The man was a warrior."

We see in this case that the second word (lajak) is no longer in the nominative case but instead the ablative case.

Example: Mahrazh lajakaan. — "The man will be a warrior."

Here we see that the word lajak is in the allative case.

Verbs that express "to be"

The above construction covers when the object (second word) is a noun but there are also simple sentences that use the verb "to be" where the object isn't a noun. In Dothraki this is done by using special verbs that have the sentiment of being built into them.

For example:

* zheanalat — "to be beautiful"

* nrojat — "to be thick"

* zhokwalat — "to be big"

In English this would be expressed using the verb "to be" along with an adjective but in Dothraki there is a verb for each such adjective.

Example: Anha zheanak. — "I am beautiful."

Example: Arakh nroj. — "The arakh was thick."

In these examples we see that the verbs are conjugated to give the correct meaning. The first example is simply the first person present tense conjugation. The second example uses the past tense conjugation to express "was".

Sentences without an object

This sections deals with verbs that only require a subject (the one that is doing something) but that doesn't have an object (a target for the action). Verbs that work like this are called intransitive verbs. For example the verb "to bleed" is an intransitive verb. You're not bleeding to someone, you're simply bleeding. With these types of sentences all you need to keep track of is what the subject is and when it is happening (what tense), so that you can use the correct verb conjugation.

One thing to know is that Dothraki does not distinguish between present tense (I bleed) and present participle (I am bleeding).

Examples:

- * Anha qiyak — "I bleed./I am bleeding."
- * Oqet vichitera — "The sheep shivers./The sheep is shivering."
- * Arakh samvo — "The arakh broke./The arakh was breaking."

In the vocabulary these verbs (and the stative verbs) are marked with vin.

Sentences with an object

Next we have sentences that feature certain verbs that need more than just a subject. They need an object as well. An object is the target of an action. These are called transitive verbs and they are marked with vtr. in the vocabulary. For example a sentence like "I am taking." does not make much sense. For the sentence to be complete we need to know what is being taken i.e. we need an object. With these types of sentences we need to know the subject and the tense to conjugate the verb like before but there is also another thing that is needed. When a noun appears as the object of a sentence it will be in the accusative case so this form of the noun will also need to be known. To know which form the accusative takes we need to know what the animacy of the noun is.

Examples:

- * Anha sajak sajoes. — "I mount the steed./I am mounting the steed." We see here the word sajoes which is the accusative form of sajo (steed).
- * Khal ondee serj. — "The Khal wears a leather vest./The khal is wearing a vest." Serj is the accusative form of serja (leather vest).
- * Mahrazh assamve arakh. — "The man broke the arakh./The man was breaking the arakh." Here the accusative form of arakh is the same as the nominative form (dictionary form).

Tutorial 2

In the first tutorial we had examples of sentences that only featured the very basic parts of a sentence, the subject, verb and object. In this second tutorial there will be examples of sentences that add additional features as well.

Sentences with a possessor

Possession can be a tricky thing to express. These examples will show how a possessor is marked in a sentence. In Dothraki there are two ways in which the possessor is marked depending on whether the possession is alienable or inalienable. Alienable possession is any possession which isn't permanent. In these cases the possessor will be in the genitive case. Inalienable possession is when the possession is permanent. This could for example be ones body parts. Your hand will always be yours even if it would be cut off for example. These cases are marked by the ablative case. So we will once again need to know the animacy of any noun that appears as a possessor. We will also need to know the genitive or ablative form of any pronouns that appear as a possessor. In Dothraki the possessor appears at the end of the sentence after other modifiers to the object that is being possessed. A way to think of this is to instead of saying "my arakh" you say "arakh of mine".

Examples:

- **Mhrazh assamva arakh anni.** — *"The man breaks my arakh."* The word **anni** (my) is the genitive case of **anha** (I). It appears after the word **arakh** which is the object of possession.
- **Jahak khaloon allayafa khaleesi.** — *"The khal's hair-braid pleases the khaleesi."* Here the possessor of the **jahak** (hair-braid) is **khal** and the ablative of **khal** is **khaloon**. **Khal** is in the ablative because his braid is still attached.
- **Lajak vindee zhores mawizzoon.** — *"The warrior stabs the rabbits heart."* Since a heart is inalienable possessed, the possessor **mawizzi** (rabbit) is in the ablative.

Sentences with a direct address

When addressing someone in Dothraki the person being addressed is marked by the vocative particle **zhey**. The vocative particle is put right ahead of the title or name that is used when addressing someone.

Examples:

- **Athchomar chomakaan, zhey Daenerys.** — *"Respect to you, Daenerys"*
- **Jadi, zhey Jorah Andahli.** — *"Come, Jorah the andal."*
- **Anha, zhey Drogo, atak jin.** — *"I, Drogo, will do this."*

Sentences with an adjective

In Dothraki adjectives appear after the word it is modifying so instead of "a red ball" you say "a ball red". For adjective comparison check the adjectives page. If there is an adverb that modifies the adjective then the adverb appears before the adjective.

Examples:

- **Athchomar chomakea, zhey khal vezhven.** — *"Respect to you, great khal."* The adjective **vezhven** (great) appears after the word it modifies (**khal**)
- **Mhrazh assamva arakh hasa anni.** — *"The man breaks my sharp arakh."* Here we see the word **hasa** (sharp) appear after object (**arakh**) but before the possessor (**anni**).
- **Mhrazh assamva arakh sekke hasa anni.** — *"The man breaks my very sharp arakh."* Here the adverb **sekke** (very) appears before the adjective **hasa**.

Tutorial 3

This tutorial deals with adverbs. Adverbs are words that modify verbs or any other part of a sentence that is not a noun. They generally answer questions like when?, in what way?, where?

Sentences with a basic adverb

The general rule is that adverbs come at the end of a sentence.

Examples:

- **Me oge oqet oskikh.** — *"He slaughtered the goat yesterday."* Here the adverb **oskikh/yesterday** appears last in both English and Dothraki.
- **Kash qoy qoyi thira disse.** — *"Only while blood of my blood lives."* In this case the adverb **disse/only** appears first in the English sentence but in Dothraki it's still last.
- **Yer vos nesi hakees anni akka.** — *"You don't even know my name."* Here is another example where the adverb **akka/even** appears in the middle of the English sentence but in Dothraki it's still last.

Sentences with an adverb after verb

Certain adverbs appear directly after the verb they are modifying. The main example that we know about is the emphatic negative **vosecchi**.

Examples:

- **Yer ofrakhi sajoes mae** — *"You will not touch her steed."* First we have an example with the normal negative.
- **Yer ofrakhi vosecchi sajoes mae** — *"You will never touch her steed."* Here **vosecchi** emphasizes the "not" into a "never".

Sentences where the adverb modifies an adjective

In situations where an adverb is directly modifying an adjective it is instead placed directly in front of the adjective rather than at the end of the sentence.

Examples:

- **Jin ave sekke erin anni.** — *"This very kind father of mine."* Here we see the adverb **sekke** appear before the adjective **erin**.

