

A Celestial Dictionary and Grammar

Chapter 1: Basics and Pronunciation

Introduction

Celestial, or *Mêlázêla*, is the beautiful and musical tongue of the angels. To speak it is to sing it, as it is a tonal language with pitch levels based on the major pentatonic scale. It is renowned for its bell-like sonority, and its unique sound makes the heavenly cities sound like an eternal chorus.

Celestial is spoken throughout the Celestial Realm (or *Môlé*), but changes into yet wilder and more beautiful forms from layer to layer. Many of these are mutually intelligible, but some count as separate languages in their own right. The standard form of the language is that which is spoken in Docaho City (from Celestial *Dókêhâ*); all souls are magically taught the language when they arrive in Azalla's holy city after death, and as it is a simple and beautiful tongue, they gladly make use of it as a *lingua franca*.

This document primarily covers High Celestial, the dialect of Celestial spoken by angels and other powerful celestial beings who are more or less directly reporting to Azalla, Zoldu, or one of their servants. Other dialects include Docaho Celestial, the dialect spoken by mortals in Docaho City, which is very similar to High Celestial and mutually intelligible with it; this dialect is also common in Orision. More dialects likely exist, but little information on them exists at present.

Sound System

A syllable in Celestial must be very simply constructed; all syllables must be of the form V or CV, with no final consonants or clusters ever allowed. The sounds of Celestial are listed below.

A: As in fAther (/a/).

B: As in Box (/b/).

Ch: As in churCH (/tʃ/). Sometimes pronounced more like J in Jump (/dʒ/), especially between vowels or in rapid speech. Never pronounced like CH in loCH or CHorus.

D: As in deeD (/d/).

E: As in clichÉ (/e/). Be sure to pronounce it as a single, pure vowel, with no trailing "ee" sound.

F: As in Fall (/f/). Never voiced as in oF.

G: As in Good (/g/). Never soft as in Gene or Genre.

H: As in Help (/h/).

I: As the EE in fEEd (/i/).

J: As the SI in aSIa (/ʒ/). Never as in Jump or fJord.

K: As the C in sCan (/k/). Never aspirated as C in Can.

L: As in Land (/l/). The Celestial L is never "dark" as in faLL, but should always be cleanly pronounced.

M: As in Man (/m/).

N: As in No (/n/).

NG: As in siNG (/ŋ/), never as in "danger" or "linger". (Recall that in Celestial, no consonant can end a syllable; thus, this sound may never end a word, but can begin words freely—the opposite of the situation in English!)

O: As in nO (/o/). Be sure to pronounce it as a single, pure vowel, with no trailing "oo" sound.

P: As in sPin (/p/), never aspirated as in "pin".

S: As in Sing (/s/). Never voiced as in dayS.

Sh: As in SHall (/ʃ/).

T: As in sTop (/t/), never aspirated as in Top.

U: As OO in fOOd (/u/).

V: As in Vale (/v/).

Y: As U in French tU, that is, like I but with the lips rounded as though one were pronouncing U (/y/).

Z: As in Zoo (/z/).

There are no diphthongs in Celestial; all vowels are pure and stand on their own, in much the same way one might be taught to pronounce them while singing in a choir.

In addition to the above, Celestial requires each vowel to be sung on a specific note. Celestial's five sung tones are marked by diacritics that appear on vowels. For reference, consider a major pentatonic scale based on C, with the other notes in the scale being D, E, G, and A. The vowel **a** will be used as an example.

Note that, just as in most musical traditions, octave invariance applies in Celestial; it is acceptable to transpose notes up or down an octave without changing the tone. (Or even more; angels have a vast vocal range and often make full use of it when speaking for a more dramatic effect, especially to convey strong emotion or a moral message.) So any given note may be above or below any other note. It is generally recommended, especially for non-angels, to transpose notes into whatever octave makes for the smoothest tone contour with the smallest intervals between notes.

First Tone (a): The tonic note of the pentatonic scale, vowels with this tone are unmarked in the Celestial language. The first tone occurs at the end of every positive indicative sentence, on the positive particle *o*. Since verbs come last in Celestial, it is most commonly the final note of any given sentence. Due to octave invariance, the first tone is located both a whole step below the second tone and a minor third above the fifth tone.

Second Tone (ä): This corresponds to the D in the pentatonic scale above, slightly above the first tone and below the third tone. It is marked with an umlaut. The second tone often ends subclauses, most of which end in the subordinating particle *ẽ*.

Third Tone (â): This corresponds to the E in the pentatonic scale above, slightly above the second tone and a larger distance (a minor third) below the fourth tone. It is marked with a circumflex. The third tone typically ends positive imperative and vocative sentences on the sentence-final particles *vê* and *â* respectively.

Fourth Tone (á): The fourth tone corresponds to the G in the pentatonic scale, and is located a minor third above the third tone and a whole step below the fifth tone. It is marked with an acute accent. This is often the highest note of the scale, though this depends heavily on the tone contour of the phrase being spoken. The fourth tone appears on the sentence-final interrogative particle *tí*, giving questions a feeling of being unresolved.

Fifth Tone (à): The fifth tone corresponds to A on the pentatonic scale, and is located a whole step above the fourth tone and a minor third below the first tone. It is marked with a grave accent. The fifth tone is commonly chosen as the lowest note of the scale, and appears on most negative particles, including the negative indicative particle *jè*, giving these sentences a minor-key flavor.

Tone Differentiation

In many dialects, Celestial dislikes having identical tones side by side. This often means tones must shift by step in order to avoid duplicate tones. I include these shifted tones in writing for ease of pronunciation, but they are not actually written in the Celestial script, given that it represents not the sounds of words but the specific words themselves (they are logographs, similar to e.g. Chinese languages).

In general, **front vowels shift up** (e.g. e to ě, î to í, ý to ÿ) and **other vowels shift down** (e.g. a to à, ö to o, û to ü). Remember that the order of tones, like a musical scale, wraps around at each end, meaning that the fifth tone is both above the fourth tone and below the first tone.

Most commonly, tone differentiation happens in an anticipatory way; that is, if two identical tones would occur in sequence, it is the **first** such tone that changes. If this, too, would produce two different identical tones, many speakers (especially mortal speakers, or departed souls in Docaho) give up and accept the repeated tone, but this varies by dialect and situation. In poetry or formal speech, or in any speech uttered by angels, such differentiation is often iterated until there are no repeated tones at all. It is acceptable, especially in poetry, to massage the specific locations of the tones in such a way as to create a beautiful tone contour, based on one's sense of aesthetics and musicality; the meaning is usually still easily determined by context. However, even in these contexts, it is still heavily preferred to shift front vowels up and other vowels down rather than vice versa; the massaging rather takes the form of choosing *which* vowels ought to be shifted where.

Stress

Celestial's stress system is still not fully understood. Stress is very limited or even absent in Celestial; each syllable, even including grammatical particles, postpositions, etc., should receive approximately equal weight and emphasis when pronouncing it and be pronounced for approximately the same length of time, although the final syllable in a phrase (typically a grammatical particle) may often be held for longer. When pronouncing a series of words more quickly, all syllables should be shortened by about the same amount.

There is often a certain amount of secondary stress in practice, with the first syllable in a phrase slightly stressed compared to other syllables, and sometimes every other syllable stressed thereafter (though this is not a rule). That is, the noun phrase for the topic of the sentence may be stressed initially, then the noun phrase for the direct object, etc. However, there is no fixed pattern of stress for individual words, which can receive this secondary stress in multiple different locations depending on where the noun or verb phrase begins. Thus, in *álo jī file* secondary stress usually falls on the second syllable of *file*, but in *shè jī file* it falls on the first syllable.

Chapter 2: Syntax and Basic Sentences

Topics with *û*

Celestial is, above all else, a verb-final language. The only obligatory parts of a sentence are the verb and the sentence-final particle that always follows it (except sometimes in poetry, where a bare verb only may appear or certain sentence-final particles may be omitted). It is often hard to tell whether a word is a verb, a sentence-final particle, or both, because many or even all may be used both ways (and the same is true of verbs and postpositions).

Celestial is a **topic-prominent language**, similar to e.g. Japanese. This means that in addition to a subject and object, it uses **topics** as an important component of a sentence.

The postposition *û* marks the topic of a Celestial sentence:

Shè û Kêtûshí chî gôngé o.

I / TOP / Azalla / ACC / praise / AFF

"I praise Azalla." (lit. "as for me, do praise Azalla")

In the above sentence, *shè* "I/me/we" is the topic. It's then understood from context that the speaker is the one doing the praising. The sentence doesn't explicitly state this, however; in Celestial, context tends to be very important, and the precise meaning of a sentence is often ambiguous in principle, though it may be fairly obvious in practice. (This may be traceable back to Celestial's ancestor, Immortal—the language of gods, spoken by beings who did not need language to communicate at all, and thus far more ambiguous than any language actually useable for communication.)

It's important to note that the topic does **not** need to be the subject of the sentence. It could even be the object:

Kêtûshí û, gôngé o.

Azalla / TOP / praise / AFF

"Azalla, on the other hand, I do praise." (lit. "as for Azalla, do praise")

This assumes that the context is talking about which entities the speaker does and doesn't praise; it could just as well indicate that Azalla is praising someone, if the context is different, or it could mean that someone other than the speaker is praising Azalla, and so on. In general, when something is clear from context in Celestial, it's usually left out, even things like a sentence's subject. Though this might seem vague compared to English, it's not that difficult to get the hang of after some practice.

Subjects with ô/ó

The topic postposition *û* contrasts with the **subject postposition**, *ô/ó*. This postposition is pronounced *ó* if it follows a 3rd or 5th tone (Â or À) and otherwise is pronounced *ô*. The subject postposition indicates the subject of the sentence, just as in English. However, it is used quite differently from an English subject because often the topic ends up being used for the subject of the sentence instead.

Shè ó Kětúshí chí gôngé o.

1 / NOM / Azalla / ACC / praise / AFF

"I'm the one who praises Azalla."

The distinction between *û* and *ô/ó* is subtle. Typically, *û* is used with a noun that represents **already-known information**, in a way vaguely similar to English's definite article "the"—although it should already be clear that the correspondence isn't exact; nobody says "the I"! It often implies switching between topics:

Shè û Dókèhâ hé hÿ o ë, Olêná û jè.

1 / TOP / Docaho / go_to / FUT / AFF / DEP / Olena / TOP / NEG

"I will go to Docaho City, but Olena¹, on the other hand, won't."

In the above sentence, the topic switches to Olena. Then only a negative particle *jè* is needed to indicate that the entire sentence applies the same way to Olena, except that this time it isn't true.

Meanwhile, *ô/ó* is used with a noun that somehow represents **new information**. It is vaguely similar to English's indefinite article "a/an" in that way, although again, the correspondence isn't exact. It may be easiest to think of it as answering a question, even if no question has been explicitly asked:

Shè ô² Dókèhâ pÿ o.

1 / NOM / Docaho / LOC / AFF

"I'm (the one who's) in Docaho City."

This sentence answers the question "Who is in Docaho City?", or perhaps "Is there anyone in Docaho City?", and so on. In many cases, a sentence with *ô* and *pÿ* like the one above can be translated with "There is":

Gôsí ô Dókèhâ pÿ o.

seraph / NOM / Docaho / LOC / AFF

"There's a seraph in Docaho City./The seraph is the one who's in Docaho City."

¹ Olena is a common name among celestial beings, related to the name of the famous archangel Aranaha from Orision's founding myth.

² Pronounced *ó* here due to tone differentiation, even though it follows a fifth tone; see chapter 1.

If you're not sure which to use, it's often safest to use *û* as it is the more commonly used of the two.

It's also quite possible to use both *û* and *ô* in the same sentence! In this case, the subject with *ô* tends to describe one of the attributes or characteristics of the topic with *û*, as below:

Shè û ngá ô jévô o.

1 / TOP / nose / NOM / important_thing / AFF

"My nose is important." (lit. as for me, nose is important thing)

In addition to sentences like the above, the **passive voice** (or rather, something English would consider passive voice; this category doesn't really exist in Celestial) is typically expressed with both a topic and a subject (and no object). The object of the sentence becomes the topic, while the grammatical subject remains a subject:

Shè û file ô ló o.

1 / TOP / angel / NOM / perceive_ranged / AFF

"I am seen/heard/smelled by the angel." (lit. as for me, the angel sees/hears/smells)

As you can see from these examples, the typical ordering of topic and subject is topic first, then subject. Although this is not a hard and fast rule, it is unusual for them to appear in a different order. The topic of a Celestial sentence, when present, is nearly always at the beginning, with only coordinators and vocatives preceding it.

Objects with *chî*

The final major role in a Celestial sentence is the **object**, which is given by the object postposition *chî*.

Kētúshí chî gôngé o.

Azalla / ACC / praise / AFF

"I praise Azalla." (or someone else does—whoever makes sense from context)

Sometimes, as in the second example sentence from this chapter, the topic is used for the object instead, but usually not; so, figuring out how to use *chî* should be relatively straightforward. If it would be the object in English, *chî* is usually what's needed.

Note that Celestial verbs that talk about going to or from somewhere often take an object where the English equivalent doesn't. So, for instance:

Dókèhă chî hé o.

Docaho / ACC / go_to / AFF

"I (or someone else, depending on context) go to Docaho City."

Docaho City is the object of this sentence, whereas in English there isn't an object at all.

If a topic, subject, and object all appear in a sentence, they will likely be in that order:

Dókèhă û gôsí ô Kětûshí chî gôngé o.

Docaho / TOP / seraph / NOM / Azalla / ACC / praise / AFF

"As for Docaho (on the other hand), the seraphs there praise Azalla/a seraph there praises Azalla."

(Note that "seraphs" can be interpreted as either singular or plural here. Celestial does have plurals, but they're separate words that are optional to use; more on that later.)

Particles

Celestial sentences must always end in at least one sentence-final **particle**. These particles give information about the sentence as a whole, such as whether it is affirmative ("I do") or negative ("I don't"), as well as its tense (present, future, past, remote past, or remote future) and mood (indicative, imperative, etc.). More about particles and how they are used in **Chapter 4: Particles**.

The simplest particles to understand are the **affirmative** particle *o* and the **negative** particle *jè*:

Shè û Oléná o.

1 / TOP / Olena / AFF

"I am Olena."

Shè û Oléná jè.

1 / TOP / Olena / NEG

"I am not Olena."

English sentences default to affirmative, and require a special word ("not") when they are actually negative. But Celestial doesn't allow affirmative vs. negative to default to anything. One **must** explicitly state when the sentence is affirmative with the particle *o* (or whichever affirmative particle is relevant). While in many other situations Celestial allows context to determine everything, here it insists on being explicit.

As you can see from the examples above, Celestial doesn't have a verb that means "be"; it just uses particles with a noun instead of a verb in place of one.

Oléná o.

Olena / AFF

"I am Olena./It's Olena./She is Olena./etc."

Celestial also doesn't have a word that means anything like "exist". Instead, it implies existence by choosing to use a subject rather than a topic, since when someone talks about something existing, they're usually introducing it as something new:

Olêná ô o.

Olena / NOM / AFF

"Olena exists."

Gôsí ô Dókèhâ pÿ o.

seraph / NOM / Docaho / LOC / AFF

"There is (there exists) a seraph in Docaho City."

Chapter 3: Numerals and Plurals

Numerals and the Plural Numeral *lé*

Celestial has plurals for nouns just like English does. However, it differs from English in that it does not actually require any explicit plural marking. As with so many things in this language, context is king, and the number of a noun is often ambiguous:

Fíle ô Dókèhâ pÿ o.

angel / NOM / Docaho / LOC / AFF

“There is an angel/There are angels in Docaho City.”

Although we have often picked one interpretation to stick with, and will continue to do so in future example sentences for brevity, it's important to understand that the above sentence specifies nothing about **how many** angels are in Docaho City. But, of course, it is sometimes important to do this. Naturally, Celestial possesses a means of specifying number when it is important: the class of **numerals**.

English numerals are all what we would call numbers. However, the grammatical class of numerals in Celestial includes not only counting numbers (one, two, three, etc.) but also special plural words that indicate how many of something there is in a less precise way.

These numerals are all mutually exclusive with each other. Just as the number of angels cannot be both two and five, so a Celestial speaker must decide whether to say there are five angels, or simply to use a plural word to say that the angels number more than one. This is a bit like English's class of determiners, which includes articles like “the”, possessives like “my”, and demonstratives like “this”, among other things, many of which cannot be combined even if it might make sense to do so (you cannot say things like “this the my hand”). Similarly, even though it could make sense to combine a plural with the number five, you cannot do so in Celestial; there is a slot for exactly one numeral following every noun.

One of the most commonly used numerals is *lé*, which marks a noun as plural. As mentioned above, even though most modifiers precede the noun in Celestial, numerals always **follow the noun**. They do not need any special connecting word like *jī* (see the next chapter) to modify a noun; they just come directly after it between the noun and its postposition.

Fíle lé chí ló o.

angel / PL / ACC / perceive_ranged / AFF

“I see/hear/smell the angels.”

Again, *lé* is always optional. However, in the above sentence it is specifically mentioned that there are multiple angels, in case that is important. Speakers may also do this simply to improve the flow of a sentence, or to make it sound more beautiful.

However, *lé* implies more things than the English plural does. There are the following additional implications:

- The number of angels is not especially or unusually large. If it is, the reduplicated plural (see **Chapter 7: Reduplication**) may be more appropriate, although *lé* is not strictly incorrect to use in these situations.
- The angels described do not come as a complete set. The group of angels viewed is not all the angels in the world, or in the city, or in their choir, or in a particular angelic group important in the current context, or in any other meaningful sense. If this is not the case, see *hâ* below.

In addition to the above, like the English plural, *lé* suggests that angels can be counted at all, and that they are not part of some amorphous mass of angelness, ground angel meat, etc. If this is not the case, see *mù* below.

Personal Pronouns and Pronoun Number

Celestial has just three personal pronouns:

shè (1st person, or “I”, “me”, “we (not you)”, etc);

fá (2nd person, or “you”);

lô (3rd person, or “he”, “she”, “it”, “they”, etc.);

As you might be able to see from the above, not only are nouns unspecified with respect to number, but even pronouns are. So *fá* could refer to either one or multiple people, just like in English, and *lô* could mean not only both “he” and “she”, but also “it” and even “they” in either the singular or plural sense.

Often, though, the singular meaning is assumed unless the context suggests otherwise. If you would like to explicitly specify that the plural is intended, you can use a numeral with these personal pronouns just as you can with any ordinary noun:

Lô lé û fâ lé châ lô o.

3 / PL / TOP / 2 / PL / ACC / perceive_ranged / AFF

“They (living creatures) see y'all.”

One must take special care with the first person pronoun *shè*, however. When it is treated as plural, or explicitly pluralized with *lé*, *shè* does **not** include the person being spoken to. After all, *shè* and *fá* are not supposed to overlap in the singular, so why should they in the plural? *Shè* is exclusively for the speaker and any other members of their group, while *fá* describes the listener and their group.

If it is important to refer to the speaker and listener at once, one should combine *shè* with *fá* like any other two nouns (see chapter 6):

Shè û fá û o.

1 / TOP / 2 / TOP / AFF

“It is us (lit. you and me).”

The Mass Numeral *mù*

In some cases, the question of whether something is singular or plural is not easily answered, because one is referring not to a discrete number of objects but instead to some **mass** of substance, or of many objects one is not interested in counting. For instance, water, sand, air, and so forth. In Celestial, one usually does not use any special marking here:

Ný ó o.

water / NOM / AFF

“There is water.”

However, some words have multiple distinct meanings in which one meaning refers to discrete objects while another refers to a mass. For instance, *mé* can mean either “fire” (usually a mass of substance) or “flame” (usually a discrete item). The distinction between the two is easily made in Celestial with the mass numeral *mù*, which follows any noun that is meant to be understood as a mass of substance and not as one or more discrete items:

Mè lé chí ló o.

flame / PL / ACC / perceive_ranged / AFF

“I see fires/flames.”

