

Kuwékot'lzo'u

The Language of the Nodeosvené

The Difference between Vs'shtak and Kuwékot'lzo'u

"Long ago, when the races of 'man' and 'elvenkind' had yet to rise from our fallen, each branch of our people spoke their own tongue. We were, I suppose, not unlike your version of humanity, insofar as there were no other sapient races in the natural world. As such, there was no need for a common tongue--each branch of our people saw themselves as their own race, and thus, if one were to communicate with another outside that race, you would learn their tongue.

Or, more commonly, you wouldn't; you would expect the 'foreign' ones to speak your tongue. Do not chuckle--it is the same in your world.

*Things changed when humanity and elvenkind (what the common tongue calls 'Munthrek' and 'Vaecaesin', and what my tongue calls "O'kéychéke'wœ" and Okédu'wœ" [*Lit, 'humans all' and 'elves all']) emerged. Suddenly, we had need to organize and come together against those who, while physically and magically weaker than our races, made up for their lack in those areas with sheer number, cunning, and innovation.*

***Vs'shtak** was the result of what is called 'Wer Itmen'Dijalf' (and in my tongue, "Èr Chudo'déu"). It is the common tongue each of our people, which the Fallen call 'the Draken', what we ourselves call 'Wer Darastrejir', and my tongue calls "Shusht'édg".*

***Kuwékot'lzo'u** is the tongue of my people, the Nodeosvenée of the Brêzueéfrupr; the 'great sky beneath us'. We are the shadows that burn in the desert, the oldest of all the Shusht'édg. The first of our people to rise, risen from the first of The Firsts' descendants, Èshéodeoze, and the first of our people to fall to the Fallen.*

I write these stories so that we may be the last. Our people commit history to memory by way of our tongues, but I will commit our people's history to memory by way of the words chiseled into these stones.

May whoever of us remain find these. May whoever of us remain learn of us. May whoever of us remain carry what we once were onwards--not to recreate the past, but to reshape it as that will survive these coming slaughters.

- Ébroŵoloh Udenguléé

[In hasty strokes, half carved off.]

Damn that Aidrick Kaldaka to the Nine Hells, and may he find me there so that I might feed him his own hearts.”

Written by the historian (Udenguleé) of the Ébroŵoloh family-group

Name unknown

Dated approx. 10 years before the Era of Wandering

Vs'shtak

[Insert more fitting quote here]

~ Ébroŵoloh Udenguleé

A Vs'shtak vocabulary list can be found [here](#), while the translator itself can be found [here](#). I'm not going to put them in here in full, because that'd make this document excessively lengthy.

As mentioned before, this is the universal language of all the Darastriejir. In the years after the Bright Promise, all children learned both their native tongue and the common tongue. This practice paved the way for quite a bit of cultural intermingling, though each branch made certain to keep their own slice of cultural identity distinct and proud.

All but for the Nodeosvenée, who were perfectly content wandering their hostile home environment (even the ashy wastelands of the [[second-most hardy]] Darastriejir branch was downright tropical compared to the Bfêzueéfrupr), keeping their strict oral tradition and their mastery of poisons and the darkness of shadows to themselves.

The rest of the Darastriejir embraced this common tongue wholeheartedly, and it was very uncommon to see anyone who refused to learn it, save for the same sorts of no-good 'patriotic' fools who saw the mingling of 'lesser' languages as a thing to be loathed. While you might have had branches that preferred one tongue over the other, all but those fools were able to speak both languages (and perhaps even some others) fluently.

~Tai

Kuwékot’lzo'u

“Ah, to hear another that speaks the tongue as fluently as I. We are fractured, like the volcano that made our beloved homeland. Soon, we will be the sand that fell from it, ground to dust underfoot. I pray that someone comes to do what I have failed to complete.

~ Ébroŋoloh Udenguleé

Spelling and Phonology

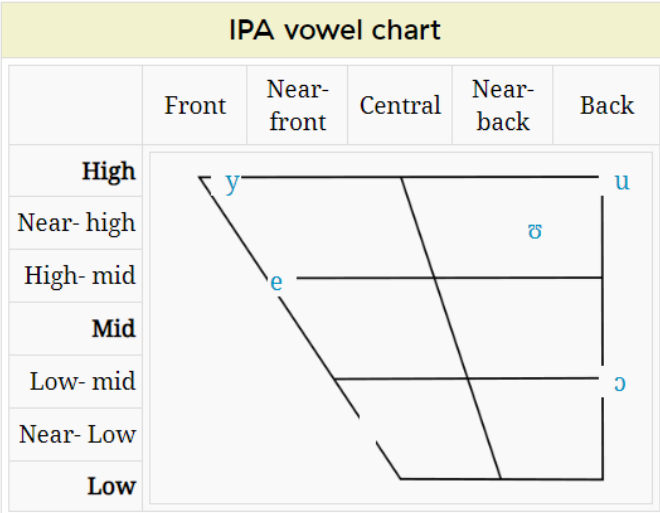
Consonant Chart:

