

Learning Dovahzul

The Unofficial Guide to the Dragon Language of Skyrim

First Edition

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❖ Introduction ❖

❖ WHAT IS DOVAHZUL?

The Dragon Language is a constructed language featured in *The Elder Scrolls V: Skyrim*. It is spoken by Dragons and was spoken by ancient Nords who learned to harness its power and use it against their Dragon masters. In the time that *Skyrim* takes place, Dovahzul is known and spoken by a rare few, including the remaining Dragons, and the Greybeards who follow the Way of the Voice.

Since the release of *Skyrim*, the language has seen development and growth in the hands of its fans, who call it by many names: Dragon, Draconic, Dragontongue, *Dovah*, *Dovahtinvaak* (“Dragon-Speech”), *Dovahzul* (“Dragon-Voice”), and others. This guide will use the name “Dovahzul”.

What you see here are the results of a dedicated effort from the community at *thuum.org* to expand Dovahzul, including grammar, phrases, and vocabulary. The following lessons will take you through pronunciation, sentence construction, grammar, the alphabet, common phrases, and other topics.

❖ WHY LEARN DOVAHZUL?

Several constructed languages have gained widespread use in their fan communities, most famously *Star Trek*’s Klingon, and J.R.R. Tolkien’s Quenya and Sindarin elven

languages. Our aspirations for Dovahzul are just as high, and it’s already being spoken and practiced by several groups and communities; from writings, to works of art, roleplaying, and everyday conversation.

Skyrim itself is rich with Dovahzul writing and dialogue, and even only a basic understanding of the language will flesh out the game’s experience even more. Do you want to know what the dragons say when they speak? Have you ever wanted to be able to read the Word Walls? This guide will help you accomplish that and more.

❖ CANON AND NON-CANON

The term *canon* refers to any word or part of Dovahzul that comes from *Skyrim* itself and is universally accepted as fact. Through the expansion efforts, many words and grammatical rules have been invented to bring the language to fluency. These additions are referred to as *non-canon*.

Throughout this guide, each topic is marked with an arrow for whether it is canon or non-canon information:

❖ *Canon topic*

























➤ *Non-canon topic*












This way, you can distinguish between the rules of the original language, and the rules that have been added by the community.

Alphabet & Pronunciation

ABOUT THE ALPHABET

The Dovahzul alphabet consists of 34 runes, each made by three or more slashes and dots. The letters were based on the markings a dragon's claws might make in stone. Some letters have exact English equivalents, while others are combinations of English letters (called *diphthongs*):

Dovahzul Letter	English Equivalent	Pronunciation
	A	<i>cat, black, bad</i>
	aa	<i>on, hot, not</i>
	ah	<i>father, car, all, at the end of a word may be pronounced with German ch</i>
	B	<i>bread, able</i>
	D	<i>dragon, sword</i>
	E	<i>net, enter, at the end of words</i>
	ei	<i>ah and sometimes hey</i>
	ey	<i>why, hi, find</i>
	F	<i>hey, may, able</i>
	G	<i>frost, after</i>
	H	<i>gold, forget</i>
	I	<i>hello, ahoy</i>
	ii	<i>see, clean, rarely but sometimes win</i>
	ir	<i>always see, clean</i>
	J	<i>hear, leer, irritate</i>
	K	<i>just, adjacent, if after a consonant then yell</i>
	L	<i>kite, attack</i>
	M	<i>lore, help</i>
	N	<i>mother, immerse</i>
	O	<i>no, end, kin</i>
	oo	<i>foe, know, console, sometimes but rarely on</i>
	P	<i>cool, typhoon</i>
	Q	<i>pie, apart</i>
	R	<i>antique, much like k but further back in the throat</i>

	R	<i>run, arise,</i> usually rolled on the tongue
	S	<i>soft, sense</i>
	T	<i>tale, fate</i>
	U	<i>rule, fool</i>
	uu	<i>rule, fool, less</i> common than single u
	ur	<i>lure, moor</i>
	V	<i>valley, event</i>
	W	<i>world, awake</i>
	X	<i>axe, fax, relax,</i> never z
	Y	<i>yet, yesterday</i>
	Z	<i>zoo, maze</i>

Dovahzul, there is no apostrophe, so such words are spelled instead with the letter *uu* (𐤀𐤁). The pronunciation for these words may differ slightly or not at all depending on the speaker.





One possible pronunciation is to make the vowel before the apostrophe long, and the vowel following short. In this case, *thu'um* might be pronounced as *thoo-um*, *su'um* as *soo-um*. The apostrophe here does not indicate a full stop, but rather a change in the sound of the vowels.

Another possible pronunciation, although exceedingly uncommon, is pronouncing both vowels long and stopping with the apostrophe. With this pronunciation, *thu'um* would sound like *thoo-oom*, and *su'um* as *soo-oom*.

Other times, mostly in casual conversation, words with apostrophes are pronounced with one long vowel. Here, *thu'um* would be pronounced as *thoom*, and *su'um* as *soom*. This is the most common pronunciation of apostrophes that you will encounter.

▷ PUNCTUATION MARKS

The following punctuation marks were invented to facilitate writing:

			
period	comma	question mark	exclamation point

▷ APOSTROPHES

Some words are spelled in English with apostrophes, such as *thu'um* and *su'um*. In

Dovahzul does not have a letter equivalent to C. Instead, either S or K are used to produce the same sound.

When transliterating a name that uses ch, the spelling tsh can be used instead.

➤ EXERCISES

The following exercises will help you learn the alphabet and its pronunciations.

Write out the pronunciations of the following Dovahzul words or phrases as best you can. For example, based on *Dovahzul*, you might write “doe-vah-zool”.

1. **Dovahkiin**
2. **Drem yol lok.**
3. **Pruzah wundunne.**
4. **Su’um ahrk morah.**
5. **Kendovve los mul.**
6. **Dovahhe bo ko lok.**

Look in the *Exercise Answers* section to check your work.

Sentence Structure

PARTS OF SPEECH

The term *parts of speech* refers to the different categories of words that make up a sentence. Below are some of the major parts of speech in alphabetical order.

<i>Part of Speech</i>	<i>Function</i>	<i>Examples</i>
adjective	describes a noun	<i>The red dragon. A brave warrior.</i>
adverb	describes a verb	<i>Dragons fly quickly. He valiantly fought.</i>
conjunction	joins sentences or phrases	<i>Nords are strong and hardy.</i>
noun	person, place, name, thing, or idea	<i>This sword is sharp. My name is Aela.</i>
preposition	relates other words, usually with direction	<i>I'm going into the cave. Their camp is on the river.</i>
pronoun	stands for a noun	<i>He doesn't know them.</i>
verb	action or state	<i>I am here to slay dragons.</i>

Some of these will become very important later , especially nouns, pronouns, verbs, and adjectives.

SUBJECTS, VERBS, AND OBJECTS

Most sentences contain a *subject*, an *object*, and a *verb*. The *subject* is the noun that the sentence is about, and is performing the action. The *object* is the noun that the subject is performing the action on. The *verb*, then, is the action itself.

In the sentence "The Dragonborn slays dragons.", the subject is "The Dragonborn", the object is "dragons", and the verb is "slays".

Sentence structure, in a very broad sense, is how these parts are ordered. In English, sentences are structured *subject-verb-object*. Dovahzul is structured the same way, with some exceptions which we'll get to below.

Dovahzul grammar is analogous to English's in most cases. When in doubt, write your sentence in English and translate it word by word.

PHRASING QUESTIONS

Dovahzul is known for being a brief and straightforward language. Phrasing

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questions in English involves extra words that Dovahzul can do without. Take, for example, the question, “Do you slay dragons?” In Dovahzul, you can remove “Do” and switch the subject and the verb

around. This then literally becomes, “Slay you dragons?”

This makes for a shorter way of phrasing questions. English’s longhand version is grammatically correct as well.

✧ EXERCISES

The following exercises will help you learn about parts of speech and sentence structure.

1. What are the nouns in the sentence, “*Belethor sold the shield to Lydia?*”
2. What are the verbs in the sentence, “*Do you know where I can find the Jarl?*”
3. What are the subject, object, and verb in the sentence, “*Miraak betrayed the dragons.*”
4. Rephrase the question, “How do you forge Daedric weapons?”, as it might appear in Dovahzul.

Look in the *Exercise Answers* section to check your work.

✧ Pronouns & Articles ✧

✧ WHAT ARE PRONOUNS?

As we've learned in the previous lesson, a *pronoun* is a noun that is used in place of another noun or name. English pronouns include *I, you, he, she, it, they, and we*. Pronouns form the core of many languages' base vocabulary.

The pronouns below are listed according to first-person, second-person, third-person, and then the plurals of each. Canon pronouns are marked with ✧ while non-canon pronouns are marked with ▷.

<i>Subject</i>	<i>Object</i>	<i>Possessive Determiner</i>	<i>Possessive Pronoun</i>	<i>Reflexive</i>
✧ zu'u (<i>I</i>)	▷ zey (<i>me</i>)	▷ dii (<i>my</i>)	▷ dii (<i>mine</i>)	▷ dimaar (<i>myself</i>)
▷ hi (<i>you</i>)	▷ hi (<i>you</i>)	▷ hin (<i>your</i>)	▷ hinah (<i>yours</i>)	▷ hinmaar (<i>yourself</i>)
▷ rok (<i>he</i>)	▷ mok (<i>him</i>)	▷ ok (<i>his</i>)	▷ okah (<i>his</i>)	▷ okmaar (<i>himself</i>)
▷ rek (<i>she</i>)	▷ mek (<i>her</i>)	▷ ek (<i>her</i>)	▷ ekah (<i>hers</i>)	▷ ekmaar (<i>herself</i>)
▷ nii (<i>it</i>)	▷ nii (<i>it</i>)	▷ niil (<i>its</i>)	▷ niilah (<i>its</i>)	▷ nimaar (<i>itself</i>)
▷ nust (<i>they</i>)	▷ niin (<i>them</i>)	▷ niist (<i>their</i>)	▷ niistah (<i>theirs</i>)	▷ niistmaar (<i>themselves</i>)
▷ mu (<i>we</i>)	▷ mii (<i>us</i>)	▷ un (<i>our</i>)	▷ unah (<i>ours</i>)	▷ unmaar (<i>ourselves</i>)
▷ hei (<i>you, plural</i>)	▷ hei (<i>you, plural</i>)	▷ hein (<i>your, plural</i>)	▷ heinah (<i>yours, plural</i>)	▷ heinmaar (<i>yourselves</i>)

✧ SUBJECT

The *subject* column is for pronouns that are used as the subject of a sentence, described in the previous lesson.

✧ OBJECT

The *object* column is for pronouns that are used as the object of a sentence, described in the previous lesson. Some are the same as the subject pronouns, like *hi* (you) and *nii* (it).

❖ POSSESSIVE DETERMINER

The *possessive determiner* column is for pronouns that are used to show possession. For example, *my sword* or *his crown*. In English, the possessive determiner *her* is the same as the object pronoun *her*, but they are not the same in Dovahzul (*mek* and *ek*, respectively). The difference between these is: “*She gave me **her** sword.*” (possessive determiner), and “*I gave the sword to **her**.*” (object). Translated into Dovahzul, these would be “*Rek ofan zey **ek** zahkrii.*”, and “*Zu’u ofan zahkrii wah **mek**.*”

With the exception of dii, the possessive pronoun is always the possessive determiner plus the suffix -ah.