Number system

This page will show how the Dothraki number system works. As of yet we only have the names for the first ten numbers. These suggest that the Dothraki use a base ten number system. Higher order numbers are formed by fusing the unit number with the tens number etc. so the number eleven is formed by fusing the word for one, at, with the word for ten, thi, forming the word for eleven, atthi. Phonologically this is pronounced [aθ.θi] rather than [at.θi].

A large number like 2011 is written as "two thousand and eleven" which in Dothraki is akat dalen m'atthi.

Number Names

1	at	12	akatthi
2	akat	13	senthi
3	sen	14	torthi
4	tor	15	mekthi
5	mek	16	zhindathi
6	zhinda	17	fekhthi
7	fekh	18	orithi
8	ori	19	qazatthi
9	qazat	20	chakat
10	thi	1000	dalen
11	atthi		

Noun Animacy

In Dothraki nouns come in two different types. They are either animate or inanimate. Animacy has some correlation on whether the nouns are about active and alive or passive and lifeless things, but there is no reliable way to determine animacy just based on what the noun denotes to.

Examples of animate nouns: rizh — "son", ashefa — "river", tokik — "fool", hake — "name"

Examples of inanimate nouns: qeso — "basket", alegra — "duck", torga — "stomach", elzikh — "response"

Some nouns are homonyms with different meanings distinguished by animacy: lekh (animate) — "language", lekh (inanimate) — "tongue"

It is important to know what type a noun belongs to since the declension is different between the two types. The vocabulary and dictionary will generally indicate the type by denoting animate noun with "na." and inanimate nouns with "ni." If the animacy is currently unknown it is simply listed as "n.".

Determining Animacy

You can sometimes determine animacy of a noun by it's type. Determining animacy is useful in cases where someone derives a word that is not in the dictionary or simply to have as a general rule of thumb when learning the nouns animacy.

Animate Nouns

Words ending in the agentive suffix: /-ak/

Words ending in the collective suffixes: -(a)sar -(e)ser -(i)sir -(o)sor

Infinitive of verbs when they act as nouns.

Inanimate Nouns

Words ending in the diminutive suffix: /-i/

Words ending in the augmentative suffix: /-(s)of/

Words formed by the circumfix: /ath- -(z)ar/

Words ending in the suffix: /-eyya/

Words ending in the suffix /-(i)kh/

Words formed as compounds.

Noun Cases

Dothraki has five noun cases. Nominative, Accusative, Genitive, Allative and Ablative. The declension of nouns depend on whether it is an animate or inanimate noun and for animate nouns it also depends on plurality.

Nominative

The nominative case is the basic form of the noun. This is used when the noun is the subject of a sentence. This is also the dictionary form of the noun so when you see a noun in the vocabulary it is generally in the nominative form unless otherwise specified.

Accusative

The accusative case is when the noun appears as the object of a sentence. For inanimate nouns the accusative form is simply the bare stem of the word unless that form is changed by epenthesis. The nominative serja then turns into the accusative form serj.

Example: Anha kaffe serj "I crushed the leather vest".

For animate nouns the accusative case is denoted by the suffix /-es/ regardless of what letter the noun ends in except for with plurals (that end in /-i/) where the accusative is only an /-s/.

Example: Lajak atthasa rizhes. "The warrior defeats the son". Lajaki atthas rizhis. "The warriors defeated the sons."

Genitive

The genitive case is the possessive case and is mostly used when the noun is in possession of something but it is also used to express other concepts. For inanimate nouns the genitive case is formed by adding the suffix /-i/ to the stem of the noun. So serja would turn into serji.

Example: Achrakh serji "The stink of the leather vest"

For animate nouns the genitive is formed by adding the suffix /-(s)i/ to the end of the word.

Example: ko rizhi "the bodyguard of the son" The plural does not differ.

Allative

The allative case is used to denote movement towards the noun. For inanimate nouns the allative case is formed by adding the suffix /-aan/ to the stem of the noun.

Example: So serja would turn into serjaan.

For animate nouns the allative is formed with the suffix /-(s)aan/ for singular and the suffix /-(s)ea/ for plural.

Example: rizhaan means "to the son" and rizhea means "to the sons".

Ablative

The ablative case is used to denote movement away from the noun. For inanimate nouns the ablative case is formed by adding the suffix /-oon/ to the stem of the noun.

Example: So serja would turn into serjoon.

For animate nouns the ablative is formed by the suffix /-(s)oon/ for singular and the suffix -(s)oa for plural.

Example: rizhoon means "from the son" and rizhoa means "from the sons"

Declension Table

	nominative	accusative	genitive	allative	ablative
singular animate, stem -C	/—/	/-es/	/-i/	/-aan/	/-oon/
singular animate, stem -V	/—/	/-es/	/-si/	/-saan/	/-soon/
plural animate, stem -C	/-i/	/-is/	/-i/	/-ea/	/-oa/
plural animate, stem -V	/-si/	/-es/	/-si/	/-sea/	/-soa/
inanimate	varies	/—/ or /-e/	/-i/	/-aan/	/-oon/

Example tables

Inanimate nouns

Sample words: qeso "basket"; os "path"

	Singular	Plural
Nominative	qeso/os	
Accusative	qes/os	
Genitive	qesi/osi	
Allative	qesaan/osaan	
Ablative	qesoon/osoon	

Animate nouns

Sample words: rizh "son"; ko "bodyguard"

	Singular	Plural
Nominative	rizh/ko	rizhi/kosi
Accusative	rizhes/koes	rizhis/koes
Genitive	rizhi/kosi	
Allative	rizhaan/kosaan	rizhea/kosea
Ablative	rizhoon/kosoon	rizhoa/kosoa

Assigning Cases and Prepositions

By general rule the dothaki case assignment is very straightforward: The subject is in nominative, object in accusative and possessive modifier in genitive. In practice things are much more complicated. Most notably the objects in dothraki are regularly met in all of the cases - and sometimes even sport prepositions.

Preposition Case Assignment

First it is good to recognize that a preposition assigns the case of the noun or pronoun it modifies. Many prepositions even carry multiple meanings that are distinguished by different case assignments.

* Table of prepositions and respective cases

	Nominative	Accusative	Genitive	Allative	Ablative
mra	within			into	out of
qisi	about, concerning				
she	on, upon, in			onto	off of
yomme	across				
torga			under		
ki			by, because of		
ma					with
oma					without
ha				for	from
hatif			facing, opposite to, before	to front of, to before	from front of, from before
irge			after	to behind	from behind

Possessive Modifiers

Possessives follow the nouns they modify and are usually marked with genitive case. Inalienable possessions make an exception. In dothraki mostly body parts are considered inalienable, and their possessors are marked with ablative instead of genitive. They are also commonly left without the possessive modifier when it is reasonably clear to whom the possessions belong to.

Examples:

Ave anni choma. — "My father is respectable."

Arakh lajaki hasi. — "The arakhs of the warriors are sharp."

Tihi yeroon zheanae. — "Your eyes are beautiful."

Zhori hrazefoa zhokwae. — "The hearts of the horses are big."

Anha vassik yera ma azirissek lekh. — "I will defeat you and cut off your tongue."