↓ Manner/Place→	Bilabial	Labiodental	Dental	Alveolar	Palato-alveolar	Retroflex	Alveolo-palatal	Palatal	Velar	Labio-velar	Uvular	Glottal
Nasal	m			n					ŋ			
Stop	p b			t d					k g			
Affricate				ts dz	tʃ dʒ		ɖz					
Fricative		f v	θ	z	ʃ ʒ	ʂ					ʁ	h
Approximant								j		ɰ w		
Trill				r								
Lateral fricative				ɬ ɮ								
Lateral approximant				l								
Click					!							

Vowel Chart:

Vowel inventory: /e u y ɔ ɒ/

Diphthongs: None ?



A guide to what each of these different symbols sound like can be found [here](#). Simply click on the symbol identical to the ones shown above--they should be in the same column and row on the bigger chart. Failing that, there are some subcategories of consonants that may have the missing symbols (both sounds for ‘w’ are there, for example).

A note regarding the alphabet and script:

Kuwékot’lzo'u has its own writing system that doesn’t at all follow the Latin alphabet. The “English” spelling you see is presented solely for the purpose of providing an easier guide to differentiating the many similar sounds that the language uses, without using IPA, which is far from being universal despite what linguists want to believe.

The writing script will be added here in full when it’s developed sometime between now and never.

Added note 10/15 - I have it, I need to consolidate the notes so it's not a mess!

~Tai

Table of Spelling Rules:

Spelling	Pronunciation
'	!
b	b
bl	bl
br	br
ch	tʃ
d	d
dg	dʒ
dj	dʒ
dî	dɪ
dz	dʒ

e	y
é	e
f	f
f^h	fʰ
g	g
gl	gl
g^h	gʰ
h	h
k	k
kl	kl
l	l
lz	lʒ
m	m
n	n
ng	ŋ
o	ɔ
p	p
p^h	pʰ
r	r
r^h	ɾ
s	s
sh	ʃ
sh^h	ʃʰ
sht	ʃt
sl	ɫ
t	t
th	ð
ts	ts

u	ʊ
u	u
v	v
w	w
ŵ	ʌ
y	j
z	z
zj	ʒ

Grammar

Phonological Rules (In Order of Application):

- The first 'r' in the first word of a sentence is always an 'r̥' (ʀ).
- Subsequent 'r's can be trilled (think Italian r's). The two r's are allophones with the exception of this first rule. You won't be wrong if you trill it, but it will mark you as someone Learning the language.
- The 'yah' sound a j can make is deleted after front vowels (refer to vowel chart)
 - It turns into dʒ (as in age) instead.
- N turns into m at the beginning of a word. (Single phoneme only, compounds like ng don't count)
- N turns into r after g or p.
- V turns into w at the beginning of a word.
- *dʒ *shouldn't* occur at the beginning or end of a word, but that one was being a pain.

*Note: all of these have already been factored into the language. This is more of a note for compound words/edits that Tai made from the source language.

Regarding compound words/monster words (in the style of German):

- The first word never loses its ending.
- If the first word ends in a vowel and the next word in the sequence begins with a different vowel, delete the second beginning vowel and merge the two words.
 - Otherwise: remove all vowels and add a /!/ (marked as with ')
- If the first word ends in a vowel and the next word in the sequence begins with a consonant, leave the word as-is.
- If the ending of one word matches the beginning of the next, add a /!/ (marked with a ') to replace all similar phonemes.

- Each subsequent word treats its combined predecessors as the ‘first word’ to base its beginning off of.

*As with all languages, there are some exceptions to the rule based on dialect, class, and other sociolinguistic factors. For example, Char will often use a shorthand of his own language with *Wer'Vemud* that removes the first ***syllable*** of the secondary words in a combination.

Structural note: the grammatical structure of this language is Object-Oblique-Verb-Subject. Thus “Mary opened the door with the key” becomes “the door with the key opened Mary”.

