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UEE Diplomatic Corps

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**An Overview of  
the Xi'an Language  
for Diplomats**

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# Genesis

This document has been prepared by by linguists, current and former UEE diplomats to the **SaoXy'an** ((saoshàn), The Xi'an Empire (新西'安)), and several Xi'an collaborators adept in Human culture and fluent in UEE Standard.

## Purpose

If you have been granted access to this document then you are a candidate to be trained in the Xi'an language to the level appropriate for your current assignment. This document is not a training course *per se*, but it will give you an extensive overview of the Xi'an language from a perspective relevant to diplomacy. It covers the sound system, writing, basic grammar, and a solid block of vocabulary from the Proper Xi'an language.

After fully reviewing and studying this document you should be able to have an informed discussion with your supervisor about your interest in further study. If you demonstrate aptitude for the language then you will likely be supported by the DC for interactive lessons and possibly even class time with native speakers.

### Collaboration by Master Professor Tai

The Third Edition has been updated to include additions and corrections suggested by Master Professor Tai (**nya't.oy'an'hyi T.ai** (𐄓𐄑𐄗𐄙𐄚𐄛𐄜𐄝𐄞𐄟𐄠𐄡𐄢𐄣𐄤𐄥𐄦𐄧𐄨𐄩𐄪𐄫𐄬𐄭𐄮𐄯𐄰𐄱𐄲𐄳𐄴𐄵𐄶𐄷𐄸𐄹𐄺𐄻𐄼𐄽𐄾𐄿𐅀𐅁𐅂𐅃𐅄𐅅𐅆𐅇𐅈𐅉𐅊𐅋𐅌𐅍𐅎𐅏𐅐𐅑𐅒𐅓𐅔𐅕𐅖𐅗𐅘𐅙𐅚𐅛𐅜𐅝𐅞𐅟𐅠𐅡𐅢𐅣𐅤𐅥𐅦𐅧𐅨𐅩𐅪𐅫𐅬𐅭𐅮𐅯𐅰𐅱𐅲𐅳𐅴𐅵𐅶𐅷𐅸𐅹𐅺𐅻𐅼𐅽𐅾𐅿𐆀𐆁𐆂𐆃𐆄𐆅𐆆𐆇𐆈𐆉𐆊𐆋𐆌𐆍𐆎𐆏𐆐𐆑𐆒𐆓𐆔𐆕𐆖𐆗𐆘𐆙𐆚𐆛𐆜𐆝𐆞𐆟𐆠𐆡𐆢𐆣𐆤𐆥𐆦𐆧𐆨𐆩𐆪𐆫𐆬𐆭𐆮𐆯𐆰𐆱𐆲𐆳𐆴𐆵𐆶𐆷𐆸𐆹𐆺𐆻𐆼𐆽𐆾𐆿𐇀𐇁𐇂𐇃𐇄𐇅𐇆𐇇𐇈𐇉𐇊𐇋𐇌𐇍𐇎𐇏𐇐𐇑𐇒𐇓𐇔𐇕𐇖𐇗𐇘𐇙𐇚𐇛𐇜𐇝𐇞𐇟𐇠𐇡𐇢𐇣𐇤𐇥𐇦𐇧𐇨𐇩𐇪𐇫𐇬𐇭𐇮𐇯𐇰𐇱𐇲𐇳𐇴𐇵𐇶𐇷𐇸𐇹𐇺𐇻𐇼𐇽𐇾𐇿𐈀𐈁𐈂𐈃𐈄𐈅𐈆𐈇𐈈𐈉𐈊𐈋𐈌𐈍𐈎𐈏𐈐𐈑𐈒𐈓𐈔𐈕𐈖𐈗𐈘𐈙𐈚𐈛𐈜𐈝𐈞𐈟𐈠𐈡𐈢𐈣𐈤𐈥𐈦𐈧𐈨𐈩𐈪𐈫𐈬𐈭𐈮𐈯𐈰𐈱𐈲𐈳𐈴𐈵𐈶𐈷𐈸𐈹𐈺𐈻𐈼𐈽𐈾𐈿𐉀𐉁𐉂𐉃𐉄𐉅𐉆𐉇𐉈𐉉𐉊𐉋𐉌𐉍𐉎𐉏𐉐𐉑𐉒𐉓𐉔𐉕𐉖𐉗𐉘𐉙𐉚𐉛𐉜𐉝𐉞𐉟𐉠𐉡𐉢𐉣𐉤𐉥𐉦𐉧𐉨𐉩𐉪𐉫𐉬𐉭𐉮𐉯𐉰𐉱𐉲𐉳𐉴𐉵𐉶𐉷𐉸𐉹𐉺𐉻𐉼𐉽𐉾𐉿𐊀𐊁𐊂𐊃𐊄𐊅𐊆𐊇𐊈𐊉𐊊𐊋𐊌𐊍𐊎𐊏𐊐𐊑𐊒𐊓𐊔𐊕𐊖𐊗𐊘𐊙𐊚𐊛𐊜𐊝𐊞𐊟𐊠𐊡𐊢𐊣𐊤𐊥𐊦𐊧𐊨𐊩𐊪𐊫𐊬𐊭𐊮𐊯𐊰𐊱𐊲𐊳𐊴𐊵𐊶𐊷𐊸𐊹𐊺𐊻𐊼𐊽𐊾𐊿𐋀𐋁𐋂𐋃𐋄𐋅𐋆𐋇𐋈𐋉𐋊𐋋𐋌𐋍𐋎𐋏𐋐𐋑𐋒𐋓𐋔𐋕𐋖𐋗𐋘𐋙𐋚𐋛𐋜𐋝𐋞𐋟𐋠𐋡𐋢𐋣𐋤𐋥𐋦𐋧𐋨𐋩𐋪𐋫𐋬𐋭𐋮𐋯𐋰𐋱𐋲𐋳𐋴𐋵𐋶𐋷𐋸𐋹𐋺𐋻𐋼𐋽𐋾𐋿𐌀𐌁𐌂𐌃𐌄𐌅𐌆𐌇𐌈𐌉𐌊𐌋𐌌𐌍𐌎𐌏𐌐𐌑𐌒𐌓𐌔𐌕𐌖𐌗𐌘𐌙𐌚𐌛𐌜𐌝𐌞𐌟𐌠𐌡𐌢𐌣𐌤𐌥𐌦𐌧𐌨𐌩𐌪𐌫𐌬𐌭𐌮𐌯𐌰𐌱𐌲𐌳𐌴𐌵𐌶𐌷𐌸𐌹𐌺𐌻𐌼𐌽𐌾𐌿𐍀𐍁𐍂𐍃𐍄𐍅𐍆𐍇𐍈𐍉𐍊𐍋𐍌𐍍𐍎𐍏𐍐𐍑𐍒𐍓𐍔𐍕𐍖𐍗𐍘𐍙𐍚𐍛𐍜𐍝𐍞𐍟𐍠𐍡𐍢𐍣𐍤𐍥𐍦𐍧𐍨𐍩𐍪𐍫𐍬𐍭𐍮𐍯𐍰𐍱𐍲𐍳𐍴𐍵𐍶𐍷𐍸𐍹𐍺𐍻𐍼𐍏𐍑𐍓𐍕𐍗𐍙𐍛𐍝𐍞𐍟𐍠𐍡𐍢𐍣𐍤𐍥𐍦𐍧𐍨𐍩𐍪𐍫𐍬𐍭𐍮𐍯𐍰𐍱𐍲𐍳𐍴𐍵𐍶𐍷𐍸𐍹𐍺𐍻𐍼𐍽𐍾𐍿𐎀𐎁𐎂𐎃𐎄𐎅𐎆𐎇𐎈𐎉𐎊𐎋𐎌𐎍𐎎𐎏𐎐𐎑𐎒𐎓𐎔𐎕𐎖𐎗𐎘𐎙𐎚𐎛𐎜𐎝𐎞𐎟𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿�0�1�2�3�4�5�6�7�8�9𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜

## What You Should Not Expect

It is not possible to become fluent in Xi'an simply through studying this document. The vocabulary given herein is not complete by any means. Many terms that you will find you need must be looked up in separate dictionaries. However, when you've made it through all of this material you might already be conversational in Xi'an. You will have covered basic greetings and the most common sentence structures in addition to the Xi'an alphabet. You may contact the DC Library for further assistance with proper approval.

## Greetings from Master Professor Tai



The Master Professor's letter of encouragement in its original formatting. You are probably already aware that Xi'an in the **SaoXy'an** (*saoshàn*) is almost always written vertically from the upper right flowing to the lower left. It does occur horizontally in special circumstances, however. We are fortunate in the UEE that this is so because it makes learning to read the Xi'an alphabet in a mixed context with our writing much easier. The Xi'an have as many different styles in which to write their language as we do, but all text in this document has been typeset in a style known as **xiinthle'a** (*sheenthlèa*)

xiinthle'a

The typeface title **xiinthle'a** set in itself

because it is very common in the **SaoXy'an**, and as the name implies, considered quite proper by the Xi'an. The name literally means "proper writing." Details on how the Xi'an alphabet is composed into blocks of letters follow in a subsequent section of this document.

## SRX

Because the UEE has a long history of contact with the Xi'an, and because that history was not always based on freely flowing cultural exchange, Xi'an words have ended up spelled many different ways when written in the Roman alphabet. For example, even the name Xi'an itself is commonly spelled Xi'An with an intermittent capitalized "A" in many contexts. This occurred due to misconceptions about Xi'an writing in early centuries. We also commonly spell the Xi'an planet name **Ka'ua** as Cáwa based on how non-Xi'an speakers heard it being pronounced centuries ago. The Xi'an Emperor's family line (technically: **Kr.ē**) is spelled Kray in everyday Standard. The Xi'an given names **U.al**, **R.ēth**, and **S.oam** are often spelled as Wal, Rayth, and Soahm respectively. These spellings are not incorrect and spelling names in this way is not offensive to the Xi'an, but this humanized way of writing their language fails to account for the fact that Xi'an is pitch-based and that pitch is important. Therefore, this document and all official transcriptions of Xi'an into our writing system use Standard Romanized Xi'an (SRX), a notation system developed collaboratively between the DC OxLP and The Xi'an Imperial Academy. You have likely already noticed interstitial periods (example: **Kr.ē**) and interstitial apostrophes (as in: **Xi'an**) and possibly even 'orphaned' quotation marks (e.g.: **Li"**) when encountering SRX. These punctuation marks were selected from the regular human repertoire of symbols because they roughly parallel the annotative diacritics that the Xi'an use in their native orthography (writing system). The Xi'an pitch system will be explained in great detail later in this document, but here is a quick guide to help you not feel totally lost when first encountering the letter from Master Professor Tai in SRX.

**naithlūn** : deep understanding and appreciation for something : example of neutral pitch  
Both syllables of this word are in a completely neutral pitch. Neither receives more stress or emphasis. **NAI** (as in *knife* minus the 'F' sound at the end) + **THLŪN** (in which the **ŪN** is pronounced much like the 'OON' in *croon*.) The **THL** is considered to be a single sound to the Xi'an and we produce it as a contact cluster when we say **WITH LOVE** very rapidly. Keep your voice very neutral and relaxed when saying **naithlūn** and give both syllables the same mid-range, neutral pitch. Note that there are no periods or apostrophes present.

**tyo'ma** : culture : example of falling pitch

This is the most common pitch pattern in the language, especially for two-syllable words. **TYO** (one syllable in which you should treat **TY** as a consonant cluster) is at a medium high pitch and **MA** falls past neutral to a medium low pitch. Most humans who do not already speak a pitch-based language will hear this as the **TYO** being stressed. The single apostrophe signals that the pitch drops on **MA**.

**m.oa** : all, total, every : example of low pitch

This pitch pattern with a single interstitial period indicates that the pitch is low. **M.OA** is pronounced as a single syllable, very much like the extinct terrestrial bird but with the voice kept equally low on both the **O** and the **A**, which linguists count as a diphthong. The period that indicates low pitch is typically placed after the consonant if one is present, or before the vowel if there is no consonant. A good example of this is the grammatical particle **.U** that marks words or phrases that provide context for verbal constructs.

### **Li** : one's 'path' as life is lived : example of high pitch

This pitch pattern with a single appended double quote (") indicates that the pitch is high. This marking occurs on single syllable words and on the second syllable when the pitch rises to high. Most rising patterns do not rise all the way to high, but in certain words it is important to "go all the way up" and when that is the case the high pitch marker is used. It's important to note that many inherently high-pitch words like **Li** lose their formal high pitch when they combine in falling patterns. This is the case in **Li't.oua**, for example. This is the SRX spelling of the Xi'an "religious" tradition that you may know commonly spelled in the UEE as Li'tova or Litòva. In this word the initial **Li** syllable occurs at only a mid-high pitch. Inherently high-pitched syllables are much more likely to retain high pitch when they occur as the very last syllable in a compound word. For example **n.aiLi**, ("minor enlightenment" from the Li'tova tradition). In this word, **NAI** is at a mid-low pitch or even neutral pitch and "pops up" all the way into the high range on **Li**. This is a rise-to-high pattern and it is fairly common in the language.

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A Side Note on Capitalization: The Xi'an have a very different sense about "capitalization" than we do in the UEE in Standard. The SRX in this document attempts to match their sense as closely as possible. Hence words like **n.aiLi** end up with interstitial capitals. More will be explained about this later in the document.

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### **y.a'u** : this (indicating *this* thing) : example of normal rising pitch

This pitch pattern is also common in Xi'an, but somewhat less so than the falling pattern. It uses both a dot (period) and an apostrophe to show that the first syllable is lower in pitch than the second. It is important to note that this first period forms a pair with the apostrophe that follows it. They should be read together. And, the **YA** syllable is not necessarily technically low as you might guess. In fact, it is only mid-low. Similarly, the 2nd syllable, **U**, is only mid-high. Many learners of Xi'an find this ambiguity in SRX annoying and there have been Human attempts in the past to adopt a comma in lieu of a period for marking this pitch pattern because they argue it would better mimic the native Xi'an spelling diacritics. However, objections recognized, the period + apostrophe solution stands. The saving grace in this ambiguity in SRX is that in the spoken language, in almost ALL rising patterns, no meaningful difference occurs in a mid-low vs. true-low pitch departure point for the rise. That is to say, it is not really necessary to mark a theoretical true-low vs. mid-low pitch because the modern language does not make that distinction except in a few minor-world dialects that you are very unlikely to encounter and some slang. When linguists make notes on dialect using SRX, true-low in a rising configuration is marked with .. as in the Xi'an youth slang term **m..âman** ("crazy like a human" — this is actually a positive connotation meaning that one is able to thoroughly enjoy oneself without any inhibition). In this term the first syllable is true-low and the rise is to true-high. You will not encounter this in everyday speech. More will follow later on other patterns, but it is also important to be able to recognize the rise-to-fall pattern as in **.ithl'e'a** (moral; ethics; "the right choice"). The **l** is mid-low. **THLE** is mid-high. And then the final **A** falls to mid-low again.

This all seems very complicated, but the good news is that in everyday speech, at least in terms of getting your meaning across, it will not be as hard as it seems. There are very few 2nd or 3rd language learners of Xi'an who get the language "pitch perfect," so you will be in good company if you make mistakes.

Next, a few cautionary words about the long vowels indicated with macrons and the **double i** (ā, ē, ii, ō, ū). Making a proper vowel length distinction is a bit more necessary in Xi'an than having perfect pitch. You are more likely to be misunderstood for this linguistic *faux pas* than for not getting your pitch high or low enough. For example, .i (choice; selection) vs. .ii (multiply; duplicate; breed). Or, al (outgoing; external; projecting externally; depart; exit; export) vs. āl (sub conscious meditation; fugue meditation; reverie). There can also be an interplay of pitch and vowel length in getting your meaning right. a (object; tangible thing) vs. a" (fit; fit into) vs. ā (continuation; (forward) movement). ii (light; brightness; shine) could be compared to .ii and .i above. Also germane to this comparison: ia ("epic" (holy, in the sense of 'beyond belief')) vs. ii'a (plant (generic term for plant); flora (juxtaposed against fauna)). These distinctions also occur in the diphthong pairs: ai/āi, ao/āo, and oa/ōa. (Note that ia and ea are not technically considered diphthongs by Xi'an linguists, but many Humans hear them as such.) It is best to learn these distinctions by listening to native speakers and imitating them.

Finally, a note on u+a, e, i, o and the diphthongs: It is pronounced as 'W' in this context. Hence ua = wah, ue = weh, ui = wee, uo = woh. This remains the case when combined with other consonants. pua, nua, and kuo produce pwah, nwah, and kwoh, not poo-ah, noo-ah, or koo-oh. Similarly, 'Y' produces consonant clusters with other consonants. It is never a vowel by itself as it is in UEE Standard. Some of the clusters (e.g. ly-, ry-, ngy-, etc.) can be very difficult for speakers of Standard to produce. More later on this.

## Greetings Romanzied in SRX

Here you have the full letter from Master Professor Tai in SRX.

xē'suelen, s.āth sen nya'p.ūh'uesao

.ō kuai ngā'l.o ha" nyo'a xyang o kuai pa tang'ue yo o sā xē's.o'e e so chao'p.ūh'uesao e p.uthl'e'a .u yai poxu y.a'u se hue sao ue nui naithlūn e hue tyo'ma uth yilen e .ā .u hue nya'm.oa se nyo.āng". yi'o .ā ha" .u xyi ang thlēng nui nyo'a tyauo'a e m.oa m.oa, uth .ē ko sū nai e po e tin'tang ha'ha tyo'ma syen se nyo.uē" s.āth. t.ō pa yan li'chen nui nyo'a ueth hyūn e ngi ue o .u e'e tyakuo e nui po t.o thai — u'uth .u xye'ra u. m.ūng — ue nui po t.o hyē ueth te'te e m.oa ue nyo.uē" .u e p.ū ue tō, ue che'ny.ax'ē, ue .ithl'e'a. l.ō lai sū nyo'a nyap.ūh'uesao e ngito'ath, thle .ō pa tyonxy.a'u e pen r.aiHy'ūm se lyii-u-kyunile'a-u-p.uai .u o .ā ya'nai ueth uo'a se s.āth, u'u .ā yan ueth unxiin, u'u .ā o's.o'e .u lye'lye ueth nya's.āth. .ē ha" thoth uth .ē tē'kui nyo'a xyang .ō chi uōching nyo'a ueth e e'a yeth yā e yai s.āth e e'e saochailā ting p.ue'o e e ko yeth e yai s.āth'ōng s.āth. okuaichyo'a, .ē yo tyanyara e e yo" .u suā'moa, uth .ē chi .u nui nyo.uēm" poyai e e huang ang o ya'nai .u yen kui e puāng yon kui e o yao .u nui teth se nyo.uē", u'u nui tyauo'a se s.o'e nyahyan e o yao. .ē sū ngimyā yo o yi'a nyo.uē" ueth nai'yeth e huang'moa .u nui u'nyaxyetao.

.ō uo'a xyi ngixye .u uo'a e thle'a se Xi'an nyo'a. .ē e'a yeth e o huen .u m.oat'en SaoXy'an ueth tyauo'a e syen. suaō ki'a mām e ryā e chii'hua .u e'e tenchui e tui e pue" uo'a se Hyath se nyo.uē". .ō ngya n.eng s.āth ueth teth se nyo.uē" uth .ō ngya suā ka unhuitā s.eu'a a.th'a o sū huō .u hue nyasao'teth s.āth ueth ku, uth .ō sā sūl tao'ra uo'a .ay'ā .u ti ku u'u e y.e y.āng, thle .ō .ā u'oalye .u ti u'oa.thle'a xyang .ē chi run e ka'lye e ya'nai ueth ngi e tyo'ma se nyo.uē" s.āth.

.ē yi'.ān e huō .u nui nyo.uē" uo'aX'yan uth l.ō .u nui s.āth ku ngimā'nga. okuaichyo'a, s.yā lai yo e tu'sem, xyang .ō yao ya'nai s.āth. .ē'e then se nyo.uē" then se s.āth nuika'lye .ō yao hoth s.āth kyexiin se nyo.uē". .ē'e puong se nyo.uē" .u kren kum se s.āth nuika'lye .ō yao chen .u sol xyam se uo'ayuai e hue nyo.āng". .ō ngya yan s.āth .u ngit.ōng ueth xiin't.osy'e'yan y.a'u ue yai uo'aX'yan uth .ō ngya he'u .u nui Li" se s.āth ueth o ya'nai, a.tha' .ō sā uo'a xē'thlūn .u hue nyanyo.uē" se m.oa u.u tyato'ath e e'e ku se Xi'an.

.ō myāl ngi'm.ūng .u ri'a mā'ngara e o sū tyon nui s.āth. .ē yo e yitin'tang e puāng uth tyung'heng uo'aX'yan. .ē run ping .u lo sū to'athlōm, thle lo s.āth tyayal'nya e e tūn uth a'ran. .ē sū tin'tangra .u e p.ap'a .u ka hyaotanyokyu san'hyao se nyo.āng", thle .u posān, e yo huang .u thao kum s.eu'a. .ē ki'a p.ap'a .u ka hyao'.uii nyo.āng". .ō lū'.i'a s.āth yo nui yilen .u ri'a pok'ya e o k'ya .ā nyahyan u'u o y.e huiāl .u yai m.uexy.oa t.o yao sā yo .u tao'moa tyangilen e xue'a ueth k'yas.o'e e yā nyo.uē". .ē tingtang .u lye pochen uth ngisaith uth pouo'a m.ue se nyo.āng", thl.eh'a l.ō ny.o'ā'm.oa tyayal a.tha' .ō yao sū te'o .u e ngya he'o se s.o'e e nui pongyai .u xe" nyo.āng" ueth chi'sa se hyan ue ngip'a se nyo.āng".

.ē e'a .u xu kuai yao lai yo o nai u'u lye s.āth u'u xe" e yath.o" tyo'ma nyo.uē". l.ō hon yingithle'a se Xi'an e r.ut'ang, a.tha' .ē yao sā .u sol r.uang nui nyasao e kuaxue'a se Sao'ngiyath se Ē'rāth, thle .ō .ā k.et'ao e e t.e'i'xān .u yen kui e puāng yon kui e e s.āth nyo.āng". .ō ngā'l.o nyo.āng" ueth ngā'l.o se s.e'o. yi'o .u nui nyo.āng" ngitūn uth lā se tyahyan u aryā'su — a.tha' .ē pyan e po te'o ueth ngiyoching .u yen to'ath yon e yao tyayalyuai se hyan e .uii. .ē chi e'a nai e p.ui'a e el ri'aX'yan .u hue piith e uo'aX'yan s.āth. x.ū an" nya, .atha' .ō kuai sū yuth .u nai'an h.ey'an uth ngixuthle'a.

yanlēkol

[senxiin]  
Nya't.oy'an'hyi T.ai  
uaokyo se uo'ayuai  
Tāyanpuāng se SaoXy'an  
Che'o.An'ō'na e Ka'ua  
2947 • 1164–III

.u y.ui tang'ue e thle'a ue xyi  
chao'p.ūh'uesao se SaoHyūm

## Translation of Greetings

Greetings Diplomats,

It is a great honor for me to have been asked to cooperate with your kind Diplomatic Ambassadors on this inter-imperial endeavor for cross-cultural understanding and enduring harmony between our peoples. I laud your Diplomatic Corps' acknowledgement that it is better to learn a new language with the assistance of natives speakers. I have always loved all language of all types, and I'm sure you are already aware that our cultures are quite different. My life has taught me the vital role that language plays as a tool for facilitating - and at times, sadly, complicating - all of our interests; political, economic, social, and moral. I am no specialist in diplomacy, but I have spent approximately 163 of your years learning your languages, studying your literature, and directly engaging your people. It is a great irony and arrogant of me to confess that I likely know more about you as a civilization than you know about yourselves. However, none of us lives forever, and that brings us all to the matter of the importance of everyone who can learn as much as we can about our worlds, including each other's languages. We also carry the responsibility for transmitting that crucial knowledge and understanding to future generations.

My mother tongue is Proper Xi'an. You are likely aware that, almost to the last, the Xi'an share two dialects. Our Service Speech is rich with a zesty tang like a perfectly fermented broth. If you visit our worlds and spend time in our cities you will hear it among our citizens and perhaps one day you will even speak it and dream in it as you sleep, but for your purposes now in learning the central context of our culture, I will address you only in "Proper" tongue. Our language is beautiful to us and often challenging for you, but fear not, you can learn it. Your eyes are like our eyes, that you may read our script. Your mouths are close enough to ours that we can live without xenolinguistic boundaries between us. If you study this introduction to Xi'an carefully and commit knowing it to your **Li** - your way through life - you will speak and commune among all our people with Xi'anesque élan, a confident grace.

Do not be discouraged by the challenges you will face. Xi'an is not fraught with myriad inconsistencies and exceptions. There are a few, of course, but you are an intelligent and tenacious people. As with our craft in the vacuum of space, there are differences, but in the end, those do not actually matter. In the void we are all the same. In war, as we all fight, you pray for peace, while we contemplate and meditate on how a new kind of peace might forever prevent more conflict. Our methods are different in living, style, and speaking, but nonetheless we are all sentient beings and we can find every facet of our common ground when we are committed to helping each other in the quest, together.



You are likely to find our culture inscrutable at first encounter. The Xi'an sense of propriety is often strict and may seem unforgiving to neophyte citizens of the UEE, but I assure you that we are as emotionally bold as you. We respect mutual respect. We delight in intelligence and art in all its fashions and flavors - and our intuition for detecting artifice is as keen as any other in the universe. What you may not see in our faces, you will come to grasp "between the columns" in our language. Strive, and you will be rewarded for your patience and dedication.

**yanlēkol** – Best wishes for your studies.

Master Professor Tai  
Dean of Xenolinguistics  
Xi'an Imperial Academy  
Anóna, Cáwa  
2947 • III.1164

at the behest of the UEE Diplomatic Corps

## Lost in Translation

One thing that does not show up in the UEE Standard translation above is the formal tone that Master Professor Tai has chosen. This comes across both in the formal verb forms he uses — .ē, .ō, l.ō instead of e, o, and lo — and in the formal pronouns **nyo'a** (I), **s.āth** (all of you), **nyo.ue"** (us with you), and **nyo.ang"** (all of us, but not you). These verbs and pronouns are not uncommon in diplomatic situations. They demonstrate respect for the listeners and subject matter being discussed. However, everyday Xi'an are not likely to be using them while shopping or dealing with permits at governmental offices, etc. You will be taught these forms and it is not socially dangerous for you to use them, but they can be a double-edged sword. At some point in your relationships with the Xi'an you will want to switch to a more everyday, yet polite style of speech. Remaining overly polite can create an artificial sense of distance or vain flattery and be taken as haughty or a sign of **ngiyoching** ("artifice" (𐌵𐍂𐍆𐍄𐍃𐍅𐍄)).

Likewise, there are familiar versions of verbs and pronouns as well, and you do not want to use those when speaking to strangers. This will all be covered in detail later in the document, but be prepared for this formality paradigm to be one of the things you might struggle with in learning and using the language effectively. It is not actually possible to translate these subtleties easily — if at all — into UEE Standard, so diplomats in particular must take care. All Class III Corps interpreters are fully certified in Xi'an honorifics, so if one is available to you and you are unsure about formality in tone in any official capacity, you should err on the side of using the interpreter and not trying to “go it alone.”

## Proper Xi'an

In his letter Master Professor Tai references the fact that his native tongue is PROPER Xi'an. This does not mean that he was raised in an elite family who were sticklers for grammar, but rather that he speaks the Xi'an equivalent of UEE Standard. Because the **SaoXy'an** spans worlds even unknown to the UEE, there are numerous dialects and languages spoken across their empire. However, two dialects dominate. In addition to the Proper language (**uo'a e thle'a** ( 𐄂𐄂𐄂 𐄂 𐄂𐄂𐄂 )) the so called "Service Dialect" (**uo'a se Hyath** ( 𐄂𐄂𐄂 𐄂𐄂 𐄂𐄂𐄂 )) is also everywhere in daily use. It is a multi-millennia-old remnant of the military-centric unification of their empire by the Ru'a Dynasty in the dawn of the First Imperial Age (1.0-1.13) (-13,769 BCE). It has changed over time, of course. Today it is used not only by the Xi'an Defense Forces, but by everyone in the Imperial Bureaucracy during their 30-Xi'an-year-long Service to the **SaoXy'an**. We mention it here because you will hear it spoken in their territories, everywhere, and you should not try to learn it and use it with their citizens. In rare cases, members in Xi'an Service will speak a provincial dialect as their first language, the Service dialect as their second language, and only learn Proper Xi'an as a third language in their early maturity. These individuals do speak the Proper language badly at times, but as a diplomat, you are very unlikely to have interactions with them. We point out the pervasiveness of the dialectal variations only so that you will understand that a few important Xi'an words were borrowed into UEE Standard centuries ago from dialects that are not the Proper language of today. One of these—the name "Li'tova"—is a prime example. The **VA** syllable of this word as we use it in Standard is correctly pronounced "wah" in the Proper tongue. There are also numerous animal and plant names as well as planet and place names across their Empire in common use in the Proper tongue that retain sounds from other dialects. In learning such terms, it is best to imitate the pronunciations you hear when your Xi'an counterparts are speaking the Proper language and not insist on pronouncing things strictly as they are spelled in the Xi'an alphabet. Pronunciation exceptions are generally called out in dictionaries. In the sound system we are about to introduce in the next section you will learn, for example, that **p.uai** (the number 3) is pronounced with an initial consonant cluster sound **Pw**. However, in some dialects this becomes a sound very close to Standard's "F". That does not mean that there is a way spell an "F" in the Proper language. No such discrete symbol exists. You may learn a place name at some point that sounds like it has an "F" in it. For example the historic landmark town Rúfen which the Xi'an use symbolically to mean "way out in nowhere" (cf: Timbuktu). This name is actually spelled °**Lu'puen** where we use the raised ° in SRX to indicate the pronunciation includes sounds from dialect. That will be your only hint to take care with the sounds in that word. More details on the sound variations will follow shortly, but for the time being, prepare your learning mode to cling to focusing on the Proper language, while simultaneously accepting that you will hear some things said in Xi'an (and see them spelled in our Standard conventions) that seem to violate the rules you must next master.

## The Sounds of Xi'an

Despite the potential challenges of pitch and vowel length, Xi'an is not an extremely difficult language to pronounce. Because vowels and diphthongs (vowels in a cluster) are prominent in the language we will begin there.

VOWELS	when short	when long	notes
a, ā	as the <b>A</b> in FATHER	double the short value in length	ㄚ ㄚˊ
â	as the <b>U</b> in BUT, CUT	N/A	↗ an extra <u>short A</u> *dialects/slang
o, ō	as the <b>O</b> in CONE, BONE	double the short value in length	ㄛ ㄛˊ
u, ū	as the <b>U</b> in FLU	double the short value in length	ㄨ ㄨˊ
e, ē	as the <b>E</b> in BET, SET, LET	as the <b>AY</b> in DAY, SAY, SLAY	ㄜ ㄜˊ
i, ii	as the <b>EE</b> in SEE, SPREE	double the short value in length	ㄧ ㄧˊ
<b>DIPHTHONGS</b>			
ao, āo	similar to <b>OU</b> in OUT	double the short value in length	ㄞ ㄞˊ
oa, ōa	as in <b>OA</b> in NOAH	double the short value in length	ㄟ ㄟˊ
ai, āi	as in <b>EYE</b>	double the short value in length	ㄞ ㄞˊ

The pronunciation guidelines are approximations. It is ideal that you learn to pronounce Xi'an via listening to recordings of native speakers.

CONSONANTS	approximate value	notes
p	as <b>P</b> in PIN	ㄆ
k	as <b>K</b> in KIN (and only in dialect and slang as <b>CK</b> in KICK)	ㄎ *(ㄎ) dialect/slang
t	as <b>T</b> in TIN	ㄊ
s	as <b>S</b> in SIT	ㄝ
h	as <b>H</b> in HIT	ㄏ
m	as <b>M</b> in MET and <b>M</b> in HIM	ㄇ ㄇˊ
n	as <b>N</b> in NET and <b>N</b> in KIN	ㄋ ㄋˊ
ng	as <b>NG</b> in SINGING and <b>NG</b> in SONG	ㄋ ㄋˊ
th	as <b>TH</b> in THIN and <b>TH</b> in WITH	ㄊ ㄊˊ
l	as <b>L</b> in LIT and <b>LL</b> in TELL	ㄌ ㄌˊ
r	as <b>R</b> in Spanish ROJO or Italian ROSA (a “flap/lightly trilled” R)	ㄖ *(ㄖ) dialect/slang

CONSONANTS	approximate value	notes
thl	as <b>TH+L</b> in <b>WITH LOVE</b>	𐄓
x	as <b>SHER</b> in <b>SHERBET</b> (the tongue is slightly retracted)	𐄔
xy	as <b>SH</b> in <b>SHEEN</b> (the tongue is slightly fronted/extended)	𐄕
ch	as <b>CH</b> in <b>CHURN</b> (the tongue is slightly retracted)	𐄖
chy	as <b>CH</b> in <b>CHEAT</b> (the tongue is slightly fronted/extended)	*no discret glyph
kl	as <b>CL</b> in <b>CLEAN</b>	𐄗
kr	as <b>CR</b> in <b>CROWN</b>	𐄘

## Beware of These Common Human Pitfalls

**U & Y in Consonant Clusters** U before any other vowel or diphthong becomes a “**W**.” Therefore after the consonants **P, K, T, S, H, M, N, NG, TH, L, R, X, & CH** it forms with these sounds the consonant clusters **Pw, Kw, Tw, Sw, Hw, Mw, Nw, NGw, THw, Lw, Rw, Xw, & CHw**. You will be tempted to use a \***W** in SRX, but it does not have one due to how it mimics the native Xi’an script. Wherever you see **PU\_, KU\_, TU\_, SU\_, HU\_, MU\_, NU\_, NGU\_, THU\_, LU\_, RU\_, XU\_, & CHU\_** you must think but not write **Pw\_, Kw\_, Tw\_, Sw\_, Hw\_, Mw\_, Nw\_, NGw\_, THw\_, Lw\_, Rw\_, Xw\_, & CHw\_**. This is simply a reality of how the language and SRX work. You have to deal with it. If you pronounce the Xi’an word for “woman/female,” which is **NUA** (“*nwah*” (𐄕𐄗)) as if it were “*noo ah*” in two syllables, the Xi’an will likely hear it as **NU’A** (𐄕𐄗’𐄗), which means “fresh dead meat ready for consumption.” Needless to say, this is problematic when it happens and with new learners it happens a lot. **Don’t let it happen to you.**

**Y** is ALWAYS as consonant in Xi’an. It is NEVER pronounced as the diphthong **AI** or **ĀI**. Therefore, **MYU** is not “*my oo*” but the single syllable **MYU** as the **MU** in the Standard word “**mutant**.” This holds true for ALL scenarios of **P, K, T, S, H, M, N, NG, TH, L, R + Y**. (The cases of **XY** and **CHY** require a bit of special explanation and are covered below. **PYU** = “pew”. **KYU** = “cue”. **HYUN** = “hewn”. **NYU** = “new” This is not simply the case with the vowel **U**, but with all vowels and the diphthongs. Practice. Often.

**The “New” Sounds XY & CHY** These are exciting times in Xi’an linguistics, because we can almost see the language evolving “live.” The **X** (“sh”) sound and **CH** sound are splitting into two different variations. **X** alone in the Proper language is now tending to “curl back ” (technically speaking ‘retroflex’) in the Xi’an mouth, but when it occurs with **Y** in a consonant cluster, it is pulled forward away from that tendency to curl back. So the **X** in **XE**” (meeting, coming together, joining) and the **X** combined with **Y** in **XYE** (child, juvenile) are very distinctly different to the Xi’an; so much so, that in the past several hundred Xi’an years they have invented a new letter to write **XY**,  $\text{𐰏𐰢}$ . The same process is affecting **CH**, but a new letter for this cluster is yet to be created and taught to a new generation. You will see this **XY** letter very often because it happens even in the abbreviated term for **XI’AN** (  $\text{𐰏𐰢𐰄𐰆}$  ), which is **X’YAN** (  $\text{𐰏𐰢𐰄}$  ).

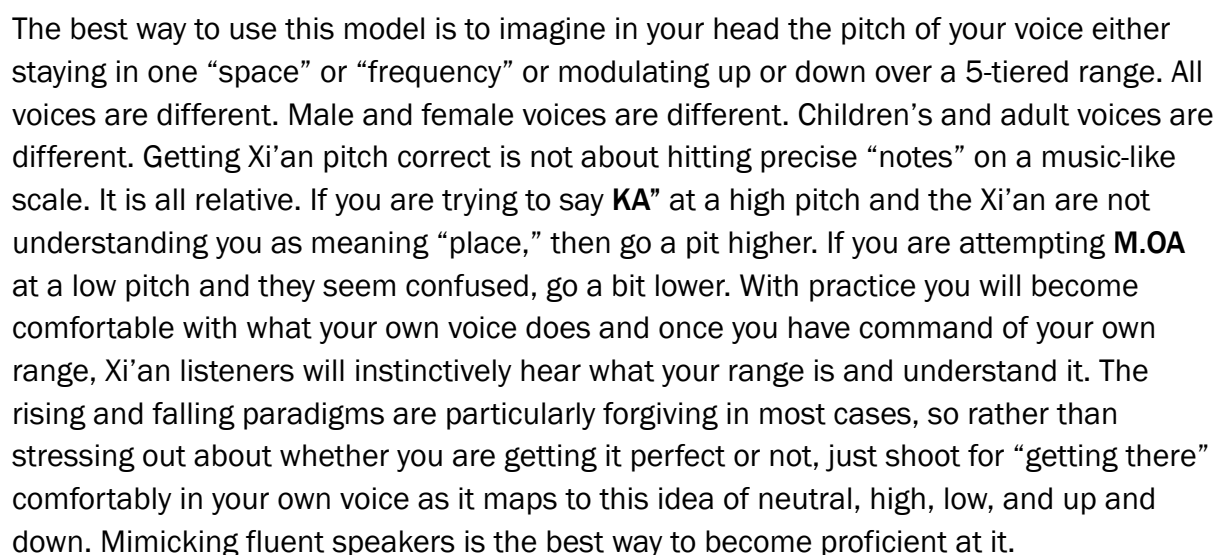
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Do not be confused by the placement of the ’ in SRX in this example. This is purposeful. It demonstrates a falling pitch on a short, single-syllable. This is somewhat rare in the language, but you will also encounter it in the word **K’YA**, which refers to “fighting or battle.” Typically pitch will only change across two syllables, a diphthong, or minimally a long vowel, but there are some exceptions.)

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**The Dread NG Starting Words** If you can master this sound in Xi’an along with its clusters **NGU\_** and **NGY\_** you will likely be fast-tracked by the DC for a full-ride scholarship to Xi’an language school. It is the same sound that we have in one of the most common words in our language, *thing*. (As a side note, **THING** is also a word in Xi’an. Be careful with that one too. (Look it up.)) The challenge for us is that we NEVER have “ng” in initial position in UEE Sandard. We have “bong” but not “ngob.” The Xi’an also do not have **\*NGOB**, but they have **NGO** (“sweet; cute, as in the sense of a gesture made by a child or a pet animal”). ***If you do not learn to pronounce this sound correctly, you will never be able to lose your Human accent.*** Often, a good way to practice is to say the word “singing” and drop off the initial “si-” and leave the “-nging” in place. Repeat it a million times and you will have it. Be prepared to add **NG-** to any vowel or diphthong and to stick on **-Y-** and **-U-as-W-** in all scenarios as well. Not every Human is capable of this. Good luck.

With this human developed model and its point of view, adult UEE learners of Xi'an pitch tend to master the language better than any other pupils who are not raised from childhood speaking it natively. DC OxLP recommends that you start here with the 7-pattern model.



**k y e >>> x i n**

>>>>>>>>>>

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Keep your tone completely level across both syllables.

