

INTRODUCTION AND RESOURCES

The lesson structure supplied in this document is the intellectual property of Isto at istraello@gmail.com, to whom you are welcome to direct any questions. I'm a bachelor of linguistics, with conlangs as one of my areas of particular focus. If you want to see a continuation of this lesson series, then raise the topic with me; I'll only continue it if there's a participatory demand for it, and only if people get specific about what aspects of Mando'a they would like me to target next.

[This](#) is the dictionary I will be using.

[Here](#) it is again. I give different locations, in case anybody has problems with the first link, and in case one of these sites is particularly easier for anybody to use. I chose them for screen reader navigability and ease of ctrl + f. If you find some in better format for visual people, let me know, and I'll add it to the list.

[Here](#) is a downloadable Excel version of the dictionary, so that you can have it on your own computer if you want.

[Here](#) is a brief guide to Mando'a grammar.

[This](#) is an online widget for making simple translations. As with Google Translate, take whatever it churns out with a grain of salt, and keep in mind that it may not give accurate grammar. Always back-translate the output into English again, to make sure it still looks like what you meant to say.

[Here](#) is another online translator, designed for larger passages of text.

[Here](#) is the canonical Mando'a alphabet. Notice how it has a one-to-one relationship with the English alphabet and does not use any sounds or diphthongs not present in English. I will *not* be incorporating the orthography into this language course, partly because I simply can't read that font with a screen reader, but now you have access to it for your own uses.

[Here](#) is the website of the creator and owner of Mando'a, and it includes the standard legal warnings, which I shall abbreviate here: Mando'a is permitted for individual and other non-money-making uses, but it's not exactly legal to do a verbatim duplication of the dictionary or other canonical writings, if there's any possibility of money (including advertising revenue) to derive from it. I'll be writing lessons here, but I don't make any money off them, and they will only be used by my friends and me within Mando'a related social media spaces and chatrooms, which fits the description of 'individual use.'

[Here](#) is the Wookieepedia article discussing Mando'a and featuring several idiomatic phrases and common words, if not an exhaustive dictionary.

Based on the use of the above resources, I will gradually be assembling a series of lessons and translation challenges. The lessons themselves are entirely planned and structured by me, but I will choose vocabulary and other features which relate to other discussions happening in this subforum at any given time. This means that if you bring up a topic in the subforum, you might later see a language lesson here featuring vocabulary and phrases related to that topic. I give all credit for the invention of the language to Karen Traviss and anybody with whom she collaborated to create it.

Mando'a is an **isolating language**, like English, as opposed to an agglutinative language like Turkish or an inflecting language like Latin or German. This means that word order is the most important part of grammar, because the position of a noun in the sentence will tell you if it is the subject or the object of the sentence's verb. The grammar bears **extreme similarities to English**, as does the pronunciation and writing system. As such, native English speakers will automatically tend to find this language easier to learn than speakers of agglutinative or inflecting languages.

In some cases throughout these lessons, I will use Welsh and Old Norse words, or words of other languages, to provide additional nuances of meaning to canonical translations given. This is because even as I am teaching the language, I am learning it myself, and it helps me to match words and phrases to their Welsh equivalents as well as their English equivalents. As for adding Old Norse concepts, this is chiefly a nod to the cosmetic cultural similarities between the Mando'ade and the Old Norse. They call special attention to similar concepts, and I consider it personally worth my while to make a note of it. Feel free to disregard these sidenotes when they occur.

PRONUNCIATION

Before we do anything else, we need to be able to SAY these words. I'll be using the International Phonetic Alphabet to represent the sounds. This is tetchy and imperfect, because Karen Traviss kinda' just winged it. Consider these the rules as they apply most consistently. There's room to fudge them.

Vowels:

A - /a/

E - /e:/ or /ɛ/

EH - /ɛ/

Y and I - /i/

O - /o/

U - /u/ or /ə/ depending on syllable stress

Diphthongs:

AI and AY - /aj/

UI - /u:i/ or /u:ə/

OY - /oj/

UY - /u:i:/ or /oj/

So far, they're mostly what you expect from five-vowel-system languages like Spanish and Japanese. The vowel E after a voiced stop (B, D, G), as in "be" is almost always /ɛ/, almost never /e:/ This is actually kinda' important. This rule does NOT apply to voiced fricatives (V). It

CAN apply to nasals (N, M), and is mostly a function of syllable stress: it's /e:/ in stressed syllables after a nasal, and /ɛ/ in unstressed syllables after a nasal.

Double vowels like "ii" and "uu" have NO EFFECT on pronunciation or syllable stress AT ALL unless BEFORE THE LETTER R, which turns them into two separate syllables.

It's otherwise just a spelling convention Karen Traviss seems to have liked.

Example of when it matters: Riduur = /ridu:əɹ/ a three syllable verb with stress on the middle syllable. If it were something like "Riduul," it would just be /ri:dul/ with stress on the first syllable.

Consonants:

B - /b/	K - /k/	T - /t/ and /r/
C - /k/	L - /l/ and /t/	TS - /z/
Cl - /s/	M - /m/	V - /v/
CH - /tʃ/	N - /n/	VH - /f/ (Boba Fett is actually Boba Vhett)
CY - /j/	P - /p/	W - /w/
D - /d/	R - /r/ and /ɹ/	Y - /j/
G - /g/	S - s	YC - /iʃ/
H - /h/	SH - /ʃ/	
J - /dʒ/		

Mando'a doesn't have the letters F, Q, X, or Z, but it has their sounds, in Vh, Kw, Ks, and Ts. Double consonants have NO EFFECT on pronunciation AT ALL.

Syllable stress and prosody:

Mando'a has very flexible syllable stress patterns, much like English. It follows these rules, in this order of priority:

1. Words with no apostrophes (') place stress on the FIRST syllable, as long as they are not single-syllable words. Single-syllable words are pretty-much-reliably unstressed.
2. If there is an apostrophe, the first syllable AFTER the apostrophe has the dominant stress of the word. If there is a multi-syllable segment BEFORE the apostrophe, the next rule is followed, however, as well.
3. Syllable stress doesn't occur on two syllables in a row, unless they are in separate words entirely. Within the same word, it goes Stress-Unstress-Stress, or Unstress-Stress-Unstress, etc.

UNIT 1

Chapter 1: Mandalorian terms, greetings, and pronouns

Vocabulary used in this chapter: (Anything in quotation marks is phrasing taken directly from the dictionary listed in the introduction section.)