Objects

There are two common reason for an object to be met in an other form than the regular accusative. The object may be complementary or the object's case may further define the exact nature of the action indicated by the verb.

Examples:

* Azzafrok loj zafraes m'orvikoon. — "The slaver hit the slave with a whip." Here orvik is a complementary argument, not a core argument. Its relation to the verb must be explicated, thus the preposition ma is used.

* Zafra vinde azzafrokaan. — "The slave stabbed at the slaver." The slave didn't stab the slaver, he just stabbed at him. This distinction is conveyed by using allative instead of accusative.

Assignment Hierarchy

There is a hierarchy for choosing nonstandard object forms:

1) If the regular accusative is not applicable, other canonical case roles are the foremost to be applied.

* Anha verak Lysaan. — "I'm traveling to Lys." Accusative is insufficient for communicating from where and to where of the traveling, but canonical roles of ablative and allative are spot on.

2) If the canonical case roles fall short, many verbs still carry customary expanded interpretations on the cases. These are the next trick to be tried. Each expanded interpretation has a set of verbs to which it by tradition can be applied to, and these interpretation sets are called verb classes.

* Anha ray char zhavvorsi. — "I have heard of dragons." To convey the sense that the dragons are not heard, just heard of, the canonical cases do not suffice. When used with charat, though, genitive is customarily understood to be topical, to convey precisely the sense that the object is only heard of.

3) There are only five cases in dothaki and for the most verbs only some of them have an established interpretation. Often this isn't enough, and then prepositions are applied.

* Yalli if yomme os. — "A child walked across the path." To walk with, along, on, towards, into, from, among ... the object can have dozens of different relations with the verb. Noun cases cover only few, prepositions cover the most of the rest.

4) Even the prepositions may fail to deliver a satisfying sense. The final fallback option is to construct a subordinate clause. Dothraki makes a good regular use of subordinate clauses, so this should not be seen as cumbersome or ungrammatical solution.

Pronouns

Person Pronouns

There is a polite version of the 2nd person singular yer (you), which is shafka. This is used when indicating respect, but is not a proper address between dothraki warriors.

Nominative

person	singular	plural
1st	anha (I)	kisha (we)
2nd	yer (you)	yeri (you)
	shafka (You)	
3rd	me (he, she, it)	mori (they)

Accusative

person	singular	plural
1st	anna (me)	kisha (us)
2nd	yera (you)	yeri (you)
	shafka (You)	
3rd	mae (him, her, it)	mora (them)

Genitive

person	singular	plural
1st	anni (my)	kishi (ours)
2nd	yeri (your)	yeri (your)
	shafki (Your)	
3rd	mae (his, hers, its)	mori (their)

Allative

person	singular	plural
1st	anhaan (to me)	kishaan (to us)
2nd	yeraan (to you)	yerea (to you)
	shafkea (to You)	
3rd	maan (to him, her, it)	morea (to them)

Ablative

person	singular	plural
1st	anhoon (from me)	kishoon (from us)
2nd	yeroon (from you)	yeroa (from you)
	shafkoa (from You)	
3rd	moon (from him, her, it)	moroa (from them)

Demonstrative Pronouns

Most demonstratives in dothraki work as both demonstrative modifiers and demonstrative pronouns.

Demonstrative modifiers come before the noun they modify, and are invariable:

Haz ifak affesa anna. — "That foreigner makes me itch." (singular animate nominative)

Kisha vatthasaki rek ifakis. — "We will defeat those foreigners." (plural animate accusative)

Anha vastok jin jolini. — "I will speak of this pot." (singular inanimate genitive)

As pronouns, though, demonstratives have both inanimate and animate versions. Inanimate version is in nominative marked with /-i/ suffix. Both versions decline as nouns of their respective types:

Anha tih lajakes fin vichomer. — "I saw a warrior who was respectable." (singular animate nominative)

Anha tih jolin fini lain. — "I saw a pot that was beautiful." (singular inanimate nominative)

Sani jolini vekhi jinne, vosma anha zalak haz. — "Here are many pots, but I want this one." (singular inanimate accusative)

Sani lajaki vekh jinne, vosma anha addriv hazes disse. — "Here were many warriors, but I only killed that one." (singular animate accusative)

When there isn't any particular noun a demonstrative refers to, it usually defaults to the inanimate form, but for humans the animate version is still used:

Fin laz assi anna? — "Who could defeat me?" (singular animate nominative)

Fini reki? — "What is that?" (singular inanimate nominatives)

Hrazef driva. Anha nesak jin. — "The horse is dead. I know that." (the demonstrative does not refer to horse, but to the idea that the horse is dead, so it is singular inanimate accusative)

Proximity

Many languages use different demonstratives according to how close the object in question is. So does Dothraki. Jin is a proximal demonstrative and is used when the object is either metaphorically or literally at hand. Haz is a medial demonstrative. It is used when an object is not at hand, but close by, immediately graspable, "here". Rek is a distal demonstrative and is used when an object is farther away. Modern English only distinguishes between proximal this, which is close equivalent to jin, and distal that, which covers the scope of both haz and rek. English has, though, had a third demonstrative, yon (or slightly more modernly, yonder). It has been used for farther away objects and with it the English system more closely resembles the Dothraki.

Types of verbs

Stative Versus Dynamic

Most verbs in Dothraki have three close related and often used forms: stative, basic dynamic and causative. Though verb morphology reaches far beyond these three, understanding these is essential for correct application of verbs.

Stative Verbs

Stative verbs express static state. The horse is sick, The jug is full, I know my name. and I love you. are, for example, statements with static verb structure. In English the copula handles a large number of statives, but in dothraki most of things that would in English be expressed with copula are instead expressed with specific stative verbs. Not surprisingly, then, the statives are a big thing in dothraki. All adjectives can be turned into statives, and, all in all, most verbs are in their most basic form statives.

Hrazef zhikhaka. — "The horse is sick."

Heffeof nira — "The jug is full."

Anha nesak hakees anni. — "I know my name."

Anha zhilak yera. — "I love you."

Note, that the concept of stative verbs is somewhat different from concept of progressive verbs. Though sometimes it might be sensible to translate dothraki statives to English as progressives, quite as often English progressives best translate to dynamic verbs [explained below], even if there is a stative available. Dothraki has no verb form that would closely reflect English progressives.

Me drivoe. — "He's dying."

Me driva. — "He's dead."

In this context the dynamic dothraki verb drivolat, to die, best translates to English as progressive is dying, while the stative version of the verb, drivat, does not mean to be dying but to be dead.

Dynamic Verbs

Dynamic verbs express change; action provoked or actively upheld by the subject. Some verbs are dynamic in their basic form. Many dynamic verbs are derived from stative verbs. The simplest way to do this is to create a verb that expresses to acquire the state. This is done by adding the suffix /-o-/ at the end of the stem of the verb, before the conjugating suffixes.

Anha shilak yera. — "I know you." → Anha shilok yera. — "I'm getting to know you."

Anha haqak. — "I'm tired." → Anha haqok. — "I grow tired."