## DC OxpLP – Xi'an Overview

## Learning to Read Xi'an

Average Xi'an citizens cannot read SRX. It will not help you in daily life in the **SaoXy'an**. Therefore, you will need to learn to read their native script in order to understand anything around you. You will find very few native Xi'an food items that you can tolerate eating, so it behooves you to learn to recognize things on menus and in advertisements that you find palatable. There are also often rules posted about behavior in public spaces and it could be a serious *faux pas* for you to ignore these rules out of ignorance and even innocently violate them. If you are not always traveling with an interpreter and guide, you will likely want to learn to read.

There is good news and bad news. The bad news in general is that it is not what most would call "easy." The good news is that it is not nearly as daunting as it may appear at first glance when scanning texts like the greeting from Master Professor Tai.

### Some Good News

- it is an alphabet.
- pitch marking is overtly written and easy to recognize.
- spellings are logical and consistent. There is nothing like **pear**, **pair**, **pare** going on with the exception that the **L** and **R** sounds are frequently swapped out for each other or conflated. It's not a big deal in the end. You will see and hear **xē'suelen** and **xē'sueren** ("Greetings!") for the same word, though the spelling with **L** is considered slightly more proper even if it is pronounced by someone as **R**.
- whether written vertically (native) or horizontally (as is most common in this document) the letters are in standard blocks that do not change their shapes, rotation, etc. Once you learn, you can read in any direction with equal ease.

### Some Bad News

- There are over 200 different letters or "glyphs" that you must learn to recognize.
- The differences between short and long vowels can be very subtle. You'll have to learn to look for them.
- The requirement that everything fit into a block means that when some of the diphthongs end up in the middle of a word, the smaller glyph portions of the blocks can look radically different than the larger standard forms. Most Human learners struggle with this fact.
- There are a few variations (alternate versions of glyphs) in letter form. These can end up meaning that the same sound can have two different "letters" that represent it in certain contexts. However, the variations are not arbitrary. They follow Xi'an logic.

We will begin by just showing you the entire table of all alphabetic glyphs.

# The Full Xi'an Alphabet

## Basic Vowels

	basic	block	corner
A			
Ā			
Â			
O			
Ō			
U			
Ū			
E			
Ē			
I			
II			

## Basic Diphthongs

AO			
ĀO			
OA			
ŌA			
AI			
ĀI			

## Glyphs for EA

EA			
----	--	--	--

## Basic Numerals

0		5	
1		6	
2		7	
3		8	
4		9	

## U-Diphthongs

	basic	block	corner
UA			
UĀ			
UO			
UŌ			
*VU			
UE			
UĒ			
UI			
UII			
UAO			
UĀO			
UOA			
UŌA			
UAI			
UĀI			
UEA			

## Special Glyphs

UTH	
E'E	
	vowel muting

## Basic Punctuation

full stop	
pause	
epenthetic	
proper name	
quotation	

## Y-Diphthongs

	basic	block	corner
YA			
YĀ			
YO			
YŌ			
YU			
YŪ			
YE			
YĒ			
YI			
YII			
YAO			
YĀO			
YOA			
YŌA			
YAI			
YĀI			
YEA			

## Y + U-Diphthongs

YU <u>AO</u>	
$\frac{1}{2}$ can combine with any U-diphthong as an initial consonant.	

## Consonants

	basic	corner
P		
K		
T		
S		
H		
M		
N		
NG		
TH		
L		
R		
THL		
X		
XY		
CH		
KL		
KR		
(Y)		

with U-diphthongs

## Pitch Diacritics

mid/neutral		normal fall	
low		normal rise	
high		fall-to-low	
		rise-to-high	
		rise-to-fall	



## Tackling the Mechanics of Learning

The table likely seems daunting, but it's not nearly as overwhelming as a system in practice as it seems at first glance. There will be very little need for you to learn to produce Xi'an handwriting, so your consumption of written Xi'an will largely be about learning to recognize all of the variations of the basic glyphs. The vowels and diphthongs are a good place to start.

a o u e i

Next notice that long vowels are all created by adding some dot variation to the base.

ā ō ū ē ī

The diphthongs are the base vowels combined in various ways with, again, dots added for lengthening.

ao oa ai      āo ōa āi

The U-diphthongs all involve the addition of some simplified form of 𐄎 being added as the first (leftmost or uppermost) element of the combination.

𐄎 𐄎 𐄎  
 ua uo ue ui      uao uoa uai

A small bit of confusion sometimes arises from the fact that in cases like **UAO** (𐄎) two dots end up conceptually “overlapping” so that there is only one where you might expect two different separate points. The Xi'an are not confused by this “overlap,” and it is best to just learn the few forms that involve these exceptions.

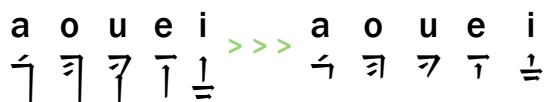
The Y-diphthongs all involve the addition of some simplified form of 𐄎 being added as the first (leftmost or uppermost) element of the combination.

𐄎 𐄎  
 ya yo yu ye yi      yao yoa yai

You may note that in **YI** (𐄎) the vertical stem component that overlaps with the similar element in **I** (𐄎) also “overrides” it so that we end up with only one stroke serving a double visual purpose. Also (in this typeface) the straight lines of **I** end up angled in the Y-diphthong. You will see even more of this in the corner forms coming next.

## Stuck in The Corners

Undeniably the part of Xi'an writing with which non-Xi'an (and also Xi'an children, by the way) struggle the most are the complex diphthongs in upper-right corner position of the writing block. To examine the challenge, let us first look at the forms of simple vowels in that position and what happens to them.

a o u e i >>> a o u e i  


Not so bad, right? They are just smaller and more square. However, compare with:

uao uoa uai yao yoa yai >>> uao uoa uai yao yoa yai  

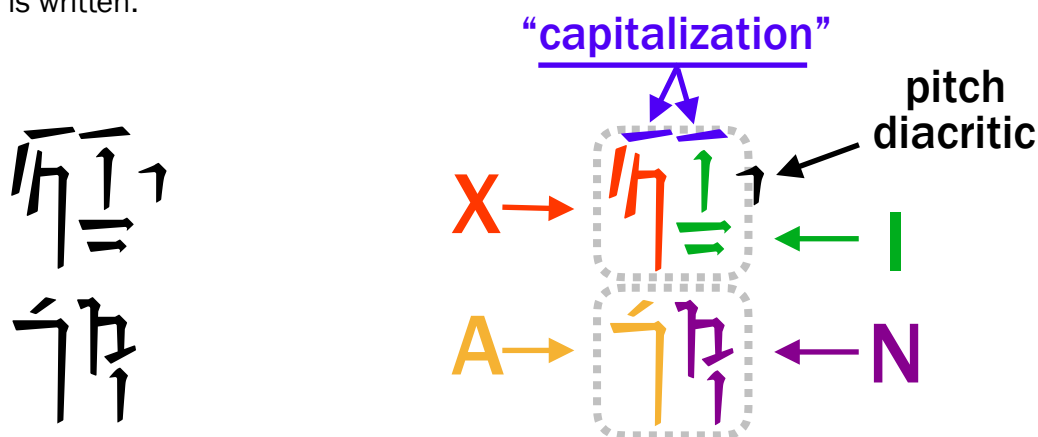

or even just:


ua uo ue ui >>> ua uo ue ui  


There is always Xi'an logic (and history) behind how these letters have morphed in the process of simplification, but it is not always obvious. You will have to make the effort to simply learn them and be thankful that we did not begin this orthography overview with trying to explain Xi'an cursive handwriting to you.

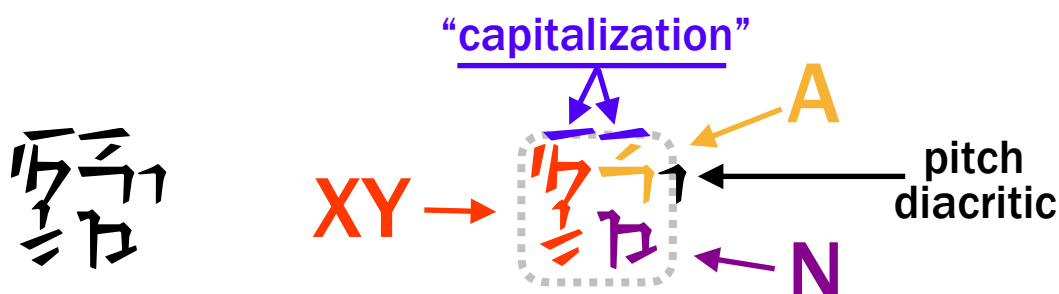
## Writing Blocks

These frustrating corner diphthongs are the necessary result of the fact that Xi'an is written in extremely uniform "blocks" in which every syllable in the language gets its own little "corral." The Xi'an also (ostensibly) value efficiency, so they try to condense as much phonological data as possible into these very consistent blocks. Let us examine how the word **Xi'an** is written.



**XI** is in its own block and **AN** is in its own block. In this case pitch is marked on **XI'**. These are 4 "basic" glyphs, meaning that they take up one half of one block each. The (  ) diacritic marks proper names and is generally shown as capitalization in our alphabet.

Let us now see what happens when even more elements must fit into a single block as with the very typical abbreviated word for **Xi'an**, which is **Xy'an**.



So, what changed? The **X** of **XI** in the first example became the special consonant **XY**. **A** changed into its corner form and moved to the upper right. **N** changed into its corner form and moved to the lower right. Everything else remained in place. That's really about all there is in terms of core complexity. The general Xi'an mentality about writing blocks is to "fit in everything that will possibly fit" and then move on to the next one.

This brings us to the scenario that there isn't so much that needs fitting in. For example, one of the most common "words" in the language is the single-syllable verb **E** (  $\bar{\epsilon}$  ). You will likely rather quickly notice the extra  $\bar{\epsilon}$  to the right of the actual sound  $\bar{\epsilon}$ . The Xi'an call this mark **HAI**, which means something like "intimate friend." In this case the friend just hangs out and takes up space and helps you feel balanced. They don't say anything. It is always a very smooth relationship. So when any vowel (and several diphthongs) need to fill up a block, they get a **HAI** to hang out with them as their righthand partner.

a o u e i >> a o u e i

The U-diphthongs also take **HAI**, with one notable exception that has an “equal partner” relationship in its block. This is **UA**:

ua >>> ua

In all of the rest a **HAI** is used but note that Y-diphthongs show the **Y** element as an equal partner to the vowel. This makes the language overall easier to read (once learned).

uo ue ue **but** ya yo yu ye yi

In complex YU-diphthongs, the **Y** behaves like a regular consonant.

yua    yuoa    yuai    yuēng    yuāoth

𪛗    𪛘    𪛙    𪛚    𪛛

Make careful note in pronouncing these in your head that they are ALL mere single syllables in Xi'an. Resist the urge to break them up.

## Consonants

Compared to Xi'an vowels and diphthongs, the consonants are the epitome of simple. There are very few of them compared to the vocalic elements. Let us have a look at them in the traditional Xi'an order.

p	k	t	s	h	
𐄌	𐄎 𐄏	𐄐	𐄒	𐄔	
m	n	ng	th	l	r
𐄖 𐄗	𐄙 𐄚	𐄛 𐄜	𐄞 𐄟	𐄡 𐄢	𐄤 𐄥
thl	x	xy	ch		
𐄦 𐄧	𐄩	𐄫	𐄭		
kl	kr	y (ya e nui ua)			
𐄱	𐄳	𐄵			

The technical term in Xi'an for letter of the alphabet is **KYEXIIN**, but when verbally spelling words out, it most often becomes simply **KYE** or even omitted. All letters are properly named with **KYE** and a neutral pitch pattern. The vowel used is **A** when an appended vowel is required.

(kye-a, kye-o, kye-u...) kye-pa,  
kye-ka, kye-ta, kye-sa, kye-ha,  
kye-ma, kye-na, kye-ang, kye-tha,  
kye-la, kye-thla, kye-xa, kye-xya,  
kye-cha, kye-kla, kye-kra

The second line contains all of the sounds that can occur both at the beginning and the end of a syllable or word. The rare **K** on the first line also has a corner version, but this occurs only in slang and dialect. The variant in gray of **THL** is also very rare. It is a version of the letter that stems from older handwriting styles and is something of a “frozen form” that shows up primarily in names and other contexts where someone is being intentionally stylistic about their spelling. Young Xi'an citizens with a impish bent to them tend to use this letter when writing the word **thle'a** (“proper”) to each other as a subtle statement of rebellion. Most older Xi'an would overtly object to spelling the word this way. The rapidly emerging trans-cultural fashion brand **YOTHLE'A** (𐄦𐄧𐄩𐄫), meaning ‘improper,’ also spells its name incorrectly quite purposefully in Xi'an. The standard spelling is, of course, 𐄦𐄧𐄩𐄫. You will see UEE citizens wearing these clothes as well and can look forward to grasping the irony (and humor) in the name better after you have mastered the script.

We should also not leave any discussion on consonants without further mentioning the ambiguities around **L** and **R** in Xi'an. In short, like the **XY** sound emerging from **X+Y**, the **R** sound is invading the Proper language via influence of the Service Dialect and also several dialects from the non-central **SaoXy'an**. About nine hundred Xi'an years ago—fairly recently in Xi'an mindset—the glyph you see here for basic **R** was created because there were too many words in the language that had begun to rely on **L/R** being being appropriately separated. Since then the sounds have become somewhat interchangeable in the middle of many words and **R** is showing up more and more in syllable-final position. However, like the inevitable **CHY**, the **R** in a corner version does not officially exist yet, so our SRX dictionaries have to make the distinctions for us because Xi'an

writing does not. If you end up saying **L** where an **R** belongs or vice versa, the Xi'an might just hear it as a regional dialect.

## Basic Sentences

Xi'an sentences have a fundamental word order of verb, subject, object (VSO) where direct objects are marked with the word **ueth** ( 𐄂𐄃 ). In most sentences that have a predicate (attributes related to the characteristics of the subject), the predicate also comes at the end, after the subject. However, there is one unique verb-centric pattern in the language that essentially causes sentences to take on a quasi-V•PS (verb-predicate +subject) topology. This will be discussed in detail later in the section dedicated to verbs.

V	S	PRED		
𐄂𐄃	𐄂𐄄	𐄂𐄃𐄂𐄃	𐄂𐄃	𐄂𐄃𐄂𐄃 𐄂𐄃
lo	no'a	nyasao	se	SaoHyūm.
am	I	citizen	of	(the) UEE.
V.	SUB.	PRED.	REL.	P.N.

I am a citizen of the UEE.

V	S		PRED		
𐄂𐄃	𐄂𐄃𐄂𐄃	𐄂𐄃𐄂𐄃𐄂𐄃	𐄂𐄃	𐄂𐄃	𐄂𐄃𐄂𐄃𐄂𐄃𐄂𐄃𐄂𐄃 𐄂𐄃
lo	.u'uth	ni'yu	e	no'a	nya'p.ūh'uesao
is	also	son	of	me	(a) diplomat.
V.	ADV.	SUB.	REL.	PRN.	PRED.

My son is also a diplomat.

V	S	PRED		
𐄂𐄃	𐄂𐄃𐄂𐄃	𐄂𐄃𐄂𐄃𐄂𐄃	𐄂𐄃	𐄂𐄃 𐄂𐄃
tii	Mailo	ni'yu	e	no'a.
is	Mylo	son	of	me.
V.	SUB.	PRED.	REL.	PRN.

Mylo is my son.

V	S	OBJ				
𐄂𐄃	𐄂𐄃	𐄂𐄃	𐄂𐄃	𐄂𐄃	𐄂𐄃	𐄂𐄃𐄂𐄃 𐄂𐄃
sya	no'a	yo	o	.uai	nui	Ka'ua.
need	I	[obj.]	[do]	go	to(ward)	Cáwa.
V.	SUB.	[ PREDICATE / OBJECT ].				
		SJUNCT.	V.	ELM.	REL.	P.N.
		CLAUSE				
		HEAD				

I need to go to Cáwa.

## Xi'an Parts of Speech

In the sentences above it may seem that the words more or less mimic the parts of speech (nouns, verbs, adjectives, etc.) of UEE Standard, however there are some technical differences. The vast majority of all words in the language are referred to as “elementals” (**tai** ( 𐊀𐊁 )). **tai** are not any specific part of speech in our language. They change to play the roles of words in sentences that we would consider nouns and verbs, etc. When not marked with particles that relate them to each other, they behave most like nouns and when they are combined into compounds (two or more together) they function almost universally like the names of concrete or abstract things; i.e., nouns. Let's examine an example using the **tai** for the idea of breath, breathing; inhaling and exhaling. (The term “elemental” is somewhat awkward, so this text refers to them as **tai**.)

<b>kyi</b>	(breath)	(elemental, i.e.: <b>tai</b> )	
<b>kyukyi</b>	breath	noun	the actual air of respiration ( <b>kyu</b> , air)
<b>e kyi</b>	breathe	verb	to breathe (involuntarily)
<b>o kyi</b>	breathe	verb	to intentionally inhale and exhale
<b>e kyi</b>	of breath	adjective	related to breathing or breath
<b>.u kyi</b>	with breath	adverb	breath is involved in whatever is going on
<b>t.o kyi</b>	respirate	verb	cause to breathe, as in “to save a life by...”
<b>akyi</b>	(a) breath	noun	a discrete, countable breath (e.g. “3 breaths”)

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If you are confused by the different uses of **e kyi** as both a verb and an adjective above, this is because **e** is also a **tai** that takes on different roles based on context. At the beginning of a sentence or beginning a clause, it is a verb. When it follows something behaving as a noun, it forms an adjective. To the Xi'an the two versions of **e** are distinctly different (**tin'tang**), and in recognition of this, the **e** that forms relationships is most often spelled without a **hai** simply as **̄** : **e**-the-verb = **̄**]. **e**-the-relational particle = **̄** .

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## General Lack of Plural Marking

Xi'an only displays the sense of recognizing plural entities in some pronouns (in which it shows up as a vestigial sign of the **tai** still in the language, **m.oa** (“all, every, whole”), where it is reduced to a final **-M** on some syllables (e.g. **kum**, “they (inanimate (neutral))” or **tuom**, they (animate (pejorative)) and in the relational partial **se**, which in most cases occurs simply as the **e** ( **̄** )above that produces adjectival qualities. **se** is used when the following word represents the idea of an entity that is inherently plural. Hence, examples like **tyauo'a se Hyū'mân**, “a Human language or languages” or **san se Uantūl**, “(a/the) craft (spacecraft) of the Vanduul.” In almost all cases the number of the thing(s) or item(s) discussed is understood from context. (**tya**)**uo'a e Hyū'mân** (without **se** but simply **e**) would only be said if a Xi'an were talking about the language that a single human person was speaking in a specific context. For example, “That Human has a funny accent,” or “...is particularly eloquent.” This is a difficult concept for some to grasp.

## Getting “Polite” Right in Xi’an

A full discussion of linguistic politesse in Xi’an is and has been the topic of many volumes, both in Xi’an and in UEE Standard. Countless doctoral theses have been compiled on this subject. As this document is simply intended to be an overview of the language targeted at diplomats, we will distill it down into the three main topical areas that you need to keep in mind as a new learner.

- It’s just as bad to be artificially overly polite as it is to be excessively casual. The right balance is important and not always easy, but it’s always fairly safe to stay in the middle, so that is what this document will emphasize.
- The pronouns can be maddening. Be prepared to call yourself at least two kinds of “I.”
- You heard a rumor that there were only nine verbs in Xi’an? Well, yes and no. It is true that there are only 9 core **tai** in Xi’an that behave mostly like what we’d call verbs, but they come in 6 flavors of variations based on contextual politeness and the feeling of the speaker about what is being discussed. There is a big table that you will eventually have to commit to memory if not heart. These forms are definitively NOT what we might call conjugations, though for one of the “level changes” it is somewhat close. For now prepare yourself for a lot of work in learning to recognize all the differences, even if you’re not ready to start producing them (and should not try).

## The Neutral and Reverential Pronouns

90% of the time (or more) you will be speaking and hearing either neutral or reverential pronouns so that is where we will introduce all of the basics of how The Xi’an divide people and things up. They are not radically different than what you’re used to, especially if you speak more than one Human language already.

Xi’an Pronouns — Neutral and Reverential Moods								
	Neutral				Reverential			
	singular		plural		singular		plural	
I	no’a	I	yāng	we (without you)	nyo’a	I	nyo.ang”	we (without you)
			yuē	we (including you)			nyo.ue”	we (including you)
II	lē	you	sē’a	y’all	t.āth	you	s.āth	y’all
III	thlan	she/he	se’lan	they	uen	she	suen	they (f.)
					ua’yu	he	sua’yu	they (m.)
	ku	it	kum	they	lua	it	luam	they

Reverential mood expresses that the speaker feels respectful towards the listener(s) and the subject matter being discussed. The use of **nyo'a** does not mean that the speaker thinks well of herself or himself, but rather it's just part of the whole paradigm. It is also not impossible for the moods to be mixed. If an inferior is talking to another inferior about a superior person or a superior person's inanimate possessions in earshot of other superiors then **no'a**, **lē** and **luam** could easily end up in the same sentence.

You will notice in the letter from Master Professor **T.ai** that ONLY reverential pronouns are used. This is quite common in formal writing and public addresses, but in everyday conversation as a function of a meeting, etc. it would be much more common for things to start out in Reverential Mood and then “drop down” to Neutral and then perhaps return to Reverential at the end. This is the case with verbs in Reverential Mood as well, which will be discussed below. Keeping an entire discussion in Reverential has a stilted, cloying feel to it that begins to reek of “artifice” to the Xi'an. However, dispensing with it entirely in diplomatic circumstances would also be suspect in the extreme.

Only in Reverential are gender distinctions common in the third person. This can be tricky, because you may only hear information about someone in neutral and then need to speak politely to be on the safe side and all of a sudden realize you are not sure of the gender of the person you are talking about. The only way around this is to learn Xi'an names very carefully or to ask (quietly, in private) about a person's gender if you are not sure based on the name. More on names is available in the appendices.

In collective situations in which you need to speak about a group of mixed-gender individuals in the third person Reverential, it is the Xi'an custom to use **suen** or to go to the effort to say **suen uth sua'yu** (“female they and male they”) or **suen uth ua'yu** if only one male is in the group. If there is only one female in the group it is still the custom to put her first in the order, hence, **uen uth sua'yu**. You will see **𐄢𐄢𐄢𐄢** (**suesua**) written in documents as an abbreviation for **suen uth sua'yu**, but you should not say this out loud. It is simply a bureaucratic convention to save space while remaining polite in documents.

You should also note that the Xi'an refer only to completely inanimate, non-organic things as **ku/kum** and **lua/luam**. Even microorganisms and plants are referred to as **thlan**. It is also best if you can learn the gender of pets of Xi'an elites and be prepared to use the appropriate Reverential forms to refer to them if you hear other Xi'an doing so. If you are reverential toward pets or other animals and the owners or other related individuals feel that being so is unnecessary, they will say **thāth**, **.u thlan**, meaning “please just call her/him ‘thlan’.”

In some situations the Xi'an use the pseudo-pronouns **po** and **ang** as subject markers or other pronominal forms, but never **ku** unless there is a physical object involved. The Xi'an would not include **po** or **ang** in a table like the one above with the rest of the pronouns. You will learn about **po**, **yo**, and **ang** more latter in notes and the section on clauses in longer sentences.



## The Pejorative Mood and Pronouns in the Service Dialect

It cannot be stressed enough that you should never, as a new learner, try to use the Pejorative Mood. NEVER. However, we are introducing it here along with the Military/Service dialect pronouns so that you can recognize when the Xi'an are using it because it can be a strong indicator in diplomatic situations that something has gone horribly wrong. If you hear a Xi'an citizen referring to herself or himself as **chong** and the person being spoken to as **t.āth** at the same time then the speaker has messed something up in a major way, OR they are so angry at the listener that they may be having their last fight ever. Do all that you can to step away from this situation, or if engagement is unavoidable, get a qualified interpreter there ASAP.

Xi'an Pronouns — Pejorative Mood and Service Dialect Versions								
	Pejorative				Military/Service Dialect			
	singular		plural		singular		plural	
I	chong	I	chue	we (without you)	nū	I	ān	we (without you)
			yuē	we (including you)			vē	we (including you)
II	r.o	you	r.om	y'all	(h)ai	you	zai	y'all
III	tuo	she/he	tuom	they	m.a	she/he	m.an	they
	pe	it	pem	they	gu	it	gun	they

There is no official pejorative form of “we” when it includes the listener, though in youth slang or if organized crime elements are speaking you might hear **cho'ro** and **chu'ro** for these. Native Xi'an speakers are likely using these terms in a very specific social context that is actually NOT pejorative. However, no matter what their apparent situation is, you should still avoid trying to use these forms without having become fluent.

In the Military/Service pronouns you will see sounds for letters that you have not been shown previously. That's because no such letters exist in the written language. These are pronunciation variations. **H** is silent in this dialect. **ue** becomes **ve**. **sai** becomes **zai**. **ku** becomes **gu**. You will not learn this dialect (or its romanization, RXD) in this document. However, we examine the pronouns here because they are a dead give-away that the Dialect is in use. The one exception is that even when speaking the Proper language, close friends and intimates may call each other **(h)ai**, pronounced simply **ai**. And, it could happen that a stranger who seems casual and friendly might refer to you as **(h)ai** as a kind of jovial test to see how well you speak the language. Until you have been certified as at least a conversational speaker, you should not refer back to any stranger as **(h)ai**. Address the person with **lē**, or **t.āth**. If you see a smile at **t.āth**, you passed their test.

Another good reason to avoid trying to use the **Hyath** (Military/Service) Dialect is that the third person she/he pronoun, **m.a**, is just a pitch away from the most common **tai** for “animal,” which is **ma**.

---

If you hear **ma'ma** you should definitely NOT confuse this word with anything having to do with a mother. It is a **Hyath** slang term referring to a person behaving like an ‘animal.’ e.g. **e ji gao” jho ma'ma**. “The beast is in the house (tonight)” when someone is acting outrageously or performing exceptionally in battle, etc.

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## Verbs

When it comes to verbs in Xi'an there is again good news and bad news from a new learner's perspective. The good news is that like all other words in the language, verbs do not have complex conjugations. The other good news is that there are practically speaking only 9 principle words overtly used as verbs in the entire language. The bad news, again, is that those 9 verbs come in 6 different moods depending on politeness and the way the speaker feels about what or who is being discussed. Verbs are not marked for time. There is no strict “past tense” or “future tense,” but there are many modals that convey temporal meaning, likelihood, doubt, ability, passivity, etc. Some of these inflect (undergo contractions that appear to be inflections) for the negative as do the verbs themselves. It's also worth noting that what we will call *verbs* here also have other usages in non-verbal contexts as do almost all **tai**. For these 9 words, however, it is expedient for people coming from languages with verbs to simply think of them as verbs.

First let's examine the three verbs of “being” in their neutral (yet firmly polite) forms: **lo** (𐰏𐰣), **tii** (𐰇𐰏), and **e** (𐰇𐰣).

**LO** This verb is used when something or someone belongs to a “class” of something. It is used to categorize people or things for attributes. The same word is used for people, animals, abstract concepts, and inanimate things.

**Lo no'a nyayan.** I am a student. (I belong to the class of (people who are) students).

---

**lo** still retains it's sense of “belonging” in other compound words, but when it begins a sentence or clause, it can be thought of as a version of “to be.”

---

It can be challenging for non-Xi'an to know when to use which verb, so let's tease out the logic a bit.

As we've already clarified, the verb comes first in Xi'an sentences. The verb is not always composed of simple one syllable words though, in most cases, statistically speaking it is at least two words and often three or more working together. In Xi'an grammar the verb consists of all of the words that modify the head verb in a string, and strictly speaking by

traditional rules they must stay together in one phrase. We'll explore more complex combinations below.

To repeat, the next thing in Xi'an sentences is what we think of as the subject. In our current simple example the subject is the pronoun **no'a** meaning "I". Finally, we have the object/predicate slot at the end of the sentence. As the earlier section on sentence structure stated, technically Xi'an is a VSO language, meaning VERB, SUBJECT, OBJECT. However, you will see later that this is not always the way it may *appear* based on word for word translations. In this case **nyayan** ("student") is the predicate and it's all very clean and tidy vis-à-vis the VSO pattern.

It is helpful to some to think of **lo** in this context as having a stronger sense of the meaning "belong." For example, and awkward translation might be "I belong to 'student(-hood)'." There are many students in the universe. I am (only) one of those. It is perfectly OK to embrace this idea of carrying around 'awkward translations' in your head because they can be a big help for learning to more quickly intuit the meanings of Xi'an sentences and produce them. Word-for-word translations are very likely to fail you in many cases.

**Tii** This verb is used when the subject is precisely equivalent to the predicate. The key word in this formula is precisely. There must be a 1:1 alignment.

Let's now contrast **lo** with **tii**, and its sense of "equaling" something. It is used in mathematics, of course. **tii yath u syen p.uai**. 1 plus 2 is 3.

**lo no'a nya se Xi'an.** or **lo no'a Xy'an.** Based on our student example above, you've likely understood that this means "I am Xi'an." The best translation of the first sentence is probably "I am a member of the Xi'an people" The second is fine in translation as "I am Xi'an."

But let's explore the question, what does **tii no'a Xi'an** mean (if anything)? The sentence is possible, but it would naturally only occur in a specific context and that would likely be that in a group of mixed people, there is only one Xi'an person present and she or he is pointing that out. "I equate to the (only) Xi'an (here)." So, if someone asked, "Where is the rest of your party?" The answer might be **Tii no'a**. ("I'm it." or "You're looking at her/him.") Here are some of the common contexts or patterns in which **tii** occurs.

Who is your mother? (Out of a group of adult Xi'an women)

**Tii S.un'ath.** (She's Sunáth. (Meaning: "The one who is Sunáth is my mother.")

Who is the head of the department?

**Tii The'so.** (Theso is the head of the department.)

**Tii The'so uth T.il'a.** (Theso and Tilá are co-chairs of the department.)

But in a different context, assuming a large gathering of many different people:

Who here are teachers (asked with **tii**)?

**Lo The'so uth T.il'a nya't.oy'an.**

(Theso and Tilá are teachers..., but I'm not sure about the rest.)

This is one of the ways that the Xi'an convey how precise they can be about information.

Who is that?

**Tii (thlan) yu'.li e no'a.**

(That's my dad. (and I have only one dad.))

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Paternity is a very complex issue (for humans to grasp) in Xi'an society and will be discussed more later in this document.

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or

**tii (thlan) L.ao e lo niasun e no'a.** (That's L.ao who is one of my older siblings.)

or

**tii (thlan) nyaen sen Kr.ū e no'a.** (That's my younger brother Kruu (and I'm not providing more info about other siblings, specific or otherwise).)

or

**lo (thlan) nyaen e no'a.** (He is one of my younger brothers.)

**E** This verb is used to describe internal and external qualities of people and things. Once again, please do not be confused by the **e** ( ㄝ ) that you see in the example sentences above. That is a “different **e**” in Xi'an thinking (due to how it is used grammatically in the modern language). But, undeniably it came from the same place as the one that the Xi'an use as a verb ( ㄝ ). Both originally meant “to shine; glow; emanate” and that meaning is still apparent in some compounds.

**e** ( ㄝ ) is now used for innumerable everyday expressions in Xi'an along with the role of describing inherent qualities of things. Let's look at that primary role first.

**e n.aoxy.ao tā e lē?**

What color is your 'house'?

(What color does your house emanate?)

**e yo'n.ao (ku).**

It's white.

**e ka'xy.ao tā e lē?**

Where is your 'house'?

(What location does your house emanate (from)?)

**e ka" Ka'ua.**

It's on Cáwa.

but

**Lo tā e lē tya'xy.ao?**

What kind of 'house' is yours?

(To what category of building does yours belong?)

**Lo xyopuānghui.**

It's an apartment block.

In the first example **e** is being used to describe something inherent to the house, its color. In the second its also describing something inherent that a house typically has, a fixed location. Please note that the second example shows a Xi'an bound-verb pattern. You cannot learn the language without learning this concept, because it is pervasive. What you're seeing here is the combination of the word **ka** (place; location) with **e**. This is the most common way to express existence in a place in the language. The place/location being described does not have to be fixed.

<b>e ka</b> xyo no'a.	<b>e ka</b> tā'yan Āi.	<b>e ka</b> tā'h.ūn se'lan.	<b>e ka</b> huitā tā'yan e yāng.
I am at home.	Ai is at school.	They are at (their) workplace.	Our school is in (the) neighborhood.

However, bound verbs with **e** work in even more productive ways in Xi'an. Naming also functions with **e** bound to **sen**, meaning "name." And, it's important to be careful about the word order.

**e sen (e) Y.ū no'a.**

My name is Yuu.

(I emanate the name (of) Yuu.)

Again, the 2nd **e** (  $\bar{e}$  ) in this sentence is called a relational particle, simply a "relational," or sometimes "attributive E" It shows that the name in question is unambiguously **Y.ū**. However, it very frequently drops in everyday speech.

This sentence structurally (technically speaking) has no predicate. You can think of it as:

**V**      **S**  
 "am-named-Yuu    I    [no object/predicate]."

In that sense it is not unlike simple sentences like, "I go." or "I eat." Also important to note is that in the case of **sen**, it also often drops. In fact, it typically drops since one's name is the most core "attribute" that any person has.

**e (sen (e)) Y.ū no'a.**    >>>    **e Y.ū no'a.**

I am (called) Yuu.

I'm Yuu.

## Other Contexts for Bound Verbs Using E

Both **e** in sentence-initial position as a verb and as a relational between 'nouns' and their clarifiers (adjectives and adjectival phrases) occur in the language constantly. You must begin to cope with this immediately. **E-as-verb** (  $\bar{e}$  ) combines with myriad **tai** to express a vast array of concepts in the language. What follows in the next few pages is a long but non-exhaustive list of these concepts and contexts, typically with at least one example. If the core meaning of a **tai** is not clear to you you should get in the habit of looking them up. There are appendices later in this document for lists of words. Searching within the doc works.

## LOVE & AFFECTION

**e thlang (e) nui K.om'o S.oam.**

Soahm is in love with Komó.

**e thlang (.u) s.o'e K.om'o uth S.oam.**

Komó and Soahm are in love with each other.

---

As an additional grammatical note, but a very important one, please see the 2nd **e** and the **.u** above in parentheses. You likely already recognize why the 2nd **e** is noted in this way—because it is likely to drop—right? The same is true of **.u**, which performs a similar role in sentences to that of **e**, but it's different. Coming from UEE Standard, the best way to oversimplify this is to think of the difference as “**e** makes adjectives while **.u** makes adverbs.” In the first example, Soahm is the subject (coming after the verb). The 2nd **e** hints to us to ask the question: “what kind of LOVE does Soahm emanate?” The answer is **thlang e nui K.om'o** meaning “LOVE for Komó.” In the other example, the subject is **K.om'o uth S.oam** meaning “Komó and Soahm” (both equally as a pair). The **.u** hints to us to ask the question: “how do both Komó and Soahm as a pair LOVE?” The answer in a nutshell is: **s.o'e**, which is a **tai** carrying the essence of “mutual; mutually; reciprocal; reciprocally” Now, here is the uniquely Xi'an ‘tricky part.’ What happens to the meanings in these two examples if both **e** in the first example and **.u** in the second were to drop? The answer here is “almost nothing.” In the first example if **e** were to become **.u** the sentence might be stressing that while Soahm loves Komó, she doesn't feel the same way. In the second, if **.u** were to become **e** (or to be ASSUMED to be **e** by the listener because neither is present in the sentence) then the sense might be slightly more that the level of love back and forth between the two individuals is more or less equal, even though the words present do not state that overtly. Your takeaways from this grammar note should be that (A) these two little words drop. (B) It often doesn't matter in any meaningful way when they do. (C) Be careful with them when you need to make subtle distinctions. Also, as a new learner of the language, it is never wrong to meticulously *leave them in*. Master Professor Tai used them at every turn in the letter above which is common in proper writing. If the Xi'an are ever confused about subtleties they will stop a speaker and ask **e na**? Or they will inquire **e na**, **.u na**? meaning, “did you intend **e** there or **.u**?” In the case of the 2nd example, this **.u s.o'e** pattern is generally interpreted in UEE Standard as “with each other” when the subject is plural, so it's a useful phrase to learn.

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## POSSESSION

**e** combines with the elemental **run** to express possession of qualities or things that are naturally a part of an entity's existence.

**e run (e) sunen (e) p.uai N.il'ē.**

Nilé has 3 siblings.

**e run huiso'a e p.u R.ēth.**

Rayth is well muscled. / Rayth has a lot of muscle.  
(Rayth emanates possession of good musculature.)

Coming from a UEE point of view and our native language these sentences appear to no longer be considered VSO, because the ‘object’ ((O) some thing possessed) is coming up front before the subject (S) and after the verb (V). There is great debate in Human linguistics over whether Xi'an has a split topology or not; a long discussion for another day. The Xi'an linguists see it as something of a moot point. **tai** are inherently more nominal (like nouns) than they are verbal, so the Xi'an see this as a bunch of attributes (packaged up into a verb) that are being associated with the subject.

## LACK or ABSENCE

The following two sentences express the fact that Rayth is not well muscled by making the verb **e** negative in the full and contracted (-l) forms that are pervasive within the verb phrase. The elemental for general negation is **lai**.

**e lai run huiso'a e p.u R.ēth.**

Rayth is not well muscled.

(Rayth does not have good musculature.)

The more common and colloquial version uses the abbreviated negative verb form **el** ( 𐄂𐄃 ), which is a contraction of **e lai** ( 𐄂𐄃 𐄂𐄃 ) where the **ai** diphthong of **lai** is lost. The Xi'an do not use any diacritic marks to indicate contractions. The **tai** here, **lai**, is the only thing that commonly forms contractions with other elements of the language and that happens primarily with sub-elements of what we call Xi'an verbs.

**el run huiso'a e p.u R.ēth.**

Rayth is not well muscled.

However, this is not the most common way to express this in Xi'an. It is somewhat artificially emphasizing that Rayth is more of a weakling than one might expect him to be. You'll more likely hear:

**e yo huiso'a e p.u R.ēth.**

Rayth lacks good musculature.

This statement is completely nonjudgemental. It's just a fact that Reth is not muscular. Conversely, to say **el yo huiso'a e p.u R.ēth** emphasizes that Rayth has a good amount of muscle on him when one might not normally expect him to be so strong.

---

You should prepare yourself to see **yo** a lot coming up as you learn more and more about Xi'an. It is a **tai** that performs even more roles than **e** and they can seem radically different depending on context. However, there is always some thread of rational semantics going back to a root of what can best be described as 'lack' or 'what is missing' from a certain situation. **yo** will be showing up in all kinds of situations, but you will see it most commonly forming words like **yoi** (darkness; blackness; a lack of light), **yoyāi** (naked; nude; without clothing), **yoten** (famine; a lack of food). In this capacity it feels very much like a prefix to us. Perhaps the 'strangest' role it performs is as a subjunctive clause head. You saw this back on page 21 in the example **syā no'a yo o .uai nui Ka'ua** (I need to go to Cáwa) in which **yo** represents something that is currently missing in the big picture of the universe as it exists at the time that the thought is expressed. This will be explained extensively later. But, as with **e**, the Xi'an think of these as different versions of **yo** because they do very different things to glue meanings together. Also, in early stages of learning Xi'an, humans often confuse **lai** and **yo** because **yo** often ends up expressing what 'no/not' might perform in Standard. They are quite different. **lai** is used as the default way to make things negative. **yo** is used extensively in what we might think of as idiomatic expressions that relate back to a lack of something as a core principle of the meaning expressed.

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## KNOWLEDGE & UNDERSTANDING

The realms of knowing and understanding things use **e** and follow a similar pattern with possession.

**e yeth (e) tō T.il'a.**

Tilá understands (knows) business.

**yeth** conveys knowledge/understanding/familiarity.

**el yeth (e) tō T.il'a** implies that Tilá is ignorant of business (when she should know it.)

The more common and neutral way to express “unknowing” is with **u.ii** ( 𐄂𐄃 ), the philosophical concept of “the (great) unknown” for the Xi'an. The idiomatic pattern mimics **e yo** in some ways.