❖ POSSESSIVE PRONOUN

The *possessive pronoun* column is for pronouns that are used to show possession with the verb *to be*. English examples include “*The sword is **hers**.*” and “***Mine** is the arrow that will kill the dragon.*” In Dovahzul, *dii* (my/mine) is both the possessive determiner and the possessive pronoun. In English, *his* and *its* are both the possessive determiner and possessive pronoun, but be careful - they are not the same in Dovahzul.

❖ REFLEXIVE

The *reflexive* column is for pronouns that refer to themselves. Each reflexive pronoun is suffixed with *-maar*.

❖ ARTICLES

The term *article* refers to the words *the* and *a/an*, both commonly used in English. Below are the equivalent Dovahzul articles:

<i>English Article</i>	<i>Dovahzul Article</i>
<i>the (informal)</i>	<i>fin</i>
<i>the (formal)</i>	<i>faal</i>
<i>a / an</i>	<i>aan</i>

Faal is used over *fin* when referencing a proper noun or something held in high regard. For example, “*the king*” would be translated as “*fin jun*”, but “*the King*”, would be translated as “*faal jun*”. *Aan* is for both *a* and *an*, regardless of whether the next word begins with a vowel or consonant.

One important grammatical difference between English and Dovahzul is that Dovahzul almost always leaves out articles with exception of *faal*. The words *the* and *a/an* are removed wherever possible. For example, in the sentence, “*The sword of a king is sharp.*” would literally read “*Sword of king is sharp.*” Translated, this is “*Zahkrii do jun los kinzon.*” If *king* was a proper noun, though, *faal* would be kept; “*Zahkrii do **faal** Jun los kinzon.*”

Cases where articles are kept include poetry or lyrics, where they can provide a needed extra syllable.

➤ EXERCISES

The following exercises will help you learn about Dovahzul pronouns.

1. Translate the pronouns of the following sentence into Dovahzul, "*I heard you faced him on the battlefield.*"
2. Translate the pronouns for the following sentence into Dovahzul, "*This battle is hers. She will fight it herself.*"
3. What type of pronoun is *his* in, "*Dragonborn, Dragonborn, by his honor is sworn...*" ?
4. Practice filling out the pronoun table featured in this lesson by memory as much as you can. Remember that except for *dii*, the possessive determiners end with *-ah*, and the reflexives end with *-maar*.
5. Rewrite the following sentence in English as if it were Dovahzul, keeping its rule on articles in mind, "*By the gods, I saw a dragon.*"
6. In the following sentence, would you keep the word *the* or remove it? "*The Mask of Vokun lies buried in his crypt.*"

Look in the *Exercise Answers* section to check your work.

❖ Nouns & Possession ❖

❖ WHAT IS A NOUN?

As we've learned in the *Sentence Structure* lesson, a *noun* is a person, place, thing, or idea. They form a major part of any language; half of all canon Dovahzul words are nouns. In this lesson, we'll examine the grammatical rules surrounding nouns and different ways to show possession between them.

❖ PLURAL NOUNS

Nouns that are *plural* refer to multiple persons, places, things, or ideas, as opposed to a noun that is *singular* and refers to only one person, place, thing, or idea. The English plural suffix is usually *-s*. Dovahzul is not much more complicated; the last letter of the noun is repeated, and the suffix *-e* is added to the end. For example, *dovah* becomes *dovahhe*, *jun* becomes *junne*, and *zul* becomes *zulle*. The pronunciation of this *e* is like *ah*, except for nouns that end in *ah* such as *dovah*. Then, it is pronounced as the letter *ey* (see the *Alphabet & Pronunciation* lesson for more details).

This plural rule is not strict. Where in English some nouns are their own plurals such as *sheep*, *fish*, or *moose*, all Dovahzul nouns can potentially be their own plurals. The Word Walls are the starkest example of this, where plural suffixes are not featured at all. This may also be seen in songs or poetry, where an extra syllable needs to be removed.

❖ For nouns that end in a vowel like *zakhkrii*, the suffix *-he* is added; *zakhkriihe*.

❖ COMPOUND WORDS & SE

A *compound word* is a single word made up of two or more joined words. English examples include *butterfly*, *quicksand*, and *underground*. Compound words that show possession in Dovahzul are connected by the word *se*. This *se* also means *of*, but is used exclusively for making compound words. In the above example, "*lahvoraan do jun*" could be compounded into one word; *lahvoraansejun*. Other examples include *qethsegol* ("bone of the earth"), *junnesejer* ("kings of the east"), and *Ahrolsedovah* ("hill of the dragon", the Dovahzul name for Whiterun).

It is usually best to keep the words separate unless they can be compounded easily and the resulting compound isn't excessively long. For example, it would be best to write "*the Axe of Whiterun*" as "*faal Hahkun do Ahrolsedovah*" instead of "*faal Hahkunseahrolsedovah*".

❖ POSSESSION

Possession is showing a relationship of ownership between two nouns. We've already seen how pronouns can be used to illustrate this; *my sword*, *her horse*, *the throne that is his*. Other English examples of possession include "*the spoon of Ysgramor*" and "*the king's army*". English most

commonly makes use of the –’s suffix to show possession. Dovahzul differs from English here in that it doesn’t have such a suffix. Instead, there are other ways to rephrase things and a unique set of suffixes to use.

Showing possession in Dovahzul will usually be through the word *do* (pronounced “*doe*”), meaning *of*. For example, “*the king’s army*” would be rephrased as “*the army of the king*”, or “*lahvraan do jun*”.

➤ POSSESSIVE SUFFIXES

A *suffix* is a set of letters added to the end of a word that changes its meaning (the opposite being a *prefix*, added at the beginning of a word). Dovahzul has a series of possessive suffixes that can be used to indicate possession in place of pronouns.

Following is a table of suffixes organized according to pronoun. Canon suffixes are marked with ➤ while non-canon suffixes are marked with ✧.

<i>Equivalent Pronoun</i>	<i>Possessive Suffix</i>
<i>my</i>	➤ -i
<i>your</i>	➤ -i, ✧ -o
<i>his/her/its</i>	➤ -ii
<i>their</i>	➤ -u, ✧ -a
<i>our</i>	➤ -u
<i>your (plural)</i>	✧ -ei
<i>noun ends with a vowel</i>	✧ -l

This suffix replaces *my*, *your*, *our*, or any other possessive determiner used with a noun. For example, “*my king*” could be translated as “*dii jun*” or “*juni*”; “*our father*” could be translated as “*un bormah*” or “*bormahu*”. If a noun ends in a vowel, the suffix -l is used instead; “*my sword*” would become “*zakhriil*”, or “*their dragons*” would become “*dovahhel*”.

When to use the pronouns or the suffixes comes down to personal preference. When dealing with nouns that end in vowels as shown above, it is preferable to use the pronouns, since *dovahhel* could mean “*my dragons*” as well as “*their dragons*” without any further context.

✧ The non-canon suffixes –o and –a were invented to distinguish between *my* and *your*, and *our* and *their*.

➤ EXERCISES

The following exercises will help you learn about nouns and possession in Dovahzul.

1. Give the plural forms of the following nouns: *Yol*, *Strunmah*, *Zii*, and *Hokoron*.
2. Write out the pronunciation for the plural form of *Monah*.
3. The word for *queen* is *jud*, and the word for *sword* is *zahkrii*. How would you translate “the queen’s sword” into Dovahzul?
4. The phrase “my brothers” can be expressed as “*dii zeymahhe*” or “*zeymahhel*”. Which is better?
5. The word for *is* is *los*. Using everything you have learned so far, translate “The Sword of Queens is hers.” into Dovahzul.

Look in the *Exercise Answers* section to check your work.

❖ Verbs & Tense ❖

❖ WHAT IS A VERB?

As we've learned in the *Sentence Structure* lesson, a *verb* is a word that expresses action or state. The most common verb of English is *to be*. Where nouns make up half of the canon language's lexicon, verbs make up another quarter. There are two main topics to cover when dealing with verbs: verb tense and verb conjugation.

❖ WHAT IS TENSE?

Tense is when a verb is happening, and is broken down into a number of different types. On a very basic level, a tense can be past (the action has already happened), present (the action is happening), or future (the action will happen). Some specific tenses are listed below with English examples.

<i>Tense</i>	<i>English Examples</i>
<i>Simple present</i>	He talks. He does not talk. Does he talk?
<i>Simple past</i>	He talked. He did not talk. Did he talk?
<i>Simple future</i>	He will talk. He will not talk. Will he talk?

Progressive present

He is talking.
He is not talking.
Is he talking?

Simple perfect present

He has talked.
He has not talked.
Has he talked?

Progressive perfect present

He has been talking.
He has not been talking.
Has he been talking?

Simple progressive future

He will be talking.
He will not be talking.
Will he be talking?

Progressive past

He was talking.
He wasn't talking.
Was he talking?

After an overview of the verb *to be*, we will examine each of these tenses individually and how they can be expressed in Dovahzul.

One misconception is that Dovahzul lacks verb tense altogether. This stems from the fact that Dovahzul doesn't distinguish between simple present tense and simple past tense.

❖ THE VERB KOS

In Dovahzul, *kos* is the verb that means *to be*. *Kos* is the infinitive form of the verb, that is,

it is equivalent to *be*. Like English, it has several *conjugations*, or forms, depending on the subject and tense.

Below are all forms of *kos* and their English equivalents.

<i>English Conjugation</i>	<i>Dovahzul Translation</i>
<i>be</i>	<i>kos</i>
<i>am/are/is</i>	<i>los</i>
<i>was/were</i>	<i>lost</i>
<i>has/have been</i>	<i>kosaan</i>
<i>hath (formal)</i>	<i>loost</i>

Notice that *los* means *am*, *are*, and *is*, and *lost* means both *was* and *were*. “*Hi los*” means “*you are*”, just as “*zu’u los*” means “*I am*”. Likewise, “*mu lost*” means “*we were*” just as “*rok lost*” means “*he was*”.

Like the articles *fin* and *aan* discussed in *Pronouns & Articles*, the verb *kos* is often cut to shorten speech. This occurs most often in conversation and dialogue, while less often in writing such as those featured on Word Walls. Therefore, if you were to say “*I am the Dragonborn!*”, you could translate it simply as “*Zu’u Dovahkiin!*”

Another misconception is that zu’u is equivalent to English’s I’m, and that the pronoun I is actually zu. This is untrue. “Zu’u Dovahkiin!” does mean “I’m the Dragonborn”, but only because los is cut from the longer “Zu’u los Dovahkiin!”, not because zu’u means I’m.

✧ SIMPLE PRESENT TENSE AND CONJUGATION

Simple present tense is the most basic tense to work with, as it requires no special suffixes or alterations. In English, verbs are conjugated according to the subject. For example, “*I know*”, “*he knows*”, “*they know*”, etc. For most verbs, the suffix *–s* is added when the subject is third person singular (he, she, it).

In Dovahzul, verbs are not conjugated like this at all. A verb will always remain the same in both simple present tense and simple past tense no matter what the subject is. The above examples translate to “*zu’u mindok*”, “*rok mindok*”, and “*nust mindok*”. The verb *mindok*, *to know*, doesn’t change.