The other way to turn statives into dynamic verbs (and actually also to turn dynamic verbs into other kind of dynamic verbs) is to create a verb that expresses to cause the state to an object. These causative verb forms are derived by geminating the leading consonant, and adding an /a-/ prefix, if the stative didn't already start with a vowel.

Anha shilak yera. — "I know you." → Anha asshilak yera maan. — "I'm introducing you to him."

Me driva. — "He's dead." → Anha addrivak mae. — "I'm killing him."

These are only the most basic principles of the verb forms, and there are many caveats. As is common with morphological derivations, some derived verbs have gained specific extra senses that are not readily inferable from the stative. Usually the basic interpretation still also applies.

In above example Anha shilok yera. was translated as I'm getting to know you, but shilolat has also a specific extended sense to meet, so the sentence might as well be translated as I'm meeting you.

The morphological verb suffix /-o-/ is somewhat multifunctional, and it can be used with verbs that weren't statives even to start with.

Verb Conjugation

Infinitive

There is an infinitival form that ends with the suffix **-at** if the stem ends in a consonant and in **-lat** when the stem ends in a vowel. Examples: samvol**at** (to break) and kaff**at** (to crush).

Past tense

The past tense singular is formed simply by dropping the infinitival suffix **-(l)at**.

Example: **Me samvo** "It broke". However since words are not allowed to end on certain consonants or clusters there is sometimes an **-e** added to the end. Check the page on [epenthesis](#) for more details on this.

In the negative grade the past tense takes on the suffix **/-o/** on the stem of the verb.

Example: **Me vos samvoo**. "It didn't break". (Lit. It not broke)

Present tense

The present tense has more variation between persons.

For verbs where the stem ends on a vowel we have the following forms using the verb **dothralat**="to ride":

Person	Singular	Plural
First person	dothrak	dothraki
Second person	dothrae	dothrae
Third person	dothrae	dothrae

As you see it's the first person singular and plural that deviate a little from the others.

When a verb stem ends in a consonant the conjugation is a bit different. As an example we'll use the verb **astat**="to say":

Person	Singular	Plural
First person	astak	astaki
Second person	asti	asti
Third person	asta	asti

Conjugations also agree with the negative grade. This means that there will sometimes be a change in the conjugation when the sentence is expressing a negation. In the negative grade the conjugations are as follows:

For verbs that end in a vowel (-lat verbs), again using **dothralat**="to ride" as an example:

Person	Singular	Plural
First person	dothrok	dothroki
Second person	dothrao	dothrao
Third person	dothrao	dothrao

And for verbs where the stem ends in a consonant (-at verbs), again using **astat**="to say" as an example:

Person	Singular	Plural
First person	astok	astoki
Second person	asti	asti
Third person	asto	asti

Future tense

The future tense is formed by adding a prefix to the present tense conjugation. For verbs that begin with a consonant the prefix /a-/ is added and for verbs that begin with a vowel the prefix is instead /v-/. This means that the phrase "I will ride" would be anha adothrak and "you will ride" would be yer adothrae in Dothraki. "I speak" is said Anha astak and "I will speak" is said Anha vastak.

In the negative grade the future tense is changed from /a-/ to /o-/. So the sentence "I will not ride" would be Anha vos odothrok. For verbs that in the infinitive begins with a vowel there is no change because of negation. The future negative will still be /v-/.

Imperative mood

The imperative mood expresses commands or requests. In Dothraki there are two ways to express the imperative mood. One conjugation is used for informal requests while the other is used for formal commands.

The informal imperative is expressed using the conjugation /-(a)s/

Example: Lekhis jin mawizz. Taste this rabbit.

For formal orders or commands the conjugation /-i/ is used instead for verbs that end in a consonant and for verbs that end in a vowel the formal imperative is just the stem.

Example: Drogo ast ki, "Addrivi tokikes". Drogo said, "Kill the fool"

Example: Qora mae! Seize him!

Participle

Participle is an adjective-like verb form; participles even decline the same way as any adjective. For the dothraki language of our time frame it is an archaic verb form and is almost never used outside of some specifically established cases, in which the participles are just treated as independent adjectives. These are listed in the vocabulary. Nevertheless, a participle form of any verb should still be generally understood.

Participle is formed with a suffix /-(a)y/ for positive and /-oy/ for negative tense. The negative tense o replaces the terminal vowel in vowel-ending words.

Example: Rek chiori astoy zheanae. — "That speaking woman is beautiful."

More prevalent version might be: Me zheanae, rek chiori fin astoe. — "She's beautiful, that woman who's speaking."

Tables

	infinitive	past	present						imperative 1	imperative 2	participle
			SG 1	PL1	SG 2	PL 2	SG 3	PL 3	formal	informal	
stem -C	/-at/	/—/ or /-e/	/-ak/	/-aki/	/-i/	/-i/	/-a/	/-i/	/-i/	/-as/	/-ay/
negative -C		/-o/	/-ok/	/-oki/	/-i/	/-i/	/-o/	/-i/	/-i/	/-os/	/-oy/
stem -V	/-lat/	/—/	/-k/	/-ki/	/-e/	/-e/	/-e/	/-e/	/—/	/-s/	/-y/
negative -V		/-o/	(V/o)/-k/	(V/o)/-ki/	/-o/	/-o/	/-o/	/-o/	/—/	(V/o)/-s/	(V/o)/-y/

	future
	used with present suffixes
stem V-	/v-/
negative V-	/v-/
stem C-	/a-/
negative C-	/o-/

Verb Classes

While by default the subject is in nominative and object in accusative, verbs can assign any case to them, most notably to the object. While some case assignments are straight application of the roles of the cases, often the interpretations are somewhat expanded. However the interpretations are not arbitrary, they are dictated by custom. The situation is somewhat similar to the way english prepositions are applied, but in dothraki this is much more imminent with case assignment.

The way this works is that there are certain classes of verbs that when they are combined with a specific noun case they express an extra meaning that is not necessarily explicit in the verb itself. There are lots of these verb classes and this page will describe the ones that are known. Some verb classes are almost direct applications of how the respective noun case is defined while others are more of a metaphorical extension of the noun case. Verbs can belong to more than one class.

Genitive

Next to someone class

Noun cases: Genitive

Semantic meaning: Motion beside another body.

This class expresses actions that occur when the subject is beside the object.

Example:

Rakh lan nayati. — "The boy ran beside the girl." In this example to express that the girl is in fact next to the boy the girl is in the genitive case (nayati).

Verbs that belong to this class:

* lanat - "to run"

* dothralat - "to ride"

* anat - "to jog"

* ifat - "to walk"

* elat - "to go"

* chetirat - "to canter"

* karlinat - "to gallop"

As well as other verbs that involve motion.

Topic class

Noun cases: Accusative - Genitive

Semantic meaning: Object - Topic

This class is used when the object of a sentence instead of being a direct object is instead a topic of the object.

Examples:

Rakh char nayat. — "The boy heard the girl." In this example the girl is really there and she is the direct object that the boy heard so nayat is in the accusative case as expected.

Rakh char nayati. — "The boy heard about the girl." In this example the boy doesn't hear the girl directly. Instead he is hearing about the girl so she is the topic of what he is hearing and this is marked by nayat being in the genitive case (nayati).