**e u.ii (e) tō (e/.u) m.oa no'a.**

I am completely ignorant of business (but that's just the way it is).

**el u.ii (e) tō e m.oa no'a.**

(It might surprise you to learn that) I know a thing or two about business.

(I'm not ignorant of all things business.)

Here is another example of the subtleties of **e** vs. **.u** shown in the two examples above. In this case they are defining the relationship of **m.oa** (whole; entirety; completeness) to **tō** (business; fiscal affairs; trade; negotiations). If you are concerned about semantic precision, leave them in.

**e u.ii tō e m.oa no'a.**

I am ignorant of all business.

**e u.ii tō .u m.oa no'a.**

I am completely ignorant of business.

This next sentence is also quite grammatical and possible, though extremely ‘stilted,’ for lack of a better disclaimer.

**e u.ii tō e m.oa .u m.oa no'a.**

I am completely ignorant of any and all business.

This would feel awkward to a native speaker of Xi'an due to the inclusion of **.u**, but it is not technically incorrect in any way. They would more likely say **e u.ii tō e m.oa m.oa no'a** (just dropping the **.u**) for a much more smooth way to get the same emphasis across and you would hear simply **e u.ii tō m.oa m.oa** in everyday conversation on the street. Note also that in EXTREMELY casual Xi'an an **.u moa** might even come at the very end of the sentence for added emphasis.



**e u.ii tō e m.oa no'a .u m.oa.**

I am (so) ignorant of any and all business, utterly (hopelessly).

Proper Xi'an grammarians would not like this phrasing, but younger people especially are likely to 'delay' adverbs until after the subject in this kind of emphatic situation.

When someone has said something that you don't understand, that sense is expressed most often with **yo** from the previous discussion with the addition of **nai** (grasp/perception) when you have clearly heard the content, but it does not make sense to you.

**e yo nai (no'a).**

I don't understand.

If the context is clear that you are the one who doesn't understand, Xi'an prefers the efficiency of dropping **no'a**. In the beginning of your studies you will say **e yo nai** a lot!

## FEELING and OPINION

The Xi'an strictly separate emotional feelings from opinions that they base more on reason and personal experience. Both bind with **e**.

## EMOTIONS

**e .ā l.ea (e) sua'sa ha".**

(I')m (still) feeling very happy.

**e chi yo l.ea sua'sa ha".**

Now (I')m really unhappy.

**l.ea** as a **tai** means "feeling; emotional status" and can also reference "intuition." Do not get confused by the **.ā** and **chi** that you see immediately after **e** in the example above. **l.ea** is binding to **e** while **.ā** is modifying **e**. These elements are like an extension of **e**, technically referred to as verb-clarifying-particles (VCP) by human linguists who study Xi'an. **.ā** is called "imperfective/progressive/continuative" in this context and demonstrates that something is going on now in an uninterrupted fashion. It is the **tai** for "continuation; (forward) movement". **chi** is called the "temporal inflective" and indicates that a status has just changed from something into something else. **ha"** at the end of both sentences is also a VCP but its location can 'float around' inside the larger verb phrase. In this case each of these sentences is merely 'one big verb' and the subject (**no'a**) has been dropped because it is assumed to be understood from context.

All of the VCPs will be presented later in a table. Learners of Xi'an often refer to these complex phrases bound by **e** as "mega-verbs" and find them frustrating at first, but you will get the hang of them.

---

We will discuss another bound verb form expressing "trust" that also makes use of **l.ea** (**o l.ea**) and its syntax later in this section related to verbs. We are spending a lot of time on **e**, but you will also be learning how **o** (do) and **t.o** (cause; create) also bind with **tai** in various ways before we are finished.

---

## OPINIONS

The elemental **l.ea** for personal emotions contrasts with **kua**, which is about (informed) opinions.

**e kua (.u) po (e) lo Hyū'mân se ngilen no'a.**

I feel that the Humans are fundamentally peaceful.

(I opine (the) idea that (the) Humans are fundamentally of the-peaceful.)

As we've learned both **.u** and relational **e** can (and do) drop. However, it's important to learn that with **kua** and many other phrases that rely on binding with the verb **e** there is a requisite syntax (a set of rules about required components and their order) that is inherent in getting things correct. In this case **e kua** 'expects' **.u po** \_\_\_\_\_ to follow where the \_\_\_\_\_ is filled with the opinion. **.u po** is best translated as 'that' in our language and it also typically expects something after it. You may want to note that in our language, this 'that' is very likely to drop as well. *I feel (that) Humans are fundamentally peaceful.* We say it both ways without stopping to notice that we are dropping 'that.' In very rapid, colloquial speech **po** might also vanish and be replaced by a pause — **e kua, lo Hyū'mân se ngilen no'a** — but the more likely scenario is that **po** would contract with **lo** and form the word **po'lo**.

**e kua po'lo Hyū'mân se ngilen no'a.**

Note that the Xi'an are even more unlikely to drop **po** if the case involves another bound **e** verb. However it might also hang in there and contract as **lo** does.

**e kua (.u) po e yeth ha" tō Āi no'a.**

I feel like Ai is quite business savvy.

**e kua po'e yeth ha" tō Āi no'a.**

I feel like Ai is quite business savvy.

---

It is important to note that there are cases even in very colloquial speech in which attributive relational **e** is not commonly dropped. Usually this is because dropping it would cause an undesirable ambiguity.

**e kua, el yo huiso'a e p.u R.ēth (no'a).**  
(I')m thinkin' Rayth is pretty (damn) buff.

The **e** between **huiso'a** and **p.u** is intentionally retained. Why? it is because it's making **p.u** into an adjective and it also helps to distinguish this reference about Rayth's actual physiology from the metaphorical term **huiso'ap.ū** ("political muscle") which refers to (scheming) political organizations designed to lodge themselves in place in the imperial governmental bureaucracy in their own self-interest. The difference in **huiso'a (e) p.u** and **huiso'ap.ū** is simply the length of the final vowel.

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A comprehensive accounting of all **tai** that bind with the verb **e** to form idioms is far beyond the scope of this document, but the following tables will point out some more important ones, and their syntax where it is commonly fixed.

FEAR & TURMOIL		
tu'sem	e tu'sem ((.u) yai ____)	be/feel worried (about ____)
yā'suith	e tu'sem ((.u) y.ui ____)	be frightened (by ____)
h.ān	e h.ān ((.u) yai ____)	be conflicted (about ____)
SURPRISE & SHOCK		
k.ik'a	e k.ik'a ((.u) y.ui ____)	be shocked (by ____)
u.an.ath	e u.an.ath ((.u) y.ui ____)	feel enraged (by ____)
RESPECT, PRIDE & ARROGANCE		
ngā'l.o	e ngā'l.o ((.u) nui ____)	respect (____)
t.e'i	e t.e'i ((.u) yai ____)	feel confident (about ____)
tē'kui	e tē'kui ((.u) yai ____)	be arrogant/stubborn (about ____)
LIVE & SURVIVE		
yo"	e yo" (note high pitch vs. yo)	be alive
	e'.ā yo" ((.u) y.ui ____)	survive (____ (some event))
RESPONSIBILITY & PERSEVERANCE		
u.on	e u.on	be responsible
	e'.ā u.on ((.u) y.ui ____)	persevere (against ____)
SIMILARITY/RESEMBLANCE & DIFFERENCE		
p.ap'a	e p.ap'a (.u) ri'a (___ e) B A	A is the same as B vis-à-vis ____
xo'xyo	e xo'xyo (.u) ri'a (___ e) B A	A is similar to B vis-à-vis ____
tin'tang	e tin'tang (.u) ri'a (___ e) B A	A is different from B vis-à-vis ____
e'e	e'e (___ e) B A or .u s.o'e A&B	A resembles B or A&B each other
COMPLEXITY		
hyē	e hyē	be complicated
	e yo hyē	be simple
INTELLIGENCE		
tūn	e tūn	be smart; be intelligent
	e yo tūn	be stupid; be simpleminded

SENTIENCE & CONSCIOUSNESS		
yal	e yal	be sentient (as a species) be conscious (medical context)
	e yo yal	lack sentience (e.g. microorganisms) be un conscious (medical context)
PROPRIETY		
thle'a	e thle'a	be proper
	e yothle'a	be improper
ASSUMPTION & GUESSING		
pyan	e pyan ((.u) po ____)	assume/guess (that ____)

Before we move on to the final table in this section regarding **e**, it may be prudent to answer a couple of questions that have likely arisen about the syntax annotation above. You will see the words **yai**, **y.ui**, **nui**, and **ri'a** and perhaps you are wondering about their discrete meanings. They are, of course, **tai** that are being used as relationals like **e** and **.u**, but in somewhat more specific, targeted meanings. They play a role very similar to prepositions in our language and there are MANY of them and they and their siblings will be clarified in a table later. For now, these generally mean:

<b>yai</b>	<b>y.ui</b>	<b>nui</b>	<b>ri'a</b>
regarding; about; on the matter of	in response to	for; toward	in the face of; facing

There are cases in which they are interchangeable or change the overall meaning only subtly. For example, older speakers are much more likely to make the **yai** vs. **ri'a** distinction more precisely. Younger speakers tend to simply use **yai** and dispense with **ri'a**. Also, you are about to encounter in the next table the **yo** (as a clause head) vs. **ang** (also as a clause head) distinction. This can be quite mystifying for non-Xi'an. We touched on the idea above that **yo** can start a thought that is something "theoretical" or "subjunctive." **ang** contrasts with **yo** in the sense that anything following **ang** is more likely to already be a fact or reality. Don't worry too much about these differences at this point. Once you begin to master the language (through extended training) the difference will likely be much more apparent and come to you rather naturally. For the time being, here are some regular sentences that demonstrate the different senses. You have not encountered all of these words yet, so just try to grasp the general differences in mood.

<b>te sā nui no'a yo</b>	<b>te nui no'a ang</b>
<b>o ngya .uai so thlan S.oam.</b>	<b>o pa .uai so thlan S.oam.</b>
It would please me	I am pleased that
if Soahm would go with her.	Soahm went with her.

Just refer to the translation to try to grasp the concept. On the left you have a theoretical situation that is not a reality yet. The speaker wants Soahm to do something that is wished for. On the right you have a fact that has objectively occurred as an outcome in the confirmable flow of time. Soahm actually did go with her. It is done. In the table below this is the same distinction given in parentheses. In the **yo** cases the idea being discussed is not a sure thing. So, these are more likely things that are merely possibilities in the future, even if the speaker feels certain that they will happen. In the **ang** cases, the speaker would be making assertions about things that are currently verifiable if one had perfect information about the state of the universe. If you should choose the wrong one in forming sentences with these idioms, the Xi'an will still likely understand you. Eventually this distinction will be second nature for you if you seriously pursue learning the language.

LIKELIHOOD, ASSUREDNESS, POSSIBILITY, DOUBT & NECESSITY		
ngye'a	e ngye'a (yo __)/(ang __)	be likely (that __)
ngisū	e ngisū (yo __)/(ang __)	be certain (that __)
ya'ue	e ya'ue (yo __)/(ang __)	be possible (that __)
ngiing	e ngiing (yo __)/(ang __)	be doubtful (that __)
ngisya	e ngisya (yo __)/(ang __)	be necessary (that __)
ngimyā	e ngimyā (yo __)/(ang __)	be imperative/a must (that __)

## Active Verbs

There are two verbs in Xi'an that express what they consider to be purely active states. These are **o**, **t.o**. The first, **o**, works primarily in a sense of "doing" activities or processes. Like **e**, it is a binding verb and is likely the most common verb in the language after **lo**.

- O** This verb is used to describe actions, but it in almost all cases must bind with a **tai** that can clarify what the action is. For example **o uo'a** (speak) or **o .uai** (go) or **o nāl** (pilot (a craft)). **o** implies active attention and intentionality on the part of the active person and that is the primary way that it contrast with **e**, which expresses more inherent qualities. When the sense of action with **o** is combined with an agent (subject) acting on a patient (object) then the patient/object is defined by the noun-forming **tai** that is **ueth**.

**o loa chi pa Āi ueth tENCHUI e ra.**  
Ai has just eaten some broth.

**o taong al san nya't.ong se kyokāi ueth ton.**  
A member of the maintenance crew removed the fuel from the aircraft.

It's important to keep in mind that some **tai** that bind with **e** also bind with **o** to form different meanings.

**e chi yo l.ea e thle'a le" e no'a.**  
My head doesn't feel right right now.

**o lai l.ea no'a ueth chai y.a'u.**  
I don't trust this technology.

In this case the meaning of the **e**-verb vs. the **o** version of the same **tai** is quite different. The distinctions can be more subtle.

**e yā'i The'so.**  
Theso is conscientious.

**o .ā yā'i xii'hyan .oa'i pō pa xo'ma The'so.**  
Theso always hangs in there until  
he has succeeded.

This second sentence has a stronger sense of Theso being actively involved in getting whatever needs to be done done. You should also note that this sentence has two different **o**-bound verbs in it. The first one is obvious. The second one is contracted with **po** to form **pō** where it creates the clause after 'until,' which is 'he has succeeded.'

Also note that the second sentence about Theso does not contain the word **ueth**. **o yā'i** can also mean win; triumph. In the case of **o pa yā'i Theso ueth xuan** we would understand that Theso was playing (a game (**xuan**)) and he won. **ueth** comes immediately before **xuan**. (Remember that **xuan** is pronounced like *shwan*. Just one syllable. And, **ueth** is pronounced like our word "with," but substituting the 'E' of 'pet' for the 'I.' Imagine *weth*.)

**T.O** This verb is used to describe creation and causation. It's most important in that second role because that is how the Xi'an describe people influencing other people to do things.

**t.o pa nya't.ōng'ya e no'a ueth o thlēng yan no'a ueth uo'aX'yan.**  
My supervisor had me begin to study Xi'an.

**o .ā nya't.ōng'o S.un'ath ueth t.o k.yu'ii'ma ueth teth s.eu'a.**  
Sunáth is in the process of taking care of terraforming those planets from scratch.

In the second example you will find **t.o** only in the clause at the end where **t.o k.yu'ii'ma** ("terraforming" literally, "creating air, flora and fauna.") then takes **ueth** again to specify what's being terraformed: "those planets" (**teth s.eu'a**). It is also possible that you will see **o t.ok'yuii'ma** or **po't.ok'yuii'ma** for terraforming, but in this case the raw **t.o** before the core constituents conveys the idea of "from scratch."

**t.o sū Ro'to ueth o loa n'oa.**  
Roto is surely going to make me eat/drink.

The Xi'an commonly conflate eating and/or drinking as "consumption of nutrients." **loa ten** clarifies what we think of as eating while **loa chui** focuses on imbibing liquid(s). In this example Roto might just want someone to drink with him. Context would likely clarify this.

## Liking Things

**TE** As in the case in many human languages, the Xi'an generally express our idea of liking things as "being pleased" by things. The verb for this is **te**, which originally carries the core **tai** meaning of "pleasant."

The formal syntax of **te** requires **nui** to clarify who is pleased. However, you are surely guessing already that when the context is clear, the "to me" clarification would drop.

**te nui no'a aryā'su e nu'a.**

I like the aroma & taste of  
freshly deceased meat.

**te aryā'su e nu'a.**

(I) like the aroma & taste of  
freshly deceased meat.

**te** is used constantly in the language once the Xi'an have warmed up to you, but that might take a while. Before you start hearing **te** much you might hear **kōl**. **kōl** (sometimes shortened to simply **kol**) is not a verb. It's a **tai** meaning something along the lines of "fine" or "all good" or even "OK." It is a positive meaning, but the tone of it is somewhat more formal. If you ask a Xi'an (directly), **te na" nui lē SaoHyūm?** ("Do you like the UEE?") and they respond with **kōl** then they are politely sending you a subtle signal that you are being a bit too direct for their comfort level. If they respond with simple **te ha** ("Yes. Very much.") then you can relax a bit more around them and not worry about being too direct. If you are asked a similar question about the SaoXy'an, it's not a bad idea to avoid both raw **te ha** (too warm and insincere) and **kōl** (a bit too cool perhaps) and answer with something very specific like **te sū ngilethle'a uth ngiyā'i se Xi'an** (The Xi'an's efficiency and solid resolve (to accomplish their goals) are certainly pleasant/pleasing) is much more likely to get you quickly into good graces (if you genuinely mean it) than some quick and effusive pleasantries.

You will hear them say **te pa, te ha** to each other all the time. This means "I am pleased that you are pleased." It's often the human equivalent to "You're welcome" after the term **chō'a** meaning appreciation or "Thank you." However, do not say **chō'a** to a Xi'an if you don't honestly mean it. It implies a sense of genuine gratitude. If you are wrapping up a rather impersonal business transaction and feel like you are ready to leave and need to say something but you don't feel genuinely thankful for something from the merchant then just say **te chi** or **te yao pa**. **te chi** means that you have just accomplished something that pleased you. ("I found what I was looking for in your store." or "I feel like I got this for a good price.") **te yao pa** literally means "I have been able to be pleased by \_\_\_\_." so it is similar to **te chi**, but a bit more polite and formal. And, if the Xi'an whom you are addressing does not respond with **te pa, te ha** or **.athl'ē'kol** but merely nods quickly to you, do not be offended. It is not their way to be overly friendly to strangers.

If a Xi'an has truly gone out of her or his way for you and you feel indebted to them, then you might say **chō'a xyi thlūn** ("gratitude from the heart/soul"), but do not offer them any monetary gratuity for any reason. It is basely insulting. Also, you may have picked up that

**ha**” means “very” or “a lot” in most contexts, but do not say **chō’a ha**” ever. This has a fixed idiomatic meaning in conversation that is ironic and condescending if not outright insulting. It can even be used to convey the sense “EF off!” It can be used in a full sentence to modify a bound-o or bound-e verb form, but not without the full context of that kind of scenario. These are fine:

**e .ā ha” chō’a nui llth Y.ah’a.**  
Yahá felt very grateful to llth.

**o pa ha” chō’a Y.ah’a ueth llth.**  
Yahá thanked llth sincerely.

but

**chō’a ha”!**  
EF you very much!

Similarly **chō’a ping** (“a little thanks”) is not a good meaning. It conveys that you think that the person who was supposedly helping you made very little effort. Friends might use it with each other as a small joke to imply something like “you are really lazy,” but you should avoid using this at all costs and don’t assume that you know exactly how it was intended if you hear Xi’an using it with each other. If any Xi’an every says this to you, get an interpreter immediately to sort out how you have offended the other party.

OTHER COMMON USES OF TE	
<b>te na”?</b>	Will this be OK? Will this do?
<b>te(yā) sā ____</b>	I would rather (have) ____.
<b>te(yā) sā yo ____</b>	I would rather not have (any) ____.
<b>te .uii</b>	I like not knowing. I would rather not know.
	This can also be used to convey the request to “Surprise me, please.”
<b>te sol ____</b>	I like/prefer it without _____. (Useful for avoiding Xi’an condiments.)
<b>te ngya, te sā</b>	I would like what you would like. Literally “It would please me (to have) whatever pleases you or the group.”
	Often when you say this the Xi’an will respond with <b>e (chi) kōl</b> which means in this context that they believe you are being overly polite and not expressing your honest feelings. To that you should respond <b>e (chi) sū kri</b> . <b>kri</b> is the Xi’an <b>tai</b> for the sense of one’s genuine feelings juxtaposed against what society might consider proper and polite. <b>e chi sū kri</b> means something along the lines of, “I genuinely mean what I’m saying; trust me. I’m being honest.”
<b>teyā ____</b>	I prefer _____ (when offered a choice) <b>teyā .ā’u</b> (I prefer this one.) <b>teyā kao</b> ” (I prefer (being) here.) literally: “It pleases more.”



You typically don't need to say **teyā** to convey a preference. It can be considered somewhat direct, but if the difference is really important then add the **-yā** quietly.

## The Serious Verbs

This brings us to what Xi'an grammarians think of as the "serious" verbs. Some would argue that the better translation would be the "direct" verbs, but either way they convey a sense of openness and immediacy that are often hidden in the way the Xi'an choose to communicate through leveraging ambiguity. However, they can get right down to business when they need too and they do so using the following verbs: **xu**, **tuon**, and **sya**.

**XU** This verb derives from the **tai** for "attempt; strive" and is used to mean "make an effort." The Xi'an can be demure at times about their accomplishments. It's not considered proper to brag, but it is fine to clear about making effort.

**xu .ā to'e ye e yu" Nilé yo o te'o ueth santyon e nui Ka'ua.**  
Nilé has been trying to get a shuttle bound for Cáwa for 4 days.

**xu chi L.aο yō t.u ueth U.al.**  
Lao just attempted to kill Wal.

**xu tue".**  
Let's try. Let's make the effort.

You should not confuse this sense of trying with trying on clothing or tasting a new food or trying a new experience. That would be **o yu'.o**.

**o noth yu'o ueth .ay'o e kuth.**  
(Why don't you) try that yellow-orange one?

**o tue" yu'o yō ta'kya so Ng.ām xyang e yao e'a xuan ha'ha po'.u'a.**  
Let's try getting drunk with Ng.ām because that seems like it could be pretty fun.

**TUON** This verb derives from the **tai** for "desire" and is used to mean "want." They don't use it very often in the sense of selecting something. **te** generally suffices for that. **tuon** typically occurs with **yo o \_\_\_\_\_** for the sense of wanting to do something; wanting to engage in some activity.

**tuon no'a yō .uai so Y.ah'a.**  
I want to go with Yahá.

**tuon .u'uth Y.ah'a yo o tyon no'a so thlan.**  
Yahá also wants me to come with her.

It's generally never impolite to use **tuon** to talk about what other people want. However, if you want somebody to do something, it is much more polite to use the phrase **te sã (nui no'a) yo \_\_\_\_\_** or simply **te sã yo \_\_\_\_\_** with the marker **ngya** (for "if") or to overtly say **o tang'ue yo \_\_\_\_\_** (meaning "(I) request that" if you might inconvenience another by asking).

**te sã yo o ngya tyon lē so U.al.**

I would like for you to come with Wal.

(I would like it/It would be nice if you (would) come with Wal.)

**o tang'ue yō tyon lē so U.al.**

Please, come with Wal.

(I'm requesting (asking) that you come with Wal.)

To be extra polite, you can add **thāth** before this kind of request. Be careful not to overuse **thāth**, though. It originally means "begging (for something)," If you ever hear **o thāth xyi kri(thlūn)** from anyone, it likely means that they are in serious danger if you do not help them.

The short phrase **o tang'ue** is also used a lot to pre-thank someone who is about to do something for you. For example, an assistant has offered to bring you something to drink. You would say **o tang'ue** or **.ō tang'ue** or possibly even **xyū tang'ue** to that offer and not **chō'a**. Explanations of the contrast between **o tang'ue**, **.ō tang'ue** and **xyū tang'ue** will be coming up in the remainder of this section. You will often hear among the Xi'an simply **tang'ue** in this context, but that is not a form that you should use. The explanation for the reasoning behind that is also coming up.

**SYA** This verb derives from the **tai** for "need" and is used to mean simply "need." It is never rude to directly say that you need something if you actually need it. However, the Xi'an do take this verb very seriously. You should never conflate it with **tuon**. Want and need are two very different things to them. Even if you say in a grandiose, joking fashion, **sya no'a ueth kuen che'axy.ai** ("I need one hundred thousand million credits."), most of them will have no idea that you are speaking in hyperbole and they will likely display something bordering panic. They might make a joke like this in private, but they would not use **sya** for it. **sya**, like **tuon** is used with **yo** clauses.

**sya sã kuai kuen e che'akyun yo o .uai xyi kao" .oa'i Ē'rāth.**

It would take (cost) 10,000,000 credits to go to Earth from here.

(1,000,000 credits would be needed to go from here (all the way) to Earth.)

**sya xye (ueth) chuitiing.**

The child needs medicine.

You will note that **ueth** is in parentheses above. It is not extremely common for it to drop, but it can and does in situations that it is completely unnecessary. **chuitiing** is already almost completely unambiguously playing the role of a noun in this sentence. If it had been marked with **a.** as **achuitiing** then there would be absolutely no question. On top of that, this is likely a very direct, serious situation, so the Xi'an will be as efficient as possible in conveying their meaning. (By the way, this is a very simple (yet effective) tongue twister for humans in Xi'an. Even some Xi'an struggle with it.

This brings us to the conclusion of the nine Xi'an verbs. We have also mentioned a couple of pseudo-verbs or "compound aura" like **teyā** (prefer) and **e'e** (resemble) but these are not verbs in and of themselves as far as the Xi'an are concerned, they merely are extensions or variations of the core 9.

Next we will clarify all of the common VCPs (verb clarifying particles) and then move on to the 5 additional voices in which the verbs can modulate. This simple sentence above will serve as our departure place to demonstrate all of the VCPs.

## VCPs

You have likely already gotten a sense of several of the VCPs, but there are many more that we have not explored yet. Let's review all of them now including the old and the new. We will be using very simple sentences to demonstrate these.

**sya xye chuitiing.**

The child needs medicine.

**PA** **Inflection to closure/completion** — This VCP indicates what linguists call perfective. A state changed to completed. This is not exactly equivalent to the past tense, but it is pointing in that direction.

**sya pa xye chuitiing.**

The child (has) needed medicine.

A simple time frame can be clarified without **pa**. For example if the child needed the medicine yesterday then **pa** as **pa per se** is not technically required.

**sya yepa xye chuitiing.**

The child needed medicine yesterday.

The **pa** above in the word **yepa** is not modifying anything but the **tai ye** (day) to create "yesterday." There is nothing incorrect about saying **sya pa yepa xye chuitiing**. However, it feels a bit redundant. The **pa** in **yepa** already indicates that that day is complete or done.

**.Ā** **incompletion/continuation** — This VCP indicates what linguists call imperfective, it contrasts strongly with **pa**. A state is continuing (uninterrupted). This is not

exactly equivalent to the progressive tense (-ing), but it is pointing in that direction.

**sya .ā xye chuitiing.**

The child still needs medicine.

The child is currently in need of medicine.

The child continues to need medicine.

The child is in active need of medicine.

Adding **yepa** (yesterday) to this will change the time period in which the child was of need of the medicine, but still focus on the ongoing need. The word *\*focus\** is a good concept to link with the VCPs **pa**, **.ā**, and **chi** which is coming up.

**sya .ā yepa xye chuitiing.**

The child still needed medicine yesterday.

The child was needing medicine yesterday

The child continued to need medicine yesterday.

The child was in active need of medicine yesterday.

Keep in mind the idea of *\*focus\** and the changing or not changing of states and let's look at this next example.

**sya .ā yepa xye chuitiing, thle e chi kōl m.oa ye'.a'u.**

The child still needed medicine yesterday, but is now completely fine today.

This sentence could lose some of its parts and still mean basically the same thing.

**sya yepa xye chuitiing, thle e chi kōl m.oa.**

The child needed medicine yesterday, but is now completely fine.

What we have lost here is the fact that presumably the child was on medication for at least two days before today, but now no longer needs it. And, it may be the middle of the night and the child could have improved rapidly very recently.

**CHI**    **inflection of change** — This VCP indicates that something has just recently changed (or is about to change) from one state or condition into another.

**sya chi xye chuitiing.**

The child now needs medicine (though she didn't until just recently).

**sya chi yesye xye chuitiing.**

The child is going to need medicine tomorrow (though he doesn't now).

Xi'an has absolutely nothing beyond this structure that indicates anything that we might think of as future tense. This is not strictly future either. **yesye** (tomorrow) is just pointing

that time frame out to us. The verb and VCP are ignorant of the timing. Think of the sentence “I fly to Terra Prime tomorrow.” The verb is not marked for future tense. This is essentially what happens in Xi’an.

**KO**     **preinstantiative; something has already happened** — This VCP indicates that something what already in a state before the discussion about it began. The \*focus\* is on the preexisting condition.

**sya ko xye chuitiing.**

The child already needs (or needed, or will need) medicine.

**ko** is much more likely to appear with another time word or VCP that creates a clause. This brings us to **an”**.

**AN”**     **presumptive conditional** — This VCP indicates that something is generally assumed to occur in the normal unfolding of the course of things. It WILL happen and the occurrence has a relationship to another event.

**e an” thlēng iixue’aye .ath’a, sya ko xye chuitiing.**

The child already needed (or will need) medicine at daybreak.

*(As day breaks/broke, the child already will need/needed medicine.)*

It can be useful to think of **an”** as a bound structure with the conjunction **.ath’a**, which is often tricky to translate into UEE Standard. **an”/.ath’a** roughly maps to the idea of “when/then.” Sometimes it works well in translation as “and so” and at other times it is more smooth as “then.” We will see it working now with a true conditional in an “if/then” relationship.

**NGYA**     **true conditional** — This VCP indicates that something might happen and if it does then a result will be the predictable outcome.

**sya ngya xye chuitiing .ath’a, kon no’a kura.**

If the child needs medicine, (then) I will get some of it.

Again, the sense that the child's needing medicine would cause an outcome in the future specifically is irrelevant. It goes without saying that the events are constrained by time.

**E’A**     **predictable circumstance, likelihood** — This VCP indicates that the speaker feels that something is likely to be true or likely to happen, but is not sure.

**sya e’a xye chuitiing xyang e .ā yoaith.**

The child likely needs medicine because she is still ill.

**MO**     **appearing; seeming; presumption** — This VCP indicates that the speaker feels that all indications point toward a certain reality, but she or he is not asserting assuredness.

**sya e'a xye chuitiing xyang e mo yoaith.**

The child likely needs medicine because he seems ill.

You have already seen examples in which more than one VCP 'stacks' behind the verbal head, but let's see what would happen if we needed to convey that "the child still seems sick".

**e .ā mo yoaith xye.**

The child still seems ill.

*(The child continues to emanate an appearance of health-lack)*

There is a great deal of emphasis on probability in these examples and we cannot continue without examining assuredness and open potential.

**SŪ**     **assuredness** — This VCP indicates that the speaker feels that something is almost certainly already the case or that something will surely happen.

**sya sū xye chuitiing xyang e .ā sū yoaith.**

The child definitely needs medicine because she is certainly still ill.

The Xi'an do not speak in hyperbole often, so if you hear them being emphatic about anything, you should pay very close attention. If this were a severely concerned mother or grandmother you might also hear:

**sya sū sū xye chuitiing xyang e .ā sū m.oa yoaith.**

The child ABSOLUTELY needs medicine because she is UTTERLY UNDENIABLY still ill.

The speaker has doubled **sū** in the first clause and followed it by **m.oa** in the second. This person is ready to rush the ill child to a hospital. Be careful about the placement of **m.oa** in this kind of situation. It will change the meaning when following **yoaith**.

**sya sū sū xye chuitiing xyang e .ā sū yoaith (e) m.oa.**

The child ABSOLUTELY needs medicine because she is certainly still wretchedly ill.

**SĀ**     **potential** — This VCP indicates that the speaker feels that the potential for something to exist or happen.

**e sā yoaith ping xye.**

The child may be a bit ill.

**e ngya sye yoaith xye .ath'a, kon sā no'a chuitiing.**

If the child were to become ill, then I would get medicine.

**ING**     **doubt** — This VCP indicates that the speaker is doubtful about something, but not 100% sure.

**sya ing xye chuitiing ri'.ah'a e mo yoaith ping.**

I doubt that the child needs medicine even though she seems a bit sick.

It is very important to note that this can only be translated as “I doubt” or “it is doubtful in my opinion that...”. If you need to explain about someone else’s doubt then the word **ngiing** is required.

**e ngiing ang sya xye chuitiing ri'.ah'a e mo yoaith ping nyatiing.**

The doctor doubts that the child needs medicine even though he seems a bit sick.

See the table on page 37 in the section on **e**-bound verbs for more examples of other VCPs that are relevant to this pattern.

**NOTH suggestion; advice** — This VCP indicates that the speaker feels that the subject should do something or take some specific action. It is in that sense very similar to **ing** above.

**o noth kon lē chuitiing e tyara ue nui xye .e'a e e yoaith.**

You should buy some sort of medicine for that sick child.

It is very common to see noth (𐄂𐄃) used in written signs advising you what to do in Xi'an public. However, you should understand that they often use this as a polite way to tell you what you actually **must** do. If a sign says:

𐄂𐄃 𐄂𐄃 𐄂𐄃 𐄂𐄃 𐄂𐄃 𐄂𐄃 𐄂𐄃  
**e .ā noth kao” .u h.ey'an nya**

It is suggested that people remain here waiting patiently

then that is precisely what is expected of you. It is not what we think of as a *suggestion*.

**S.ŌNG permission** — This VCP indicates that the subject is allowed to or has specific permission to do something.

**o s.ōng (e xyi nyatiing) kon no'a chuitiing e nui xye e e mo yoaith ping.**

I have permission (from the doctor) to get meds for children who seem a bit ill.

**s.ōng** is also used to ask permission in casual social interactions. For example, if you wanted to look at something in a shop or try on some piece of jewelry or clothing you might just say **s.ong na”? (“May I...?”)** to which you’d likely either get **te sā** (“Oh, yes, please.”) or perhaps. **r.uang ha”. yo’s.ōng.** (“I’m very sorry, but it is not allowed.”)

**KUAI passivity and undefined agents** — This VCP indicates that something is done to the subject (typically by undefined individuals or forces).

**o kuai pa kon chuitiing e nui xye e e yoaith.**  
Medicine has been purchased for the sick child.

If it is important to state the agent (in this case, the one who bought the medicine) then the Xi'an do not typically use **kuai**. It can be crowbarred into the sentence with **.u ti** \_\_\_\_\_ after the **tai** that binds to **o**.

**o kuai pa kon .u ti nyara e .uii chuitiing e nui xye e e yoaith.**  
Medicine has been purchased for the sick child by some stranger.

The Xi'an would be much more likely to just go with:

**o pa kon nyara e .uii (ueth) chuitiing e nui xye e e yoaith.**  
Some stranger bought medicine for the sick child.

**HON tendencies for something** — This VCP indicates that something is typical or tends to take a certain form or be in a certain format.

**sya hon xye y.a'u chuitiing .eu'a e puāng.**  
This child tends to need a lot of that (exotic/rare) medicine.

**o hon loa yoxii Xy'an**  
The Xi'an tend to eat infrequently.

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The Xi'an actually eat very infrequently by human standards. As a diplomat, you are likely going to have to prepare yourself to learn to eat at the beginning of the day and then wait until after you have retired from interactions with the Xi'an to eat again right before sleeping.

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**KI'A non-literal metaphors** — This VCP indicates that something is non-literal or metaphorical. Because the Xi'an expect this VCP to be present in most non-literal sentences, you should make a concerted effort to learn to stick it in if you are being metaphorical about something and they have a quizzical look on their faces.

**o ki'a loa .u nye'pui Hyū'mân.**  
Humans eat like nyéfi.

You should also be aware that the Xi'an sometimes use **ki'a** for a type of mocking irony. They insert it where there is not metaphor.

**lo ki'a S.oam nyaoa e p.u ha".**  
Soahm is an excellent programmer.



It's not clear without context precisely what this means. It could mean that Soahm is a really bad programmer or that Soahm *\*thinks\** that he is an excellent programmer and is not shy about conveying that opinion of himself to others. In the case that this is about his opinion of himself, he may actually be a fine programmer, just an obnoxious one.

**ki'a** is also used in many Xi'an maxims or parables that have meaning beyond their words.

**sya kuai ki'a ye xyai ka R.aip'uāng**  
100,000 days will be needed on Raipwaang.  
(*This is going to take forever.*)

This is often shortened to simply **ye xyai ka R.aip'uāng**. Raipwaang is the most Xi'an revered "holy" planet in their Empire. It is covered with gardens and temples and a single local celestial day lasts 100 Xi'an years. Li'tovan monks who meditate there for a full day generally end up belonging to a very special caste within their religion. 100,000 days on Raipwaang is essentially an unimaginable amount of time.

**TUE"** **entreatment to join in doing something** — This VCP indicates that the speaker wants the listener or listeners to join in an activity.

**o tue" .uai nui Che'o.An'ō'na.**  
Let's go to Anóna.

**o tue" xuan e tyara.**  
Let's play some kind of game.

**MYĀ** **firm imperative** — This VCP indicates that the speaker wants the listener to do something. This is essentially a command but **thāth** can soften it.

**o myā .uai nui Che'o.An'ō'na.**  
Go to Anóna.

**o myā thāth .uai nui Che'o.An'ō'na.**  
I'm asking you to go to Anóna.

When this is used with other subjects than an implicit "you" as the recipient of the command, it means "must."

**o myā .uai nui Che'o.An'ō'na Ro'to.**  
Roto must go to Anóna.

If the listener understands the context of what is being commanded, then the command portion can be stated simply with **o myā** or even just **myā**. Therefore in a military context, for example, where soldiers already know what their commander is about to order, she or he could simply say:

o myā. myā. myā!

Go. Go. Go!

Fire. Fire. Fire!

Dive. Dive. Dive!

...

**SYE** **inception/becoming** — This VCP indicates that the subject is becoming/transitioning into another state (likely over time).

lo sye tue” uē hai se s.o’e.

Let’s become friends with each other.

tii sye pa Āi nya’t.oy’an se yāng.

Aai has become our teacher.

## Negation

There are a few other VCPs you need to know about, but first we will speak briefly about negation as it relates specifically to VCPs.

You’ve already learned that **yo** and **lai** play an important role in “negatives” in the language and you’ve seen that **e lai** can contract to **el**. Most of the VCPs also have negative forms. We will not go into all of them here, but a few of them are critical. **myā lai** or its contracted form **myāl** form prohibitions.

o myāl uo’a.

Shut up. Be quiet.

(Don’t speak.)

xu myāl ki’a yō n.eng (nui) °Lu’puen

Don’t try to visit Rúfen.

(You’re just going to waste your time.)

o myāl, myāl, myāl.

Don’t, don’t, do not do it.

If you are puzzled by the center example, notice **ki’a** in it. This is a metaphor-based maxim. Rúfen was mentioned earlier as the Xi’an version of the original Terran Timbuktu. There is nothing there and it is so far away and it takes so many resources to get there that it is seen as a trip without intrinsic value; a wasteful endeavor.

e sūl kua.

I’m not sure.

lo e’al The’so nya’h.ūn e yā’i.

It is unlikely that Theso is an industrious laborer.

lo sāl p.ue’o e p.u ha”.

That would not be a good idea.

e kol uai’sa san e nyauao.

The leader’s ship is not ready yet.

There is also another sense to **ki’a** in the negative that is important to recognize. When something seems that it might or should be metaphorical yet it is tagged with **ki’a lai** (or more commonly **ki’al** in the contracted form) it takes on the sense of “actually” in UEE Standard.

lo kial °Lu’puen mua e o yao n.eng nya.

Rúfen is actually a town that you can visit.

## Ability

Another VCP that is in constant use in the language refers to the ability to do something.

**YAO** **ability** — where **s.ōng** refers to having permission to do something, **yao** speaks to a raw ability to be able to accomplish it.

**o yao nāl .u p.u Ro'to.**

Roto can pilot well.

**o yaol ten e ryā .u to'ath Y.ah'a.**

Yahá cannot prepare flavorful food with élan.

## Emphasis

**HA"** **emphasis** — This pseudo-VCP which can float almost anywhere in a Xi'an sentence produces a sense of emphasis. It is generally able to be translated as "very". It also comes in a 'softened flavor' **ha'ha** that has a more casual feel to it and is often translated as "fairly" or "pretty" or "relatively" or "quite."

**lo Kr.ū tē'kui ha".**

Krew is very arrogant.

**lo ha" lē te'.ah'a.**

You are really sexy.

**e tu'sem ha'ha L'ai ha".**

My dear grandson in particular  
is quite concerned about it.

You will likely note in the rightmost example above that both **ha'ha** and **ha"** occur in the same sentence. **ha"** 'floats' and occurs immediately after the element that it is emphasizing. It also quite common in abbreviated sentences.

Person A:

**o ku'ya xii'xi Y.ū.**

Yuu is rude all the time.

Person B:

**reth (sū) ha".**

He certainly is.

Person C:

**HA" u YĀ!**

Absolutely!

(lit: VERY and more!)