Mé mù chí ló o.

fire / MASS / ACC / perceive_ranged / AFF

“I see fire.”

Since it is ambiguous whether *mé* by itself is singular, plural, or mass, this can be useful. Many Celestial words have multiple rather different meanings which can often be clarified this way:

Umö lé ó o.
sage / PL / NOM / AFF
“There are sages.”

Umö mù ó o.
wisdom / MASS / NOM / AFF
“There is wisdom.”

Mù may be used with any noun, even ones that are nearly always discrete. Often, this usage will imply a great sea or crowd of innumerable discrete items, though context usually has the final word, as typical for Celestial:

Fíle mù ó o.
angel / MASS / NOM / AFF
“There is a sea of angels/a mass of angel flesh/a quantity of innate angel-ness/etc.”

The Collective Numeral *hâ*

The simple plural *lé* is contrasted in Celestial with the **collective** plural *hâ*, which suggests, in one way or another, that not only is there more than one of the items being counted, but that they constitute a **complete set**. That is, in some sense, **all** of the relevant objects are included, either because they are literally all of the items of that type that exist, or (more likely) they are all the ones that are relevant in some other sense; for instance, all the members of a group, all the items in a particular location, and so forth. Usually, *hâ* can be directly translated with the English word “all”, although in some cases it may be more natural to use an ordinary plural with no other modifier.

Fíle hâ chí ló o.
angel / all / ACC / perceive_ranged / AFF
“I see (all) the angels.”

Mú ó bÿ hâ o.
here / NOM / hand / all / AFF
“These are (my) hands.” (lit. “all hands”, but this would sound awkward in English)

Another use for *hâ* is derived from the fact that it describes a set of objects. While normally these objects are all the same, with proper nouns only, it can instead describe the group that a given person or other entity belongs to, with a meaning similar to “X and company” for *X hâ*.

Oléná hâ ó dāhé hÿ o.
“Olena and her group will enter.”

Base-12 Counting and Cardinal Numerals

Celestial's numeral system is **base-12**, rather than base-10 or some other familiar base. In Immortal, the ancient language of gods, there were 12 equally spaced level tones rather than the 5 that Celestial has retained, and these tones were each associated with a number. In modern Celestial the logic of this system has long since vanished along with the 7 other tones, but it continues to be used nevertheless. Below are the cardinal numerals from 1 to 12 in Celestial.

do “one”
chi “two”
lǐ “three”
mī “four”
mý “five”
vā “six”
vý “seven”
zá “eight”
lì “nine”
lò “ten”
dà “eleven”
chè “twelve”

To form higher numerals, one lists the number of ones, twelves, one-hundred-forty-fours, etc. in reverse order, somewhat like English except that there are no unique words for “twenty”, “thirty”, etc.

dóke chè zá
house / twelve / eight
“twenty houses” ($12 + 8 = 20$)

umö lǐ che lì
sage / three / twelve / nine
“forty-five sages” ($3 * 12 + 9 = 45$)

file dá chè do
angel / eleven / twelve / one
“one hundred and thirty three angels” ($11 * 12 + 1 = 133$)

Celestial has three different types of numeral: **cardinal** (the counting numerals above), **ordinal** (such as “first”, “second”, etc.), and **distributive** (similar to English “one apiece”, “two each”, etc.). Ordinal numerals are considered below. However, since distributive numerals are formed using reduplication, they will be covered in **Chapter 7: Reduplication**.

Ordinal Numerals with *nû*

Ordinal numerals are not numerals at all, grammatically speaking, but rather nouns that modify other nouns like an adjective. They are formed using the noun *nû* “rank, place, position”. An expression like *nû do* (lit. “one rank”) or *nû dà* (“eleven ranks”) can be interpreted as meaning “first” or “eleventh”, respectively, and when followed by *jī* “of” (see **Chapter 4: Case Postpositions**, below) form an ordinal:

nû lǐ jī dókè

rank / three / ADJZ / house

“the third house” (lit. house of three ranks)

nû che dà jī gōsī

rank / twelve / eleven / ADJZ / seraph

“the twenty-third seraph”

Because they are formed using cardinal numerals, ordinal numerals are fairly straightforward.

Chapter 4: Case Postpositions

The Genitive Postposition *jĩ*

Instead of prepositions that precede the noun as in English, Celestial uses **postpositions** that follow the noun, as we've already seen with the topic, subject, and object markers *û*, *ô/ó* and *chî*. The next most commonly used postposition is likely *jĩ*, which has a meaning similar to English "of"—although it patterns differently, since "of" in English follows the head noun and is followed by the modifier; in Celestial, the reverse is true, with the modifier being followed by *jĩ* and then by the head noun.

file jĩ mé
angel / GEN / wing
"the angel's wing"

The pattern is the same as for Japanese *の*, for instance.

However, *jĩ* has a much broader use than either “of” or *の*. This is because Celestial doesn't have adjectives; instead, it forms all its adjectives from nouns (although some of those nouns are suspiciously adjective-like in behavior).

Take, for instance, the noun *mêlá* “beauty, artwork”. This noun is very often used to describe something as beautiful, doubling as an adjective meaning “beautiful, artistic”. One can just equate it to another noun in the simplest case:

Fíle ü mêlá o.
angel / TOP / beauty / AFF
“The angel is beautiful.” (lit. the angel is a beauty)

But in a longer sentence, one might wish to use *jĩ* to turn *mêlá* into an adjective:

Mêlá jĩ file û dókè chî pÿ o.
beautiful / ADJZ / angel / TOP / house / ACC / be_at / AFF
“The beautiful angel is in/at the house.”

The expression *mêlá jĩ* effectively means “beautiful” here, substituting for a dedicated word like English uses.

Another important use for *jĩ* is to form relative clauses. An entire phrase can be thought of as just another thing modifying a noun with *jĩ* at the end. This can be very short, down to just a verb + particle, or even a bare verb if the particle intended is clear from context:

Ló (o) jī file ü mēlá o.

perceive_ranged (/ AFF) / REL / angel / TOP / beauty / AFF

“The angel whom (I) see/hear/smell is beautiful.”

But in longer relative clauses, it might get confusing what is part of the main sentence and what is part of the relative clause. For instance:

Shè ũ fá ô ló zù o jī file chī mágô o.

1 / TOP / 2 / NOM / perceive_ranged / PST / AFF / REL / angel / ACC / watch / AFF

“I’m watching the angel whom you saw/heard/smelled.”

Relative clauses typically use only *ô/ó* for their subjects, since the overall topic is always set outside the clause, and if it is the same then it likely won't be included in the clause at all. This helps with identifying what is part of a relative clause and what isn't, but sometimes one may wish to state explicitly where the relative clause actually begins. This can be done with the coordinator *lenô*, which explicitly states that a relative clause has begun; see **Chapter 6: Coordinators and ě** for more information on coordinators.

Shè ũ lenô fá ô ló zù o jī file chī mágô o.

1 / TOP / REL / 2 / NOM / perceive_ranged / PST / AFF / REL / angel / ACC / watch / AFF

“I’m watching the angel, the one that you saw/heard/smelled.”

In relative clauses, the remote past tense particle *dă/dâ* and remote future particle *ngü* may be helpful for expressing relative time; see **Chapter 5: Particles**. A relative clause-like meaning can also be expressed using the coordinating particle *ě*; see **Chapter 6: Coordinators and ě**.

Sometimes, *jī* is also used as an equivalent to the verb “have”, although it works backwards from English, meaning something more like “belong to”.

Mé ũ file chī jī o.

wing / TOP / angel / ACC / belong_to / AFF

“The angel has wings.” (lit. wings belong to the angel)

But while *jī* is used as a verb in the sentence above, it can also be used as a genitive postposition, for a literal meaning like “X is Y's” for “X has Y”:

Mé ũ file jī o.

wing / TOP / angel / GEN / AFF

“The angel has wings.” (lit. wings are the angel's)

Finally, a common superlative expression is formed using *jĩ*. Unlike English, but like many non-European languages, Celestial does not have any special comparative forms like “wise” or “wisest” for adjectives, and uses other strategies instead. Its somewhat Biblical strategy involves repeating the noun in question separated by *jĩ*, with a literal meaning like “wise of wise”, “high of high”, “angel of angel”, etc. for “biggest”, “highest”, “greatest of angels”, etc.

Kětûshí û umö jĩ umö o.

Azalla / TOP / wise / GEN / wise / AFF

“Azalla is the wisest one.” (lit. is wise of wise)

Gôsí û file jĩ filë o.

seraph / TOP / angel / GEN / angel / AFF

“A seraph is the greatest of angels.” (lit. is an angel of angels)

Note that comparatives such as “wiser”, “greater”, etc. are formed using a completely different strategy. See **Chapter 6: Coordinators and ě**.

The Locative Postposition *pÿ*

We've already seen this postposition used; it generally means something like “in”, “at”, “near”, etc.

Kětûshí ô Dókèhâ pÿ o.

Azalla / NOM / Docaho / LOC / AFF

“Azalla is in Docaho City.”

Dókèhâ pÿ gôsí chî lô o.

Docaho / LOC / seraph / ACC / perceive_ranged / AFF

“(I) see a seraph in Docaho City.”

Note that *pÿ*, like *jĩ*, is also a verb, meaning “to be at”. When used this way, it takes the accusative postposition *chî* like any other verb:

Kětûshí û Dókèhâ chî pÿ o.

Azalla / TOP / Docaho / ACC / be_at / AFF

“Azalla is in Docaho City.”

In general, one should only use the topic postposition *û* in sentences like these if *pÿ* is being used as a verb, or it will sound rather awkward; compare the first and third sentences in this section. The nuance is also different—the first sentence is focused on what there is in Docaho City, while the third is focused on Azalla's location.

Typically, a clause ending *pÿ* comes after the topic and/or subject, and before the object. There is no hard and fast rule about how adverbial phrases formed with *pÿ* are ordered compared to other postpositional phrases; often, they are placed in time order, if this is relevant at all. *Pÿ* tends to come earlier in the list due to the way it sets the scene for the entire sentence, but may occur later on if only part of the action takes place at the location in question. It also usually follows *vÿ*.

Note that, unlike English, *pÿ* is not typically used for temporal expressions, such as "at night"; for these, *vÿ* is preferred, but in dialects spoken by humans, such as Docaho City dialect, *pÿ* may be used for time location as well.

The Dative Postposition *hé*

The dative postposition *hé* has two main uses: it marks the indirect object of many verbs such as verbs of giving, such as *pavû* "give, receive", and it also indicates the destination of motion.

Fâ hé lêmä chî pavû o.

2 / DAT / bread / ACC / give / AFF

"I give bread to you."

Gôsí ô Dókèhâ hé shè chî pehé zù o.

seraph / NOM / Docaho / DAT / 1 / ACC / fly_over / PST / AFF

"A seraph flew over me (and) toward Docaho City."

Note that *hé* is also a verb meaning "go to", so that in the simplest sentences describing motion, it will likely not be used as a postposition at all.

Shè lé û Dókèhâ chî hé o.

1 / PL / TOP / Docaho / ACC / go_to / AFF

"We (not you) are going to Docaho City."

Postpositional phrases formed with *hé* and its ablative counterpart *vu* tend to come after the scene-setting postpositions *vÿ* and *pÿ*, and usually also after the manner-describing postpositions *mě* and *vĩ*, so the two commonly occur just before the direct object. Which comes first generally depends on time order:

Gôsí û léngê vu Dókèhâ hé shè chî jěhé zù o.

seraph / TOP / planar.portal / ABL / Docaho / DAT / 1 / ACC / lead / PST / AFF

"The seraph led me from the planar portal to Docaho City."

Gôsí û léngê hê Dókèhâ vu shè chî jěhé zù o.

seraph / TOP / planar.portal / DAT / Docaho / ABL / 1 / ACC / lead / PST / AFF

"The seraph led me to the planar portal (and) out of Docaho City."

The Ablative Postposition *vu*

TBD

The Instrumental Postposition *vĩ*

TBD

The Comitative Postposition *mě*

TBD

The Adverbializing Postposition *vŷ*

TBD

The Vocative Postposition *â*

TBD

Chapter 5: Particles, Tenses, and Moods

The Past Tense Particle *zù*

TBD

The Future Tense Particle *hÿ*

TBD

The Remote Past Tense Particle *dä/dâ*

TBD

The Remote Future Tense Particle *ngü*

TBD

The Affirmative Interrogative Particle *tí*

TBD

The Negative Interrogative Particle *tè*

TBD

The Content Question Particles *ché* and *chè*

TBD

The Imperative and Prohibitive Particles *vê* and *vô*

TBD

Chapter 6: Coordinators and *ě*

Noun and Verb Coordination

(Mention comparatives here, which are like $X \hat{u} Y \hat{u} X \hat{o} Z$ o “X is Z-er than Y.”)

The Coordinating Particle *ě*

TBD

Reason and Purpose Clauses with *vi* and *chì*

TBD

If-Then Clauses with *tí ě* and *fâbé*

TBD

Quotative Clauses with *shèdé*

TBD

Chapter 7: Reduplication

Reduplication Basics and Trills

TBD

Reduplicated Noun Plurals

TBD

Distributive Numerals

TBD

Pronoun Intensification and Indefinites

(“Any” pronouns are formed by reduplication of “some”/interrogative pronouns. Interrogatives are the same as “some” pronouns.)

Frequentative Verbs

TBD

Chapter 8: Serial Verbs

Serial Verb Basics

TBD

Optative Series with *ohŷ* and *üşhŷ*

TBD

Possibility Series with ???

TBD

Counterfactual Series with ???

TBD

Becoming/Beginning with *omû*

TBD

Ability Series with *hö* and *êä*

TBD

Obligation Series with ??? and ???

(There are two kinds of obligation expressions: “should” for practical reasons, “should” morally.)

Evidential Series

TBD

Locational Series

TBD (These probably have to begin with the locational verb so it can have the right object.)

Chapter 9: Perceptions, Emotions, and Judgements

Heavenly Sense Perception

TBD

The Ranged Perception Verbs *â*, *ló*, and *jó*

TBD

The Close Perception Verbs *gè*, *núzì*, and *lúè*

TBD

The Internal Perception Verb *yì*

(Used to express emotions as well as the base uses.)

The Magical Perception Verbs *âlá* and *äi*

TBD

The Moral Perception Verbs *kâl*, *jê*, and *uë*

(Used to express moral or aesthetic judgements as well as the base uses.)

Dictionary (Celestial to English)

The rest of this document contains a dictionary of Celestial terms. (Note that entries are alphabetized, with tones being ordered first through fifth: **a ä â á à**.)

Each entry has the following format:

Celestial Word

(Part of Speech)

Gloss: (list of rough English translations)

(More detailed description of the word's meaning, if not sufficiently covered by the gloss.)

(*Example sentence in Celestial, with word **bolded**.*)

("Translation of example sentence, with word equivalent **bolded**.")

(additional example sentences...)

Etymology: (description of the word's origin)

Parts of Speech include Coordinator, Expression, Interjection, Noun (Proper?), Numeral, Particle, Postposition, Pronoun (Demonstrative? Interrogative?), and Verb (Positional?).

"Coordinator" is for conjunction-like words that can conjoin two complete clauses (with the first often ending with the coordinating particle *ě*) or occur adverbially at the beginning of one; they cannot conjoin verbs or noun phrases.

"Expression" is for sentence-length expressions with distinct meanings, such as idioms.

"Positional" means a verb carries with it a positional meaning similar to an English locational preposition such as "on", "under", etc. There are three series of positional verbs: stative verbs meaning "be on", etc.; intransitive motion verbs meaning "go onto", etc.; and transitive motion verbs meaning "put on", etc.

Particles are always sentence-final, with other grammatical words described as a different part of speech (conjunction, numeral, postposition)s if they are not found sentence-finally; note that more than one sentence-final particle may occur at a time.

There are no adjectives or adverbs in Celestial; instead, other roots are used adjectivally or adverbially with postpositions such as *jĩ* and *vŷ*.

A

a

Ä

ähé

Verb (Positional)

Gloss: go under, come under, move to the underside of

Celestial distinguishes more strongly than English between going directly under something and going some distance below; *ähé* is only used for going directly under something, such as burrowing under an object, sliding under a creature, or walking under a bridge. Use *lâhé* for moving below something further up, such as a flying creature.

Kézö û mùló chí ähè shégô o.

“The fey (**goes** and) hides **under** the ground.”

Etymology: From Angelic *ä* "underneath, under" + *hhîch* "go to, come to, move towards".

äî

Verb

Gloss: seem to be upon magical inspection; have a certain magically detected property

This verb is the equivalent of “look (like)”, “sound (like)”, etc. for magical senses such as an angel's truesight, the *detect evil and good* spell, etc.

Shêze û ûî ó dógê chí äî o.

“The modron's head **looks** vulnerable (**upon magical inspection**).”

Etymology: From Angelic *âj* "seem to be when detected by the *detect evil and good* innate spellcasting ability".

äjy

Noun

Gloss: salt water

É û äjy ó o.

“There is **salt water** over there.”

Etymology: From Angelic *âj* "salt water, ocean, sea" + *nygh* "water, fresh water, river".

älô

Verb

Gloss: show, display, indicate, point out, emphasize, make clear, make visible

*Shè hé gý chí **ä**lô vé.*

“**Show** that to me.”

Etymology: From Angelic *hhäl* "show, display; lead to, guide to" + *rõch* "see, encounter, run into, run across".

äsî**Noun**

Gloss: ocean, sea

Äsî û sää ô ché?

“Where is the **ocean**?”

Etymology: From Angelic *âj* "salt water, ocean, sea" + *thî* "region, country, area, zone".

Â

â

Verb

Gloss: look, listen, smell (actively), perceive actively at a distance

Used to describe active detection for all senses that are mundane (i.e. do not use or require magic) and that operate at a significant distance from one's body. This includes sight, nonmagical variants of sight such as darkvision (but not magical sight such as an archangel's truesight or a devil's ability to see in magical darkness), hearing, smell, a dwarf's stonecunning, a lantern archon's mundane ranged perception, etc.

Â, like its fellow mundane ranged perception verbs, is sometimes used describe even magical detection if the speaker wishes to emphasize how near-at-hand the perceiver is in spirit; this is most commonly done when referring to deities.

É jî fälâ chî ä vê.

"**Look at** that tree."

Etymology: From Angelic *hhâng* "look at, observe".

â

Postposition

Gloss: O (vocative postposition)

Use to address someone. *â* plus a name or other noun phrase is a complete sentence; there is no need for any sentence-final particle. It may also be treated as a subclause, with no need to use *ë*.

Këtúshí â, shè chí â pavü vê.

"**O** Azalla, please hear me."

Etymology: From *â* "perceive at a distance".

âbë

Verb

Gloss: read

Lö chí âbë hö tí?

"Can (you) **read** it?"

Etymology: From Angelic *hhâng* "look at, observe" + *pîn* "read".

âbé

Verb

Gloss: realize, come to understand

Gý chí âbé zù o.

“I **understand** that.” (lit. I realized that)

Etymology: From Angelic *hhâng* "look at, observe" + *brě̃n* "come to know, learn, find out".

âlá

Verb

Gloss: detect using magic, perceive through magical means

This verb is the equivalent of “look/see”, “listen/hear”, etc. for magical senses such as an angel's truesight, the *detect evil and good* spell, etc. There is no distinction between active and passive perception, as many celestial beings do not have any magical senses that they can use passively (although many angels do, e.g. truesight).

Nügù lǐ chí âlá o.

“I **sense** three fiends (**magically**)”.

Etymology: From Angelic *ér* "detect using the *detect evil and good* innate spellcasting ability".

Á

álo

Noun

Gloss: strong one, mighty one, powerful one

*Nülè û **álo** chî äî o.*

"The devil appears **strong** (under magical analysis)."

Etymology: From Angelic *ēl* "great, large" + *chän* "power".

À

àhé

Verb (Positional)

Gloss: pass, cross, go beyond, go past, go across, go through

Lêngé û àhé vô.

"As for the planar portal, don't **go through** it."

