

# A Phrasebook



# of Matoric



Supplied by the  
**Agori Trade Guild**  
at Annoxtus

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## Introduction

It is said that without common speech, there is no common trade. If value is calculated by *exsidenarus* in the south, but by *aquianarus* in the north, then the worth of goods is a matter of opinion...If a distance is measured by the span of the *saa*-staff amongst Agori, but by the crest-span of the Chief amongst the Skrall, then Far and Near are in the eye of the beholder...

Likewise, if a word means one thing to the children of the Great Beings, but something else entirely to the children of Mata, no deal can be struck...

To you who caravan the wastes to visit the lands under the ominous Red Star, it is vital to grasp the rudiments of the language spoken by Mata's children. Although it is a strange tongue, reflective of their strange synthetic minds, you do well to study it and commit this knowledge to your stock.

This writing contains a list of Common Phrases & Questions which will aid you in your first dealings with the Matoran and Matoric-speaking peoples, along with a collection of Cultural Notes compiled by the scholars at Annoxtus. This is followed by a basic guide to the Pronunciation and Grammar of Matoric, as it is understood by the grammaticians at this time.

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## Common Phrases & Questions

Phrase	In Matoric	Explanatory Notes
<b>Hello/Goodbye</b>	<i>Hapa! or Hapo!</i>	A general salutation, meaning something like “Be well”.
<b>Who are you?</b>	<i>I ou ki ai?</i>	
<b>What is your name?</b>	<i>I aro'u ki ai?</i>	The word for “name” is the same as the word for “word” ( <i>aro</i> ).
<b>My name is _ .</b>	<i>Aro'o _ ai.</i>	
<b>I am _ .</b>	<i>O _ ai.</i>	
<b>I am from _ .</b>	<i>At _ a ro ai.</i>	
<b>I come in peace / I am peaceful.</b>	<i>O baro ai.</i>	Peace, for the Matoran, is the same as “balance”.
<b>Thank you/You're welcome.</b>	<i>Apakai.</i>	This word comes from a phrase meaning “confirmation”.
<b>Yes</b>	<i>Ha.</i>	This word also means “good”.
<b>No</b>	<i>Ru or Cu.</i>	
<b>Here</b>	<i>Paro'o.</i>	This word refers to a place near to the speaker (“near me”).
<b>There</b>	<i>Oto'u.</i>	This word refers to a place far from the speaker (“away from me”).

<b>Excuse me.</b>	<i>O dehi za ele ya.</i>	This phrase translates as “I seek communication”.
<b>I speak Matoric.</b>	<i>At mataryk a ro ide ya vo.</i>	
<b>I speak a little Matoric.</b>	<i>At mataryk a ro kofo-ide ya vo.</i>	
<b>I don’t speak Matoric.</b>	<i>At mataryk a ro ide ya vo cu.</i>	This phrase may cause confusion.
<b>Do you speak Agoric?</b>	<i>I at agaryk a ou ide ya vo ki?</i>	
<b>Is there someone who speaks Agoric?</b>	<i>At agaryk a akaki ide ya?</i>	
<b>Is this poison to Agori?</b>	<i>I agori-lera ki ai?</i>	This phrase may be used to query if a substance is toxic.
<b>Where is your Turaga?</b>	<i>Ipoki turaga ai?</i>	A <i>Turaga</i> is an elder of the Matorankind who leads groups of Matoran.
<b>Is there Toa nearby?</b>	<i>I toa pa'o ai ki?</i>	A <i>Toa</i> is a powerful warrior of Matorankind who protects the Matoran lands.
<b>Is there Rahi nearby?</b>	<i>I rahi pa'o ai ki?</i>	A <i>Rahi</i> is a dangerous beast. It may also refer to a generic danger.
<b>Is there _ nearby?</b>	<i>I _ pa'o ai ki?</i>	
<b>Help (me)!</b>	<i>(Oza) kya!</i>	
<b>I don’t understand.</b>	<i>O rau ru.</i>	

<b>Please speak more slowly.</b>	<i>Doya kofo.</i>	
<b>Please repeat that.</b>	<i>Angya.</i>	
<b>What is the word for this?</b>	<i>I aro ki ai ai?</i>	
<b>What is the word for _?</b>	<i>I aro ki _ ai?</i>	
<b>Do you have _?</b>	<i>I ouka _ za ima ya ki?</i>	
<b>Do you know about _?</b>	<i>I ouka _ za aku ya ki?</i>	
<b>I am lost.</b>	<i>O khuhi ai.</i>	
<b>I am injured/hurt.</b>	<i>O guuri ai.</i>	
<b>I am sick/ill.</b>	<i>O leri ai.</i>	
<b>I am hungry.</b>	<i>O vora ai.</i>	
<b>What is your duty?</b>	<i>I maita'u ki ai?</i>	The concept of “duty” refers to your function or reason for existence, your profession.
<b>My duty (purpose, function) is _ .</b>	<i>Maita'o _ ai.</i>	
<b>Take me to _ .</b>	<i>At _ a oza ivoya su.</i>	

## Cultural Notes

- *Nothing is created from nothing.* The Matoran are workers and crafters of incredible skill. They are builders in their hearts, but they also acknowledge and revere the substances from which they build. It is strange to the Agori, this notion, for we see the making of a tool of metal or a cloth-skein from the razors of *sorna* as an act of creation, taking that which is unshaped and forming it into something New. Not so for the Matoran. They have no true word for “new” or “original”--only “recent” (*nuva*). You must mind your words in this matter, for it is deep in their cores. To them, all things are Made, what we might perhaps call “artificial”. The soil is Made, the wind is Made, the light of Solis is Made. They themselves are Made--and so are you, visitor. You do best to keep this in mind, lest it cause great consternation, remembering that they are indeed Made by the Great Beings.