Verbs that belong to this class:

* charat - "to hear"

* qafat - "to ask"

* tihat - "to see" (In this case we can understand this as "looking in on" or "checking up on" as in "The boss checked up on his employers to see how things were going".)

* astolat - "to speak"

* astilat - "to joke"

* donat - "to shout"

As well as other verbs that involve communication.

Allative

Recipient class

Noun case: Allative

Sematic meaning: Recipient

This class is fairly straightforward. The allative case denotes movement towards something so when you for example give a gift to someone the gift is moving towards the recipient.

Examples:

Rakh azh yot nayataan. — "The boy gave a fruit to the girl." As we see in this example the recipient (nayāt=the girl) is marked with the allative case suffix.

Rakh chom nayataan. — "The boy respected the girl." In this example we see a metaphorical extension where respect is treated as a thing that can be given to a recipient.

Verbs that belong to this class:

- * azhat - "to give"
- * chomat - "to respect"
- * assilat - "to signal"
- * davralat - "to be useful to someone"
- * emat - "to smile (at), to approve of"

Irresultative class

Noun cases: Accusative - Allative

Semantic meaning: Complete - Irresultative

This class involves verbs that can either have a successful action or an action where the result is unknown and the difference is marked by different noun cases.

Examples:

Rakh vinde yot. — "The boy stabbed the fruit." In this example the stabbing of the fruit is successful so the word "fruit" is in the accusative case like you would expect.

Rakh vinde yotaan. — "The boy stabbed at the fruit." In this example the fruit is marked with the allative case and the meaning of this is that the boy stabbed towards (at) the fruit but we don't know if it was successful or not.

Verbs that belong to this class:

* lojat - "to hit"

* vindelat - "to stab"

* fakat - "to kick"

* fatat - "to slap"

* fatilat - "to insult" (Here an irresultative insult is thought to mean an insult that is said under the breath so that the insulted person perhaps doesn't hear it.)

* frakhat - "to touch"

* sikhtelat - "to spit"

Ablative

Partitive class

Noun cases: Accusative - Ablative

Semantic meaning: Complete - Partitive

This verb class expresses the difference between completing an action and only succeeding with part of the action.

Examples:

Rakh risse yot. — "The boy sliced the fruit." In this example the boy succeeded in slicing completely through the fruit so the fruit is expressed in the accusative case.

Rakh risse yotoon. — "The boy cut into the fruit" In this example the boy starts to slice the fruit but does not get all the way through or he only gets off a little part of it.

In other verbs this is used in a metaphorical sense. For example with the verb charat "to hear" you can use it when you hear a part of something but not the whole thing so you express that with using the ablative case.

Verbs that belong to this class:

* charat - "to hear"

* rissat - "to cut"

* tihat - "to see"

* adakhat - "to eat"

* ostaat - "to bite"

* yanqolat - "to gather"

* lekhilat - "to taste"

Source class

Noun cases: Ablative

Semantic meaning: Source

This class expresses what the source of the verb is.

Example:

Heffof nir evethoon. — "The jug was full of water." In this example we have the verb nirat = "to be full". To express that it is the water that is the source of the jug being full, the word water is in the ablative case (evethoon).

Verbs that belong to this class:

* nirat - "to be full"

* menat - "to be empty"

* dogat - "to suffer"

* fevelat - "to thirst"

* garvolat - "to hunger"

* drivolat - "to die"

* gerat - "to lack"

* zigerelat - "to need"

* ildat - "to strike" (This comes from the Dothraki having different sword strikes that takes on the aspect of various animals, so the animal is the source of the strike.)

* khezhat - "to be sad"

* nihat - "to feel pain"

Comparand class

Noun cases: Ablative

Semantic meaning: Comparand

In a sentence that compares something with something else the comparand (the thing the main thing is compared against) is marked with the ablative case.

Example:

Jorah Andahli ahajana khaleesison. — "Jorah the Andal is stronger than the khaleesi" Here we have the verb ahajanat = "to be stronger". To mark who or what it is the subject (Jorah) is stronger than (in this case khaleesi) you mark it with the ablative.

Verb that belongs to this class is any verb that expresses a comparison.

For example:

- * ahajanat - "to be stronger"
- * asafazhanat - "to be hotter"
- * osachranat - "to be less smelly"

Verbal Auxiliaries

Dothraki word class that we'll call, for want of a better word, verbal auxiliaries, are not as closely related to verbs as auxiliary verbs usually are. They do not directly affect the verb's conjugation, they do not conjugate themselves and syntactically they are postpositions to the subject of the sentence.

Nevertheless, they affect the relation between the subject and the verb and accommodate a large part of dothraki's voice, aspect and modality system.

Voices

Nem — Passive

Dothraki passive is effectuated with verbal auxiliary, nem. The subject takes the semantical role of an object, but retains its position and case, and still affects the verb conjugation. The instigator of the action can be (re-)introduced as a complement with preposition ki.

Anha nem vo vaddrivok. — "I will not be killed."

Anha nem kem ma moon ki maisi mae. — "I was married to her by her mother."

Nemo — Reflexive

When the verb is transitive, but the subject inflicts the action on themselves, auxiliary nemo is used. As with the passive, the syntactical place of the primary object is just left empty.

Anha nemo vo vaddrivok. — "I will not kill myself."

Anha nemo kem ma moon. — "I married myself to her."

Aspects

Ray — Perfect

Ray can be loosely translated as "already". When used with a past tense verb it effectuates the past perfect.

Anha ray addrivo vosecchi chiories. — "I have never killed a woman."

Modalities

Laz closely compares to English auxiliary verb can. It of course does not inflect, but when used with a past tense verb, it acquires a counterfactual sense, could.

Anha laz addrivak mahrazhes. — "I can kill a man."

Anha laz addriv chiories, vosma otok rek. — "I could kill a woman, but won't do that."

Vil translates to to manage to.

Anha vil addriv mahrazhes. — "I managed to kill a man."

Adjectives

Adjectives appear after the nouns they modify.

Agreement

Adjectives agree with number. Even while inanimate nouns don't decline between singular and plural, if there is an adjective modifying the noun there will be a agreement with plural in the adjective. For example in singular with an inanimate noun you would say *alegra haj* (a strong duck) but in plural it would be *alegra haji* (strong ducks). For animate nouns you would see the declension both in the noun and the adjective. So you would say *rakh haj* (strong boy) and *rakhi haji* (strong boys). Agreement based on number only applies to adjectives ending in a consonant.

Adjectives also agree with noun case. When an adjective modifies a noun that is in a case form other than nominative it will get the suffix */-a/* added. This also only applies to adjectives that end in a consonant.

Examples:

* *Alegra ivezh laina.* — (The wild duck is beautiful.) Here the noun *alegra* (duck) is in the nominative form so the adjective *ivezh* (wild) is unchanged.

* *Anha ray tih alegre ivezha.* — (I have seen the wild duck) Here the duck is in the accusative form (which is of course non-nominative) since it is the object of the sentence. This means the adjective changes to *ivezha*.

In a situation where both rules would apply it's the agreement based on number that takes precedence.