Mando - adj. of or pertaining to Mandalorians; noun a Mandalorian

Mando'a - noun the Mandalorian language; adj. of or pertaining to the Mandalorian language

Mando'ad - noun (singular) a Mandalorian; the Mandalorian

Mando'ade - noun (plural) Mandalorians; the Mandalorians

Mandokar - noun "the 'right stuff', the epitome of Mando virtue - a blend of aggression, tenacity, loyalty and a lust for life"; equivalent to Welsh hwyl; related to Old Norse hamingja

Mandokarla - noun "having the 'right stuff', showing guts and spirit, the state of being the epitome of Mando virtue"

Mand'alor - noun (singular) sole ruler; this is the root of 'Mandalore,' the name outsiders give the Mando homeworld.

Manda'yaim - noun lit. 'Manda-home'; the Mando home planet

Manda - noun Oversoul; the Manda concept of after-death; related to Norse Valhalla

Dar - negating adjective or noun no, gone, temporary, no longer, not, opposite-of

Dar'Manda - adjective and noun no longer a Mandalorian; does not refer to outsiders, but only refers to ex-Mandalorians who have turned their backs on Mando life and values.

Elek - yes (polite)

Lek - yeah (casual)

Nayc - no (negative answer to question; not adjectival)

Ret - adv. perhaps, maybe

Su cuy'gar - greeting phrase Hello; "lit. You're still alive." (polite; unfamiliar)

Su'cuy - greeting phrase Hi! (casual; familiar)

Ret'urcye mhi - farewell phrase Goodbye; "lit. Maybe we'll meet again." (polite, unfamiliar)

Ret' - farewell phrase Bye!, lit. 'maybe!' (casual, familiar)

Ret'yc - adj. possible

Ret'lini - phrase just in case

Mhi - pronoun us, we, ourselves, our, ours

Vi - pronoun we; this is archaic and rarely-used.

Mhor - possessive pronoun our, ours; this is an archaic and rarely-used form.

Gar - pronoun you, your, yours, yourself, yourselves; thee, thou, thy, thine, thyself (applies both singly and in plural)

Kaysh - pronoun he, him, his, himself; she, her, hers, herself; it, its, itself

Val - pronoun they, them, their, theirs, themselves

Ni - pronoun I, me, myself, my, mine

Ner - possessive pronoun my, mine

Ibac'ner - phrase "That's mine;" "It's mine."

Vhey - noun mine (as in land mine)

Chapter 2: Interpersonal Relationships

This chapter will also deal with basic verb phrases.

Vocabulary used in this chapter:

N'eparavu takisit - phrase I'm sorry; "lit. I eat my insult."

Wer'cuy - phrase Forget it; It doesn't matter; lit. "It was ages ago."

Wer - noun eon, age, ancient span of time (archaic and underused)

Vor entye - phrase Thank you, "lit. I accept a debt." (polite)

Vor'e - phrase Thanks! (casual)

Vorer - verb accept

Gedet'ye - phrase Please!

Ba'gedet'ye - phrase You're welcome!

Gedetir - verb to beg, plead

Gedeteyar - verb to be thankful

Olarom - noun & greeting welcome

Olaror - verb come, arrive

Ol'averde - noun company

Vod - noun brother, sister, comrade, mate (in the sense of pals, not the conjugal variety)

Riduur - noun partner, spouse, mate

Riduurok - noun partnership, marriage, love bond, betrothal agreement

Ad - noun (sing.) son, daughter, child, offspring

Ade - noun (pl.) sons, daughters, children, offspring

Bu'ad - noun (sing.) grandson, granddaughter, grandchild

Buir - noun (sing.) father, mother, parent

Ba'buir - noun (sing.) grandfather, grandmother, grandparent

Buirkan - noun responsibility

Verburyc - adj. loyal

Aliit - noun family, clan, clan name, identity

Aliit ori'shya tal'din. - phrase "Family is more than blood."

Tal - noun blood

Tal'din - noun bloodline

Bui'tsad - noun family lineage (biological); this is an archaic and rarely used form.

Burc'ya - noun friend (also used ironically)

Burcyan - noun friendship, comradeship, close platonic bond

Aru'e - noun enemy, adversary, opponent

Aru'ela - adj. hostile, pertaining to enemies

Aruetii - noun (sing.) traitor, foreigner, outsider

Aruetiise - noun (pl.) traitors, foreigners, outsiders

Aruetyc - adj. traitorous, foreign, alien

Ashi - adj. & noun other, the other (thing, not person)

Ash'ad - noun someone else, the other person

Tom - noun alliance

Tomad - noun ally

Tome - adv. (plural) together

Tomyc - adj. joint, cooperative

Tom'yc - adj. allied

Chapter 3: Speech terms, observational senses, and value judgments

Vocabulary used in this chapter:

Joha - noun language

Johayc - adj. spoken, pronounced

Jorhaa'ir - verb speak, talk

Sirbur - verb say

Dush - adj. & noun bad, badness

Dush'shya - adj. worse

Dushne - adj. worst

Ori'dush - adj. & noun evil

Ori - adj. & adv. big, extreme, very

Orikih - adj. tiny, lit. very small

Kih - adj. small

Ori'jate - adj. & noun excellent, excellence

Jate - adj. & noun good, goodness

Jate'shya - adj. better

Jatne - adj. best

Jate'kara - noun luck, destiny, "lit. good stars, a course to steer by"

Jatne'manda - noun "good mood - a complex sense of being at one with your clan and life"

Jatnese be te jatnese - noun (plural) "The best of the best"

Sur'ar - verb concentrate, focus

Sur'gaan - noun picture

Sur'haai - noun eye

Sur'ulur - verb watch, monitor, observe, keep an eye on

Sushir - verb listen

Susulur - verb hear

Suvarir - verb understand

Haat - adj. & noun true, truth

Ori'haat - phrase "It's the truth. I swear, no bull!" lit. very true

Haa'it - noun vision

Haa'taylir - verb see

Haatyc - adj. visible

Nuhaatyc - adj. invisible, unseen

Jehaat - noun lie, untruth

Jehaatir - verb deceive, tell lies

Chapter 1: Mandalorian terms, greetings, and pronouns

This chapter has a fairly long vocabulary list compared to the other two I have posted so far; on the upside, most of the terms are simply plural or adjectival forms of each other, and many of

them ought to be a little bit familiar even to newbies to this subforum.

