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Overview

The Mrinka are a race of feline extra-terrestrials created by Chrystal for use in a role-play called [Interstellar Enemies](#) with Becky-Annn. The story in that role-play is based very loosely on the 1985 movie [Enemy Mine](#).

The species, name, culture and language of the Mrinka are placed in the public domain, provided credit is given via a link back to this page. If you wish to use the species in a roleplay, either as a player character or NPC, you are free to do so, but please do not substantially alter the physical concept, the language, history or the culture and standards of the species.

They may be used in any science-fiction space-opera setting that fits with the overall history outlined below.

Biology

The Mrinka are a species of sentient and sapient felines. Sentient means "self-aware" and sapient means "capable of thought". Note that it is possible to be one but not the other.

The Mrinka evolved on a world where the dominant species was not apes but felines. There are a number premfeline species on the Mrinka home world, just as there are primate species on Earth. Unlike the apes, the premfelines all have fur and tails, and equally so do the Mrinka. Adult male Mrinka stand between 1.6 and 2m tall, with the average being around 1.8m. Adult premales and females stand between 1.5 and 1.9m tall. A healthy adult will mass about the same as a healthy adult human of the same height. (Note: Weight changes with gravity, mass does not).

Reproduction

Like most of the higher species on their planet, the Mrinka are trisexual. The three genders are Male, Premale and Female.

The males are large and muscular, have manes and over-sized incisors. In appearance they resemble a cross between a human and a lion. The males have a penis and testicles in the usual place. As with male humans, male Mrinka have residual nipples. Unlike humans, Mrinka have three pairs, although the lower two pairs may appear to be little more than sensitive moles or skin-tags. Males are more commonly attracted to premales.

Pemales are flat chested like the males, although less muscular. Like males, they have three pairs of residual nipples, with the lower pairs being barely noticeable. Pemales generally do not develop much of a mane, especially on the face. The premale has a reversible vagina and a single ovary. Pemales are commonly equally attracted to both males and females.

Females have a small, non-reversible vagina leading to a womb. They have no ovaries. They have a single pair of large mammary glands on their chest, and two pairs of residual nipples beneath them. The mammarys are functional in the way a human female's breasts are - when the female is impregnated, the breasts begin to swell, and once the kitten is born they lactate and produce milk for the infant to drink. Females are most commonly attracted to Pemales.

To reproduce, the male has sexual intercourse with a premale who is in season, and fertilises her ovum. The zygote develops for up to six weeks in the Premale's vagina. If it remains longer than this it is naturally aborted. If a fertilised Premale has sexual intercourse with a female during the "transfer period", the zygote is transferred into the female's womb by the action of the premale's vagina folding inside-out inside the female's vagina. The zygote will then implant within her and develop into a foetus. In the event the zygote has not been in the premale for three weeks, there is a two thirds chance that it will not implant and will abort naturally. This probability increases,

the less time the zygote spent in the premale. Gestation is usually between twenty six and thirty two weeks in the female, plus the four weeks spent in the premale.

It is possible, though rare, for a premale in season to have intercourse with a female and transfer the ovum, and for that female to then have intercourse with a male, and in this way get pregnant, but such cases are very rare anyway and usually result in the foetus naturally aborting.

Anatomy

As mentioned previously, there are three genders. The skeletons are similar to most earth mammals, except that instead of ribs, the Mrinka, like most mammalian species on their home world, have three interlocking chest plates per side, front and back.

Mrinka skin colour varies from almost jet black to almost pure white, via various shades of brown, and the skin colour determines the fur colour. Mrinka body fur varies in length from around one centimetre to almost ten centimetres, and has in the past been a source of intra-species prejudice, much like human skin colour.

Mrinka have four fingers and a thumb on each hand, but only four toes on each foot. Their fingernails are similar to human ones if slightly stronger and thicker, the original claws having been lost through evolution, but many male Mrinka choose to grow their nails into claws.

Mrinka eyes are typically feline with vertical slit pupils. They face forward and as with most predators are focussed to give binocular single vision and the ability to judge distances and movements by eye. Mrinka ears are pointed and sit almost on the top of the head. Apart from the tail, the ears are probably the most expressive feature a Mrinka has, being capable of a wide range of movement. Some Mrinka can move their ears independently of each other, while others simply do not have this talent - a bit like a human being able to wiggle their ears, raise one eyebrow, etc...

Mrinka do not have tear ducts, their eyes are kept moist via a continuous slow leakage of fluid through the cornea from the sclera.

The female and premale Mrinka vaginas are lined with fine hairs or cilia that move during sexual intercourse, and have the effect of easing the movement within of the male penis or premale vagina. In the female they also guide the zygote into the womb. On females, the outermost cilia are tough and sharp, almost like thorns. The first time the female has sexual intercourse, these 'thorns' will catch on whatever penetrates the female and be torn out, causing a small amount of pain to both female and premale. This is similar to the act of tearing a human female's hymen. Mrinka females do not have a clitoris which in human females is a vestigial penis. This is because the same sexual organ has developed differently in all three genders. Mrinka erogenous zones include the ears (as with humans), nipples, breasts and vestigial nipples. However the biggest erogenous zone is the tail, which is extremely sensitive to touch.

The Mrinka's backbone is a lot more flexible than that of a human, and in a similar fashion to most earth cats (a comparison the race finds highly insulting) Mrinka are able to curl into a ball. (Note: some humans are capable of this too. It is generally referred to as being "double jointed").

Mrinka are generally a lot more agile than Humans and have faster reflexes, but tend to be a lot less resilient. Their bones will break more easily, and they can pull muscles and tear ligaments more easily than humans.