Etymology: From Angelic *ẽ* "past, beyond, across" + *hhĩch* "go to, come to, move towards".

àmé

Noun

Gloss: end, ending, finish, finale, conclusion

Àmé o.

"The end./That's it./That's all I have to say."

Etymology: From Angelic *hhÒ* "last, final" + *mĩn* "end, finish".

àsha

Noun

Gloss: written language, musical notation; the Celestial script

Àsha ü âbě hõ tí?

"Can you read **the Celestial script**?"

Etymology: From Angelic *achlach*.

B

bá

Noun

Gloss: shoulder

*Lö û **bá** ô dógê o.*

"He has a weak **shoulder**."

Etymology: From Angelic *bách*.

bé

Verb

Gloss: bite, chomp, chew; eat

*Fíle û lónä chí **bé** jè.*

"Angels don't **eat** food."

Etymology: From Angelic *bíl*.

bî

Coordinator

Gloss: alternatively, conversely, on the other hand, in contrast

Commonly followed by a topic noun.

*Shè û ùaī o ě, **bî** Kētúshí û jè.*

"I don't know, but Azalla, **on the other hand**, does (lit. doesn't)."

Etymology: From Angelic *bjîch* "other, another".

búlyhí

Verb

Gloss: betray, sell out

*Fá ô nülè hé shè lé chí **búlyhí** zù o!*

"It was you who **betrayed** us to the devil!"

Etymology: From Angelic *brỹ* "friend, ally, member of one's own choir, co-worker" + *lỹh* "trade away, sell, agree to give away".

búò

Noun

Gloss: blood

*Mú û búò-**búò** ó o.*

"There's a lot of **blood** here."

Etymology: From Angelic *bwùng*.

bÿ

Noun

Gloss: hand

*Dúà û **bÿ** há ó álò o.*

"The archangel's **hands** are strong."

Etymology: From Angelic *bÿ*.

býde

Noun

Gloss: friendship, friendly love, platonic love, familial bonds, familial love, philia, storgé, companionate love

Refers to love towards one's kin group, whether by blood or friendly affiliation, rather than romantic, sexual, or altruistic love. See *gòde* for altruistic love (love towards the world or beings as a whole), and *gùzê* for romantic or sexual love (love for one's mate).

*Lädô hè **býde** chí yjì o.*

"I feel **platonic love** toward my kin."

Etymology: From Angelic *brÿ* "friend, ally, member of one's own choir, co-worker" + *dryng* "emotion, feeling".

Ch

cha

Noun

Gloss: meat, flesh

*Shè û **cha** ô dógê o.*

"My **flesh** is weak."

Etymology: From Angelic *tja*.

chashî

Noun

Gloss: body, physical form

*Mú û **chashî** ó álò o.*

"This **body** is strong."

Etymology: From Angelic *tja* "meat, flesh" + *schîgh* "body, physical form".

che-chè

Reduplicated form of *chè*, meaning "twelve apiece". See *chè*.

chëdô

Noun

Gloss: mortal warrior, holy warrior, knight, paladin

Refers only to mortal combatants, not to celestials.

Chëdô û ná chî fî o.

"The knight wields a melee weapon."

Etymology: From Angelic *tÿm* "warrior, fighter" + *dâl* "brittle, fragile, vulnerable, mortal"

chêfi

Verb

Gloss: fight, battle, make war on, declare war on

*Gósí hä û Ngègùlè chí **chêfi** dâ o.*

"All the seraphs **made war on** Hell."

Etymology: From Angelic *tÿm* "warrior, fighter" + *figh* "use, wield, make use of"

ché

Particle

Gloss: (affirmative particle for content questions)

Comes at the end of an affirmative sentence that contains a content question, i.e. a wh-question such as "what", "why", "who", etc. Follows all other particles except for *ě*. For the negative form, use *chè*. Use only for content questions; for yes-no questions, use *tí* instead.

Fá ū jò ché?

"Who are you?"

Etymology: From Angelic *díng* "say to, tell, inform".

chéjò

Noun

Gloss: name, common name, given name, first name, use-name

Celestial beings generally have two different names: a use-name (*chéjò*) and a truename (*lúshò*), the latter of which is metaphysically tied to their being and generally kept secret from all but the god who created them. Most mortals do not have truenames unless they for some reason decide to create one for themselves, so when referring to mortals, *chéjò* typically refers to a personal or given name, which is similar to a use-name.

Chéjò ū Oléná o.

"(My) **use-name** is Olena."

Etymology: From Angelic *díng* "say to, tell, inform" + *jò* "name, truename".

chè

Particle

Gloss: (negative particle for content questions)

Comes at the end of an affirmative sentence that contains a content question, i.e. a wh-question such as "what", "why", "who", etc. Follows all other particles except for *ě*. For the affirmative form, use *ché*. Use only for content questions; for yes-no questions, use *tè* instead.

Fá ū lědi vŷ hé chè?

"Why **didn't** you go?"

Etymology: From *ché* + *jè*.

chè

Numeral

Gloss: twelve

Dúà chè ó pehé o.

"**Twelve** archangels fly overhead."

Etymology: From Angelic *tĒ*.

chi

Numeral

Gloss: two

*Fíle ü dô **chi** ô o.*

"An angel has **two** eyes."

Etymology: From Angelic *di*.

chibé

Verb

Gloss: learn, come to know, find out, discover

For the meaning of “know”, use *chibé* in the past tense (or sometimes the remote past tense, for things known for a long time). However, to describe not knowing, one typically uses the separate verb *ùai* in the present tense, rather than a negative past tense sentence with *chibé*.

*Góngè û mú pÿ o jÿ gÿ **chibé** zù o.*

“(I) **know** the demon is here.”

Etymology: From Angelic *digh* "examine, look over, inspect, study" + *brĕn* "learn, come to know, find out, discover".

chití

Verb

Gloss: recur, reoccur, happen again; back, return

Used in verb series to mean “return” in an intransitive sense, where the grammatical subject of the verb is the one “returning”; that is, the thing that is being put back the way it was is the subject rather than the object (regardless of whether the verb itself is transitive or intransitive). For transitive “return”, see *palä*.

*Dókèhä chî hé **chití** zù o.*

“(I) went **back** to Docaho City.”

Etymology: From Angelic *di* "two" + *tsí* "happen, occur, come about".

chĩ-chi

Reduplicated form of *chi*, meaning “two apiece”. See *chi*.

chî

Postposition

Gloss: (accusative postposition)

Indicates the direct object of the verb. Note that if they are also the topic of a sentence, direct objects may not necessarily be followed by *chî*.

Gôsí chî dúà chî ã vé!

"Look **at** the seraph(s) and archangel(s)!"

Etymology: From Angelic *dîgh* "hit, strike, impact, connect with".

chì

Coordinator

Gloss: because, so that, so as to, in order to, in order that, with the goal being that

Used only to give a reason in terms of future events, i.e. goals, objectives, purposes, etc. For "because" in the sense of resulting from past events, use *vi* instead.

Shè ô hé hÿ o ě, chì góngè chí chēfi o.

"I'll go **in order to** fight the demons."

Etymology: From Angelic *dîgh* "destination, goal".

chóhè

Verb

Gloss: gather radiant energy from the air; drink, filter feed

This is the word used to describe an angel's method of using their *ùji* to filter out radiant energy from the air and any objects they “eat” in order to assimilate it into their body for energy. The process resembles a baleen whale filter feeding more than anything else, or—to a lesser extent—drinking.

Lô ó nÿ chí chóhè o.

“She's the one **drinking** water.”

Etymology: From Angelic *tjUhh*.

chúngè

Noun

Gloss: enemy, adversary, fiend, follower of Sharzinité

Chúngè û fá o.

"The **enemy** is you."

Etymology: From Angelic *djũch* "enemy, foe, adversary" + *ngèm* "agent, actor, power, faction".

chyshì

Noun

Gloss: chisa angel, chyshi angel, angel of Babel, angelic scholar

The chisa angels are Azalla's elite scholars and linguists who have special powers over language beyond other angels. They can not only give others the gift of magical understanding across language boundaries, but also confound the speech of their enemies, forcing them to speak many different languages so they cannot communicate with each other. The chisawa are responsible for carrying out Azalla's will with respect to Celestial and keeping it beautiful and logical in the way she prefers. Supposedly, it was they who first began trying to use Immortal as a form of communication rather than the divine art project it began as, which eventually transformed it into Angelic and then into Celestial. Chisawa are unusually tall and slender, with especially long limbs and just a single pair of broad songbird's wings covered in holy runes.

Chyshì ô é pÿ âbē o.

"There's a **chisa angel** reading over there."

Etymology: From Angelic *dÝs*.

chÿdûshí

Noun (Proper)

Gloss: Sharzinité, Nuslekresh, Chydushi (goddess of war and hatred)

Chÿdûshí û Kētûshí jī chúngè o.

"**Sharzinité** is Azalla's enemy."

Etymology: From Angelic *týdÚlh*.

D

dahä

Noun

Gloss: *dahä*; angelic organ that pumps and manipulates magical energy; inside, interior

The *dahä* is an organ possessed by angels that is a repository for magical energy gathered by the angel from its surroundings and from food it "eats" using its *ùji*. A *dahä* functions as a sort of magical second heart, which not only strengthens the angel's body functions but also allows it to use innate spellcasting abilities. It is connected to veins that carry *ùle* throughout the angel's body, so that it flows into the *dahä* to be controlled and used.

Unlike the heart, a *dahä* does not beat at a consistent rhythm, but rather pumps *ùle* at a higher rate when the angel is channeling larger quantities of magical energy, such as while spellcasting, and at a slow rate otherwise.

Lö û Olêná jî dahä chî núzi zù o ë, shîvi chî önù o.

"He felt Olena's *dahä* under her skin." (lit. He felt Olena's *dahä*, (it) was under (her) skin)

Etymology: From Angelic *däh*.

dahä

Verb (Positional)

Gloss: put inside, insert into

Shò û fá ô dókè chî dahä tí?

"(Did) you **put** the bow and arrow **inside** the house?"

Etymology: From Angelic *däh* "dahä; angelic organ that pumps and manipulates magical energy; inside, interior" + *ägh* "move to, bring to, put in/on"

dä

Particle

Gloss: (remote past tense particle)

Past tense particle for situations further in the past than covered by *zù*. See *zù* for the simple past tense. Like other tense particles, *dä* precedes any other sentence-final particle, and can never be the actual last word in a sentence except in poetry.

In Celestial, the remote past is used primarily to contrast with the simple past, unless

the speaker wishes to emphasize how long ago the event occurred; otherwise, the simple past is usually used for everything until two different past times become relevant, at which point *ngü* will be introduced for the nearest of those. There is no single reference point at which the remote past “must” be used, but rather the distinction between *zù* and *dä* is entirely relative. *Dä* can often be translated with the English pluperfect, appearing in relative clauses when the sentence as a whole is in the past tense to indicate a time yet further ago.

Used only after a word that ends in the 1st, 3rd, or 4th tone (A/Â/Á). Has the variant form *dâ* which is used following a word that ends with a 2nd or 5th tone (Ä/À). In Docaho City dialect, *dä* is instead only used following a word that ends with a 1st or 2nd tone, while *dâ* is used in all other situations.

*Chêfi **dâ** o jì dóle chí ló zù o.*

"I saw the mortal whom I **had** fought."

Etymology: From Angelic *tāj* "precede, go ahead of, come before".

dähé

Verb (Positional)

Gloss: enter, go inside of, come inside of, go into, come into

*Dókè chí **dähé** pavü vé.*

"Please **enter** the house."

Etymology: From Angelic *dä* "in, inside" + *hhīch* "go to, come to, move towards".

dâ

Variant of *dä* when following a word that ends with a 2nd or 5th tone (Ä or À); otherwise *dä* is used. See *dä*.

dä-dà

Reduplicated form of *dà*, meaning “eleven apiece”. See *dà*.

dáshe

Noun

Gloss: star-being, star-dweller, celestial sphere inhabitant, inhabitant of Zostinnovvoc; space alien

Refers to the various mysterious beings that inhabit the celestial spheres of Zostinnovvoc, the Land of Stars—other than the modrons, who are referred to as *shēze*. This includes the five Agent Intellects, their attendants, and other beings who live on other spheres or celestial bodies in the plane.

Shèdé dáshe hä û umö o.

"They say **space aliens** are (all) wise."

Etymology: From Angelic *dÁghlegh*.

dà

Numeral

Gloss: eleven

Chyshi dà ô mú pÿ o.

"There are **eleven** chisa angels here."

Etymology: From Angelic *tÀ*.

de

Noun

Gloss: light, radiance

De chî lô o.

"(I) see (some) **light**."

Etymology: From Angelic *dril*.

de jï dáshe

Noun

Gloss: race of luminous beings residing on the Dawn Star Badori

De jï dáshe ô tí?

"Do the **de jï dáshe** exist?"

Etymology: From *de* + *jï* + *dáshe*.

do

Numeral

Gloss: one

Shè ü dô do ô o.

"I have **one** eye."

Etymology: From Angelic *do*.

dönu

Verb (Positional)

Gloss: be inside; stand inside, hover inside, stay inside

Má ô file hä chí dōnù o.

"There **is** a *má* **inside** each angel."

Etymology: From Angelic *dä* "in, inside" + *nhyl* "stand, hover, remain stationary".

dô

Noun

Gloss: eye, sight organ

Dô hä û dógê o.

"Eyes are fragile."

Etymology: From Angelic *dô*.

dógê

Noun

Gloss: weakling, runt, weak creature, sickly creature, fragile thing, vulnerable thing

Has a generally sympathetic tone in most contexts.

Dóle hä û dógê o.

"Mortals are **fragile**."

Etymology: From Angelic *dāl* "brittle, fragile, vulnerable, mortal" + *gje* "small, little, inexperienced, humble".

dókè

Noun

Gloss: house, home, mortal dwelling

Mú ô shè jī dókè o.

"Here is my **house**."

Etymology: From Angelic *dāl* "brittle, fragile, vulnerable, mortal" + *kÉ* "box, crate, hollow cuboid".

dókèhâ

Noun (Proper)

Gloss: Docaho (Azalla's holy city)

Holy city of Azalla located on the first layer of the Celestial Realm, in which the souls of deceased mortals are preserved for as long as possible. Mortals Azalla

preserves this way, including all of her direct worshippers, are given a "living" space in Docaho for as long as it takes for their souls to fade away (usually hundreds or thousands of years, as long as they don't leave the city). Those whose lives were miserable or who were especially wise and compassionate during their lifetimes receive the finest living spaces, while those who lived rich lives and did not follow the teachings very closely are given more modest abodes. The Orisian Embassy is located in Docaho, making direct contact with the afterlife on behalf of the citizens of Ofasoldo. However, access to the residential areas themselves is usually heavily restricted, since any interference by mortals may cause the souls preserved within to fade more quickly.

Kētûshí û Dókèhü chí pÿ o.
"Azalla is in **Docaho City**."

Etymology: From *dókè* + *há*.

dóle

Noun

Gloss: person, mortal, departed spirit

Mú jî mîshâ û dólë o.
"This wizard is **mortal**."

Etymology: From Angelic *dāl* "brittle, fragile, vulnerable, mortal" + *leg* "being, entity".

dò-do

Reduplicated form of *do*, meaning "one apiece". See *do*.

du

Noun

Gloss: toe

Du lò ó o.
"(I) have ten **toes**."

Etymology: From Angelic *dwu*.

dûlu

Noun

Gloss: soul, spirit, essence, nature; heart (metaphorical)

Dûlu is used to describe "heart" in cases where the English word describes one's inner nature in a way that doesn't exclusively involve a moral judgement, with *má*

appropriate for one's heart in the sense of "conscience"; e.g. "I know in my heart" uses *dûlu* while "my heart says this is wrong" would use *má* (or more likely a moral perception verb). If in doubt, *dûlu* is the safest bet.

Dûlu û gòde chí jê o.

"(I) sense love in (your) **heart**. / I think you must be good at **heart**."

Etymology: From Angelic *dzûl* "intangible, ethereal, immaterial" + *hu* "soul, spirit".

dúà

Noun

Gloss: dua angel, dujo angel, planetar angel, archangel

Serendipitously enough, the dua angels happen to be the second most powerful choir of angel known to current scholarship. They are also known as archangels. Tall, four-winged, and muscular, often with unusual skin or hair colors as compared to humans, such as blue, green, or pure white, they are mighty warriors who particularly delight in battling fiends with their deadly inherent weaponry. Aranaha, the angel who became Saint Toreño's companion in Orision's founding narrative, is believed to have been a dua.

Oléná û dúà o.

"Olena is a **dua angel**."

Etymology: From Angelic *dwÈl*.

dúvê

Noun

Gloss: peace, tranquility, safety, security, stability

Dúvê ó lésí pÿ chítí ngü o.

"**Peace** will one day return to the realm."

Etymology: From Angelic *dúl* "peace, tranquility" + *fîng* "safety, security, stability".

E

e

Ě

ě

Particle

Gloss: (subordinating particle)

Ě has no direct English equivalent. It marks subordinate clauses of all kinds and can sometimes be interpreted as coordinating them as well, with meanings like "and", "or", "given that...", etc. It is always the final word in the sentence when it appears, and follows even particles like *o* that are nearly always sentence-final; there are no exceptions. It is typically used for each clause in a compound sentence other than the final one.

Shè û dókè chî dāhé zù o ě, lêmä chî bé o.

"I went into the house **and** ate the bread."

Etymology: From Angelic *ěn* "continue moving, go on, keep going".

ěhe

Noun

Gloss: cheek

Fá û ěhe ö mêlá o.

"Your **cheek** is beautiful."

Etymology: From Angelic *eh*.

Ê

êä

Verb

Gloss: forgive (a misdeed), reconcile with, accept (esp. something bad), understand (someone's point of view), set aside (an issue), overlook (deliberately); may, be allowed to

The object is the deed or situation forgiven or accepted, not the person responsible. Use *vu* to indicate the party being forgiven.

In a verb series, *êä* instead expresses permission to do something similar to "may", "be allowed to", etc., referring to the previous verb in the series. It can be translated as "can" in this sense only, but never to mean ability or capability, which is always *hö*.

Fá vu ngále chí êä o.

"(I) **forgive** you for your sins."

Dähé êä o.

"(You) **may** enter."

Etymology: From Angelic *ë* "from, away from" + *ägh* "move to, bring to, put in/on".

É

é

Pronoun (Demonstrative)

Gloss: there, over there, that place; distant visible area, visible area beyond; that (visible; with *jĩ* or without a verb only)

Used instead of *lô* when modifying nouns or in sentences without a verb; that is, for "that angel (visible)", one should say *é jĩ fĩle* rather than using *lô jĩ*, which always means "his/her/its/their"; similarly, "that (visible) is an angel" would be *é û fĩlẽ o*. Contrasts with *mú* "here, this place; this" and *gỹ* "that (not visible); there (not visible)". Most speakers prefer to use *gỹ* in the sense of "there (somewhere not visible)", although it is not strictly incorrect to use *é* this way, but often avoided as *é* has a strong implication of referring to somewhere within sight.

É û fĩle ô o.

"There's an angel **over there**."

É û gónge jè.

"**That** is not a demon."

É jĩ gósí û umõ o.

"**That** seraph is wise."

Etymology: From Angelic *ẽch* "there".

éä

Verb (Positional)

Gloss: take past, take across, put beyond, send past, send across

Lõ û nýbý chĩ éä zù o.

"She **took** (it) **across** the river."

Etymology: From Angelic *ẽ* "past, beyond, across" + *ägh* "move to, bring to, put in/on".

énu

Verb (Positional)

Gloss: be beyond, be across, be past; stand beyond, stay beyond

Dáshe ô lù hã chĩ énú o.

"There **are** space aliens **beyond** the clouds."

Etymology: From Angelic *ē* "past, beyond, across" + *nhył* "stand, hover, remain stationary".

È

èhé

Verb (Positional)

Gloss: go onto, come onto, move on top of; walk onto, step onto

Ný chí èhé o.