Some of the first things we can learn in this chapter come from the vocabulary: the difference between singular and plural can be seen between *Mando'ad* and *Mando'ade*. As a rule, in nouns ending on a consonant, the way to pluralize is by adding /e/ at the end of the word.

We can also see that by prefacing any other word with *Dar*, we automatically negate it or establish it as no longer possessing a certain condition. As a rule, negation is shown with *dar*, affirmation with *lek* or *elek*, and uncertainty with *ret*.

I've provided some archaic and alternate forms of the main pronouns, but in general in this course, I will restrict pronoun use just to the main five forms:

1st person singular (I / me) - Ni

2nd person (singular and plural; you, you all, thou) - Gar

3rd person singular (he, she, it) - Kaysh

1st person plural (we / us) - Mhi

3rd person plural (they / them) - Val

Mando'a is about as non-sexist as a language is ever likely to get; in general, there is no implied gender in any pronoun, and all pronouns are neutral gender by default. If you have to clearly specify somebody with a binary (male or female) gender, then you would use *dalyc* for female and *jagyc* for male. These are also adjectival and carry the stereotypical implications of "girly" and "macho," which means that they **should be used sparingly** and only when there is a definitive need to define gender.

With any of the five pronouns given above, the pronoun stands for subject and object cases, nominal and possessive and reflexive: in other words, 'me' actually would be 'I, me, my, mine, myself,' as needed.

I've provided both the casual and impersonal forms of greeting and farewell, and you can safely expect to run into these fairly often in this subforum, as people are welcomed into it or depart from it.

So far, aside from greetings and farewells, we still haven't really touched on the foundations for complete sentences yet, but we will get to that in chapter 3.

Chapter 2: Interpersonal Relationships

This chapter deals chiefly with the labels and phrases typical to the kinds of interpersonal relationships a Mando'ad will have. It will also deal in the lesson with how to construct simple verb phrases.

It includes expressions of gratitude and welcome, and it features that exceptionally Mando

phrase, *Aliit ori'shya tal'din*. Family is more than blood [specifically 'bloodline' in this case, as any Mandalorian would consider blood shed to protect somebody else, a pretty strong indicator of being family].

Blood and family are both pretty powerful and necessary concepts; there has yet to be a human civilization which didn't place some serious weight on both of them. The word *buir* (parent) is directly connected to *buirkan* (responsibility), which helps demonstrate how the Mandalorians view genetic relationship as less significant than relationship by mutual agreement, such as adoption and guardianship, or partnership and friendship.

Combining what we gained from chapter 1 with this vocabulary, we can already form some straightforward sentences and get acquainted with Mando'a word order. As I've mentioned before, Mando'a is an isolating language like English, meaning that the position of a noun relative to the verb will tell you if that noun is the subject or object of a phrase. Subject-Verb-Object (SVO) order is typical of both Mando'a and modern English.

Here are some sample sentences using the vocabulary obtained so far, along with a few words and stems we will learn in a moment:

1. Ibac'ner riduur.

"That's my spouse."

2. Vode olaro tome. Vode ven'olaro tome. Vode r'olaro tome.

"Friends arrive together. The friends will arrive together. The friends arrived together."

Notice, when we use 'arrive' *olaror*, we drop the terminal /r/, which only exists in the infinitive form of the verb. The active stem is *olaro*, and that is the form we use in the sentence. *Vode olaror* would be incorrect.

3. Mhi ne'ret'ven'gana ol'averde.

"Maybe we will not have company." (Lit. We negative-maybe-future-have company.)

4. [Name 1] ner ad. [Names 2 & 3] ner buire.

"[Name 1] is my child. [Names] are my parents."

Some things worth noting about verb tenses: Mando'a is pretty much exclusively a language of the present active tense. If you want to indicate something happening in the past or future, you'll need to modify your verb with the appropriate prefix, or use the necessary adverb of time. The same goes for passive tense. Attach probability and possibility stems like *ret'* to the verb and not to the subject.

The past-tense adverb is *ruyot*, 'in the past; history,' and the prefixes are *ru* (before a consonant) and *r'* (before a vowel).

The future-tense adverb is *vencuyot*, 'future,' and the prefix is *ven*. These are related to the verb *vencuyanir*, 'to sustain, preserve, keep alive.'

Negation of a verb is represented by the prefixes *nu*, *ne* (both before consonants), or *n'* (before a vowel). It doesn't matter if you use *nu* or *ne*.

Passive tense is represented by the addition of 'be', *cuyir*. *Cuyir* is only used in passive tense and in reference to the act of birth or existence or survival; it does not get used the way *is*, *was*, *were*, and *are* get used in English. To say, "He is happy," you would just say, "Him happy." Many far eastern languages drop be-verbs entirely in just this manner, so this isn't exactly an unusual feature in a language ("zero copula" if you're familiar with the term).

Cuyir is related to several words pertaining to existence and probability:

Cuyir = (verb) to be, exist

Cuyan = (noun) survivor

Cuyanir = (verb) to survive

Cuyete = (noun) probability

Cuyla = (adj.) probable

This suggests that in the Mando ideology, living is irrevocably linked with probability: survival is so vehemently assumed that dying isn't treated as a likelihood, even when the risk is perfectly acknowledged. It's motivation to banish worry and stay focused on task.

Keep in mind the relationship between probable and possible (*ret'yc*), and try not to mix them up!

Mando'a does have the word 'have,' in the sense of possession, *ganar*, but this is not a helping verb. This means that perfective tenses won't really be part of these lessons; Mando'a is way more direct in how verbs happen, and if you descend into a need for a perfective tense, you're drifting into indirectness.

Chapter 3: Speech terms, observational senses, and value judgments

In this chapter we will focus on how to verbalize judgments of truth value ("true" versus "false") and quality value ("good" versus "bad").

Let's start with the basic words for bad (*dush*) and good (*jate*). Notice how there are three basic modifiers for intensity:

___ne = superlative: *jatne* = best; *dushne* = worst. Notice that the /e/ at the end of *jate* is discarded.

___'shya = comparative: *jate'shya* = better; *dush'shya* = worse. Notice that /e/ at the end of *jate* is kept before the *beten*. (*Beten* = the apostrophe; the word means "sigh" or "pause" and generally refers to a **glottal stop**, like the hyphen in the middle of "uh-oh.")

Ori'___ = conversion of the adjective into a superlative abstract noun: ori'jate = excellence; ori'dush = evil.