Comparison

Comparison is declension of adjective that determine to which degree the adjective modifies the noun. For example hot, hotter, hottest in English. In Dothraki this is done by adding certain circumfixes or suffixes to the adjective. Dothraki also has a set of comparison in the negative which in English is only possible with the construction less or least or by switching to an adjective of the opposite meaning.

<i>Positive</i>	<i>Comparative</i>	<i>Superlative</i>
afazh (hot)	asafazhan (hotter)	asafazhanaz (hottest)
hasa (sharp)	ahasan (sharper)	ahasanaz (sharpest)
haj (strong)	ahajan (stronger)	ahajanaz (strongest)
hakeso (famous)	ahakeson (more famous)	ahakesonaz (most famous)

There is also declensions for negative comparison that are a bit different.

<i>Negative</i>	<i>Contrastive</i>	<i>Sublative</i>
osafazh (not hot)	osafazhan (less hot)	asafazhanoz (least hot)
ohasa (not sharp)	ohasan (less sharp)	ahasanoz (least sharp)
ohaj (not strong)	ohajan (less strong)	ahajanoz (least strong)
ohakeso (not famous)	ohakeson (less famous)	ahakesonoz (least famous)

Expressing adjectives as a verb

In English you can use adjectives to say things like "This food is hot" or "I am the strongest". In Dothraki you wouldn't use an adjective to form those sentences, instead you would make a verb out of the corresponding adjective. The way that works is that you simply add a verb ending /-(l)at/ to the end of the adjective.

Examples:

- * hasa (sharp) → hasalat (to be sharp)
- * ivezh (wild) → ivezhat (to be wild)
- * ahasan (sharper) → ahasanat (to be sharper)
- * asafazhanoz (least hot) → asafazhanozat (to be least hot)

Preposition Case Assignment

Prepositions in Dothraki determine the case of the following word. With many prepositions you can choose from multiple cases, and the meaning of the preposition depends on the case it has assigned. In this sense the preposition function the same way as verbs. Here is listed, which cases each preposition can assign, and what meanings they subsequently attain. There are five different cases in Dothraki and all have prepositions that assign them.

	Nominative	Accusative	Genitive	Allative	Ablative
mra	within			into	out of
qisi	about, concerning				
she	on, upon, in			onto	off of
yomme	across				
torga			under		
ki			by, because of		
ma					with
oma					without
ha				for	from
hatif			facing, opposite to, before	to front of, to before	from front of, from before
irge			after	to behind	from behind

Other word classes

This page is a temporary collection of words that fit into other word classes than the most common ones.

Conjunctions

che - or

ma - and. (While this is a preposition that means "with" it is also used to mean "and" when used to say things like "this and that".)

majin - and then, then, so, and so, consequently.

Determiners

There are two versions of these determiners the first is used when referring to animate nouns and the second (with the /-i/ suffix) is used when referring to inanimate nouns.

jin/jini - this

haz/hazi - that (Used when referring to an object that is close to you.)

rek/reki - that (Used when referring to an object that is far away from you.)

Interjections

ai - "yes", obedient response.

athdavrazar - good, excellent. (Literally means usefulness but when used as an exclamation it fills this meaning.)

graddakh - refers to waste or refuse. (Used as a non-specific swear word when you want to express anger, frustration etc without directly insulting someone.)

Postpositive particles

Dothraki has several specific clauses that are expressed using postpositive particles.

nem - passive particle. (This is used when creating a passive sentence. For more on this check the syntax page.)

ray - "perfect" particle

zin - "still" particle

laz - "could" particle

vil - "manage to" particle

Other particles

me- - that (Complementizer used when introducing a subordinate clause. Example: Anha goshok mehrazef shafki athiroe "I'm sure that your horse will survive.")

zhey - vocative particle. (Zhey is used when directly addressing someone. It is placed right ahead of the name, title or epithet that is used when addressing some. Example: M'athchomaroon, zhey Khal Drogo.)

Derivational morphology

In Dothraki there are several consistent examples of derivational morphology.

Creating New Verbs

The multifunctional suffix /-o/ is explained in Types of verbs-article, as is causative.

Durative

/v(i)- -(e)r/

The durative circumfix /v(i)- -(e)r/ is used to denote when the action of a verb is done continuously for a period of time without interruption. For example the verb tihilat means to look at or to glance at. When you add the circumfix you get the word vitihirat which instead means to watch or observe, and thus implies looking at something for an extended period of time. Derivational morphology affects the stem of the word, so the infinitival suffix -(l)at is attached after the circumfix.

Examples:

* tihilat (to look at) → vitihirat (to observe)

* elat (to go) → verat (to travel)

English has no affixes with similar meaning.

Negative

/e(s)- -(s)a/

This reverses the meaning of the verb.

Examples:

* azhat (to gift) → esazhalat (to take back)

Compare to English: un-

Creating New Nouns

Simple Nominalization

/ath- -(z)ar/ The simplest way to create nouns from words of other classes is a straightforward nominalization. This can be done with the circumfix /ath- -(z)ar/.

Examples:

- * drivat (to be dead) → athdrivar (death)
- * ayolat (to wait) → athayozar (wait, waiting)
- * manimven (anxious) → athmanimvenar (anxiousness)

Compare to English: -ing, -ness, -(i)ty

Agentive

/-(a)k/

The agentive suffix in Dothraki is /-k/ or /-ak/ (if the stem ends with a consonant). So to form an agent (one who performs an action) out of verb you simply take the stem of the verb and add the agentive suffix. For example the verb dothralat means to ride so the agent noun dothrak must mean rider. This is analogous to the suffix /-er/ in English where when you go from the word "ride" to "rider" or "teach" to "teacher" etc.

Examples:

- * dothralat (to ride) → dothrak (rider)
- * ifat (to walk) → ifak (foreigner)
- * lajat (to fight) → lajak (warrior)

Compare to English: -er

Diminutive

/-i/ or /-sh/

A diminutive is the form of a noun that denotes smallness which at the same time can be a term of endearment which is why the diminutive form in a lot of languages is used for nicknames. In Dothraki the diminutive is formed by adding the suffix /-i/ to nouns that end with a consonant, and adding /-sh/ for nouns that end with a vowel. For example lajak means warrior so the word lajaki can mean "little warrior". The suffixes can be stacked for greater effect.

The suffix /-i/ is also used for many other things, most notably to denote plural and genitive, and some nouns also end in i in their nominative, yet are not considered to be in diminutive.

Examples:

- * lajak (warrior) → lajaki (little warrior)
- * hrazef (horse) → hrazefishi (very tiny horse)
- * dorvi (goat, not in diminutive) → dorvish (little goat)

Compare to English: -(l)ette, -(s)ie, -ling

Augmentative

/-(s)of/

An augmentative is the form of a noun that denotes great size. In Dothraki the augmentative is formed by the suffix /-(s)of/. For example the word vezh means stallion which means the word vezhof instead means "great stallion". This also works metaphorically. We have the word fire which means ring. When we add the suffix we get firesof which literally mean something like "great ring" but in the Dothraki language this is the word they use for "year".