Emotions

Mrinka emotions are very similar to human emotions. They experience happiness, sadness, fear, excitement, anticipation, horror, love, hate, anger, envy, jealousy, awe, and all the rest.

They generally express their emotions via the tail, ears and hands. Ears up generally indicates a positive emotion. Ears down a negative one. Forward indicates an intent to act, so up and forward means excitement, down and forward is anger. Back would mean an internal emotion, so up and back would be thoughtfulness, down and back is fear.

The Mrinka's tail will twitch, or sway, indicating the depth and intensity of the emotion. The faster and more pronounced the motion the more intense the emotion. Additionally, the position of the tail can give an indication of mood - raised is happy, drooped is sad, horizontal is usually a warning sign, as this would be the position that the Mrinka's wild ancestors held their tails in while hunting. If the tail is wrapped around the leg it indicates fear, held in the hands and toyed with indicates uncertainty or indecision, wrapped around the waist indicates extreme unhappiness.

And finally, wrapping the tail around part of another Mrinka indicates a sexual attachment and/or love. Entwining tails with another Mrinka is actually part of sexual foreplay.

Culture

Mrinka have a highly developed society, which in many ways resembles both the North American natives, and Feudal Japan.

Sexuality

While the majority of all three genders are the equivalent of "heterosexual", that is, males and females are both attracted to premales and premales are attracted to both males and females, homosexuality is not uncommon, nor is it taboo. Males can and do have intercourse with males, premales with premales and females with females. Often the tail is used as an additional sexual organ in these encounters. Sex for pleasure is also very common.

The one sexual taboo remaining, as odd as it may appear to a human, is intercourse between male and female. This is socially frowned upon, but does happen in the privacy of the individual's home, especially where a threesome is lifebonded.

Family Life

Many Mrinka are biogamous (their equivalent of monogamous), and spend their lives with the same two partners in a lifebonded contract (the equivalent of marriage). It is possible for an individual to leave such a relationship, the equivalent of divorce in human society, but it is actually quite rare. As with human society, stable homosexual relationships are less common

than stable heterosexual ones, but do happen and lifebonding is permitted between same gender or two-gender trios, although it is often considered wrong by the more conservative elements of Mrinka society when it is two females and a male or two males and a female.

Monogamous relationships, between two Mrinka, are rare but do happen, and are most usually between couples of the same gender.

The fact that every Mrinka has two biological mothers (and the DNA of the female is transferred into the foetus and bonded to the DNA of the male and premale during gestation) means that the term "mother" is ambiguous. In fact the most common terms in Mrinka society are best translated as Tree-mother (premale) and Earth-mother (female). The Earth-mother is the one who bares and breast-feeds the infants and thus forms a close bond with them. She is the one who traditionally stays at home and looks after the family, cooks the food, washes the dishes, etc. The Tree-Mother is the bread-winner, the one who works and brings home the food.

In traditional Mrinka society, the now anachronistic role of the male was as the defender. Back before Mrinka became civilised, premales would hunt for food and males would guard the den where the females raised the kittens. Later, the armed forces became the primary role of males, along with professional sports and heavy or dangerous jobs such as mining and construction, but supervisors in these latter roles were almost always premales. There was a period in Mrinka history when the males would simply lounge about doing nothing and expect to be waited on and served by the pre- and females.

In more modern times, gender equality has spread and the traditional roles are no longer strictly observed any more. It is now commonplace for a male to stay at home and raise the kittens, while his earth-wife has a high paying job in the financial markets and his treewife serves in the Marines, for example.

Religion

Mrinka society acknowledges no higher power than itself. There were a few religions in ancient times, but they died out millennia ago. The only surviving relics are a few random references in Mrinari idiom to "Hgggara" - the spirit of darkness, usually taken to mean the inner darkness in the Mrinkan soul.

There is no god, no heaven and no hell, in fact no afterlife whatever. Mrinka do not fear death, what they fear is death without "honour". The nearest thing Mrinka society has to a religion is *Hnahag* which loosely translates as "honour" but is so much more. See below.

Hnahag

This is such an important concept in Mrinka society that it deserves its own section. The word has no literal translation into English, but the closest human term is honour. Similarities can be found in the Samurai code of Bushido, the medieval code of chivalry in Europe, and the way of life of the natives of North America.

Mrinka do not fear death, and are willing to die with hnahag at any time. Equally they will not kill without hnahag. Part of the code is that all life is precious, and one should only kill at need. To kill for food is good, but one should only kill what one needs for food and should endeavour to use as much of the animal as possible. Even in modern Mrinka society this principal is held true and products such as bone, leather and fur, as well as chemical products made from animal fats and the like, are far more commonplace than in Human society where a strange belief has arisen that it is wrong to kill animals at all - mostly as a backlash against hunting and killing for sport.

Mrinka do not hunt and kill for sport. To do so is considered *Hnahagrrr* - without hnahag. To kill in self defence, and/or in defence of one's home, family and people, is of course hnahag, and more so to die while doing so.

War is somewhat different. Lesser peoples of their own species - and of course all alien species - are considered to be hnahagrrr, and it is the duty of the Mrinka to bring Hnahag to these people. If the others resist then it is hnahag to fight them. To kill and to die in battle is considered hnahag.

To die as a result of stupidity or an avoidable accident is hnahagrrr. Being wasteful of anything is hnahagrrr. To cheat at a game, likewise. However, to cheat at war is hnahag, because the enemy is hnahagrrr anyway.