Next, let's look at truth values.

Haat = truth; Jehaat = untruth. Add /ir/ to Jehaat, and we get the verb form Jehaatir = to tell a lie. Officially, it isn't part of the dictionary, but now we can extrapolate that "to tell the truth" = Haatir. Sometimes I will offer extrapolated words in this manner, using Mando'a's own rules for word formation.

Next, let's notice the connection between Haat (truth) and Haatyc (visible). We know that Nuhaatyc is "invisible," and we know that /Je/ adds negation of truth value. We can extrapolate now that "illusory" = Jehaatyc. We can also extrapolate that, since other vision-related terms share the root Haat or Haa't, then their antonyms can be created by adding /Je/ before those roots. Therefore we can get:

Je'haa'it = the state of being tricked or 'blinded' by a lie or illusion (false-value antonym of haa'it, 'vision')

Je'haa'taylir = verb 'to be tricked by or oblivious to something' (false-value antonym of haa'taylir, 'to see')

Since we also know that the adjectival form of words with the /haat/ root is achieved by adding /yc/, we can derive:

Haa'ityc = sighted, able to see (compare to Haatyc, visible, "able to be seen")

Nuhaa'ityc = blind, unable to see (compare to Nuhaatyc, invisible, "unable to be seen")

Je'haa'ityc = caught by illusion, unable to see truly (compare to derived Jehaatyc, illusion, "unable to be seen accurately" or "able to be seen falsely")

For sample sentences using this vocabulary, along with the preposition *adol* "through" and the relative pronoun *meg* "who, whom, which, that, what" (use *megin* before a vowel, instead of *meg*):

1. Isto nuhaa'ityc; kaysh suvari sur'gaane adol susulu joha, dar adol sur'haai'e.

Isto [is] blind; she understands pictures through hearing language, not through eyes.

2. Dushne vod cuyi vod meg jehaati gar; jatne vod cuyi vod meg sushi gar.

The worst friend is the friend who lies [to] you; the best friend is the friend who listens [to] you.

In example 2, notice the use of *cuyir* and the redundancy of using *vod* twice within a phrase to refer to the same person. This sentence can be reduced as follows:

Dushne vod jehaati gar; jatne vod sushi gar.

The worst friend lies [to] you; the best friend listens [to] you.

When translating English into Mando'a, consider ways that redundancy can be eliminated, and

ways that *cuyir* can be avoided.

Now we have enough vocabulary and grammatical knowledge to form the following Mandalorian proverb:

Haatyc or'arue jate'shya ori'sol aru'ike nuhaatyc.

Better one big enemy that you can see than many small ones that you can't.

UNIT 2

This unit will give consideration to the orientation of things relative to each other: time, place, size, quantity, number, movement, commands and possessives, and other closely related conventions necessary to any working language.

Chapter 4: Commands, Requests, and Questions

Be, B' (before or following vowel) - of, possessive prefix or suffix used with proper nouns

Tion - interrogative prefix; used before a question

Tionir - verb question, interrogate

Tionas - noun question, puzzle

Tion gar gai? - phrase What's your name?

Tion'ad? - who?

Tion'jor? - why?

Tion'meh? - what if?

Tion'cuy? - phrase "Who's that? Often used as a challenge to identify someone - like Halt! Who goes there?"

Tion'ad hukaat'kama? - phrase Who's watching your back?

Ke, K' (before vowel) – imperative prefix; use before verb to indicate commands

Kebbur – verb to try, to attempt

Kebise – noun (plural) things, stuff, any gathering of nonspecific objects

K'olar! – phrase "Come here! Get over here at once!"

Ke'sush! – phrase "Attention!"

Ke'mot! – phrase "Halt!"

Kedin – noun chain of command

Ke'gyce – noun (plural) orders, commands

Gaa'tayl! - phrase Help!

Gaa'taylir - verb help

Vaabir - verb do

Riye - noun (plural) favours, benefits, good turns, services

Mav - adj. & adv. free, freely, gratis, at liberty

Me'dinuir - verb share, give to each other

Dinuir - verb give

Dinui - noun gift

Din'waadar - verb sell

Verborir - verb hire, buy, contract (notice relatedness to Verburyc, "loyal"; implies that a Mando'ad on a contract is 'loyal' to his employer)

Me'copaani? - phrase "What do you want? What would you like?"

Me'bana? - phrase "What's happening? What happened?"

Me'ven? - phrase "Huh? What? Expression of bewilderment or disbelief"

Me'vaar ti gar? - phrase "How are you? Lit. What's new with you? Can also be used to ask a soldier for a sitrep. If a Mando asks you this, they expect an answer; it's literal."

Naas. - phrase I'm fine, thanks. Lit. Nothing [is new with me].

Din'kartay - noun debriefing; "sitrep, wash-up, any sharing of information and planning (military, also used colloquially)"

Ori'vor'e - phrase Thanks a bunch! Thanks a million!

Troch - phrase, adv. Certainly! (archaic, equivalent to 'verily' or 'soothly')

Nu draar - phrase "No way. Absolutely not. Never in a million years. Not on your life. (Emphatic disagreement and doubt. Lit: Not never. Mando'ade use double negatives for emphasis.)"

Chapter 5: Time and Counting

Tion'tuur - when? (lit. what day?)

Tion'solet? - How many? How much?

Luubid – adj. enough

Majyc – adj. & noun extra

Majyce – adj. & plural noun something extra, addendum, extras

Majycir – verb add

An - adj. & noun all

Anay - adj. every

Ani - adj. total, complete

Naas - noun nothing

Naasad - adj. none, not any

Naysol – adj. too many, excessive, too much

Ures - adj. without, lacking

Kisol – adj. few

Ori'sol - adj. many

Birov - noun many, the many

Ori'shya - adj. more than

Ge'soletar - verb estimate

Te'habir'be - verb take out, subtract, remove (When used transitively, the object is inserted as, "Te'habi [object] be.")