Noun Morphology

A note on these and all following tables: this language doesn't particularly have gender as a construct (the people themselves don't bother with it, certainly), and as such the example 'man' should really mean 'person' or 'people'

Noun Case	Singular		Plural	
Nominative	Man	ovoh /ɔ'vɔh/	Men	Prefix: o- /ɔ-/ oovoh /'ɔɔvɔh/
Accusative	Man	Prefix: t(é)- /t(e)-/ tovoh /'tɔvɔh/	Men	Prefix: m(u)- /m(u)-/ movoh /'mɔvɔh/
Genitive	Man's	Prefix: ř(u)- /ɤ(u)-/ řovoh /ɤɔ'vɔh/	Men's	Prefix: u- /ʊ-/ uovoh /'ʊɔvɔh/
Dative	To [the/a] man	Prefix: e- /y-/ eovoh /'yɔvɔh/	To men	Prefix: ts(o)- /tɕ(ɔ)-/ tsovoh /'tɕɔvɔh/
Locative	In/at/by [the/a] man	Prefix: sh(o)- /ʃ(ɔ)-/ shovoh /'ʃɔvɔh/	in/at/by [the/some] men	Prefix: de(u)- /ɖɛ(ʊ)-/ deovoh /'ɖɛɔvɔh/

Articles

Definite Articles:

	Singular		Plural	
Nominative	The [man]	é /e/	The [men]	ésh /eʃ/
Accusative	The [man]	ék /ek/	The [men]	éshk /eʃk/
Genitive	The [man's]	ém /em/	The [men's]	lésh /leʃ/
Dative	To the [man]	éch /eʃ/	To the [men]	léch /leʃ/
Locative	In/at/by the [man]	éw /ew/	In/at/by the [men]	wésh /weʃ/

Uses of definite article that differ from English:

- Definite article can be omitted.
- Example: I am going to jacuzzi.

- Not used for mass (uncountable) nouns.
 - ‘Walking in the rain’ would always translate as ‘Walking in rain’.
- Used for personal names in the third person: ‘The Maria has left for school.’
- Used with place names: ‘The London’

Indefinite Articles:

	Singular		Plural	
Nominative	A [man]	ul /ʊl/	Some [men]	ush /ʊʃ/
Accusative	A [man]	uk /ʊk/	Some [men]	utk /ʊtk/
Genitive	A [man’s]	ut /ʊt/	Some [men’s]	uch /ʊtʃ/
Dative	To a [man]	utsh /ʊtʃ/	To some [men]	lusch /lʊʃtʃ/
Locative	In/at/by a [man]	ur /ʊr/	In/at/by some [men]	ursh /ʊrʃ/

Personal Pronouns:

	Nomin.		Accus.		Genit.		Dative	
1st.Sg	I	ŕe /ky/	Me	ŕon /kɔn/	Mine	ŕot /kɔt/	To me	o’ŕon /ɔ!kɔn/
2nd.Sg	You	ke /ky/	You	ken /kyn/	Yours	ket /kyt/	To you	o’ken /ɔ!kyn/
3rd.Sg	It/they	ze /zy/	It/they	zen /zyn/	Its/theirs	zet /zyt/	To it/them	o’zen /ɔ!zyn/
1st.Pl	We	ré /re/	Us	réth /reð/	Ours	rék /rem/	To us	o’réth /ɔ!reð/
2nd.Pl	You [all]	dé /de/	You	déth /deð/	Yours	dék /re/	To you [all]	o’déth /ɔ!deð/
3rd.Pl	They	zét /zet/	Them	zéth /zeð/	Theirs	zék /ze/	To them	o’zéth /ɔ!zeð/

Verb Conjugation:

Kuwékot'lzo'u has only one verb case, the perfective. It relies on auxiliary words to define ongoing actions, actions that were completed in the past etc. Those will have separate subcategories below this section.