If you broach this topic, you will find that they insist we the Agori are Made by the Great Beings as well, or if not by them, then by some Greater or Older Beings who set rotating lights in the sky and layered the earth of Spherus Magna. This goes beyond a cultural convention--it is a true belief, and there is great fear tied to its contradiction, as many traders have found. Anything that claims, or is claimed to be, From Nothing is to be feared and shunned, for it is *Akmakuta'a* “of the Makuta”, the slain Titan from whose body their people were freed.

- *All must be reused. Nothing may be wasted.* This is an ancient principle amongst the Matoran, stemming, in all likelihood, from their ancient trek across the Void. In their own trek across the desert, the Agori at times leave behind traces of their passage: rubbish and cast-off equipment. In the lands of the Matoran (within the borders of the red-lit land and in sight of the Titan), nothing is to be cast off or left behind, lest they be offended. This principle is especially true of the orange and red tribes.
- *Eat not their food, nor drink their water.* The Matoran do not eat as we do, by placing food or water into our mouths and ingesting it, although they may at times perform this act as a means of testing the chemical qualities of a substance. Instead, they extract and absorb the life-force of substances directly. Because of this, it is necessary for you to bring good store of food with you on your journey. That which the Matoran consider as food is toxic and dangerous to the Agori. Indeed, you may find that the native flora of the Matoran which has

spread from the body of the Titan, to be laden with fruits that appear similar to those of Spherus Magna. Touch them not! They are filled with energy that is sustaining to the Matoran, but volatile and explosive--much like the Thornax of our world. Likewise, test the waters that flow through the lands of the Matoran before you ingest them. If the waters flow down from the Titan, then they are likely to be of the substance from which Matoran are made: *protodermis*, the primordial substance of the Great Beings, which is inedible to us.

- *Tribes and Elements.* The Matoran organize themselves into tribes based on the coloring of their armor and their allegiance to an Element, much as the Agori do. The Elements of the Matoran are more abstract, however, and more numerous than ours. The tribe of Red is allied with the Element of Fire, but its expression is not wholly like our fire, which smokes and consumes--it is a fire without fuel, which burns pure and represents action and initiative, bravery and the sparking of new life. You may in your journey have the chance to see the Sacred Flames, which burn forever in their Fire Temples, and this will help you understand.

The Elements of the Matoran are Fire, Water, Ice, and Rock, which match up with the corresponding Elements of the Agori. The green-armored tribe of the Matoran is not Jungle, however--it represents the air and wind. The Matoran have also a tribe of Earth which is distinct in character from the disgraced Earth-Tribe of our own world, who spoke with double-meaning in the Time of the Shattering. Of the Agoric Sand Tribe there is no corresponding Element, and the Matoran consider the Agori of Sand to be a subpart of the Rock Tribe. In addition to these major tribes, whose members are most numerous, there are a multitude of lesser tribes mixed in, of which no full account has been made. Some ally themselves with the Lightning which falls from storm clouds, others ally with the strange forces which move the tides and bind our world together, and still others are allied, it seems, to the long-dead Eater of Dreams whose realm is the realm of thought.

- *There are three virtues to the Matoran:* work together, perform your tasks, and achieve your ultimate purpose. All of the ultimate purposes are, it is said, ordained by the Great Beings, and so no one purpose shall contradict another. This is expressed by the other two virtues, where one must perform a task alongside other task-bearers. If conflict arises in the performance of these tasks, it is a sign that the ultimate purpose has been set aside. If the task of one counteracts or nullifies the task of another, it shows that the understanding of



individual tasks has been set aside. These principles organize Matoran society and arbitrate social interactions.

- *The Matoran of different tribes value different things.* The Red and Orange Tribes value raw materials of ores, metals, and cut stone, from which they may shape the products of their craft: tools, armor, strange mechanisms, and the masks which all Matoran must wear. The blue-armored tribe values knowledge and research. They are the most likely to speak our language with skill and to seek an understanding of our cultures for the sake of understanding. They act, many times, as interpreters between us out of necessity, for although the Matoran were granted the knowledge of our speech in the age when the Titan fell, their minds do not hold fast to it, and their memories are short. The black-armored tribe is similar to the blue, but they seek knowledge of the past--records of history and artifacts of ancient days--perhaps as a way to remedy the limitations of their memory. They are skilled at strange forms of mummification and the preservation of many objects, both living and unliving. The ivory-armored tribe seeks more arcane knowledge, akin perhaps to the knowledge of the Great Beings. They are silent and stern, and you will be hard-pressed to profit from conversation with them unless you travel with a scholar, a seer, or one of the manic star-mappers.
- *The wealth of the Matoran is in their metal.* Their words for it are *Ono* and *Oru*. They are made of it, and they Make of it as well. Steel yourself for this truth, visitor, for the Matoran are truly unlike us in this matter. In the course of life, the limbs and body of a Matoran may become worn with use, but instead of accepting this fate, the Matoran are able to forge new limbs and new parts from their metal--even the metal of old parts--or they may trade for the parts of another Matoran. You will believe when you witness this. Until then, seek the *ono*-metal and the *oru*-metal, which was *protemus* in the words of our ancestors, and *protodermis* to the Great Beings. It shines like the starmetal *exsidian* and is immune to rust; it may be folded like silver pitch and hardened into the hardest steel. Most valuable of all, however, is the property by which Matoran smiths, by unknown means, may imbue the *oru*-metal with latent Power--power the same in nature as that which Mata granted the Glatori champions of old, in his war to fell the Titan Makuta.