It is instinctive to add the plural suffix to verbs when the English verb ends with an s (for example, “rok mindokke”).
Don’t! Remember, verbs never conjugate according to subject.

✧ SIMPLE PAST TENSE

Just as verbs do not change between subjects, they also do not change between simple present tense and *simple past tense*. Where English’s “*I know*” would become “*I knew*”, Dovahzul’s “*zu’u mindok*” means both “*I know*” and “*I knew*”. This is most clearly seen on the Word Walls, which are

largely written in simple past tense. However, there are a few exceptions to this rule, and we can use these exceptions to provide a better distinction between the simple present and simple past tenses.

Earlier we saw that *los* changes to *lost* in the simple past tense. Another verb that changes is *dreh*, or *do*. Its simple past form is *drey*, or *did*. You can use *dreh* and *drey* to be more clear about tense where there aren't many other clues. "*I know*" could be rephrased as "*I do know*" for the simple present tense, and "*I knew*" as "*I did know*" for the simple past tense. These would translate to "*Zu'u dreh mindok*" and "*Zu'u drey mindok*". It is more common to opt out of using *dreh* for present tense and then use *drey* to refer to past tense, instead of using *dreh* for present tense and leaving *drey* out for past tense.

◇ SIMPLE FUTURE TENSE AND THE SUFFIX *-iin*

In English, *simple future tense* is expressed through the verb *will*; "*I will go*", "*they will die*", "*we will run*". In Dovahzul, there are two ways to express simple future tense. The first is by using the verb *fen*, equivalent to *will*, and translating literally; "*zu'u fen shur*", "*nust fen dir*", "*mu fen ru*".

The second way is to use the suffix *-iin*. With this suffix, the above translations become: "*zu'u shuriin*", "*nust diriin*", and "*mu ruiin*". This suffix is always *-iin* except when a verb ends with *ah*, where it becomes *-liin*. For example, with *mah* being the word for *to fall*, "*you will fall*" would translate to "*hi mahliin*".

◇ PROGRESSIVE PRESENT TENSE AND THE SUFFIX *-von*

The *present progressive tense* is prominent in English, where it uses the verb *to be* with the suffix *-ing* to indicate an action that is in the middle of being performed. Examples include "*I am running*", "*kings are dying*", or "*we are winning*". There are a few ways to express present progressive tense in Dovahzul. One way is to not change the verb at all. "*Zu'u ru*" can mean both "*I run*" and "*I am running*". This choice reflects the brief nature of the language.

Another way is to use the verb *los* in conjunction with the verb. This can be used to specify present progressive tense more clearly. For example, "*zu'u los ru*" means "*I am running*", but cannot also mean "*I run*". As explained previously, *los* is often cut, which would leave "*zu'u ru*" anyways, but it can be left in for clarification.

◇ A third option is the invented suffix *-von*, which is equivalent to English's *-ing*. With this suffix, *los* is no longer needed. Thus, "*I am running*" could translate to "*zu'u ruvon*". This suffix also becomes useful later for distinguishing "*I was running*" and "*I have run*", since the Dovahzul's *lost* means both *was* and *have*.

◇ SIMPLE PERFECT PRESENT TENSE AND THE SUFFIX *-aan*

In English, the *simple perfect present tense* uses the verb *to have* to indicate tense. For example, "*I have slain the dragon*", or "*Alduin has fallen*". Again, there are two ways to express this in Dovahzul; one is with the verb *lost*, which as we learned earlier means

was/were, but also means *to have*. With *lost*, the above would translate to “*zu’u lost krii dovah*”, and “*Alduin lost mah*”. Be careful when using this alongside the past progressive tense (“*Alduin was falling*”) and make use of the suffix *-von* should you need to.

The most common way of expressing the perfect present tense is with the suffix *-aan*, the sister suffix to *-iin*. Like *-iin*, it becomes *-laan* if the verb ends in *ah*. Using this, the translations above are instead, “*zu’u kriaan dovah*” and “*Alduin mahlaan*”. Notice in *kriaan*, only the first *i* of *krii* is kept.

✧ PROGRESSIVE PERFECT PRESENT TENSE

Following the lead of simple perfect present, *progressive perfect present tense* makes use of the *-aan* suffix in conjunction with *kos*. English examples of progressive perfect present tense include “*I have been slaying dragons*” and “*She has been good*”. You can translate it literally; “*zu’u lost kos krii dovahhe*”, “*rek lost kos pruzah*”, or the more conventional way with the *-aan* suffix; “*zu’u kosaan krii dovahhe*” and “*rek kosaan pruzah*”.

✧ The suffix *-von* can also be used here to distinguish between “*I have been slaying*” and “*I have been slain*”. If the suffix isn’t used, context is still usually a good indication of which is meant. The above example could not translate to “*I have been slain dragons*”.

✧ SIMPLE PROGRESSIVE FUTURE TENSE

Just as progressive perfect past tense uses *kos* with the suffix *-aan*, *simple progressive future tense* uses *kos* with the suffix *-iin*. English examples of simple progressive future tense include “*I will be slaying dragons*” and “*you will be dying*”. As before, you can translate literally; “*zu’u fen kos krii dovahhe*”, “*hi fen kos dir*”, or use the *-iin* suffix; “*zu’u kosiin krii dovahhe*”, “*hi kosiin dir*”.

✧ The suffix *-von* can also be used here to distinguish between “*I will be slaying*” and “*I will be slain*”. If the suffix isn’t used, context is still a good indicator of which is meant. The above example could not translate to “*I will be slain dragons*”.

✧ PROGRESSIVE PAST TENSE

Progressive past tense uses *lost* to mean *was/were* to indicate past tense. In English, examples would “*I was slaying dragons*” and “*you were dying*”. The important thing here is to distinguish between simple perfect present tense (“*I have slain dragons*”) and progressive past tense, since *lost* means both *to have* and *was/were*. Where you might use these tenses alongside one another, always use the suffix *-aan* where you can and use *lost* for progressive past tense. Thus, “*I was slaying dragons*” would translate to “*zu’u lost krii dovahhe*” while “*I have slain dragons*” would translate to “*zu’u kriaan dovahhe*”.

✧ If necessary, the suffix *-von* can be used to distinguish progressive past tense as well; “*zu’u lost kriivon dovahhe*”.

✧ SUMMARY OF TENSES

Below is a table of the sentence “*I fight dragons*” conjugated to all of the above tenses. The word for *to fight* is *krif*.

<i>Tense</i>	<i>English</i>	<i>Dovahzul</i>
<i>Simple present</i>	I fight dragons.	Zu’u krif dovahhe.
<i>Simple past</i>	I fought dragons.	Zu’u krif dovahhe / Zu’u drey krif dovahhe.
<i>Simple future</i>	I will fight dragons.	Zu’u fen krif dovahhe / Zu’u krifiin dovahhe.
<i>Progressive present</i>	I am fighting dragons.	Zu’u krif dovahhe / Zu’u los krif dovahhe / Zu’u krifvon dovahhe.
<i>Simple perfect present</i>	I have fought dragons.	Zu’u krifaan dovahhe.
<i>Progressive perfect present</i>	I have been fighting dragons.	Zu’u kosaan krif dovahhe.

<i>Simple progressive future</i>	I will be fighting dragons.	Zu’u fen kos krif dovahhe / Zu’u kosiin krif dovahhe.
<i>Progressive past</i>	I was fighting dragons.	Zu’u lost krif dovahhe.

✧ VERBS AS ADJECTIVES

Sometimes a verb can be conjugated to become an adjective. In English, this is accomplished through either *-ing* or the suffix *-ed*. For example, “*the conquering king*”, or “*the conquered king*”.

For Dovahzul, these will require some rephrasing; instead of “*the conquering king*”, you would say, “*the king who conquers*”, or “*jun wo kron*”. Instead of “*the conquered king*”, you would say, “*the king who was conquered*”, or “*jun wo lost kron*”.

✧ Shorter, invented alternatives include using the suffixes *-von* and *-aan* to form adjectives. With these, the above would read “*kronvon jun*” and “*kronaan jun*”.

➤ EXERCISES

The following exercises will help you learn about Dovahzul verbs and tense.

1. The word *kril* means *brave*. How would you say “*I am brave*”, “*they are brave*”, and “*we were brave*”?
2. The word *shur* means *to go*, *wah* means *to*, and *kein* means *war*. Translate, “*She goes to war. He went to war. They will go to war.*”
3. The word for *kingdom* is *junaar*, and the word for *conquer* is *kron*. How would you translate “*The kingdom has been conquered.*” into Dovahzul?
4. Using the same vocabulary from question #3, how would you say “*I have conquered the kingdom*”?
5. Using the vocabulary from questions #1 and #3, translate into Dovahzul, “*The warring kingdoms have fallen.*” The word for *that* is *tol*, although you can use *wo* as well. The word for *fall* is *mah*.
6. Practice your pronouns by writing translating the following: “*I conquer*”, “*you conquer*”, “*he conquers*”, “*she conquers*”, “*it conquers*”, “*they conquer*”, “*we conquer*”, and “*you all conquer*”.

Look in the *Exercise Answers* section to check your work.

✧ Prefixes & Suffixes ✧

✧ ABOUT PREFIXES & SUFFIXES

We learned in *Nouns & Possession* that *prefixes* are letters added onto the beginning of a word and *suffixes* are letters added onto the end of a word to change its meaning. An English prefix would include the *re-* in *redo*, *reuse*, *relive*, and *remake*. An English suffix would include *-ly* seen in *rarely*, *hardly*, *quickly*, and *quietly*. Dovahzul has its own set of prefixes and suffixes, some with direct English equivalents and others with unique meaning of their own.

✧ <i>Or-</i>	<i>re-</i> , forms a word that indicates repetition	orkiin (<i>reborn</i>), orwahl (<i>rebuild</i>)
✧ <i>So-</i>	modifies an adjective to mean “less”	solot (<i>less great</i>), sokrin (<i>less brave</i>)
✧ <i>Suk-</i>	modifies an adjective to mean “least”	suklot (<i>least great</i>), sukkirin (<i>least brave</i>)
✧ <i>Ver-</i>	forms a verb to mean “to make”	verkein (<i>to make war</i>), verdrem (<i>to make peace</i>)

✧ DOVAHZUL PREFIXES

The most common prefixes of Dovahzul are listed below. Canon prefixes are marked with ✧ while non-canon prefixes are marked with ▷.

<i>Prefix</i>	<i>Meaning</i>	<i>Example</i>			
✧ <i>Ge-</i>	<i>-en</i> , forms a verb from a noun or adjective meaning “to make or render”	gekras (<i>sicken</i>), gesaqho (<i>redde</i>), gelaag (<i>tire</i>), gekrin (<i>encourage</i>).			
▷ <i>Ni-</i>	<i>non-</i> , similar to <i>Vo-</i> , makes a word that means the opposite	niron (<i>non-canon</i>)			
			✧ <i>Vo-</i>	<i>un-</i> , <i>dis-</i> , forms a word that means the opposite	vothaarn (<i>disobedience</i>), vonun (<i>unseen</i>)
			▷ <i>Zo-</i>	<i>-ful</i> , forms an adjective meaning “full of”	zofaas (<i>fearful</i>)
			▷ <i>Zok-</i>	<i>-er</i> , modifies an adjective to mean “more”	zoklot (<i>greater</i>), zokkrin (<i>braver</i>)
			▷ <i>Zu-</i>	<i>-est</i> , modifies an adjective to mean “most”	zulot (<i>greatest</i>), zukrin (<i>bravest</i>)

DOVAHZUL SUFFIXES

The most common suffixes of Dovahzul are listed below. Canon suffixes are marked with ☞ while non-canon suffixes are marked with ⚡.