“(I) **step onto** the water.”

Etymology: From Angelic *wì* "atop, on top of" + *hhĩch* "go to, come to, move towards".

ènu

Verb (Positional)

Gloss: be atop, be on, be on top of; stand on, stay on

Gôsí hä û ùí ô kò chí ènu o.

“A seraph **has** a head **on top of** its neck.” (lit. as for every seraph, there is a head on top of the neck)

Etymology: From Angelic *wì* "atop, on top of" + *nhyl* "stand, hover, remain stationary".

F

fälâ

Noun

Gloss: tree

Fälâ û, nìngó chî yjì o.

"Trees, on the other hand, (I) like."

Etymology: From Angelic *fêl* "tree" + *râch* "plant".

fâ

Common variant of *fá* before *lé*. See *fá*.

fâbé

Coordinator

Gloss: thus, then, in that case, therefore (coordinator for then-clauses)

Fâbé shè chî mèhé vô!

"Then don't follow me!"

Etymology: From Angelic *fêl* "you" + *brên* "learn, come to know, find out, discover".

fá

Pronoun

Gloss: you

May be either singular or plural. To specify plural, follow with *lé* (which changes the tone to *fâ* in many dialects).

Fá vu býde chî yjì o.

"I love **you** (platonically)."

Etymology: From Angelic *fêl*.

fî

Verb

Gloss: use, wield, make use of; be about

*Ná û **fî** ho jè.*

"(I) cannot **wield** melee weapons."

*Mú jî zàshý û üâzá chî **fî** o.*

“This book **is about** uaza angels.”

Etymology: From Angelic *figh*.

fīle

Noun

Gloss: angel, immortal, celestial being

Fīle-fīle ô Dókèhâ pÿ o.

"There are very many **angels** in Docaho City."

Etymology: From Angelic *fīch* "celestial being" + *legħ* "being, entity".

G

ga

Noun

Gloss: finger

*Dúà jī bǐ ū **ga** mǐ ó o.*

"An archangel has five **fingers** on (each) hand."

Etymology: From Angelic *gla*.

gêmé

Noun

Gloss: bird, winged mortal creature

Gêmé hǎ ū mé ô o.

"All **birds** have wings."

Etymology: From Angelic *gjê* "small, little, inexperienced, humble" + *mrín* "wing".

gedô

Noun

Gloss: initiate, acolyte, novice

Refers specifically to mortals; not used for immortal beings.

Gédô ū zàshǐ chí ābē o.

"The **initiate** reads a book."

Etymology: From Angelic *gjêdāl* "initiate, acolyte, beginner".

gè

Verb

Gloss: touch, feel (actively), taste (actively), perceive actively at close range

Used to describe active detection for all senses that are mundane (i.e. do not use or require magic) and that operate at a very close distance to one's body, i.e. they require touch. This includes touch, taste, and any similar senses, as long as they are not magical in nature.

*Mú jī lēmǎ chí **gè** vē.*

"**Taste** this bread."

Etymology: From Angelic *gling* "touch, feel (actively)".

gèdī

Verb

Gloss: hit, strike, impact, connect with

*Luē û góngè chí **gèdī** zù tí?*

"Did the arrow **hit** the demon?"

Etymology: From Angelic *gling* "touch, feel (actively)" + *dīgh* "hit, strike, impact, connect with".

gòde

Noun

Gloss: platonic love, compassion, agapé, altruism

Refers to love on the basis of being a fellow thinking being, or love towards the world and other beings as a whole, rather than romantic, sexual, friendly, or familial love. See *býde* for familial and friendly love (love for one's kin group), and *gùzé* for romantic or sexual love (love for one's mate).

*Hâzé vu **gòde** chí yjì o.*

"(I) feel **love** for everyone./I love everyone."

Etymology: From Angelic *glÀm* "platonic love, compassion, agapé" + *dryng* "emotion, feeling".

gòde vê

Expression

Gloss: bye, see you, later

Gòde vê, Oléná â!

"See **you**, Olena!"

Etymology: Abbreviated, less formal variant of *gòde vê dúvê*.

gòde vê dúvê

Expression

Gloss: goodbye, farewell

*Gósí û shè chí lôdé zù o ě, **gòde vê dúvê**.*

"The seraph said **farewell** to me."

Etymology: From *gòde vê dúvê vê* "let there be love and peace".

gôngé

Verb

Gloss: give thanks, give praise, show gratitude

This is an intransitive verb which requires the postposition *hé* for its object.

Kětúshí chí gôngé vê.

"**Give thanks** to Azalla."

Etymology: From Angelic *gáng* "happiness, joy" + *mhĩng* "write".

gôsí

Noun

Gloss: goso angel, gosi angel, seraph, solar angel

The goso angels, also known as seraphs or solars, are thought to be the first angels ever created, and they are the lords of other angels, with all the other choirs treating a command from a solar as a command from the gods themselves. There are said to be only twenty-three gosowo, each one having served Azalla and Zoldu faithfully since their creation. Incredibly powerful in combat, bearing six wings and an aura of blinding sunlight bestowed upon them by Zoldu himself which makes it difficult to make out the rest of their forms (at most, they can be seen to be towering, dark-skinned humanoid beings), the gosowo appear only when there is desperate need of them. Usually they are occupied in battling archfiends and other deadly threats, putting an end to them before they can ever set foot in the Mortal Realm at all.

Nêshé ü gôsí che dá ó o.

"There are twenty-three **seraphs** in the world."

Etymology: From Angelic *grôthfîch*.

góngè

Noun

Gloss: demon, demonic being

Góngè hä û Chÿdûshì hé góngé o.

"All the **demons** praise Sharzinité."

Etymology: From Angelic *glÛch* "demon" + *ngèm* "agent, actor, power, faction".

güê

Noun

Gloss: aura (i.e. of a powerful angel, archon, etc.); radiation

Güé û é vu äi o.

"The **aura** seems (when examined magically) to come from over there."

Etymology: From Angelic *gwé* "the aura of sunlight possessed by a goso angel; aura, radiation".

gùzê

Noun

Gloss: sexual love, romantic love, passionate love, eros, lust

Refers to love or lust towards one's mating partner, rather than platonic forms of love toward friends, family, or the world as a whole. Because angels do not reproduce, they do not consider *gùzê* to be a form of love so much as an urge commonly experienced by mortals, and some types of love between lovers might be considered *býde* instead if they have nothing to do with sex. Note however that *gùzê* also does not have the same negative connotations as English "lust", either; angels view this urge fairly neutrally, due to its lack of impact on their own lives. See *býde* for familial and friendly love (love for one's kin group), and *gòde* for altruistic love (love towards the world or beings as a whole).

Torëngo û Oléná vu gùzê chí yjì o.

"Toreño feels **lust** for Olena."

Etymology: From Angelic *gjÔ* "have sex, mate, have sexual intercourse" + *lhýng* "hunger, thirst, need for sustenance".

gyjÿ

Verb

Gloss: preserve, maintain, keep; keep still, stay still, hold still

May be transitive or intransitive depending on whether or not it has a direct object. If there is no direct object, it is assumed to be essentially reflexive.

Üâzá û gyjÿ o.

"The uaza angel **stays still**."

Këtúshí û Dókèhä chí gyjÿ o.

"Azalla **maintains** Docaho City."

Etymology: From Angelic *ghyz* "preserve, maintain, keep; keep still, hold still (transitive)" + *ÿch* "stop (intransitive), halt, cease, pause, stay still, hold still".

gý

Pronoun (Demonstrative)

Gloss: that (not visible); that place, there (not visible); the fact that...

Refers to anything that can't be seen at the moment, whether because it is not present or because it is immaterial, imaginary, abstract, etc. This often includes locations, since *é* has a strong implication of referring only to somewhere currently visible, although some speakers may use *é* even for locations out of sight.

Unlike other demonstrative pronouns, *gŷ* be used with *jĩ* as normal to create an adjectival version, as in *gŷ jĩ file* "that angel (who isn't visible to us right now)".

Gŷ is also used as a generic pronoun following relative clauses describing ideas, facts, situations, etc. as opposed to physical objects.

Gŷ ó fá jĩ tídí o.

"**That** is your destiny."

Ngé gŷ jĩ zólù û Kětûshí dă o.

"And **that** deity was Azalla."

Gŷ hé pavü vô.

"Don't go **there (somewhere out of sight)**."

Góngè û hé zù o jĩ gŷ vu nìngó o.

"(I'm) happy about **the fact that** the demon left."

Etymology: From Angelic *gŷ* "that (abstract)".

H

hă-hă

Reduplicated form of *hă*, meaning “a full set apiece”. See *hă*.

hăzûshí

Noun (Proper)

Gloss: Zoldu, Hufkoth, Hazushi (god of the sun, travel, and hospitality)

Hăzûshí û Lùlésî chí pÿ o.

"Zoldu is in Lulesi."

Etymology: From Angelic *hăzÚlh*.

hă

Numeral

Gloss: all, each, every; ...and company

Indicates the collective plural number. This can refer either to all entities in the world, or to all members of a specific group.

Alternatively, when *hă* is used following a proper noun, it functions as an associative plural referring to that entity and the rest of their group: *Oléná hə* "Olena and company".

Lêmă hə vu nìngó chí yjì o.

"I like (**all**) bread."

Oléná hə û góngè chí ló zù o.

"Olena **and her group** saw the demon."

Etymology: From Angelic *chêl* "all, every".

hăby

Noun

Gloss: friend, ally, member of one's own choir, co-worker

Fá û shè jī həby o.

"You are my **friend**."

Etymology: From Angelic *hă* "close, intimate, well-known" + *brÿ* "friend, ally, member of one's own choir, co-worker".

hâfĩ

Noun

Gloss: every angel, all immortals, immortalkind, celestialkind, angelkind

Hâfĩ û ná ô jè.

"Not **all** **celestials** have melee weapons."

Etymology: From Angelic *chêl* "all, every" + *fĩch* "celestial being".

hâfihé

Noun

Gloss: eternity, forever, all time

*Kětûshí û **hâfihé** vỹ shè lé chĩ sènù o.*

"Azalla will shelter us **forever**."

Etymology: From *hâfĩ* + *hé*.

hâzé

Noun

Gloss: everything, everyone, all of them, every one, each one

Hâzé â, lõ chĩ ä vê!

"**Everyone**, look at that!"

Etymology: From Angelic *chêl* "all, every" + *dhỹn* "actual, true, real".

hâzèlésĩ

Noun

Gloss: multiverse, universe, cosmos

Hâzèlésĩ û vëbê o.

"The **universe** is tragic."

Etymology: From *hâzé* + *lésĩ*.

hê

Noun

Gloss: arm; side

*Lõ û **hé** hâ ó álò o.*

"His **arms** are (all/both) strong."

Etymology: From Angelic *hÿn*.

hêbä

Noun

Gloss: elbow

*Shè ü **hêbä** ô dógé o.*

"My **elbow** is weak."

Etymology: From Angelic *hÿn* "arm" + *pä* "elbow, knee, joint".

hé

Verb

Gloss: go to, come to, move towards; leave

The "leave" meaning is obtained by omitting any direct object (although depending on context, one of the other meanings may be intended instead).

*Dókè **hé** vê!*

"Go (to) home!"

*Fâbé gôsí ü **hé** zù o.*

"And thus the seraph **left**."

Etymology: From Angelic *hhÿch* "go to, come to, move towards".

hé

Postposition

Gloss: to, toward

Dative postposition indicating the direction of motion or the indirect object of a verb of giving.

*Gÿ **hé** shè chí jêhé pavü vê.*

"Please bring me **to** that (place)."

*Fâ **hé** shò chí pavû hÿ o.*

"(I) will give a bow and arrow **to** you."

Etymology: From *hé*.

hêî

Noun

Gloss: tear, tears

Héi û äjý ó o.

"There is salt water in **tears**."

Etymology: From Angelic *nhêj*.

hö

Verb

Gloss: be able to use, have the ability for, be able to wield, be skilled with; can, able to

Commonly used as the final verb in a series, adding the meaning of "can, able to" to all preceding verbs. Never means "can" in the sense of being permitted to do something or it being acceptable; for that, see *êä*.

*Chêdô hä û shò chí **hö** jè.*

"Mortal warriors **can** not **wield** ranged weapons."

*Lö chí palä **ho** jè.*

"I **can't** heal her."

Etymology: From Angelic *chän*.

hu

Pronoun

Gloss: self, oneself (reflexive pronoun for non-physical verbs)

Used to mean "self" only for verbs that describe some sort of non-physical action—something abstract, emotional, or intellectual—rather than direct physical interaction, which use *shí* instead. Some verbs allow both *hu* and *shí* with different nuance of meaning in either case.

*Shè û nýbý vî **hu** chí â o.*

"I'm looking at **myself** in (lit. with) the river."

Etymology: From Angelic *hu*.

hufê

Verb

Gloss: kill, slay, destroy, unmake

*Gôsí ô nülè chí **hufê** hö o.*

"A seraph can **slay** the devil."

Etymology: From Angelic *hu* "soul, spirit" + *fê* "remove, undo, end, stop (transitive)".

hÿ

Particle

Gloss: will, shall, going to

Indicates the future tense. Like other tense particles, *hÿ* precedes any other sentence-final particle, and can never be the actual last word in a sentence except in poetry.

Chibé hÿ o.

"(I'm) **going to** find out."

Etymology: From Angelic *mhÿ* "desire, wish, want".

hÿnè

Verb

Gloss: ask, request of, pray (to)

A subordinate clause can follow or precede this sentence indicating what is being asked, requested, or prayed for; this subclause is usually imperative.

Kedö û Häzûshí chî hÿnè o.

"The high priest **prays to** Zoldu."

Kètûshí chî hÿne zù ě, shè chî sénu vê.

"(I) **asked** Azalla to shelter me."

Etymology: From Angelic *mhÿ* "desire, wish, want" + *níl* "carry, bear".

I

i

İ

ihî

Noun

Gloss: tooth, fang

*Mú ô góngè jî **ihî** o.*

"Here's the demon's **tooth**."

Etymology: From Angelic *ih*.

$\hat{\mathbf{I}}$

\hat{t}

Í

í

Ì

ìä

Verb (Positional)

Gloss: put on top of, put atop, put on

Jü û mùló chí ìä vê.

“**Put** the feather **on** the ground.”

Etymology: From Angelic *wì* "atop, on top of" + *ägh* "move to, bring to, put in/on".

J

ja

Noun

Gloss: armor, exoskeleton

*Gý jì dóle û **ja** ô jè.*

"That mortal does not have **armor**."

Etymology: From Angelic *jel* "armor, hide, exoskeleton".

jěhé

Verb

Gloss: bring (a person), take (someone somewhere), go with (someone), lead, guide

Used only for people. See *nèlí* for bringing an item.

*Kedô hé shè chî **jěhé** vê.*

"**Bring** me to the high priest."

Etymology: From Angelic *zī* "at, near, by, with (a person)" + *hhīch* "go to, come to, move towards".

jê

Verb

Gloss: sense passively with one's *má*, get a high from obeying one's intended alignment, feel something due to one's biological drive to slay evil and defend the innocent; feel something is morally good or bad (without thinking it through first), have a passive sense of rightness or wrongness about something, use one's moral intuition

Angels and other celestial beings have an organ, the *má*, which gives them a biological drive to protect innocents, slay evil, battle fiends, and put themselves in harm's way to defend others; in addition, the *má* connects them to the deity that created them and enables them to draw on that god's ideology to guide their actions. Celestials view this ability as a fundamental sense on par with the senses of sight, hearing, smell, etc. possessed by most mortals.

This is the verb for using the *má* for passive perception, similar to "see", "hear", etc., except that it refers to relying on passive moral judgements made by one's *má*. One passively senses the character, honesty, morality, etc. of other beings using the *má*, or "senses" the right thing to do, etc. The feeling of obeying one's *má* can be very pleasurable, and *jê* can also be used to describe experiencing this pleasant feeling.

Fá û gòde chí jê o.

"(I) **sense** love in you (**with my má**)."

Etymology: From Angelic *vghê*.

jévô

Noun

Gloss: crux, crucial part, important thing

Chibé jĩ gý ó jévô o.

"To learn is what's **important**."

Etymology: From Angelic *vghê* "get a high from obeying one's intended alignment, feel something is morally good or bad, have a passive sense of rightness or wrongness about something" + *fô* "like, similar to, resembling".

jè

Particle

Gloss: not, no (negative indicative particle)

Used only for the negative indicative; a separate particle is required instead for prohibitive, interrogative, or content question sentences (*vô*, *tè*, or *chè*, respectively).

Dúa û she jè.

"I'm **not** an archangel."

Etymology: From Angelic *zèm* "fail, err, make a mistake, screw up; not do".

jĩ

Verb

Gloss: belong to, be owned by, be associated with

Sometimes used similarly to English "have", except with the subject and object reversed. This puts the focus on the thing possessed rather than the owner; often, a double subject construction *X û Y ô/ó* is used instead for "X has Y", if this isn't the desired emphasis.

Shò û shè chí jĩ o.

"The bow and arrow **belong to** me."

Mé ô file chí jĩ o.

"Wings are something an angel **has**."

Etymology: From Angelic *zīgh* "belong to, be owned by, be found at, be located at".

jī

Particle

Gloss: (relativizing particle)

Jī follows a verb, or a clause ending in a verb and its particles, or sometimes just a single bare verb (generally, particles are required if more than a single verb is included in the clause), in order to turn it into a relative clause modifying whatever noun follows. There is no explicit marking of that noun's role in the sentence; this must be determined entirely from context. Relative clauses may be optionally begun by *lenô* to make it easier to see where the clause starts, or may be avoided altogether by connecting clauses with *ě*, which is sometimes preferred for especially long and complex relative clauses or those where the noun's role in the sentence is not clear from context.

Kētūshì hé sǜjì chí yjì o jī góngè chí hufé vê!

"Kill the demon **who** feels hatred toward Azalla!"

Jò ô ló jī gôsì ché?

"Who is the seraph **that** (I) saw/see?"

Etymology: From *jī* "of".

jī

Postposition

Gloss: of (adjectivalizing postposition)

Jī follows any noun or verb root to create an adjective based on that word's meaning. Often the meaning that results is straightforward; when it is not, this will be noted in the root's entry or in a separate entry for the combined expression.

A noun can be stated twice with *jī* in between to indicate the most prominent entity of that type or the one that most embodies that concept, which usually is translated with a superlative in English: *X jī X* "greatest/most X-like of the X's". This is not unlike the Biblical expression: "king of kings", "lord of lord's", etc., except that in Celestial plurals aren't used here, with the collective plural always being understood for the genitive noun (but it might be explicitly included for poetic reasons). As with the English superlative (but unlike e.g. Zelev languages), the scope of this claim can vary and is understood from context.

Lö û shè jī lādô o.

"She is my kin. (lit. kin member **of** me)"

Kětûshí û umö jî zólù o.

"Azalla is a wise mortal deity (lit mortal deity **of** wisdom)."

Dógê jî dógê û shè o.

"I am the weakest (**of** the weak)."

Etymology: From *jî* "belong to".

jîä

Verb (Positional)

Gloss: put near, put next to, put down (by), leave with (e.g. for safekeeping)

Nýbý chí jîä zù o.

"(I) **put** (it) **next to** the river."

Shò û shè chí jîä vé.

"**Leave** your bow and arrow **with** me."

Etymology: From Angelic *zî* "at, near, by, with (a person)" + *ägh* "move to, bring to, put in/on".

jîzî

Noun

Gloss: face

É jî chyshì ü jîzî ô umö o.

"That chisa angel has a wise **face**."

Etymology: From Angelic *jîth*.

jôsýhí

Verb

Gloss: buy, sell, trade

Like *pavû*, the meaning of this verb is entirely determined by the rest of the sentence; with *hé* it means "sell to", and with *vu* "buy from". One can even use both at once to indicate the source from which the merchant received the goods they are selling. (Typically, they are put in time order, so the *vu* noun generally comes first.)