One famous Mrinka described it thus: "Hnahag is life, it is death, it is everything. ... Hnahag is about standing tall like a tree, not bowing down like the grass, it is about looking to the sky, not crawling in the mud. It is fighting well and dying well. It is killing when needful, not killing for fun, or for hate".

Government

The Mrinka system of government is, as you might expect, focussed upon the principles of Hnahag. Probably the closest Human equivalent would be a form of Communism based upon the principals of feudal Japanese Bushido. The offices are generally held by people who feel they are best qualified for them. There is no "president", "King" or other ruler, rather the structure of the government resembles more a committee. Politics and Hnahag do not go well together, and thus in Mrinka society, politics generally takes a back seat. When thinking about government policy, the first question a politician needs to consider is: "Is this Hnahag?" Is this going to be considered honourable and good, and in keeping with the Mrinka way of life? If not, then the politician needs to carefully consider whether that policy is worth pursuing.

Officials are not elected to positions of power as such. Rather, they nominate themselves and are given a try at the job. If someone else feels they could do the job better, they are also given a chance to try it. Generally, under the principals of Hnahag, the contender who is clearly the less capable will step down. However, this is the real universe and things rarely go according to guiding principals. In practice, what generally happens is that while the two (or more) contenders are both running an office, the employees in that office will be rating them, and when the trial

period ends, the employees will declare whom they think did the better job. Normally, such contests will be between the incumbent of a position and a challenger.

This way of doing things is related to, but a lot less violent than, the primitive means of taking over a pride that can still be seen in Earth's dwindling population of lions.

Anyone can challenge for any position at any time, with the exception of the Military during actual combat. In this latter case, only the direct subordinates of a position may challenge for that position, and only if the consensus amongst the unit is that the officer in question is doing a bad job. In non-military organisations, including corporations and government offices, and in the military in peace-time, anyone who feels they are capable of doing a job may challenge for it, but it is generally felt that to challenge for a job you are not, in fact, qualified for, is Hnahagrr.

It is this last, the fear of being Hnahagrr, that keeps Mrinka society stable and makes it work.

Hnahag is so deeply embedded in the Mrinka psyche, drummed into each kitten from the moment they can speak, that to go against it is unthinkable.

Technology

A universal rule of technology, regardless of where you go and what species you are, is "Form Follows Function". So a tool such as a saw is going to have a serrated blade for cutting the wood and a handle to hold it by. The shape of the handle may vary with the shape of the hand that holds it, equally the materials may vary with the actual level of technology, but the basic design will remain the same. Similarly, any society advanced enough will develop ropes because they are needed to tether animals, hold wooden poles together, lifts heavy weights, etc. And with the development of ropes, so the simplest forms of joining them together will follow: The reef knot and granny knot, the round-turn and two half hitches, the bowline.

Thus, Mrinka technology is very similar to human technology. The Mrinka developed jump drive about a hundred years before humans. They have ship-board effector shields, ship-board energy weapons, and hand-held projectile weapons. Their clothing is largely natural fibres due to the code of hnahag, but they have synthetic fibres and materials, which they use when needed.

Fossil fuels were used during a period in Mrinka history, but doing so was considered wasteful and thus hnahagrrr. The Mrinka now use mostly solar, wind and fusion power.

Food

Mrinka are primarily carnivorous, however, they also eat fruit and vegetables to supply essential vitamins. Mrinka food is not dissimilar to human food. There are some subtle differences in flavourings, owing to the differing evolution of plants on both worlds that are used as herbs and spices, but on the whole if a Mrinka can eat it a human can eat it and *vice versa*. Mrinka have a higher tolerance to certain poisons such as Potassium Cyanide, but a lower tolerance to heavy metals such as lead.

Mrinka food varies from the bland to the heavily spiced and is as varied as human food.

Medicine

As with technology, Mrinka medicine is as advanced as Human medicine, with the exception that there is no taboo against allowing someone to die with hnahag. Assisting someone who is dying to end their own life with dignity is considered a hnahag act.

Diseases

Mrinka suffer from a variety of ailments, including many that are similar to human diseases. Cancer is one. Various forms of cancer can affect the species including a form of leukaemia, several forms of brain tumour, bowel cancer and the like.

A virus similar in it's effect to the Common Cold on Earth can cause similar symptoms. The two viruses are incompatible with each other and cross-infection is not possible.

A fungal skin disease similar to mange is a major problem amongst young Mrinka. It is highly contagious, causes fur-loss and severe itching and can result in permanent disfigurement if not treated quickly. It is not fatal and if untreated will usually run its course in a matter of weeks, however the victim will often be left with patches of fur-less skin, and if they have been allowed to scratch then they often have major scarring from that too. Treatment is usually a course of antibiotics and anti-fungal baths. Prevention being better than cure, however, simply washing regularly will generally prevent the disease and keep other parasites at bay.

When they have a fever, Mrinka tend to shed their fur, in the same way as humans sweat, and for the same reason.

There is one virus that can affect Humans and Mrinka equally. It is found on an uncharted and unknown world that is claimed by neither side, and is in the neutral space outside of the volume of space where both civilisations meet. The world itself is home to a full and flourishing ecosystem, but has no indigenous intelligent life - the closest being a large reptilian predator that closely resembles a raptor species of earth dinosaur. The virus is symbiotic and causes radical restructuring of some aspects of the host's DNA. This causes symptoms of fever, vomiting and hallucinations.

Injuries

Mrinka are more prone to bone breakage than humans, more apt to pull muscles and tear ligaments. However, because of this the species have developed advanced medical techniques for the repair of such injuries. Generally, a broken bone can be fixed in two or three days.