<i>Suffix</i>	<i>Meaning</i>	<i>Example</i>			
☞ -aal	forms an adjective meaning “with” or “having”	kiiraal (<i>pregnant</i>), pahlokaal (<i>arrogant</i>), zinaal (<i>honorable</i>)	☞ -iik / -d	-er, forms a noun meaning “someone that does [verb]”	wunduniik (<i>traveler</i>), kriid (<i>slayer</i>)
			☞ -iil / -riil	forms an adjective from a noun meaning “of, like or pertaining to”	zooriil (<i>legendary</i>), leiniil (<i>worldly</i>)
			☞ -iin / -liin	verb suffix for future simple tense	wahliin (<i>will raise</i>), mahliin (<i>will fall</i>)
☞ -aan / -laan	verb suffix for present progressive tense	wahlaan (<i>have raised</i>), mahlaan (<i>have fallen</i>)	☞ -kei	-ous, forms a noun meaning “full of or possessing”	morokei (<i>glorious</i>)
☞ -aht	forms a noun from a verb meaning “that which is [verb]”	brudaht (<i>burden</i>), honaht (<i>noise</i>)	☞ -nd / -end / -ak	-tion, used to make a noun from a verb	ahlund (<i>relation</i>), ofaalend (<i>reception</i>), aadak (<i>invasion</i>)
☞ -ein / -dein	-ship, forms a noun from other nouns	ahlondein (<i>relationship</i>), zahkriimundein (<i>swordsmanship</i>)	☞ -ni	used to negate a verb	losni (<i>isn’t</i>), wahlni (<i>doesn’t build</i>), mahni (<i>doesn’t fall</i>)
☞ -en / -ren	forms an adjective that denotes origin	dovahren (<i>draconic</i>), bronen (<i>Nordic</i>), lokolteiren (<i>imperial</i>)	☞ -niir	forms a noun from a verb meaning “something one [verb] with”	pelniir (<i>writing utensil</i>)
☞ -gaar	-ly, adverb suffix	kringaar (<i>bravely</i>), zingaar (<i>honorably</i>)	☞ -nu	-less, to be without	faasnu (<i>fearless</i>)

✧ -om / -rom	-ness, forms a noun from an adjective	vulom (darkness)
✧ -un / -lun	-ism, forms a noun	hunun (heroism), nekovun (cannibalism)
✧ -us	-y, forms an adjective from a noun	odus (snowy), motmahus (slippery)
✧ -von	-ing, verb suffix for progressive tense	sindugahvon (unyielding)

✧ THE IMPORTANCE OF PREFIXES & SUFFIXES

A good knowledge of prefixes and suffixes will help you most in translating words you don't recognize. If you stumble across the unknown word *pelik* but you know that *pel* means "to write", you can guess that *pelik* means "writer". Prefixes and suffixes also go a long ways to making the languages more efficient.

For example, in English you might say, "I don't know Dovahzul". This could translate to "Zu'u dreh ni mindok Dovahzul", but with the suffix *-ni* you can shorten it to "Zu'u mindokni Dovahzul". Likewise, "I don't make war" could translate to "Zu'u dreh ni imzik kein", or "Zu'u verkeinni."

✧ EXERCISES

The following exercises will help you learn about Dovahzul prefixes and suffixes.

1. If *lot* means *great*, what might *lotgaar* mean?
2. Translate the following into English, "*Zu'u lostni zahkrii*."
3. Translate the following into English, "*Hi mindokni do suleyksethu'um*."
4. Translate the following into Dovahzul, "*Who hasn't fought with you?*"
5. If *shur* means *go* and *brom* means *north*, what does, "*Mu shuriinni brom*" mean?

Look in the *Exercise Answers* section to check your work.

❖ Reading & Writing in Dovahzul ❖

❖ ABOUT READING & WRITING IN DOVAHZUL

In this section, we'll be taking a break from grammar and looking more closely at Dovahzul's alphabet. You can find the full alphabet and its pronunciations on page 4.

Up until this point, Dovahzul has been presented in the familiar Roman alphabet. We will now begin to study the language in its native alphabet. Extensive use of the alphabet is featured only in this lesson and some of the more advanced exercises. Future lessons will still use the Roman alphabet, so mastering reading isn't required if you wish to continue past this section.

❖ READING IN DOVAHZUL

As English, Dovahzul reads from left to right, and top to bottom. Its words are separated by spaces.

You have probably seen the phrase that says "it deosn't mtttaer in waht oredr the ltteers in a wrod are, the olny iprmoetnt tihng is taht frist and lsat ltteer is at the rghit pclae." It illustrates that we usually don't read letter-by-letter, but interpret words as individual symbols. Because Dovahzul uses a vastly different alphabet, it's going to take a lot of practice to become fully literate. Without further ado, let's dive into an example:

וֹדֶהּ פֶּה נִבְרָא שְׁמִינִינִי

הִיאִנִּי שְׁבִיבֶהּ הִיאִנִּי

לְהִיאִנִּינִי שְׁבִיבֶהּ

וֹדֶהּ לְהִיאִנִּינִי שְׁבִיבֶהּ

וֹדֶהּ לְהִיאִנִּינִי שְׁבִיבֶהּ

וֹדֶהּ לְהִיאִנִּינִי שְׁבִיבֶהּ

A blank space has been left between each line so you can write the romanization beneath them. Another example is below:

וֹדֶהּ פֶּה נִבְרָא שְׁמִינִינִי

לְהִיאִנִּינִי שְׁבִיבֶהּ

וֹדֶהּ לְהִיאִנִּינִי שְׁבִיבֶהּ

וֹדֶהּ לְהִיאִנִּינִי שְׁבִיבֶהּ

וֹדֶהּ לְהִיאִנִּינִי שְׁבִיבֶהּ

For practice purposes, the romanizations of these are on the following page.

*Het nok Lydia
fin lot spaan
vahdin wah
dovahkiin ahrk
zoklot do ok
kendovve*

And the second reads:

*Qethsegol
vahrukiv Ysmir
strunduul wo drey
sav jul ahrk meyz
gein do rah*

These examples are written to mimic the Word Walls found in Skyrim. They are structured like poems, a single stanza divided into several lines. Canonically no punctuation is used, so some guesswork is involved to figure out where these might be in the romanizations.

Each letter is made up of several slashes, dots, and hooks, and some of them are very much alike. Especially when reading the Word Walls in-game, it becomes important to be able to distinguish them from one another. Below is a table of letters that can easily be mistaken for one another:

Dovahzul Letters	Romanizations
𐌹 𐌺	D, R
𐌹 𐌺 𐌹	I, S, Z
𐌹 𐌺	ei, V
𐌹 𐌺 𐌹 𐌺	A, Q, G, ey
𐌹 𐌺	U, uu
𐌹 𐌺	W, X

Find a way that works for you to memorize the differences between letters. For example, "D is dotted, R is sharp", "ei is high", "if one U makes a left then two U's make a right", or "W opens west and X opens east." With enough practice they will come naturally.

✧ WRITING IN DOVAHZUL

We've learned already that Dovahzul is written much like English; left to right, and top to bottom. However, there are some key differences. There are no upper and lower case letters, and canonically, there are no known punctuation marks such as commas, periods, or question marks. The letters themselves are straightforward, but there are some rules to follow, especially pertaining to the diphthongs such as *aa*, *ei*, *ii*, etc.

✧ WRITING OVERLAPPING DIPHTHONGS

Some words may contain what appear to be multiple diphthongs (or combined letters) in a row. One example is the word *kiir*. A question that might arise is if it is spelled as $k + ii + r$, $k + i + ir$, or even $k + ii + ir$. The correct way of spelling it is by using the letter combination that comes first. The diphthong *ii* comes before *ir*, so *kiir* is spelled as $k + ii + r$, or 𐌹𐌺𐌹. Another example is the word *miiraak*, which is spelled $m + ii + r + aa + k$, or 𐌹𐌺𐌹𐌹𐌹𐌹.

✧ WRITING APOSTROPHES

In romanizations of Dovahzul, apostrophes are always featured between two vowels, usually *u*. Canon examples include *thu'um*, *zu'u*, and *du'ul*. There is no apostrophe mark in Dovahzul writing; it only exists in romanizations to demonstrate slightly different pronunciation for particular words, much in the same way that someone in another language might attempt to mark the different pronunciations of English words like *sure* and *cure*. Instead, the vowels that surround an apostrophe are combined into a diphthong. *Thu'um* is written as *t + h + uu + m* ($\underline{t} \cdot \text{h} | \text{uu} | m$), and *zu'u* is written as *z + uu* ($\text{z} | \text{uu}$).

✧ HANDWRITING THE ALPHABET

At first, handwriting in Dovahzul will be awkward and clumsy. Years of writing in your native alphabet has allowed you to write words quickly and in as few strokes

as possible. With practice, Dovahzul will become just as easy. It will seem overwhelming with the mindset of reproducing each slash and niche as accurately as you can. For common writing, the best way to approach Dovahzul is to simplify the letters, where each is no more than 3 or 4 strokes.

It can be tempting to draw the letters as large. Try drawing them smaller with less of a concern about detail, and see which is more comfortable for you.

On the following page is a section of Dovahzul text in light font. Take a pen or pencil and practice tracing over the letters. For best results, don't obsess over every hook and point. Each line is at a different size so you can experiment with what size letters work best for you.

EXERCISES

The following exercises will help you learn with reading and writing.

- 1. Romanize the following Dovahzul sentence:**

[illegible]

- 2. Romanize the following Dovahzul sentence:**

וְיָשָׁב אֶל־בְּרִיתוֹ וְיָשָׁב אֶל־בְּרִיתוֹ וְיָשָׁב אֶל־בְּרִיתוֹ וְיָשָׁב אֶל־בְּרִיתוֹ

- 3. Write the following in the Dovahzul alphabet:**

Qethsegol vahrukiv faal Dovahkiin voth sossedovah.

4. When you find a Word Wall in *Skyrim*, take a moment to write it down paper. Then, just as you've done in this lesson, romanize the spelling, and finally, translate from Dovahzul to English.

Look in the *Exercise Answers* section to check your work.

Numbers & Counting

ABOUT DOVAHZUL NUMBERS

The only canon words for numbers include *gein* (“one”) and *ont* (“once”). The rest of the information you’ll find in this lesson is non-canonical, so you are welcome to skip ahead if the canon is your focus.

Numbers are a challenging and integral part of learning any language. We will take a look at a list of base numbers, their various forms, and how to construct larger numbers from them.

Below is a table of the numbers one through twenty, and other base numbers in their ordinal and adverbial forms.