- *The soul of the Matoran is in their mask.* They do not wear helmets of ornament as we do, to show what element we are allied to and to celebrate achievements, as well as for basic protection. The masks of the Matoran are more vital. They never remove them, except in dire need, and they do not serve as true armor. If a Matoran removes their mask, they will sicken and fall asleep until the mask is replaced. It is said that this is because the true soul of the Matoran is not in their cores, but in their mask. Why the Great Beings would make it so is a mystery to us. Knowing this, take heed: never seek to remove the mask of a Matoran, lest you be considered an enemy. The masks are precious to them, for they are only made of the *oru*-metal. No other metal can yet suffice although some of the Matoran smiths have sought to use alloys of *exisidian*.

Furthermore, it is known that certain of the Matoran species bear souls of such strength that they manifest Powers shaped by their chosen mask: powers of warding and flight, foresight, and will-casting. The Toa of old who fought against the Titan and later against Marendar, when New Atero was ended), bore the mightiest powers of this kind. And even now, it is said that the Turaga elders who remain amongst the Matoran manifest some residue of that ancient might. Indeed, the merchant chief Paracus himself attests that the Fire Turaga of his youth could vanish from sight with a thought.

Much of this knowledge is hearsay, and much is now lost, but as you make your journey beneath the light of the Red Star, keep this knowledge close at hand, and perhaps in your dealings with the children of Mata, you too shall glimpse the way that is called BIONICLE.

## More Vocabulary

### General Descriptors

Here are words that may function as descriptions of different beings, places, and things. These words may also stand for the concept of the description they embody as well (“old” may also stand for “agedness”, “hapless” for “haplessness”, etc.; see the Basic Grammar for a fuller explanation of this).

- *turi* old, aged, experienced
- *corda* hapless, ill-fated
- *aki* young; brave, courageous
- *rua* wise, insightful
- *nuva* new, recent
- *kova* imminent, soon, almost
- *pova* short time, moment, instant
- *nui* big, great, tall
- *kofo* small, lesser, short
- *pa'o* near, close (location)
- *khu(hi)* far, separated, removed (location)
- *sa* thin, narrow, precise, targeted, specific
- *wa* wide, broad, ranging, non-specific
- *ra* bad, wrong, dangerous
- *ha* good, positive, right
- *nixa* fated, predicted, prophesied (by stars)
- *kah* fast, speedy, quick (also *hak*)
- *hava* slow, sedentary, gradual
- *maka* great, powerful, authoritative, high/important

### Places & Locations

Here are words relating to physical locations in space, at many different scales.

- *koro* village, town, small population center, collection, group
- *metru* city, large population center, hub
- *wahi* region, land, area, country
- *vala* place, location
- *kini* temple (gathering place)

- *suva* shrine (energy-converter)
- *voro* housing, hut, enclosure, spheroid
- *hui* north, northern lands; uplands, highlands
- *au* south, southern lands; lowlands, lower region
- *yangai* east/west, corridor lands
- *ahmara* the North, northward direction
- *ohmaru* the South, southward direction
- *arnanga* the East/West, lateral direction

## Geography

Here are words relating to various topographical phenomena.

- *ru* island, land
- *runui* continent
- *huru* elevation, hill, mound, ridge
- *nuuru* mountain
- *nu'o* peak, mountaintop
- *panu'o* high up, near (the) mountaintop
- *nukhu* valley, ravine (also *nuxu*)
- *nuala* plain, field (of land)
- *gahri* ocean, sea
- *gala* body of water, pond, lake
- *govo* river, stream
- *boru* forest, woodland, jungle
- *odaru* inland (far from water)
- *padaru* coast (near water)
- *galanga* shore (beside water)
- *vedalu* shoreline (along water)

## Objects

Here are words for many commonplace items and objects.

- *orano* tool, equipment, functional item
- *ran* tool, weapon, device
- *kanohi* power-mask (energy-sustainer)
- *kan* mask, helmet

- *nohi* object, item (of common Matoran steel)
- *volo* sphere, spheroid object, ball; type of fruit
- *lutu* launcher, initiator
- *kanoka* power-disk (weapon/tool)
- *haran* armor, shield, defensive item
- *akran* (tele)scope, viewer, surveillance item
- *olu(h)* door, gate, aperture, opening (also *ozu*)
- *vai(h)u* wall, barrier, blockade, obstacle (also *faihu*)
- *ilahu* binding, bond, restraint (also *ilhu*)
- *whehu* fabrication, tinkering, artistry

### **Substances, Forces, & Concepts**

Here are words for many broad concepts relating to the natural world (physical forces and the elements) and our understanding of it (relations between things, kinds of actions and effects).