Surgical Techniques

These are almost the same as human surgical techniques. The main difference being surgery on the chest. Where in a human the patient's ribs will be spread to allow access to the heart or lungs, in a Mrinka this is not possible. Generally, one or more of the chest plates are lifted out of the way completely.

Geography

The Mrinka Home-world is called Kraahh. It has two moons, Grrt is in an orbit and of a size similar to Earth's moon, Grrat is smaller and further out. The planet is the second one out from it's primary, a star visible from Earth only as part of the great smear of light that is the Milky Way.

Kraahh has a gravity of 10.05 m/s^2 , a diurnal rotation of 21.22 Earth Hours or 76392 Earth seconds. The planet's orbital period is 348 Kraahh days. The atmosphere is 16% Oxygen, 78% Nitrogen, 5% Helium, 0.9% CO_2 and the remaining 0.1% other gasses. Its surface is 32% land mass and 68% ocean. The moons cause a fairly complex tidal system and also influence the weather patterns. There are four major continental land masses: Glaff and Mrindo in the Northern Hemisphere; Prrut and Zafrakla in the Southern.

Prrut and Mrindo are linked by a natural land-bridge isthmus, much like North and South America or Asia and Africa. Mrindo lies mostly within the Northern tropical zone and actually straddles the equator at two points. Glaff is much further North and almost reaches the North pole. Prrut extends from the isthmus all the way to the South pole, forming a rough inverted L-shape with the Northern continent. Zafrakla is similar to Australia on Earth, a large island land mass surrounded by ocean. Its name even translates as "Southern Land", the same as "Australia". The climate varies from tropical at the equator to subarctic at the poles, being slightly warmer than Earth. The planet has an axial tilt of only 5° and an almost circular orbit, giving it very little seasonal variation.

As one might guess, the Mrinka with the longer fur generally originated nearer the poles and those with shorter fur nearer the equator.

There are mountain ranges, jungles, grass lands and deserts on Kraahh, rivers and lakes, temperate forests, cities, roads and railways. The planet's population since the Mrinkan Diaspora a hundred years ago has stabilised at roughly five billion. Before the diaspora it was in the region of eight billion. As such there are actually some cities that are empty and have been given over to wildlife.

The planet has a wide range of flora and fauna besides the Mrinka themselves, including creatures that resemble cattle, dogs, monkeys, horses, and sheep, as well as a vast range of birds, fish, reptiles and insects. Most higher life forms have the same three-gender arrangement as the Mrinka.

History

Mrinka History is as patchy as Human history, and is as full of violence. Where Earth's population has been fragmented into warring nations for much of its history, Kraahh's dominant species has been unified by the very same forces. Imagine Feudal Japan with the code of Bushido achieving the industrial revolution before the rest of the world by about 100 years... Or

imagine the Roman Empire with the same achievement. This is what happened in the continent of Mrindo.

It is no coincidence that the species shares a phonetically similar name to the continent, nor that the language spoken is called Mrinari. About five hundred years before achieving space flight and six hundred and fifty before discovering Jump Drive, a race of Felines on the continent of Mrindo discovered steam power. This gave them a technological advantage over all the other Feline races around them. They could manufacture weapons and clothes faster, they could process steel faster, they could move armies faster. This race called themselves The People - Mrinka, in their dialect.

Of course, they knew that the other races of felines were people too, and so they began calling themselves NrrMrinka - The True People. The NrrMrinka had a code that they lived by, the code of Hnahag, and when they saw that the Mrinkagrrr were Hnahagrrr, they set out to change that. At first their war of conquest went slowly, but with the discovery of steam power, suddenly they were able to conquer much more quickly and easily. Electricity came next, then internal combustion, and flight. By the time the NrrMrinka discovered nuclear power, the entire world was under their control. There were no more Mrinkagrrr, and no more NrrMrinka, for that matter. Everyone was now Mrinka, all spoke Mrinari, and all were Hnahag.

Those that refused to accept this had been wiped out.

When they discovered jump drive, the Mrinka immediately sent out exploration ships to nearby star systems. Being closer to the Galactic centre than Earth, the stars were closer together and they quickly found uninhabited planets to colonise. And so the diaspora began. They also found other sentient races, and subjugated them in much the same way they had unified their own race. Convinced of their own superiority they kept expanding, controlling some one hundred worlds. And then suddenly they came upon a space-faring species that was their technological equal. It had to happen sooner or later of course. This species was totally Hnahagrrr. Fur-less, tailless, resembling giant bipedal Glurra - An animal about the size of a small dog, fur-less and tailless, resembling a cross between a chimpanzee and a pig, often kept as domesticated pets by the Mrinka - and clearly with access to technology they had no right to.

There was nothing for it but to fight a terrible interstellar war.

Mrinka Warfare

Mrinka fight wars in much the same way as the Imperial Japanese of World War Two on Earth. They fight to the death, they do not surrender because to surrender is Hnahagrrr. It is better to die with Hnahag than to live without. Of course, that does not make them suicidal fanatics. It is better to live with hnahag than to die with it! But they have no fear of death, as mentioned previously, and consider making the supreme sacrifice for the good of the species to be a good death.

When it comes to surrender, they simply don't. Like the Imperial Japanese, the concept simply does not exist in their language. The closest is a word *Gjzahahra*, which loosely translates as either "forgive me", or "surrender to me" depending upon context. In fact the concept embodied

by the word is neither of those things. A more accurate translation would be "I am stronger than you and so I must hurt you". This is one of the core tenets of Hnahag. A Mrinka is stronger than a Yllala - a herbivore native to Kraahh - and so must eat it to live. The Mrinka are stronger than other species and so must conquer them and teach them the ways of Hnahag.