Mú jî ná û mokézê vu kédô hé jôsýhí zù o.

"I **bought** this weapon from a mocazo and **sold** it to the high priest."

Etymology: From Angelic *ljôth* "trade for, buy, purchase, make a deal to obtain" + *lÿh* "trade away, sell, agree to give away".

jó

Verb

Gloss: appear from a distance to be, seem, appear, sound, smell (like)

Used to describe an object's apparent state as determined by any senses that are mundane (i.e. do not use or require magic) and that operate at a significant distance from one's body. This includes sight, nonmagical variants of sight such as darkvision (but not magical sight such as an archangel's truesight or a devil's ability to see in magical darkness), hearing, smell, a dwarf's stonecunning, a lantern archon's mundane ranged perception, etc.

Jó, like its fellow mundane ranged perception verbs, is sometimes used describe even magical detection if the speaker wishes to emphasize how near-at-hand the perceiver is in spirit; this is most commonly done when referring to deities.

*Dúa û **mêlá** jó o.*

"The archangel **looks** beautiful."

Etymology: From Angelic *fjÁn* "look (like), seem, appear".

jó-jò

Reduplicated form of *jò*, meaning "anyone, anybody, whoever". See *jò*.

jò

Pronoun (Interrogative)

Gloss: who?; someone, somebody

May be reduplicated (*jó-jò*) for a meaning of "anyone, whoever".

Jò ó fâ ché?

"**Who** are you?"

Jò ô Dókèhä chî dähé zù o.

"**Someone** entered Docaho City."

*Kỳdó chî bé o jĩ **jó-jò** û sèkù o.*

"**Anyone** who eats deer is evil."

Etymology: From Angelic *jò*.

jû

Noun

Gloss: feather, down

*Mé û jü-**jû** ó o.*

"The wing has very many **feathers**."

Etymology: From Angelic *jû*.

K

kädô

Noun

Gloss: hunter

Refers to mortals only.

Kädô hè lónä chí pavû zù o.
"I gave food to the **hunter**."

Etymology: From Angelic *kâ* "hunt, stalk, kill for meat" + *dãl* "mortal".

kâí

Verb

Gloss: morally judge to be, form a moral opinion on, actively sense with one's *má*;
judge to be, form an aesthetic opinion on, consider to be (after much thought)

Angels and other celestial beings have an organ, the *má*, which gives them a biological drive to protect innocents, slay evil, battle fiends, and put themselves in harm's way to defend others; in addition, the *má* connects them to the deity that created them and enables them to draw on that god's ideology to guide their actions. Celestials view this ability as a fundamental sense on par with the senses of sight, hearing, smell, etc. possessed by most mortals.

This is the verb for using one's *má* for active perception similar to "look at", "listen to", etc., except that it refers to relying on active moral judgements made by one's *má*. One actively senses the character, honesty, morality, etc. of other beings using the *má*, or "senses" the right thing to do, etc.

Often the verb is used in situations where the *má* is not actually relevant, such as other, non-moral judgments. In this case it implies a judgement made after extensive thought rather than off-the-cuff.

Këtúshí û fá pÿ gòde chí kâí o.

"Azalla **judges** you to be compassionate." (lit. Azalla **actively morally perceives** agapé in you)

Fá ü hâby chí kâí o.

"I **consider** you a friend (I've thought about it a lot)."

Etymology: From Angelic *kÁj*.

kedô

Noun

Gloss: high priest, expert, master

Kedö û Kětûshí chî hýnè o.

"The **high priest** prays to Azalla."

Etymology: From Angelic *kesdâl*.

këshe

Noun

Gloss: ancient, archangel, archfiend, primal quori, elder being, ancient one, venerable one

Gôsí hä û këshe o.

"The seraphs are **ancient beings**."

Mú û këshe jî nýbý o.

"This is an **ancient** river."

Etymology: From Angelic *kes* "old, ancient, venerable".

kětûshí

Noun (Proper)

Gloss: Azalla, Kestimof, Ketushi

Kětûshí â, shè chî ä vé.

"O **Azalla**, hear me."

Etymology: From Angelic *kjêftÚlh*.

kézê

Noun

Gloss: humanoid (mortal) being

Kézê ü kézö û kézê ó dógê o.

"**Mortals** are weaker than the fey."

Etymology: From Angelic *kjêth*.

kézö

Noun

Gloss: fey, humanoid fey, fey creature, fey being, follower of the fey gods

Kézö ô lóngö chí hýnè o.

"A **fey creature** is praying to the fey gods."

Etymology: From Angelic *kjêth* "humanoid" + *năm* "fey creature" .

kè

Noun

Gloss: bone

Mú jī kè û nügù chí jī o.

"This **bone** belongs to a demon."

Etymology: From Angelic *kènh*.

kômôshé

Noun (Proper)

Gloss: Falgo, Hufkoth, Komoshe (the harsh and uncaring mortal god of fire, the wilderness, and survival at any cost)

Sénu pý Kômôshé chí hýne zù o.

"(I) prayed to Falgo in the tent."

Etymology: From Angelic *kâmÁlh*.

kò

Noun

Gloss: neck, windpipe

Angels do not have a conventional digestive system, so an angel's neck contains only their windpipe, separated from their mouth by the *ùji*.

Ná û dúà jī kò chí gédí o.

"The melee weapon strikes the archangel's **neck**."

Etymology: From Angelic *kùng*.

kôde

Noun

Gloss: badness, ugliness, unpleasantness, bad thing (aesthetically), ugly thing, distasteful thing, unappealing thing, unpleasant thing

Fá ü kôde chí jê o.

"I think you're **ugly** (at first glance)."

Etymology: From Angelic *kânh* "ugly, unpleasant, unappealing, bad (aesthetically)" + *dryng* "emotion, feeling".

kúji

Noun

Gloss: muscle

Dúa û kúùúji ó o.

"The archangel has **many muscles**."

Etymology: From Angelic *kjÛz*.

kÿ

Pronoun (Demonstrative)

Gloss: this, this one, this thing

Cannot be used to modify a noun with *jĩ* or in a sentence without a verb; for that usage, use *mú* "here". Celestial has two other demonstrative pronouns, *lô* "that (visible); s/he/it/they" and *gÿ* "that (not visible)", as well as *mú* "here" and *é* "there" for locations.

Kÿ chí ä vê!

"Look at **this**!"

Etymology: From Angelic *kÿ* "this".

kÿ

Noun

Gloss: tongue

Ký û kúji o.

"The **tongue** is a muscle."

Etymology: From Angelic *klhÿ*.

kýdó

Noun

Gloss: deer, elk

Shè û kýdó hä chí hufê zù o.

"I killed all the **deer**."

Etymology: From Angelic *kÿ* "deer, elk, moose" + *dâl* "brittle, fragile, vulnerable,

mortal".

L

lamë

Noun

Gloss: family, mortal kin group, kinship, brotherhood, sisterhood, togetherness, emotional connection, relationship

Refers to any group of mortals that are connected in any way meaningful to mortals. This includes families as well as found families and the like. Further distinctions are considered technical terms by angels and other celestial creatures, who are directly created and do not have families.

Fá û lamë chí jǐ o.

"You are part of my family."

Etymology: From Angelic *lǎ* "mortal kin group, mortal cooperative unit, mortal family" + *mǐn* "join, come together, gather".

lädô

Noun

Gloss: mortal kin member, family member, relative, loved one, fellow member of any group of mortals

Used to denote any relative of a mortal, whether by blood or otherwise, combining the meanings of words like "brother", "sister", "father", "aunt", "cousin", "friend", "wife", "partner", "co-worker", etc., without further distinction. Celestial beings tend to be directly created and do not reproduce, so most of these distinctions are treated as technical terms specialized for dealings with mortals, rather than as basic vocabulary. Use *jǐ* to specify whose kin it is: *kýdô jǐ lädô* "member of the deer's kin group".

Fá û lädô chí kái o.

"I consider you a **member of my kin group**."

Etymology: From Angelic *lǎ* "mortal kin group, mortal cooperative unit, mortal family" + *dǎl* "brittle, fragile, vulnerable, mortal".

läjò

Noun

Gloss: family name, surname, last name, clan name, tribe name

Considered a technical term used by specialists in mortal affairs such as uaza angels; celestial beings do not themselves have families, tribes, etc. to name themselves after.

Instead, they have a use-name (*chéjò*) and a truename (*lúshò*), the latter directly tied to their being and generally kept secret from all but the god who created them.

Läjò û le ché?

"What is your **last name**?"

Etymology: From Angelic *lă* "mortal kin group, mortal cooperative unit, mortal family" + *jò* "name, truename".

lâ

Noun

Gloss: plant, fungus, growing thing

Mú û lâ-lâ ó o.

"There are lots of **plants/fungi** here."

Etymology: From Angelic *râch*.

lâhé

Verb (Positional)

Gloss: go below, come below, move (some distance) underneath

Celestial distinguishes more strongly than English between going directly under something and going some distance below; *lâhé* is only used for things that are a significant distance below, such as walking under a flying creature. Use *ăhé* for moving under an object or structure on the ground.

Shè hă û lù chí lâhé hÿ o.

"We'll all **go under** the cloud."

Etymology: From Angelic *ră* "below, underneath (some distance)" + *ăgh* "move to, bring to, put in/on".

lăă

Verb (Positional)

Gloss: put below, put (some distance) underneath

Celestial distinguishes more strongly than English between something being put on the underside and something being put some distance below; *lăă* is only used for things that are below and not touching. Use *onă* for putting something under and directly touching.

Kÿ chí lăă vé.

"**Put** it **below** this."

Etymology: From Angelic *rã* "below, underneath (some distance)" + *ägh* "move to, bring to, put in/on".

le

Pronoun (Interrogative)

Gloss: what? which?; something

Unlike in English, *le* is never fronted and always occurs in the same place it would if it were an ordinary noun. Essentially always used with *ô/ó* rather than *û*.

May be reduplicated for a meaning of "anything, whatever".

Le ô è ché?

"What is that?"

Le ô dókè chî vehé o.

"Something's coming out of the house."

Lë-le chî ló tí?

"Do you see anything?"

Etymology: From Angelic *lyn*.

lenô

Coordinator

Gloss: that, which (begins relative clauses)

Optional coordinator used for marking a relative clause. Generally used to warn the listener about long and complex relative clauses, or to clarify ambiguous ones. However, only *jĩ* (following the verb and any particles it has) is necessary to mark a relative clause; *lenô* is always optional.

Lenô shèdé shò û dókè chî dahä dâ o jĩ file chî ló zù o.

"(I) saw the angel **that they said put the bow and arrow in the house."**

Etymology: From Angelic *lyn* "what, which" + *hhâng* "look at, observe".

lëdi

Pronoun (Interrogative)

Gloss: what reason? what purpose? why? to what end?; some reason, some purpose, some end

Can be used as a simple noun, or with *vý* in a more complex sentence. Used only for

questioning the goal or purpose of an action, not its cause or prior justification; for that, see *lêvĩ*. Essentially always used with *ô/ó* rather than *û*.

May be reduplicated for a meaning of "for any/whatever reason/purpose/end".

Fá û lēdi vỹ mú châ hé zù ché?

"**Why** did you come here?"

Lö û lēdi vỹ hé zù o.

"For **some reason** she left."

Lēdi-lēdi vỹ òza vô.

"Don't do it for **any reason**."

Etymology: From Angelic *lyn* "what? which?" + *dìgh* "destination, goal".

lě-le

Reduplicated form of *le*, meaning "anything, whatever". See *le*.

lēmă

Noun

Gloss: bread

Mú ü lēmă ô o.

"Here is some bread."

Etymology: From Angelic *rŷm* "bread" + *něl* "food".

lêvĩ

Pronoun (Interrogative)

Gloss: what reason? what cause? why? as a result of what?; some reason, some cause

Can be used as a simple noun, or with *vỹ* in a more complex sentence. Used only for questioning the cause or prior justification for an action, not its goal or purpose; for that, see *lêvĩ*. Essentially always used with *ô/ó* rather than *û*.

May be reduplicated for a meaning of "due to any/whatever reason/cause".

Věhu ü lêvĩ ô ché?

"**What's the cause** of this sadness?"

Lêvĩ vỹ nìngó châ yjì o.

"For **some reason** (I) feel happy."

Lêvî-lêvî ô sêkù o.

"**Whatever reason** there is, is evil."

Etymology: From Angelic *lyn* "what? which?" + *vigh* "reason, cause, justification".

lé

Numeral

Gloss: (plural numeral)

Indicates the plural number. Like other numerals, this is mutually exclusive with all other numerals, including numbers, and is not obligatory where clear from context. Can be reduplicated for a meaning of "several/multiple apiece", similar to other numerals.

Kỳdô lé chí ló zù o.

"(I) saw **some** deer."

Fîle lé û mú hé zù o.

"The angels came here."

Chyshì û zàshý lè-lé chí âbë o.

"The chisa angels read **several** books **apiece**."

Etymology: From Angelic *ríl* "many, much".

léngê

Noun

Gloss: planar portal, gate spell, extraplanar passage

Léngê û sáã chí pÿ ché?

"Where is the **planar portal**?"

Etymology: From Angelic *lýngnêch*.

lésî

Noun

Gloss: realm, country, kingdom, region

Mú jî lésî û Kětúshí chí jî o.

"This **realm** belongs to Azalla."

Etymology: From Angelic *lýng* "world, plane of existence" + *thî* "region, country, area, zone".

lè-lé

Reduplicated form of *lé*, meaning “several apiece”. See *lé*.

lì-lì

Reduplicated form of *lì*, meaning “nine apiece”. See *lì*.

lĩ

Numeral

Gloss: three

Mú û fälâ lĩ ô o.

"There are **three** trees here."

Fîle û ná lĩ-lĩ ô o.

"The angels have **three** melee weapons **apiece**."

Etymology: From Angelic *rĩ*.

lî-lî

Reduplicated form of *lî*, meaning “three apiece”. See *lî*.

lì

Numeral

Gloss: nine

Shè û ga lì ó o.

"I have **nine** fingers."

Shè hé jû li-lì chí pavü vê.

"Give me **nine** feathers (**each** of you)."

Etymology: From Angelic *lí*.

lô

Pronoun (Demonstrative)

Gloss: he, she, they, him, her, them, it; that, that one, that thing (visible)

Can be used for any type of referent, regardless of gender, animacy, etc. Also doubles as a demonstrative pronoun "that", which can be used for anything which is currently visible to the speaker, again regardless of gender, animacy, etc. It cannot, however, be used to mean "that" when it modifies a noun with *jĩ* or in a sentence without a verb; for that usage, use *é* "there".

Celestial has two other similar demonstrative pronouns, *kÿ* "this" and *gÿ* "that (not visible)", as well as *mú* "here" and *é* "there" for locations.

May be either singular or plural. To specify plural, follow with a plural numeral such as *lé*.

Lö chí ló tí?

"Do (you) see **that/him/her**?"

Mú ü lô jĩ chéjò o.

"This is **his/her** given name." (**never** means "This is **that** given name")

Etymology: From Angelic *rõ* "that (physical)".

lôdé

Verb

Gloss: speak, sing, say

Lôdé has two distinct modes: "speak/sing", where the thing spoken or sung is the object and *hé* is used for the person spoken to, and "say to, tell", where the object is the person spoken to and a secondary clause (optionally including the quotative coordinator *shèdé*, if it might be ambiguous otherwise) describes what's said.

Mêlázêla chí lôdé hõ o.

"I can **speak** Celestial."

Olêná hè ÿ vê jĩ gÿ chí lôdé zù o.

"(I) **told** Olena to stop."

Kêtûshí chí lôdé zù o ě, (shèdé) â pavü vê.

"I **told** Azalla, please listen."

Etymology: From Angelic *lhâl* "speak, sing" + *díng* "say".

lôngö

Noun

Gloss: god of the fey, member of the fey pantheon, fey deity

Refers to deities such as Hyalis, Tirashis, Zhasa, etc. Celestial does not have a general word for any type of god. To refer to the gods of mortals (including Azalla, Zoldu, Fallad, etc.), use *zólù*.

Lôngö ü Kêtûshí vu sÿjí chí yjì o.

"The **fey gods** hate Azalla."

Etymology: From Angelic *lhang* "immortal, powerful, unbreakable" + *năm* "fey creature".

ló

Verb

Gloss: see, hear, smell (passive), perceive passively at a distance

Used to describe passive detection for all senses that are mundane (i.e. do not use or require magic) and that operate at a significant distance from one's body. This includes sight, nonmagical variants of sight such as darkvision (but not magical sight such as an archangel's truesight or a devil's ability to see in magical darkness), hearing, smell, a dwarf's stonecunning, a lantern archon's mundane ranged perception, etc.

Ló, like its fellow mundane ranged perception verbs, is sometimes used describe even magical detection if the speaker wishes to emphasize how near-at-hand the perceiver is in spirit; this is most commonly done when referring to deities.

*Shè û kydô lé chí **ló** zù o.*

"I **saw/heard/smelled** some deer."

*Nô vĩ gôsí chí **ló** o.*

"(I) **hear** the angel. (lit. perceive at a distance with (my) ear)"

Etymology: From Angelic *rõch* "see, encounter, run into, run across".

lógo

Verb

Gloss: meet (with), encounter; get acquainted with, get to know

Can be used with the past tense to indicate someone the speaker knows. If they have known them for a long time, or if *lógo* is in the negative, the remote past *dä/dâ* is often used instead.

Used to describe past experiences as well in verb series. Use *lógo* at the end of a verb series for a meaning of "have", as in "Have you ever..." Often this usage is accompanied by the remote past tense rather than simple past.

*Fîle chí **lógo** hÿ o.*

"(I'm) going to **meet** the angel."

*Lö chí **lógo** zù tí?*

"Do (you) **know** him?" (lit. did you **meet** him?)

*Lö û shè chí **lógo** dă o.*

"She **knows** me (and has a for a long time)." (lit. she **met** me a long time ago)

*Dókèhă chí pÿ **lógo** dă tí?*

"**Have** (you) ever been to Docaho City?"

Etymology: From Angelic *rõch* "see, encounter, run into, run across" + *gjo* "say telepathically, make telepathic contact; chat, converse, talk".

ló-lò

Reduplicated form of *lò*, meaning “ten apiece”. See *lò*.

lónä

Noun

Gloss: food, drink, fuel, sustenance

Lónä chí üshÿ tè?

"Don't you want **food/drink**?"

Etymology: From Angelic *rõ* "that (physical)" + *něl* "food".

lónu

Verb (Positional)

Gloss: be below, be (some distance) underneath; stand below, hover below, stay below

Celestial distinguishes more strongly than English between being immediately under something and being below it; *lónu* is only used for things that are a good distance below and not touching. Use *önu* for being directly underneath something.

*Shè lé û Lùlésî chí **lónù** o.*

"We are **standing below** Lulesi."

Etymology: From Angelic *ră* "below, underneath (some distance)" + *nhyl* "stand, hover, remain stationary".

lò

Numeral

Gloss: ten

*Lú **lò** chí **ló** o.*

"(I) see **ten** clouds."

Ödô û du ló-lò ó o.

"Priests have **ten** toes **apiece**."

Etymology: From Angelic *lò*.

luë

Noun

Gloss: arrow, crossbow bolt, projectile; natural ranged weapon, thrown quill or spine

An angel's arrows are part of its body, and thus they are treated like other basic body part words. Thus, the underlying meaning of this word is not "quill/spine", but "arrow", with "quill/spine" being considered a less basic term.

Gôsí jī luë û mé ô o.

"The seraph's **arrows** are flaming." (lit. as for the seraph's arrows, there is fire)

Etymology: From Angelic *rwëch*.

lúè

Verb

Gloss: seem to be upon inspection through contact; feel (like), taste (like)

Used to describe an object's apparent state as detected by any senses that are mundane (i.e. do not use or require magic) and that operate at a very close distance to one's body, i.e. they require touch. This includes touch, taste, and any similar senses, as long as they are not magical in nature.

Dúa ü hê ó álo chí lúè o.