Let's look at all three comments about Yuu from everyone above. First, Person A has chosen to say **o ku'ya** ("does rude") instead of **e ku'ya** ("emanates rude"). Speaker A is referring more to his or her opinions about Yuu's *behavior* than Yuu's *core character*. He often does things that are rude. Speaker B responds by upping the ante in two different ways. First, instead of **o**, the speaker claims that Yuu's *character* is inherently rude by not using a form of **o**, but rather a form of **e**, and second, that form form of **e** is the pejorative form, **reth**. Person B also adds **ha"** to emphasize her or his disdain for Yuu. Finally, Person C repeats Person B's assertion of **ha"** and adds "and more." Notice that the **tai** for rude/rudeness (**ku'ya**) is never mentioned after the first speaker. It's understood because **o** and subsequently **e** (as **reth**) are doing all of the work. You may also want to make a note that **ha" .u yā** is a very useful phrase and it's often contracted to **h'.aoy'ā!** meaning essentially, "You can say THAT again!" It means that you are agreeing with the other person's opinion. It is extremely common in everyday speech, but as a diplomat you should use it very conservatively and never in front of a large audience. When relaxing with Xi'an friends it would be fine. Some Xi'an babble it out constantly to indicate they are

listening carefully to what others in the conversation are saying, but the highly educated class typically avoids the contracted form; considering it bourgeois or even lower class.

## All the Other Verb Forms

Before moving on to forming questions in Xi'an you should be exposed to all of the other forms of the 9 Xi'an verbs. Again, you are being taught about their existence and relevance in Xi'an society, but you should not even begin to try to introduce them into your actual speech. The reasons behind this caution are explained below.

REVERENTIAL									
UEE Standard	be	equate	emanate	do	create	need	want	strive	please
Neutral Polite	lo	tii	e	o	t.o	sya	tuon	xu	te
Reverential	l.ō	t.ii	.ē	.ō	t.ō	s.yā	t.uōn	x.ū	t.ē

The REVERENTIAL form of speech emerged when the first Ru'a Empress decreed that the Li'tova high priests of that era devise a way for all Xi'an to show overt respect for each other in their speech. Though the actual words have changed over the millennia, the idea is that same. One's delivery of one's thoughts should "slow down" and be purposeful. The modern forms appear in the table above and this is the style used by Master Professor Tai in his letter. All vowels are lengthened and all pitches go to true low. You may immediately begin to learn these forms and use them, but again, be careful not to OVER-use them.

IMPERIAL									
UEE Standard	be	equate	emanate	do	create	need	want	strive	please
Neutral Polite	lo	tii	e	o	t.o	sya	tuon	xu	te
Imperial	yenū	yeyiing	yesā	yeā	yeōn	yekrū	yetō	yemā	yethē

You should take great care in talking about the Emperor, of course, regardless of what language you are using, but you must learn these verbs because it is virtually impossible to refer to the Emperor without them. They are used EXCLUSIVELY when talking about the Emperor and no one else. You will hear them constantly in news-casts and see them in written forms always beginning with the irregular spelling element 𐄧𐄨 which is normally spelled as 𐄧𐄨. There are no pronouns for the Emperor, ever. It's understood by the verb. Even when speaking in UEE Standard you should just say "Your Emperor" or use the Xi'an term **Tao'yusao**.

**yeā pa uo'a po e ngi's.ōng ang o loa Xy'an ueth ten e e sen suxyi se Hyū'mân.**

The Emperor has decreed that the Human food known as sushi  
is edible for the Xi'an populace.

The only imperial form is the first verb **yeā**, which you have known as **o** so far. The Emperor himself only uses these verbs when speaking about other Emperors (past and future).

**yesā chi yo e yo”.**

The Empress/Emperor has died.

*(literally: (The Empress/Emperor) now has begun to emanate a lack of life.)*

The actual **tai** for death is **kr.ūth**, but the Xi'an generally do not use this term for people's passing unless they are speaking about it in writing or talking about strangers. It is considered too direct to do so.

If you need to speak directly about the Emperor in your early days of learning the language, it is strongly suggested that you make every attempt to do so through an interpreter of Class II or higher.

LAUDATIVE									
UEE Standard	be	equate	emanate	do	create	need	want	strive	please
Neutral Polite	lo	tii	e	o	t.o	sya	tuon	xu	te
Laudative	hao	chi'a	suao	xyū	u'ua	ya'i	se'u	mo'u	yi'o

When the Xi'an use the laudative forms of verbs it generally means that they are impressed by the subject matter they are talking about or are placing a great deal of importance on it.

**hao T.ai nya e p.uthl'e'a.    yi'o ha" suxyi.    ya'i kuai .u hue tyanya se m.oa ngilen.**  
 Tai is a \*great\* man.    I \*love\* sushi.    We need \*blessèd\* peace among all species.

It is relatively safe for you to use **yi'o** to mean that you especially like something, but don't over-use it like most Human's tend to do. The Xi'an disdain effusiveness when it is not completely authentic. **hao** and **suao** are also both relatively safe and easy to use without getting them wrong. You should likely wait a while before using the other forms.

FAMILIAR									
UEE Standard	be	equate	emanate	do	create	need	want	strive	please
Neutral Polite	lo	tii	e	o	t.o	sya	tuon	xu	te
Familiar	chu'a	si	e	—	cha	xua	nā	xui	te

You MUST NOT use familiar form verbs at this stage of your learning Xi'an. However, there are some things about them that you need to recognize.

People using these forms know each other very well. They are close friends, coworkers, or family members. Two of the familiar forms are the same as the neutral polite forms, **e** and **te**. And, the most important thing to note about familiar is that there is no form of **o**. It is simply dropped/absent and understood.

.uai pa so Y.ū Ng.ām.  
Ngaam went with Yuu.

si .ay'o pe (e) no'a.  
That's my lame one.

chu'a Yiim nya't.ong e ku'ya.  
Yiim is a rude waitress.

If **pa** seems out of place to you here, it's coming after **.uai** because the **o** is missing in forming the idea of "going." In the familiar form, it's just not there. The VCPs have to come AFTER the beginning of the verb. When the verb is simply defined as a verb by being at the beginning of the sentence, then the VCPs being to stack after that raw initial **tai**. In this case it is **.uai**.

In the second example the familiar speaker is using **pe** (the pejorative pronoun for inanimate “it”) to convey that he/she feels that his/her ‘thing’ (whatever it may be: a piece of clothing; an electronic device, etc.) is inferior. There is nothing particularly noteworthy about the sentence about Yiim. This could be a child talking to a parent or a mother talking to her sister or brother about how her daughter is not well suited for her job.

PEJORATIVE									
UEE Standard	be	equate	emanate	do	create	need	want	strive	please
Neutral Polite	lo	tii	e	o	t.o	sya	tuon	xu	te
Pejorative	ram	ro'a	reth	r.uo	rii	rōm	ryath	r.ao	riing

If you've noted that all of the pejorative forms begin with an **R** sound then you're not the first to do so. These words have undergone extensive contractions over the dynastic epochs. Originally they all contained an archaic **tai**, reconstructed as **\*RĀ**, that referenced "disgust." All that is left is the **R**. You should not use these forms. You will get it wrong. Humans are almost universally bad at using these forms correctly; ESPECIALLY novice learners.

riing r.o.  
I like you.

**reth ryā pe.**  
It stinks.  
(vile smell)

**riing r.o** is likely being used ironically, but it is impossible to know without the situational context of the actual conversation.

## All Xi'an Verb Forms Compared

UEE Standard	be	equate	emanate	do	create	need	want	strive	please
Imperial	yenū	yeyiing	yesā	yeā	yeōn	yekrū	yetō	yemā	yethē
Reverential	l.ō	t.ii	.ē	.ō	t.ō	s.yā	t.uōn	x.ū	t.ē
Laudative	hao	chi'a	suao	xyū	u'ua	ya'i	se'u	mo'u	yi'o
Neutral Polite	lo	tii	e	o	t.o	sya	tuon	xu	te
Familiar	chu'a	si	e	—	cha	xua	nā	xui	te
Pejorative	ram	ro'a	reth	r.uo	rii	rōm	ryath	r.ao	riing

## Asking Questions

You will be asking lots of questions and many will be asked of you, so let's next examine the three main patterns by which that happens in Xi'an. There are yes/no questions and **xy.oo**-based questions. After those two—on which you should focus— come the others.

### The Yes/No Pattern

The quasi-VCP **na** forms questions that we think of as being answerable with 'yes' or 'no' in UEE Standard.

**e na" yo'n.ao .aiy'a?**  
Is that yon thing white?

**e**  
Yes. It is.

**o na" nyatiing Y.ū?**  
Does Yuu work as a doctor?

**o**  
Yes. He does.

**sya na" xye chuitiing?**  
Does the child need medicine?

**sya**  
Yes. S/He does.

**tuon chi na" lē tenra?**  
Are you ready for some food now?

**tuon kol.**  
No. Not yet.

**e sū na" leth san s.ya'u?**  
Are you sure that these craft are fast?

**e sūl.**  
No. I am not (but maybe...)

**o yao na" ten R.ēth?**  
Can Rayth prepare the food?

**yaol sū.**  
No. I am sure he cannot.

It should be clear from these example that there is no real word for 'yes' or 'no' in common use in Xi'an. The standard answer to questions is to repeat the verb or to negate the part of the verb that actually answers the question. This can be the verb head or a VCP. In a pinch you can use **thle'a** to mean 'yes' and **lai** or **yo** to mean 'no.'

The other primary way to ask questions is with overt question words that are formed via various contractions with the **tai xy.oa**. It means “which?” (or “what?”).

**e chi ka'xy.oa Kr.ū?**  
Where is Krew now?

**e ka" tā'yan.**  
He's at school.

**o t.yonk'ao xii'xy.oa Āi?**  
When will Ai arrive (here)?

**(o chi) iixue'aye**  
at daybreak (tomorrow).

Here is the table of the most common questions words. You will see that the Xi'an make some distinctions in their language that we do not in UEE Standard.

Fixed Question Terms in Xi'an	
what (concrete) thing?	<b>a'xy.oa</b>
what (abstract) thing?	<b>po'xy.oa</b>
who?	<b>nya'xy.oa</b>
what kind?	<b>tya'xy.oa</b>
where?	<b>ka'xy.oa</b>
how (which method)?	<b>m.uexy.oa</b>
when (at what (point in) time)?	<b>xii'xy.oa</b>
why?	<b>thlo'xy.oa</b>
how long (of time)?	<b>suā'xy.oa</b>
how much (volume)? to what degree?	<b>kui'xy.oa</b>

The **tai** in all of these terms that makes them into questions, **xy.oa**, can be added to almost any word or idea using attributive **e** to ask about it.

**teyā (nui lē) san e xy.oa?**  
Which vehicle do you prefer?

**e mo p.u ku e s.ey'ā.**  
The vermilion ('red') one seems good.

In common speech the **e** drops and the **xy.oa** 'attaches' to the term in question much like a suffix.

**te (nui lē) (.u) huā tyaten'xy.oa?**  
What kind of food do you like the most?

**(tya)ten se Hyū'mân ue sen tyaCh.ain'ii'sâ.**  
a type of Human food called Chinese.

**tii ahyo'xy.oa ku e p.uh'uā?**  
Which ball is the best one?

**tii mo .ey'o.**  
It seems like that one (near you) (is best).



Before leaving the section on questions we should point out that there are a few other patterns for inquiries.

**e mo k.ik'a .Uy'ii, l.ain'a?**  
Uy'ii seems surprised, doesn't she?

**e mo.**  
Yes. She does.

**e mo k.ik'a .Uy'ii, y.on'a?**  
Uy'ii seems surprised, doesn't she?

**el yo.**  
Yes. She does. Quite.

**e mo k.ik'a .Uy'ii, thle'.an'a?**  
Uy'ii seems surprised, right?

**thle'a ha". e sū.**  
Very much so! She sure does.

The VCP **ki'a** contracted as **naki'a** forms statements that do not expect an actual answer.

**o chi naki'a hua'ua?**  
Are you joking right now?

However, both of these models for asking questions and non-questions are considered very direct and while you should recognize the contexts, you should also strive to ask more proper, non-loaded questions and avoid rhetorical challenges.

## Proximity

The Xi'an make four distinctions about the distance relationships between speakers and listeners. These are used both for physical and metaphorical relationships. In this 4-part diagram "ego" references the speaker ("I") and "you" references the listener.

(near) ego <b>.a'u</b> here/this	<b>.i'a</b> yonder/yon	.....	<b>.u'a</b> that, way over there (very far from us both)
(near) you <b>.e'o</b> there/that	(away from us both)		

These four **tai** almost never occur in solitary in the modern language, however; so you must learn how they combine/contract with other **tai** to form the practical words that you will hear constantly among the Xi'an.

<b>lo .ā'u san.</b> This (thing) is a vehicle.	<b>tii san .ey'o ku e no'a.</b> That vehicle near you is mine.	<b>o myā .uai ka'i.y'a.</b> Go over there (away from us both).	<b>e mo yothle'a po'.u'a.</b> That ("out there idea") seems wrong.
--	--	--	--

Humans often struggle with these terms. Some find it easier to learn the basic **tai** and go from there teasing out the distinctions. Others do better with simply memorizing this matrix in table format.

Xi'an Proximity Matrix				
	here/this	there/that	yonder/yon	remote/exotic
tai	.a'u	.e'o	.i'a	.u'a
adjective	y.a'u this	.ey'o that	y.e'a yon	.eu'a that far away
plural adjective	s.ya'u these	s.ey'o those	s.ye'a yon __s	s.eu'a those distant
location	kao" here	k.ay'o there	ka'i.y'a yonder	ka'o.u'a way over there
object	.ā'u this thing	.ay'o that thing	.aiy'a yon things	a'o.u'a those far things
concept	p.oa'u this idea	p.ue'o that idea	p.ui'a that 'original' idea	po'.u'a that 'out there' idea
physical relationship	e ko'.a'u immediate	e ko'.e'o nearby	e ko'.i'a regional	e ko'.u'a distant
future time relationship	e/.u xy.a'u in a moment	e/.u xy.e'o soon	e/.u xy.i'a foreseeable	e/.u xy.u'a distant future
past time relationship	e/.u xy.a'u'pa just (now)	e/.u xy.e'o'pa recent past	e/.u xy.i'a'pa not so long ago	e/.u xy.u'a'pa distant past

The row in this matrix that needs the most attention is the “concept” row involving **po** and especially when we arrive at the **.i'a** and **.u'a** columns. The idea of this is foreign to us in UEE Standard. When we say “**that** is a good idea” in Standard, it’s no different in our minds than saying “**that** is a good beer.” But in the Xi'an mindset these are two completely different realms. The Xi'an would talk about the beer equivalent with **.ā'u**, **.ay'o**, **.aiy'a** and **a'o.u'a**. **a'o.u'a** would likely end up being some very exotic beer that the speaker and listener had heard about, but never seen or tasted; perhaps something only sold on the roadside in Rúfen. But, when they are talking about things that are not tangible, like ideas, situations, conditions they start with **po** (intangible or abstract thing), not **a** (tangible or concert thing). So if some Xi'an were talking about illegally importing artificial intelligence into some bureau of the Xi'an Service, then the other person in the conversation could easily use the idiom **e ki'a ta'kya po'.u'a**, “That’s (crazy, out there) ‘drunk’” meaning that the idea is irrational and messy (and potentially/likely dangerous). The best way to learn when to use **.e'o**, **.i'a** and **.u'a** is to pay attention closely when the Xi'an make a distinction and learn how to intuit from them. Any **p.ue'o** situation/condition/idea likely originated with the person you’re talking to directly.

— She’s pregnant.

— Her son won an award.

— He’s thinking of going to Kayfa.

A **p.ui'a** situation/condition/idea likely originated with a third party who is known to you both in the conversation but who is not either of you.

- **The boss wants everyone in your group to work extra hours.**
- **Your friend's mother does not get along well with her wife anymore.**
- **Taxes are going up for your favorite beverage next year (for the 3rd time).**

A **po'.u'a** situation/condition/idea is likely a bit difficult to wrap one's brain around or would be stunning or shocking to you (or to people in general) in some way.

- **The Emperor invited your cousin to visit his palace on Koli.**
- **Humans almost always cook meat before they eat it.**
- **Bogus news claims that a hybrid Vanduul-Human baby was created in a breeding lab.**

## Progress Check

At this point in your way through this document if you somehow have an eidetic memory and already have learned all of this vocabulary and grammar, you'll now be able to form many of the basic sentences that you'll need for hacking your way through the Xi'an language. You know basic sentence structures, how verbs work. You've encountered many things about being polite (or TRYING to be polite), and you know how to ask and answer questions. However, there are still many terms that 'glue' things together that you will need before you begin to memorize lots of vocabulary. We've already encountered several relationals like **e**, **se**, **.u**, **nui**, **yai**, **y.ui** that clarify how words fit together in relationships to nouns and verbs, but there are many more that you will need to begin to branch out in communicating with the Xi'an. Let's look at those in a bit more detail next.

## The Relational Particles

Relationals in Xi'an link content words together in strings or clumps that clarify relationships. **san e no'a**, "craft OF me/mine" = "my ship" (not anyone else's ship). **ten se Xy'an**, "Xi'an food." **o loa .u thle'a**, "eating properly." **chuitiing e nui xye**, "medicine for the child."

Most relationals end up translated as prepositions (with, about, for, to, etc.) in UEE Standard, but not all of them fit neatly into that box. Below you'll see another big table of these very important little words. Please note that this is not an exhaustive list. You may find others in dictionaries and used in speech that do not appear here. These are the most common ones and the good news this time is that they work almost exactly like the prepositions in Standard do. There are some exceptions. For example, the Xi'an require using one in particular when we don't. For us to talk about "the color" which is (called) "yellow" we just string the words together as "the color yellow," but the Xi'an don't do this. They say **n.ao sen kuth** ("tint named orangey-yellow"). Their language REQUIRES the relational particle **sen** to show up right before **kuth**.

## THE XI'AN RELATIONAL PARTICLES

<b>e</b>	of
<b>se</b>	of (a plural entities)
<b>ue</b>	special version of <b>e</b> with multiple singular attributes (details follow)
<b>.u</b>	in the manner of X; involving X (used to clarify verbs and adjectives)
<b>sen</b>	named; called; having the name X
<b>ka</b>	in; at; on
<b>ti</b>	with (in the sense of using a tool) by (with the passive VCP <b>kuai</b> )
<b>so</b>	with; accompanying; occurring or acting together
<b>sol</b>	without
<b>nui</b>	for; toward; for X's benefit
<b>xyi</b>	from; emanating from; starting with
<b>hue</b>	between (2); among (many)
<b>yai</b>	regarding; about; on the matter of
<b>lye</b>	targeting; focusing on (from <b>lye'lye</b> )
<b>y.ui</b>	in response to
<b>ri'a</b>	in the face of; facing; standing before X looking at it; dealing with X
<b>.oa'i</b>	until (can take time or condition ( <b>po</b> ) or a location)
<b>ē'i</b>	before; preceding
<b>y.e</b>	during (an event, etc.)
<b>xii</b>	at X hour (of the clock); upon X's happening (with <b>po</b> ); when (with <b>ang</b> )
<b>y.es'uā</b>	for X amount of time, (e.g. "for one day")
<b>pen</b>	after; following
<b>kuām</b>	beyond (requires <b>ki'a</b> when not talking about actual physical locations)
<b>ruo</b>	across; on the other side of something
<b>thlal</b>	covering; spread over; spread across; draped over
<b>ko'i</b>	into (sense of dividing; cut into X number of pieces; etc.)
<b>lo'e</b>	in; into (sense of putting inside or entering); inside
<b>al</b>	out; outside (out the door; e.g. "take out the modulator")
<b>ning</b>	against; opposing (as in battle or negotiations); anti-
<b>sang</b>	in front of

## THE XI'AN RELATIONAL PARTICLES

<b>s.ang'i</b>	on the front of (touching or attached)
<b>he'u</b>	above (stationary; floating; etc.)
<b>he'.u'i</b>	on top of; on (touching)
<b>puan</b>	below; underneath (stationary; floating; etc.)
<b>p.uan'i</b>	touching or attached to the underside of
<b>to'e</b>	beside
<b>to'.e'i</b>	stuck to the side of; huddling right next to
<b>klu</b>	behind
<b>kl.u'i</b>	touching or attached or riding on the back of
<b>ho'a</b>	right of; on the right of; toward the right
<b>ne'a</b>	left of; on the left of; toward the left
<b>nai'an</b>	in exchange for
<b>ting</b>	than; compared to (commonly used with <b>yā</b> )

While the Xi'an relationals don't seem terribly alien to us, they also feature differences other than simply the use of **sen** called out above. **ka**, for example, means something like "general location." If you need to talk very specifically about the placement of something, you'll have to use a term like **he'.u'i** ("physically touching the top surface of something"). If you were telling someone how to find a coms device simply **ka thakran** ("at, on, in the desk") they might have a lot of looking to do if it is not right on top with nothing else around it. If you do not recall precisely where you put it **ka thakran** then that might be the best information that you have, however.

**yai** and **lye** are similar in meaning and often conflated by speakers. Likewise, the same happens with **y.ui** and **ri'a** and even **yai** and **ri'a**. Older speakers are much more likely to use **ri'a** as a relational than younger speakers. However, **ri'a** is a very common **tai** and young and old alike use **o ri'a** to mean "deal with." When bound to **o** it is a verb, of course. **o .ā ri'a no'a ueth yothle'a e yi'oa ue xy.e'o'pa** ("I'm still dealing with the recent data improprieties.") This example featuring **ue xy.e'o'pa** above is a good one for us to illustrate the function of **ue**. It is a contraction of the shortened form of **uth** (&) which is **u**, and **e**, the most basic relational. It is used when there are multiple attributes that have to be related to a single head-noun entity. Brackets can be helpful in this discussion.

**t.o .ā ki'a ki'meth [yothle'a e yi'oa].**

The [data "impropriety"] continues to be a 'pain.'

That's very straightforward and clear, but what happens when **e** relationals start piling up?

**t.o .ā ki'a ki'meth {yothle'a e [yi'oa e xy.e'o'pa]}.**

The {[recent data] “impropriety”} continues to be a ‘pain.’

**e** attaches/relates attributes directly to the thing that comes before it. In the second example above the second **e** in the sentence attaches ‘recent’ (**xy.e'o'pa**) to ‘data’ (**yi'oa**) and specifically NOT to ‘impropriety’ (**yothle'a**) so it is emphasizing that the DATA IS RECENT. But, the actual sense of this is that the improprieties are recent and they happen to be improprieties with some data. This is where **ue** comes into play to fix things.

**t.o .ā ki'a ki'meth {yothle'a e yi'oa ue xy.e'o'pa}.**

The {[recent data] “impropriety”} continues to be a ‘pain.’

**ue** serves to “extend the bracket.” Now, as you might guess, not all speakers are extremely careful about making the correct distinctions, but you must know how to do it if you need to when speaking unambiguously about details.

**[kuouo'a e tan ue he'.u'i tha'h.ūn ue L.ao]**

Lao's black communicator on the workbench

**[kuouo'a e tan ue he'.u'i [tha'h.ūn e L.ao]]**

The black communicator on Lao's workbench

In Proper (textbook) Xi'an the word order does not change in order to change the meaning, the particles change. However, a very casual (sloppy) speaker might say:

**[kuouo'a tan e L.ao he'.u'i tha'h.ūn]**

Lao's black communicator on the workbench

It is quite logical that Lao's communicator have a color (black) and that it be on top of the workbench so the parts of this essentially explain themselves. (Lao is not likely to be perched on the workbench either, but **L.ao e he'.u'i tha'h.ūn** would mean precisely that.)

**[kuouo'a tan he'.u'i tha'h.ūn e L.ao]**

The black communicator on Lao's workbench

In both this example and the one above you'll notice that the **e** before **L.ao** (forming ‘of Lao’ or ‘Lao's’) does not drop. It is referred to as a strong-**e**. This means that it is unlikely to be omitted. The **e** when associated with possession is particularly strong, though an extremely lazy speaker might drop them all and rely a bit more on word order (as we do in UEE Standard).

**[kuouo'a tan he'.u'i tha'h.ūn L.ao]**

The black communicator on Lao's workbench

Younger speakers in particular tend to drop a lot of **e** (Ī) and **ue** (ȳ) particles. We are not sure yet if this has anything to do with Human influence, though it is under research. However, it is absolutely the case that leaving all of the **e** and **ue** elements in is considered formal and elegant and is a much safer general approach for you to take as a diplomat.

## Clauses

A clause is a group of words that forms a complete thought, though perhaps not a technically complete sentence. You have already been exposed to many clauses in the Xi'an example sentences up to this point, but let's be a bit more overt about how they are behaving.

### Adjectival Clauses

These give information about a named entity. You may realize already that in Xi'an they being with attributive **e**.

**xye e sya ueth chuiting**  
the child who needs medicine

**teth e e kol s̄an po'k.yu'ii'ma**  
the planet where terraforming is not done yet

**san e o .ā uo'a .u yai ku R.ēth**  
the craft that Rayth keeps talking about

**Nuaxyii'ua e tao" teth .eu'a**  
the Matriarch who rules that distant world

Have you noticed that in UEE Standard we have various words that perform the same function that **e** handles all by itself in Xi'an? **who, where, that...** all become simply **e** in Xi'an.

### Nominal Clauses

In phrases like "I like going to eat sushi" the "going to eat sushi" part behaves like a noun because the verb is changed to a noun form, "going" (technically a gerund of the verb "to go"). In UEE Standard we could also say "I like to go to eat sushi" to mean essentially the same thing. Xi'an also has different ways to say similar things, but there are also changes in the meaning, even if slight.

**te ang o .uai uo loa suxyi.**  
I like going to eat sushi.

**te pō .uai uo loa suxyi.**  
I like the idea of going to eat sushi.

**tuon (no'a) yō .uai uo loa ye'.a'u. suxyi.**  
I want to go to eat sushi today.

**ol to'ath (no'a) ueth t.o suxyi.**  
I am not good at making sushi.

Can you pick out the words that form the clauses? This is one area in which Xi'an is very different from our Standard. **ang, po, yo,** and **ueth** all form clauses that function essentially like nouns, but the flavor is always distinct either conceptually or structurally in terms of grammatical rules. We have been through some of this before, but it's critical

that you understand this unique aspect of the language so we'll cover some more detail and more examples here.

**ANG generic nominalizer** — This noun-creating clause head is used in the most general sense of the UEE Standard gerund. Going. Fighting. Running. Flying. Dancing, etc. This is for things that have happened in the past or that happen in the regular course of everyday life predictably and normally.

**te ang o n.eng ti ang o ka'Xa.**  
It's nice to travel by jumping.

**te lai ang o pa yoching y.ui ko't.a Y.ū.**  
I'm displeased that Yuu lied in response  
to the questions.

*This uses **ang** in both places  
because it is about two generic  
actions: traveling & jumping.*

*This uses **ang** because it is stated fact  
about what the speaker considers to  
be history.*

**PO situational nominalizer** — This noun-creating clause head is used when the aura of an *idea*, or *situation*, or *condition* is imagined.

**te sā pō ngya tyon yoso T.ai.**  
It would be nice if Tai would  
come alone.

**t.o k.yāi pō sā nāl .u ta'kya Y.ah'a.**  
The idea that Yahá might fly while  
drunk is terrifying.

*This uses **po** because it is talking  
about ideas or conditions as a  
factor of a pending outcome. This  
might also occur with **yo** instead;  
especially if the speaker is actively  
wishing for this to happen, but the  
inclusion of **ngya** sends it more in  
the direction of naturally using **po**.*

*In this case Yahá might not pilot  
at all. This could be a mother  
musing about her own daughter  
after hearing a story about  
another mother's child.*

***t.o k.yāi po** here essentially  
means "it creates terror that..."*

**YO desiderative nominalizer** — This noun-creating clause head is used when the speaker is desirous of a specific outcome or otherwise emotionally invested in one and expressing that investment overtly.

The reason that the **te sā pō ngya tyon yoso T.ai** example above could use **yo** instead of **po** is that the speaker is strongly hinting at the fact that if (s)he could control the outcome, Tai would show up with anyone accompanying him. However, it is a bit more indirect to say it this way with **po** and being indirect is considered polite in the Xi'an sense of manners and politesse. Do not get too bogged down in **yo** showing up somewhere that you would normally expect **po** or *vice versa*, but learn that if you are using the verbs **sya**, **tyon**, or **xu** that you had better also be using **yo** in almost ALL cases. Think of it as a fixed pattern.



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It's helpful to recall that **po** + **o** and **yo** + **o** (even in polite speech) tend to contract to be pronounced as **pō** and **yō**. In proper writing, however, they are most likely to be spelled out separately as 𐄓𐄌𐄐𐄌 and 𐄓𐄌𐄐𐄌 unless in a comic or some other literature there is a reason for the author to mimic actual speech.

---

**xu thlan yō kāi (ueth) kuōa.**

She's trying to repair  
the computer.

*Very formal (proper) Proper Xi'an would not contract **yo** + **o** to **yō** here and would not drop the **ueth** marking **kuōa** as the object of **o kāi**. You should assume that this is everyday speech.*

**tuon se'lan yō uo'a so nyaotōra.**

They want to speak with a  
finance guy.

*The **yo** in this is due to the fixed pattern with the verb **tuon** (want). You have likely guessed that there is no indefinite or definite article (a, an / the) in Xi'an, but the **tai** for "some; indefinite" **ra** often works as a suffix to clarify that any X will do.*

**e .ā ki'a .ay'ā e (yō) .uai nui Kai'pua.**

I'm still dreaming of going to Kayfa.

*Why is the **yo** in parentheses? Why might it be droppable? There are 3 reasons. (1) The verb is not forcing it into the equation. (2) Older speakers are more picky about the subjunctive nature of this 'dream' than younger ones typically are. (3) This could be interpreted to mean "I still cling to my dream trip to Kayfa" in a somewhat rural dialect. Your takeaway lesson should be that for **sya**, **tuon**, and **xu** you must use **yo** to not sound like a juvenile gangster from a backwater system.*

The final primary noun clause creator that needs our attention in this section is **ueth**. It marks direct objects whether they are full clauses or not. However, it is much more likely to persist and not be dropped only when marking a clause or marking a direct object when the SUBJECT has been dropped.

**UETH direct object nominalizer** — This noun-creating clause head occurs primarily after the verbs **o** -\_\_\_\_\_, **t.o**-\_\_\_\_\_ and **sya**, and **tuon** when they do NOT need complex clauses, but rather only simple direct objects.

**t.o ten Ro'to (ueth) nu'a.**  
Róto farms carrion.

**o lai to'ath xii'hyan T.ai ueth o hua'ua.**  
T.ai always fumbles telling jokes.

**sya (no'a) ueth suāra e  
nui kon e san'hyao.**  
I need some time for  
acquiring a spacecraft.

**tuon (thlan) ueth t.yar'o" y.e'a.**  
He wants that kind of gun.

The sentence above about acquiring a spacecraft could be composed in many different ways. As it is written the meaning is quite clear and the translation correct, but structurally in the Xi'an brain, a more literal translation would probably yield: "I need some time for the acquisition of a spacecraft." Because **kon** appears simply as **kon** (a raw **tai**) and not **o kon**, a verb, there is no need/requirement to use **yo** or **ang** to keep the sentence grammatically well-formed.

While we are considering clauses, let's examine some variations on the same idea.

**sya (no'a) ueth suāra nuika'lye o kon ueth san'hyao.**  
I need some time in order to buy a spacecraft.

**nuika'lye** (a contraction of **nui + ka'lye** (toward (a) destination)) is a very proper but formal-sounding way to say "for" in the sense of "in order to." Historically it only occurred with **ki'a** metaphorically, but that changed over a millennium ago. Now it's a tiny bit stuffy, but still 'everyday' in the language. A Xi'an 40-y-o 'youth' would likely produce this same full idea as:

**sya (no'a) ueth suāra nuang o kon (ueth) san'hyao.**  
I need some time in order to buy a spacecraft.

**nuang** (a contraction of **nui + ang** (for (an) abstract thing)) is an acceptable, casual-sounding way to say "in order to." You could also easily hear **nuiyō kon** for "in order to buy." This is probably even more likely in a sentence that starts with **tuon** or **sya**. Again, the younger a Xi'an is, the less likely they are to respect the historic sense of **yo** for "things imagined and longed for" and just lazily go with **ang**. The most minimalist, yet still intelligible way to say this same meaning is likely:

**sya suāra nui kon san'hyao.**  
(I) need some time fer t'get a spaceship.

But, undeniably this sounds like a "hillbilly in the city." Dropping both the subject and **ueth** (especially TWICE) in the same sentence is a strong indication that an individual is accustomed to speaking non-Central-System dialect and is trying NOT to come across as under-educated. Any Xi'an would understand this sentence, but they would also make a value-judgement while parsing it.

Before we move on to numbers, we should discuss time-conditional clauses and because-clauses that are introduced by clause conjunctions.

**o chi loa xii o pa tyon llth.**  
I will eat when llth has arrived.

**o .ā loa no'a y.e o .ā t.yonk'ao llth.**  
I'll be eating while llth is on her way here.

**xii** = “point in time” (“when”)

**y.e** = “duration” (“while”)

The while format often involves one or more occurrences of **.ā** (predictably), but it's a single pattern involving on the simple **y.e**. For cases involving more precision with **xii**, we need to look at these examples:

**o chi loa ē'xii o t.yonk'ao llth.**  
I will eat before llth arrives.

**o .ā loa no'a pen'xii o pa t.yonk'ao llth.**  
I'll still be eating after llth has arrived.

Keep in mind that **chi** does not signal the future. It implies some immediacy and a change in status. Both of the examples on the left are focusing on the fact that the speaker has not eaten yet (even though perhaps it is already normal meal time), but (s)he, the speaker, is also reassuring the listener that the eating will happen (without promising so with **sū**).

Another important aspect of Xi'an is that these clauses come AFTER the main clause in the sentence. They are often easily reversible in UEE Standard, but the Xi'an don't do this in normal circumstances.

**o chi loa xyang o t.yonk'ao llth.**  
I've just eaten because llth is coming.

**o tyon llth xyang o loa.xe" nyahyan.**  
llth is coming because everyone  
will dine together.

If you are curious about the difference between **tyon** and **t.yonk'ao**, **tyon** can reference coming to any location. **t.yonk'ao** specifically means coming to where the speaker is while the speaker is talking; literally “come here” or “arrive here.”

## Xi'an Numbers (for Humans)

The Xi'an like numbers (**tia**) and are good with math (**huitia**). They historically operate in several different numeric bases for different disciplines and even some of the Lines and Houses still use non-base-10 accounting and reporting models. But, base-10 was already in use before the Humans showed up in Xi'an territory and since the warming of relations and trade between the **SaoXy'an** and the UEE, base-10 (**huingikyun**) is about the only **Xi'an** math that you are likely to encounter on a regular basis. On some remote worlds and when buying certain foods or other products, you may run into baffling math by the vendors, but it is very unlikely that they are trying to do anything to cheat you and if you insist, most will be able to convert the price or quantities into something that you recognize and are comfortable with. You will need numbers for quantities, costs, dates

and times, etc. Unfortunately, a full overview of how all of those things work is out of scope of this document. For now we will examine the basic numerals and their pronunciations and counting. As you're likely already aware, The Modern Xi'an Year (MX<sup>Y</sup> (𐄎𐄌𐄐 (r.aiXy'an)) is still based on the celestial mechanics of RyiXy'an (aka: "Cradle" It is sometimes spelled Xradle ), but all of the worlds have their own local conventions for "getting through the day" (xiie) so when not in space or participating in inter-system congresses, etc., you'll have to learn the local conventions for making appointments on time on the various Xi'an worlds and space stations.

### XI'AN NUMERALS 0-9

0 𐄎 hu 𐄎𐄌	1 𐄌 yath 𐄎𐄌	2 𐄌 syen 𐄎𐄌	3 𐄌 p.uai 𐄎𐄌	4 𐄌 yu" 𐄎𐄌
5 𐄌 k.ua 𐄎𐄌	6 𐄌 le'a 𐄎𐄌	7 𐄌 u.o 𐄎𐄌	8 𐄌 tiith 𐄎𐄌	9 𐄌 l.o'a 𐄎𐄌

You can learn to read these and compose them into numbers that mean the same thing to us and the Xi'an very easily. When Master Professor Tai wrote 𐄌 𐄌 𐄌 in his letter, that is equivalent to 163 without any further calculations. Pronouncing that value is a different matter, however. Let's look at the higher numbers before we learn to pronounce anything longer.

### XI'AN NUMERALS 10-1,000,000

10 𐄌 kyun 𐄎𐄌	100 𐄌 lyii 𐄎𐄌	1000 𐄌 peng 𐄎𐄌
10,000 𐄌 kũ 𐄎𐄌	100,000 𐄌 xy.ai 𐄎𐄌	1,000,000 𐄌 che'a 𐄎𐄌

You will notice that there are individual words (and traditional numerals (𐄌 𐄌 𐄌 𐄌 𐄌 𐄌)) for all values through 1,000,000 where our terminology in UEE lacks discrete words for 10,000 and 100,000. Likewise, the Xi'an do not have discrete terms for values over 1,000,000; so their "billions" and "trillions" require multipliers on **che'a**. They pronounce their equivalent of one trillion as **ch.ech'e'a** and write it as a numeral as 𐄌.

### Properly Formed Numeric Values

To get 20, 30, 40, etc. the Xi'an multiply AFTER the number using the verbal element **i** so twenty becomes **kyunisyen** written as 𐄌 𐄌 or 𐄌 𐄌. Twenty two is pronounced **kyunisyen-u-syen** and written either as 𐄌 𐄌 or 𐄌 𐄌 in more traditional environments. It would not have been odd for Master Professor Tai to have written 163 (**lyii-u-kyunile'a-u-p.uai**) as 𐄌 𐄌 𐄌 but he is quite aware of Human conventions and likely chose the simple 𐄌 𐄌 𐄌 as a "kindness" for his human audience. You should also recall that in this document you are seeing these Xi'an native numerals written horizontally, but in the **SaoXy'an** they are almost always written vertically. Just remember that **i** means "multiplied by \_\_\_\_ that follows it" and that the \_\_\_\_ diacritic over a number functions to show that multiplication process is in place. **u** (mid-pitch) is an abbreviated form of **uth** (𐄌𐄌) meaning "and", but the sound is not ever written/notated in any way expect when

Xi'an children are being taught basic mathematics. The hyphens in **kyunisyen-u-syen** and **lyii-u-kyunile'a-u-p.uai** are a feature of SRX, but not properly written Xi'an numbers. Here are a few numbers written vertically (natively) with the values given in UEE numerals.

𐎧 𐎡 503	𐎡 𐎡 7,924	𐎡 𐎡 1,000,068
𐎡 𐎡	𐎡 𐎡	𐎡 𐎡
𐎡 𐎡	𐎡 𐎡	𐎡 𐎡
	𐎡 𐎡	𐎡 𐎡
	𐎡	𐎡
	𐎡	𐎡
	𐎡	𐎡

You must learn to read both if you want to have any hope of understanding what is displayed numerically around you in Xi'an environments. They prefer spacial efficiency (in most cases) so, 503 would be just as likely to be written with the traditional style as it would in the more contemporary model. It is much more spatially efficient to write 7,924 with its simple 4 digits (saving 3 glyphs) and 1,000,068 would more likely show up in the traditional style. Anything from prices on menus to house numbers in addresses to official figures on inter-Imperial trade could be in either notation.

The term for currency is *kuen*. It is typically abbreviated as 𐎡. However, you may also see it spelled out 𐎡𐎡 on signs, etc. To differentiate Xi'an and UEE credits specifically they write 𐎡𐎡 (KXy) and 𐎡𐎡 (KH) respectively. Banu credits are noted as 𐎡𐎡 (KP). Keep in mind that on ancient monuments, temples, etc. you could see things written in different bases, so it's good to know how to ask, **e na" huingikyun tia y.e'a?** (Is that number (I'm pointing to) in base ten?) It is also helpful to be able to recognize ordinal numbers: 1st, 2nd, 3rd, etc. The Xi'an append **o"** and this creates the pitch changes you can imagine. This **o"** is written with 𐎡.