Ca'nara - noun time

Ca - noun night

Tuur - noun day

Ge'catra - noun evening

Vaar'tur - noun morning

Ibi'tuur - noun today, lit. this day

Ibic - this

Ibac - that

Nakar'tuur - noun tomorrow, lit. the unknown day

Sha ca'nara - noun "specific time - lit. at time, often used in questions"

Jat'ca'nara - adj. & noun "on time - lit. good time"

Suum ca'nara - noun "the state of blissful rest and peace," lit. beyond time

Darasuum - adj. eternal

Numbers

Solus - 1

T'ad - 2

Ehn - 3

Cuir - 4

Rayshe'a - 5

Rehsol - 6

E'tad - 7

Sh'ehn - 8

She'cu - 9

Ta'raysh - 10

Ta'raysh solus - 11

Ad'eta - 20

Ehn'eta - 30

Cur'eta - 40

She'eta - 50

Rol'eta - 60

Tad'eta - 70

Shehn'eta - 80

Shek'eta - 90

Olan - 100

Reysh'olan - 500

Ta'raysholan - 1000

Ge'sol - half

Chapter 6: Direction and Orientation

Marekar - noun & verb navigation; to navigate

Vaii - where

Vaii'la - adj. directional

Veeray - noun area

Gayiyla - noun everywhere

Gayiylir - verb spread

Get, Ge (before consonant)- adj. almost
Gaht - north
Gaht'yc - adj. polar
Ka'gaht - south
Abesh - east
Wasuur - west
Daab - down
Laam - up
Laamyc - adj. high
Diryc - adj. low
Dirycir - verb lower, put down
Jurir - verb lift, carry, bear (including bearing arms)
Ba'jurir - verb educate, raise (including raising children)
Chur - prep. under
Jaon - prep. over
Chaaj - noun distance, range
Chaaj'yc - adj. far, distant
Chaashya - adj. farther, further
Gebi - prep. close, near
Gebbar - verb to bring close, to draw nearer (something toward something else)
Ara'novor - verb to approach, block, confront, obstruct, defend, blockade, stand in the way of
Rud - prep. around
Dos - prep. across
Doslanir - verb cross, intersect
Adol - prep. through
Sha, Shal - prep. at (Shal used before a vowel)
At - prep. to, toward
Be'chaaj - adv. away, afar
Shaadlar - verb move
Bat - prep. on
De - prep. by
Dayn - prep. out
Suum - prep. beyond
Taap - noun location, position, point
Taab - noun foot
Taabir - verb march

Chapter 4: Commands, Requests, and Questions

This chapter covers quite a bit of material essential to interacting with Mando'a. We have four important affixes to learn, as well as how to use verbs imperatively and interrogatively.

As we have found in the past unit and all amassed vocabulary so far, the infinitive form of a verb ends in ar, er, ir, or, ur. The declarative form of the verb drops the /r/, leaving a, e, i, o, u endings. For example, *cuyir* is “to live,” and *Mhi cuyi* is “we live.”

Imperative and interrogative form is obtained by dropping the terminal vowel from the declarative form. For imperative, *Ke* or *K’* is then prefixed to the verb. For interrogative, *Tion* is prefixed to the verb. *Ke’cuy!* is “Live!” *Tion’cuy?* is approximately “What lives?” and idiomatically “Who’s there?” or “Who goes there?”

Interrogation can also be expressed through the affix *me’*, which is an abbreviated derivation from *megin* / *meg*, the all-purpose relative pronoun.

In general, if you see *tion*, it’s a verb converted to the interrogative (like “Does [subject] [verb]?”), but if you see *me’*, it’s a relative pronoun converted to the interrogative (like “What, which, whom, why, how?”) “Where” and “When,” being directional and temporal respectively, operate by somewhat different rules, and we will deal with those in the next two chapters.

While we’re noticing affixes, let’s go ahead and deal with possessive (genitive) affixation. *Be* or *B’* can go *before OR after* a possessive noun. In other words, “Isto’s spirit” can be *B’Isto Manda* or *Istob Manda*.

Now let’s have some sample sentences.

1. *Tion’ven’gan mhi ol’averde?*

“Will we have company?” (Lit. Interrogative-future-have we company?)

2. *Tion’r’ad ori’shya shebs?*

“Who was the bigger ass?” (Lit. Interrogative-past-person big-comparative butt?)

This could also be rendered *Ru’tion’ad*, placing past tense before the interrogative.

3. *Tion’ru’kaysh birov kyr’amur shabuir?*

“Was he a mass-murdering f*ckhead?” (Lit. Interrogative-past-him many kill [strong insult]?)

Chapter 5: Time and Counting

The Mando’a numerical system is extremely straightforward and very clearly based on the English base ten verbal counting system, and it goes up reasonably to 9999.5 before hitting a limit of terms, or before we have to say “[large number] and [other large number]” as though the terms are additive, like “fourscore and seven years,” etc. Zero doesn’t have a numerical term and is simply *naas* (noun), literally ‘nothing,’ and *naasad* (adjective), literally ‘none, not any.’ One through ten have individual words to represent them. Eleven through nineteen all manifest as [ten] plus [1-9 number]. Eleven is *Ta’raysh solus*; seventeen would be *Ta’raysh e’tad*. This will be the case for all numbers 20-onward, other than even multiples of 10. 31 = *Ehn’eta solus*. 47

= *Cur'eta e'tad*. Once we get into the hundreds, spelling becomes a questionable issue; 500 is *reysh'olan* and not *rayshe'a'olan* or anything else which gives a clear spelling transition from numeral form to hundreds form. Nobody will judge you oddly here if you try to stick with whatever spelling makes the most sense to you: we just plain don't have enough information to work with here, to tell us how to approach hundreds other than 100 and 500. At 1000, it's literally "ten hundred," so we can infer that every subsequent thousand would be "[multiple of ten] hundred."

9999.5 = *Shek'eta'olan shekolan she'cu bal ge'sol*. I infer 'shekolan' here for 900.

Fourscore and seven = *Cuir ad'eta bal e'tad*.

Now for other terms of quantity:

Kisol, 'few', clearly derives from *kih*, 'small,' and *soletar*, the verb 'to count.' *Soletar* relates to *solus*, 'single, individual, one, united, discrete,' and its ordinal adjectival form *sol'yc*, 'first.' This also gives us *sosol ti*, 'equal with.'

Ori'sol derives from the same *sol-* root and *Ori*, 'big, much, great.' The comparative affix *-shya* added to this yields *ori'shya*, 'more than.'