"The archangel's arms **feel** powerful (I touched them)."

Ký û lónä chí lúè jè.

"This does not **taste like** food."

Etymology: From Angelic *lwË* "feel (like), be shaped like, have the structure of".

lúshò

Noun

Gloss: truename

Immortal beings and some others have truenames, which are typically in an ancient tongue such as Immortal, Angelic, or Fiendish. These names have metaphysical powers that can be exploited by one who knows the name, so they are generally

avoided by non-deities, and a use-name (*chéjò*) is used to refer to these beings instead.

Góngè jī lúshò chí uāi o.

"(We) don't know the demon's **true**name."

Etymology: From Angelic *lhùch* "deity, god, goddess" + *jò* "name, true name".

lù

Noun

Gloss: cloud, mist, fog

Lù ô Dókèhā chí ènu o.

"There's a **fog** covering Docaho City./Docaho City is foggy."

Etymology: From Angelic *lhÛch*.

lùde

Noun (Proper)

Gloss: Lhuchdril, Luttiril, Lude (use-name for angels)

Lhuchdril or (in Azalian) Luttiril is a pivotal figure in the legend of Queen Ovandoz, as he not only grants holy powers to her mother Lichoz as she aids Ovandoz in her quest to defeat the Zottezhans, but also appears at a critical moment to give Ovandoz the Elvanduvus, a powerful artifact capable of blotting out all magic except its own. *Lùde* is the Celestial version of his name.

Lùde û Ôvanēdozē hé zàshý chí pavû zù o.

"**Lhuchdril** gave the book to Ovandoz."

Etymology: From Angelic *lhÛchdril*.

lùlésî

Noun

Gloss: Lulesi (second layer of the Celestial Realm)

A vast expanse of clouds and floating islands, full of natural splendor and celestial animals, which lies above Azalla's holy city of Docaho. This is where the god of the sun, Zoldu, spends much of his time, and where he brings his favored departed souls to explore and see new things even in death.

Lùlésî û lú-lù ó o.

"There are very many clouds in **Lulesi**."

Etymology: From *lù* + *lésî*.

lýzâ

Noun

Gloss: silent thing, lack of sound, lack of communication, silence, soundlessness, inaction

Lýzâ chí êä pavü vê.

"Please forgive (my) **silence**."

Zugä û lýzâ o.

"The night is **silent**."

Etymology: From Angelic *nglýdh* "quiet, soft" + *chêl* "all, every".

M

má

Noun

Gloss: conscience, sense of justice, heart (metaphorical), *má*; organ that produces a biological drive to do "good"

Refers to the organ possessed by most celestial beings, the *má*, which gives them a biological drive to protect innocents, slay evil, battle fiends, and put themselves in harm's way to defend others, as well as connecting them to the god that created them and enabling them to draw on that god's ideology to guide their actions. For most corporeal celestials, the *má* is located just above the waist.

A celestial with a damaged *má* may become a fallen angel or similar, although such a being might just as well turn to good as evil, as it can still tell right from wrong through its own ability to think like a mortal can. A being with such a disability (by angelic standards) is also freed from the confines of its *má*'s sometimes simplistic appraisal of morality, which in rare cases could actually lead to *more* just actions than those of an ordinary celestial.

It is possible to surgically remove a celestial's *má* as well, but doing so usually kills the being unless complex magical countermeasures are used.

*Mokézê hä û **má** ô jè.*

"Aasimar have no **má**."

Etymology: From Angelic *mhÁch*.

mágô

Verb

Gloss: watch, observe, monitor, surveil

*Fá chí **mágô** hÿ o.*

"I'll be **watching** you."

Etymology: From Angelic *mhÁchâng* "monitor mortals for signs of misdeeds, chaperone, surveil".

mě

Verb

Gloss: join, come together with, gather, be with

*Shè há jÿ lamě chí **mě** vè.*

“**Join** our family.”

Etymology: From Angelic *mīn* "join, come together with, gather".

mě

Postposition

Gloss: with, accompanied by; and (comitative postposition)

Never means “with” in the sense of “by means of”; use *vī* for that. With transitive positional verbs, may be used to indicate the person who is being taken somewhere, so long as they are conscious and not otherwise being treated like an object; for objects, again use *vī* instead.

Sometimes used to conjoin nouns (not verbs) similarly to English “and”, but simply repeating the same postposition for both nouns is more common unless there is a specific implication of accompaniment or togetherness intended. One instance where *mě* is very often always used this way, however, is with the postposition *jī*, since *X jī Y jī Z* would be ambiguous between “Z of X and Y” and “Z of X's Y”. So it is standard to use *X mě Y jī Z* when the former meaning is intended.

Shè mě dókè chī hé vê.

“Come home **with** me.”

Oléná û dóle mě Dókèhă chī viă jěhé zù o.

“Olena led the mortal out of Docaho City.” (lit. Olena led out-put Docaho City **with** the mortal)

Oléná û shè mě hýne zù o.

“Olena prayed **with** me./Olena **and** I prayed **together**.”

É û Oléná mě Lùde jī hâby ô o.

“There's Olena **and** Lude's friend.”

Etymology: From Angelic *mīn* "join, come together, gather".

mêlá

Noun

Gloss: beautiful thing, beauty, splendor, artwork, artistic creation

Mú jī mêlá chī ă vê!

"Look at this **artwork**!"

Fá ü mêlá o.

"You are **beautiful**."

Etymology: From Angelic *mîl* "beautiful, gorgeous, lovely" + *lhá* "art, artwork, creation".

mêlázêla

Noun (Proper)

Gloss: Mêlázêla; the Celestial language

*Fîle hâ ü **Mêlázêla** chí lôdé o.*
"Angels (all) speak **Celestial**."

Etymology: From *mêlá* + *zêla*.

mé

Noun

Gloss: wing; back

*Mú û shè jî **mé** hă ô o.*
"These are my **wings**."

*Dókè jî **mé** chí lô o.*
"I see the **back** of the house."

Etymology: From Angelic *mrín*.

mé

Noun

Gloss: fire, flame

*Kômôshé û shè hé **mè** chí pavû o.*
"Falgo gave me **fire**."

Etymology: From Angelic *mín*.

médàlî

Noun

Gloss: *médàlî*; a rigid 15-syllable poetic form often used for battle hymns and marches; battle hymn, march

A *médàlî* is a common Celestial poetic form based around 15-syllable phrases, which are themselves divided into two halves, the first having 8 syllables and the second 7. The 8th and 14th syllables of a phrase should rhyme, at least in vowel quality—different tones is generally acceptable, although it's even better if the tones are also the same. The poem is structured into pairs of these phrases, the first of which must

end with any sentence-final particle other than *o*, and the second of which must end with *o*. Finally, as with all Celestial poetry, the tones of the poem must be arranged in a pleasant musical contour to the extent possible, avoiding large, awkward leaps. Because the *médàlì* has a rigidly prescribed number of syllables per phrase, it is popular for marches and battle hymns and has something of a martial sound to it.

*Dúà û **médàlì** chí lôdé zù o.*

"The archangels sang a **battle hymn**."

Etymology: From Angelic *mrín* "wing, wingbeat, beat" + *tÈ* "twelve" + *rì* "three" (i.e. "15-beat").

mégä

Verb

Gloss: wingbeat, beat, step; basic unit of time in Celestial (1/3 of a second)

*Médàlì û **mégä** chè lì ô o.*

"A *médàlì* has 15 **beats**."

Etymology: From Angelic *mrín* "wing, wingbeat, beat; back" + *kä* "period of time".

méjê

Verb

Gloss: roast, cook over flame

This word is used primarily by or to describe mortal speakers, as many celestial beings do not need to eat; angels typically rely on filter-feeding on radiant energy with their *ùji*, in place of food.

*Cha hä chî **méjê** zù o.*

"(I) **roasted** all the meat."

Etymology: From Angelic *mín* "fire" + *mhjîl* "cook, prepare food".

ménu

Verb (Positional)

Gloss: be behind; stand behind, hover behind, stay behind

*Dókè û fälâ chî **ménù** o.*

"The house **is behind** the tree."

Etymology: From Angelic *mí* "in back of, behind" + *nhyl* "stand, hover, remain stationary".

mèhé

Verb (Positional)

Gloss: go behind, come behind; follow, go after, come after, be after, be later than

Lö chî mēhé vê.

“**Follow** him.”

Etymology: From Angelic *mí* "in back of, behind" + *hhĩch* "go to, come to, move towards".

mīshâ

Noun

Gloss: wizard, mage, arcane caster

Lö û mīshâ o ě, ödô û jè.

"She is a **wizard**, not a priest."

Etymology: From Angelic *mīghrâch*.

mî

Numeral

Gloss: four

Fîle mî chî lô o.

"(I) see **four** angels."

Dókè jî zù û fālâ mî-mî ó o.

"The houses **each** have **four** trees in front."

Etymology: From Angelic *mî*.

mîä

Verb (Positional)

Gloss: put behind

Sénu chî mîä vê.

“**Put** it **behind** the tent.”

Etymology: From Angelic *mí* "in back of, behind" + *ägh* "move to, bring to, put in/on".

mî-mî

Reduplicated form of *mî*, meaning “four apiece”. See *mî*.

môlé

Proper Noun

Gloss: the Celestial Realm, Heaven

*Dókèhă û Lùlésî ü **Môlé** chí pÿ o.*

"Docaho City and Lulesi are in **the Celestial Realm**."

Etymology: From Angelic *mÁlyng*.

mòlo

Noun

Gloss: special one, loved one, favored one, favorite; prophet, chosen one

*Òvanēdozē ô Kētûshí jî **mòlo** zù o.*

"It was Ovandoz who was Azalla's **prophet**."

*Fá û **mòlo** chí kái o.*

"I consider you my **favorite**."

Etymology: From Angelic *mar* "special, loved, favorite".

mokézê

Noun

Gloss: mocazo, aasimar, half-celestial, angel-human hybrid

A human, nearly always an Orisian human, cross-bred with an angel. These powerful beings, often descended from Saint Toreño and his angelic lover Aranaha, are part of the Orisian nobility, and most or all of the azafawa, immortal psychics who guide Orision from behind the scenes, are mocazowo as well.

The Orisians believe the mocazowo have inherited an angel's purity of thought and action, and are incapable of doing any evil. But unfortunately, the *má* cannot exist in a ordinary humanoid body, and also cannot be passed down through generations; every *má* must be directly created by one of the gods. Thus, the mocazowo are no more noble (or ignoble) than an ordinary human, and their angelic powers can be used for evil just as much as for good.

*Kedō û **mokézê** tè?*

"Isn't the high priest a **mocazo**?"

Etymology: From Angelic *mar* "special, loved, favorite" + *kjêth* "humanoid".

mú

Pronoun (Demonstrative)

Gloss: here, this place; vicinity, area nearby; this (with *jĩ* or without a verb only)

Used instead of *kỹ* when modifying nouns or in sentences without a verb; that is, for "this angel", one should say *mú jĩ file* rather than using *kỹ jĩ*, which always means "of this one"; similarly, "this is an angel" would be *mú û filë o*. Contrasts with *é* "there, that place; that (visible)", and *gỹ* "that (not visible); there (not visible)".

Mú û fälâ ó o.

"There's a tree **here**."

Mú û shè jĩ mé há o.

"**These** are my wings./**Here** are my wings."

*Lâ ó dôkè jĩ **mú** chĩ pỹ o.*

"A plant is in the **vicinity** of the house./A plant is **near** the house."

Mú jĩ fälâ û sèkù o.

"**This** tree is evil."

Etymology: From Angelic *mhÛ* "here".

mú-mù

Reduplicated form of *mù*, meaning "some uncountable quantity apiece". See *mù*.

mù

Numeral

Gloss: (mass numeral)

Used to describe an amorphous mass or distribution of something, especially for nouns where this wouldn't be the default assumption. For instance, *file mù* "a sea of angels", implying a mass of many angels together in a huge crowd (or perhaps "some angel" in the sense of some quantity of angel flesh). For nouns that commonly have adjectival meanings, *mù* often indicates that the noun should be understood in the sense of an abstract concept rather than a specific example; for instance, *umö do* "one wise person", but *umö mù* "wisdom".

*Mé **mù** chĩ ló zù o.*

"I saw (**a mass of**) fire."

*Sèku hä û sèku **mù** vu nìngó o.*

"Evil beings enjoy evil(-ness)."

Etymology: From Angelic *mÛ* "a mass of, an expanse of, smeared-out, uncountable".

mùló

Noun

Gloss: earth, ground; area below

Mùló chí ló jè.

“I don't see the **ground**.”

Lù jǐ mùló chí ă vê.

“Look **below** the clouds.”

Etymology: From Angelic *mÛ* "a mass of, an expanse of, smeared-out, uncountable" + *rãm* "earth, ground; area below".

mý

Numeral

Gloss: five

Dúa mý ó pehé zù o.

"**Five** archangels flew overhead."

Bý há ü ga mý-mý ó o.

“Hands have **five** fingers **each**.”

Etymology: From Angelic *mý*.

mý-mý

Reduplicated form of *mý*, meaning “five apiece”. See *mý*.

N

ná

Noun

Gloss: weapon, melee weapon; natural melee weapon, claw

An angel's weapons are part of its body, and thus is treated like other basic body part words. Thus, the underlying meaning of this word is not "claw", but "melee weapon", with "claw" being considered a less basic term.

Shè jī ná û sáä ô ché?

"Where is my **weapon**?"

Etymology: From Angelic *nÁch* "sword, blade, weapon, melee weapon; natural melee weapon, claw".

nêshé

Noun

Gloss: plane of existence, world; setting, environment

Nêshé û file ô jè.

"This **plane** has no angels."

Etymology: From Angelic *nêch* "gate" + *sé* "place, location, spot, point".

nèlí

Verb

Gloss: bring (an item), take (an item along)

Used only for objects. See *jêhé* for bringing a person.

Mû hé lô châ nèlí vê.

"**Bring** that here."

Dókèhâ hé shò châ nèlí vô.

"Don't **take** the bow and arrow to Docaho City."

Etymology: From Angelic *níl* "carry, bear" + *hhích* "go to, come to, move towards".

nìngó

Noun

Gloss: happiness, joy; pleasant thing, good thing, enjoyable thing; goodness

Nìngó mù ó chítí zù o.

"Happiness returned."

Lêmä û nìngó o.

"Bread is **enjoyable**./(I) **like** bread."

Lêmä vu nìngó chí yjì o.

"(I) like bread./(I) take **joy** in bread."

Etymology: From Angelic *nígh* "joyful, happy" + *gáng* "happiness, joy".

nô

Noun

Gloss: ear

Fíle lé ü nô ó jè.

"Some celestials don't have **ears**."

Nô vî góngè chí á o.

"(I'm) listening to the demon." (lit. (I'm) paying attention to the demon with my **ears**)

Etymology: From Angelic *nhô*.

nômë

Noun

Gloss: angelic choir, angelic variety

A choir is a group of angels of a specific type who were all created together at around the same time. The word can refer either to all angels of a specific type (e.g. every uaza angel in existence) or individually to each group of angels who were created together, not counting other angels of the same type created at another time. Sometimes, as with the gosowo, these usages are identical.

As the name might imply, a choir is also very accustomed to acting in concert and they are known for singing magnificent hymns together in honor of the gods—especially Azalla, creator of the first angelic choir.

Oléná û dúà jî nômë chí jî o.

"Olena belongs to the **choir** of archangels."

Etymology: From Angelic *nûch* "angelic choir, angelic variety" + *mîn* "join, come together, gather".

nülè

Noun

Gloss: devil, diabolical being

Nülè ô mú chí hé zù o!

"A **devil** has come here!"

Etymology: From Angelic *nȳl* "devil, diabolical being" + *ngèm* "agent, actor, power, faction".

nügù

Noun

Gloss: fiend, fiendish being, fiendish thing, denizen of Hell

*Nülè û góngè û **nügù** o.*

"Devils and demons are **fiends**."

Etymology: From Angelic *nȳl* "devil" + *glÛch* "demon".

nû

Noun

Gloss: rank, place, position in a hierarchy; (noun for forming ordinal numerals)

To form an ordinal numeral with *nû*, follow it with a numeral and then *jĩ*, and modify a noun with that. For instance, *nû do jĩ gósí* "the first seraph".

Nü û le ché?

"What is your **rank**?"

*Kētûshí ô Häzûshí ö **nû do jĩ** gósí hä chí òza dă o.*

"It was Azalla and Zoldu who created the **first** seraphs (long ago)."

Etymology: From Angelic *nûch* "angelic choir, angelic variety".

núẓì

Verb

Gloss: sense something passively at close range; feel, taste (passively)

Used to describe passive detection for all senses that are mundane (i.e. do not use or require magic) and that operate at a very close distance to one's body, i.e. they require touch. This includes touch, taste, and any similar senses, as long as they are not magical in nature. Note that this does **not** include feeling emotions or sensations internal to oneself (i.e. happiness, pain, etc.); use *yjì* for those.

*Dönu jĩ le chí **núẓì** o.*

“I **feel** something inside.”

Etymology: From Angelic *nhÙth* "feel (passive), be touched by".

ný

Noun

Gloss: water

*Dóle hä û **ný** chí chóhè o.*

“All mortals drink **water**.”

Etymology: From Angelic *nýgh* "water, fresh water, river".

nýbý

Noun

Gloss: fresh water, river

*Dókè ô **nýbý** chí énú o.*

“There's a house beyond the **river**.”

Etymology: From Angelic *nýgh* "water, fresh water, river" + *bý* "motion, pattern, pattern of action".

Ng

ngá

Noun

Gloss: nose

Fá û ngá ô nìngó o.

"You have a nice **nose**."

Etymology: From Angelic *ngÁ*.

ngáfi

Noun

Gloss: break a promise, transgress, do wrong to, behave foolishly, sin against

Ngáfi zù o.

"(I) was **foolish**."

Lö û shè chí ngáfi zù o.

"She **did** me **wrong**."

Etymology: From Angelic *ngãch* "selfish, greedy" + *figh* "use, wield, make use of".

ngále

Noun

Gloss: transgression, breaking of a promise, wrongdoing, foolish act, crime, sin

Kětúshí â, ngále-ngále chí êä vê.

"O Azalla, forgive (our) many **follies/sins**."

Etymology: From Angelic *ngãch* "selfish, greedy" + *lyn* "essence, nature".

ngê

Coordinator

Gloss: and then, also, furthermore, not only that, what's more, in addition

Indicates that the clause to follow is somehow a continuation or expansion of what came before. Does not directly correspond to English "and"; cannot be used to conjoin two nouns or verbs within a clause.

Ngê dúà chí ló zù o.

"**And then** I saw the archangel."

*Oléná û góngè vu sýjí chí yjì o ě, **ngê** shè û o.*
"Olena hates demons, **and so** do I."

Etymology: From Angelic *ngíl* "more, additional".

ngégò

Noun

Gloss: hellfire, infernal flame

*Góngè û **ngégò** vī dúà chí gèdí o.*
"The demon strikes the archangel with **hellfire**."

Etymology: From Angelic *ngézgÒ*, itself from Fiendish *ñezgō* "fire".

ngègúlè

Noun (Proper)

Gloss: the Inferno, Hell

Ngègúlè û nügù-nügù ó o.
"There are many fiends in **Hell**."

Etymology: From Angelic *ngézgÒlýng*.

ngízê

Noun

Gloss: truth, true thing

Ngízê chí lôdé vê!
"Tell the **truth**!"

Etymology: From Angelic *ngí* "really, truly" + *dhÿn* "actual, true, real".

ngü

Particle

Gloss: (remote future tense particle)

Future tense particle for situations further in the future than covered by *hÿ*. See *hÿ* for the simple future tense. Like other tense particles, *ngü* precedes any other sentence-final particle, and can never be the actual last word in a sentence except in poetry.

In Celestial, the remote future is used primarily to contrast with the simple future, unless the speaker wishes to emphasize how long it will be before the event occurs; otherwise, the simple future is usually used for everything until two different future times become relevant, at which point *ngü* will be introduced for the nearest of those.