English Number	Dovahzul Number	Ordinal (<i>first</i>)	Adverbial (<i>once</i>)
<i>zero</i>	nul		
<i>one</i>	gein	diist	ont
<i>two</i>	zein	ziist	zont
<i>three</i>	sed	siid	sont
<i>four</i>	hir	hirt	hirid
<i>five</i>	hen	hent	henid
<i>six</i>	sok	sokt	sokid
<i>seven</i>	zos	zost	zosid
<i>eight</i>	eln	elnt	elnid
<i>nine</i>	nen	nent	nenid
<i>ten</i>	men	ment	menid
<i>eleven</i>	geinahmen	diistahmen	geinidahmen
<i>twelve</i>	zeinahmen	ziistahmen	zeinidahmen
<i>thirteen</i>	sedahmen	siidahmen	sedidahmen
<i>fourteen</i>	hirahmen	hirtahmen	hiridahmen
<i>fifteen</i>	henahmen	hentahmen	henidahmen
<i>sixteen</i>	sokahmen	soktahmen	sokidahmen
<i>seventeen</i>	zosahmen	zostahmen	zosidahmen
<i>eighteen</i>	elnahmen	elntahmen	elnidahmen
<i>nineteen</i>	nenahmen	nentahmen	nenidahmen
<i>twenty</i>	zein men	ziist men	zeinid men
<i>hundred</i>	ben	bent	benid
<i>thousand</i>	ton	tont	tonid
<i>million</i>	unon	unont	unonid
<i>billion</i>	unen	unent	unenid

➤ FORMING LONG NUMBERS

Longer numbers are formed using the word *ahrk* ("and") as a means of addition. Begin with the smallest component of the number and work left-to-right towards the largest, the opposite of English. For example, in English you would write 231 as *two hundred and thirty-one*, where in Dovahzul you would write it as *one and three ten and two hundred*. The word *ahrk* indicates addition while no word indicates multiplication. So, *one and three ten and two hundred* could be mathematically written as $1 + (3 \times 10) + (2 \times 100)$. In full Dovahzul, this would be *gein ahrk sed men ahrk zein ben*.

The numbers 11-19 can be made into compound words, and *ahrk* is usually contracted into *ah*. For example, *sed ahrk men* ("thirteen") becomes *sedahmen*. *Eln ahrk men* ("eighteen") becomes *elnahmen*.

➤ ORDINAL NUMBERS

An *ordinal number* is a number that distinguishes order or placement. English ordinal numbers include *first*, *second*, *third*, *fourth*, *twenty-first*, *hundredth*, etc. The first three Dovahzul ordinal numbers are

unique; *diist*, *ziist*, and *siid*. The remaining are created by adding the suffix *-t*; *hirt*, *hent*, *sokt*, *zost*, etc.

When spelling out a long ordinal number such as *twenty-first*, the smallest digit is made an ordinal. For example, *gein ahrk zein men* ("twenty-one") is made into *diist ahrk zein men* ("twenty-first").

➤ ADVERBIAL NUMBERS

An *adverbial number* is a number that is used as an adverb to indicate how often a verb has been done. English adverbial numbers include *once*, *twice*, and *thrice*. The Dovahzul equivalents to these are *ont*, *zont*, and *sont*. Where English usually continues with "four times", "five times", etc., Dovahzul has single words for these. They are *hirid*, *henid*, *sokid*, *zosid*, etc; all suffixed with *-id*.

When spelling out a long adverbial number such as *twenty-one times*, the smallest digit is made adverbial. So, *gein ahrk zein men* ("twenty-one") is made into *ont ahrk zein men* ("twenty-one times", literally "twenty-once").

➤ EXERCISES

The following exercises will help you learn about using numbers in Dovahzul.

1. Copy down a list of the numbers zero through ten in Dovahzul.
2. How would you express the number *five hundred and ten* in Dovahzul?
3. Copy down a list of the ordinal numbers of eleven through nineteen in Dovahzul (*eleventh, twelfth, thirteenth, etc.*).
4. How would you express the number *two thousand three hundred and sixty* in Dovahzul?
5. Translate the following into Dovahzul: "*The elves have battled us nine times, and not once did they have victory.*"

Look in the *Exercise Answers* section to check your work.

❖ Conversation & Common Phrases ❖

❖ CONVERSATIONAL DOVAHZUL

Now that we know how to construct sentences, read, and write them, let's take a look at Dovahzul in conversation. This lesson covers a wide variety of commonly used Dovahzul phrases to help with basic conversation. If you are still unfamiliar with parts of the grammar, you may be able to pick up some patterns from the phrases provided here.

Grammatically, spoken Dovahzul follows some slightly different guidelines than the written language, which has been our focus up to this point. It has earlier been stressed that articles like *the*, *a*, and *an* aren't often used, and this holds true for spoken Dovahzul. However, the verb *kos/los* is much more prevalent. This is mostly to provide extra context, since fluently listening to a language is much more difficult than reading it.

❖ GREETINGS

We will now go category-by-category through Dovahzul phrases, starting with greetings. Phrases using only canon words are marked with ❖, while phrases that make use of non-canon words are marked with ▷.

English Phrase	Dovahzul Phrase	Literal Translation
<i>Hello!</i>	❖ Drem yol	Peace fire
<i>Greetings!</i> (formal)	lok!	skies!
<i>Hey! / Hi!</i> (informal)	❖ Drem!	Peace!
	▷ Ahnok!	Hi!
<i>Welcome!</i>	▷ Zu'u valokein hi!	I welcome you!
	▷ Valokein!	Welcome!
<i>What is your name?</i>	▷ Fos los hi for?	What are you called?
<i>My name is...</i>	▷ Zu'u los for...	I am called ...
<i>How are you?</i>	▷ Vir los (hi)?	How are (you)?
<i>How've you been?</i>	▷ Vir bo nii?	How (does) it fly?
<i>I am well.</i>	❖ Zu'u lostaan vah lok.	I have had spring skies.
	❖ Vah lok.	Spring skies.
<i>I'm okay.</i>	❖ Zu'u los ol zu'u los.	I am as I am.
	❖ Zu'u los.	I am.
<i>I am not well.</i>	▷ Loki lost gramme.	My skies have clouds.
	▷ Zu'u fraan gramus.	I feel cloudy.

Learning Dovahzul

How about you? ▷ Ahrk (do) hi? And (how about) you?

▷ Hi? You?

▷ Guur! Bye!

▷ Lok, Sky above,
Thu'um. Voice within.

Good morning! ▷ Pruzah feyl! Good morning!

Good day! ▷ Pruzah sul! Good day!

Good morning! ▷ Pruzah feyl! Good morning!

Good night! ▷ Pruzah vulon! Good night!

I feel ... / I feel hungry. ▷ Zu'u fraan... / Zu'u fraan bahlokus. I feel... / I feel hungry.

I am ... / I am hungry. ▷ Zu'u los ... / Zu'u los bahlok. I am ... / I am hunger. (*this is a stronger, more emphasized version of the above*)

Please ... ▷ Kir ... Please ...

Thank you! ▷ Hi lost kogaani! You have my blessings!

▷ Kogaani! My blessings!

▷ Nox! Thanks!

You're welcome! ▷ Zu'u ofaal niin frundiin! I receive them gladly!

▷ Frundiin ofaal! Gladly received!

Until later. ▷ Erei zenu grind. Until our paths meet.

Farewell! ▷ Pruzah wundunne! Good travels!

Goodbye! ▷ Pruzah guur! Good-bye!

▷ ASKING & ANSWERING QUESTIONS

Phrases using only canon words are marked with ▷, while phrases that make use of non-canon words are marked with ▷.

English Phrase	Dovahzul Phrase	Literal Translation
<i>Do you speak Dovahzul?</i>	▷ Tinvaak hi Dovahzul?	Do you speak Dovahzul?
	▷ Lost hi faal Thu'um?	Do you have the Voice?
<i>What is ... in Dovahzul?</i>	▷ Vir saag gein ... ko Dovahzul?	How does one say ... in Dovahzul?
<i>What does ... mean?</i>	▷ Fos seik ...	What does ... mean?
<i>Can you help me?</i>	▷ Vis hi aak zey?	Can you guide me?
<i>Yes ...</i>	▷ Geh ...	Yes ...
<i>No ...</i>	▷ Nid ...	No ...
<i>I am looking for ...</i>	▷ Zu'u tovid fah ...	I search for ...
<i>How do I get to ...</i>	▷ Vir shur gein wah ...	How does one go to ...
<i>Where is ...</i>	▷ Veyn los ...	Where is ...
<i>Do you know ...</i>	▷ Mindok hi ...	Do you know ...
<i>Do you understand ...</i>	▷ Mindoraan hi ...	Do you understand ...

Learning Dovahzul

<i>I don't understand.</i>	☞ Zu'u mindoraanni.	I don't understand.	☞ <i>Orin brit ro.</i>	A fully beautiful balance. <i>A phrase that means irony.</i>
<i>Pardon me / Excuse me</i>	☞ Krosis.	Sorrow.	☞ <i>Krif voth ahkrin.</i>	Fight bravely. <i>Literally, "fight with courage".</i>
<i>Follow me.</i>	☞ Meyz kiibok zey.	Be(come) following me.	☞ <i>Mu los do gein Thu'um.</i>	We are of one Voice. <i>A phrase of agreement or respect.</i>

☞ OTHER PHRASES

Phrases using only canon words are marked with ☞, while phrases that make use of non-canon words are marked with ☞.

Dovahzul Phrase Translation

☞ <i>Su'um ahrk morah.</i>	Breath and focus. Expresses goodwill.	☞ <i>Vahzen!</i>	Truth! <i>Used to voice agreement, means "definitely!", "certainly!"</i>
☞ <i>Ful nii los.</i>	So it is.	☞ <i>Dii raxxe wah hin hruus!</i>	My teeth to your neck! <i>A curse or threat.</i>
☞ <i>Grik los lein.</i>	Such is the world.	☞ <i>Kos bahlaan do hin Thu'um.</i>	Be worthy of your Voice. <i>Used to challenge, implies weakness.</i>
		☞ <i>Ufulni.</i>	Don't worry.
		☞ <i>Krosis, tozeini.</i>	Pardon, it was my mistake.
		☞ <i>Naal hindde do venne...</i>	Please / Let it be that...

☞ EXERCISES

The following exercises will help you learn about conversational Dovahzul.

1. A friend greets you with "*Drem yol lok, fahdoni. Vir los?*" What is one way you can respond?
2. Someone has asked you what your name is. How can you answer them?
3. Someone has used the word *dovahgolz*, and you aren't sure what it means. What is a way you can ask for the meaning of the word?
4. Write down some of Paarthurnax or Alduin's dialogue from Skyrim and do your best to translate them. Explore what phrases or patterns of speech they use often.

Look in the *Exercise Answers* section to check your work.

This lesson explores a small selection of the Word Walls found in the game and their translations.

ANIMAL ALLEGIANCE

[illegible]

Qethsegol vahrukiv key Sarvirra
(This) stone commemorates (the) horse Sarvirra,
 zok krin raan alun wah fonaar
(the) most courageous animal to ever charge
 odus frod ahrk ofan ok sil fah ok drog.
(the) snow field and give his soul for his lord.