Examples:

- * vezh (stallion) → vezhof (great stallion)
- * fire (ring) → firesof (year)

Compare to English: grand-, over-, super-

Collective

/-asar/, /-eser/, /-isir/, /-osor/

The collective of a noun is when you form a larger group of out a single entity. In Dothraki this is done by various suffixes that depends on the last vowel of the word that is being changed. For example with the word fonak (hunter) the final vowel is an /a/ so the collective suffix would be /-asar/. The resulting noun would be fonakasar which means hunting party. Similarly we have the word oqet which means sheep and the collective noun would be oqeteser which means flock of sheep. Zir means bird and the collective noun zirisir means flock of birds. The word for dog is jano so the collective noun janosor means pack of dogs.

Examples:

- * fonak (hunter) → fonakasar (hunting party)
- * oqet (sheep) → oqeteser (flock of sheep)
- * zir (bird) → zirisir (flock of birds)
- * jano (dog) → janosor (pack of dogs)

English has no affixes with similar meaning.

Resultive

/-(i)kh/

This construction forms a noun that is in some way the result of another noun or verb. For example the word elzat means "to respond". Taking the resultive of this gives us the word elzikh which means "response" which is the result of responding.

Examples:

- * dothralat (to ride) → dothrakh (a ride)
- * elzat (to respond) → elzikh (response)
- * lame (mare) → lamekh (mare's milk)

English doesn't have a similar suffix.

Meronymic

/-eya/ (geminate last consonant)

This formation indicates a part-to-whole relationship meaning that the formed word is a smaller part of the root word.

Examples:

* ewe (olive) → ewweya (olive pit)

* chot (beet) → chotteya (beet paste)

Creating New Adjectives

Similative

/-ven/

The similative suffix is used to derive a word that indicates likeness or resemblance. This can closest be compared to the suffix -like in English (as in "catlike") though it's not used exactly the same way. In Dothraki the similative suffix is /-ven/. An example of this can be found in the word vezhven which means great but that's of course just a metaphorical meaning of the word. The literal meaning is derived from the word vezh (stallion) plus the similative suffix so a more literal translation would be something like "stallionlike".

Examples:

* vezh (stallion) → vezhven (great)

* san (heap, much) → samven (numerous)

here we see that derivational affixes may sometimes introduce a sandhi; san has changed to sam to ease the pronunciation

Compare to English: -like

Caritive

/-men/

This construction forms an adjective that expresses the absence of the word it modifies.

Examples:

* jahak (Dothraki hair-braid) → jahakmen (braidless)

* zhav (lizard) → zhavmen (lizardless)

Compare to English: -less

Syntax

Dothaki has quite strict rules for forming syntactically sound sentences. Many rules coincide with English, but there are some big differences, too, like the zero copula sentences and placing of adjectives and adverbs.

Basic Word Order

The basic word order is SVO just as in English: First comes the Subject (S), then comes the Verb (V), then comes the Object (O).

Example: Khal ahhas arakh. "The khal (S) sharpened (V) the arakh (O)."

When there is no object, the subject still precedes the verb, as it does in English:

Yalli qova. "The child (S) trembles (V)."

In basic sentence form the subject is always present.

Zero Copula Sentences

There is no copula in dothraki. In English copula is the verb to be, so when in English we say "X is Y", "X was Y" or "X will be Y", in dothraki the things work a little differently. If you write just X-NOM Y-NOM this means that X is Y. X is any noun or pronoun and Y is a noun, and both words are in the nominative case.

Example: Anha lajak. "I am a fighter" (literally "I fighter")

Example: Hrazef vezh. "The horse is a stallion" (literally "horse stallion")

In the past tense the difference is that the second noun is instead in the ablative case.

Example: Anha lajakaan. "I was a fighter" (literally "I from fighter")

Example: Hrazef vezhoon. "The horse was a stallion" (literally "horse from stallion")

In the future tense the second noun is in the allative case.

Example: Anha lajakaan. "I will be a fighter" (literally "I towards fighter")

Example: Hrazef vezhaan. "The horse will be a stallion" (literally "horse towards stallion")

Other Sentence Structures

Not all the sentences adhere to the SVO order. Most notably, some question sentences, relative clauses and quotations use elements from VSO-order instead.

Example: Qaf dorvi ki, "Hakees yeri?" "'Your name?' asked the goat." (literally "Asked the goat thus: 'Your Name?'")

Questions

Basic questions start with a question word, eg. particle hash or pronoun fin (see demonstrative pronouns) and then follow the normal SVO word order.

Example: Hash ifak driva? — "Is the foreigner dead?"

Argument Modifiers

Subject and object are collectively called arguments. At its core an argument is a noun or a pronoun, but it often has also modifiers.

- * Demonstrative (this, that, those etc) comes before the noun it modifies.
- * Adjectives come after the noun or pronoun they are modifying.
- * Adverb that modifies an adjective comes right before the adjective.
- * The possessor follows the noun and all the adjectives.
- * Adpositional phrase comes after even the possessor.
- * Preposition comes before all other modifiers.
- * Postposition comes after all other modifiers.

Example: jin (dem.) ave (n.) sekke (adv.) erin (adj.) anni (pos.) ma dorvoon (adpos. phrase) "this very kind father of mine with a goat"

Adverbs

Adverbs that modify the verb, or otherwise the whole sentence, come at the end, for the most part. They can come at the beginning of the sentence if the speaker uses the adverb to provide background information necessary for understanding the content, but their natural position is sentence-final.

Example: Me oget oskikh. "He slaughtered a sheep yesterday."

Certain other adverbs commonly occur directly after the verb. One such is the emphatic negative vosecchi.

Example: Yer ofrakhi vosecchi sajoes mae! "You will NEVER touch her steed!"

Phonology

The Dothraki language has 20 consonants, 4 vowels, 2 glides and an unknown amount of diphthongs. Five of the consonants are represented as digraphs, with two letters meaning the same sound.

Transcription

Dothraki	IPA	Informal	English example	Notes
a	a	aah	father	
ch	ʧ̥	ch	check	can be aspirated
d	ɖ	d	dog	dental
e	e	e	then	
f	f	ff	fool	
g	g	g	good	
h	h	hh	ham	
i	i	ee	machine	
j	ɟ͡ʝ	j	judge	
k	k	k	kill	can be aspirated
kh	x	x	Bach	
l	ɭ	ll	left	dental
m	m	mm	man, ham	
n	ɳ	nn	no, tin	dental
o	o	oh	mow	
q	q	k		
r	r, r̥	rr		trilled when at the beginning of the word and followed by a vowel; at the end of the word; when doubled; tap medially elsewhere
s	s	ss	see, city	
sh	ʃ	shh	ship	
t	t̥	t'	stop, top	can be aspirated, dental
th	θ	th	thin	
v	v	vuh	voice, have	
w	w	wuh	wave, dowager	
y	j	y'	yes	
z	z	zz	zoo	
zh	ʒ		azure	

The letters c and x never appear in Dothraki, although c appears in the digraph ch, pronounced like 'check'. b, p, and u seems to appear only in names, as in Bharbo, Pono, Jhiqui and Quaro.