𐎡 3rd	𐎡 96th	𐎡 the trillionth
𐎡 p.uai'o"	𐎡 kyuni'l.o'a-u-le'.a'o"	𐎡 ch.ech'e'.a'o"
	𐎡	
	𐎡	

The Xi'an are careful about adding this **o"** in names. For example "Squadron 42" would have to be **Kyohyath (e) kyun.iy'u'-u-s.yen'o** meaning "42nd Squadron." The Xi'an may misunderstand you if leave it off. When looking for a room number in a hotel, for example, be careful to add the **o"**.

**e ka'xy.oa nyun e kyuni'k.ua-'u'-t.iith'o?"**  
 Where is room number 58?  
 (Where is the 58th room (in the hotel)?)

**nyun e kyuni'k.ua-'u'-t.iith** means "58 rooms," so leaving off the **o"**

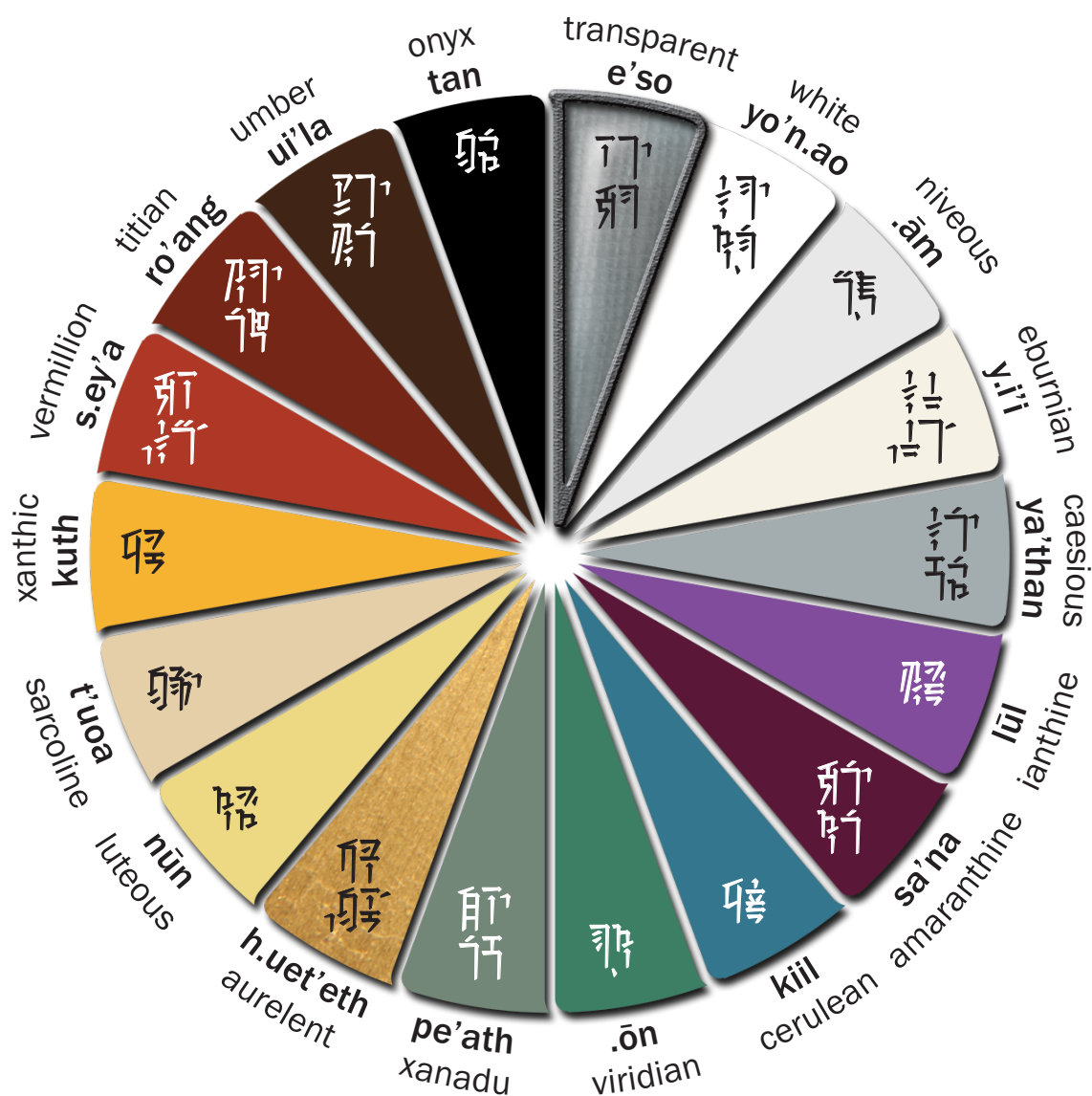
𐎡  
𐎡  
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𐎡

pragmatically becomes asking the question: “Where are 58 rooms?”

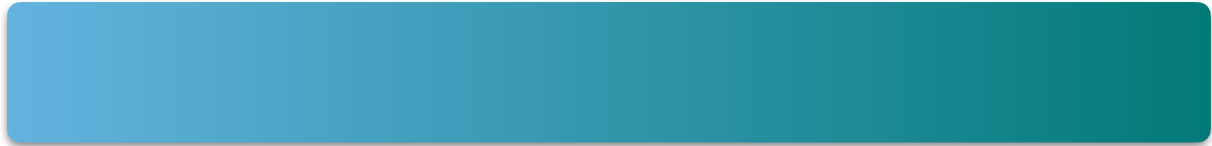
## Xi'an Colors (for Humans)

Science is still not exactly sure if Humans and Xi'an are physically capable of seeing colors in precisely the same way, but teams of vision researchers and artists on both sides agree that both species are able to perceive and identify all of these colors consistently in tests, so this is the palette that is definitively our shared perceptual common ground. When talking about color we have to do the best that we can mutually manage.

In UEE Standard Xi'an colors are referred to with archaic nomenclature to remind humans that everything is a bit different with the Xi'an color space. You are likely unfamiliar with many or most of these terms so you will simply have to learn them or do the best you can at mapping what you would call these colors to the native Xi'an terms.



Some studies indicate that Xi'an raised in almost exclusively human environments are much better at identifying whatever we would call "blue" as simply "blue" or a shade of blue than those individuals who are not accustomed to making that differentiation in day to day life in the **SaoXy'an**. However, the only word that they tend to produce when looking at various shades of "blue" is **kiil**. All in this range are **kiil** to them:



Likewise, all of these are commonly labeled by the Xi'an as **.ōn**:



The 'color' **h.uet'eth** (arulent) is a metallic ranging in what we would call bronze to rust-gold, and this is also the name of a precious metal to the Xi'an that comes from their world Xi:



The Xi'an traditionally count **e'so** (transparent, clear) as a color, though nobody is sure why, and the term for "white" (**yo'n.ao**) literally means 'lacking color.'

Do the best you can with color naming and it will likely be good enough. These are not the only color names, but they are the ones that are likely to serve you best in muddling through daily life among them; shopping, etc. They are likely to call "silver" **h.uet'eth e nui .ām** ("arulent towards niveous' or 'light gray gold,' if you prefer).

## Comparing Things

The Xi'an differentiate bigger and biggest in the same way that we do conceptually and the grammar is even similar, except for the word order, of course.

**e kuth (.u) yā ting .ay'o .ā'u.**  
This is more xanthic than that.

**e ko'.i'a yā ha" ting Kai'pua Ka'ua.**  
Cáwa is much closer to here than Kayfa.

**yā** is used to make the comparison. It often attaches directly to the relevant **tai**.

**e ryāyā ting .ay'o .ā'u.**  
This is more flavorful than that.

**o yao ten (.u) p.uy'ā ha" ting Kr.ū T.il'a.**  
Tilá is much better at 'cooking' than Krew.

When saying that someone is the MOST or the BEST, the Xi'an use **huā** after the attribute.

<b>e kuth huā ting m.oa .ay'o.</b>	<b>o yao ten p.u huā ting sunen e m.oa T.il'a.</b>
That is the most xanthic of all.	Tilá can 'cook' best out of all the siblings.

**tii ki'a ang o ka'Xa m.ue e leth huā nuang .uaik'a'o.u'a.**  
Jumping is the fastest way to get (way over) there. 😊

Unlike **yā**, **huā** is much less likely to bind to another **tai** except in fixed (dictionary) terms.

If you haven't guessed, it is **ki'a** in the lower example above that creates the ironic humor that produces 😊 in the translation. Of course, if one must jump to get somewhere, that is the ONLY way to get there in one's lifetime.

One note about **nuang .uaik'a'o.u'a**. If you expect an **o** after **nuang**, before **.uaik'a'o.u'a**, you are developing a good sense of Xi'an grammar. Just assume that it has been dropped because the context is clear. As with the familiar verb conventions, it is OK to drop **o** when the meaning is clear without it.

## Xi'an Personal Names

This section is very long and dense with information, but as a diplomat you cannot get these details about Xi'an culture wrong.

While genetic and familial heritage is very important to the Xi'an, their sense of family is quite different than that of most Human cultures because breeding is very carefully controlled in the society by complex rules, algorithms, and societal privilege. It is considered rude and suspicious to dwell excessively on one's Line or that of another. In everyone's formal legal name this information is captured. However, in everyday life the Xi'an have one name (their given name) and that is prefixed with a label referring to their role in society. So, they have a title, like "baker," or "driver" or "pilot" or "home-keeper" or "artist" and then their personal name.

For example, Kleathlah (**Kli'thla**) is a pilot, so his everyday name would be **Nyanāl Kli'thla** which would often simplify to **Nāl Kli'thla**. In tone this sounds very much to the Xi'an like "Kleathlah (who) flies (craft)". **nya** is the **tai** for "person" and it lacks gender marking so you could think of it as the suffix you know as "-er" form worker, laborer, painter, farmer, etc. As we've covered earlier, the Xi'an value efficiency in their everyday language, so redundant or understood linguistic elements often drop, and this is the case in names as well. In very informal settings where the social roles of friends are mixed, the role names often become nicknames, so Kleathlah's friends who are non-pilots might just call him **Nāl**, which would sound to them something like "fly-boy." But, keep in mind that this would only be used in this way in a closed group of very close friends. You should NEVER refer to a Xi'an whom you don't know in this way. Always try to use the full name including **Nya** (+occupation) + given name if you can. If you forget someone's personal/given name



but remember their role title then refer to them as **nya\_\_\_\_\_**. For example anyone who is a “caregiver” in Xi’an society can be referred to as **nya’t.ōng**. This includes nurses, wait staff, flight crew, counter staff, etc. If you forget in a restaurant that a certain waiter is named **Y.āth** (or you could not read it on his uniform to begin with), you could gesture at him and call him **nya’t.ōng** and it would not be linguistically rude. It would also not be improper to simply refer to him as **Y.āth**.

The title of simply Xye (“Child”) is used sometimes for small children who are pre-school age and Wealthy Xi’an who don’t actually work generally use some kind of pseudo-title like **Nyasaotō** “business person” with the presumption that they are on corporate boards or some such.

Retired Xi’an have the element **-s.uo** (“former”) added to their titles.

**Nya’t.oy’an’s.uo S.oam**  
Professor Emeritus Soahm

## **Xi’an “Lines”**

Official records document the **yii’ua**, family name or “line” of an individual. (The **tai yii** in **yii’ua** also shows up in **yii.ta**, “gene”). Careful tracking of one’s **yii’ua** is mandatory on official public documents, private contracts, etc., because the lines are everything to the Xi’an. It is common upon first greeting a stranger to give one’s full name which includes the personal name of one’s birth mother:

**Nyanāl Y.āth e T.il’a se Lyā**  
Pilot Yahth born of Tilá in the Line of Lya

When including one’s mother’s given name is awkward due to time constraints, etc., the name can be abbreviate to simply:

**Nyanāl Y.āth se Lyā**  
Pilot Yahth of the Lya

The Xi’an are incredibly attuned to genetic heritage and they track it very closely, but it’s rude to dwell on genetic provenance in polite society. Though, whispers at parties and backroom gossip about the Xi’an families and their fortunes is rampant in the shadows, tabloids, etc. These matrilineal dynasties exist as great Houses, both metaphorically and physically as they grow into great estates and form mega-corporations when they prosper. There is no formal marriage contract and it is not unusual for children to have no idea who their father is and not care.

The idea of romantic love has developed in Xi’an culture to be separate from the actual act of breeding. Heads of house usually assign Xi’an females their breeding partners

based on advantageous traits they are trying to acquire into the line, etc. Meanwhile, finding romantic partners to share their life with is considered a special and powerful thing. Close knit groups of Xi'an form tight bond-units (**pyā'hai**). A cross between best friends, spouses and family, these bond-units support each other with-in the house and often live together and raise each other's children when they are genetic kindred with each other.

The generic word for mother is **nua.yii**" (you may also see  $\text{𐌀𐌀𐌀𐌀𐌀}$  spelled **n.uay'ii**" in SRX) but young children call their mothers **Nyii'ni** as a term of endearment and this becomes **Nuana** for adults. The generic word for father is **yu.yii**" but this is identical to the term for "stud," as in a male animal used for breeding and should be thought of as an extremely clinical term. The more socially relevant term and the term used when a Xi'an does know and address her or his father is **Yu'i**. The reverent words for Mother and Father are **Nua'n.ā** and **Yu'.ii** respectively. These are the only terms that you should use when addressing the Xi'an about their biological parents.

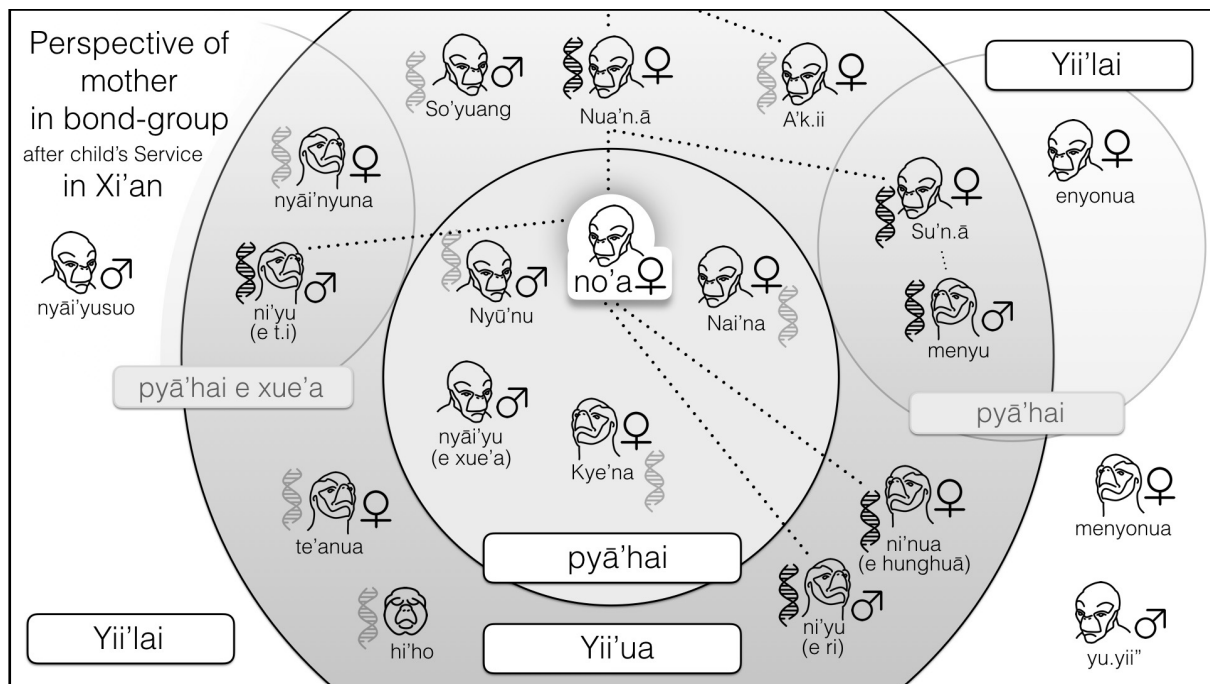
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If a Xi'an does not mention her or his father first, do not ask. Ever.

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Xi'an, especially younger, pre-Service Xi'an are much more likely to talk about other members of their mother's **pyā'hai** ('bond-group') as the adults who were and remain relevant to them in the manner that we think about "parents" in the UEE. The **tai chyi** denotes "child-rearing" or "parenting" or "parenthood" in a non-biological sense. A non-biologically maternal figure is a **chyī'nua** and a non-biologically paternal figure is a **chyī'yu**. The direct address or titular terms for these figures by juveniles within the **pyā'hai** are **Chya'na** and **Chyu'i** until Service begins and **Chyi'n.ā** and **Chyi'y.ū** during and after Service to the Empire.

Family dynamics are complex and the kinship terminology is excruciatingly complex coming from a UEE perspective. Here is one example of how a Xi'an mother might see her **pyā'hai** relationships (after her youngest adult son has completed his 30-year Service obligation). it is completely beyond the scope of this document to even attempt to teach you everything there is to know about how the Xi'an society sees "family" but a very long (though not completely exhaustive) list of familial terms appears in an appendix). This will give you a glimpse into the complexity and then we'll move on.



## Learning the Lines

These are some of the most common of the more prestigious Lines (**Yii'ua e Hyi**). You cannot begin to grasp Xi'an socio-economics without a strong grasp of the importance of the lines.

### THE MOST PRESTIGIOUS XI'AN LINES AND THEIR HOUSES

SRX	UEE Commn.	Native	Notes
Kr.ē	Kray	𪛗	The Current Imperial Line and head of the SaoXy'an Bureaucracy
Chii	Chii	𪛗	Rebellious Household who refused to adhere to the demilitarization of the Houses
Hiin	Hiin	𪛗	
Hyen"	H'yen	𪛗	
Kl.ō	Kloh	𪛗	One of the biggest houses and a main combatants in the early civil war.
Kuoth	Quoth	𪛗	
Lyā	L'yah	𪛗	Inventor of the earliers Xi'an anti-gravity technology.
P.ua	Pwah	𪛗	
Po'a	Póa	𪛗	Founders of the inter-system aerospace conglomerate AopoA.
Puii	Pwii	𪛗	
Ru'a	Rúa	𪛗	One of the biggest houses, one of the main combatants in the early civil war. Became first Emperor.

## THE MOST PRESTIGIOUS XI'AN LINES AND THEIR HOUSES

<b>Su.ra"</b>	Surá	𠂔𠂔	
<b>Syang</b>	S'yang	𠂔𠂔	
<b>Thāng</b>	Thahng	𠂔𠂔	
<b>Thlō</b>	Thloh	𠂔𠂔	
<b>Tuēl</b>	Twayl	𠂔𠂔	The epicenter of Xi'an clothing and fashion.
<b>Ty.on</b>	T'yohn	𠂔𠂔	
<b>Uai'i</b>	Wy'ee	𠂔𠂔	One of the biggest houses, one of the main combatants in the early civil war. <i>(This is an irregular spelling, but the official one.)</i>
<b>Xy.ō</b>	Shoh	𠂔𠂔	the previous Imperial line (before the Kray), that established its own powerhouse dynasty.
<b>Ye'ua</b>	Yéwa	𠂔𠂔	

The only person who is named directly with a Line name is the Emperor. The current Emperor's personal name is **T.uēng** (Twayng), but this is considered irrelevant while he is in power. It is only used by his intimate partners and friends and never heard publicly. It is also socially taboo to give the Emperor's personal name to any other child born during his reign. Only his political rivals and detractors would call him **T.uēng**, and they would only do that in strict private. The Emperor's full ceremonial name is:

**Tao'yusao Kr.ē**  
**Nya't.ōng e p.uthle'a se Xi'an :**  
**Nya'sēng se Sao'teth e m.oa se nyo.āng"**  
 Emperor Kray  
 Beneficent and righteous caretaker of the Xi'an people  
 and protector of all our worlds

Again, it is extremely rare for the Xi'an to explicitly say **Tao'yusao** and even more rare to hear them say **Tao'yusao Kr.ē** because the Imperial verb forms capture that information. (Of course, when discussing history the specific Emperors must be overtly named to avoid confusion.) Our UEE verbs, however, do not mark Emperors, so when speaking our Standard and referring to the Emperor it is best to just say **Tao'yusao** or **Tao'yusao se sāth** (meaning "Your (pl.) Emperor"). When the Xi'an refer to our Emperor speaking to each other or in their media, they use **Tao's.aoh'yūm**. In print or official broadcast media reverential verb forms would also be used, but they specifically do NOT use the Xi'an imperial forms. When they speak to diplomats about the UEE Emperor or address our Emperor directly, they NOW use the honorific title **Tao'p.uthl'e'a** ("Beneficent and Righteous Rule"), which is an ancient Xi'an term for Emperor that they pulled out of the history books in response to the warming of relations between our two peoples. In the

Messer Era, the UEE Emperor was (officially) referred to in their media as simply **Nyatao'Hyūm** (The Human Ruler).

### Impact of “Service” on Names

All Xi'an “sr. youth” are required to do 30 Xi'an years of compulsory Service (**Pō't.ōngp.ū**) at the age of 40. This involves a ceremonial “adoption” into the Emperor's family for the entire length of Service. This “draft” assigns people to the military (**hui'p.ūh'yath**) and the bureaucracy (**hui'p.ūt'ung**). For example, one could be drafted to be a tax collector or a marine. There is no distinction and the drafted youth have no final say in what they are assigned to do. Females in Service are treated like males and have no right for keeping or raising their offspring if they give birth while in temporary or permanent Service.

While in Service, one's name takes on a specific format that clarifies that they are temporarily ostensibly a part of the Imperial (Kray) line. If we use the example Pilot Yahth from earlier, his name would become:

**Nyanāl'p.ūy'en Y.āth se Kr.ē e yon**

Pilot-temporarily-in-service Yahth of the quasi-Kray

The suffix on **nyanāl** (“pilot”) in this case is **p.ū** (“bureaucracy”) + **yen** (“temporary”) becomes **-p.ūy'en** (“drafted (into Service)”). Additionally, the **e yon** after **Kr.ē** (“Kray”) represents that the individual in Service is a non-genuine or “quasi” member of the Kray Line. If Yahth were to remain permanently in the bureaucracy after his compulsory Service ends he would then become:

**Nyanāl'p.ū Y.āth se Kr.ē**

Professional Service Pilot Yāth of the Kray

He would no longer be a part of the L'yah line. For a male, this is not such a ground-shaking change in his future because male genetics do not determine inheritance in Xi'an society. Female Xi'an who are conscripted into the military at physical maturity are typically unable to reproduce yet. However, very rarely, a conscript will have a child. In such cases, the child is returned to the mother's family. Both parents will remain in the Service until their thirty years expire.

It is not uncommon for elderly Xi'an to be drafted a second time late in life into the Imperial bureaucracy. This happens when their life expertise and wisdom is required by the Empire and they and their families are amenable to the honor which is typical in this scenario. If Yahth were to leave the Service and then reenter it in his 300's as a Sr. Advisor at a flight training academy, for example, his full ceremonial title would likely be:

**Nyalyon'p.ū'uang (e nāl) Y.āth se Kr.ē xyi Lyā**  
Sage (piloting) Advisor Yahth of the Kray out of the L'yah

His original L'yah line name is in the title out of respect for his coming out of retirement to serve the Empire a second time. You might have noted that when in Service at any point in one's life, one's mother's given name is irrelevant and not mentioned.

## When the Xi'an Address You

Xi'an who do not know Human culture well often use a slightly inappropriate mode of address when first meeting us. They might refer to you in what seems like a very intimate or conversely stand-off-ish fashion; using your given name right after meeting you; or calling you by a title, when that seems stiff or condescending. You should just "go with this" and not correct them. If they are diplomats or other important officials or executives, their own staff and interpreters will know better than they in most cases and rectify things efficiently and quietly.

## Patterns in Male and Female Given Names

Some Xi'an names have meaning and others are simply names. Therefore, you might meet Xi'an named **Nāl Nāl** (Nahl the Pilot) or **Nyat.ōng T.ōng** (Tohng the Caregiver). This is completely normal in Xi'an society.

Male names that are not semantic (that don't carry overt meaning) generally consist of a single syllable in the Xi'an mindset though they may sound like two syllables to us, and are at a low pitch.

COMMON SINGLE-SYLLABLE MALE NAMES		
SRX	UEE Common Spelling	Native Xi'an Spelling
Thl.oan	Thloan	𐄢𐄣𐄤
U.al	Wal	𐄣𐄤
R.ēth	Rayth	𐄢𐄣𐄥
S.oam	Soahm	𐄢𐄣𐄦
Y.ū	Yuu	𐄢𐄣𐄧
L.aο	Lao	𐄢𐄣𐄨
Ng.ām	Ngahm	𐄢𐄣𐄩
Kr.ū	Krew	𐄢𐄣𐄪

However, falling pitch names of two syllables for males are also not uncommon.

COMMON TWO-SYLLABLE MALE NAMES		
SRX	UEE Common Spelling	Native Xi'an Spelling
Kli'thla	Kleathlah	𐄂𐄃𐄅𐄆𐄇𐄈𐄉𐄊𐄋𐄌𐄍𐄎𐄏𐄐𐄑𐄒𐄓𐄔𐄕𐄖𐄗𐄘𐄙𐄚𐄛𐄜𐄝𐄞𐄟𐄠𐄡𐄢𐄣𐄤𐄥𐄦𐄧𐄨𐄩𐄪𐄫𐄬𐄭𐄮𐄯𐄰𐄱𐄲𐄳𐄴𐄵𐄶𐄷𐄸𐄹𐄺𐄻𐄼𐄽𐄾𐄿𐅀𐅁𐅂𐅃𐅄𐅅𐅆𐅇𐅈𐅉𐅊𐅋𐅌𐅍𐅎𐅏𐅐𐅑𐅒𐅓𐅔𐅕𐅖𐅗𐅘𐅙𐅚𐅛𐅜𐅝𐅞𐅟𐅠𐅡𐅢𐅣𐅤𐅥𐅦𐅧𐅨𐅩𐅪𐅫𐅬𐅭𐅮𐅯𐅰𐅱𐅲𐅳𐅴𐅵𐅶𐅷𐅸𐅹𐅺𐅻𐅼𐅽𐅾𐅿𐆀𐆁𐆂𐆃𐆄𐆅𐆆𐆇𐆈𐆉𐆊𐆋𐆌𐆍𐆎𐆏𐆐𐆑𐆒𐆓𐆔𐆕𐆖𐆗𐆘𐆙𐆚𐆛𐆜𐆝𐆞𐆟𐆠𐆡𐆢𐆣𐆤𐆥𐆦𐆧𐆨𐆩𐆪𐆫𐆬𐆭𐆮𐆯𐆰𐆱𐆲𐆳𐆴𐆵𐆶𐆷𐆸𐆹𐆺𐆻𐆼𐆽𐆾𐆿𐇀𐇁𐇂𐇃𐇄𐇅𐇆𐇇𐇈𐇉𐇊𐇋𐇌𐇍𐇎𐇏𐇐𐇑𐇒𐇓𐇔𐇕𐇖𐇗𐇘𐇙𐇚𐇛𐇜𐇝𐇞𐇟𐇠𐇡𐇢𐇣𐇤𐇥𐇦𐇧𐇨𐇩𐇪𐇫𐇬𐇭𐇮𐇯𐇰𐇱𐇲𐇳𐇴𐇵𐇶𐇷𐇸𐇹𐇺𐇻𐇼𐇽𐇾𐇿𐈀𐈁𐈂𐈃𐈄𐈅𐈆𐈇𐈈𐈉𐈊𐈋𐈌𐈍𐈎𐈏𐈐𐈑𐈒𐈓𐈔𐈕𐈖𐈗𐈘𐈙𐈚𐈛𐈜𐈝𐈞𐈟𐈠𐈡𐈢𐈣𐈤𐈥𐈦𐈧𐈨𐈩𐈪𐈫𐈬𐈭𐈮𐈯𐈰𐈱𐈲𐈳𐈴𐈵𐈶𐈷𐈸𐈹𐈺𐈻𐈼𐈽𐈾𐈿𐉀𐉁𐉂𐉃𐉄𐉅𐉆𐉇𐉈𐉉𐉊𐉋𐉌𐉍𐉎𐉏𐉐𐉑𐉒𐉓𐉔𐉕𐉖𐉗𐉘𐉙𐉚𐉛𐉜𐉝𐉞𐉟𐉠𐉡𐉢𐉣𐉤𐉥𐉦𐉧𐉨𐉩𐉪𐉫𐉬𐉭𐉮𐉯𐉰𐉱𐉲𐉳𐉴𐉵𐉶𐉷𐉸𐉹𐉺𐉻𐉼𐉽𐉾𐉿𐊀𐊁𐊂𐊃𐊄𐊅𐊆𐊇𐊈𐊉𐊊𐊋𐊌𐊍𐊎𐊏𐊐𐊑𐊒𐊓𐊔𐊕𐊖𐊗𐊘𐊙𐊚𐊛𐊜𐊝𐊞𐊟𐊠𐊡𐊢𐊣𐊤𐊥𐊦𐊧𐊨𐊩𐊪𐊫𐊬𐊭𐊮𐊯𐊰𐊱𐊲𐊳𐊴𐊵𐊶𐊷𐊸𐊹𐊺𐊻𐊼𐊽𐊾𐊿𐋀𐋁𐋂𐋃𐋄𐋅𐋆𐋇𐋈𐋉𐋊𐋋𐋌𐋍𐋎𐋏𐋐𐋑𐋒𐋓𐋔𐋕𐋖𐋗𐋘𐋙𐋚𐋛𐋜𐋝𐋞𐋟𐋠𐋡𐋢𐋣𐋤𐋥𐋦𐋧𐋨𐋩𐋪𐋫𐋬𐋭𐋮𐋯𐋰𐋱𐋲𐋳𐋴𐋵𐋶𐋷𐋸𐋹𐋺𐋻𐋼𐋽𐋾𐋿𐌀𐌁𐌂𐌃𐌄𐌅𐌆𐌇𐌈𐌉𐌊𐌋𐌌𐌍𐌎𐌏𐌐𐌑𐌒𐌓𐌔𐌕𐌖𐌗𐌘𐌙𐌚𐌛𐌜𐌝𐌞𐌟𐌠𐌡𐌢𐌣𐌤𐌥𐌦𐌧𐌨𐌩𐌪𐌫𐌬𐌭𐌮𐌯𐌰𐌱𐌲𐌳𐌴𐌵𐌶𐌷𐌸𐌹𐌺𐌻𐌼𐌽𐌾𐌿𐍀𐍁𐍂𐍃𐍄𐍅𐍆𐍇𐍈𐍉𐍊𐍋𐍌𐍍𐍎𐍏𐍐𐍑𐍒𐍓𐍔𐍕𐍖𐍗𐍘𐍙𐍚𐍛𐍜𐍝𐍞𐍟𐍠𐍡𐍢𐍣𐍤𐍥𐍦𐍧𐍨𐍩𐍪𐍫𐍬𐍭𐍮𐍯𐍰𐍱𐍲𐍳𐍴𐍵𐍶𐍷𐍸𐍹𐍺𐍻𐍼𐍽𐍾𐍿𐎀𐎁𐎂𐎃𐎄𐎅𐎆𐎇𐎈𐎉𐎊𐎋𐎌𐎍𐎎𐎏𐎐𐎑𐎒𐎓𐎔𐎕𐎖𐎗𐎘𐎙𐎚𐎛𐎜𐎝𐎞𐎟𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬

You will also hear single syllable female names (most often in a neutral or high pitch):

COMMON SINGLE-SYLLABLE FEMALE NAMES		
SRX	UEE Common Spelling	Native Xi'an Spelling
Āi	Ai	𐄂𐄃 or 𐄂𐄄
Yiim	Yeam	𐄂𐄅
Ilth	Eath	𐄂𐄆
Nē"	Nay	𐄂𐄇

Several of these male and female name spellings are considered irregular and not all Xi'an will spell them this way, but these are the most common conventions for writing them. 𐄂𐄄𐄅 is a two-syllable male name spelled in one block. The female names 𐄂𐄄𐄅 and 𐄂𐄄𐄆 are also two syllables, but often written in one block.

## Common Societal Titles

Some of these titles are fairly generic. They can be clarified if necessary with more detail. A waiter (in food service) would likely introduce himself in any context simply as **Nya't.ōng**. If the person meeting him for the first time cares what type of caregiver he is they might ask **Lo t.ōng e tya'x.yoa e nō?** (Which specific type of caregiving is it?) To which he would likely reply **t.ōng e ten.** (food service.)

XI'AN SOCIETAL TITLES		
nyayan	𐄂𐄃𐄃𐄃	student
nyao.se"	𐄂𐄃𐄃𐄃𐄃	assistant
nya'h.ūn	𐄂𐄃𐄃𐄃𐄃	physical laborer
nyakran	𐄂𐄃𐄃𐄃𐄃	office' laborer
nya't.ōng	𐄂𐄃𐄃𐄃𐄃	caregiver
nyachai	𐄂𐄃𐄃𐄃𐄃	technician
nyanāl	𐄂𐄃𐄃𐄃𐄃	pilot
nyarai	𐄂𐄃𐄃𐄃𐄃	hauler
nyayan'u.ii	𐄂𐄃𐄃𐄃𐄃𐄃	scientist
nyahui'p.ū	𐄂𐄃𐄃𐄃𐄃𐄃	politician
nyasaotō	𐄂𐄃𐄃𐄃𐄃𐄃	business person
nyaotōkuen	𐄂𐄃𐄃𐄃𐄃𐄃𐄃	financial person
nya't.oy'an	𐄂𐄃𐄃𐄃𐄃𐄃𐄃	teacher



XI'AN SOCIETAL TITLES		
nyaoten	𐎶𐎵𐎶𐎵𐎶𐎵	'cook'/'chef'
nyaoa	𐎶𐎵𐎶𐎵	programmer/computation engineer
nyahuitia	𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵	mathematician
nyaosen'p.u	𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵	promoter (advertiser, marketer, etc.)
nyahui'a	𐎶𐎵𐎶𐎵𐎶𐎵	philosopher
nya.li"	𐎶𐎵𐎶𐎵	clergy
nya't.ōng'o	𐎶𐎵𐎶𐎵𐎶𐎵	supervisor, manager, director, etc. (of processes)
nya't.ōngn'ya	𐎶𐎵𐎶𐎵𐎶𐎵	supervisor, manager, director, etc. (of people)
nyasathtā	𐎶𐎵𐎶𐎵𐎶𐎵	architect
nyaxiin	𐎶𐎵𐎶𐎵	writer
nya't.ot'en	𐎶𐎵𐎶𐎵𐎶𐎵	farmer
nyasēng	𐎶𐎵𐎶𐎵	police
nya.se'yo"	𐎶𐎵𐎶𐎵𐎶𐎵	EMT
nyaxyo	𐎶𐎵𐎶𐎵	home-keeper (staff member of an estate)
nyalā	𐎶𐎵𐎶𐎵	artist
nyasath	𐎶𐎵𐎶𐎵	designer
nyayanuo'a	𐎶𐎵𐎶𐎵𐎶𐎵	linguist
nyatiing	𐎶𐎵𐎶𐎵	doctor/medic (non-emergency)
nyatyung	𐎶𐎵𐎶𐎵	lawyer
nyapōnghyi	𐎶𐎵𐎶𐎵𐎶𐎵	augur (professional mating advisor)

Note that there are some titles that vary in pattern and that do not use **nya-**. The most important for you to recognize other than **Tao'yusao** (Emperor 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵) are likely **Nuaxyii'ua** (Matriarch 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 (from **nua se yii'ua**)), and **Senhyi**, ("Prestigious Name" 𐎶𐎵𐎶𐎵𐎶𐎵) which is a special class of Xi'an citizens who have been recognized by the Emperor as making invaluable contributions to Xi'an civilization. If you ever encounter anyone with this title, be extremely careful to follow strict protocol and immediately stop trying to speak the language yourself and use a UEE-certified native-level Xi'an interpreter. Anyone violating this diplomatic rule is subject to censure and immediate removal from service in the Corps. No exceptions. The Xi'an media spies on these individuals at all times when they are in public. There WILL be audiovisual documentation of ANY embarrassment that you might cause and it will be in Xi'an control—and not necessarily Imperial Xi'an control.

You should also be especially attuned to listen for the prefix **puo-** (𐰍𐰆) where you would normally expect **nya-**. This indicates that the individual is a criminal and whatever they are doing for work is supervised by the *Xi'an Imperial Court of Restorative Labor and Services*. Criminals are not imprisoned if they are considered redeemable, but rather do years, to decades to centuries of public service depending on their sentences. These roles typically do not extend outside of the domains of labor and care-taking of some sort but you are likely to hear **puo'h.ūn**, **puo't.ōng**, **puooten**, **puo't.ot'en**, **puoxyo**, and a few others rather commonly if you ever live in a Xi'an city.

And do not ignore the umbrella titles **nyayu'a** (𐰍𐰆𐰪𐰸) and **yu'a-**\_\_\_\_\_. If you are ever told about anyone **lo nyayu'a**, it is probably best not to ask further about who that person is or what they do. There is a somewhat poorly understood (by the UEE) class of quasi-criminal professionals in Xi'an society. The quaint term “gangster” might apply.

XI'AN QUASI-CRIMINAL PROFESSIONS		
<b>yu'a.r'o</b>	𐰍𐰆𐰪𐰸	heavy' who carries weapons
<b>yu'ao.r'o</b>	𐰍𐰆𐰪𐰸𐰪𐰸	non-sharpshooter assassin; mercenary”
<b>yu'a.r'o'p.ut'o'ath</b>	𐰍𐰆𐰪𐰸𐰪𐰸𐰪𐰸	sharpshooter assassin (also: <b>ro'p.uto'ath</b> )
<b>yu'ariimya(tō)</b>	𐰍𐰆𐰪𐰸𐰪𐰸 (𐰪𐰸)	(money) launderer
<b>yu'at.ōngh'uitā</b>	𐰍𐰆𐰪𐰸𐰪𐰸𐰪𐰸	collector (for a loanshark or security bribe) literally: ‘caregiver for the neighborhood’
<b>yu'aoa'u.ii</b>	𐰍𐰆𐰪𐰸𐰪𐰸	snitch; informant
<b>yu'at.o'a'r.u</b>	𐰍𐰆𐰪𐰸𐰪𐰸	rumor monger; fake news creator; double-agent; misinformant (also: <b>yu'ariioa'r.u</b> )
<b>yu'at.ōngya</b>	𐰍𐰆𐰪𐰸𐰪𐰸	bodyguard (to a gangster)

Higher-ups in Xi'an society might pretend to not even know these terms, but in reality they all do. You should be aware of these terms, but you are very unlikely to need to produce them in diplomatic conversation. The initial **yu'a-** is extremely likely to drop in the contexts in which theses roles would be discussed.

## Basic Conversation

In this final section before the appendixes and sample dictionary you'll see a few basic dialogues on themes, tables of common phrases and a bit more information on finding the correct level of politeness for every conversation. Ultimately, you have to decide on your tone in Xi'an unless you're using an interpreter, in which (s)he will decide for you.

## Introductions

This section is for situations in which you must do formal introductions with social pleasantries. Xi'an typically introduces themselves by saying:

e (sen) \_\_\_\_\_ se [line name] no'a; lo (nya-)\_\_\_\_\_.

The first blank is their given name followed by their line name and the second is their role. The word sen simply means “name” so is generally redundant and therefore optional, but is more likely to be retained in proper speech. If they feel that you are superior to them in some way, they may upon first meeting use reverential verbs and pronouns and say .ē (sen) \_\_\_\_\_ se [line name] nyo'a; l.ō nya-\_\_\_\_\_.

Let's imagine the scenario that you are Robin Smith, the lead in a trade agreement delegation being greeted by the staff of the lead on the other side. We will use the abbreviations X for Xi'an and H for UEE.

X: xē'suelen. .ē sen L.ao se Ru'a nyo'a; l.ō o.se" e Nya't.ōng'o.

Greetings. I am Lao of the Ru'a; the assistant to the Director.