[illegible][illegible]

Laknir maltu wahlaan qethsego
Laknir Little-Hammer has raised (this) stone
aarii vahrukt bonaar Vakeeza wo
(in) his servant's memory, humble Vakeeza who
vaat mir wah jun do Keizaaal
swore allegiance to (the) king(s) of Skyrim
ahrk dir ko sadon gravuun.
and died in gray autumn.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840.

Het dir bruniik rek grohiik Ulfeidr,
Here died (the) savage she-wolf Ulfeidr,
 kriid muz ahrk sunvaar
slayer (of) men and beast(s),
 bruniik kinbok sahqon tah.
savage leader (of the) crimson pack.

FIRE BREATH

[illegible]

Qethsegol vahrukiv kiir jun
(This) stone commemorates (the) child king
Jafnhar wo lost ag nahlaas
Jafnhar who was burned alive
naal yol do lot dovah Lodunost.
by (the) fire of (the) great dragon Lodunost.

ז'תהזגל ז'תהזגל
ז'תהזגל ז'תהזגל
ז'תהזגל ז'תהזגל ז'תהזגל
ז'תהזגל ז'תהזגל ז'תהזגל
ז'תהזגל ז'תהזגל ז'תהזגל
ז'תהזגל ז'תהזגל ז'תהזגל

Aesa wahlaan qethsegol brinahii
Aesa has raised (this) stone (in) her sister's
vahrukt, Thohild fin toor wen
memory, Thohild the inferno whose
smoliin ag frin ol sahgo heim.
passion burned hot as (a) red forge.

ז'תהזגל ז'תהזגל ז'תהזגל
ז'תהזגל ז'תהזגל ז'תהזגל
ז'תהזגל ז'תהזגל ז'תהזגל
ז'תהזגל ז'תהזגל ז'תהזגל

Het mah Herfodr
Here fell Herfodr
shul kriid sahrot konahrik
Sun Slayer, mighty warlord
do lumnaar do krent hahnu.
of (the) Valley of Broken Dream(s).

☞ KYNE'S PEACE

ז'תהזגל ז'תהזגל ז'תהזגל
ז'תהזגל ז'תהזגל ז'תהזגל
ז'תהזגל ז'תהזגל ז'תהזגל

ז'תהזגל ז'תהזגל ז'תהזגל
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ז'תהזגל ז'תהזגל ז'תהזגל

Het nok kopraan do Hela
Here lies (the) body of Hela,
fahdon wah pah sivaas
friend to all beast(s),
aar do Kaan. Aal rek siiv
servant of Kyne. May she find
unahzaal praan ko feykro do hahnu.
eternal rest in (the) Forest of Dreams.

ז'תהזגל ז'תהזגל ז'תהזגל
ז'תהזגל ז'תהזגל ז'תהזגל
ז'תהזגל ז'תהזגל ז'תהזגל
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ז'תהזגל ז'תהזגל ז'תהזגל

Nonvul bron dahmaan daar rot
Noble Nord, remember these word(s)
do fin fodiiz bormah draal ni
of the hoar father. Pray not
fah drem fah grik los hind
for peace, for such is (the) wish
do sahlo ahrk nivahriin.
Of (the) weak and cowardly.

ז'תהזגל ז'תהזגל ז'תהזגל
ז'תהזגל ז'תהזגל ז'תהזגל
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ז'תהזגל ז'תהזגל ז'תהזגל

Het mah spaan vahdin Valkrys
Here fell (the) shield maiden Valkrys,
wo krif voth ahkrin nuz los folaas

*who fought with courage but was wrong
wah ov mulaag do bodiis tuz.
to trust (the) strength of (a) borrowed blade.*

☞ STORM CALL

אָהַרְק אָנְד דרײַ סאַהרױט הײַמװערלונד
מײַז נול העװנו ברום מעד שטרום דו
קומען פון דער נאָרד ווי אַ שטורם פון
אָנאַהאַר נאַכקריין נול סױנגאַרדע נײַמאַר
אָנאַהאַר נאַכקריין נול סױנגאַרדע נײַמאַר
אָנאַהאַר נאַכקריין נול סױנגאַרדע נײַמאַר
אָנאַהאַר נאַכקריין נול סױנגאַרדע נײַמאַר

Ahrk ond drey sahrot Heimverlund
*And lo did (the) mighty Heimverlund
meyz nol hevno brom med strun do
come from the brutal north like (a) storm of
uznahgaar nahkriin nol Sovngarde nimaar
unbridled vengeance from Sovngarde itself.*

הײַט מאַה הרוּתמאַר באַה גרוּהײַק דו
ברױנײַק פּינדאַר אַל אָק סײַל רױװאַן
(דער) סאַװאַד פּלײַנען. מאַיַה זײַנע זאָל
וואַנדערן פאַר אָנאַהאַר נאַכקריין נול
סױנגאַרדע נײַמאַר אָנאַהאַר נאַכקריין
נול סױנגאַרדע נײַמאַר

Het mah Hrothmar bah grohiik do
*Here fell Hrothmar Wrath-Wolf of
bruniik pindaar aal ok sil rovaan
(the) savage plains. May his soul wander
Sovngarde mahfaeraak.
Sovngarde forever.*

זאָל אָנאַהאַר נאַכקריין נול סױנגאַרדע
נײַמאַר אָנאַהאַר נאַכקריין נול סױנגאַרדע
נײַמאַר אָנאַהאַר נאַכקריין נול סױנגאַרדע
נײַמאַר אָנאַהאַר נאַכקריין נול סױנגאַרדע
נײַמאַר אָנאַהאַר נאַכקריין נול סױנגאַרדע
נײַמאַר אָנאַהאַר נאַכקריין נול סױנגאַרדע
נײַמאַר אָנאַהאַר נאַכקריין נול סױנגאַרדע
נײַמאַר אָנאַהאַר נאַכקריין נול סױנגאַרדע

קעטשעגול װאַהרוקיװ סאַהסונאַר
(דיזע) שטײַן קעממערירט (דער) דאָרפער(ס)
דו דאַנייק װונדעהײַם אַג נאַהלאַס
פון (דער) דאָמט װונדעהײַם, באַרנט לעב
נאַל קו דו אָנשלאַד קרוסיס
פון ליכטנינג פון עטערנע שווער.

Qethsegol vahrukiv sahsunaar
*(This) stone commemorates (the) villager(s)
do daniik Vundeheim ag nahlaas
of (the) doomed Vundeheim, burned alive
naal qo do unsaad krosis
by lightning of eternal sorrow.*

☞ GRAMMATICAL PATTERNS IN WORD WALLS

Much of what we know about Dovahzul comes from the writings on these Word Walls. They demonstrate the lack of verb conjugation (“I fight”, “he fights”, etc.) and that present tense and simple past are the same (“I fight”, “I fought”). They also demonstrate the usual omissions of *fin* and *aan*, in addition to other words necessary to make a full English translation. Dovahzul tends to be very brief, and context is relied on a lot to develop full meaning.

One pattern that is specific to Word Walls is the blending of singular and plural nouns. This can be done in writing, or when using possessive suffixes (see page 13 of the *Nouns & Possession* lesson). Since plural words always end with *e*, they would use the possessive suffix *-l*. Without the plural ending, a wider variety of possessive suffixes can be used. This gives the advantage of being able to specify possession more clearly.

EXERCISES

The following exercises will help you in translating, reading, and writing in Dovahzul.

1. Translate the following Word Wall into English:

*Nafni wahlaan qethsegol
bormahii vahrukt Rognvald
wen zii fen mahfaeraak aak
ok brod ahrk folook ok hokoron.*

2. Romanize the following Word Wall and translate it into English:

וְהָיָה כִּי יִשְׁכַּח אֶת-הַמִּצְוָה אֲשֶׁר צִוִּיתִי אֹתוֹ לֵאמֹר
 אֲלֹהֵי יִשְׂרָאֵל יֵהְיוּ לִי אֱלֹהִים וְהָיָה כִּי יִשְׁכַּח
 אֶת-הַמִּצְוָה אֲשֶׁר צִוִּיתִי אֹתוֹ לֵאמֹר אֲלֹהֵי יִשְׂרָאֵל
 יֵהְיוּ לִי אֱלֹהִים וְהָיָה כִּי יִשְׁכַּח אֶת-הַמִּצְוָה אֲשֶׁר צִוִּיתִי אֹתוֹ

3. Transcribe this Word Wall in the Dovahzul alphabet:

*Het nok kopraan do sonaan Romerius
wo unt ru nol osos gogil nuz motmah.*

Look in the *Exercise Answers* section to check your work.

❖ Advanced Translations ❖

❖ ABOUT ADVANCED TRANSLATIONS

This lesson gives an overview of how to translate complicated or long texts with detailed examples. The following will cover different methods and tricks for translating from Dovahzul to English and from English to Dovahzul. This lesson makes use of the entire canon and non-canon dictionary for its translations, so all following subjects are marked as non-canon. Still, the concepts presented here are just as useful for translating canon-only texts.

❖ TRANSLATING FROM DOVAHZUL TO ENGLISH

We have already explored some Dovahzul to English translations in the previous lesson, *Word Walls* (p. 35). The language used in the Word Walls is fairly simple, and here we will be looking at longer and more complex examples of Dovahzul writing that feature all of the grammatical rules presented thus far, from plural nouns, to showing possession, to the many prefixes and suffixes, and verb tense.

The first text we'll examine is presented below, and has already been romanized for ease of study.

Nimun koraavaan dovah ko ton eruvosse. Fod zu'u drey hon rein nol strunmahhe, sosi diin. Ved viingge gevul lok, honahta med mandde. Til lost faas ko ven. Zu'u mindokni fos dreh.

Zu'u pel hi nu voth tuzsebormahi nau dii rigir. Dii kurlah los fah Ahrolsedovah, kolos zu'u siiviin muz wah bild sahsunu. Hindni fah dii daal, monahi. Kein naram ko norrsebrom, ahrk zu'u kend bild Keizaaal nol pah hokoronii.

Step 1: Translate each individual word that can be found in the dictionary.

This step is the simplest; simply look up every word, and if it has an entry in the dictionary, write its translation for it. Leave the words you can't find for now. Following Step 1, we arrive at the text below:

None koraavaan dragon in thousand eruvosse. When I did hear roar from strunmahhe, sosi freeze. Black viingge darken sky, honahta like mandde. There was fear in wind. I mindokni what do.

I write you now with tuzsebormahi on my back. My journey is for Whiterun, where I siiviin men to defend sahsunu. Hindni for my return, monahi. War grows in norresebrom, and I must defend Skyrim from all hokoronii.

Words that have yet to be translated are non-italicized. Direct translations take care of the majority of the text. Now, we get to figure out the patterns behind the remaining words.

Step 2: Check for plural nouns.

The grammatical rules for plural nouns are described in-depth on page 12. For now, all you need to remember is that plural nouns are made by duplicating the last letter and adding *-e*. Plural nouns are very distinctive because regular Dovahzul words don't feature double letters or end in *e*.

See if you can pick out which words in the above are plural nouns. There are four of them; *eruvosse*, *strunmahhe*, *viingge*, and *mandde*. To find them in the dictionary, look them up with the last two letters removed; *eruvos*, *strunmah*, *viing*, and *mand*. These mean *year*, *mountain*, *wing*, and *drum*.