For a species to surrender when they have the option to fight on is hnahagrrr, as is surrendering when others of their kind still fight elsewhere. There is no concept of a Prisoner Of War. An enemy that surrenders has admitted that it is weaker and wants to be hurt - *Gjzahahra*. Such are this treated as slaves, if they are lucky, or as animals if they are unlucky.

To the human mind this might constitute a war crime, but to the Mrinka mind there is no such thing, there is only Hnahag.

The Treaty Of Erridas

At the end of the war, the final battle was fought at the disputed star system of Brrvid/Farhope, where both massed battle fleets sought to defeat the other in one final conclusive battle, and ended up fighting each other to a standstill. Both sides almost simultaneously offered surrender to the other, with all the ships on both sides being either destroyed, severely disabled, out of fuel and/or out of ordnance/ammunition. The survivors on both sides worked together to survive until rescue ships arrived from both sides, and the survivors were evacuated. The system itself was declared a war grave by both sides and the disputed colony world was evacuated. The politicians then took over and met up on the neutral world of Erridas. This planet was unclaimed by either side, had no strategic value and no resources worth fighting over.

The politicians of both sides came to a mutually unacceptable treaty that was a series of compromises.

- The Mrinka agreed that they were not the supreme race in the galaxy with the right to conquer all other races
- The Humans acknowledged that there was no higher power in the universe and that they were answerable for their own actions, and agreed to outlaw all religions.
- The Mrinka agreed to free all slave races, and repatriate all slaves that wished to be repatriated to their home worlds. Slaves that wished to remain in service with their Mrinka overlords would now be treated as paid servants. The fully subjugated races would now be treated as people, not animals and would be given the right to choose their mates and seek employment, instead of being treated as zoo animals.
- The Humans would embrace the tenets of Hnahag in so far as they were able. All hunting of lesser beasts for sport would be banned, factory farming of animals would be banned, all animals would be treated with respect, animals would only be killed for food, and all usable parts of the animal would be used. The use of animal products would be expected in preference to synthetic products.
- The Mrinka would cease to ban relationships between male and female
- The Humans would allow polygamous relationships

- A Joint Administration would be created to administer the disputed territories.
 - JASAR - Joint Administration Search And Rescue - vessels would be sent to all recorded sites of battles and skirmishes, to search for survivors and their descendants, inform them that the war was over, provide such assistance as necessary in the event of a viable colony being present or evacuate in the event of the survivors requesting it.
 - JACE - Joint Administration Colonisation and Expansion - colonies would from now on be established with a joint population of Mrinka and Human
 - JASAP - Joint Administration Scientific Advancement Programme - scientists from both species would work together, would share technology and research to the advancement of both species.
 - JADEFF - Joint Administration DEFence Force - the military forces of both sides would put aside their differences and integrate together. Liaisons from the other race would be present on every warship.
 - JADCRAC - Joint Administration Disputed Colony Re-Allocation Committee - representatives from both species would discuss each of the disputed worlds as each was re-contacted by JASAR. They would allow self determination by the population as to which species remained dominant in the world's government. In the event of an ongoing dispute, JADCRAC would have the power to impose a resolution and the ability to call upon JADEFF to enforce it
 - JAMED - Joint Administration MEDical - closely allied with JASAR and JASAP, the medical practitioners of both sides would work together to bring medicine to cut off colonies, to improve the medical understanding of each species for the other and to advance medical knowledge in general.

Military Organisation and Rank

Ground Forces

Mrinka ground forces are organised in units of 25, analogous to a platoon. Within the platoon there would be five fire teams of five troopers each, or five vehicles, five artillery pieces. This is, of course, the ideal full T/O. In practice a Rrha can have anything from ten to thirty two members (32 = 25 troops, 5 "sergeants", a "platoon sergeant" and a "lieutenant").

Thenames of Mrinka army units are en effect the number of soldiers within that unit. So a fire team is a Hrrr - a Five. A sergeant is a Five-leader - a Hrrrvrat. Note that a vehicle commander (of a single vehicle) is always a Hrrrvrat too, regardless of the size of crew in the vehicle. The rank is analogous to a sergeant.

A full list of army ranks, their nearest human equivalent, and the equivalent sized unit:

Mrinka Rank Human Rank (closest) Unit equivalent

Hrrrvrat	Sergeant	Fireteam
Rhahrrrvrat	Platoon Sergeant	Short Platoon
Rrhavrat	2nd Lieutenant	Platoon
Rhahrrhavrat	Lieutenant	Platoon/Short company
Hrrrhavrat	Captain/Major	Company
Mrruvrat	Lt Colonel	Battalion
Rhahmrruvrat	Colonel	Regiment

It is unlikely that ranks above those of Colonel will be required. If they are I will add them.

Air & Space Forces

Language

The Mrinka language is called Mrinari and is as rich and complex as any Human language. Due to the history of conquest, there are now no other native Mrinka languages. Conquered species will still have their own language, in much the same way as the Ukrainians, Latvians, Moldovans, etc, all had their own languages while part of the USSR but were not allowed to speak them openly, instead being made to speak only Russian.

As with all languages, Mrinari has evolved over time, but unlike English and French which are the bastard products of many different and often dead languages such as Latin, Ancient Greek, Old Norse, etc, Mrinari is quite pure and does not have very many influences upon it. Only when something the Mrinka have never encountered before needs to be named and that thing has a name in an alien language, with an alien word find its way into Mrinari.