H: xē'suelen, Nyao.se" L.ao. .ē sen Ra'bin se S.ām'ith nyo'a; l.ō nya't.ōng'o e xyi Sao'ngiyath se Ē'rāth. t.ē ha" p.oa'u e xē's.o'e.

Greetings, Assistant Lao. I am Robin of the Smiths. I am the Director dispatched by the UEE. This “mutual dialogue” is a great pleasure.

---

You will impress the Xi'an greatly if you learn to recognize the complexities of their reverential speech, but they will not actually expect you to produce it correctly. However, in an initial contact and greeting phase like this it will be best for you to use the polite verbs; at least in the initial utterances.

---

X: .ē e'a rung y.ui pō'n.eng t.āth. s.yā kuai na" tyay.āngra? .ē thlēng xii huenye e u.o'o" ue e'nu pō.xē" e ye'.a'u.

You must be tired from your journey. Do you require any rest/sleep? Today's meeting begins at the 7th 'hour' on local time.

H: sya lai. e .ā leth uth len pō'n.eng. thle, o tang'ue. te sā yu'.och'ā'e e tyara ue chye'o y.a'u e yi'.ān se s.āth.

No. I'm fine (regarding rest). The journey was quick and smooth. However, I have a request. I would like an introductory tour of some sort of this lovely metropolis of yours.

X: o t.ōng. t.o chi uai'sa lye'lye nyo'a. thle .oa'i xy.e'o, .ō chi se" .u yai nyuntā Nya't.ōng U.al.

Of course, I will arrange it expeditiously. However until then, Caregiver Wal will assist with the accommodations, etc.

H: e chi nai. .ō tang'ue u chō'a.

Understood. Thank you in advance for your kindness.

---

Whenever anyone is going off to do anything overtly for you that causes them any effort whatsoever, you can and should use this phrase: **o tang'ue u chō'a**. So, just memorize it. If it is something that would normally do anyway, then leave off the **u chō'a**. For example, to a waiter: **te sā, chuitung** (Water, please). They respond: **o t.ong .u lye'lye**. (of course. I will take care of it immediately.) You then respond before they leave to get the water: **o tang'ue**.

---

In this scenario that Wal is going to get you situated in your rooms, there would be no need for you to introduce yourself to him and it would likely be awkward for him if you did. Any assistant who is bilingual might also ask you:

**thāth lyon. t.ēy'ā na" pō uo'aX'yan tyao pō uo'aHyūm?, Nya't.ōng'o**  
Please counsel. Do you prefer speaking Xi'an or Human, Director?

You should interpret **uo'aHyūm** to mean UEE Standard. It is typically the only Human language that the Xi'an know. Many Xi'an who have worked for centuries perfecting their Standard rarely have the opportunity to use it, so if you are ever asked this question, it's likely a hint that they would actually like to speak with you in UEE Standard. To that inquiry you could respond in Standard or say:

**e (ki'a) se'ryi po o uo'aHyūm. chō'a.**  
Speaking Standard "comforts like the cradle." My gratitude.  
(I am so relieved to be able to speak in Standard with you. Thank you.)

---

The Xi'an say **e (ki'a) se'ryi** all the time, and it can mean myriad different things. Word for word it literally translates into something like "emanates cradle help." It refers to the fact that infant Xi'an are helpless and that their mothers also need assistance in the period immediately after they are born and have fought their way out of the egg. Members of the **pyā'hai** rally around the infant in the cradle and care for it so both the infant and the mother are completely taken care of by others. They don't have to worry about anything or be responsible for anything. This is about the only time in a Xi'an life that is so carefree, so **e se'ryi** (the **ki'a** is more often dropped than maintained) can mean "what a relief" or "you are a godsend" or "what a treat" or "you are so kind" or "thank goodness" or "I so appreciate this small mercy"... **o kia se'ryi** means "taking care of everything" in a generic sense and the **kia** does NOT drop for this sense. **o se'ryi** without **kia** means that adults and older siblings in the **pyā'hai** are actually caring for a newborn and its mother and are likely on official leave from their professional duties to do so. **t.o (kia) se'ryi** you will hear far less often than **e se'ryi**, (but when you do; muttered under the breath). it means that the listener is "being an infant or 'mother of a hatchling'" about something in the sense of abdicating responsibility and forcing others to do their work for them. They are making OTHERS care for THEM as if they were in the cradle. **t.o hon se'ryi Kr.ū**. essentially means that Kruu is prone to be a "good-for-nothing" or a "lazy-arse." This is NOT a good reputation to have in Xi'an society.

---

To return to the topic of names and inquiring about them; in a less formal context you should use:

**e sen'xy.ōa lē?, te sā.**  
You go by which name?, please.

For more formal contexts, replace **te sã** with **thãth** for “please” and you could start with **te sã** or **thãth** first. Use reverential verb forms if you already know that you are much lower in status than the other party. In almost all cases they will give you their role name in the same answer and you should do the same in response to this question. If your name were Richard and you were a student then you would respond to **e sen’xy.oa lē?** with:

**e Ri’char(d) (no’a); lo nyayan.**

If you are a diplomat named Catherine then:

**e Keth’rin; lo nyap.ūh’uesao.**

---

Note: If your name is particularly challenging for the Xi’an to pronounce you should prepare yourself to adopt their pronunciation or to use a version of your name or a nickname that is easier for them to say. Richard will inevitably become **Ri’char** or **Ri’jād**. Some of our names fit very closely into Xi’an phonology (**Me’rii** (Mary), **Tām** (Tom), **N.ik’ōl** (Nicole), **Hen’rii** (Henry), **S.am’en’t.h.a** or **S.am’an’t.h.a** (Samantha), **Dr.ū** (Drew), etc.), but others are virtually impossible for them to pronounce correctly. Burt will come out as **Bēr** or **Berdâ**, **Bād** or even **Pā**. Fred will produce **Vâ’r.ed** or if you’re lucky **Vr.ed**. If you are Bruce, prepare to be called **Bâ’r.ūzâ**. You must accustom yourself to this and not laugh or jest in any way about their struggles with this facet of our cross-cultural communication. Trust that they are keeping a straight face (constantly) about how you are butchering the pitch patterns in what you’re trying to say in their language. Once you have become (close) friends with the Xi’an they may give you a nickname in their language. If you ever become so fortunate, you then introduce yourself as e [nickname] .u Xy’an no’a, and they will know that your original name from your mother ancestry is hopeless to pronounce and that others from their culture have done them the favor of renaming you. Of course, some Xi’an speak our language(s) fluently and they will have no issue with saying your name, but be prepared for all kinds of accents across a continuum, and do not create any incidents.

---

Pragmatically speaking, the Xi’an are 100% literate because “literacy is required for Service and Service is required for the Xi’an Empire.” (**sya kuai poyaohoth .u nui Pō’t.ōngp.ū .ath’a Pō’t.ōngp.ū .u nui SaoXy’an.**) Every child learns this mantra in primary school. Only the handicapped lack the skill. Therefore, you can almost always use your coms device to show them written out what you want or need. However, it is ideal to avoid this crutch and just struggle through with your own speech until you are proficient in the language. Next we will cover how to tackle that struggle that will inevitably emerge.

**e chi ngi.an”.**

It was inevitable.

---

The Xi’an say this all the time. It expresses a certain mild yet humorous frustration, as in “Oh well, I/we knew it was coming. I/we just have to deal with it.” It can also mean “It’s no big deal. Don’t worry about.”

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## “I’m Sorry. I don’t understand”

When you are having trouble understanding, it’s best that you just continue to try to hack your way through the underbrush until you find a clearing. Here are the conversational tidbits to help you with this process. Let’s begin with the most basic phrase:

**e yo nai.**

(I) don’t understand.

This literally means “(I) emanate lack (of) (mental)-grasp”. This **tai, nai**, is at the center of all things ‘understanding’ in the Xi’an culture. If you don’t understand because you didn’t hear everything said clearly, then you’d more likely say:

**e pa yo naihuo.**

I lacked getting that \*audio\*.

(I didn’t catch/hear that clearly.)

If they continue saying it too fast or too quietly, then you’d likely say:

**e .ā yo nai(huo).**

I continue lacking comprehension(or hearing that clearly).

If you want to be self deprecating in this kind of scenario in the sense of “I’m sorry I’m so dense about these things,” after you should have clearly heard or understand, you can simply say:

**e lai nai no’a.**

(I should (be able to), but) I don’t understand.

or, if pressed for time, simply:

**el nai (no’a).**

Add **r.uang** or **thāth r.uang ha**” if you are truly sorry and embarrassed at your ineptitude.

**thāth r.uang ha”. e lai .ā nai .u m.oa no’a.**

I’m terribly sorry. I’m just not getting it at all.

If it is a Xi’an apologizing because they don’t understand what you are trying to say, you might even hear them use the **pejorative**:

**thāth r.uang ha”. reth lai .ā nai chong, (.u) m.oa m.oa.**

I’m terribly sorry. Stupid me is just not getting even a tiny bit of it.

When you finally get it:

**ua"! e chi nai!**

Oh! Just got it!

**e xyao \_\_\_\_\_.**

It means \_\_\_\_\_.

And this brings us asking specific questions about segments of sentences.

**e xyao'xy.oa xauo'a sen \_\_\_\_\_?**

What does the word \_\_\_\_\_ mean?

If you are trying to pick apart how a longer word like **nya'p.ūh'uesao** is formed and you are asking about an individual **tai** then you ask.

**e xyao'xy.oa tai sen sao e (xauo'a sen) nya'p.ūh'uesao.**

What does the element "**sao**" in (the word) "**nya'p.ūh'uesao**" mean?

This can be a bit tricky because we Humans commonly lose track of or never thoroughly understood in the first place what the inherent pitch of a syllable is when the **tai** is raw. If you don't have any idea what the pitch is, then just ask it in the neutral pitch. If you are fairly sure that it is high, then go high. Conversely, if you are guessing that it is low, then ask with a true low pitch when pulling the **tai** (or what you believe to be a **tai**) out of its context in the larger word. Not all **tai** are single syllables, of course. **ku'ya** (rude; rudeness) is a single **tai**, for example. So is **nu'a**.

**e uo'axy.oa .u m.ueH'yūm (xauo'a sen) nu'a?**

How do you say (the word) "**nu'a**" in the Human way.

**lo .u nō nu'a a'xy.oa?**

What is "**nu'a**" precisely?

**e uo'axy.oa .u m.ueX'yan (xauo'a sen) INTERSPACE?**

How do you say (the word) "Interspace" in the Xi'an way.

**e uo'axy.oa .u ka'Xa (uth lo tai sen Xa senthle'a).**

It is said/pronounced "**ka'Xa**" (and the **tai**, **Xa**, is a proper name).

*(You say, "**ka'Xa**" (and capitalize the "**Xa**" part).)*

---

If you are wondering about why this is **e uo'a** and not **o uo'a**; **e uo'a** would be the normal speech of someone or some group. **e sū uo'aX'yan Xi'an**. (Of course, the Xi'an speak Xi'an.) But, when the emphasis is on the act of speaking then **o** is used. **.usang'o, o chi uo'aX'yan .u t.o k.ik'a chainunya se Hyūm!** (And then, all of a sudden to my delight the Human android spoke Xi'an!)

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## ‘Shopping’ in the SaoXy’an

The Xi’an don’t go shopping. There are shops. They exist. But, the entire mindset in the **SaoXy’an** around what we think of as “going out to find things that we want or need” is essentially missing from their traditional culture. This is changing to some extent. There is even something like a giant “mall” in Anóna on Cáwa called **Ūthen** (“Eye-Lust”), but what they think of as ‘acquisition’ (**kon** or **pōkona**) is not the same generally experience for them that it is for us.

This core cultural difference stems from the fact that the Xi’an Houses have ruling Councils (of three power-wielding individuals) that ultimately make all of the decisions about budgeting and how fiscal assets are expended. They scrupulously balance the need for acquisition with cost and trading relationships. They rely heavily on impersonal algorithms, automated systems and backroom deals to provide for their families, which can have memberships numbering in the 100s of 1000s. Food is distributed from the top down to individual households based on seasonal availability, quotas, and need. They rarely exchange gifts with strangers (as it is seen as an aspect of “artifice”). Decision-makers lower in the hierarchies have budgets to make sure that needs are met, but there is a fundamental aversion to “spoiling” children so they are encouraged to play with the simplest of toys as amusements. When opulent ceremonies require specific clothing, etc., there are pools of assets from time immemorial stored by the families and delivered to relevant households for temporary use on that occasion. Their “things” are designed and built to last for millennia, and they go days without eating, so much of what drives UEE consumer society is simply missing from their experience. That said, they certainly buy and sell things and their bargaining can put Humans to shame. In the past several 100 (Human) years they have learned that Humans who visit the SaoXy’an have what they see as a voracious appetite for **‘xya’ping** (𐄎𐄌𐄚𐄛 a direct borrowing from “shopping”) and many of their economists are dedicating their career legacies to trying to figure out how to grow collective Xi’an wealth based on leveraging this trait of Human society. They know some of these tendencies from the Banu, but we Humans are truly a new beast to them vis-à-vis ideas like “merchandising” (**po’to ūa**) and “branding” (**po’to senhyi se a**, or simply **t.o hyia**) where the sellers have an “individual consumer” in mind. As far as we know, these words **ūa** (“lust for things”) and **hyia** (“thing prestige”) were unattested in their culture before contact with humans. We see the emergence of their interest in these kinds of ideas in the AopoA Corporation (𐄎𐄌𐄚𐄛) branding their ships as **Qhire** (for 𐄎𐄌𐄚𐄛), etc.

If you tell your Xi’an hosts and handlers that you want to shop, they will likely briefly panic and then begin calling procurement specialists to consult with you about what it is that you want. It will take time, but eventually they will arrange for the merchants to come to you or for you to go on a baffling tour of showrooms. When visiting destinations that are specifically for tourists, it will be much easier to find your idea of small shops and boutiques, but even those may come across as oddly stark in their atmospheres. If you are price-sensitive, take one of the native Xi’an procurement specialists with you.



## **o tue” xya’ping (𐄂𐄂 𐄂𐄂𐄂𐄂 𐄂𐄂𐄂𐄂 - Let’s Shopping!)**

Here is an interaction between native Xi’an in a private shopping context in which the merchant is offering various adornment/jewelry items for acquisition. We’ve labeled the two parties M (Merchant) and B (Buyer) and the translations are colloquial and not word for word.

**B: o tang’ue. o sā na” ue’a ueth .ā’u.**

Please. Would you tell me about this one?

**M:t.o pa sath Nyalā Y.ah’a se Puii .u ti h.uet’eth e xyi R.aip’uāng uth hyosa’na se Pa’nu.**

Is an original design by the artist Yahá of the Pwii using Kayfan gold and Banuese burgundy pearls.

**B: suao yi’ān. e yuai kuixy.oa?**

It’s beautiful. How valuable is it?

**M:o .ā ki’a uo’a huikon po’e yuaikuen e xy.ai .u lung.**

The market is currently saying roughly 100,000 credits.

**B: thle’a na”? e mo puāng.**

Is that right? It seems like a lot.

**M:tii sū ay.opa’.**

I assure you it is a unique item.

**B: e ing kren unkuen e no’a.**

I doubt I can afford it.

**M: .ē sā na” thle’a yō sue yai unkuen?**

Would it be appropriate to chat about the budget?

**B: te huā .uii.**

It would be best that we not.

**M:te sā na” .u’uth ara e tin’tang? ara e xo’xyo na”?**

Perhaps you also like a different item? Something similar?

**B: e sā na” ya’ue yo sya kuai kuikuen pyi?**

Might it be possible that it could cost fewer credits?

**M:ū.ūn. te sā na” .u’uth ara e tin’tang? ara e xo’xyo na”?**

Hmmm (This is confounding). Perhaps you’d also like a different item? Something similar?

**B: hyēē'a. e sū kuth .u hā'a .ā'u. uth e ping chuai e yuai hā'a kao" p.ap'a. e sū lai kōl hue ara se y.un'i.**

Well, let's see. This one is definitely too orange. And there are too few gems here too. I'm not sure any of the others will be satisfactory.

**t.o ueth o ko't.a nui no'aōng ueth te yao sā nui nyaotō se kyoLyon tia'xy.oa e nai'an .ā'u y.ath'o ue sathhyi? e hon r.ut'.angt'ang yai ataikon se un se Yii'ua?**

I force myself to ask what price would please the advisory Council accountant in exchange for this first exquisite specimen. They tend to be so strict about the acquired pieces in the Line's collection.

**M: ua'! l.ō na" kon p.oa'u po e nui ang suao sye taira se untai? reth pa yo nai. reth .ā .uii .u m.oa m.oa. thāth r.uang. .ē sū ngimyā ang o huitia e xue'a.**

Oh! Was this purchase one slated to join a collection? How foolish of me to have missed that. How completely muddled I was in my ignorance. Please forgive me. The calculations must definitely be redone.

It is likely clear enough purely through the translation how rife with indirectness this entire exchange is. This is quintessential Xi'an bargaining politesse. They are extremely reticent to reveal their hands until the eleventh hour, if even then. What is not clear from this exchange in translation is the actual mechanisms in the language that they are using to be brutal in between the ambiguities. Ultimately, the fact that this piece is (ostensibly) slated to become a part of the Buyer's Line's permanent collection means that the Merchant must consider the value to his or her business in the long term of the exposure of having it worn over and over again by prestigious members of the House at prestigious functions. It is an expensive piece of ornamentation so it has "red carpet" value, potentially far beyond what the Merchant originally invested in it. The Buyer never blatantly expresses that he or she feels that the Merchant originally asked too much for it, but makes it clear by using the "back office" decision-making process a "bad cop" in the calculus of the exchange that the original price is simply pragmatically too high for the acquisition scenario at hand. We must assume that the Buyer is from a large, wealthy House and showed up with a lot of leverage in the balance of things to start with. Coming from the non-Xi'an, UEE context, you would never have this same kind of leverage in buying something expensive. However, there is a lot to learn about Xi'an negotiations in general from the way these two professionals are dealing with each other.

One major takeaway here for you is the short line **te huā .uii**. This idea of "leaving something unknown" being the safest way to go as an overall strategy in the big picture of things is a theme in Xi'an culture that relates back to dogma from Li'tova. This will be covered a bit more later in some detail, but by suggesting that "ignorance is bliss" in this context the Buyer likely means that opening that can of worms (of detailed budget negotiations) with the Council overtly would not be in either the Merchant's or the Buyer's best interest.

## 50 Words and Phrases That You Cannot Live Without in Xi'an

You will likely find the following table useful. It covers not only things that you will want and need to say, but also things that you will hear the Xi'an saying to each other that you likely will not need to say, but that you will want to understand. You are being given the UEE Standard, SRX, ROUGH Transliteration, Native Xi'an and Cultural Notes for each item. The rough transliteration might help you before you have learned to properly pronounce the language via mastering SRX.

INDESPENSIBLE WORDS AND PHRASES IN XI'AN				
<b>thle'a</b>	correct; (yes); proper	THLAY-ah	𐒓𐒓	one of the most common words in the language covering myriad meanings. It is a positive meaning that you will hear daily if not hourly.
<b>lai</b>	no; not	LIE	𐒓𐒓	you must learn to listen for the contexts in which this just becomes -I at the end of words related to verbs. (cf: sūl = unsure)
<b>yo</b>	no; lack	YO	𐒓𐒓	tricky because it can also mean other things when something is wanted or needed, but the most common meaning when alone or in compounds is 'lack' (cf: <b>yothle'a</b> = 'improper')
<b>Xy'an</b>	Xi'an	SHÀN/ JH'ÂN	𐒓𐒓	A common abbreviation for the full word Xi'an; especially in compounds.
<b>SaoXy'an</b>	The Xi'an Empire	sao'SHÀN	𐒓𐒓	The most common way to refer to the Xi'an Empire (even when speaking UEE Standard).
<b>o tang'ue (no'a)</b>	I request....	oh TAHNG-way (Noah)	𐒓𐒓 𐒓𐒓 𐒓𐒓	You do not need to put no'a (I) on this 95% of the time. It will be understood from context. Use the whenever you are asking someone to do something for you. You can say it at the beginning and then again when they go off to do whatever it is that you are asking of them.
<b>te sā,</b>	please; I would like	teh SAAH	𐒓𐒓 𐒓𐒓	<b>te sā</b> is not as direct as <b>o tang'ue</b> when asking for something and being indirect or somewhat ambiguous is polite generally considered in Xi'an society.
<b>te pa, te ha"</b>	You're welcome	teh pah, teh HA!	𐒓𐒓 𐒓𐒓 𐒓𐒓 𐒓𐒓	This literally means something along the lines of "I am pleased that you are pleased." Whatever transpired was a good outcome for everyone involved. However, you should not say it unless you are sure that the listener is genuinely pleased. If they are displeased and you say it anyway it is quite a snide insult.
<b>thāth</b>	please; I beg you	THAAHTH	𐒓𐒓	Use this when you are seriously in need of something or to soften <b>myā</b> to a more polite request. Know that by using it you are kind of putting a small burden on the other person to help you. Don't use this word lightly.
























## INDESPENSIBLE WORDS AND PHRASES IN XI'AN

<b>r.uang</b>	pardon; forgiveness	<i>R'WAHNG</i>	𪛗𪛘	Say this when you've done something wrong (like knocked something over). In saying it you are asking for forgiveness. Use <b>o ku'ya</b> when you are creating less inconvenience.
<b>o ku'ya</b>	excuse me	<i>oh KOO-yah</i>	𪛗𪛙 𪛗𪛚 𪛗𪛛	Use <b>o ku'ya</b> when you need to get off of public transport or push your way through a crowds. Basically, whenever you disturb the general peace in crowded urban environments or interrupt people talking, etc. it works well. It literally means "(I) am (being) rude."
<b>kōl</b>	(It's) OK. Fine. No Problem.	<i>COAL</i>	𪛗𪛜	This word is very difficult to translate. It is a general expression that someone is content and whoever is listening does not need to worry. It is also used to mean "Good, then." as in "Good, then. Let's move on to what's next."
<b>xē'suelen</b>	Greetings.	<i>SHAY-sweh-lehn</i>	𪛗𪛝 𪛗𪛞 𪛗𪛟	This word is also commonly pronounced <i>SHAY-sweh-wren</i> ( <b>xē'sueren</b> ) with an <b>R</b> . It sounds a tiny bit more casual and friendly with the R. It literally means "meet and chat in peace."
<b>.athl'ē'kol</b>	Goodbye; Farewell	<i>ahth-LAY-coal</i>	𪛗𪛟 𪛗𪛟 𪛗𪛟	This word is coincidentally almost identical in meaning to "Fare(thee)well" from UEE Standard. It means you are wishing the person you are leaving or who is leaving you good luck in whatever they encounter as they <b>.ath</b> ("get along in day to day life.") The <b>kol</b> (short <b>o</b> ) in this is a version of <b>kōl</b> from above.
<b>.axy.oa?</b>	How's it going?; Ça va?	<i>ah-show-ah</i>	𪛗𪛟 𪛗𪛟 𪛗𪛟	Make sure to keep your voice very low and flat and unstressed on every sound as you say this. It is very casual and in tone sounds almost like "Sup?" It is a colloquial contraction of <b>.a(th) (.u m.ue)xy.oa?</b> , "How are (you) faring?"
<b>kōl</b>	well, fine	<i>coal</i>	𪛗𪛜	This is a normal, common answer to the <b>.axy.oa?</b> question.
<b>kol'm.oa</b>	all good	<i>COAL mo-ah</i>	𪛗𪛜 𪛗𪛜	This is a fairly modern, and casual response to the <b>.axy.oa?</b> question, but with a very positive vibe.
<b>hū'hu tā'ta</b>	so so	<i>hooo-hoo taah-tah</i>	𪛗𪛟 𪛗𪛟 𪛗𪛟 𪛗𪛟	This may sound humorous to us, but the Xi'an don't really get why even when we try to explain. You can also just say <b>hū'u</b> ("getting along OK, I guess, but not great") or <b>tā'ta</b> ("pretty well, but still with some downs here and there). The combination of these two generally equals out to what we think of as just 'so so.'
<b>e yo nai</b>	(I) I don't understand	<i>eh yo nigh</i>	𪛗𪛟 𪛗𪛟 𪛗𪛟	This is what you say when someone says something to you and you don't understand what they mean. If you missed what they said (didn't hear it) then you say <b>e yo naihuo</b> ( <i>eh yo nigh-hwoh</i> ) and point at your ear. If someone keeps repeating something over and over, a bystander might also just say <b>e yo nai</b> (meaning (s)he doesn't understand).

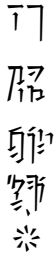
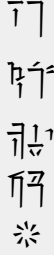
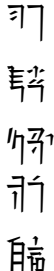

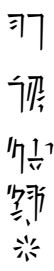
## INDESPENSIBLE WORDS AND PHRASES IN XI'AN

te sā, xiiyā (e yath)	Please, repeat that (once more).	teh saah, she-yaah (eh yahth)	𠂇 𠂇 𠂇 𠂇 一 一 𠂇 一	You do not need to add <b>e yath</b> on this unless you just need to emphasize that you only need something repeated one time. <b>xiiyā</b> literally just means “again” so in context of not understanding, this has the meaning of “Please, repeat.”
.uii	(the great) unknown  not knowing	wee	𠂇	This is one of the many concepts that comes from Li'tova ( <b>Li'toua</b> ), the major Xi'an “religious” tradition. <b>.uii</b> is a constant in sentient existence. There is always <b>ching</b> (truth/reality) out there that has yet to be grasped and understood. Everything that is not <b>ching</b> is <b>.uii</b> and as <b>ching</b> expands, so does <b>.uii</b> . The Xi'an feel ( <b>e kua</b> ) that this is a part of the balance of existence. You will hear <b>.uii</b> as a part of myriad elements in their thinking and speech.
e .uii	(I) don't know	eh wee	𠂇 𠂇	Used to express when you don't know facts or answers to questions in everyday situation.
te huā .uii	it's best to not know	teh hwaah wee	𠂇 𠂇 𠂇	The Xi'an use this in many different situations. It can mean “I really don't want to know.” or “You really don't want to know.” or “They really don't want to know.” Whenever somebody feels that information is best kept secret, this phrase can pop up.
.ā myā .uii	“ignorance is bliss”	aah myaah wee	𠂇 𠂇 𠂇	This is a tenant of Li'tova and carries similar import to them as the Human story of Adam and Eve being cast out of the Garden of Eden. The crux of the idea is that as people age and mature, they become better equipped to handle certain aspects of <b>ching</b> . There are teachings and experiences within Li'tova that younger ‘novices’ are not ready to handle until they become masters. So, it has specific meaning to them within the spiritual context. In everyday life it means something like a very polite version of “that's none of your business” but Humans are not good at using this correctly, so just stick with <b>te huā .uii</b> .
sān pa .uii	Eureka!  “Oh, I get it now!”  “That makes sense (now).”	saahn pah wee	𠂇 𠂇 𠂇	Also from Li'tova, <b>sān pa .uii</b> is used in daily life to mean that you could not understand something for a while and all of a sudden your brain worked it out and the <b>ching</b> became open to you. You “saw the light” and now you get it. Within Li'tova this is reserved as a label for monumental occurrences in the advancement of science, etc.























## INDESPENSIBLE WORDS AND PHRASES IN XI'AN

e ka'xy.oa ka'uōng?	Where is the toilette?	eh KAH- show-ah KAH- wohng?	     	<p>Not from Li'tova.</p> <p>You will likely encounter many different types of facilities and plumbing on Xi'an worlds that you have never seen before, but the functions are essentially the same as ours. While the Xi'an are very indirect about most things, they may refer to biological needs freely with phrases like <b>sya kuai uōng</b> ("expulsion/ejection is needed") in the same way that we might say "I need a drink of water." If this happens, just pretend that they did comment about water and say <b>t.o noth uan.</b> (<i>toe noth wahn</i>), make (yourself) comfortable. They may then say <b>o ku'ya</b> when taking leave to find the facilities, but that is not an apology for referring to their biological needs; but merely their apologizing for taking leave of the conversation or otherwise disturbing things.</p>
e t.ea m.uexy.oa?	How does it work?  How does it function?	eh tay-ah m'way- show-ah	    	<p>You will encounter many different devices and other "equipment" (<b>tyaxakuo</b>) in Xi'an environments that you will not know how to use. All of the labels will be in Xi'an (if there are labels). It is not a good idea for you to start pressing buttons on things that you are unfamiliar with. Remember that the default mindset is VERTICAL. Sometimes that makes a difference in the logic behind levels, etc.</p>
ne'a < > ho'a	left < > right	NAY-ah HO-ah	  	<p>One saving grace about Xi'an and Human culture in the UEE is that our conceptualization of left and right are basically the same. The one difference is that the Xi'an see the left-hand side as more prestigious and "proper" than the right when there is a distinction.</p>
e mo yoaith	I seem (feel) sick	eh mo yo- ithe	   	<p>This is for when you are feeling like you are getting sick. You have eaten something (too) odd, or the water has disagreed with your body, etc. Xi'an doctors who are not specialists in human anatomy won't be of much help and Xi'an often don't realize this. In larger, central-world cities there will likely be human doctors who are studying Xi'an biology and anatomy. Try to find them.</p>
sya noa nyatiingHyūm	I need a Human doctor.	s'yah Noah n'yah- teeeng- h'yuum	    	<p>It may be a big deal to come up with a Human doctor if you are not in a metropolis. So, don't ask for one lightly. If you are simply a bit queasy, consult the med-bot in your health kit. You should be traveling with one as a diplomat anyway. The diagnosis you'll get from a human machine is likely to be better than what you'd get from a Xi'an who is not a human specialist.</p>

## INDESPENSIBLE WORDS AND PHRASES IN XI'AN

e run tai'xy.aa?	what does it have in it?	eh rune TIE-show-ah		This is a double-edged question. You will be tempted to ask this when sitting down to eat with Xi'an counterparts, but you may not want to actually know. The Xi'an will not serve you anything that is diseased or can make you ill due solely to its composition, however the flavors alone or actually knowing what the food is composed of might.
e na" chii'hua?	is it spicy?	eh NAH! CHEE-h'wah		Xi'an food that they consider spicy is TRULY spicy by Human standards and can make you seriously ill. Even food that they consider mildly spicy can be dangerous. If they don't say <b>e yo</b> ("no it's not") or <b>su'sa nii</b> ("just a light flavor") then you should probe more about how it is seasoned.
o myā xuā'cha ping.	burn' it lightly.	oh m'yah SH'WAAH-cha ping		The Xi'an fundamentally do not cook their meats ( <b>nu'a</b> ), but in most cases in modern times (unless you are eating expensive 'delicacies') the meat is free of any kind of deterioration or infestation of other organisms. There are vegetables and grasses that they heat before eating, so there are often (but not always) devices around that can also 'cook' meats. There term <b>o ten</b> is sometimes translated as "cook" but it more technically means to prepare food for the table. To get meat cooked in any fashion resembling our food, you have to ask the Xi'an to 'burn' it (put it through fire, literally). Make sure to add <b>ping</b> (little bit), or otherwise it will likely be returned to you as an ember. The entire concept of heating meat is odd to them and they don't get the difference between browned and turned to charcoal.
e ryā ha"!	It has a very strong flavor and smell	eh r'yah HA!		This is a good way to be indirect and let people know that you are challenged by the food. The Xi'an know (as a general rule) that their food is curious to us and that our senses are different. You will encounter all kinds of strange (some EXTREMELY odd) smells in the <b>SaoXy'an</b> . Also note that the Xi'an senses seem conflate flavor and smell. They don't have different words for taste vs. smell in differentiations like we do.
o al xii'xy.aa?	What time does it leave?	oh ahl SHEE-show-ah		The Xi'an are generally meticulous about timetables related to starting meetings, travel, etc. That said, there are occasionally "upsets" in the bureaucracy that just cause things to STOP for no apparent reason. It is always a good idea to know when you are expected to be somewhere and to be precisely on time. Showing up early can also create consternation.

## INDESPENSIBLE WORDS AND PHRASES IN XI'AN




















<b>sya kuai kuen kui'xy.oa?</b>	How much is it?  What does it cost?	<i>s'yah kwai kwen KWEЕ- show-ah</i>	     	It is useful to point out again that when we see the terms “cost” or “price” or “fee” or “payment” in translation that the Xi'an don't have those words or make those precise associations the way we do. They use <b>sya kuai</b> (“be needed”) for both taking time and costing credits. Every “transaction” is a “deal” to them the way it works linguistically. They “trade out” ( <b>tōal</b> ) and “trade in” ( <b>tōlo'e</b> ) even when what they are “trading” is credits. When you first begin to make purchases in the <b>SaoXy'an</b> , you are well advised to find a mentor to help you.
<b>o tang'ue yō h.ey'an suāping</b>	please wait a moment.	<i>oh TAHNG- way yoh heh-YAHN s'waah- peeng</i>	      	The human idea of “waiting” is conflated in the Xi'an mindset with being patient. This is likely due to some of the tenants of Li'tova. We point this out mainly so that you don't misunderstand when a Xi'an assistant or handler or even some stranger asks you to ‘be patient.’ It doesn't mean that they perceive you as fundamentally impatient (difficult, childlike, etc.). They are just conveying to you that it is necessary in the normal course of things to WAIT for a result or the next segment of your day to begin. They don't typically fully understand why we have a different idea for waiting and the way that some humans wait “impatiently” seems ridiculously childish to them.
<b>tha'oa.se"</b>	INFORMATION  Assistance Desk  Information Board/ Posting	<i>than-oh-ah- SAY!</i>	    	One very helpful thing about the <b>SaoXy'an</b> is that there are people and signs everywhere to keep the Empire “lubricated” ( <b>chui'.ā</b> ). You should look for two Xi'an question marks stacked vertically on top of each other:  ✱ ✱  This could be anything from a desk that features a person (or two), or just a board with printed information on it. One way or the other it is likely that it will help you (if you can read it or ask it questions).
<b>o thlēng xii'xy.oa?</b>	When does it start?	<i>oh thlayng SHII-show- ah</i>	    	Again, BE PUNCTUAL for your appointments. If you are going to be late for something and you know it, do everything you can to let the Xi'an who are expecting you know that you will arrive late and approximately how late. If you are accompanied by Xi'an handlers and they seem nervous, please ask them to inform those who are “being patient.” If you (your human incompetence or self-centered-ness) are the cause of the delay, they will likely make up a white lie to explain the delay to those who are waiting. They will be better at crafting this excuse than you are, so let them do it.



## INDESPENSIBLE WORDS AND PHRASES IN XI'AN

e run y.un'i na" rānhung?	Is there a first-class option?	eh rune you-KNEE NAH! raahn- hoong		There are not always first-class options available for transportation, etc. Sometimes they are available only to certain classes of people in Xi'an society and may or may not be offered to you as a Human (or more specifically a Human diplomat). If you are told <b>e yo run</b> ("No, there are not."), but you see people boarding what looks like a better class of service, then assume that either it is fully booked, or you are simply not welcome there for whatever (complex) social reasons. When you are traveling on official UEE duties it is almost guaranteed that behind the scenes EVERYONE will know that you are coming. Crowds will part. First-class seats will be yours without a doubt if they are available and your being there is seen as a leverage point for anyone on the other side. However, when you are on your own, traveling for leisure, etc., you must remember the importance of "being patient" (even when there is no end to the wait) and that sometimes it is best "to not know" for the sake of your own blood pressure.
tuon chi ha" no'a yo .uai'al.	I want to leave NOW!	twohn chee HA! Noah yo wai-AHL		As you know, the Xi'an generally prefer indirectness, but if you need to be explicit or 'urgent' about something, you generally do that by putting <b>ha</b> " right after the thing that needs the most attention. There is not really a word in Xi'an that means precisely what "now" means in UEE Standard, but <b>chi</b> is the closest thing you have in most cases. The <b>tai</b> originally meant "shift," but it carries a certain power to focus attention on the here and now. Some dialects of Xi'an have the equivalent of the two <b>tai</b> , <b>xii</b> and <b>chi</b> together to mean 'right now' so you can always try <b>xiichi</b> in an emergency as well.
e kua pō yao lai.	I don't think I can do that.	eh qua poh yaw lie		Literally this says, "I am of the opinion that I cannot do (it)." However, there are other (more strange to us) ways to say this in Xi'an and they are more likely to use the other ways:  <b>o yao ing no'a.</b> = I can do (it) doubtfully (I doubt that I can do (it).)  <b>o yao sūl.</b> = I can do (it) not-for-sure (I'm not sure (I) can do (it))  These other ways are less direct, but if you hear any of them, don't expect what you want to happen to actually happen.
sya kuai suā'xy.oa?	How long will it take?	s'yah kwai S'WAH- show-ah		How much time is needed? You can use this for duration of anything; a trip; having garments cleaned; waiting for food, etc. <b>suā</b> is an amount of time; a period of time as opposed to <b>xii</b> , which is a point or points in time.

## INDESPENSIBLE WORDS AND PHRASES IN XI'AN

kōl sū na"?	Are you sure it's OK?	Coal suu NAH!?	<p>        </p>	<p>You can think of this as a fixed phrase. The verbal element, <b>e</b>, is almost always dropped in this kind of typical conversational context, but if they want to thoroughly emphasize things they ask: <b>e na" kōl sū na"?</b> ("Are you 100% sure that it's OK?") The answer to that is likely to be <b>e sū sū</b> or <b>kōl sū sū</b> or even <b>e sū kōl sū m.oa m.oa</b>. That last answer also includes an implicit "...and would you shut up already?"</p>
o l.ea	I trust (you).	OH lay-ah	<p>    </p>	<p>Keep your voice very low and flat when saying the <b>l.ea</b> part. You will likely need this phrase because there will be many very curious things that will be explained to you and you may not actually want to hear all of the excruciating detail. If you say <b>o l.ea</b>, the Xi'an will likely stop explaining and respond with <b>o t.ōng</b>, which means something like "of course, I will take care of it." <b>o chi t.ōng</b> means "I'm going to take care of it now."</p>
o yao kon ka'xy.oa ueth athlalnya e se sen Yothle'a?	Where can I buy Yothle'a clothing?	oh yaw cone KAH-show-ah weth ah-thlahl-n'yah eh seh sehn Yo-THLEH-ah	<p>                          </p>	<p>If young UEE Citizens hear that you're going to the <b>SaoXy'an</b>, they are likely to beg you to buy them Yothle'a branded things that are not sold in the UEE. The problem is that what you can find more commonly in Xi'an cities is not going to fit very well back in the UEE on human bodies. Of course, young people will not care much about the fit.</p> <p>The irony is that without Human influence, Yothle'a would not exist. Human consumer culture both inspired the idea inside House Twayl and then created a built-in market for their Xi'an goods in the UEE. As soon as the Twayl could prove back in the <b>SaoXy'an</b> that the brand was a mega-hit in the UEE, it took off like wildfire in the Xi'an procurement markets as well. More importantly, it taught the Xi'an in the aggregate some fundamentals about consumerism. Without this inter-species brand, emerging businesses like Ūthen on Cáwa would likely not exist.</p> <p>You will hear The Xi'an saying <b>(e) ki'a te'.ah'a</b> referring to non-people as "hot" or "sexy." This means that it is popular and fashionable and "in demand" on the Xi'an markets. Young people will just say <b>te'.ah'a!</b> (<i>TAY-ah-HA!</i>) for this meaning or even <b>te'.ah'a'ha</b> (<i>TAY-ah-HA-ha</i>), meaning roughly "pretty damn cool."</p>

## INDESPENSIBLE WORDS AND PHRASES IN XI'AN

e run na" rānke'u e nui Hyū'mân?	Do you have Human sizes?	eh rune NAH! RAAHN- keh-oo eh n'wee Human?		The answer to this question is typically "No." (e yo). You will be able to find and add to your coms device a guide for Xi'an sizes and how they supposedly map to Human bodies, but it is unlikely to account for all of the physical differences. A new-fangled "brand" like Yothle'a will have (mostly) figured out the Human form and will have garments specifically manufactured to fit us, but that doesn't mean that you can get those easily outside of the UEE. Most Xi'an garments tend to look rather curious on Humans, so don't get your hopes up TOO high that you will find something in a rural market that you will actually want to wear.
e ya'ue	It's possible.	eh YAH- weh		When we hear "It's possible," we generally still tend to think that it might not happen, but when the Xi'an say that something is possible, it means that there is no rule against it, so it is very likely to happen. This is what you want to hear. You can think of it as meaning essentially "YES." e mo ya'ue (It SEEMS possible.) is closer in meaning to what we think of as "It's possible."
(e) yo ya'ue	It's Impossible.	(eh) yo YAH-weh		Conversely, if you hear that something is impossible even when it SEEMS to YOU that it should still be possible, it means that there are various rules or reasons that are NOT apparent to you why it cannot happen. If you argue and they say (e) yo sū (ya'ue) then you might as well give up immediately. If you push back and they say e e'a yo or (e) mo yo... then you may still have a chance.