Step 3: Check for possessive suffixes.

Possessive suffixes are described in detail on page 13. They are attached onto the end of words to replace the pronouns *my*, *your*, *our*, etc. All of the possessive suffixes are one or two-letter vowels; *-i*, *-u*, *-ii*, *-a*, *-ei*, and *-o* with the exception of *-l* used for words that already end in vowels. Since the vast majority of Dovahzul nouns end in consonants (except, of course, plural nouns), an untranslatable word that ends in a vowel is usually a sure sign that it has a possessive suffix, or at least a suffix of some kind.

To make sure it is a possessive suffix, remove the vowel(s) at the end of the word and see if you can then find it in the dictionary. If so, you have found a noun with a possessive suffix. If not, you'll need to try some other steps to figure out what kind of prefix or suffix the word has.

See if you can single out which words in the text on the previous page have a possessive

suffix. They are *sosi*, *honahta*, *sahsunu*, *monahi*, and *hokoronii*. *Tuzsebormahi* is another, but we will take a closer look at that particular word later.

Refer to the possessive suffix table on page 13 to figure out which English pronoun goes with the newly-translated noun. In the above, the first two use *-i*, which stands for *my*, and the third uses *-ii*, which can stand for *his*, *her*, or *its*. The first four become "*my blood*", "*their sound*", "*our village*", and "*my mother*". The fifth requires context clues from the sentence it's in; "*I must defend Skyrim from all ___ enemies*". One possible translation is "*its enemies*". If you think the text is more attached to Skyrim, you might also translate it as "*her enemies*".

You may notice that some of the nouns here, such as *hokoronii*, are kept in their base form but still are plural nouns. This is to make better use of the possessive suffixes. You can read more about this on page 37 under the *Grammatical Patterns in Word Walls* heading.

Step 4: Check for verb suffixes.

There are three main suffixes to keep in mind when dealing with verbs: *-aan*, *-iin*, and *-von*. You can read more about these in the *Verbs & Tense* lesson on page 15. Here's a quick recap; *-aan* indicates simple perfect present tense ("*have ___*"), *-iin* indicates simple future sense ("*will ___*"), and *-von* indicates progressive tense ("*___ing*").

If you have an untranslated word that ends with any of the above suffixes, it is most likely a verb. Remove the suffix and see if you can find it in the dictionary. Then, add

in the appropriate English tenses to fit the translation.

There are two verbs with suffixes in the example text, *koraavaan* and *siiviin*. These translate to “*have seen*” and “*will find*”.

Be careful! Not every word that ends with -aan, -iin, or -von is a verb with a suffix. Look up the entire word first before deciding if it's a verb with a suffix.

Step 5: Check for all other prefixes and suffixes.

Once you’ve ruled out the plural nouns, possessive suffixes, and suffixed verbs, take all of the remaining words and see if you can match them with the prefixes or suffixes featured in the *Prefixes & Suffixes* lesson on page 21.

The words we have left to translate are *mindokni*, *tuzsebormahi*, *hindni*, and *norresebrom*. Two of these share the same ending of *-ni*. This suffix is used to mean *not*, and can shorten sentences that would otherwise be longer in English.

In full context, these translate to “*I didn’t know what to do.*” and “*Don’t wish for my return, my mother.*” In these examples, *-ni* stands for *didn’t* and *don’t*. A more literal translation might be “*I knew not what to do.*” or “*Wish not for my return, my mother.*”

Step 6: Translate compound words.

A common feature of more complex Dovahzul writing is the use of words compounded (or joined together) with *se*, meaning *of*. You can read about them more in-depth on page 12.

Compound words can be easily recognized by the central *se*, not a common letter combination in Dovahzul. The examples found in the example text include our remaining untranslated words, *tuzsebormahi*, and *norresebrom*. Break them apart into the individual words, using *do* instead of *se*. This gives us “*tuz do bormahi*” and “*norre do brom*”.

Compound words can use plural nouns, possessive suffixes, and other prefixes or suffixes. Repeat Steps 1-5 for the individual words in the compound. This results in the literal translations “*blade of my father*” and “*lands of north*”.

Step 7: Fill in missing English words and correct verb tenses to complete the translation.

As mentioned previously, Dovahzul tends to omit words such as *the*, *a*, *an*, or sometimes prepositions. All that remains in our English translation now is filling in these missing words and fix our verbs to be grammatically correct in English.

Do your best to provide additional words based on context. For example, the unfinished sentence, “*When I did hear roar from mountains, my blood freeze.*” is missing two *the*’s. In context, *freeze* should be past tense, and made into *froze*. You can also simplify “*did hear*” to “*heard*”. Thus, we end up with, “*When I heard the roar from the*

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mountains, my blood froze.” Repeat for each sentence you’ve translated.

The final translation is presented below. If you’ve translated alongside this example, check to see how your translation differs from the one provided, and explore why this differences may have occurred.

None have seen a dragon in a thousand years. When I heard the roar from the mountains, my blood froze. Black wings darkened the skies, their sound like drums. There was fear in wind. I knew not what to do.

I write to you now with the blade of my father on my back. My journey is for Whiterun, where I will find men to defend our village. Don’t pray for my return, my mother. War grows in these lands of the north, and I must defend Skyrim from all her enemies.

◇ TRANSLATING FROM ENGLISH TO DOVAHZUL

Translating from English to Dovahzul requires an entirely different approach than translating from Dovahzul to English. Making a basic translation requires little more than translating word-by-word. However, providing the best possible translation requires a good knowledge of verb tense and the many prefixes and suffixes. In this part of the lesson, we’ll take a look at some of the more common grammatical themes and how to tackle them when translating from English to Dovahzul.

Following is an excerpt from *Olaf and the Dragon*:

Long ago in the First Age, a fearsome dragon named Numinex ravaged the whole of Skyrim. The dreadful drake wiped out entire villages, burned cities and killed countless Nords. It seemed that no power in Tamriel could stop the monster.

This was a troubled time in Skyrim’s history, for a bitter war of succession raged between the holds. The Jarls might have been able to conquer the beast if they had worked together, but trust was in desperately short supply.

Step 1: Cut out extra words and rephrase for translation.

This step first involves slashing instances of *a* and *the*, except where *the* refers to a proper noun. Then, some considerations must be made about how to phrase things in Dovahzul. In some cases this means restructuring the sentences to fit the more common verb tenses. Other times, it might be deemed useful to replace certain words with other synonyms that carry the same meaning or enhance it.

The key to a good translation is simplicity. Keep this in mind when rephrasing for translation, and experiment with how much of the original English you can simplify.

An example of the above text is rephrased below for translation:

Long ago in the First Age, fearsome dragon Numinex did ravage all of Skyrim. Dreadful drake destroyed entire villages, burned cities and killed countless Nords. It seemed not that any power in Tamriel could stop monster.

Time was trouble in history of Skyrim, for bitter war of succession did rage between holds. The Jarls may have conquered the beast if they worked together, but trust was in desperately short supply.

Step 2: Determine your verbs and their suffixes.

When translating a phrase such as *"I have been to Whiterun"*, or *"I am going to Skyrim"*, it is only instinctive to want to translate it very literally; *"Zu'u lost kos wah Ahrolsedovah"*, and *"Zu'u los shurvonn wah Keizaal"*. While these aren't grammatically incorrect, we can do better. Recall that the suffix *-aan* can be used to stand for *have* or *has*, and that Dovahzul can use the present tense to also mean the progressive tense. So, I more succinct translation of these would be *"Zu'u kosaan wah Ahrolsedovah"*, and *"Zu'u shur wah Keizaal"*. Also keep an eye out for *didn't*, *doesn't*, *won't*, or *not*. For these the suffix *-ni* can replace *"dreh ni"* or *"fen ni"*.

Go through the English text and define which tenses are being used, and where you might be able to use a suffix such as *-aan*, *-iin*, or *-ni*. Phrases that stand out in the rephrased example text include *"It seemed not"* and *"might have conquered"*. For the first we will use the suffix *-ni*, and for the second we will use the suffix *-aan*. Fully, these will become *"Nii fonni"* and *"aal kronaan"*.

Step 3: Form possessives.

The next step is to identify where you will need to use possessive suffixes or rephrase words to show possession in Dovahzul. English commonly shows possession

through the *'s* suffix, but there is no equivalent Dovahzul suffix. Something like *"the dragon's fire"* would need to be rephrased as *"the fire of the dragon"*. This is an opportunity to make some compound words as well, so the above could translate to either *"yol do dovah"* or *"yolsedovah"*.

Step 4: Translate individual words.

With the verbs and possessives out of the way, a large part of the remaining text becomes mostly straightforward. Look up as many words as you can in the dictionary. What happens, though if you can't find a word in the dictionary? Below are a few options.

Search for the base form of the word. If you are trying to look up a plural noun like *dragons* or a conjugated verb like *runs*, *run*, or *running*, you may need to search for the base form of the word in the dictionary. If you find it, you can then use grammar to convert it into the form you need. In the case of verbs, this may involve nothing at all since Dovahzul verbs aren't conjugated the same way as English.

Find a close synonym. Sometimes a translation for an English word simply does not exist yet. You will encounter this often if you are using the canon vocabulary only. When this happens, you'll need to find another word in the dictionary that is still close to the meaning of the original. If you can't find a word for *blaze*, perhaps search for *flame* or *fire* instead.

Invent a new word. This options requires a more advanced familiarity with Dovahzul's existing vocabulary. A new word should stand on its own and not conflict with

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existing words, prefixes, or suffixes. If you create a new word, be sure to indicate that it is being used in your writing. For more, see the *Inventing Words* lesson on page 45.

The final translation of the example English text is below. See if you can spot some of the differences between the original text and the Dovahzul translation, and examine why they might have changed.

*Lingrah vod ko faal Diist Bok, verfaas dovah
Numinex drey volgin pah Skyrim. Zomaar diiv
ald ulan sahsunne, ag hiimme ahrk krii tiinu
Bronne. Nii fonni naan suleyk ko Taazokaan
vust helt riil.*

*Usnutiid do Keizaal lost arokon, fah ahzid
keinsefronein rahgol nex gevildde. Faal Junne
aal kronaan sunvaar waan nust kroson pahvoth,
nuz ov lost krosisgaar mal.*

◇ EXERCISES

The following exercises will help you with your translations.

1. The following dialogue is from the Greybeards. Translate it into English:

*Lingrah krosis saraan Strundu'ul, voth nid bahlaan klov praan nau.
Naal Thu'umu, mu ofan nii nu, Dovahkiin, naal suleyk do Kaan, naal
suleyk do Shor, ahrk naal suleyk do Atmorasewuth. Meyz nu Ysmir,
Dovahsebrom. Dahmaan daar rot.*

2. Translate the text of this Word Wall back into the original Dovahzul:

*This stone commemorates the doomed elf children
of the Autumn Field, who fled in terror
from the sharp swords of the ancient enemy.*

Look in the *Exercise Answers* section to check your work.

❖ Inventing Words ❖

❖ WHAT'S IN A WORD?

This lesson covers the process and methods behind inventing new words for the language. Inventing words is an interesting challenge that must take into account the language's existing words, grammar, and rules from English as well.