So for example there is now a Mrinari word *krrfee*, that has arrived since the Mrinka encountered humans.

Alphabet

While the Mrinka obviously have a written language, there is little point in reproducing it here, because it would be illegible to humans.

All Mrinka words are thus written phonetically using the Roman alphabet that is the *de-facto* standard for Earth Humans.

Word Structure and Grammar

Most Mrinari words are composite words, that is they are made up of a word stem, to which a prefix and several suffixes can be attached. So for example, the word *no* in Mrinari is a short irritated growl, usually written as *grrr*. By adding the word as a suffix to another word, the meaning of the main word is reversed, whether it is a verb, noun, adjective or adverb.

For example, where *hnahag* translates most closely as honour, so *hnahagrrr* translates most closely into dishonour or without honour. (Note the absence of the second g. Spelling the word

'hnahagrrr' would also be correct, but as the two g sounds are run together the former spelling is preferred).

Similarly, Nrrrd - good - can be added to a word to make it good. Often the d sound is dropped when this is done.

Verbs are constructed similarly. the verb *To Bathe* is *Psroph* To this we add a "person ending":
Psrophih - I bathe, Psrophkh - you bathe, Psropheh - We bathe.

The other pronoun suffixes are -Zv - He, -kf - Shi (premale), -Ri - it (neuter object), -Zva - She, -Zvr - They. There is no plural of you, nor monogender plurals of they. For non-reflexive verbs the ending is always the subject of the verb not the object. If I were to say "I bathe you" it would be "Psrophih khe". "Psrophkh ihy" would be "You bathe me".

Tenses are constructed the same. The present tense has no suffix. Future tense has the suffix -nn, past tense has the suffix -vv. So to say "I washed" would be "Psrophvvi".

Adding a pronoun to the beginning of a verb changes it into an interrogative. So *Rritkh* is "You speak", where *Khyrrit* is "Do you speak?"

Adding the plural pronoun suffix -eh to a word, when the context should dictate a singular suffix creates a superlative. For example, *pvvic* means hungry. If I say "Pvvicih", I mean "I am hungry". If I say "Pvvickeh" and indicate myself and at least one other person, I mean "We are hungry". But if there is just me, then it effectively becomes a "royal 'we'", and means "I am as hungry as if there were more than one of me".

Common idiomatic sayings and their meanings

As with any language there are phrases and sayings in Mrinari that might appear to mean one thing but actually mean something different. This is called Idiomatic language, or possibly Metaphoric language. A list of some of the more common ones is given here.

Khykruff Ffriszih? Literally, "Are you pulling my tail?" This does NOT have the meaning you might expect. It is nothing to do with playing pranks or telling stories as in the English expression "Are you pulling my leg?". Instead it means "Are you leading me on?" The Mrinka tail is a major erogenous zone. and tail touching is pretty much the equivalent of deep kissing with tongues while groping between the legs. Physically pulling a Mrinka's tail is almost always taken as a sign that the one pulling wants rough sex.

Hnahghro K've Iggrechh. Gjzahahra! This is Old Mrinkaru, (not Mrinari, but an archaic language from which Mrinari derives). Hence the gramatic form and word structure is somewhat different (A bit like Afrikaans and Dutch). It includes two words that do not translate well into English: Hnahag and Gjzahahra. The best translation in context is "I honour your sacrifice. Forgive me". This phrase is always spoken after a hunt, over the animal killed, provided it died cleanly and with Hnahag (In this case, dignity). The word translated as "Forgive" is far more complex and actually means something like "I am stronger than you and this is why I must hurt you". It is also the closest word in the Mrinka vocabulary to "Surrender".

Hgggarazzkh nrrel, ehehy frrahadu! Literally "If Hgggara was pink, we'd all be negotiators!" Hggghara is the personification of the spirit of darkness that lies within the heart of all Mrinka - the evil within, if you like. The saying loses a great deal in translation. Similar English sayings might be "If pigs had wings", or "If wishes were horses, beggars would ride", but probably the best translation is a quote from Groucho Marx: "If we had any eggs we could have ham and eggs if we had any ham".

Varabgrrkx peff ht rhaggrnn zsrannri! "You don't throw an egg and expect it to fly!" This is similar to the human phrases, "Don't count your chickens until they hatch" or "Cross that bridge when we get to it".

Numbers

Mrinka numbers are base five and work in a manner similar to the Roman system of numbering, rather than the Arabic system that is in common use among humans.

Ruh = 1 Rrah = 2 Rroh = 3 Rrih = 4 Hrrr = 5

Hrrr-Ruh = 6 Hrrr-Rrah = 7 Hrrr-Rroh = 8 Hrrr-Rrih = 9

RrahHrrr = 10 (literally 2 x 5)

RrahHrrr-Ruh = 11

And so on. Note that if the smaller number precedes the larger it is a multiplier and if it follows the larger number it is an addition. So RrohHrrr-Rrah is $3 \times 5 + 2 = 17$.

25 is RrahHrrr, and 625 (25^2) is Mrru.