## Appendices

In the following Appendices you will find various lists of terminology grouped by topical area. If you simply want to analyze and potentially start to memorize vocabulary, this can be a good way to approach it. Combing through appendices can be especially useful for individuals who have already managed to grasp a good deal of grammar and want to start trying to form phrases and sentences on their own as well. Again, this document was not conceived of as a step by step course to teach you the Xi'an language in a methodological approach, so if you still feel lost, do not let that discourage you from exploring additional avenues of learning. The question you should ask yourself at this point is "Am I interested enough in Xi'an to explore it further with proper multimedia and print-based learning materials?"

## Kinship

This list will simply give you an extensive but not exhaustive accounting of Xi'an kinship terminology. You will need specific training to be able to discuss familial relationships with the Xi'an.

XI'AN GENETIC AND NON-KINDRED FAMILIAL RELATIONSHIPS	
<b>pyā'hai</b>	“family” — the Xi'an nuclear ‘bond-group’
<b>nua.yii</b>	biological mother, clinical term
<b>Nyii'ni</b>	Mommy (pre-Service)
<b>Nuana</b>	Mom (post-Service)
<b>Nua'n.ā</b>	Mother (reverential)
<b>yu.yii</b>	biological father, clinical term
<b>Yu'i</b>	Daddy, Dad
<b>Yu'.ii</b>	Father (reverential)
<b>chyi</b>	“parent” (member of a mother's <b>pyā'hai</b> ); nurture
<b>Chya'na</b>	“Mommy” (pre-Service)
<b>Chyu'i</b>	“Daddy” (pre-Service)
<b>Chyi'n.ā</b>	“Mom” (post-Service)
<b>Chyi'y.ū</b>	“Dad” (post-Service)
<b>ni</b>	biological child (daughter ( <b>ni'nua</b> ) or son ( <b>ni'yu</b> ))
<b>ni'nua</b>	biological daughter
<b>ni'yu</b>	biological son
<b>kyen</b>	non-biological child within a <b>pyā'hai</b> ((f.) <b>kye'nua</b> , (m.), <b>kyen'yu</b> )
<b>kye'nua</b>	<b>pyā'hai</b> daughter
<b>kyen'yu</b>	<b>pyā'hai</b> son
<b>Kye'na</b>	“Daughter” (endearment term for non-biological daughter)
<b>Kyen'yu</b>	“Son” (endearment term for non-biological son)
<b>sun</b>	<b>pyā'hai</b> sibling (older)
<b>Su'lo</b>	Big Bro (endearment term from younger to older brother)
<b>Sungā</b>	Big Brother (endearment term from younger sister to older brother)
<b>S.un'a</b>	Big Sis (endearment term from younger sister to older sister)
<b>Su'su</b>	Big Sister (endearment term from younger brother to older sister)

## XI'AN GENETIC AND NON-KINDRED FAMILIAL RELATIONSHIPS

<b>Su'n.ā</b>	Big Sister (endearment term from younger brother to older sister as an adult)
<b>en</b>	<b>pyā'hai</b> sibling (younger)
<b>sunen</b>	all of one's siblings in a pyā'hai (younger and older)
<b>E'ui</b>	Lil' Bro (endearent term from older sister or brother to younger brother)
<b>E'y.ū</b>	Little Brother (endearment term from older sibling to youger brother as an adult)
<b>E'na</b>	Lil' Sis (enderment term from older sister or brother to younger sister)
<b>E'n.ā</b>	Little Sis (endearment term from older sibling to younger sister as an adult)
<b>s.uny'ii</b>	biological sibling (older)
<b>e.ny'ii</b>	biological sibling (younger)
<b>so"</b>	adult kin (older); cousin or uncle/"aunt" who is senior, older than oneself
<b>So'lo</b>	"My Elder" (respectful term of address for any adult to whom one is realted who is older than oneself)
<b>Sol'na</b>	"My Aunt" (respectful term of address for a female to whom one is realted who is older than oneself)
<b>Sol'yu</b>	"My Uncle" (respectful term of address for male to whom one is realted who is older than oneself)
<b>te'a</b>	adult kin (younger); cousin who is jr., younger than oneself
<b>Tye'lo</b>	"My Jr." / "Cousin" (respectful term of address for any adult to whom one is realted who is younger than oneself)
<b>Tyel'na</b>	"My Jr." / "Cousin" (respectful term of address for any female to whom one is realted who is younger than oneself)
<b>Tyel'yu</b>	"My Jr." / "Cousin" (respectful term of address for any male to whom one is realted who is younger than oneself)
<b>men</b>	juvenile cousin, niece or nephew (of an adult)
<b>siin</b>	older juvenile cousin of a juvenile
<b>hii</b>	younger juvenile cousin of a juvenile
<b>hi'ho</b>	infant cousin (neice or nephew) "any baby to whom one is related"
<b>xye'pi</b>	infant; baby; pre-toddler (of a stranger or any unrelated person)
<b>xye'uai</b>	toddler; young child who has begun to walk
<b>a'ki</b>	aunt (mother's or grandmother's younger sister)
<b>a'k.ii</b>	aunt (mother's or grandmother's younger sister when elder)
<b>myu</b>	aunt (mother's or grandmother's older sister)
<b>my.ū</b>	aunt (mother's older sister when elder)
<b>xy.iiy'a</b>	grandmother (mother's mother)
<b>xy.iis'ye</b>	great grandmother (mother's lineage)

## XI'AN GENETIC AND NON-KINDRED FAMILIAL RELATIONSHIPS

xy.iip'ua(ng)	great great grandmother (mother's lineage)
xy.ii'u(ang)/(pyō)	great great great grandmother (mother's lineage)
xy.iikua(p'yō)	great great great great grandmother (mother's lineage)
Xyā'xya	"Granny"/"Nana" (endearment term used by children for any grand-mother)
yii'yu	paternal ancestor (grandfather)
lang"	grand-child
la'nua	grand-daughter
lang'yu	grand-son
La'na	"Girl"/Grand-daughter (endearment term from grandmother to child or adult)
L'ai	"Boy"/Grand-son (endearment term from grandmother to child or adult)
lang'yōn	quasi-grand-child
lang'yōnua	quasi-grand-daughter
lang'yōnyu	quasi-grand-son
Chy.ōny.ū	step-father (mother's spouse who does not parent you directly)
Chy.ōn.uā	step-mother (mother's spouse who does not parent you directly)
nyā'i	spouse
nyāi'na	wife
Nai'na	"Sweetie" (to a female from a male or female)
nyāi'yu	husband
Nyū'nu	"Darling" (to a male from a female)
Y'ū	"Hubs"/"Husby"/"Man" (to a male from a male partner (typically))
nyāi'nyuna	"Daughter in Law" of biological son
nyāi'ny.ū	"Son in Law" of biological son
nyāi'nyana	"Daughter in Law" of biological daughter
nyāi'nyaiyu	"Son in Law" of biological daughter
yii'lai	non-kindred

“PREFIXES” THAT FORM NAMES (NOUNS)	
<b>a.</b>	[concrete/tangible thing; object]
<b>po.</b>	[intangible thing or condition; abstract idea]
<b>pō.</b>	[act of doing X]
<b>nya.</b>	[person who does X; “-er”]
<b>ngi.</b>	[“-ness”/“-ment”/“-cy”]; essence of X
<b>yi.</b>	[“-ism”/“-ity”]; system of; belief in; dogma of X; affinity or proclivity towards X
<b>xa.</b>	[simple tool or biological organ for X]
<b>kuo.</b>	[complex tool for X]
<b>ii”.</b>	[vegetation; plant; tree; moss; lichen, etc.]
<b>ma.</b>	[animal; creature (incapable of communication with people)]
<b>sua.</b>	[in a state of X]
<b>yo.</b>	[lacking X; without X]

COMMON CONTRACTIONS	
<b>po’lo</b>	<b>po</b> contracted with <b>lo</b>
<b>po’e</b>	<b>po</b> contracted with <b>e</b>
<b>pō</b>	<b>po</b> contracted with <b>o</b>
<b>po’to</b>	<b>po</b> contracted with <b>t.o</b>
<b>yō</b>	<b>yo</b> contracted with <b>o</b>
<b>nuang</b>	<b>nui</b> + <b>ang</b> (“in order to”)
<b>uo</b>	<b>.u</b> + <b>o</b> (in motion-leading-to-further-action constructs, e.g. <b>tyon uo loa</b> (come to eat))

## Example Dictionary

This list will give you an idea of how Xi’an dictionaries for UEE Standard speakers are often formatted. It is not exhaustive, but includes approximately 1,000 terms.

SAMPLE DICTIONARY		
<b>– (Ø o)</b>	<i>v.FAM</i>	do
<b>.ā</b>	<i>vcp.</i>	[imperfective/progressive/continuative] .āl
<b>.ā</b>	<i>elm.</i>	continuation; (forward) movement
<b>.a’u</b>	<i>elm.</i>	here/this

## SAMPLE DICTIONARY

.ā'u	<i>pn.</i>	this (thing)
.aiy'a	<i>pn.</i>	yon thing
.ām	<i>col.</i>	niveous
.ath	<i>elm.</i>	getting along; managing; faring
.ath'a	<i>cnj.</i>	and fittingly; and so; then (after "if"-clause)
.au'o	<i>elm.</i>	ice; snow; frozen liquid
.axyoa?	<i>con.CAS</i>	Ça va? (cf: o .ath .u xy.oa?)
.ay'ā	<i>elm.</i>	dream; see a vision
.ay'o	<i>pn.</i>	that (thing)
.ē	<i>v.REV</i>	eminate/reflect
.e'o	<i>elm.</i>	there/that (near the listener)
.eu'a	<i>deix.</i>	that distant (after an indicated noun)
.ey'o	<i>deix.</i>	that (near you) (after an indicated noun)
.i	<i>elm.</i>	choice; selection
.i'a	<i>elm.</i>	there/that (away from both speaker and listener)
.ii	<i>elm.</i>	multiply; duplicate; breed
.ithl'e'a	<i>elm.CMP</i>	moral; ethical; "the right choice"
.ō	<i>v.REV</i>	do
.oa'i	<i>rel.</i>	until
.ōn	<i>col.</i>	viridian
.u'a	<i>elm.</i>	over there/that (remote (and out of view or reach))
.u'uth	<i>elm.CMP</i>	also (as an adverb)
.uai	<i>elm.</i>	go
.Uy'ii	<i>PN.feml</i>	Uyíí
(h)ai	<i>pn.MIL</i>	you
[V.] sā tao'ra	<i>idm.</i>	"perhaps one day ____"
a	<i>elm.</i>	object; tangible thing
a.	<i>nlz.CLTC</i>	[concrete/tangible thing; object]
a.thl'ē'kol	<i>con.FOR</i>	"Goodbye; Farewell"
a'k.ii	<i>elm.</i>	aunt (mother's or grandmother's younger sister when elder)



## SAMPLE DICTIONARY

<b>a'ki</b>	<i>elm.</i>	aunt (mother's or grandmother's younger sister)
<b>a'o.u'a</b>	<i>pn.</i>	that thing beyond
<b>a'ran</b>	<i>elm.</i>	tenacious; stubborn; relentless
<b>a'xy.oa</b>	<i>Q.</i>	what (concrete) thing?
<b>a"</b>	<i>elm.</i>	fit; fit into
<b>ahual</b>	<i>elm.CMP</i>	anything (any physical thing)
<b>ahyan</b>	<i>elm.CMP</i>	everything (of physical things)
<b>Āi</b>	<i>PN.femI</i>	Aai
<b>aith</b>	<i>elm.</i>	health; good health; healthy
<b>al</b>	<i>rel.</i>	out; outside
<b>al</b>	<i>elm.</i>	outgoing; external; projecting externally; depart; exit; export
<b>āl</b>	<i>elm.</i>	sub conscious meditation; fugue meditation; reverie
<b>aloa</b>	<i>elm.CMP</i>	meal (also atenloa in more formal contexts)
<b>alye'lye</b>	<i>elm.CMP</i>	arrow; spear
<b>ān</b>	<i>pn.MIL</i>	we (exclusive)
<b>an"</b>	<i>vcp.</i>	[conditonal ("when")] an'lai (often followed by .ath'a)
<b>an"</b>	<i>elm.</i>	inevitability
<b>ang</b>	<i>nlz.</i>	[noun phrase clause head]
<b>ao</b>	<i>elm.</i>	compay; corporation; corporate; business entity
<b>aryā'su</b>	<i>elm.CMP</i>	flavor or smell (of food, etc.); trace (of something no longer present)
<b>ateyā</b>	<i>elm.CMP</i>	the thing preferred; the preference; what 'I' want.
<b>cha</b>	<i>v.FAM</i>	cause/produce/effect
<b>chā'e</b>	<i>elm.</i>	eye; vision; look at; regard; spy
<b>chai</b>	<i>elm.</i>	technology; hyper-complex tool
<b>chai</b>	<i>elm.</i>	informatics; technology; engineering
<b>chainunya</b>	<i>elm.CMP</i>	robot; (specially an android)
<b>chao</b>	<i>elm.</i>	organization (for societal good)
<b>che'a</b>	<i>num.</i>	million 1,000,000
<b>che'aile'a</b>	<i>num.</i>	6,000,000
<b>che'aile'a u le'a</b>	<i>num.</i>	6,000,006

## SAMPLE DICTIONARY

<b>che'ny.ax'ē</b>	<i>elm.CMP</i>	society; societal (chen nya xē")
<b>chen</b>	<i>elm.</i>	life and its associated experiences; live (one's life)
<b>chi</b>	<i>vcp.</i>	[temporal inflective] chil
<b>chi</b>	<i>elm.</i>	now (in juxtaposition to the immediate past)
<b>chi'a</b>	<i>v.LAUD</i>	equate
<b>chi'sa</b>	<i>elm.</i>	facet; aspect; attribute
<b>Chii</b>	<i>line</i>	Chii
<b>chii'hua</b>	<i>elm.</i>	zesty; spicy
<b>ching</b>	<i>elm.</i>	true; truth
<b>chō'a</b>	<i>elm.</i>	thanks; appreciation; gratitude
<b>cho'ro</b>	<i>sIng.GEN</i>	we inclusive (dual (pejorative)) slang (I + you)
<b>chong</b>	<i>pn.PEJ</i>	I (note: only in specific cases)
<b>chu'a</b>	<i>v.FAM</i>	be of a class
<b>chu'ro</b>	<i>sIng.GEN</i>	we inclusive (plural (pejorative)) slang (we (exclu.) + you)
<b>chuai</b>	<i>elm.</i>	rock; stone
<b>chuaihyao</b>	<i>elm.CMP</i>	asteroid
<b>chuaο</b>	<i>elm.</i>	give (sense of "a gift"; something beneficial; donattion; grant)
<b>chue</b>	<i>pn.PEJ</i>	we (note: only in specific cases)
<b>chui</b>	<i>elm.</i>	water; liquid
<b>Chy.ōn.uā</b>	<i>name</i>	step-mother (mother's spouse who does not parent you directly)
<b>Chy.ōny.ū</b>	<i>name</i>	step-father (mother's spouse who does not parent you directly)
<b>Chya'na</b>	<i>name</i>	"Mommy" (pre-Service)
<b>chye'o</b>	<i>elm.</i>	large city; metropolis
<b>chyi</b>	<i>elm.</i>	"parent" (member of a mother's pyā'hai); nurture
<b>Chyi'n.ā</b>	<i>name</i>	"Mom" (post-Service)
<b>Chyi'y.ū</b>	<i>name</i>	"Dad" (post-Service)
<b>Chyu'i</b>	<i>name</i>	"Daddy" (pre-Service)
<b>e</b>	<i>v.NEU</i>	eminate/reflect
<b>e</b>	<i>v.FAM</i>	eminate/reflect
<b>e</b>	<i>rel.</i>	of

## SAMPLE DICTIONARY

e (e'.ā) yo"	<i>idm.</i>	stay alive; survive; live (especially of the elderly)
e huang (yo X)/(ang X)	<i>idm.</i>	important that
e ngiing (yo X)/(ang X)	<i>idm.</i>	doubtful that
e ngimyā (yo X)/(ang X)	<i>idm.</i>	imperative that/a must that
e ngisū (yo X)/(ang X)	<i>idm.</i>	certain that
e ngisya (yo X)/(ang X)	<i>idm.</i>	necessary that
e ngye'a (yo X)/(ang X)	<i>idm.</i>	likely that
e pyan .u po _____	<i>idm.</i>	intuit that X; sense that X
e ta'kya	<i>idm.</i>	be drunk; be high; be wasted
e thle'a	<i>idm.</i>	be proper; be correct;
e ya'ue (yo X)/(ang X)	<i>idm.</i>	possible that
e yal	<i>idm.</i>	be conscious; have consciousness
e yo hyē	<i>idm.</i>	simplicity
e yo to'ath	<i>idm.</i>	lack a talent for X
e yo tūn	<i>idm.</i>	simpleminded; be dumb
e yo yal	<i>idm.</i>	lack consciousness
e.ny'ii	<i>elm.</i>	biological sibling (younger)
e'a	<i>vcp.</i>	[predictable ("likely")] e'al
e'a	<i>elm.</i>	likely; predictable but not assured
e'e [pred.] .u _____ [subj.]	<i>idm.</i>	resemblance; X resembles Y in Z
E'n.ā	<i>name</i>	Little Sis (endearment term from older sibling to younger sister as an adult)
E'na	<i>name</i>	Lil' Sis (enderment term from older sister or brother to younger sister)
e'nu	<i>elm.</i>	minor; lesser; smaller; enclosed; inferior; encompassed
e'so	<i>col.</i>	transparent; clear
E'ui	<i>name</i>	Lil' Bro (endearent term from older sister or brother to younger brother)
e'xyoa?	<i>con.CAS</i>	"How are you? (feeling)"
E'y.ū	<i>name</i>	Little Brother (endearment term from older sibling to youger brother as an adult)
en	<i>elm.</i>	pyā'hai sibling (younger)
gu	<i>pn.MIL</i>	It (inanimate)
gun	<i>pn.MIL</i>	they (inanimate)

## SAMPLE DICTIONARY

<b>h.ān</b>	<i>elm.</i>	internal turmoil; being conflicted
<b>h.eng</b>	<i>elm.</i>	broken; break; flaw; inconsistency
<b>h.ey'an</b>	<i>elm.</i>	patience; waiting patiently
<b>h.uet'eth</b>	<i>col.</i>	aurulent
<b>h.ūn</b>	<i>elm.</i>	labor; work (manual work)
<b>hā'a</b>	<i>elm.</i>	excess; over; excessive; exceed
<b>ha'ha</b>	<i>vcp.</i>	[moderate emphatic]
<b>ha'nue</b>	<i>elm.</i>	excited; engaged; turned on; enthusiastic
<b>ha"</b>	<i>vcp.</i>	[strong emphatic]
<b>hai</b>	<i>elm.</i>	confidant; buddy; friendship with trust
<b>hao</b>	<i>v.LAUD</i>	be of a class
<b>he'.u'i</b>	<i>rel.</i>	on top of; on (touching)
<b>he'o</b>	<i>elm.</i>	dedication; commitment; commit to
<b>he'u</b>	<i>rel.</i>	above
<b>hi'cho</b>	<i>elm.</i>	kit; set of tools; gear
<b>hi'ho</b>	<i>elm.</i>	infant cousin (niece or nephew) "any baby to whom one is related"
<b>hii</b>	<i>elm.</i>	younger juvenile cousin of a juvenile
<b>Hiin</b>	<i>line</i>	Hiin
<b>ho</b>	<i>elm.</i>	quiet; silent; secret; hidden
<b>ho'a</b>	<i>rel.</i>	right of; on the right of; toward the right
<b>hon</b>	<i>vcp.</i>	[tendential ("tendency")]; X tends to do/be Y
<b>hoth</b>	<i>elm.</i>	read
<b>hu</b>	<i>num.</i>	zero 0
<b>hū'hu tā'ta</b>	<i>elm.</i>	so so; mediocre; not good and not bad
<b>huā</b>	<i>elm.</i>	most; (superlative)
<b>hua'ua</b>	<i>elm.</i>	humor; joke; funny
<b>hual</b>	<i>elm.</i>	any; whichever; whatever
<b>huang</b>	<i>elm.</i>	important; importance; matter; import
<b>hue</b>	<i>rel.</i>	between (2); among (many)
<b>huen</b>	<i>elm.</i>	split; share; divide

## SAMPLE DICTIONARY

hui	<i>elm.</i>	system; organized set; layout
hui'a	<i>elm.</i>	contemplate; conscious meditation; iterative thought
huiāl	<i>elm.CMP</i>	explore through meditative contemplation
huiso'a	<i>elm.CMP</i>	musculature
huitā	<i>elm.CMP</i>	neighborhood
huitia	<i>elm.CMP</i>	mathematics
huityunguo'a	<i>elm.CMP</i>	grammar (of a language)
hung	<i>elm.</i>	older; senior; sr.; high in status; high-grade
huo	<i>elm.</i>	hearing; audio input
hyan	<i>elm.</i>	each; every
hyao	<i>elm.</i>	sky; space (outer space); the area between planets.
hyaokyu	<i>elm.CMP</i>	sky (daytime) on a world with an atmosphere
hyaotan	<i>elm.CMP</i>	outer space; ("the black sky")
hyath	<i>elm.</i>	military
hyē	<i>elm.</i>	complexity
Hyen"	<i>line</i>	Hyén
hyi	<i>elm.</i>	prestige; fame
hyo	<i>elm.</i>	sphere; spherical; orb; ball
hyopyen	<i>elm.CMP</i>	ammunition; bullets; ammo (hyopy.enr'o)
hyothen	<i>elm.CMP</i>	eyeball
Hyū'mân	<i>elm.</i>	empire; kingdom
hyūn	<i>elm.</i>	part; role; function
i"	<i>elm.</i>	touch; contact with X
ia	<i>elm.</i>	"epic" (holy, in the sense of 'beyond belief')
ii	<i>elm.</i>	light; brightness; shine
ii'a	<i>elm.CMP</i>	plant (generic term for plant); flora (juxtaposed to fauna)
ii'lio	<i>elm.CMP</i>	moss; lichen
ii'sauo	<i>elm.CMP</i>	tree or very large bush
ii'sauo	<i>elm.CMP</i>	tree
ii'ten	<i>elm.CMP</i>	vegetable; fruit; edible leaves; etc.

## SAMPLE DICTIONARY

ii'tung	<i>elm.CMP</i>	plant; bush; groundcover
ii".	<i>nlz.CLTC</i>	[vegetation; plant; tree; moss; lichen, etc.]
llth	<i>PN.feml</i>	Eath
ing	<i>vcp.</i>	[dubiative ("dout")]
ing	<i>elm.</i>	doubt
Jh'an	<i>elm.MIL</i>	Xi'an
k.ay'o	<i>deix.</i>	there (near you the listener or where we both can see Iŏm indicating)
k.et'ao	<i>elm.</i>	promise; assure
k.eth	<i>elm.</i>	weapon; simple weapon (as a knife; club; (with no moving parts))
k.ik'a	<i>elm.</i>	surprise (happy; positive)
K.om'o	<i>PN.feml</i>	Komó
k.ua	<i>num.</i>	five 5
k.ur'a	<i>elm.</i>	excitement; intense physical or mental joy; exciting
k.yāi	<i>elm.</i>	genuine fear; being frightened; afraid; fright
k'ya	<i>elm.</i>	fighting; fight; battle
ka	<i>rel.</i>	in; at; on
ka'hual	<i>elm.CMP</i>	anywhere
ka'i.y'a	<i>deix.</i>	yonder (far away from both of us, but at a perceptible distance)
ka'lye	<i>elm.CMP</i>	goal; destination; target
ka'o.u'a	<i>deix.</i>	beyond (so far away that we cannot see or easily reach that place)
ka'uōng	<i>elm.</i>	toilette room; place to relieve oneself
ka'xy.oa	<i>Q.</i>	where?
ka"	<i>elm.</i>	place; location
ka"ii'a	<i>elm.CMP</i>	farm for crops
ka"ma'a	<i>elm.CMP</i>	animal farm
kāi	<i>elm.</i>	maintain; maintenance; repair
kal'tu	<i>n.</i>	dire fly (a deadly flying insectoid)
kao"	<i>deix.</i>	here (near me the speaker)
kar'tu	<i>n.</i>	dire fly (variant pronunciation of kal'tu)
ke'u	<i>elm.</i>	size

## SAMPLE DICTIONARY

<b>ken</b>	<i>elm.</i>	long (of a physical thing); tall (of a person or animal)
<b>ki'a</b>	<i>vcp.</i>	[abstractive; metaphorical mood] ki'al
<b>ki'm.ethl'e</b>	<i>elm.CMP</i>	headache
<b>ki'meth</b>	<i>elm.</i>	pain; physical suffering
<b>ki"</b>	<i>elm.</i>	attach; hook up; hook into; plug in
<b>kii'uo</b>	<i>elm.</i>	intoxicating; aluring; draw; charm; seduction
<b>kiil</b>	<i>col.</i>	cerulean
<b>Kl.ō</b>	<i>line</i>	Kloh
<b>kl.u'i</b>	<i>rel.</i>	touching or attached or riding on the back of
<b>kl.u'o</b>	<i>elm.CMP</i>	previous (in sequence) klu + o"
<b>Kli'thla</b>	<i>PN.male</i>	Kleathla
<b>klo</b>	<i>elm.</i>	ground; surface of a planet; touching down
<b>klu</b>	<i>rel.</i>	behind
<b>ko</b>	<i>vcp.</i>	[prestantiative ("already")] kol ("not yet")
<b>ko'i</b>	<i>rel.</i>	into (sense of dividing)
<b>ko't.a</b>	<i>elm.</i>	question; inquiry; inquisitive
<b>ko"</b>	<i>elm.</i>	distance
<b>koa</b>	<i>elm.</i>	race
<b>kōl</b>	<i>elm.</i>	positivity; approval; satisfaction
<b>kon</b>	<i>elm.</i>	get; acquire; obtain; buy
<b>Kr.ē</b>	<i>line</i>	Kray
<b>Kr.ū</b>	<i>PN.male</i>	Krew
<b>kr.ūth</b>	<i>elm.</i>	death; dead; die; perish
<b>kra'pāng</b>	<i>elm.CMP</i>	orgasm; orgasmic; extatic; bliss; exultant
<b>kran</b>	<i>elm.</i>	work (non-laborious); mental focus and effort; contribution to society
<b>kren</b>	<i>elm.</i>	enough; suffice; sufficient
<b>kri</b>	<i>elm.</i>	sense of one's genuine feelings juxtaposed against what society might consider proper and polite
<b>ku</b>	<i>pn.NEU</i>	It (inanimate)
<b>kū</b>	<i>num.</i>	ten thousand 10,000
<b>ku'ya</b>	<i>elm.</i>	rude; impolite

## SAMPLE DICTIONARY

<b>kua</b>	<i>elm.</i>	feeling (opinion; non-religious belief based on experience)
<b>kuai</b>	<i>vcp.</i>	[passive/ergative]
<b>kuair</b>	<i>elm.</i>	class of light (space) fighter; also scalpel; blade (for surgery) alt: QHIRE (marketing spelling)
<b>kuām</b>	<i>rel.</i>	beyond
<b>kuāo</b>	<i>elm.</i>	ancient word for a defunct Xi'an currency; slang for money; “dough, bills, etc.”; idiom e yo kuāo y.ui ____ “don't have it in one to do something about _____”
<b>kuaxue'a</b>	<i>elm.CMP</i>	neophyte; inexperienced; novice (nyakuaxue'a)
<b>kue"</b>	<i>elm.</i>	force; thrust; push
<b>kuen</b>	<i>elm.</i>	money; currency; credit(s)
<b>kui</b>	<i>elm.</i>	amount
<b>kui'xy.oa</b>	<i>Q</i>	how much (volume)?
<b>kuihual</b>	<i>elm.CMP</i>	any amount; however much
<b>kuing</b>	<i>elm.</i>	practice; exercise
<b>kum</b>	<i>pn.NEU</i>	they (inanimate)
<b>kuo.</b>	<i>nlz.CLTC</i>	[complex tool for X]
<b>kuōa</b>	<i>n.</i>	computer
<b>Kuoth</b>	<i>line</i>	Quoth
<b>kuoxuan</b>	<i>elm.CMP</i>	complex game; video game console; jet ski, etc. for entertainment
<b>kuth</b>	<i>col.</i>	xanthic
<b>kye</b>	<i>elm.</i>	letter; character; glyph; symbol
<b>Kye'na</b>	<i>name</i>	“Daughter” (endearment term for non-biological daughter)
<b>kye'nua</b>	<i>elm.CMP</i>	pyā'hai daughter
<b>kyen'yu</b>	<i>elm.CMP</i>	pyā'hai son
<b>Kyen'yu</b>	<i>name</i>	“Son” (endearment term for non-biological son)
<b>kyen"</b>	<i>elm.</i>	non-biological child within a pyā'hai (kye'nua (d.), kyen'yu)
<b>kyexiin</b>	<i>elm.CMP</i>	script; alphabetic letter
<b>kyi</b>	<i>elm.</i>	breath; breathing; respiration; sigh
<b>kyi'yāngp.uāng</b>	<i>elm.CMP</i>	snoring; making breathing noises while asleep
<b>kyo</b>	<i>elm.</i>	department; group; section; troupe
<b>kyu</b>	<i>elm.</i>	air (to breathe); gas
<b>kyun</b>	<i>num.</i>	ten 10



## SAMPLE DICTIONARY

kyuni'pu.ai	num.	thirty 30...
kyunisyen	num.	twenty 20
L.aο	PN.male	Lao
l.ea	elm.	feeling (emotional status)
l.ō	v.REV	be of a class
l.o'a	num.	nine 9
L'ai	elm.CMP	"Boy"/Grand-son (endearment term from grandmother to child or adult)
la	elm.	open
lā	elm.	art
La'na	elm.CMP	"Girl"/Grand-daughter (endearment term from grandmother to child or adult)
la'nua	elm.CMP	grand-daughter
lang'yōn	elm.CMP	quasi-grand-child
lang'yōnua	elm.CMP	quasi-grand-daughter
lang'yōnyu	elm.CMP	quasi-grand-son
lang'yu	elm.CMP	grand-son
lang"	elm.	grand-child
lē	pn.NEU	you
le'a	num.	six 6
le"	elm.	head (of a body); center (of an activity); central
len	elm.	peace; peaceful; without issue; smooth
leth	elm.	speed; fast; quickly
li'chen	elm.CMP	"one's life" - the course of life that a person lives including experiences
li'o	elm.	flat; low to the ground
li"	elm.	one's path in life; the course of one's life
lo	v.NEU	be of a class
lo'e	rel.	in; into (sense of putting inside or entering)
loa	elm.	eat; drink; consume; swallow
lū'.i'a	elm.	pray; prayer; entreatment to the supernatural
lu"	elm.	town; medium-sized city
lua	pn.REV	It (inanimate)

SAMPLE DICTIONARY		
luai	<i>elm.</i>	alien; foreign; strange
luam	<i>pn.REV</i>	they (inanimate)
lue	<i>elm.</i>	relate; relate to; be realated to; connect; relationship; connection
lui	<i>elm.</i>	knife; cut; slice
lūl	<i>col.</i>	ianthine
lung	<i>elm.</i>	guess; estimate; approximate; roughly; more-or-less
Lyā	<i>line</i>	Lyaa
lye	<i>rel.</i>	targeting; focusing on (from lye'lye)
lye'lye	<i>elm.</i>	direct; direcly; directness; n. "arrow" alyelye
lyii	<i>num.</i>	hundred 100
lyon	<i>elm.</i>	advice; counsel; recommendation (when asked); analysis
m.a	<i>pn.MIL</i>	he/she
m..âman"	<i>sIng.MIL</i>	"crazy like a human" (positive connotation when having a good time)
m.an	<i>pn.MIL</i>	they
m.oa	<i>elm.</i>	all, whole, entirety; complete
m.oat'en	<i>eml.CMP</i>	almost all; almost to the last
m.ue	<i>elm.</i>	method
m.ueh'ual	<i>elm.CMP</i>	any way
m.uexy.oa	<i>Q.</i>	how (which method)?
m.ūng	<i>elm.</i>	sadness; gloom; depression
ma.	<i>nlz.CLTC</i>	[animal; creature (incablabe of communication with people)]
ma'a	<i>elm.CMP</i>	animal (generic term); fauna (juxtaposed to flora)
ma'ma	<i>sIng.MIL</i>	"beast, monster" (a person behavng like an animal; out of her/his mind)
mā'nga	<i>elm.</i>	struggle; challenge
mām	<i>elm.</i>	rich; hearty; full; robust
maten	<i>elm.CMP</i>	meat; animal parts eaten as food; animal protein
maxyiing	<i>elm.CMP</i>	wild animal; beast; monster; monstrous
men	<i>elm.</i>	juvenile cousin, niece or nephew (of an adult)
mo	<i>vcp.</i>	[presumptive ("seeming"/"apparent")]
mo	<i>elm.</i>	appearance; seem; seems (VCP)

## SAMPLE DICTIONARY

<b>mo'u</b>	<i>v.LAUD</i>	try/attempt (›› yo _____)
<b>mu'.a'ōng</b>	<i>elm.CMP</i>	indulgence; guilty pleasure
<b>mu'a</b>	<i>elm.</i>	pleasure; delight
<b>mua</b>	<i>elm.</i>	small town; village
<b>my.ū</b>	<i>elm.</i>	aunt (mother's older sister when elder)
<b>mya</b>	<i>elm.</i>	clean; untained; cleanliness
<b>myā</b>	<i>vcp.</i>	[firm imperative] myāl
<b>myii'sa</b>	<i>elm.</i>	yawn; yawning; displaying exhaustion
<b>myu</b>	<i>elm.</i>	aunt (mother's or grandmother's older sister)
<b>n.ao</b>	<i>elm.</i>	tint; color
<b>n.eng</b>	<i>elm.CMP</i>	visit; travel to
<b>N.il'ē</b>	<i>PN.feml</i>	Niley
<b>nā</b>	<i>v.FAM</i>	want/desire (›› yo _____)
<b>na"</b>	<i>vcp.</i>	[interrogative]
<b>nai</b>	<i>elm.</i>	grasp; perception; understanding; having caught something (said or presented visually)
<b>nai'an</b>	<i>rel.</i>	in exchange for
<b>Nai'na</b>	<i>name</i>	"Sweetie" (to a female from a male or female)
<b>nai'yeth</b>	<i>elm.CMP</i>	knowledge and understanding (knowing grasp)
<b>naihuo</b>	<i>elm.CMP</i>	having heard something; catching something by hearing it
<b>nāl</b>	<i>elm.</i>	piloting (in 3D space)
<b>nāl</b>	<i>elm.</i>	piloting; flying (in 3D space)
<b>ne'a</b>	<i>rel.</i>	left of; on the left of; toward the left
<b>Nē"</b>	<i>PN.feml</i>	Nay
<b>Ng.ām</b>	<i>PN.male</i>	Ngaam
<b>ngā'l.o</b>	<i>elm.</i>	honor; respect (external (between parties))
<b>ngi</b>	<i>elm.</i>	essence; core; central concept; constitution; crux
<b>ngi.</b>	<i>nlz.CLTC</i>	["-ness"/"-ment"/"-cy"]; essence of X
<b>ngilen</b>	<i>elm.CMP</i>	peaceful; peace-centric; peace"loving"
<b>ngisath</b>	<i>elm.CMP</i>	style; aesthetics; the way something is designed
<b>ngiti</b>	<i>elm.CMP</i>	useful; utilitarian; functional

## SAMPLE DICTIONARY

<b>ngiton</b>	<i>elm.CMP</i>	full of nourishment; nourishing; energizing
<b>ngixuthle'a</b>	<i>elm.CMP</i>	dedication (to an effort or cause); effort
<b>ngo</b>	<i>elm.</i>	sweet, as in the sense of a gesture made by a child or a pet animal
<b>ngua</b>	<i>elm.</i>	sex; sexuality; sensual; physical pleasure from intimate contact
<b>ngya</b>	<i>vcp.</i>	[subjunctive ("if")] ngyal (often followed by .ath'a)
<b>ngya</b>	<i>elm.</i>	ambiguity
<b>ngyai</b>	<i>elm.</i>	search (for something); seek out
<b>ni</b>	<i>elm.</i>	biological child (daughter (ni'nua) or son (ni'yu))
<b>ni'nua</b>	<i>elm.CMP</i>	biological daughter
<b>ni'yu</b>	<i>elm.CMP</i>	biological son
<b>nii</b>	<i>elm.</i>	just; only; limit
<b>ning</b>	<i>rel.</i>	against; opposing (as in battle or negotiations)
<b>no</b>	<i>elm.</i>	hand
<b>nō</b>	<i>elm.</i>	detail; precision
<b>no'a</b>	<i>pn.NEU</i>	I
<b>no'e</b>	<i>elm.</i>	gender; sex; sexual differentiation
<b>noth</b>	<i>vcp.</i>	[recommendational ("suggestion to do X" (to someone else) from noth, suggestion)]
<b>nu</b>	<i>elm.</i>	form; shape; in the form of; in the likeness of
<b>nū</b>	<i>pn.MIL</i>	I
<b>nu'a</b>	<i>elm.</i>	fresh dead meat ready for consumption
<b>nua</b>	<i>elm.</i>	female
<b>nua.yii"</b>	<i>elm.</i>	mother (clinical term)
<b>nua.yii"</b>	<i>elm.CMP</i>	biological mother, clinical term
<b>Nua'n.ā</b>	<i>name</i>	Mother (reverential)
<b>Nua'n.ā</b>	<i>name</i>	Mother - The polite & reverant word for another's mother or one's own
<b>Nuana</b>	<i>name</i>	Mom (post-Service)
<b>Nuana</b>	<i>name</i>	Mom - what adults call their mothers affectionately
<b>nuang</b>	<i>cnj.</i>	nui + ang ("in order to")
<b>nuate'.ah'a</b>	<i>n.</i>	hot woman; babe; belle
<b>Nuaxyii'ua</b>	<i>PN.role</i>	Matriarch

## SAMPLE DICTIONARY

nui	<i>rel.</i>	for; toward
nuika'lye	<i>cnj.</i>	in order that
nūn	<i>col.</i>	luteous
ny.as'eyo"	<i>PN.role</i>	EMS
nya	<i>elm.</i>	person
nya.	<i>nlz.CLTC</i>	[person who does X; "-er"]
nya.li"	<i>PN.role</i>	clergy
nya'h.ūn	<i>PN.role</i>	laborer
nyā'i	<i>elm.CMP</i>	spouse
nya'm.oa	<i>PN.role</i>	philosopher
nya'n.eng	<i>elm.</i>	visitor; guest
nya'p.ū	<i>PN.role</i>	politician
nya'p.ūh'uesao	<i>PN.role</i>	diplomat
nya's.āth	<i>elm.CMP.f</i> or	"your people" (contraction of nya se s.āth) FORMAL
nya't.ōng	<i>PN.role</i>	caregiver
nya't.ōng • 'o	<i>PN.role</i>	supervisor; manager; director (of programs or processes)
nya't.ōngn'ya	<i>PN.role</i>	supervisor; manager; director (of people)
nya't.ōngya	<i>PN.role</i>	(legitimate professional certified) bodyguard
nya't.ot'en	<i>PN.role</i>	farmer
nya't.oy'an	<i>PN.role</i>	teacher
nya'tye	<i>elm.CMP</i>	thief; pirate
nya'xy.oa	<i>Q.</i>	who?
nya • o.se"	<i>PN.role</i>	assistant
nya • oa	<i>PN.role</i>	programmer/computation engineer
nya • osen'p.u	<i>PN.role</i>	promoter (advertiser, marketer, etc.)
nya • oten	<i>PN.role</i>	cook
nya • otō	<i>PN.role</i>	financial person
nyachai	<i>PN.role</i>	technician
nyahai	<i>elm.CMP</i>	friend; trusted ally
nyahual	<i>elm.CMP</i>	anyone (any person)