Conjugation of 'ozu' -- To study

	Past	Present	Future
	Studied	Study	Will Study
1st.Sg.	Suffix: -bo /-bɔ/ ozubo /'ɔzubɔ/	Prefix: t(o)- /t(ɔ)-/ Tozu /'tɔzu/	Suffix: -(e)l /-(y)l/ ozul
2nd.Sg.	Suffix: -lo /-lɔ/ ozulo /'ɔzulɔ/	Prefix: gr(o)- /gɾ(ɔ)-/ Grozu /'gɾɔzu/	Suffix: -(e)hu /-(y)hu/ ozuhu
3rd.Sg.	Suffix: -po /-pɔ/ ozupo /'ɔzupɔ/	Prefix: sh(o)- /ʃ(ɔ)-/ Shozu /'ʃɔzu/	Suffix: -(e)r /-(y)r/ ozur
1st.Pl.	Suffix: -both /-bɔð/ ozuboth /'ɔzubɔð/	Prefix: th(o)- /ð(ɔ)-/ Thozu /'tɔzu/	Suffix: -(e)ld /-(y)ld/ ozuld
2nd.Pl.	Suffix: -lok /-pɔ/ ozulok /'ɔzulɔk/	Prefix: kl(o)- /kl(ɔ)-/ Klozu /'tɔzu/	Suffix: -(e)hud /-(y)hud/ ozuhud
3rd.Pl.	Suffix: -pok /-pɔ/ ozupok /'ɔzupɔk/	Prefix: pr(o)- /pɾ(ɔ)-/ Prozu /'pɾɔzu/	Suffix: -(e)rt /-(y)rt/ ozurt

*Articles may be left off or kept in, but the verb must always be conjugated.

Perfect Aspect

E.g.: 'Have studied'

- Uses the particle **shru** /ʃɾɔ/ after main verb.

"Ozu shru rê" - Studied have I (I have studied).

Progressive Aspect

E.g.: 'Am studying'

- Uses the particle **ven** /vyn/ after main verb.

"Ozu ven rê." - Studying am I (I am studying).

Negation:

Prefix on verb: **ch(o)-** /ʧ(ɔ)-/

Tense affixes come between the root verb and the negative affix.

Imperative

‘Study!’ (as a command)

- Uses the same conjugation as 2nd-person present-tense.

Derivational Morphology

Note: as with the rules for compounding words, if a consonant or vowel ends up doubling (illegal combinations when the word is being changed), replace it with a ! (‘). This applies especially for past tense, future tense, etc.

Adjective → **noun** = If ends with vowel: suffix -n

Else: suffix -on

Noun → **adjective** = suffix -u

Noun → **verb** = If ends with vowel: suffix -ko

Else: suffix -eko

Verb → **noun** = If ends with vowel: suffix -k

Else: suffix -ok

Verb → **adjective** = suffix -on

Adjective → **adverb** = If ends with vowel: suffix -po

Else: suffix -upo

One who Xs (e.g. paint → painter) = If starts with vowel: prefix o(u)d-

Else: prefix o(u)de-

Place of (e.g. wine → winery) = prefix ɔf-

Diminutive = If ends with vowel: suffix -d

Else: suffix -ud

Augmentative = prefix u-

Glossary of ‘Common’ Phrases

Note: All sentences will be translated per their English equivalent, not their literal translation.

I love you (also) | (Kleé) Ke éktoth ê

I give you my hearts | Tsohuts' o'ken sũf fôt

Where's the bathroom? | Guso'slok (è; optional article) dgũtho hulok?

I will fight you and then feed your corpse to my grandfather's boyfriend. | Ken řũdzol o řřeklez ethok ket o'zen řôt řũvefur 'éd.

I'm tired | Kèpře totèlok.

dgũlenegek - spicy, edible sand mixed with meat dumplings and sweet grasses.

Dictionary

A basic English-to-Kuwékot'lzo'u dictionary can be found [here](#), as it was too large to be placed in this document without the entire thing becoming unwieldy. Below is a dictionary of compound words relating to Nodeosvenéu culture.

Key to entries: | **Kuwékot'lzo'u / Vsh'shtak, *part of speech*.**

Derived from: ‘Words’ | (English translation)

Definition:

Břézuéřrupr / Jensvant'vhirka, *n*.

Derived from: “Zřeu brësh yéřřup réth”

Definition: The desert home of the Nodeosvené; a massive desert of obsidian sand and volcanoes and mountains, which are said to be the oldest ancestors of the Nodeosvené.

Land of harsh inhabitants, both flora and fauna, and of the wandering families of the Nodeosvené.

Éothudtso / Irisvar'nsore, *n*.

Derived from: “Éoth udkétso” | (One who heals sadness)

Definition: In essence, a psychologist. The **Éothudtso** use a mixture of psychology, herbalism, and magic to heal trauma, grief, and other mental illnesses.

Řřekluyo'ézéd / Jiiljira'oth, *n*.

Derived from: “Fêkluy o ésh ledzéd” | (Lit. “Weapon of teeth”)

Definition: A polearm similar to a glaive, native to the Nodeosvené. They have an upside-down L-shaped blade traditionally made of strong metal or obsidian, a pike attached to the corner of the ‘L’ traditionally made of a dragon’s tooth, a shaft of ironwood, sturdy wood, or metal, and a club-like appendage attached to the bottom end. Both ends weigh the same so as to allow the wielder adaptability. Picture to be added later.