- *taha* fire, flame
- *gaha* water, liquid
- *leha* air, wind, breeze, atmosphere
- *onuha* earth, ground, dirt, soil
- *pohu* stone, rock, granite
- *kohu* ice, cold, frost
- *kaua* weather
- *bohu* plant-life, plants, organics, biological material
- *avo* light, sunlight
- *vahi* time
- *kraha* darkness, shadow, shade
- *kui* removal, loss, separation
- *atu* expression (the form a thing takes), extension
- *aterykh* language (also *ateryx*)
- *olu(rykh)* learning
- *olhi* travel, moving around
- *kualhi* quick-travel, moving at great speed
- *ilu* seizing, seizure, taking, acquisition
- *iru* downward, earthward, descent
- *miru* gliding, hovering, controlled descent (as upon wings)

- *guura* disintegration
- *guuhri* decay, breakdown (also *jutli*)
- *voha* lightning, electricity, energy
- *fera* stagnation, uncreativity, entropy, failure (also *fel(a)*)
- *pehi* size, scale
- *pehkui* diminishment, reduction (of size/scale)
- *pehatu* enlargement, increase (of size/scale)
- *ka* energy, sustenance
- *karo* fuel, food
- *amana* healing, regeneration
- *kamana* quick-healing, rapid regeneration
- *fahi* limit, (de)limitation, end
- *fehi* invention, creativity, innovation
- *iakh* system, design
- *akho* justice, natural rule-system, force-of-nature
- *akhi* evaluation, measurement ('taking apart for analysis') (also *ahki*)

### **Emotions/Feelings**

Here are words relating to emotional states and feelings.

- *aku* clarity, insight
- *apu* friendliness, compatibility
- *kura* anger, rage, rashness, unclarity
- *aki* valor, bravery
- *tura* fear, cowardice
- *pura* discord, conflict, incompatibility
- *heara* happiness, playfulness
- *hura* sadness, introspection
- *kuri* apathy, weariness
- *kara* motivation, energy, creativity

### **Anatomy**

Here are words relating to parts of the body, many of which apply just as easily to Agori anatomy as they do Matoran anatomy.

- *maro* head, control-unit

- *meru* brain, gray-matter
- *me(rakh)* mind, brain, mental system
- *ruro* torso, chassis
- *rurohai* back of torso
- *ruroro* front of torso
- *huru* upper body, chest region
- *auru* lower body, hips region
- *karda(kh)* energy-core, heart (also *kardax*)
- *arnoro* arms, hands, application-unit(s)
- *ivoro* legs, feet, locomotion-unit(s)
- *akuro* eyes, vision-units
- *dehro* mouth/vocalizer, ears, communication-units
- *dorakh* vocal system (mouth/ears) (also *dorax*)

### Colors

Here are words for colors that the Matoran distinguish. Some colors are not properly distinguishable to Agoric eyes.

- *tavo* red, fire-tone
- *gavo* blue, water-tone
- *kavo* ivory-color, pale-tone
- *onavo* black, night-tone
- *lavo* green, plant-tone
- *pavo* orange, earth-tone
- *avavo* gold, Solis-tone
- *vorikavo* blue-red (an unknown color)

### Actions

Here are phrases that represent actions and events. These are classified as “verbs” in the Basic Grammar and they have this meaning as a result of a specific marker word *ya* (see the Grammar for a fuller explanation of verbs).

- *aku ya* to see, look (at), view, know
- *ima ya* to possess, have
- *aro ya* to individuate, select, construct, assign name, apply (to)
- *lego ya* to play well, collaborate, build, be creative, do good

- *aki ya* to express bravery, do brave things, take initiative, lead
- *hau ya* to protect, shield, sustain, empower, strengthen, preserve
- *kau ya* to breathe, be alive, metabolize
- *rau ya* to understand, interpret, decipher, translate
- *ivo ya* to move (from A to B), transit, go/come
- *olhi ya* to move (here and there), travel, traverse
- *iro ya* to work, labor, perform function
- *ikhi ya* to fragment, disperse, disorganize (also *ixi ya*)
- *paka ya* to exert strength, be active, lift/pull
- *do ya* to make sound, utter, voice aloud, process sound (hear)
- *ide ya* to speak & understand language
- *dehi ya* to communicate, transfer knowledge/information
- *sura ya* to restrict, disable, incapacitate
- *kare ya* to impact, crash into
- *itu ya* to convert, transition, transform
- *vohi ya* to satisfy, satiate, balance
- *vora ya* to hunger, require sustenance/energy
- *olu(h) ya* to open, access; learn, analyze
- *ilu ya* to take, get, seize, acquire
- *lutu ya* to launch, initiate
- *ivoro ya* to walk, run, move with legs/feet
- *arnoro ya* to grip, grasp, manipulate with arms/hands

### **Numbers (Cardinal)**

Here are words for the heximal system of counting used by the Matoran. This system is lesser in complexity than the octodecimal system used by Agori. It contains six numbers, null through five, equivalent to our own. However, upon the sixth increment, the sequence reverts to the base, which would occur only upon incrementing after 17 in our Agoric system. The symbol of reversion in Matoric is *nuni* or *taka-kraka*.