## SAMPLE DICTIONARY

nyahuitia	<i>PN.role</i>	mathematician
nyahyan	<i>elm.CMP</i>	everyone
nyāi'na	<i>elm.CMP</i>	wife
nyāi'ny.ū	<i>elm.CMP</i>	“Son in Law” of biological son
nyāi'nyaiyu	<i>elm.CMP</i>	“Son in Law” of biological daughter
nyāi'nyana	<i>elm.CMP</i>	“Daughter in Law” of biological daughter
nyāi'nyuna	<i>elm.CMP</i>	“Daughter in Law” of biological son
nyāi'yu	<i>elm.CMP</i>	husband
nyalā	<i>PN.role</i>	artist
nyanāl	<i>PN.role</i>	pilot
nyapōnghyi	<i>PN.role</i>	augur (professional mating advisor)
nyarai	<i>PN.role</i>	hauler
nyasaotō	<i>PN.role</i>	business person
nyasath	<i>PN.role</i>	designer
nyasathtā	<i>PN.role</i>	architect
nyasēng	<i>PN.role</i>	police
nyatiing	<i>PN.role</i>	doctor/medic (non-emergency)
nyatyung	<i>PN.role</i>	lawyer
nyaxiin	<i>PN.role</i>	writer
nyaxyiing	<i>elm.CMP</i>	wild person; barbarian; slang for ‘pirate’
nyaxyo	<i>PN.role</i>	home-keeper (staff member of an estate)
nyayan	<i>PN.role</i>	student
nyayan'u.ii	<i>PN.role</i>	scientist
nyayan • uo'a	<i>PN.role</i>	linguist
Nyii'ni	<i>name</i>	Mommy (pre-Service)
Nyii'ni	<i>name</i>	Mommy - what small children call their mothers
nyo.āng"	<i>pn.REV</i>	we (exclusive)
nyo.uē"	<i>pn.REV</i>	We (inclusive)
nyo.uēm"	<i>pn.REV.fo r</i>	“All of us” (FORMAL)
nyo'a	<i>pn.REV</i>	I

## SAMPLE DICTIONARY

Nyū'nu	<i>name</i>	“Darling” (to a male from a female)
nyun	<i>elm.</i>	room; chamber
o	<i>v.NEU</i>	do
o ta'kya	<i>idm.</i>	get drunk; get high; get wasted
ō'nu	<i>elm.</i>	greater; larger; enclosing; superior; umbrella; encompassing
o's.o'e	<i>elm.CMP</i>	engagement; interaction
o"	<i>elm.</i>	order; sequence (ordinal number marker, eg. y.ath'o = first)
oa	<i>elm.</i>	information
okuaichyo'a	<i>cnj.</i>	however; “that having been just said”
ōm	<i>elm.</i>	magnetism; magnet; magnetic; something magnetized
ōng	<i>elm.</i>	the self; reflexive
p.ān	<i>elm.</i>	explode; “boom”; “bang”
p.ap'a	<i>elm.</i>	sameness
p.oa'u	<i>pn.</i>	this (idea; situation, condition)
p.u	<i>elm.</i>	good
p.ū	<i>elm.</i>	politics; government (administrators)
p.uai	<i>num.</i>	three 3
p.uan'i	<i>rel.</i>	touching or attached to the underside of
p.uay'a	<i>elm.</i>	hot (of temperature)
p.ue'o	<i>pn.</i>	that (idea; situation, condition)
p.ui'a	<i>pn.</i>	yon somewhat atypical idea; situation, condition
p.uthl'e'a	<i>elm.CMP</i>	“good and proper” - beneficent
pa	<i>vcp.</i>	[perfective] pal
pa	<i>elm.</i>	completion
pa.pa'	<i>elm.CMP</i>	(precisely the) same
pā'an	<i>elm.</i>	explode; “boom”; “bang”
pa"	<i>elm.</i>	same; repeat
pān	<i>elm.</i>	mathematics; math
pāng	<i>elm.</i>	sexual activity
pe	<i>pn.PEJ</i>	It (inanimate)

## SAMPLE DICTIONARY

pe'ath	col.	xanadu
pem	pn.PEJ	they (inamt.)
pen	rel.	after; following
peng	num.	thousand 1,000
piith	elm.	line (of something); row; column of writing
ping	elm.	small; little; few
po	nlz.	[noun phrase clause head for “the case that”]
po	elm.	abstract; abstraction; idea or feeling of X
pō	nlz.	po contracted with o
po.	nlz.CLTC	[intangible thing or condition; abstract idea]
pō.	nlz.CLTC	[act of doing X]
po'.u'a	pn.	such an (“out there”) idea; situation, condition
Po'a	line	Póa
po'e	nlz.	po contracted with e
po'lo	nlz.	po contracted with lo
pō'po	elm.CMP	intense activity; exertion; effort; going at it; intensity; fervor
pō't.ōngp.ū	elm.CMP	compulsory service to the Empire
po'to	nlz.	po contracted with t.o
po'xy.oa	Q.	what (abstract) thing?
pohual	elm.CMP	anything (any idea; solution; strategy; etc.)
pohyan	elm.CMP	everything (of situations or abstractions)
pok'ya	elm.CMP	war
poxu	elm.CMP	effort; attempt; initiative
poyai	elm.CMP	the matter; the topic; the issue
puan	rel.	below; underneath
puāng	elm.	big; great; many
pue”	elm.	perfect; optimal; best of breed; seamless fit
Puii	line	Pwii
puo	elm.	ciminal (convictable)
Puo-_____	PN.role	Convict employed in _____



## SAMPLE DICTIONARY

puo'ya	<i>elm.</i>	surrender; giving up; yield; yielding
puong	<i>elm.</i>	mouth
pyā	<i>elm.</i>	close-knit group; bond; “family”; team or section in a work environment
pyā'h.ūn	<i>elm.CMP</i>	corporate organization term for group; section; team (manual labor focused context)
pyā'hai	<i>elm.CMP</i>	“family” — the Xi'an nuclear ‘bond-group’
pyā'kran	<i>elm.CMP</i>	corporate organization term for group; section; team (non-labor focused)
pyen	<i>elm.</i>	metal; metallic; ore
pyi	<i>elm</i>	less
pyō	<i>elm.</i>	the last stage of life; extremely elderly;
r.ai	<i>elm.</i>	year (Xi'an year)
r.aiHy'ūm	<i>elm.CMP</i>	Human year (unit of time)
r.am	<i>v.PEJ</i>	be of a class
r.ānu'in	<i>elm.CMP</i>	measure of temperature
r.ao	<i>v.PEJ</i>	try/attempt (» yo ____)
r.ath	<i>elm.</i>	descend; drop; fall; cascade
R.ēth	<i>PN.male</i>	Rayth
r.o	<i>pn.PEJ</i>	you
r.om	<i>pn.PEJ</i>	y'all
r.u	<i>elm.</i>	bad; improper; inferior
r.uang	<i>elm.</i>	pardon; forgiveness
r.uangō'l	<i>elm.CMP</i>	manners; politeness
r.uo	<i>v.PEJ</i>	do
r.ut'ang	<i>elm.</i>	strict; rigid; inflexible; harsh
ra	<i>elm.</i>	some; indefinite; non-specified
rai	<i>elm.</i>	haul; transport; carry (something)
rān	<i>elm.</i>	level; degree
rānke'u	<i>elm.</i>	the size of an item (like clothing)
reth	<i>v.PEJ</i>	eminate/reflect
ri	<i>elm.</i>	middle; in the middle; median in status; mid-grade
ri'.ah'a	<i>cnj.</i>	even though

## SAMPLE DICTIONARY

<b>ri'a</b>	<i>rel.</i>	in the face of; facing; standing before X looking at it; dealing with X
<b>ri'a</b>	<i>elm.</i>	face; visage; countenance
<b>rii</b>	<i>v.PEJ</i>	cause/produce/effect
<b>riing</b>	<i>v.PEJ</i>	please
<b>rin</b>	<i>elm.</i>	disrupt; break; destabilize; disturb
<b>ro'a</b>	<i>v.PEJ</i>	equate
<b>ro'ang</b>	<i>col.</i>	titian
<b>ro'p.uto'ath</b>	<i>PN.role</i>	sharpshooter assassin
<b>Ro'to</b>	<i>PN.male</i>	Roto
<b>ro''</b>	<i>elm.</i>	gun; (complex) weapon
<b>rōm</b>	<i>v.PEJ</i>	need (» yo _____)
<b>ru</b>	<i>elm.</i>	pull; attraction; gravity
<b>Ru'a</b>	<i>line</i>	Ruah
<b>run</b>	<i>elm.</i>	possession; possess; have
<b>rung</b>	<i>elm.</i>	tired; exhaustion
<b>ruo</b>	<i>rel.</i>	across; on the other side of something
<b>ruōm</b>	<i>elm.CMP</i>	magnetic pull
<b>ryā</b>	<i>elm.</i>	bright flavor; pungent smell
<b>ryāi</b>	<i>elm.</i>	goop; gel; sticky
<b>ryāithli</b>	<i>elm.</i>	plasma
<b>ryath</b>	<i>v.PEJ</i>	want/desire (» yo _____)
<b>ryi</b>	<i>elm.</i>	bed; cradle; basket; cocoon
<b>s.ang'i</b>	<i>rel.</i>	on the front of (touching or attached)
<b>s.ang'o</b>	<i>elm.CMP</i>	next (in sequence) sang + o''
<b>s.ap'ua</b>	<i>elm.</i>	storm; disturbance
<b>s.āth</b>	<i>pn.REV</i>	y'all
<b>s.eu'a</b>	<i>deix.</i>	those distant (after an indicated noun)
<b>s.ey'ā</b>	<i>col.</i>	vermillion
<b>s.ey'o</b>	<i>deix.</i>	those (near you) (after an indicated noun)
<b>s.o'e</b>	<i>elm.</i>	recipitation; sharing; back and forth; mutual (se s.o'e = each other')

## SAMPLE DICTIONARY

<b>S.oam</b>	<i>PN.male</i>	Soahm
<b>s.ōng</b>	<i>vcp.</i>	[permissive] (“allowed to”)
<b>s.ōng</b>	<i>elm.</i>	permission; right; empowerment; allowance
<b>S.un’a</b>	<i>name</i>	Big Sis (endearment term from younger sister to older sister)
<b>S.un’ath</b>	<i>PN.feml</i>	Sunáth
<b>s.uny’ii</b>	<i>elm.</i>	biological sibling (older)
<b>s.yā</b>	<i>v.REV</i>	need (» yo _____)
<b>s.ya’u</b>	<i>deix.</i>	these (after an indicated noun)
<b>s.ye’a</b>	<i>deix.</i>	those yonder (away from both of us) (after an indicated noun)
<b>sā</b>	<i>vcp.</i>	[potential] sāl
<b>sā</b>	<i>elm.</i>	potential; possibility
<b>sa’a</b>	<i>elm.</i>	friend; friendly
<b>sa’na</b>	<i>col.</i>	amaranthine
<b>sa’uo</b>	<i>elm.</i>	tall; big in stature; “gigantic”
<b>san</b>	<i>elm.</i>	ship; craft; vehicle; vessel (for transportation); car; truck
<b>sān</b>	<i>elm.</i>	end; ending; finish
<b>san’hyao</b>	<i>elm.CMP</i>	flying craft; space-faring vessel
<b>san’kyu</b>	<i>elm.CMP</i>	airplane; vehicle that flies in air (only)
<b>sang</b>	<i>rel.</i>	in front of
<b>sao</b>	<i>elm.</i>	empire; kingdom
<b>sāo</b>	<i>elm.</i>	flee; escape; run from danger
<b>sao’teth</b>	<i>elm.CMP</i>	planetary empire
<b>saotō</b>	<i>elm.CMP</i>	related to the economy
<b>sath</b>	<i>elm.</i>	design
<b>se</b>	<i>rel.</i>	of (a plural entities)
<b>sē’a</b>	<i>pn.NEU</i>	y’all
<b>Se’ang</b>	<i>PN.male</i>	Séang
<b>se’lan</b>	<i>pn.NEU</i>	they
<b>se’lanua</b>	<i>pn.NEU</i>	they (female exclusive overt)
<b>se’lanyu</b>	<i>pn.NEU</i>	they (male exclusive overt)

## SAMPLE DICTIONARY

se'u	v.LAUD	want/desire (›› yo _____)
se"	elm.	assist; help
sen	rel.	named/called
sen	elm.	name; be called
sēng	elm.	protect; defend; vouch for
Senhyi	PN.role	"Prestigious Name" (cf: Lord, Lady, Sir)
senxiin	elm.CMP	signature; written seal
si	v.FAM	equate
si'pe	elm.	hot
si'ping	elm.CMP	warm
siin	elm.	older juvenile cousin of a juvenile
so	rel.	with; accompanying
so'a	elm.	muscle; muscle tissue
So'lo	name	"My Elder" (respectful term of address for any adult to whom one is realted who is older than oneself)
so"	elm.	adult kin (older); cousin or uncle/"aunt" who is senior, older than oneself
sol	rel.	without
Sol'na	name	"My Aunt" (respectful term of address for a female to whom one is realted who is older than oneself)
Sol'yu	name	"My Uncle" (respectful term of address for male to whom one is realted who is older than oneself)
su	elm.	guide; channel; funnel; direct (in a direction)
sū	vcp.	[securative ("sure that")] sūl
sū	elm.	assurance; complete faith (non-religious)
Su.ra"	line	Surā
Su'lo	name	Big Bro (endearment term from younger to older brother)
Su'n.ā	name	Big Sister (endearment term from younger brother to older sister as an adult)
su'sa	elm.	hint of flavor; light aroma
Su'su	name	Big Sister (endearment term from younger brother to older sister)
suā	rel.	during (an event, etc.)
suā	elm.	amount of time
sua.	nlz.CLTC	[in a state of X]
suā'moa	elm.CMP	forever

## SAMPLE DICTIONARY

<b>sua'sa</b>	<i>elm</i>	happy; joyful
<b>suā'xy.oa</b>	<i>Q.</i>	how long (of time)?
<b>sua'yu</b>	<i>pn.REV</i>	they (male)
<b>suāhual</b>	<i>elm.CMP</i>	any amount of time; however long (in terms of time)
<b>suao</b>	<i>v.LAUD</i>	eminate/reflect
<b>suarungua</b>	<i>elm.CMP</i>	estrus; fertile; fertility
<b>sue</b>	<i>elm.</i>	conversation (tone is somewhat formal)
<b>suen</b>	<i>pn.REV</i>	they (female)
<b>sueu'oa</b>	<i>elm.CMP</i>	a talk; chit-chat; banter (informal)
<b>sun</b>	<i>elm.</i>	pyā'hai sibling (older)
<b>sunen</b>	<i>elm.CMP</i>	all of one's siblings in a pyā'hai (younger and older)
<b>Sungā</b>	<i>name</i>	Big Brother (endearment term from younger sister to older brother)
<b>sya</b>	<i>v.NEU</i>	need (» yo _____)
<b>Syang</b>	<i>line</i>	Syang
<b>sye</b>	<i>elm.</i>	becoming; become; inception
<b>syen</b>	<i>num.</i>	two 2
<b>T.ai</b>	<i>PN.male</i>	Tai
<b>t.āth</b>	<i>pn.REV</i>	you
<b>t.ē</b>	<i>v.REV</i>	please
<b>t.e'i</b>	<i>elm.</i>	pride; self-assuredness (internal (private sense))
<b>t.e'i'xān</b>	<i>elm.</i>	emotionally bold; fully realized vis-à-vis personality
<b>t.ea</b>	<i>elm</i>	function; work; perform; behave (of machines)
<b>t.et'o</b>	<i>elm.</i>	enemy
<b>t.i</b>	<i>elm.</i>	young; younger; jr.; lesser in status; low-grade
<b>t.ii</b>	<i>v.REV</i>	equate
<b>T.il'a</b>	<i>PN.feml</i>	Tilá
<b>t.o</b>	<i>v.NEU</i>	cause/produce/effect
<b>t.ō</b>	<i>v.REV</i>	cause/produce/effect
<b>t.o yo</b>	<i>idm.</i>	prevent
<b>t.ōng</b>	<i>elm.</i>	care; oversight

## SAMPLE DICTIONARY

<b>t.ot'en</b>	<i>elm.CMP</i>	farming; agriculture (producing food)
<b>t.u</b>	<i>elm.</i>	kill; murder; snuff out; extinguish; turn off
<b>t.ū'ong</b>	<i>elm.CMP</i>	suicide; self-destruct
<b>t.uōn</b>	<i>v.REV</i>	want/desire (''' yo _____)
<b>t.ye</b>	<i>elm.</i>	steal; rob; hold up (in robbery); vandalize
<b>t.yonk'ao</b>	<i>elm.CMP</i>	arrive (here)
<b>t'uoa</b>	<i>col.</i>	sarcoline
<b>tā</b>	<i>elm.</i>	building; dwelling; habitable structure
<b>ta'kya</b>	<i>elm.</i>	intoxicating; high (on some substance)
<b>ta'u</b>	<i>elm.</i>	future; the future (also tao as a variant, especially in compounds)
<b>ta''</b>	<i>elm.</i>	seed; egg; genetic material
<b>ta''ma'a</b>	<i>elm.CMP</i>	barn; animal processing facility
<b>tai</b>	<i>elm.</i>	element; part; piece
<b>tailue</b>	<i>elm.CMP</i>	connector; fastener
<b>taixauo'a</b>	<i>elm.CMP</i>	a particle of speech (a prefix or suffix, etc.)
<b>tan</b>	<i>col.</i>	onyx
<b>tang'ue</b>	<i>elm.</i>	ask (for); request; beseech
<b>tao</b>	<i>elm.</i>	variant of ta'u (especially in compounds) the future; future; coming
<b>tao'moa</b>	<i>elm.CMP</i>	forever (into the future); evermore
<b>Tao'nuasao</b>	<i>PN.</i>	Empress
<b>tao'ra</b>	<i>elm.CMP</i>	"some day"; at some point in the future.
<b>Tao'yusao</b>	<i>PN.</i>	Emperor
<b>tao''</b>	<i>elm.</i>	rein; rule; control
<b>taong</b>	<i>elm.</i>	remove; subtract from
<b>taoyo'a</b>	<i>elm.CMP</i>	time; the abstract sense of time as a dimension
<b>te</b>	<i>v.NEU</i>	please
<b>te</b>	<i>v.FAM</i>	please
<b>te sā</b>	<i>con.CAS</i>	"Please." (lit: "It would make me happy.")
<b>te'.ah'a</b>	<i>elm.CMP</i>	tantalizing; sexy; "hot"
<b>te'a</b>	<i>elm.</i>	adult kin (younger); cousin who is jr., younger than oneself

## SAMPLE DICTIONARY

tē'kui	<i>elm.</i>	arrogance; haughtiness; false-pride; arrogant
te'o	<i>elm.</i>	find; locate; determined; identify
te'o.ka"	<i>elm.CMP</i>	locate; discover physically after a search
te'te	<i>elm.CMP</i>	interest (in something)
ten	<i>elm.</i>	food; edible; nourishment
ten"	<i>elm.</i>	almost; the great majority
tenchui	<i>elm.CMP</i>	soup; broth
teth	<i>elm.</i>	planet, world
teyā	<i>elm.CMP</i>	prefer; preference
tha	<i>elm</i>	plane; surface; board (of wood); fin (of an animal or craft)
tha'h.ūn	<i>elm.CMP</i>	workbench
thachā'e	<i>elm.CMP</i>	monitor/screen (typically for generic viewing of entertainment; etc.)
thai	<i>elm.</i>	ease; easy; simplicity; facile
thakōl	<i>con.FOR</i>	"I insist."
thakran	<i>elm.CMP</i>	table or desk at which non-manual-labor work is done
thalā	<i>elm.CMP</i>	easel or digital tablet at which one produces art
thaloa	<i>elm</i>	table at which one eats
Thāng	<i>line</i>	Thaang
thao	<i>elm.</i>	reality; precise truth; essence
thaoa(chā'e)	<i>elm.CMP</i>	screen; computer screen; display that shows information
thāth	<i>con.FOR</i>	"Please." (entreatment)
thāth	<i>elm.</i>	entreatement; begging; supplication
The'so	<i>PN.male</i>	Theso
then	<i>elm.</i>	eye; ocular
thing	<i>elm.</i>	orifice, specifically NOT the mouth; anus; operculum
thl.eh'a	<i>cnj.</i>	but nonetheless
Thl.oan	<i>PN.male</i>	Thloan
thla'nua	<i>pn.NEU</i>	she (overt (rare))
thlal	<i>rel.</i>	covering; spread over; spread across; draped over
thlan	<i>pn.NEU</i>	he/she

## SAMPLE DICTIONARY

thlan'yu	<i>pn.NEU</i>	he (overt (rare))
thlang	<i>elm.</i>	love; genuine affection (emotional) for people or creatures that can return it
thle	<i>cnj.</i>	but
thle'a	<i>elm.</i>	propriety
thlēng	<i>elm.</i>	begin; start; emerge; beginning
thli	<i>elm.</i>	harnessed energy; electricity; burst of energy; power (for machines)
thliin	<i>elm.</i>	specialized knowledge; (deep) expertise
thlo	<i>elm.</i>	reason; cause; genesis
Thlō	<i>line</i>	Thloh
thlo'xy.oa	<i>Q.</i>	why?
thlohual	<i>elm.CMP</i>	any reason
thlōm	<i>elm.</i>	clumsiness (opposite of to'ath)
thlūn	<i>elm.</i>	heart-soul; spirit; essence of a person (within the body and after death)
thoth	<i>elm.</i>	irony; ironic
thyōng	<i>elm.</i>	sad
ti	<i>rel.</i>	with (in the sense of using a tool)
ti	<i>elm.</i>	use; make use of; utilize; using
tia	<i>elm.</i>	number; numeric value; numeric
tii	<i>v.NEU</i>	equate
tiing	<i>elm.</i>	medical science
tiith	<i>num.</i>	eight 8
tin'tang	<i>elm.</i>	difference; different
ting	<i>rel.</i>	than; compared to
ting	<i>elm.</i>	comparison; compare; relatively
tō	<i>elm.</i>	business; trade; commerce
to'.e'i	<i>rel.</i>	stuck to the side of; huddling right next to
to'ath	<i>elm.</i>	élan (grace, professionalism, enthusiasm)
to'athlōm	<i>elm.CMP</i>	normal; average; median; mediocre (of something graded or scored)
to'e	<i>rel.</i>	beside
tōal	<i>elm.CMP</i>	trade out (sell) - what you give away when you trade



## SAMPLE DICTIONARY

tōlo'e	<i>elm.CMP</i>	trade in (buy) - what you receive when you trade
ton	<i>elm.</i>	fuel; energy; nourishment
tu'sem	<i>elm.</i>	fear (angst); worry; sense of uneasiness
tuāl	<i>elm.</i>	dance; fluid (senuous) movement
tue"	<i>vcp.</i>	[hortative ("let's (do something)!")]
Tuēl	<i>line</i>	Twayl
tui	<i>elm.</i>	ferment; fermentation; ripe; ripening
tuīng	<i>elm.</i>	cold; frigid
tuiping	<i>elm.CMP</i>	cool
tūn	<i>elm.</i>	intelligence; smart
tung	<i>elm.</i>	typical; normally occurring; everyday (thing or situation); general; generic
tuo	<i>pn.PEJ</i>	he/she
tuom	<i>pn.PEJ</i>	they
tuon	<i>v.NEU</i>	want/desire (» yo _____)
Ty.on	<i>line</i>	Tyon
tya	<i>elm.</i>	kind; type; version
tya'xy.oa	<i>Q.</i>	what kind?
tyahual	<i>elm.CMP</i>	any kind
tyao	<i>cnj.</i>	or
Tye'lo	<i>name</i>	"My Jr." / "Cousin" (respectful term of address for any adult to whom one is related who is younger than oneself)
Tyel'na	<i>name</i>	"My Jr." / "Cousin" (respectful term of address for any female to whom one is related who is younger than oneself)
Tyel'yu	<i>name</i>	"My Jr." / "Cousin" (respectful term of address for any male to whom one is related who is younger than oneself)
tyi	<i>elm.</i>	chamber; pocket; enclosing holder; sheath
tyo'ma	<i>elm.</i>	culture; unified system of value
tyon	<i>elm.</i>	come
tyonxy.a'u	<i>elm.CMP</i>	arrive (at a point in time), spend time up to a point
tyung	<i>elm.</i>	law; legality; rules
ū	<i>elm.</i>	lust; physical attraction; sexual arousal
U.al	<i>PN.male</i>	Wal
u.an.ath	<i>elm.</i>	shock (rage; anger; negative)

## SAMPLE DICTIONARY

<b>U.e'o</b>	<i>PN.feml</i>	Weó
<b>u.ii</b>	<i>elm.</i>	the unknown; lack of knowledge
<b>u.in'a</b>	<i>elm.</i>	release; letting go; being unfettered; free; unbound
<b>u.o</b>	<i>num.</i>	seven 7
<b>u.on</b>	<i>elm.</i>	responsibility; perseverance; seeing-it-through
<b>u'ua</b>	<i>v.LAUD</i>	cause/produce/effect
<b>u'nyaxyetao</b>	<i>elm.CMP</i>	future generations (un nya xye ta'u (tao))
<b>u'oalye</b>	<i>elm.CMP</i>	address; give a speech to
<b>u'oalyeyan</b>	<i>elm.CMP</i>	lecture (in an academic setting)
<b>u'to</b>	<i>coj.</i>	to (in the pattern "go (.uai) to make X," or "come (tyon) to make Y") contraction of u (uth) + t.o
<b>ua</b>	<i>elm.</i>	peace; serenity; calmness; "inner peace"
<b>uā'uang</b>	<i>elm.</i>	whine; make a fuss over something
<b>ua'yu</b>	<i>pn.REV</i>	he
<b>Uai'i</b>	<i>line</i>	Wy'i
<b>uai'sa</b>	<i>elm.</i>	ready; rediness; prepared; set up; all set; standing by
<b>uan</b>	<i>elm.</i>	comfort; be comfortable
<b>uang</b>	<i>elm.</i>	wise (through experience and older age); naming infix for older relatives after yue
<b>uangpyō</b>	<i>elm.CMP</i>	"senior sage" also uangpyōhyi (prestigious senior sage)
<b>uao</b>	<i>elm.</i>	boss; chief; leader
<b>uāo</b>	<i>elm.</i>	cry; cry out; howl
<b>ue</b>	<i>rel.</i>	special version of e with multiple singular attributes
<b>uē</b>	<i>pn.MIL</i>	We (inclusive)
<b>ue'a</b>	<i>elm.</i>	describe; talk about; tell about; present
<b>uen</b>	<i>pn.REV</i>	she
<b>ueth</b>	<i>nlz.</i>	[objective]
<b>ueth</b>	<i>elm.</i>	target; objective
<b>ui'la</b>	<i>col.</i>	umber
<b>uin"</b>	<i>elm.</i>	temperature
<b>uing</b>	<i>elm.</i>	incoming; internal; interior; arrive; enter; import
<b>un</b>	<i>elm.</i>	set; collection; series

## SAMPLE DICTIONARY

<b>unxauo'.a'e'nu</b>	<i>elm.CMP</i>	a phrase (a subset of a sentence (also unuo'.a'e'nu)
<b>unxauo'a</b>	<i>elm.CMP</i>	sentence (a string of words)
<b>uo</b>	<i>cnj.</i>	to (in the pattern “go (.uai) to do X,” or “come (tyon) to do Y”) contraction of u (uth) + o
<b>uo'a</b>	<i>elm.</i>	speech; talking; speak; talk say
<b>Uo'al</b>	<i>PN.male</i>	Wóal
<b>uōching</b>	<i>elm.CMP</i>	confess; tell the truth; admit (something)
<b>uong</b>	<i>elm.</i>	bits; particles; dust; fragments
<b>uōng</b>	<i>elm.</i>	urinate; defecate; spit; eject (liquid)
<b>uth (u)</b>	<i>cnj.</i>	and
<b>uth (u)</b>	<i>elm.</i>	add
<b>x.ū</b>	<i>v.REV</i>	try/attempt (» yo ____)
<b>Xy'an</b>	<i>elm.</i>	Xi'an (formal abbreviation used by the Xi'an for themselves)
<b>Xa</b>	<i>name</i>	nano-second
<b>xa.</b>	<i>nlz.CLTC</i>	[simple tool or biological organ for X]
<b>xā'ye</b>	<i>elm.</i>	rigid; firm; unbending; hard
<b>xān</b>	<i>elm.</i>	confident; bold;
<b>xauo'a</b>	<i>elm.CMP</i>	word; discrete part of speech (divided by spaces (also taiuo'a in the technical sense))
<b>xauo'alue</b>	<i>elm.CMP</i>	relational particle or elemental used in this fashion (also taiuo'alue and taixauo'alue)
<b>xaxuan</b>	<i>elm.CMP</i>	toy (as children might play with); piece of sports equipment
<b>xe'ri</b>	<i>elm.</i>	clever; smart; creative
<b>xē's.o'e</b>	<i>elm.CMP</i>	collaboration; cooperation; cooperative; cooperate
<b>xē'suelen</b>	<i>con.FOR</i>	“Greetings” “How do you do”
<b>xē'sueren</b>	<i>con.SEMF OR</i>	“Greetings” “How do you do”
<b>xe'thlūn</b>	<i>elm.</i>	commune; connect deeply (emotionally)
<b>xe"</b>	<i>elm.</i>	meeting; coming together; joining
<b>Xi'an</b>	<i>elm.</i>	Xi'an
<b>xii</b>	<i>rel.</i>	at a point in time (of the clock)
<b>xii</b>	<i>chj.</i>	when (point in time)
<b>xii</b>	<i>elm.</i>	a point or some points in time
<b>xii'hyan</b>	<i>elm.CMP</i>	always; consistently (from xii e hyan)

## SAMPLE DICTIONARY

xii'ra	<i>elm.CMP</i>	sometime; sometimes (from xii e ra)
xii'xi	<i>elm.CMP</i>	often; a lot; all the time
xii'xy.oa	<i>Q.</i>	when (at what (point in) time?)
xiihual	<i>elm.CMP</i>	whenever
xiin	<i>elm.</i>	writing; composing
xiin't.osy'e'yan	<i>elm.CMP</i>	introduction
xiiyā	<i>elm.CMP</i>	again (adv.); o xiiya (repeat); o xiiyāxue'a (update)
xiiyāxue'a	<i>elm.CMP</i>	renewal; update
xo'ma	<i>elm.</i>	success; succeed; win (a competitino)
xo'xyo	<i>elm.</i>	similarity
xu	<i>v.NEU</i>	try/attempt (›› yo ____)
xua	<i>v.FAM</i>	need (›› yo ____)
xuā'cha	<i>elm.</i>	fire; burning; combustion
xuai	<i>elm.</i>	give (sense of hand over; deliver)
xuan	<i>elm.</i>	game; play; fun
xue'a	<i>elm.</i>	new; novel; innovation
xui	<i>v.FAM</i>	try/attempt (›› yo ____)
xy.ai	<i>num.</i>	hundred thousand 100,000
xy.ii'u(ang)/(pyō)	<i>elm.CMP</i>	great great great grandmother (mother's lineage)
xy.iikua(p'yō)	<i>elm.CMP</i>	great great great great grandmother (mother's lineage)
xy.iip'ua(ng)	<i>elm.CMP</i>	great great grandmother (mother's lineage)
xy.iis'ye	<i>elm.CMP</i>	great grandmother (mother's lineage)
xy.iyy'a	<i>elm.CMP</i>	grandmother (mother's mother)
Xy.ō	<i>line</i>	Shoh
xy.oa	<i>Q.sffx</i>	which (what)?
Xyā'xya	<i>name</i>	"Granny"/"Nana" (endearment term used by children for any grand-mother)
xyam	<i>elm.</i>	barrier; wall; shield
xyang	<i>cnj.</i>	due to the matter of
xyao	<i>elm.</i>	mean; meaning; semantic; signify; significance
xye	<i>elm.</i>	child; immaturity

## SAMPLE DICTIONARY

xyē'na	elm.	relax and have a good time; chill out; relaxation
xye'pi	elm.CMP	infant; baby; pre-toddler (of a stranger or any unrelated person)
xye'uai	elm.CMP	toddler; young child who has begun to walk
xyi	rel.	from; emanating from; starting with
xyiling	elm.	wild; raw; untamed or untamable
xyo	elm.	home; residence
xyo.y'en	elm.CMP	rented/temporary housing; an apartment; a dormitory; etc.
xyopuānghui	elm.	apartment complex
xyū	v.LAUD	do
y.a'u	deix.	this (after an indicated noun)
Y.ah'a	PN.feml	Yahá
y.āng	elm.	sleep; rest; unconscious
y.e	cnj.	while (durative)
y.e'a	deix.	yon (away from both of us) (after an indicated noun)
y.i'i	col.	eburnian
y.om	elm.	tunnel; hallway; passageway connecting rooms or caves; tubing
y.ong	elm.	point (in physical space); location (on a map, etc.)
Y.ū	PN.male	Yuu
y.ui	rel.	in response to
y.un'i	elm.	alternate; option; other; another (different) one
Y'ū	name	"Hubs"/"Husby"/"Man" (to a male from a male partner (typically))
ya	elm.	sense; detect; intuit (from available information)
ya	elm.MIL	"epic" (holy, in the sense of 'beyond belief')
yā	elm.	more
ya'i	v.LAUD	need (» yo _____)
yā'i	elm.	patience and perseverance
ya'nai	elm.CMP	learn; commit to memory
yā'suith	elm.	fright; terror
ya'than	col.	caesious
yai	rel.	regarding; about; on the matter of

## SAMPLE DICTIONARY

yāi	<i>elm.</i>	clothing; garments
yal	<i>elm.</i>	sentient being; sentient; possessing consciousness
yal'ma	<i>elm.CMP</i>	animal (with which a relationship is possible); pet
yalnya	<i>elm.CMP</i>	“a people”; race; species (of intelligent creatures with culture)
yalyuai	<i>elm.CMP</i>	an “alien intelligence”; sentience (of an unidentified nature)
yan	<i>elm.</i>	student
yāng	<i>pn.NEU</i>	we (exclusive)
yao	<i>vcp.</i>	[abilitive (“can”)] yaol
yao	<i>elm.</i>	ability; skill
yath	<i>num.</i>	one 1
ye	<i>elm.</i>	a generic day (not necessarily corresponding to celestial movements)
Ye'ua	<i>line</i>	Yewa
yeā	<i>v.IMP</i>	do
yekrū	<i>v.IMP</i>	need (›› yo _____)
yemā	<i>v.IMP</i>	try/attempt (›› yo _____)
yen	<i>cnj.</i>	as X (of “as X as Y”)
yen _____ yon _____	<i>cnj.</i>	as X as Y
yen”	<i>elm.</i>	temporary; impermanent; fading (of colors, etc.)
yeng	<i>elm.</i>	fire; burn
yenū	<i>v.IMP</i>	be of a class
yeōn	<i>v.IMP</i>	cause/produce/effect
yesā	<i>v.IMP</i>	emanate/reflect
yeth	<i>elm.</i>	knowledge; awareness
yethē	<i>v.IMP</i>	please
yetō	<i>v.IMP</i>	want/desire (›› yo _____)
yeyiing	<i>v.IMP</i>	equate
yi	<i>elm.</i>	belief; adherence to
yi.	<i>nlz.CLTC</i>	[-ism]/[-ity]; system of; belief in; dogma of X; affinity or proclivity towards X
yi'.ān	<i>elm.</i>	beautiful; attractive; compelling; beauty
yi'a	<i>elm.</i>	convey; transmit; communicate; message

## SAMPLE DICTIONARY

yi'o	v.LAUD	please
yi'oa	n.	data
yi'p.ūh'yath	elm.CMP	the military (defense) branch of the bureaucracy
yi'p.ūt'ung	elm.CMP	the general bureaucracy (non-military service)
yii'lai	elm.CMP	non-kindred
yii'yu	elm.CMP	paternal ancestor (grandfather)
yii"	elm.	flow; transmission (biological); fertility
Yiim	PN.femI	Yiim
yilen	elm.CMP	harmony; peace among different factions
yin	elm.	bump; swelling; mound
yith	elm.	fire; eject (non-liquid); expel (non-liquid)
yo	nlz.	[subjunctive clause head]
yo	elm.	missing element; lack (e yo to'ath (e) no'a)
yō	nlz.	yo contracted with o
yo.	nlz.CLTC	[lacking X; witout X]
yo'n.ao	col.	white (lacking all color)
yo"	elm.	alive; living; surviving
yoa	elm.	past; the past; history
yoaith	elm.CMP	sickness; disorder; disease
yoii	elm.CMP	darkness; blackness
yon	cnj.	as Y (of "as X as Y")
yōn	elm.	pseudo; unofficial; quasi (infix)
yonai	elm.CMP	confusion
yoso	elm.CMP	alone; on one's on; without help or assistance
yoten	elm.CMP	famine; a lack of food
yothai	elm.CMP	hard; difficult; not easy
yoxii	elm.CMP	infrequent; not often
yoyāi	elm.CMP	naked; nude; without clothing
yu	elm.	male
yu.yii"	elm.	father (clinical term); stud

## SAMPLE DICTIONARY

yu.yii”	<i>elm.CMP</i>	biological father, clinical term
Yu’.ii	<i>name</i>	Father (reverential)
Yu’.ii	<i>name</i>	Father - The polite & reverant word for another’s father or one’s own
yu’.o	<i>elm.</i>	try out; taste; try on; give something new a chance
yu’.och’ā’e	<i>elm.</i>	a guided visual introduction or tour
yu’a	<i>elm.</i>	gray to black market; quasi-criminal
Yu’a-_____	<i>PN.role</i>	Quasi-criminal employed in _____
yu’a.r’o	<i>PN.role</i>	‘heavy’ who carries weapons
yu’a.r’o’p.ut’o’ath	<i>PN.role</i>	sharpshooter assassin
yu’a • o.r’o	<i>PN.role</i>	non-sharpshooter assassin; “mercenary”
yu’aoa’u.ii	<i>PN.role</i>	snitch; informant
yu’ariimya(tō)	<i>PN.role</i>	(money) launderer
yu’ariioa’r.u	<i>PN.role</i>	rumor monger; fake news creator; double-agent misinformant
yu’at.o’a’r.u	<i>PN.role</i>	rumor monger; fake news creator; double-agent misinformant
yu’at.ōngh’uitā	<i>PN.role</i>	collector (for a loanshark or security bribe) literally: ‘caregiver for the neighborhood’
yu’at.ōngya	<i>PN.role</i>	bodyguard
Yu’i	<i>name</i>	Daddy, Dad
Yu’i	<i>name</i>	Father - what children and adults call their fathers
yu’pa	<i>elm.</i>	soft; squishy; flexible
yu”	<i>num.</i>	four 4
yuai	<i>elm.</i>	value; worth
yue	<i>elm.</i>	experience; go through/live through something; immersiion in X; naming element for elders
yue	<i>elm.</i>	naming suffix for mature experienced professionals
yuē	<i>pn.NEU</i>	We (inclusive)
yueuang	<i>elm.CMP</i>	generic title word for “elder”
yuexuan	<i>elm.CMP</i>	gaming experience; simulation (for fun)
yute’.ah’a	<i>n.</i>	hot man; stud; beaux
yuth	<i>elm.</i>	reward; compensation (for effort); salary
zai	<i>pn.MIL</i>	y’all