Vocabulary

Mrinari	English	Usage
Agrrr	Kill	Verb, noun
arr	more	noun, adjective
Av'rraa	Look out, beware, called as a warning	verb,
Brradu	Be consumed, be eaten	Verb
brragaga	war	noun, verb
Brragagakh hk svachkraah	"War is hell". Literally: Being conquered is a world of shit	Expression
Brrigtak	Foolish	Adjective, adverb
Brrigtav	Fool, idiot	Noun, verb, adverb, adjective
brnrna	remember, memory	verb, noun
bvar	Shot, shoot	noun, verb

Chrill	have	verb
Chrraboi	Wish	Noun, verb
chthah	Proud, pride	Noun, adjective, adverb
Chzrie	Enough	Adverb, adjective pronoun.
Dch	them, this, these	pronoun
Driaahag	Plate	Noun
Drruvii	A fish native to Kraahh, that resembles a cross between a trout and a stickleback.	Noun
Druub	An insulting term for a human with no actual meaning. The closest English word would be "Gook".	Noun
Dzrt	Come	verb
Dzrtkhaa	You come back	Participle
Ebr	Book	Noun
ehu	ours	possessive pronoun
ehy	we	pronoun
Fa	Now	Noun, adjective, adverb
Flihb	Table	Noun
fribla	A small mammal native to the Mrinka home world that resembles a cross between a squirrel and a ferret and lives in a hole in the ground	noun
Frihiv	Use	Verb, noun
frarahad	Negotiator, trader, haggler	noun
frerifreri	Pretty	adjective
frr'ha	Sister (female sibling)	noun
frr'hi	brother (male sibling)	noun
frr'hro	"Prister" - Premale sibling	noun
Frrinh	keep	verb
Frrisz	tail	noun
Fvirr	A domesticated animal reared for its meat and hide	noun

fvlasy	share	verb
Fvvt	stone	noun
Fvzrr	Guess, suppose	noun, verb
Geffu	Unless, instead of, than	Option
Gffruc	Undress, strip	Verb, noun
g'gaztzaa	Chainsaw	noun, verb
Ghe	Odd, unusual, an exclamation of surprise	Adjective, exclamation
ghkurh	target	noun, verb
Gjzahahra	Untranslatable. The nearest English translation would be "I am stronger than you so I must hurt you". It is the closest thing in the Mrinka vocabulary to "Forgive", and also to "Surrender"	Concept
glabha	Exit	noun, verb
Glarch	Bastard (literally, one with no tree-mother)	Noun, obscenity
glath	cook	verb
glathszah	cooking stone	noun
gllrrg	sick	verb adjective
glugu	an affectionate term for a baby glurra, the equivalent of "Kitty".	noun, endearment
Glurra	An animal about the size of a small dog, fur-less and tailless, resembling a cross between a chimpanzee and a pig, often kept as domesticated pets by the Mrinka.	Noun
Glurrafvirr	Equivalent to a sheepdog.	noun
Gnragh	sweet	Noun, adjective, endearment
graharggr	Shield	noun, verb
Greh?	What? Huh?	Interrogative
grflephregh	passing bodily wastes (the polite, scientific term)	verb
grflephregh	Toilet paper	noun
lrruhacsh		
Grreh	A general sound of disapproval, like "Nuh-uh"	Expression
Grrinfir	sleep	Verb, noun

grnf	Pain, hurt	Noun, adjective
grnfgt	Painful, hurting	Adjective, verb
Grrngt	Death	Noun
grnibra	weapon	noun
Grroch	Naughty	Adverb, adjective, noun
Grrr	No, not. Used as a suffix to negate the meaning of a verb or noun	Determiner, indicator
Grrrn	To Die	Verb
Grrvecgh	Evil	Adjective, adverb
Gvaghna	Vengeance	Noun/Verb
Gvech	Tree	noun
Gvechgrrh	Timber (literally, tree-death).	noun
Gvechjrohgh	Tree-mother, the premale parent	noun
gvohhgh	father (Male parent)	Noun
Gvrrghrraga	Volcano	noun
Gvvrik	This is mine, I claim this. An exclamation of ownership	Exclamation, Possessive
gzztzaa	saw	noun, verb
Hadz	Hole	noun
Hggara	The spirit of darkness, the darkness that resides in the hearts of all Mrinka and must be resisted with Hnahag	Noun
Hgkracth	Soap	noun, verb
Hhagru	Parents	Noun
hhrooda	Fish	noun
hiv	By, for	Preposition
hjrohgh	Mother. Strictly this is NOT a Mrinari word, but is a neologism designed to cope with bi-gendered species	Noun. Neologism
hk	This event	pronoun
Hluufr	a dish made from the eggs of a Hrrvafle, the Kraahh version of a chicken, like a cross between an omelette and a soufflé.	noun

Hnahag	Untranslatable. The nearest English word is Honour	Concept
Hnahagrrr	Without Hnahag	Concept
Hnahghro	I give you Hnahag (the nearest thing to “thank you”)	Archaic
hriph	meat	noun
hrkallr	choice. choose	noun, verb
hrokt	Premale	Noun, adjective
Hrrr	Five	number
Hrrt	Outside	noun, adjective
Hrrvafle	A small domesticated bird that is kept for it's eggs and meat.	noun
hrtata	Bush	noun
ht	and	conjunction
H'thruna	Clever	Adjective, adverb
Iggrechhk	Sacrifice	Noun/Verb
Ihu	mine	possessive pronoun
Ihy	Me	Pronoun
Ivu	To know	verb
Ivuri	Knowledge	noun
kdr	Make	Verb
Kfe	Premale pronoun, English equivalent is "Hir"	Pronoun
Khaff	A premale of a particular species of reptile often kept as pets by Mrinka. The premares are known for being territorial and very touchy when in season, especially when around other premares. Used as an insult similar in meaning to "Bitch".	Noun, obscenity
Khah	Yes	Indicator
Khu	yours	Possessive pronoun
Khy	You	Pronoun
Kraah	earth, soil.	Noun
Kraahh	The name of the Mrinka home world	Noun
Kraahjrohgh	Earth-mother, the female parent	noun