- *kraka* null
- *taka* one
- *gada* two
- *popa* three
- *koro* four



- *lehe*                    five
- *nuni*                    six / ten (also *ta-kraka*).

### **Numbers (Ordinal)**

Here are the words for ordinal forms of numbers in Matoric, again in the heximal mode of counting.

- *krakua*                null
- *takua*                 first
- *gadua*                second
- *popa*                 third
- *korua*                fourth
- *lehua*                fifth
- *nunua*                sixth / tenth (or *ta-krakua*)

## A Basic Grammar

### Sounds and Spelling

Each letter of Matoric has a sound. Sounds are divided into **consonants** and **vowels**. The tables below show the correspondences between letters and sounds so that you may pronounce Matoric words correctly.

<b>Consonants</b>			
<b>b</b> “botany”	<b>p</b> “perdition”	<b>m</b> “malice”	<b>w</b> “wax”
<b>g</b> “galvanize”	<b>k, c</b> “kelvin”	<b>ng</b> “hanger”	<b>x, kh</b> “tax” or “backhand”
<b>d</b> “develop”	<b>t</b> “tabulate”	<b>n</b> “nocturnal”	<b>y</b> “year”
<b>z</b> “zoology”	<b>s, c</b> “serene”	<b>r</b> “rave”	<b>l</b> “lateral”
<b>v</b> “volcano”	<b>f</b> “fiber”	<b>sh</b> “shine”	<b>j</b> “judge”
<b>h</b> “hall”			

- The letter C is pronounced like S when it is followed by the vowel E, but like K everywhere else.
- In some cases, you will find spellings with an added H: *wh*, *gh*, *rh*, *lh*, *vh*. These are all pronounced like their counterparts without H (*wh* is pronounced like *w*, *gh* is pronounced like *g*, etc.).

There are five vowel sounds in Matoric, as follows:

<b>Vowels</b>				
<b>e</b> “tame”	<b>i</b> “teeth”	<b>u</b> “tooth”	<b>o</b> “oath”	<b>a</b> “tall”

Vowel sounds may be combined together to create **diphthongs**: a single syllable which starts with one vowel sound and ends with another. There are nine diphthongs in Matoric, listed below:

<b>Diphthongs</b>		
<b>ea</b> “stay alive” (pronounced as one syllable)	<b>ie</b> “reembark” or “see” <sup>1</sup>	<b>ia</b> “realign”
<b>ui</b> “gooey”	<b>ua</b> “to all” (pronounced as one syllable)	<b>ou</b> “no ooze” (pronounced as one syllable)
<b>oa</b> “stowaway”	<b>ai</b> “mine”	<b>au</b> “mound”

When two vowels are placed next to each other and do not form a diphthong, an apostrophe (') is added between the vowels. This apostrophe is pronounced like the sound in between the syllables of “uh-oh”--a slight “catch” in the throat (called a “glottal stop”).

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<sup>1</sup> This diphthong is reduced to a single vowel sound, represented in the pronunciation example “see”, at the end of a word.

## Words

Phrases and sentences in Matoric are made up of two types of units: (1) **words**, which may stand on their own and (2) **markers** which must be attached to words.

- **Words** convey the bulk of meaning. They are the equivalents of **nouns**, **verbs**, and **modifiers (adjectives or adverbs)**.
- **Markers** convey more narrow meanings like location, direction, manner, and time. They are the equivalents of **prepositions**, expressions of **tense**, **aspect**, and **mood**, case-markings for **subject** and **object**, and markings for **questions**.

**Nouns** are the most basic type of word in Matoric, expressing entities, substances, objects, and things that can be quantified: people, places, things, ideas, etc.

When a word stands on its own, it is interpreted as a noun by default. This is why all of the words in the Wordlist are translated as nouns first.

**Verbs** are words that express actions, events, and processes that unfold in time and space and which may be controlled by, or directly affect, entities in the world. They are created by adding the marker *ya* after any word (word + *ya*).

When a word in the Wordlist becomes a verb, it expresses an action/event defined by the meaning of that word. Although every word can technically be “verbed”, not all words are well suited to a verbal interpretation.

**Modifiers** are words that express descriptions or properties of other words--either nouns or verbs. If a modifier targets a noun, it is an adjective. If it targets a verb, it is an adverb.

Any word in the Wordlist can be used as a modifier by placing it immediately after another word defined as a noun or verb, expressing that the target word is described by the meaning of the modifier word (*-y*, *-like*, *-ful*).<sup>2</sup>

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<sup>2</sup> A word can also be used as a modifier by “prefixing” it to the target word, expressing a more concrete, physical, and/or literal description (great beast (abstract) vs. big beast (concrete), red sword vs. fiery sword, etc.).

The following table contains examples of nouns, verbs, and phrases with modifiers. In the cells with modifiers, the modifier is underlined in the Matoric version and the translation.