There is no single reference point at which the remote future “must” be used, but rather the distinction between *hÿ* and *ngü* is entirely relative.

*Chÿdûshí chî ÿ òza **ngü** o.*

“(We) **will** stop Sharzinité (**eventually**).”

*Shè û dókè chî hé hÿ o ë, lónä chî bé **ngü** o.*

“I will go home, and (then) eat some food **later**.”

*Ngé góngè chî hufê **ngü** o jî dúà chî ló hÿ o.*

“Then (you'll) see the archangel that's **going to** slay the demon (**sometime after you see it**).”

Etymology: From Angelic *gÿr* "follow, go after, come after".

O

o

Particle

Gloss: (affirmative particle)

Comes at the end of an affirmative clause in the indicative mood. Follows all other particles except for *ě*. May be omitted in poetry or casual speech, though nearly always included at the end of a paragraph or large-scale utterance.

Olêná o.

"(I) **am** Olena."

É jī lù chí ló o.

"(I) (**do**) see that cloud."

Etymology: From Angelic *am* "be".

ohý

Verb

Gloss: want to be, want to become

Cannot be used as an auxiliary in verb series, and takes only a noun as its argument, which is the thing one desires to be or become. For wanting to obtain an item or perform an action, see *űshý*.

The one doing the wanting is the topic of the sentence; combine with a subject to indicate situations where one person wants another person to be something.

*Věhu chí **ohý** jè.*

"I don't **want to be** sad."

*Lö û mú jī nêshé ö mēlá **ohý** o.*

"She **wants** this plane **to be** beautiful."

Etymology: From Angelic *am* "be, is, are, am" + *mhý* "desire, wish, want".

olêná

Noun (Proper)

Gloss: Aranaha, Arenach, Olena (use-name for angels)

The name of the legendary angel who became Saint Toreño's companion and lover in Orisian telling. Aranaha was attracted to Toreño because of his courage and

dedication to defending other mortals, and despite angels being unable to feel mortal affection, was somehow able to bear him children that became the noble houses of Orisian, with her line blessed by her angelic blood forevermore. *Olêná* is the Celestial version of her name, and is also a common name for modern angels as well.

Olêná û Orïsho hé gòde chí yjì o.

"Aranaha/Olena feels love toward Orision."

Etymology: From Angelic *arênÁch*.

omû

Verb

Gloss: become, begin (intransitive), start (intransitive)

May appear at the end of a verb series to indicate that the previous verb is beginning to starting to happen. Use this form for transitive versions of “begin, start”.

Dúà û sěku chí omû o.

“The archangel **becomes** evil.”

Ngê omû o.

“And so it **begins**.”

Lù chí â omû zù o.

“(I) **started** to look at the clouds.”

Etymology: From Angelic *am* "be, is, are, am" + *hhũ* "rise, ascend, take to the sky, lift off, begin flying".

onă

Verb (Positional)

Gloss: put under, put underneath, slide under, slip under; trip

Celestial distinguishes more strongly than English between something being put on the underside and something being put some distance below; *onă* is only used for things that are directly underneath and likely touching the underside, being stood on, etc. Use *lăă* for putting something a substantial distance underneath, such as under a flying creature or floating object.

Tüné chí onă zù o.

“(I) **put** it **under** the door.”

Nügù û ödô chí onă zù o.

“The fiend **tripped** the priest.”

Etymology: From Angelic *ān* "foot; bottom, underside" + *āgh* "move to, bring to, put in/on".

ozà

Variant of *òza* occurring before *o* in some dialects (mainly High Celestial). Not typically used in Docaho City dialect. See *òza*.

Ö

ö

Noun

Gloss: foot; bottom, underside

Gôsí jî ö û mùló chí pēnù o.

“The seraph's **feet** are above the ground.”

Lù jî ö chí mágô o.

“(I) watch the **underside** of the cloud.”

Etymology: From Angelic *än*.

ödô

Noun

Gloss: priest, journeyman, moderately skilled person, intermediate

Refers to mortals only, except sometimes in the "intermediate" sense.

Ngê ödô ó dókè chí dāhé zù o.

"Then a **priest** entered the house."

Ödô v́y Mēlázēla chí lôdé hō o.

"I can speak Celestial at an **intermediate level**."

Etymology: From Angelic *hhūdāl*.

önu

Verb (Positional)

Gloss: be under, be underneath, be on the underside of

Celestial distinguishes more strongly than English between being immediately under something and being below it; *önu* is only used for things that are directly underneath something and likely touching it. Use *lónu* for something that is a good distance below and not touching, such as being under a flying creature or floating object.

Üâzá ô lù chí önú o.

“There **is** an uaza angel **on the underside of** the cloud.”

Etymology: From Angelic *ä* "underneath, under" + *nhyl* "stand, hover, remain stationary".

Ô

ô

Postposition

Gloss: (nominative postposition)

Indicates the subject of a sentence when that subject is not also the topic. Generally used to introduce new information, including to answer questions both explicit or implied, so it has some overlap with the English indefinite article "a(n)" but is not identical. For a subject already apparent to the speakers due to context, use *û* instead.

Used only after a word that ends in the 1st, 2nd, or 4th tone (A/Ä/Á). Has the variant form *ó* which is used following a word that ends with a 3rd or 5th tone (Â/À). In Docaho City dialect, *ô* is instead only used following a word that ends with a 1st or 2nd tone, while *ó* is used in all other situations.

"Üâzá ô mú chí hé zù o.

"**An** uaza angel came here."

Kětúshí ö gý chí lôdé zù o.

"**It's** Azalla **who** said that."

Mú û dúà ó o.

"**There's an** archangel here."

Etymology: From Angelic *hhũ* "rise, ascend, take to the sky, lift off, begin flying".

Ó

ó

Variant of *ô* when following a word that ends with a 3rd or 5th tone (Â or Ì); otherwise *ô* is used. See *ô*.

ôi

Noun

Gloss: leg

*Lö û **ôi** vâ ó zù o.*

"It had six **legs**."

Etymology: From Angelic *øj*.

Ò

òka

Noun

Gloss: fast one, quick one, swift one

Òka vê!

"Quickly!" (lit. be a **quick one**)

Etymology: From Angelic *of* "quickly, swiftly" + *kägh* "fast, swift, quick".

òpä

Noun

Gloss: knee

Òpä hâ û ö chî pënù o.

"The knee is above the foot."

Etymology: From Angelic *òj* "leg" + *pä* "elbow, knee, joint".

òza

Verb

Gloss: do, act, make, create, cause to be, cause to become

When it appears in a serial verb construction following an intransitive verb, it acts as a causative: *lôdé òza* "make say/make sing", *ÿ òza* "make stop", etc.

In High Celestial, it becomes *ozà* when it precedes the affirmative particle *o*; this does not occur in most other dialects.

Le chî òza ché?

"What are (you) **doing**?"

Luë lé chî òza zù o.

"(I) **made** some arrows."

Jò â lö chî ÿ òza vê!

"Somebody stop him/**make** him stop!"

Etymology: From Angelic *hhath*.

P

palä

Verb

Gloss: heal, mend, fix, revert, reinstate, redo; back, return (transitive)

Used in verb series to mean “return” in a transitive sense, where the direct object of the verb is the one “returning”; that is, the thing that is being put back the way it was is the object rather than the subject (regardless of whether the verb itself is transitive or intransitive). For intransitive “return”, see *chití*.

*Shè chî **palä** pavü vê.*
“Please **heal** me.”

*Jèhé **palä** vê.*
"Bring (them) **back**."

Etymology: From Angelic *për*.

pavû

Verb

Gloss: give, take, get, receive

The meaning of this verb is entirely determined by the rest of the sentence; with *hé* it means "give", and with *vu* "take" or "receive". One can even use both at once to indicate the source from which the giver received their gift.

Used at the end of a verb series, it indicates that the verb action is performed for the benefit of someone else, typically the speaker, but this can usually be specified with *hé*. Used with the imperative, it often translates to "please".

*Olêná vu **pavû** zù o.*
"(I) **got** (it) from Olena."

*Lùde vù Olêná hè **pavû** zù o.*
"(I) **received** it from Lude and **gave** it to Olena."

*Olêná û shè chî palä **pavû** zù o.*
"Olena **did (me) the favor of** healing me."

*Olêná û fá hè chùngè chí chēfî **pavû** zù o.*
"Olena fought the fiends for you (**as a favor**)."

Ozà *pavü* vê.
"Please do it."

Etymology: From Angelic *paf* "give" + *ûch* "take, pick up".

pehé

Verb (Positional)

Gloss: go over, move above; fly over, fly overhead

Does not mean “over” in the sense of going over something's surface; using *pehé* to describe going over a bridge could mean flying over it, but not walking over it. For motion over something's surface, use *èhé* instead.

Dúa ô Dókèhä chí pehé zù o.
“An archangel **flew over** Docaho City.”

Etymology: From Angelic *pi* "above, over, overhead" + *hhîch* "go to, come to, move towards".

pënu

Verb (Positional)

Gloss: be above, be over, be overhead; hover overhead, hover above, stay above

Fîle û shè jî ûi chí pënu o.
“The angel **hovers over** my head.”

Etymology: From Angelic *pi* "above, over, overhead" + *nhyl* "stand, hover, remain stationary".

pè

Noun

Gloss: lip, lips

Mokézê hä û pè ô ûi chí pÿ o.
"A mocazo has their **lips** on their head."

Etymology: From Angelic *pèmh*.

piä

Verb (Positional)

Gloss: put above, put overhead; set floating, cause to hover

Does not mean “over” in the sense of covering something, e.g. putting a cloth over something. For placing a covering on top of something, use *là* instead.

Mishâ ó de vî dókè chí piä zù o.

“A wizard **placed** a light (**floating**) **above** the house.”

Etymology: From Angelic *pi* "above, over, overhead" + *ägh* "move to, bring to, put in/on".

pïji

Noun

Gloss: sky; area above

Pïji chí mágô o.

“(I’m) watching the **sky**.”

Gôsí û dókè jî pïji chí â zù o.

“The seraph looked (**at the area**) **above** the house.”

Etymology: From Angelic *pij*.

pò

Noun

Gloss: hair, fur

Shè jî ò û pò ó jè.

"There is no **hair** on my foot."

Etymology: From Angelic *pÒ*.

pÿ

Verb

Gloss: be in, be at, be by, be near

Ûázá ô nýbÿ chí pÿ o.

"There **is** an uaza angel **by** the river."

Etymology: From Angelic *pjÿ* "stay at, live at".

pÿ

Postposition

Gloss: in, at, by, near (locative postposition)

Pïji pÿ lù chí ló o.

"I see a cloud **in** the sky."

Etymology: From *py*.

S

sää

Pronoun (Interrogative)

Gloss: where?; somewhere

Not fronted like English "where?"; it is no more likely to appear at the beginning of a sentence than a normal location. Essentially always used with *ô/ó* rather than *û*.

May be reduplicated for a meaning of "anywhere, wherever".

Fá û sää chí pÿ ché?

"Where are you?"

Sää chí hè tí?

"Are (you) going somewhere?"

Sää-sää ô nìngó o.

"Anywhere is good."

Etymology: From *sé* "place, location, spot, point" + *hhäl* "show, display; lead to, guide to".

sëku

Noun

Gloss: evil, evildoer, wrongdoer, evil person, evil thing, harmful thing

Fábé gÿ û sëku chí jê o!

"But then, that seems evil!"

Etymology: From Angelic *slhëch* "dangerous, hazardous, deadly, lethal" + *kùl* "evildoer, wrongdoer, harmful person, fool".

sénu

Verb

Gloss: shelter, cover, shield from the elements, house

Këtúshí â, shè chí sénu-sénù pavü vê.

"O Azalla, please continue to shelter me."

Etymology: From Angelic *thínhyl* "stand by, stand with, support, protect".

sénu

Noun

Gloss: shelter, cover, tent

Mé ô sénu pÿ sèlé zù o.

"Fire appeared in the **tent**."

Etymology: From *sénu* "shelter, cover".

sèlé

Verb

Gloss: teleport to, warp to; appear in, show up at

Mishâ û pÿji chî sèlé zù o.

"The wizard **teleported into** the sky."

Etymology: From Angelic *thír*.

sígo

Verb

Gloss: chat with, converse with, talk to, discuss with

Use *vĩ* to indicate the topic of conversation.

Lö chî sígo hÿ o.

"(I) will **talk to** him."

Gÿ vĩ sígo vô!

"Don't **talk** about that!"

Sěku mù vĩ chyshì chî sígò o.

"(I'm) **discussing** the nature of evil **with** the chisa angel."

Etymology: From Angelic *thí* "to, toward" + *gjo* "say telepathically, make telepathic contact; chat, converse, talk".

sÿjí

Noun

Gloss: hate, hatred, animosity, hateful person, hateful being

Sÿjí mù û vëbê o.

"**Hatred** is tragic."

Dúa vu sÿjí chî yjì o.

"I (feel) **hate** (for) archangels."

Etymology: From Angelic *lhÿz*.

Sh

shëkòze

Noun

Gloss: clockwork, clockwork device, modron device

Mú û shëkòze tí?

"Is this **clockwork**?"

Etymology: From Angelic *sedhkoth* "clockwork device, modron device".

shëze

Noun

Gloss: modron, robot, clockwork being

Shëze û yjì hö tí?

"Can a **robot** feel?"

Etymology: From Angelic *sedh* "modron".

shêngé

Noun

Gloss: heart (organ only)

Shêngé û ùle ô jè.

"There is no *ùle* in the **heart**."

Etymology: From Angelic *schîgh* "body, physical form" + *hê* "heart (organ)".

shégô

Verb

Gloss: hide, vanish, disappear, become invisible

Òka vÿ shégô vê!

"Quickly, hide!"

Mîshâ û shégô zù o.

"The wizard **became/is invisible**."

Etymology: From Angelic *sjîn* "vanish, disappear from sight, become invisible, cast an invisibility spell" + *gjô* "hide, obscure oneself, ward off divination".

shè

Pronoun

Gloss: I, me; we (not you)

May be either singular or plural. To specify plural, follow with *lé*. When pluralized, *shè* is only an exclusive we, which never includes the listener. In order to include the listener, they must be explicitly added with *fá*.

Shè û dúà o.

"I am an archangel./We (not you) are archangels."

Shè lé chî ä vê!

"Listen to us (not you)!"

Shè û fá û hé hÿ o.

"You and I will go./We (including you) will go."

Etymology: From Angelic *sjíl*.

shèdé

Coordinator

Gloss: according to them; they said that...; it is said that, I heard that (quotative coordinator)

Optional coordinator used to clarify that something is a quotation rather than a statement being made by the speaker. Often, *shèdé* is used without a specific reference to the one quoted, either because it is clear from context, or to suggest something that is commonly said or claimed.

Oléná chî sígo zù o ë, shèdé fá û sèkù o.

"I talked to Olena, and she said you are evil."

Shèdé file û gùzé chî yjì hō jè.

"It is said that angels cannot feel lust."

Etymology: From Angelic *sjíl* "I, me" + *díng* "say to, tell, inform".

shîvi

Noun

Gloss: skin, hide

Fá jî shîvi ü nÿ ó o.

"Your skin is wet."

Etymology: From Angelic *schîgh* "body, physical form" + *vigh* "surface, skin".

shí

Pronoun

Gloss: self, oneself (reflexive pronoun for physical verbs)

Used to mean "self" only for verbs that describe some sort of physical action, rather than abstract, emotional, intellectual, etc. actions, which use *hu* instead. Some verbs allow both *shí* and *hu* with different nuance of meaning in either case.

*Nýbý vī **shí** chí â zù o.*

"I looked at **myself** in the river."

Etymology: From Angelic *schîgh*. The shift in tone was due to the fact that *shí* nearly always is followed by an accusative postposition, being a reflexive pronoun, and so it differentiated to a fourth tone permanently.

shò

Noun

Gloss: bow and arrow, ranged weapon

An angel's bow is part of its body, and thus is treated like other basic body part words.

*Fíle û **shò** vī chéfi zù o.*

"The angel fought with a **bow and arrow**."

Etymology: From Angelic *chjÔ*.

T

tá

Noun

Gloss: buttocks, bottom

Angels do not have an anus, so the buttocks serve mostly as a cushion for sitting on otherwise uncomfortable surfaces.

Tá û mé chî lónù o.

"**Buttocks** are below (one's) wings."

Etymology: From Angelic *tá*.

tè

Particle

Gloss: is it not? does it not? (negative interrogative particle)

Comes at the end of an negative interrogative sentence; the negative version of *tí*. Follows all other particles except for *ě*. Use only for yes-no questions; for content questions, use *chè* instead.

Can be followed by *ě* for an “if not” clause in a way analogous to *tí ě*. (Unlike with *tí*, counterfactual “if not” clauses still use *tè ě* and are distinguished only via counterfactual series, TBD.)

Ábé tè?

“**Don't** (you) understand?”

Fá û hé hÿ tè?

“**Are** you **not** going to go?”

Á tè ě, shè û hé hÿ o.

“**If** (you) **don't** listen, I will leave.”

Etymology: From *tí* + *jè*.

tí

Particle

Gloss: is it? does it? (affirmative interrogative particle)

Comes at the end of an affirmative interrogative sentence. Follows all other particles except for *ě*. For the negative form, use *tè*. Use only for yes-no questions; for content

questions, use *ché* instead.

When followed by *ě*, typically indicates an “if” clause which will be followed by the consequence, often preceded by the coordinator *fâbé* “then, in that case”. Note that these “if” clauses must not be counterfactual—that is, this construction is not allowed for an “if” describing a situation **already known to be false**. For that, (TBD but involves *jè ě* and a counterfactual series instead)

Chúngè chí ló tí?

“**Do** (you) see the enemy?”

Fá ũ dāhé hỹ tí ě, shè ó hufê hỹ o.

“**If** you come inside, I will kill (you).”

Etymology: From Angelic *tsí* “happen, occur, come about”.

tídî

Noun

Gloss: destiny, purpose, divine intent

Shè jĩ tídí ũ lě ché?

“What is my **destiny**?”

Etymology: From Angelic *tsĩgh* “reason, destiny, purpose, intent” + *dĩch* “hit, strike, impact, connect with”.

tünê

Noun

Gloss: door, gate, entrance; way, route, method, means

Tünê vĩ dahé hỹ o.

“(I) will enter through the **door**.”

Dókèhâ jĩ tünê ũ sãã ô ché?

“Where is the **route** to Docaho City?/Which **way** to Docaho City?”

Tünê chí ãlô pavû ho hỹ o.

“(You) can show me **how** (as a favor).”

Etymology: From Angelic *tũgh* “door” + *nêch* “gate”.

U

uë

Verb

Gloss: be found to be after moral appraisal, seem to be to one's *má*

Angels and other celestial beings have an organ, the *má*, which gives them a biological drive to protect innocents, slay evil, battle fiends, and put themselves in harm's way to defend others; in addition, the *má* connects them to the deity that created them and enables them to draw on that god's ideology to guide their actions. Celestials view this ability as a fundamental sense on par with the senses of sight, hearing, smell, etc. possessed by most mortals.

This is the verb for describing the appearance of something as sensed by one's *má*, similar to "look (like)", "sound (like)", etc., except that it refers to the apparent moral status of a being or situation as judged by one's *má*. It describes the character, honesty, morality, etc. of other beings as it appears to the *má*, or “senses” the right thing to do, etc.

Nülè û sēku chî uë o.

“The devil **seems to be** evil (when examined with one's *má*/through moral appraisal).”

Etymology: From Angelic *wým*.

umö

Noun

Gloss: sage, hero, wise person, wise being, rational being, altruistic being, compassionate being; wisdom (with mass plural)

Umö û lù chî mágô o.

"The **sage** is watching the clouds."

Chyshì û dúà û chyshì ó umö o.

"Chisa angels are **wiser** than archangels."

Umö mù ü mēla o.

"**Wisdom** is beautiful."