In natural languages, every word has a history of where it came from; for example, the word *house* derives from the German *haus* and the Old English *hūs*. This origin of words is called *etymology*. Many of the Western languages today can trace their roots back to Latin. Canonically, Dovahzul has no such etymology; the language was born with the dragons, and like their immortality, has changed little since. However, in-universe Dovahzul did inform the development of the Nordic language and the resulting Cyrodiilic (Elder Scrolls equivalent to English), so there are many similarities to be found between Dovahzul and English words. Much in the same way that English came from Old English, Cyrodiilic came at least partially from Dovahzul.

❖ SPELLING WITH MEANING

A good word will “look” the part it plays. Words for large things should sound large, like *mountain* or *strunmah*. Words for harsh things should sound harsh, like *ground* or *golt*. Words for gentle things should sound gentle, like *song* or *lovaas*.

Getting this right will require practice. Take a look at the alphabet on page 4 and become familiar with how the letters sound.

Looking at existing Dovahzul words may also help you figure out the kind of sound you want to capture. If you are making a strong word, consider using consonants like *d*, *g*, *k*, *n*, *m*, *x*, or *z*, or vowels like *aa*, *ah*, or *u*. If you are making a harsh sounding word, consider letters or combinations such as *t*, *nt*, *sk*, *st*, *lt*, *lk*, or *rk*. A gentle-sounding word might make use of *v*, *f*, *r*, *i*, *ii*, *h*, *l*, or *w*.

❖ SPELLING SIMPLY

Dovahzul's spelling is very *phonetic*; that is, words are pronounced largely how they are spelled. English is the opposite; consider the spellings of *would*, *wood*, *food*, and *rude*. Dovahzul is much simpler. You can always rely on two words that are spelled similarly to sound the same.

Dovahzul spells words in the simplest way possible. You will rarely see double consonants except for plural nouns. A word like *dovvah* would be pronounced the same as if it were spelled *dovah*. A word like *hokorronn* would have the same pronunciation if it were spelled *hokoron*.

*Nouns rarely ever end with vowels.
Consonants make it much easier to
work with the possessive and plural
suffixes*

▷ USING DIPHTHONGS

Recall that *diphthongs* are the combined letters of *aa, ah, ei, ey, ii, uu*, etc. When spelling your word, think of how it is pronounced and translate the pronunciation to fit these diphthongs rather than familiar English spellings. If you want to write the English word *day* in Dovahzul, you would use the diphthong *ey* since it carries the same pronunciation. If you want to write the English word *need* in Dovahzul, you would use either *i* or *ii* since they too carry the same pronunciation. So, a supposed Dovahzul word such as *seeganay* would be respelled as *siganey* or *siiganey*.

Take care not to use too many diphthongs in a row. The “two-one rule” or “one-two rule” will help you decide where to use diphthongs in your spelling. A word should ideally not have two diphthongs in a row, such as *kaariv, duunoor, or faanaalaar*. Here they are rather redundant. Either spell it with one vowel in the first syllable, or one vowel in the second syllable. So, more correct spellings of these might look like *kaariv, dunoor, and faanalar*.

▷ USING THE LETTER *H*

The letter *h* can be used between vowels, at the end of words or forming the diphthong *ah*. Correct uses of *h* include *hokoron, vahdin, grohiik, or geh*. *H* will never follow a vowel that isn't *a* in the middle of a word. Incorrect uses of *h* include *hokohron, vahdihn, or grohihk*. These are incorrect because the extra *h* does not add anything to the pronunciation of these words.

▷ USING APOSTROPHES

A detailed explanation of apostrophes can be found on page 5. For creating words, remember that apostrophes aren't used to indicate pauses or stops. They separate two vowels into longer and shorter sounds, most commonly *u'u*. Apostrophes are typically reserved for words that hold high importance like *thu'um* (“the Voice”), *su'um* (“breath”), or *du'ul* (“crown”).

▷ INVENTING NEW WORDS FROM EXISTING WORDS

Let's say that you wanted to make a word for *fairness*. You might first look at the word for *fair*, “*paaz*”, or words that end similarly like *darkness, “vulom”*. With a good knowledge of prefixes and suffixes, you know that *-om* stands for English's *-ness* as a means of making a noun from an adjective. So, the word for *fairness* must be “*paazom*”.

You may also decide you want to use existing words as the root of your new word. For example, the word *fustir*, meaning “*to expel*”, is a compound that literally means “*force out*”. The word *koros*, “*to happen*”, is based on the word *kos*, “*to be*”.

It is important to note that not every word needs or should have basis on existing words. There should be a wide variety of words in the language, and the language could become unwieldy if too many words sound alike. For example, if a translations for “*to burn*” or “*hot*” didn't already exist and you wanted to make them *yolaas* and *yolah*, based on *yol*, “*fire*”, you would need to consider how these words would fit together since they are used commonly with each other. The phrase “*yol yolaas yolah*”, “*the fire burns hot*”, would sound repetitive and

unnatural. It would be better, then, for these words to be unique; “*yol ag frin*”.

Otherwise, feel free to experiment however you’d like to come up with a new word.

▷ INVENTING ENTIRELY NEW WORDS

Most of the non-canon words you’ll find have been invented on their own. Here you can draw inspiration from the existing vocabulary, or from other languages. Dovahzul was heavily inspired by languages such as Old Norse, Old English, Icelandic, or Norwegian, so basing Dovahzul words from any of these is another way to approach word-making.

▷ TESTING A NEW WORD

Once you’ve come up with a word and spelling you like, start to test it in example sentences and with prefixes or suffixes. If you’ve come up with a noun, see how it works with possessive suffixes and with the plural suffix. You might find that you’ll need to change the spelling of your word to accommodate a certain prefix or suffix.

▷ EXERCISES

The following exercises will help you with inventing new words.

1. **Without looking them up in the dictionary, see if you can match the Dovahzul word on the left with their correct definition on the right:**

| | |
|-----------|------------------|
| fahliil | <i>goblin</i> |
| rahgot | <i>wind</i> |
| sovrahzun | <i>elf</i> |
| gogil | <i>life</i> |
| ven | <i>anger</i> |
| laas | <i>mercenary</i> |

2. **Correct the spellings of the following hypothetical words into what would be more typical for Dovahzul:**

- Dovverril
- Ehnohk
- Tar’ris
- Vaalaand
- Eegendoel

Look in the *Exercise Answers* section to check your work.

✧ Exercise Answers ✧

✧ ALPHABET & PRONUNCIATION

1. "Doe-vah-keen"
2. "Drem yo-l low-k"
3. "Proo-zah woon-dune-ah"
4. "Sue-um ark more-ah"
5. "Ken-doe-vuh low-s mool"
6. "Doe-vah-hey boe koe low-k"

✧ SENTENCE STRUCTURE

1. Belethor, shield, Lydia.
2. Do, know, can, find.
3. *Miraak* is the subject, *the dragons* are the object, and *betrayed* is the verb.
4. How forge you Daedric weapons?

✧ PRONOUNS & ARTICLES

1. Zu'u, hi, mok.
2. Ekah, rek, nii, ekmaar.
3. Possessive determiner.
4. Refer to the table on page 10 to check your work.
5. By gods, I saw dragon.
6. You would keep *the* here since it is referring to a proper noun, "The Mask of Vokun".

✧ NOUNS & POSSESSION

1. Yolle, strunmahhe, ziihe, hokoronne.
2. "Moan-ah-hey"
3. "Zahkrii do jud" or "Zahkriisejud".
4. It's better to use "*dii zeymahhe*" because it is less ambiguous. "*Zeymahhel*" could mean "*your brothers*", "*our brothers*", or "*her brothers*" just as equally as it could mean "*my brothers*".
5. "*Faal Zahkrii do Jud los ekah*" or "*Faal Zahkriisejud los ekah*".

► VERBS & TENSE

1. “Zu’u los kril”, “nust los kril”, and “mu los kril”. These could also be shortened to “Zu’u kril”, “nust kril”, and “mu kril”.
2. Rek shur wah kein. Rok drey shur wah kein. Nust shuriin wah kein.
3. Junaar kosaan kron.
4. Zu’u kronaan junaar.
5. “Junaarre tol kein mahlaan” and “Keinvon junaarre mahlaan” are both possible answers.
6. Zu’u kron, hi kron, rok kron, rek kron, nii kron, nust kron, mu kron, hei kron.

▷ PREFIXES & SUFFIXES

1. Greatly.
2. I don't have a sword.
3. You don't know about the power of the Voice.
4. Wo krifaanni voth hi?
5. We won't go north.

◆ READING & WRITING IN DOVAHZUL

1. Het nok Geirmund bormah do pogaan kulle.
2. Hin thu'um los mul dii hokoron.
3. See the transcription below:

[illegible]

4. There is a selection of Word Wall translations beginning on page 36. For a complete list of Word Wall translations...

▷ NUMBERS & COUNTING

1. Nul, gein, zein, sed, hir, hen, sok, zos, eln, nen, men.
2. Men ahrk hen ben.
3. Diistahmen, ziistahmen, siidahmen, hirtahmen, hentahmen, soktahmen, zostahmen, elntahmen, nentahmen.
4. Sok men ahrk sed ben ahrk zein ton.
5. Fahliille grahlaan mii nenid, ahrk ni ont drey must lost krongrah.

◆ CONVERSATION & COMMON PHRASES

1. Vah lok, ahrk hi?
2. Dii for los ____.
3. Fos seik dovahgolz?

WORD WALLS

1. Nafni has raised this stone in the memory of his father, Rognvald, whose spirit will forever guide his clan and haunt his enemies.
2. Here lies Yngnavar Ghost-Bear who did seek glory on the Field of Sorrow, but instead found death and dishonor.
3. See the transcription below:

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840.

► ADVANCED TRANSLATIONS

1. One possible translation is below:

A long sorrow has awaited Stormcrown with no worthy head to rest on.
By our Voices, we give it now, Dragonborn, by the power of Kyne, by
the power of Shor, and by the power of Atmora of Old. Become now Ysmir,
Dragon of the North. Remember these words.

2. See the translation below:

*This stone commemorates the doomed elf children
of the Autumn Field, who fled in terror
from the sharp swords of the ancient enemy.*

Qethsego! vahrukiv daanik fahliil kiir
do Gravuun Frod, wo bovu! ko maar
nol kinzon zahkrii do kruziik hokoron.

➤ INVENTING WORDS

1. See the table below:

| | |
|-----------|------------------|
| fahliil | <i>elf</i> |
| rahgot | <i>anger</i> |
| sovrahzun | <i>mercenary</i> |
| gogil | <i>goblin</i> |
| ven | <i>wind</i> |
| laas | <i>life</i> |

2. Doveril, enok, taris, valaand/vaaland, igendol.

➤ Additional Resources ➤

thuum.org – an online dictionary of Dovahzul with a translator, forums, lessons, downloads, and a community that has worked on expanding the language.

facebook.com/LearningTheDragonLanguage – a group dedicated to teaching and learning the canon language, with the lexicon available as a Google doc, a Memrise course on the language, Youtube channel, and more.

[The Elder Scrolls V: Skyrim Official Game Guide](#) – Prima's Official Game Guide contains an appendices with a list of common words and full translations for every Word Wall in the game.

Contributors

Below is a list of users at thuum.org who have helped tremendously with working on and expanding the language:

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