<b>Noun</b>	<b>Verb</b>	<b>Noun + Modifier</b>	<b>Verb + Modifier</b>
<i>iro</i> “work, labor”	<i>iro ya</i> “to work, to labor”	<i>iro <u>rahi</u></i> “ <u>dangerous</u> work”	<i>iro ya <u>rahi</u></i> “to work <u>dangerously</u> ”
<i>aku</i> “sight, vision, knowledge”	<i>aku ya</i> “to see, to know”	<i>aku <u>toa</u></i> “ <u>heroic</u> vision”	<i>aku ya <u>toa</u></i> “to see <u>heroically</u> ”
<i>rahi</i> “danger, beast”	<i>rahi ya</i> “to exert danger, to threaten”	<i>rahi <u>paka</u></i> “ <u>strong</u> beast”	<i>rahi ya <u>paka</u></i> “to threaten <u>strongly</u> ”
<i>toa</i> “heroism, hero”	<i>toa ya</i> “to exert heroism”	<i>toa <u>aki</u></i> “ <u>brave</u> hero”	<i>toa ya <u>aki</u></i> “To exert heroism <u>bravely</u> ”
<i>aki</i> “valor, bravery”	<i>aki ya</i> “to exert bravery”	<i>aki <u>paka</u></i> “ <u>strong</u> bravery”	<i>aki ya <u>paka</u></i> “to exert bravery <u>strongly</u> ”
<i>paka</i> “strength, endurance”	<i>paka ya</i> “to exert strength”	<i>paka <u>aku</u></i> “ <u>visible</u> strength”	<i>paka ya <u>aku</u></i> “to exert strength <u>visibly</u> ”
<i>nui</i> “greatness, significance”	<i>nui ya</i> “to influence, to make an impact, exert authority”	<i>nui <u>toa</u></i> “ <u>heroic</u> greatness”	<i>nui ya <u>toa</u></i> “To influence <u>heroically</u> ”

### Sentences

There are two types of sentences in Matoric: **action sentences** and **state sentences**.

**Action sentences** describe an *action* performed by someone/something.

- “Marus **travelled.**” (action of travelling, performed by Marus)
- “The Vorox **attacked.**” (action of attacking, performed by Vorox)

In some cases, an action may be performed *upon* someone/something else:

- “The battle damaged **the arena.**” (damage affects the arena)
- “The Glatorian ate **thornax stew.**” (eating affects the thornax stew)

Action sentences contain **verbs**, which convey the action, event, or process of the sentence. The verb (which consists of a word plus the marker *ya*) is always placed at the **end** of the sentence (followed by any modifiers).

If a sentence contains just a verb, it is interpreted as a statement “there is an event of...”:

- *Iro ya* “There is an event of work. Work is occurring.”
- *Aku ya* “There is an event of seeing. Seeing is occurring.”

The verb may be preceded by words or phrases conveying who or what is performing the action (the **subject**) and who or what the action is targeting or affecting (the **object**).

If present, the **subject** is marked with the marker *ta* while the **object** (if present) is marked with the marker *za*. Both markers are placed immediately after their targets.

Usually the subject word or phrase is placed before the object in the sentence.

- *Marus ta aku ya* “Marus sees/looks.”
- *Marus ta Osca za aku ya* “Marus sees/looks at Osca.”
- *Osca za aku ya* “Osca is seen/looked at.”

**State sentences** describe a *relation* where two things are the same or where one thing is described by another thing.

- “The warrior is a Glatorian.” (the two things are the same)
- “The herd was afraid.” (the herd is described as “afraid”)
- “The Agori was from Vulcanus.” (Agori is described as “from Vulcanus”)

State sentences do not contain verbs. Instead, they consist of at least two words or phrases plus a special marker *ai*, which is placed at the end of the sentence. The

marker *ai* conveys that the relation between the two words/phrases is *equative* (“is”). No markers for subject or object are used.

- *Marus Agori ai*                      “Marus is (an) Agori.”
- *Kaa kahu ai*                            “Kaa **is** (a) bird.”
- *Lhikan aki ai*                            “Lhikan **is** brave.”
- *Muaka rahi ai*                          “(The) tiger **is** (a) beast/dangerous”.

Both action sentences and state sentences can be **negated**. Action sentences are negated by the addition of the negation marker *cu*, placed immediately after *ya*. State sentences are negated by the negation marker *ru*, which replaces *ai* at the end of the sentence.

- *Marus ta Osca za aku ya cu*        “Marus does **not** see/look at Osca.”
- *Lhikan Agori ru*                         “Lhikan is **not** (an) Agori.”

The following table contains all the markers introduced so far. The gap \_ indicates how they are to be positioned in a sentence/phrase. This same format will be used for other markers.

<b>Review</b>	
<b>Marker</b>	<b>Explanation</b>
– <i>ya</i>	Marks <b>verbs</b> (in <b>action sentences</b> ). Placed immediately after the word it targets.
– <i>ai</i>	Marks <b>state sentences</b> . Placed at the end of the sentence, after the two units which are equated with each other.
– <i>cu</i>	Marks <b>negation</b> in <b>action sentences</b> . Placed at the end of the sentence, after <i>ya</i> .
– <i>ru</i>	Marks <b>negation</b> in <b>state sentences</b> . Placed at the end of the sentence, replacing <i>ai</i> .
– <i>ta</i>	Marks <b>subjects</b> (the entity controlling or performing the action in a sentence). Placed immediately after the word it targets.