Ochu’venédré / Treskraelir, *n.*

Derived from: “Pochu ven é fêfedr” | (The shining world)

Definition: The name for the home planet of the Nodeosvené, the other Darastriejir, and Charricthran.

Re’udzeb / Ehaiduunir, *n.*

Derived from: “Chudzeb u re” | (Lit. ‘Paint for face’)

Definition: Face paint, specifically a type of paint made and enchanted for use in ritual, such as those associated with **Eôz’ëshofég / Onkmet’Lilbhiahin**

Téshtoulchudo’dguzu’tég / Nald’su Welun, *p.n.*

Derived from: “Tésht o ul chudo o dguzu’u tég” | (Lit. ‘Son of a bright and cautious moon’)

Definition: Charricthran’s birth name, translated into Kuwékot’lzo’u by his ‘jaaridask’ (see [DEFINITION HERE]), who adopted him after he met the Nodeosvenée for the first time.

Tsédgéko / Eks’Rhyisjka, *n.*

Derived from: See “**Udetséwukéko**”

Definition: A retrograde amnesic drug with a composition similar to flunitrazepam and rohypnol, in that it is an organic compound with a carbon ring and non-Earth elements. It is used primarily by the **Éothudtso** to help Nodeosvené heal from grief, trauma, etc., when no other alternatives work.

Symptoms of direct usage include memory loss ranging from fifteen minutes in minor to upwards of three hours in doses that are borderline lethal to most human beings, severe nausea and moderate to severe discoordination.

The **Éothudtso** would use **tsédgéko** in conjunction with meditative and magical practices for targeted memory removal. It is ill-advised to use the drug directly, particularly on races that do not have advanced toxin-filtering systems like the Nodesovené have.

Ūbl'otdzshŕŭtokélenu / Loreatirissar'ti'svekepa, *adj.*

Derived from: “Ūbl'ot dze shŭ ře dze ŭtototov kélzé ven thonu” | (“One dying in body, but not in soul”)

Definition: A word describing someone who has been put to or is being pushed to their physical limits, but that keeps a fighting spirit throughout.

Udetséwukéko / Rhyijok, *n.*

Derived from: “Udetséwuke fu édgeko” | (One who bleeds memory)

Definition: The plant that **Tsédgéko** is distilled from. Highly toxic in its raw form, even to the Nodeosvené.

[Ésh] Velézju / Regominak, *n.*

Derived from: “Ésh dézju velze” | (Gift title[s])

Definition: A title or nickname of sorts given by a Darastriejir to someone who has earned a great deal of respect, love, or friendship. To be given a Title by someone is the highest honor you can receive, short of learning their True Name.

Eřoz'éshofég / Onkmet'Lilbhiahin, *n.*

Derived from: “Eřoz ésh thofég” | (Lit. “The winter’s joy”)

Definition: A winter celebration akin to Yuletide and Christmas.

Jédřudéglu / Mlasuplexri, *n.*

Derived from: Jédřu déglu | (Lit. “Pretty story”)

Definition: The traditional outfit of the Nodeosvené, consisting of a pretty much backless undershirt (**gředgéshtu**) and a veil that covers anywhere from the nose and mouth to

the entire face. The veil is often (but not always) tucked into the undershirt so as to allow a combination of security for the veil, maneuverability for the wings and arms, and protection from the fierce dust and sandstorms that arise in the desert. Meanwhile, the undershirt itself can vary in length from a simple shirt, to a sort of tunic-top, all the way to a dress in length. It is worth noting the clothes themselves have little to no effect on gender presentation--the Nodeosvené are more concerned with what's comfortable to them than broadcasting such things visually.

Translator

Alternatively, you can use the translator found [here](#), though you will need to refer to these charts in order to translate anything more complex than a few words.

Miscellaneous

Nodeosvenéu Lullabye

Tsolz rột ẉudgotsé g̣f̣up̣u ke
Tso é téḳu vehép̣ṛ shoẉulok é tég
Noko oe fu ong o tholzoth ré
É tég cḥudo ụde fu hubḷush zjézo ven zen
É sḥṛus fucḥu o ébre

English Translation:

Sleep, oh you my most precious,
Until the moon is in the east,
and we have no more to do
But watch the bright moon hailing
a new and quiet night