Soletar as 'count' gives us *ge'soletar*, the verb 'to estimate'. Glance back a moment at 'half,' *ge'sol*. In this way, we can infer that 'ge'soletar' as 'estimate' could just as accurately be rendered 'to half-count.' We can use this inference to suggest only half-assed attempts at *any* verb, or diminished forms of those verbs, as follows:

parguur 'to dislike' or *parguur* 'to hate' ('to dislike greatly') *ge'or'parguur* 'to hate with little enthusiasm' or 'half-hate' or 'to resent' as well as *ge'parguur*, 'to mildly dislike or be undecided about'

cyar 'to love (affectionately)' or *cyar* 'to love or adore (emphatically)' -> *ge'or'cyar* 'to adore without enthusiasm' or 'half-love' or 'to admire' as well as *ge'cyar*, 'to mildly like or be favourably undecided about'

SIDENOTE: Don't confuse affectionate love with *kar'taylir*, 'to love (intimately),' which is synonymous with *knowing* something intimately, in your heart (*kar'ta* = 'heart'), and is based on *kar'tayl*, 'knowledge, awareness.'

Chapter 6: Direction and Orientation

The majority of this chapter will basically be just vocabulary acquisition. Most of these words are prepositions and dative or ablative case markers, and that means they're pretty dang necessary

for using Mando'a with any kind of active functionality. They don't require any special rules for use, beyond paying attention to when they have variable spelling based on vowels or consonants preceding or following them. This means I won't use up our time here focusing too hard on them individually or their usage: it follows more-or-less the same rules English would follow. Prepositional phrases work exactly the same way in Mando'a as they work in English.

I do want to call attention to a few interesting qualities of how words have been formed, though: we can see in this chapter the direct connection between several nouns / adjectives and their verbs associated with them.

For example, *Gebi* is 'near', and *gebbar* is 'to bring nearer'. *Taab* is 'foot', and *taabir* is 'to march.' *Diryc* is 'low,' and *dirycir* is 'to lower.'

You can do this to pretty much any noun, adjective, or verb in Mando'a, which does not already have copious affixes attached to it, as long as you can infer a clear relationship between the source word and the target word.

If a word is heavily affixed or derived *already*, like the participial adjective *darasuum'la*, 'eternally changing,' which derives from *dar* (cancellation or retroactive negation), *a* (another negative particle), *suum* 'beyond,' and *-la* (adjectival particle), then instead of trying to convert that beastie into another part of speech, see first if you can cut it backward to a more-root form, and *then* add the correct affix to yield the part of speech you want. Say you want to say, 'to eternally change,' instead of trying to turn an adjective into a verb, first cut it down to its noun form *darasuum* by dropping the adjectival affix *-la*. Next, temporarily subtract the first negating element *dar* and gain *arasuum*. Check the nearest Mando'a dictionary, like the one at [this lovely url](#), and search with CTRL+F for 'arasuum.' It's there, neh? Now see if it has a verb form nearby. What have we here? *Arasuumir*? Looks like a verb to me! Now let's reattach any missing necessary particles, in this case *dar*, and we get *darasuumir*, 'to be eternal; to eternally change (as opposed to stagnating).'

If you use the dictionary as a reference, sometimes there won't be such a convenient and helpful example to give you a work basis, and you'll have to infer some things on your own. That's okay! If you want help, you know how to find me. ;)

Isto's praxis

Yeah, yeah, I'm creating the language course. So what? I can use this to brush up on Latin, too. You'll see what I mean in a minute, and I figure, if we have any aspirations of people actually using Mando'a a bit, somebody ought to lead from the front, and it might as well be the resident linguist. This section of this document is strictly me test-driving paragraph-length translations into Mando'a, for my own purposes and so others can see it in practice.

from 38 *Latin Stories* by Groton & May:

Graeci cum Troianis bellum gerebant. Magnum equum ligneum sub portis urbis Troiae nocte relinquunt. Troiani equum ibi inveniunt. "Graeci equum Minervae dedicant," dicunt. "Si donum Graecorum ad templum deae ducemus, pacem habebimus et vitam bonae fortunae agemus." Sed Laocoon, sacerdos magnae virtutis sapientiaeque, audet populum monere: "Sine ratione cogitatis, o Troiani! Si copiae in equo sunt, magno in periculo erimus. Numquam debetis Graecis credere, nam Graeci semper sunt falsi."
Tum equum hasta tundit. Ira Minervae magna est; dea duos serpentes ex mari mittit. O miser Laocoon! Te tuosque duos filios mali serpentes strangulant! Troiani deam timent; equum in urbem ducunt. Ratio Laocoontis Troianos nihil docet.

my translation into Mando'a, which I break down further in subsequent posts:

Greek'e r'arkaani ti Trojan'e. Ca ru'ba'slana shaap'yc ori'ulik chur tennas'e aloriya Troy. Trojan'e ru'mar'eyi ulik. "Greek'e ru'me'dinui ulik Minerva," ru'sirbu. "Meh mhi alori dinui be'Greek'e yaim be'Dalyc, mhi ven'gana naak bal jatekara ven'alori mhi oya'e." Al Laocoon, Manda'bajuras ori'mandokar bal ori'mirdala, kebbu rejoyhaa'ir droten: "Ures jorbe gar mirdi, Trojan'e! Meh ulik juri verd'e, mhi ven'cuyi jurkadyc. Gar arasuum lise rusaa Greek'e: Greek'e darasuum jahaatyc." Kaysh ru'broka ulik beviin. A'den be'Minerva ori; Dalyc aka t'ad utyc'skanah'e r'eku gar bal gar ad'e! Trojan'e ru'chaaba Dalyc; r'alori ulik oriya. Jorbe be'Laocoon ru'ba'juri Trojan'e naas.

This is still just third conjugation and none of the perfect tenses, stuff from last semester, but it's a good starting place, since Mando'a doesn't use perfect tenses.

Time to break this puppy down. :)

Graeci cum Troianis bellum gerebant. Magnum equum ligneum sub portis urbis Troiae nocte relinquunt. Troiani equum ibi inveniunt.

The Greeks waged war with the Trojans. In the night, they left a great wooden horse under the gates of the city of Troy. The Trojans then found the horse.

Greek'e r'arkaani ti Trojan'e. Ca ru'ba'slana shaap'yc ori'ulik chur tennas'e aloriya Troy. Trojan'e ru'mar'eyi ulik.*

*We have no Mando'a word for 'gate' or 'door,' so I've derived one using the suffix -as to render 'tenn', 'open,' into a noun. Tennas = 'opener' = gate. Then I simply pluralized it to fit the plurality of the original noun.

"Graeci equum Minervae dedicant," dicunt. "Si donum Graecorum ad templum deae ducemus, pacem habebimus et vitam bonae fortunae agemus."