_za	Marks <b>objects</b> (the entity targeted or affected by the action in a sentence). Placed immediately after the word it targets.
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## Pronouns

**Pronouns** stand in for entities in a sentence, referring to previously referenced individuals (“them”) or participants in a conversation (“you”, “me”).

- Pronouns are divided into **First, Second** and **Third Person**.
- Pronouns have special forms when they are the **subject** or **object** of a sentence.
- Otherwise, they take the neutral form (as in **state sentences**).

	Neutral Form	Subject Form	Object Form
<b>1</b>	o, ro “I/me/we/us”	o, oka “I, we”	oza, ako “me, us”
<b>2</b>	ou “you”	ouka “you”	ouza, akou “you”
<b>3</b>	ai “she/her, he/him, it, they/them”	aika “she, he, it they”	aiza, akai “her, him, it, them”

In many cases, there are two alternate forms of the pronouns. The choice of form is up to the user in most cases.

- In the **Neutral Form** of the **First Person**, the form *ro* is used when the pronoun is in the middle of a sentence preceded by a word ending in a vowel (*toa ro ai* “Hero is me. I am a hero.”)
- In the **Subject Form** of the **First Person**, the forms *o* and *oka* are fully interchangeable.
- The same interchangeability applies to all the variants in the **Object Form** of all persons (*oza ~ ako, ouza ~ akou*, etc.).

Pronouns may be used to indicate **possession** as well. In this context, the Neutral Form of the pronouns above is used and the pronouns are reduced and changed



into **suffixes** which are attached to the end of the word which is possessed. When this word ends in a vowel, an apostrophe (') is added between it and the suffix.

	<b>Possessive Form</b>	<b>Example</b>
<b>1</b>	-(')o “my/our”	<i>koro'o</i> “my/our village”
<b>2</b>	-(')u “your”	<i>koro'u</i> “your village”
<b>3</b>	-(')i “her, his, its, their”	<i>koro'i</i> “her/his/its/their village”

### **Tense, Aspect, & Mood**

Both action sentences and state sentences may be marked for **tense**, **aspect**, and **mood**.

- **Tense** conveys when the sentence occurs in time: in the **present**, **past**, or **future**.
- **Aspect** conveys how the sentence unfolds in time: the **start**, **continuation**, or **end** of an action/state.
- **Mood** conveys the reality of the sentence from the speaker’s perspective: the **possibility**, **ability** or **necessity** of an action/state occurring.

Each of these categories is conveyed by the addition of markers to the sentence.

- In **action sentences**, these markers are added after *ya* but before the marker *cu*:  
Sentence + *ya* + tense/aspect/mood + *cu*
- In **state sentences**, these markers are added after *ai* or *ru*. Sentence + *ai/ru* + tense/aspect/mood
- When markers for **tense**, **aspect**, and **mood** occur with each other, they are ordered in a sequence: tense markers are placed first, followed by aspect markers, followed by mood markers: Sentence + tense + aspect + mood.

<b>Tense Markers</b>	
<b>Marker</b>	<b>Explanation</b>
<i>-po</i>	Conveys that the action/state of the sentence occurs at the present moment (the moment when the sentence is uttered).
<i>-nu</i>	Conveys that the action/state of the sentence occurs at a past moment (a moment before the sentence is uttered).
<i>-ko</i>	Conveys that the action/state of the sentence will occur at a future moment (a moment after the sentence is uttered).

The **present tense** marker *po* is optional. If a sentence contains no tense marker, it is interpreted as being in the present tense by default. This is shown in the translations of all previous example sentences.

- *Marus iro ya (po)*                      “Marus works/is working.”
- *Marus iro ya nu*                         “Marus worked.”
- *Marus iro ya ko*                         “Marus will work.”

<b>Aspect Markers</b>	
<b>Marker</b>	<b>Explanation</b>
<i>-ta</i>	Conveys that the action/state of the sentence starts or begins (“start to do”, “start to be”).
<i>-ga</i>	Conveys that the action/state of the sentence is ongoing or continuing (“continue doing”, “continue being”).
<i>-fa</i>	Conveys that the action/state of the sentence ends or finishes (“finish doing”, “finish being”).

The following sentences are to be interpreted in the present tense:

- *Marus iro ya ta*                         “Marus starts to work.”
- *Marus iro ya ga*                         “Marus is working.”
- *Marus iro ya fa*                         “Marus finishes working.”

Remember that aspect markers can be combined with tense markers as well:

- *Marus iro ya nu ta* “Marus started to work.”
- *Marus iro ya nu ga* “Marus was working.”
- *Marus iro ya nu fa* “Marus finished working.”

<b>Mood Markers</b>	
<b>Marker</b>	<b>Explanation</b>
<i>_ce</i>	Conveys that the action/state of the sentence is possible, but not yet “real” or confirmed (“may/might do”, “may/might be”).
<i>_vo</i>	Conveys that the action/state of the sentence is able to come about or that an entity has the ability to bring it about (“can do”, “can be”).
<i>_su</i>	Conveys that the action/state of the sentence is necessary or obligatory (“must/should do”, “must should be”).

- *Marus iro ya ce* “Marus may/might work.”
- *Marus iro ya vo* “Marus can/is able to work.”
- *Marus iro ya su* “Marus must/should work.”