Etymology: From Angelic *öl* "reasonable, wise, altruistic, compassionate" + *mhāl* "reasonably, wisely, altruistically, compassionately".

Ü

üâzá

Noun

Gloss: uaza angel, waza angel, deva angel

The uaza angels, human-sized with two white wings and gleaming white skin in their natural form, are the least powerful celestial beings that are still considered angels. They are the greatest in number and the most willing to work directly in the mortal world, although they commonly assume the shape of some other being to disguise themselves while they influence events in the name of the greater good. The uaza are particularly dear to Zoldu, who will send them to pose as travelers to test whether mortals are still obeying his law of hospitality, as well as to protect and warn other travelers who may encounter danger on the road. Some uaza are skilled enough to serve as spies infiltrating fiendish strongholds or even Hell itself.

Üâzá û fälâ chî mèhé shègô zù o.

"The **uaza angel** hid behind the tree."

Etymology: From Angelic *wádh*.

üshý

Verb

Gloss: want to have, want to do, wish for, desire

Can be used as an auxiliary in a verb series meaning “want to”, or can take a desired object as an argument, but not a desired state or identity. For wanting to be or become something, see *ohý*.

The one doing the wanting is the topic of the sentence; combine with a subject to indicate situations where one person wants another person to do something.

Lêmä chî üshý o.

“(I) **want** bread.”

Shè chî mē üshý tí?

“Do you **want** to join me?”

Etymology: From Angelic *ûch* “take, pick up, get” + *mhy* “desire, wish, want”.

Ū

û

Postposition

Gloss: as for..., regarding...

Topic postposition that indicates the topic of a sentence. This may also be either the subject or the object of the sentence, but is still marked by only *û* in either case; if it is important to clarify that something is both the topic and some other grammatical role (indirect object, say), then the noun can be repeated with each postpositions after it in succession: *zólù û zólù hé* "to the mortal god, on the other hand..."; or with a pronoun for the second time, *zólù û lö hé* (with the same meaning).

Shè ü gôsí o.

"I (lit. **as for** me) am a seraph."

Lêmä chî bé zù o ë, dóle û jè.

"(I) ate the bread, but not the mortal." (lit. but, **as for** the mortal not)

Chÿdûshí û Chÿdûshì hé hÿnè zú jè.

"**As for** Sharzinité, (I) didn't pray to her."

Etymology: From Angelic *ûch* "take, pick up".

ûé

Noun

Gloss: back, spine

Does not refer to "back" as in the back side of an object; for that, see *mé*.

Fíle jî mé ü ûé chî pÿ o.

"An angel's wings are at (their) **back**."

Etymology: From Angelic *wé*.

Ú

úi

Noun

Gloss: head; top

Gý jì góngè jì úi chí üshý o.

“I want that demon's head.”

Etymology: From Angelic *wì*.

újìzí

Verb

Gloss: survive, stay alive

Újìzí üshý o.

“(I) want to **survive**.”

Shèdé álo ô újìzí o.

“They say it's the strong who **survive**.”

Etymology: From Angelic *ýl* "live" + *mjídih* "continue". (This compound was formed immediately after tonal differentiation occurred.)

Ù

ùai

Verb

Gloss: not know, be ignorant of, not have learned

Unlike its affirmative counterpart *chibé*, *ùai* is typically used with the present tense. Past tense implies that one didn't know previously but may now have learned.

Lēdi chī ùai o.

“(I) **don't know** why.”

Etymology: From Angelic *wāj*.

ùdēla

Noun

Gloss: *ùdēla*; poetic form consisting of six phrases, each ending in a different tone in ascending order; freeform poetry, poetic prayer

One of the most popular Celestial poetic forms, especially among mortals, the *ùdēla* is a flexible form with no restrictions on length or rhythm, although it always has six phrases and these phrases are usually divided into two halves in a similar way to the *médālī*. (The final phrase may also be repeated, depending on the poet and performer.) The *ùdēla* may have any rhythm or combination of rhythms and does not need to rhyme at all, but each phrase must end with a different tone in ascending order: the first must end with a first tone, the second with a second tone, and so on until the sixth which must end with a first tone again. This is generally accomplished by selecting a different sentence-final particle in each case that ends with the correct tone. Like all Celestial poetry, the tones of the poem must also be arranged in a pleasing and melodious fashion, avoiding awkward leaps. The *ùdēla* is especially common in prayers, and is ubiquitous in mortal prayer ceremonies in Orision especially.

Mú jī ùdēla ü mēlá o.

“This **freeform poetry** is beautiful.”

Etymology: From Angelic *ù* "blood-like radiant fluid of a celestial" + *dril* "light, radiance" + *lach* "language, song". Unlike a heart (including an angel's heart) the *dahä*, the organ that pumps *ùle* through an angel's body, does not pump at a consistent rate, but rather changes its rhythm depending on how much magical energy the angel needs to channel at present; the angel can still survive for a substantial length of time without the *dahä* pumping anything at all. Metaphorically, this is similar to the *ùdēla*, which can have any rhythm and can change its rhythm from line to line.

ùji

Noun

Gloss: *ùji*; sieve-like membrane over an angel's windpipe that dissolves food into radiant energy and sifts it out of the ambient atmosphere

Angels don't eat per se, but rather use the *ùji* at the back of their throats which covers their windpipe. Only air is able to pass through this thin membrane, while solid objects and magical energy flows that approach it are dissolved into radiant energy by the powerful magical energies that course through the *ùji*. They are then absorbed into the angel's body, along with ambient magic from the air and environment gathered by the angel as it moves and breathes.

Because of this difference in anatomy, angels are unable to swallow or choke under normal circumstances. Their throat leads only to their windpipe, so only if something manages to damage the *ùji* can objects lodge themselves in it (and this is more difficult than it looks, given the energies it channels). The *ùji* also resonates in such a way to give an angel an unusually loud and powerful voice with an unearthly quality to it, especially when singing.

Fíle hä û ùji vī chóhè o.

"All angels filter feed with their *ùji*."

Etymology: From Angelic *uj* "ùji" + *vigh* "surface, skin".

ùjó

Noun

Gloss: *light* spell, magical radiance; shining thing, glowing thing, bright thing

Etymology: From Angelic *ù* "blood-like radiant fluid of a celestial" + *ffÁn* "look like, seem, appear".

ùle

Noun

Gloss: *ùle*; blood-like radiant fluid of a celestial

In addition to ordinary blood, a celestial's body contains *ùle*, a sort of liquefied radiant energy produced by the *ùji*. *Ùle* is carried through special veins that all connect to the *dahā*, which is to the *ùle* as the heart is to blood; it is used to power various magical effects and promote the angel's overall health and resilience. Goso angels carry so much *ùle* in their veins that they glow as though with sunlight.

Ùle ô dúà jī chashí chī vehé zù o.

"*Ùle* came out of the archangel's body."

Etymology: From Angelic *ù* “blood-like radiant fluid of a celestial” + *lyn* “essence nature”.

V

vă-vâ

Reduplicated form of *vâ*, meaning “six apiece”. See *vâ*.

vâ

Numeral

Gloss: six

Piji û lù vâ ó o.

"There are **six** clouds in the sky."

Shè û ga vâ-vâ ó bÿ hâ chî jĩ o.

"My hands have **six** fingers **apiece**."

Etymology: From Angelic *fâ*.

vehé

Verb (Positional)

Gloss: exit, leave, go out of, come out of, emerge from

Coexists with the roughly synonymous *vu*. The main difference is that *vehé* is considered a positional verb and may be used in verb series, and it focuses more on positional relationships than on the act of leaving; typically, if there is no explicit object, one should use *vu* instead. In dialects other than High Celestial, there is a tendency to use *vehé* everywhere, even in situations where *vu* is normally preferred. (This does not extend to postpositional *vu* which is common in all dialects.)

É chî vehé vê.

"**Come out** of there."

Fîle û Dókèhă chî vehé sélé zù o.

"The angel teleported **out of** Docaho City."

Etymology: From Angelic *vi* "outside" + *hhĩch* "go to, come to, move towards".

věbê

Noun

Gloss: tragedy, misfortune, unfairness, sad thing, tragic thing

Means “sad” only in the sense of things that inspire sadness. “Sad” in the sense of feeling sadness is always *věhu*.

Věěbê o.

“(That) is **so sad**.”

Věbê mù ó hâfihé vỹ o.

“There will always be **tragedy**.”

Etymology: From Angelic *vě* "sad, sorrowful, regretful, wistful" + *brěn* "learn, come to know, find out, discover".

věhu

Noun

Gloss: sadness, sorrow, sad person, sad one

Means “sad” only in the sense of feeling sad. “Sad” in the sense of producing or inspiring sadness is always *věbê*.

Fîle û věhù o.

“The angel is **sad**.”

Shè û věhu chî yjì o.

“I feel **sad**.”

Věbê ó věhu chî ozà o.

“Tragedy produces **sadness**.”

Etymology: From Angelic *vě* "sad, sorrowful, regretful, wistful" + *hu* "soul, spirit".

věnu

Verb (Positional)

Gloss: be outside of; stand outside of, hover outside of, stay outside of

Shè lé û Dókèhă chî věnù o.

“We **are outside** Docaho City.”

Dókè chî věnu bé hỹ o.

“(I) will eat **outside** the house.”

Etymology: From Angelic *vi* "outside" + *nhyl* "stand, hover, remain stationary".

vê

Particle

Gloss: do it!, let... (imperative or jussive particle)

Used to indicate affirmative commands or exhortations. To specify who is being

exhorted, use *ô/ó*; it is assumed to be the listener if not specified, unless the context suggests otherwise. Mutually exclusive with *o*. Follows all other particles except *ě*. For a negative command (prohibitive), use *vô*.

Nìngó vê!

"**Let there be** happiness!/**Let's be** happy!/Be happy!"

Lö chí ä vê!

"**(Do)** look at that!"

Dúà ó dāhé vê!

"**Let** the archangel enter!"

Fâbé shè ô fá ô omü vê!

"In that case, **let** us begin!"

Etymology: From Angelic *bêch* "now, immediately".

vi

Coordinator

Gloss: because, due to, on account of

Used only to give a reason in terms of past events, i.e. direct causes, justifications, etc. For "because" in the sense of "with the goal of...", use *chì* instead.

Shè ô hé hÿ o ě, vi góngè vu sÿjí chí yjì o.

"I'll go **because** I hate demons."

Etymology: From Angelic *vigh* "reason, cause, justification".

viä

Verb (Positional)

Gloss: take out of, remove from, extract from; empty, drain

Shò û dókè chí viä hÿ o.

"(I) will **take** the bow and arrow **out of** the house."

Góngè û nÿbÿ chí viä zù o.

"The demons **drained** the river."

Etymology: From Angelic *vi* "outside" + *ägh* "move to, bring to, put in/on".

vï

Verb

Gloss: with, by means of, about (a topic) (instrumental postposition)

Never means “with” in the sense of “accompanied by”; use *mě* for that. With transitive positional verbs, may be used to indicate the thing being put somewhere, so long as that thing is not a person or is not being treated that way (which again requires *mě*).

Dúa û ná vī chēfī o.

“The archangel fights **with** a sword.”

Shè û fá û Kētúshí vī sígò vê.

“Let's talk **about** Azalla.”

Ödô û zàshy vī dókè chí dahä zù o.

“The priest put the book inside the house.” (lit. the priest in-put the house **with** the book)

Etymology: From *fī* “use, wield, make use of”.

vô

Particle

Gloss: (prohibitive particle)

The negative equivalent of *vê*, and typically works in a similar way. Used to indicate negative commands and exhortations. Mutually exclusive with *jè*. Follows all other particles except *ě*.

Věhu vô!

"Let there be no sorrow!/Don't be sad!/Let's not be sad!"

Gý chí òza vô!

"Don't do that!"

Fâbé shè û fá û hé vô.

"Then let's not go."

Etymology: From Angelic *bô* "avoid, stay away from; do not".

vu

Verb

Gloss: emerge from, come from, come out of, exit, leave, depart

Coexists with the roughly synonymous *vehé*. The main difference is that *vu* is not considered a positional verb and cannot be used in verb series, and it focuses more on

the act of leaving than positional relationships, being more likely to be used if it has no explicit object or when exiting a general location rather than e.g. the interior of a building. It also sounds somewhat more archaic than *vehé* outside of the above contexts, and is more commonly used in High Celestial than in other dialects, which often use *vehé* even in places where *vu* is normally preferred (not counting prepositional *vu*, which is never replaced with *vehé*).

Vù pavü vê!

"Please **come out**!"

*Zugä vÿ **vu** hÿ o.*

"(I) will **leave** at night."

*Dókèhă chî **vu** zù tí?*

"Did you **come from** Docaho City?"

*Dókè chî **vu** tè?*

"Wilt (thou) not **depart** (thine) house?"

Etymology: From Angelic *vrul*.

vu

Postposition

Gloss: from, out of (ablative postposition)

*Dókè **vu** fälâ chî hé vê.*

"Go **from** the house to the tree."

*Gôsí û Dókèhâ **vu** sélé zù o.*

"The seraph teleported **out of** Docaho City."

*Ödô **vu** lêmä chî pavû zù o.*

"(I) received bread **from** the priest."

*Fá jî chéjò **vu** nìngó chî yjì o.*

"I like your (given) name." (lit. I feel happiness **from** your given name)

Etymology: From *vu* "exit".

vÿ

Postposition

Gloss: -ly, -wise (adverbializing postposition)

Vÿ follows any noun or verb root to create an adverb based on that word's meaning.

Often the meaning that results is straightforward; when it is not, this will be noted in the root's entry or in a separate entry for the combined expression.

In general, expressions of time use *vŷ* instead of *pŷ*, which is used exclusively for location—at least in High Celestial (some dialects, especially those spoken primarily by humans such as Docaho City dialect, may use *pŷ* for time reference as well, though *vŷ* is always an acceptable alternative).

Fá û umö vŷ òza zú jè.

"You wisely didn't do it."

Shèdé nügù ó zugä vŷ sèlé zù o.

"They said the fiend appeared **at** night."

Dóle û chī-chī vŷ dāhé zù o.

"The mortals entered **in** groups of two apiece."/"The mortals entered two at a time."

Etymology: From Angelic *bŷ* "motion, pattern, pattern of action".

vŷ

Numeral

Gloss: seven

Fâbè dúà vŷ ô sèlé zù o.

"Then **seven** archangels appeared."

Dúà û ná vŷ-vŷ chī nēlí hŷ o.

"The archangels brought **seven** melee weapons **apiece**."

Etymology: From Angelic *fŷ*.

vŷ-vŷ

Reduplicated form of *vŷ*, meaning "seven apiece". See *vŷ*.

Y

yjì

Verb

Gloss: feel (internally), feel (something about one's body or orientation), feel (an emotion), feel like (a body part)

Describes “feeling” anything that originates from within one's body, rather than from outside it (such as pain, discomfort, pleasure, etc. in one's internal organs), as well as senses such as proprioception that don't have obvious sensory organs to reference. Can also refer to feeling emotions, but not to “feelings” that count as moral or aesthetic judgements (e.g. “this **feels** wrong to me”); see the moral perception verbs (*kái*, *jê*, and *uě*) for that. Either the one feeling or the thing felt may be the subject.

Óì hǎ ũ dógê chí yjì o.

“(Both) my legs **feel** weak.”

Níngò chí yjì tí?

“Do (you) **feel** happy?”

Fá vu sýjí yjì o!

“I hate you!” (lit. I **feel** hatred from you)

Etymology: From Angelic *Ýz*.

ÿ

ÿ

Verb

Gloss: stop (intransitive), halt, cease, pause

Use ÿ òza for the transitive equivalent. May come at the end of a verb series itself to indicate what someone stops doing.

ÿ vê!

"**Halt!**"

Gôsí û mágô ÿ zù o.

"The seraph **stopped** watching."

É jî ûâzá chí ÿ òza vê!

"**Stop** that uaza angel!"

Lö chí hé ÿ òza hÿ o.

"I will **stop** him from going."

Etymology: From Angelic *ÿch* "stop (intransitive), halt, cease, pause, stay still, hold still".

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ỳshozě

Noun

Gloss: isazé, yugoloth, daemon, daemonic being; mercenary, sellsword

Gỳ jì ỳshozě hé lě-le chî pavü vồ!

"Don't give anything to that **yugoloth**!"

Etymology: From Angelic *Ỡchlöth*, itself from Fiendish *īkhlöth* "yugoloth lord".

Z

zâ-zá

Reduplicated form of *zá*, meaning “eight apiece”. See *zá*.

zá

Numeral

Gloss: eight

Shè lé û file zá ô o.

"There are **eight** of us angels."

Zàshý zâ-zá chí âbë zù o.

"(We) read **eight** books **apiece**."

Etymology: From Angelic *sá*.

zàshâ

Noun

Gloss: cleric, holy mage, divine caster

Zàshâ ó shè chí palä zù o.

"A **cleric** healed me."

Etymology: From Angelic *dhàchrâch*.

zàshý

Noun

Gloss: book, prayerbook, holy book; artifact sacred to Azalla

Mú jï zàshý û kedô ó âbë zù o.

"This **book** was read by the high priest."

Etymology: From Angelic *dhàch* "holy, blessed, sacred" + *sých* "book".

zêla

Noun

Gloss: spoken language, music, song

Le jï zêla chí lôdè ché?

"Which **language** do you speak?"

Mú jï zêla ü mélé o.

"This **music** is beautiful."

Etymology: From Angelic *dhîng* "loud, audible, spoken aloud" + *lach* "language, song"

zólù

Noun

Gloss: god of mortals, member of the mortal pantheon, mortal deity

Refers to deities such as Azalla, Zoldu, Sharzinité, etc. Celestial does not have a general word for any type of god. To refer to the gods of the fey, use *lôngö*.

Häzûshi ô zólù o.

"Zoldu is an example of a **mortal god**."

Etymology: From Angelic *dhàch* "holy, sacred" + *lhùch* "deity, god, goddess".

zòhé

Verb (Positional)

Gloss: go in front of, come in front of; precede, go ahead of, come before, be before, be earlier than

Dókè chí zòhé vê.

"**Go in front of** the house."

Gósí ô shè chí zòhé sèlé zù o.

"A seraph teleported **in front of** me."

Òza vê ë, zugä chí zòhé vê.

"Do it **before** night." (lit. do it and, precede the night)

Etymology: From Angelic *dhù* "in front of, before" + *hhîch* "go to, come to, move towards".

zònu

Verb (Positional)

Gloss: be in front of; stand in front of, hover in front of, stay in front of

É û fälâ ó dókè chí zònu o.

"There's a tree **in front of** the house over there."

Ödô û léngé chí zònu hýnè o.

"The priest is praying **in front of** the planar portal."

Etymology: From Angelic *dhù* "in front of, before" + *nhyl* "stand, hover, remain stationary".

zugä

Noun

Gloss: night, nighttime

Ngê zugä vÿ sénu pÿ Kômôshé chî hýnè-hýne zù o.

“And at **night** in the tent I prayed to Falgo over and over.”

Etymology: From Angelic *ghzu* "darkness" + *kä* "period of time".

zù

Noun

Gloss: chest, breasts; front

Shè jÿ zù chî gè vé.

“Feel my **chest**.”

É û fälâ jÿ zù chî ä vé.

“Look at the **front** of the tree over there.”

Etymology: From Angelic *dhù*.

zù

Particle

Gloss: was, did (past tense particle)

Indicates the past tense. Like other tense particles, *zù* precedes any other sentence-final particle, and can never be the actual last word in a sentence except in poetry.

Lö chî ló zù o.

"I **did** see him."/"I saw him."

Etymology: From Angelic *dhÿl* "remember, recall".

zùä

Verb (Positional)

Gloss: put in front of

Lémä û nÿbÿ chî zùä vé.

"**Put** the bread **in front of** the river."

Üázá û dóle më dókè chî zùä jëhé o.

"The uaza angel leads the mortal **to the front of** the house."

Etymology: From Angelic *dhù* "in front of, before" + *ägh* "move to, bring to, put in/on".