"The Greeks dedicated the horse to Minerva," they said. "If the gift of the Greeks into the goddess' temple we lead, we shall have peace and good fortune will guide our lives."

"Greek'e ru'me'dinui ulik Minerva," ru'sirbu. "Meh mhi alori dinui be'Greek'e yaim be'Dalyc*, mhi ven'gana naak bal jatekara ven'alori mhi oya'e."

*Here I've just used a reverently capitalized 'lady' or 'female,' lacking a suitable word for 'goddess.'

I plan to come back and cover the rest sometime later. :)

Sed Laocoon, sacerdos magnae virtutis sapientiaeque, audet populum monere: "Sine ratione cogitatis, o Troiani! Si copiae in equo sunt, magno in periculo erimus. Numquam debetis Graecis credere, nam Graeci semper sunt falsi."

But Laocoon, a priest great of virtue and wisdom, dared to warn the people: "Without reason you are thinking, oh Trojans! If troops are in the horse, we will be in great danger. You should never trust Greeks, for Greeks are always false."

Al Laocoon, Manda'bajuras ori'mandokar bal ori'mirdala, kebbu rejorhaa'ir droten: "Ures jorbe gar mirdi, Trojan'e! Meh ulik juri verd'e**, mhi ven'cuyi jurkadyc***. Gar arasuum lise rusaa Greek'e: Greek'e darasuum jahaatyc."*

*"Spirit educator," substituting here for 'priest'.

**lit. 'if the horse carries soldiers'

***lit. 'we will be threatened'

Tum equum hasta tundit. Ira Minervae magna est; dea duos serpentes ex mari mittit. O miser Laocoon! Te tuosque duos filios mali serpentes strangulant! Troiani deam timent; equum in urbem ducunt. Ratio Laocoontis Troianos nihil docet.

Then he beat at the horse with a spear. The wrath of Minerva was great; the goddess sent two serpents out of the ocean. Oh poor Laocoon! The evil serpents strangled you and your two sons! The Trojans feared the goddess; they led the horse into the city. The reason of Laocoon taught the Trojans nothing.

Kaysh ru'broka ulik beviin. A'den be'Minerva ori; Dalyc aka t'ad utyc'skanah'e r'eku gar bal gar ad'e! Trojan'e ru'chaaba Dalyc; r'alori ulik oriya. Jorbe be'Laocoon ru'ba'juri Trojan'e naas.*

*lit. 'slimy hated things', used here for 'serpents'

The 'god / goddess' problem took me awhile to figure out. We already know that the language-smith didn't want the Mandalorians to have a word for 'hero,' and we know that the Mandalorians "killed their God," so it seems kinda' anti-Manda in a general way to invent a new word for deities. I settled on a respectfully / reverently capitalized version of female / male qualifiers, to equate roughly as 'Lord' or 'Lady,' honourific but not actually suggesting species.

This actually isn't so far from how it works in English:

'God' comes from an Old English root that literally just meant, "the entity or person who is being invoked / summoned / called / addressed."

'Lady' is *hlaf-diga*, 'bread-giver', and 'Lord' is *hlaf-weard*, 'bread-warden.' Both indicate a certain specific relationship with sustenance, as well as gender. It isn't too far to 'retroactively etymologize' the Mando'a male/female terms as having probably some similar division-of-labour quality to them.

My next task for this journal, which will have to come after I get other projects done, is to translate some higher-level Latin, maybe a bit from Caesar's discussion of an ambush by Belgians. It has a lot of participles, passive tense, and periphrastics, along with ablative absolutes, so it will be really interesting to see how that gets carved up in the translation to Mando'a. :)

Right-oh, here's my next project for this thread. It's also taken from *38 Latin Stories*.

Caesar's Camp is Attacked by Belgians (*This is an excerpt from Caesar's commentaries on his military campaigns in Gaul (58-51 BCE). Although it is written in a seemingly objective third-person style, it puts emphasis on Caesar's skill and courage as a leader.*)

Caesar, equitatu praemisso, sex legiones ducebat; post eas totius exercitus impedimenta collocaverat; equites nostri, flumine transito, cum hostium equitatu proelium commiserunt. Illi identidem in silvas ad suos se recipiebant ac rursus ex silva in nostros impetum faciebant. Nostri tantum ad finem silvae insequi eos audebant. Interim legiones sex, ubi primum venerunt, armis depositis, castra munire coeperunt. Ubi prima impedimenta nostri exercitus ab eis qui in silvis latebant visa sunt, omnibus cum copiis provolaverunt impetumque in nostros equites fecerunt. Equitibus facile pulsus, incredibili celeritate ad flumen cucurrerunt. Itaque uno tempore et ad silvas et in flumine et in manibus nostris hostes videbantur. Eadem celeritate ad nostra castra atque eos qui in labore occupati erant cucurrerunt.

Caesari omnia uno tempore erant agenda: vexillum ponendum, signum tuba dandum, quod eos iussit arma tollere; a labore revocandi milites; acies paranda. Quarum rerum magnam partem brevis temporis et hostium adventus impediabat. Itaque duces, propter propinquitatem et celeritatem hostium, Caesaris imperium non exspectabant, sed per se ea quae videbantur faciebant.

-adapted from Caesar, *The Gallic War* 2.19-20

My English translation:

Caesar, sending forward the cavalry, he had led six legions; behind them he placed the baggage of the whole army; our cavalry, having crossed the river, and engaged battle with the cavalry of the enemy. They, again and again, and again into the woods from the forest, they sheltered themselves in their own company and held a charge on our men. Our men would only dare to pursue them to the edge of the forest. Meanwhile the six legions, as soon as they came, laying aside their arms, began to fortify the camp. When the first part of our army's baggage was seen by those who lay hidden in the woods, all the enemy troops flew to attack our cavalry. Easily

routed was the enemy cavalry, with incredible speed, and they ran to the river. And so, at one time, and the bands of our enemies seemed to be in the woods, in the river. With the same speed, they ran up to our camp, and toward those who were employed in labour.

For Caesar, everything had to be done at once: the standard must be raised, the trumpet must be sounded, by which signal he ordered the men to take up arms; soldiers were to be called from their labours; they needed to prepare a line. A large part of these arrangements was inhibited by the shortness of time and the approach of the enemy. Accordingly, the captains, on account of the speed and near approach of the enemy, did not wait for a command from Caesar, but on their own initiative they did those things which they saw to be necessary.