Here are some sentences with all three types of markers to illustrate the ordering of the markers and how they are interpreted together:

- *Marus iro ya po ta ce* “Marus may/might start to work.”
- *Marus iro ya nu ga su* “Marus should have been working.”
- *Marus iro ya ko fa vo* “Marus will be able to finish working.”

## Questions

**Questions** are a type of sentence used to request further information about an action/state. There are two types of **questions** in Matoric: **yes/no questions** and **information questions**.

**Yes/no questions** target the “reality” of the action or state expressed by a sentence and may only be answered by a “yes” or “no” response.

Such questions are formed by adding the marker *i\_ki* to a full sentence. The first part of the marker is placed at the beginning of the sentence, while the second part is placed at the end of the sentence, after all other markers and modifiers.

**Information questions** target a subpart of the action or state expressed by a sentence, asking for more information about that subpart (“who”, “where”, etc.).

Such questions are formed by adding the marker *i\_ki* to a word or phrase inside a full sentence. The first part of the marker is placed before the word/phrase, while the second part is placed after the word/phrase.

As described above, the marker *i\_ki* is split into two parts, one of which is placed before the target word or phrase and one of which is placed after. There are many other markers like this, which will be explained later on (see **Location Markers**).

The following sentences show how to construct **yes/no questions** for action and state sentences:

- *Marus iro ya* → **I** *marus iro ya ki?*  
“Marus works.” “Does Marus work?”
- *Oscas aki ai* → **I** *Oscas aki ai ki?*  
“Oscas is brave.” “Is Oscas brave?”

The following sentences show how to construct **information questions** for action and state sentences, targeting different subparts of each sentence. In the first sentence, the **subject** and **object** are targeted. In the second sentence, a **modifier** is targeted. In the third sentences (a state sentence), each of the units are targeted separately.

- *Toa ta rahi za aku ya* “(The) hero sees the beast.”  
→ **I** *toa ta ki rahi za aku ya?* “**Which hero** sees the beast?”  
→ *Toa ta i rahi za ki aku ya?* “**Which beast** does the hero see?”

- *Agori hau ya aki* “(The) Agori protects bravely.”  
→ *Agori hau ya i aki ki* “**How bravely** does the Agori protect?”
- *Agori aki ai* “(The) Agori is brave.”  
→ **I** *Agori ki aki ai?* “**Which Agori** is brave?”  
→ *Agori i aki ki ai?* “**How brave** is the Agori?”

## Commands

**Commands** are a type of sentence used to direct the hearer of the sentence to bring about an action/state.

Commands in Matoric are formed by changing the sentential markers *ya* and *ai* (or *ru*) into **suffixes**, which attach to the end of the word that precedes them. When they attach to a word ending in the vowel A, I, or U, the vowel is deleted:

- *toa ya* → **Toya!**  
“to do heroism” “Do heroism!”
- *hau ya* → **Haya!**  
“to protect” “Protect!”
- *aku ya* → **Akya!**  
“to see, look” “See! Look!”
- *iro ya* → **Iroya!**  
“to work” “Work!”
- *lego ya* → **Legoya!**  
“to play well” “Play well!”
- ... *aki ai* → **Akai!**  
“...be brave” “Be brave!”
- ... *paka ru* → **Pakru!**  
“...not be strong” “Don’t be strong!”

## Location & Direction

**Location** and **direction** of entities and actions can also be marked in Matoric with a variety of markers. These markers are close equivalents to **prepositions** and some **adverbs**. Some of them are positioned after the word they target. Others are positioned “around” the word they target, with one part placed before and the other part placed after:

• <i>_au</i>	“under, below”	<i>koro au</i>	“under the village”
• <i>_hu</i>	“over, above”	<i>koro hu</i>	“over the village”
• <i>_ha</i>	“during”	<i>koro ha</i>	“during the village”
• <i>_hai</i>	“before”	<i>koro hai</i>	“before the village”
• <i>_ko</i>	“after”	<i>koro ko</i>	“after the village”
• <i>pa_o</i>	“at (a position), near”	<i>pa koro o</i>	“at the village”
• <i>on_u</i>	“in, inside of”	<i>on koro u</i>	“inside the village”
• <i>ke_u</i>	“outside of”	<i>ke koro u</i>	“outside the village”
• <i>ka_a</i>	“to, toward”	<i>ka koro a</i>	“to the village”
• <i>at_a</i>	“originating from”	<i>at koro a</i>	“from the village”
• <i>os_u</i>	“away from, far from”	<i>os koro u</i>	“far from the village”
• <i>ve_u</i>	“extending from”	<i>ve koro u</i>	“extdng. from the village”
• <i>_ianga</i>	“beside, next to”	<i>koro ianga</i>	“beside the village”

Only a single marker of location or direction may be applied to any given word. However, many other markers have also been introduced so far, and many of them may occur together on a single word. When this happens, there is an order for the markers.

- Markers for the subject and object are always closest to the word.
- The question marker *i\_ki* is always furthest from the word.
- Markers of location and direction are “in between” these two types of markers.
  - [*i* [*at* [*koro*] *ta*] *a*] *ki*] “from which village (subject of sentence)”