Phonetics

Consonants

There are twenty consonants, and one glide. Here the orthographic form is given on the left, and the IPA in brackets.

	Labial	Dental	Alveolar	Palatal	Velar	Uvular	Glottal
Plosive	p [p]	t [t]		k [k]	q [q]		
Voiced Plosive	b [b]	d [d]		g [g]			
Affricate			ch [tʃ]				
Voiced Affricate			j [dʒ]				
Voiceless fricative	f [f]	th [θ]	s [s] sh [ʃ]		kh [x]		h [h]
Voiced fricative	v [v]		z [z] zh [ʒ]				
Nasal	m [m]	n [n]					
Lateral		l [l]					
Trill			r [r]				
Tap			r [ɾ]				
Glide	w [w]		y [j]				

The digraphs kh, sh, th and zh are all fricatives, while ch and j are affricates.

Voiceless stops may be aspirated. This does not change word meaning.

The two bilabial stops p and b may occur in names and non-linguistic expressions.

Vowels

Dothraki has at least 4 naturally occurring vowels:

Dothraki	IPA	Notes
i	i	
e	e	
o	o	
a	a	

The letter u may appear in names, such as Jhiqui and Quaro.

Diphthongs

Dothraki has few diphthongs.

Dothraki	IPA
oy	oj
ey	ej

iy, ay, ai and ae may also be diphthongs.

Phonotactics

Geminates

Following certain prefixes, initial consonants become geminates. Furthermore, initial consonant clusters become reduced in the orthography, such that a-th becomes atth, and not athth when geminated.

We have examples for n, d, s, th, r. We also have mid-word geminates for k, g, v, q and r.

Vowel clusters

Dothraki appears to allow unlimited sequences of vowels in a word. Each such vowel represents a separate syllable. Examples: shierak star, and rhaesh country.

Furthermore, Dothraki allows for two of the same vowel to occur near each other, as in khaleesi. This is not a long vowel, although explanation has not yet been given as to why.

Stress

Word stress in Dothraki is quite simple and predictable.

1. Words that end in the consonant will have the stress on the final syllable.
2. Words that end in a vowel will most often have the stress on the first syllable with one exception.
3. The exception is that when a word ends in a final syllable that is light (-CV) and a penultimate syllable that is heavy (longer than -CV e.g. -CVC) the stress will be on the penultimate syllable.
4. Things like complementizers that attach to a word do not change the stress. For example the subordinate clause complementizer /me-/ often attaches to a word like me (he, she, it). The stress will still be on the original word rather than on the complementizer (so it's memé rather than méme).

Example of an exception.

* tolorro. This word breaks down as to-lor-ro. As we see the final syllable is only -CV while the penultimate syllable is longer. This means the exception applies and the stress is on the middle /o/, tolórró.

A couple of sentences from the actual script have been released and there the stress has been marked to help the actors with proper stress:

Ánha tih mahrazhés fin kásha chakát karlín. [1]

Eyél várthasoe she ilekaán ríkhoya arreakaán vékha vósi yeroón vósma tolórró!

Epenthesis

Epenthesis is the addition of a sound to a word in order to help pronunciation.

Word final

In Dothraki words can't end with just any letter. There are certain consonants or clusters that are disallowed.

1. Words can't end in /w/, /g/ or /q/. If a word were to end in one of these consonants a /-e/ is added to the end.

2. Words can't end in a geminate (double consonant). Generally this is fixed by adding an /-e/ to the end. For example the past tense of kaffat (to crush) would be kaff but since that ends in a geminate it instead becomes kaffe.

3. Words can't end in consonant clusters that is made up of a consonant followed by an approximant. In Dothraki this means words ending in /-Cw/, /-Cr/, /-Cl/ or /-Cy/ where C is any consonant. In cases where these clusters appear it is fixed with adding a /-e/.

4. There are certain nouns that are irregular which don't follow these rules. They are generally nouns that end in /-CCV/ like tolorro. The accusative of tolorro would be tolorr but since geminate endings aren't allowed it instead becomes tolor. Since these nouns are irregular they simply need to be learnt.

Known irregular nouns are (nominative and accusative):

* enossho → enosh

* jedda → jed

* tolorro → tolor

Other examples

With the verb tat = "to do" the past tense would normally have been just a single t, so to make a word out of it an /-e/ is added so that the past tense becomes et.

Idioms and Phrases

This page is a collection of idioms and specific uses of words in the Dothraki language as used by the Dothraki people.

Idiomatic Expressions

Idioms are words or phrases that have a figurative meaning that is different from the literal meaning of the words and is understood to be figurative by virtue of common usage and in relation to a specific culture. The list gives the Dothraki word in bold then the figurative meaning and then the literal meaning in parenthesis.

jalan qoyi harvest moon (blood moon)

shierak qiya comet (bleeding star)

thirat atthiraride to dream (to live a wooden/fake life)

shor tawakof armor (steel dress)

rhaggat eveth ship (water cart)

torga essheyi in secret (under a roof)

shekh ma shieraki anni of man, the loved one (my sun and stars)

jalan atthirari anni of woman, the loved one (the moon of my life)

Common Phrases

Shieraki gori ha yeraan! The stars are charging for you. Said to someone who is going into battle.

Fichas jahakes moon! Get him! (Take his braid!) Used when encouraging fellow fighters.

Dothras chek. Be cool. (Ride well.)

Ki fin yeni! What the fuck! (By what failure.)

Sek, k'athjilari. Yes, definitely. (Yes, by rightness.)

Vos. Vosecchi! No. No way!

Me nem nesa. It is known.

Greetings

M'athchomaroon! simple greeting (With respect!)

M'ath! and M'ach! shortened versions of M'athchomaroon!. Equivalent to saying "Hi".

Athchomar chomakaan! Greeting said to a non-dothraki, directed at one person. (Respect to one that is respectful!)

Athchomar chomakea! Greeting said to a non-dothraki, directed at more than one person. (Respect to those that is respectful!)

Hash yer dothrae chek? How are you? (Do you ride well?)

Fonas chek! goodbye (Hunt well!) Said in parting.

Hajas! goodbye (be strong)

Insults and Swear Words

chiftik Cricket. Used as an insult.

choyo A jocular word for someones butt.

Es havazhaan! Get lost! (Go to the sea!)

Graddakh! Refers to waste or refuse. If you are really upset and ticked off about something, and you just want to exclaim but not necessarily insult somebody else, you would say graddakh.

ifak foreigner (one who walks, walker). Used as a derogatory term for anyone who isn't a Dothraki.

Yer affesi anni You make me itch. Used to indicate that you don't like someone or that they make you uncomfortable.

Specific uses for words

* The words chomak and vichomerak which means "one that is respected" is only used when addressing foreigners since respect between members of the Dothraki people is implied by default. If a Dothraki were to use one of these words when referring to another Dothraki it would be seen as an insult.

* There are two word for the pronoun "you", yer and shafka. Yer is used in most instances but when you address someone in a respectful way then you use shafka instead. This is usually in the presence of or when talking to foreigners who are not of the Dothraki people.

* Shekhikhi (which is the diminutive of shekhikh which means light) is a pet name that parents use for their kids.