My translated Mando'a version:

Caesar, aka at bes'bavar, gana resol ol'averde'e; du'caryc val kaysh nariti kebise ani akaan'ade; mhi bes'bavar, yustapir doslani, akaani ti aru'b bes'bavar. Val, tug'yc birov ca'nara'e, lo kurs, val ru'haraanovo bal jurkadi mhi verde. Mhi verde ne'jareo bal oya'kari suum yustarud kurs. Vaal, resol ol'averde'e aniy alaro, diryci besbe'trayce, gotal'u kranak. Vaal mhi akaan'ade'b kebise ru'haa'tayli de aru'e haaranovyc kurs, an aru'e verde ru'jurkadi mhi bes'bavar. Pakodyc ara'novo b'aru'e bes'bavar, iviin'yc, ru'tokkada yustapir. Aru'e'b verde ru'cuyi haa'tayli cuyir kurs, yustapir, bintar. Iviin'yc, val jurkadi mhi kranak, bal at ade borari.

Par Caesar, an kebise enteyo cuyir vaabi jiila / tome: alii'gai jori, bes'bev kaaba, naumiit verde juri; verde ke'gyce bora'e; ru'liniba tsikador briik. Skotah ca'nara ru'gev ibic'e kebise. Alor'ade, jorcu iviin b'aru'e, ne'pare ke'gyce teh Caesar, al val mav'yc ru'vaabi ibac'e kebise val haa'tayli linibayc.

Preliminary SUPER-ROUGH translation into English, disregarding everything but word roots (i.e. ignoring most conjugations and declensions):

Caesar, cavalry sending forth, six legions had led; after their entire army hindrance had stationed/arranged; horsemen ours, the river having been crossed, with enemy horsemen engaged in battle. Those again and again into the forest by themselves they retreated back, back again, out of the forest in our assault we had made. Our [soldiers] only unto the edge of the forest to be pursued them they had dared. Meanwhile six legions, where first they had come, weapons put down, military camp they had begun to fortify. Here first baggage our army unto theirs which in the forest had hidden were seen, everybody with troops were rushing forth and battling into our cavalry's [camp?]. Easily they were repelled by the cavalry, incredibly quickly to the river they ran. Then one time and to the forest and into the river and in our many bands of enemies they seemed / were seen. Quickly they into our military camp also they ran which while in labour they were occupied / seized.

Caesar everybody one time was leading: the banner lifted, trumpet gave the signal, which sent forth his [entire?] army; to work the soldiers [went back? took?]; the line of battle was paraded. When great things part a brief time and enemy approach had hindered. therefore he leads,

because proximity and speed of the enemy, Caesar the emperor they had not expected, but by themselves which he had seemed they had made.

Yeah... pretty rough, with none of the grammatical features ironed out at all, neh?

Later we'll see if I can't polish this a bit, and then turn it into a proper bit of Mando'a. :)
Okay, time for a cleaner translation. I've gone more for colloquial meaning than verbatim transliteration, so bear with me, and bear also in mind that once this becomes Mando'a, things like passive tense and participles will have to GO. XD

Caesar, sending forward the cavalry, he had led six legions; behind them he placed the baggage of the whole army; our cavalry, having crossed the river, and engaged battle with the cavalry of the enemy.

Caesar, aka (1) at bes'bavar, gana resol ol'averde'e (2); du'caryc (3) val kaysh nariti kebise ani akaan'ade; mhi bes'bavar, yustapir doslani, akaani ti aru'b bes'bavar.

They, again and again, and again into the woods from the forest, they sheltered themselves in their own company and held a charge on our men. Our men would only dare to pursue them to the edge of the forest.

Val, tug'yc birov ca'nara'e, lo kurs, val ru'haraanovo bal jurkadi mhi verde. Mhi verde ne'jareo bal oya'kari suum yustarud kurs (4).

Meanwhile the six legions, as soon as they came, laying aside their arms, began to fortify the camp.

Vaal, resol ol'averde'e aniy alaro (5), diryci besbe'trayce, gotal'u kranak.

When the first part of our army's baggage was seen by those who lay hidden in the woods, all the enemy troops flew to attack our cavalry. Easily routed was the enemy cavalry, with incredible speed, and they ran to the river.

Vaal mhi akaan'ade'b kebise ru'haa'tayli de aru'e haaranovyc kurs, an aru'e verde ru'jurkadi mhi bes'bavar. Pakodyc ara'novo b'aru'e bes'bavar, iviin'yc, ru'tokkada yustapir.

And so, at one time, and the bands of our enemies seemed to be in the woods, in the river. With the same speed, they ran up to our camp, and toward those who were employed in labour.

Aru'e'b verde ru'cuyi haa'tayli cuyir kurs, yustapir, bintar. Iviin'yc, val jurkadi mhi kranak, bal at ade borari.

For Caesar, everything had to be done at once: the standard must be raised, the trumpet must be sounded, by which signal he ordered the men to take up arms; soldiers were to be called from their labours; they needed to prepare a line.

Par Caesar, an kebise enteyo cuyir vaabi jiila / tome (6): alii'gai jori, bes'bev kaaba, naumiit verde juri; verde ke'gyce bora'e; ru'liniba tsikador briik.

A large part of these arrangements was inhibited by the shortness of time and the approach of the enemy. Accordingly, the captains, on account of the speed and near approach of the enemy, did not wait for a command from Caesar, but on their own initiative they did those things which they saw to be necessary.

Skotah ca'nara ru'gev ibic'e kebise. Alor'ade, jorcu iviin b'aru'e, ne'pare ke'gyce teh Caesar, al val mav'yc ru'vaabi ibac'e kebise val haa'tayli linibayc.

(1) There's no Mando'a word for 'send,' so I've opted to use *aka* 'mission,' which itself comes from Latin *mittere*, 'to send.'

(2) 'companies' instead of 'legions'

(3) 'late' instead of 'behind'

(4) original "Our men would only dare to pursue them to the edge of the forest." Changed here to "Our soldiers not-stupidly-risk-their-own-lives and chase beyond perimeter forest." The Belgians were hiding in the woods, so it works, in context.

(5) original "as soon as they came" changed here to "completely arrived"

(6) original "at once" could be "immediately" or "together," so I offer both options here. Spring break ends in the morning; once I get back into the swing of my standard weekly schedule, I'll also get back to work on the language lessons.