kraahrtrt	Alien - one from outside Kraahh.	noun, adjective
kr	do, doing	Verb
krth	even, level	adjective
kruff	pull, tug	verb, noun
kruzah	Gravity	Noun
ku	little	adjective, suffix
K've	Your (archaic)	Possessive pronoun
lrruacsh	paper	noun
Mahr	Climb	Noun, verb
Mrif	stick	noun
Mnyama	Wake up	verb
mram'	Cunt	obscenity
mramrav	Female genitalia, vulva	noun
Mrinrunak	Feline	noun, adjective
Mrr	Time	noun
Mrrfagha	language	noun
Mrrik	Close, near	Adjective, adverb
Mrru	Six hundred and twenty five (twenty five squared)	number
mvi	easy	adverb
narr	Behave, act	Verb, noun
narrhagrr	Behave in a hnahagrr manner. Nearest English equivalent would be "Sin"	Verb, noun, Adjective, Adverb
Nerrth	logic	Noun, adjective, adverb
Nezzrd	Life	noun
Nref	Quick	Adjective, adverb
Nrr	A general multi-purpose expression meaning this, something, anything, an object, it.	Slang Pronoun

nrrrel	pink	adjective, colour
Nrrrd	Good	Adjective
Nrrrdvich	Very Good	Adjective
Nrrrdvicsh	It is a good thing	concept
Nrrrdvicsh dzrtkhaa	Welcome back	Expression
Nrrrip	Again	Adverb
Nthherr	Horny	adjective
N'zzsahh	Ocean	noun
Peff	egg	noun
Pfas	worm (can be used as an insult)	noun
Pfasadz	Wormhole, Tangle (in space travel)	Noun, Verb
Prachab	problem	noun
prrarat	Family	Noun
Prrgak	Bra (Form follows function, and breasts need support regardless of species)	Noun
Prrrgu	Cute	adjective
prrru	a flower native to Kraahh that is often given as a sign of affection, similar to a rose.	noun
Psa	Water	Noun
Psroph	Wash, bathe	Verb, noun
Psric	Thirsty	Adjective
Psrrr	Drink	Verb, Noun
Pvrrr	food	Noun
Pvvic	Hungry	Adjective, adverb
Rarraha	Happy	adjective
Rech	An expletive similar to darn, crud, shoot. A less offensive term than an obscenity	Expletive
Rgrarrt	A tree native to the Mrinka home world that bears a striking resemblance to an Earth willow tree, including it's liking for river banks	Noun
Rhaggr	think, thought	Verb, noun
rhaggrnn	expect	Verb, noun

Roh	Give, gift	Verb, noun
Rrah	Two	number
Rreh	an informal expression of agreement, similar to "mmhmm".	Expression
Rrfff	The spirit of light that resides in the hearts of all Mrinka and is brought out by Hnahag.	noun
Rrha	Twenty Five (five squared)	number
Rrih	Four	number
Rrit	Speak, speech	Verb, noun
Rrogg	Animal, beast.	Noun, adverb
Rroh	Three	number
rro'okr	Orbit	noun, verb
Rrr	A general expression similar to "Hmm"	Expression
Rrrh	Scratch	Verb, noun
Rrrhu ne glabha	Scratch a way out, snap out of it.	Expression
Rruh	One	number
sh'haha	thorn	noun
Svach	Shit	Obscenity, verb, noun
Szah	look	verb
Trif	There, in that place	Noun, adjective
Tzglach	Fuck	Obscenity, verb, noun
Tzzrt	Go	Verb
uhh	with	conjunction
Usref	This number - used to introduce a numerical comparison or count.	Comparative
Usreh	This one among many - used to introduce a comparison	Comparative
Usreveh	All this, all these	Comparative, Noun
Usth	Take	Verb
vach	place, location	noun
varab	To throw	verb
vecgh	friendly, peaceful	Adjective, adverb
Venkl	Star	noun

Venklebr	Star chart	noun
Venkvrakeh	Starship - literally Star-mover	noun
vleh	here	noun, adjective
Vlerrhi	storm	noun
vlip	scale (as in fish or reptile scale)	noun
-vn	Added to a number to create an adjective/adverb	Suffix
Vrak	Move	Verb, noun
Vrakeh	Mover	Noun, adjective
Vrat	Lead (as in to have others follow, not the metal), Leader	Verb, noun
Vrrhavra	A superfluous internal organ in the belly of a female Mrinka, analogous in some ways to the Human appendix, it is actually the vestigial ovary in the female	noun
vvarr	camp	noun, verb
vvarrvach	camp site	noun
Wrrvr	trust	noun, verb
Wsra	Listen	Verb
Yllala	a herbivore native to the Mrinka home world	noun
Yut	stop	Verb, noun
Zaf	North	Noun
Za	Top	Noun, adjective
zahagrr	Weak, beaten, placed in a position of submission, surrendered, slave	Noun
Zgaht	Bugger! Literally, the act of inserting something in the anus	obscenity
Zif	West	Noun
Zo	Bottom	Noun, adjective
Zof	South	Noun
Zreh	Okay	expression
Zrr	Fur	Noun
Zsaah	Hot	Adjective, adverb
Zsaahgrr	Cold (literally, not hot)	Adjective, adverb

Zsaahgrrmrr	Winter (literally, not hot time)	noun
Zsaahmrr	Summer (literally, hot time, the phonetic similarity is coincidence)	noun
zsra	To fly	verb
Zuf	East	Noun
Zyh	He	Pronoun
Zyu	His	Pronoun