A Foreigner's Guide to Kaminar

Everything you need to know about Kelpien language and society

Author's Note

Hello there! This guide you are holding (or viewing through a PDF viewer) is the ultimate guide to Kelpien society. While the Kelpiens are a pre-warp race that is not a part of the Federation, their existence has been known to us for nearly two decades. The Kelpiens as a people have historically been averse to technology and very isolationist; thus information about the Kelpien world, Kaminar, was in scarce supply – nearly all of the Federation's knowledge of the Kelpiens came from the only Kelpien (to date) to serve in the Federation, Commander Saru. This all changed recently when the USS Discovery visited Kaminar, an event which led to a complete reawakening of the Kelpien way of life. Now, a year after the destruction of the USS Discovery (and with it, the death of Commander Saru), we commemorate the life of one of Kaminar's first trailblazers and one of Starfleet's finest officers by, for the first time, bringing his culture and language to the forefront of the Federation.

So, I hope this book will give you a new appreciation for one of the galaxy's most unique species, and that you learn a bit along the way!

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Jorel Midza

Federation Tourism

Stardate 1879.501[1]

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[1]That's May 4, 2258

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1.1   The Kaminaran Ecosystem

The planet of Kaminar is home to two sentient, language speaking species: the Kelpiens and the Ba'ul. The Ba'ul are, by far, the superior species on the planet – they are technologically advanced, scientifically more knowledgeable, and the dominant predator species on Kaminar. The Kelpiens, on the other hand, are the complete antithesis of the Ba'ul – they are severely lacking in technological and scientific knowledge, and are in fact prey to the Ba'ul.

This dynamic is one that is rarely seen on a single planet – typically either the prey species is hunted to extinction, or the predator species dies out due to a lack of sufficient food. The ecosystem on Kaminar, however is artificially kept in a delicate balance by the Ba'ul. Rather than allowing the Kelpien population to grow and shrink naturally, the Ba'ul provide for Kelpien society. Kelpiens are well fed, watched over by the Watchful Eye (a piece of Ba'ul technology dedicated to surveillance), and generally cared for. However, when any Kelpien reaches a condition known as vaha'rai, they are then sacrificed to the Ba'ul, who eat their remains.

However, around ten thousand years ago, this dynamic was different – the Kelpiens were once predators to the Ba'ul, nearly hunting them to extinction. However, the technological superiority of the Ba'ul led them to tip the scales in their favor, and they began to kill and eat Kelpiens. Neither the Kelpiens nor the Ba'ul have any written records of this time, and the era was soon forgotten by both sides until very recently.

1.2   Kelpien Anatomy

As a result of the ecological conditions, the Kelpiens have evolved rapidly in the last ten thousand years. As a result, the Kelpiens have greatly heightened senses, being able to see further than humans, hear wider ranges of frequencies than humans, and smell fainter scents than humans can. Kelpiens additionally have an organ known as "threat ganglia"; these ganglia are located at the back of their neck and splay out when danger is detected. This sixth sense is vital to a Kelpien's survival as prey to the Ba'ul. The Kelpiens also have significantly higher lung capacities, better stamina, and stronger muscles (especially those in their legs, allowing for running speeds of up to 80kmph[2]).

Kelpien nutrition consists entirely of plant- and fungus-based life – there is virtually no animal life on Kaminar apart from themselves and the Ba'ul. As a result, their teeth are generally blunt and their mouth is inflexible.

1.2.1   Vaha'rai

During a Kelpien's lifetime, he/she will likely go through a biological process known as vaha'rai. Vaha'rai is accompanied with great, unbearable pain, and was previously thought to result in death in almost all cases. When this happens, the Kelpien undergoing vaha'rai would sacrifice themselves to the Ba'ul. It was believed that surviving vaha'rai, when it did happen, caused an incurable insanity that was worse than death.

In reality, however, vaha'rai is temporary, and nearly all Kelpiens would survive vaha'rai if not for the Ba'ul. In fact, one undergoing vaha'rai would have their threat ganglia fall off naturally, resulting in a

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[2]That's 50mph in fake units.

suppression of the Kelpien's natural senses of fear. In fact, undergoing vaha'rai is simply a developmental phase in a Kelpien's life. In fact, millenia ago, it was post-vaha'rai Kelpiens that hunted Ba'ul.

1.3   Ba'ul Anatomy

The Ba'ul are, in their own way, vastly different from most other species – they are one of very few sentient, technologically advanced races that live primarily underwater. They used to hunt Kelpiens, who live on land, leading to an evolutionary process that gave them some versatility with respect to their environment.

The Ba'ul respiratory system is made up almost entirely of their skin and a sub-dermal layer. The skin is permeable to water, and the sub-dermal layer facilitates diffusion of dissolved oxygen into their circulatory system. This relies on access to dissolved oxygen, however, which is scarcer in air. If a Ba'ul's skin is wet enough, they can breathe in air as long their skin does not dry up, which typically happens two or three hours after leaving water (in the Kaminaran climate; in carefully controlled environments on Ba'ul spaceships, this number can be increased to up to ten hours).

The Ba'ul can, however, function on land in those few hours as an apex predator, with high running speeds and an innate ability to kill Kelpiens in one or two quick blows. Kelpien meat forms the bulk of a Ba'ul diet, though Ba'uls can, in theory, persist on a purely plant-based diet.

1.4   The Great Balance

At some point in the last ten millenia, the Ba'ul indoctrinated the Kelpiens into a philosophy known as "The Great Balance". The idea is that the Kelpiens and Ba'ul live in a very carefully controlled balance – the Ba'ul provide for Kelpiens and constantly survey them using a piece of technology known only as The Watchful Eye to Kelpiens. When the time of vaha'rai comes, rather than submit to the enormous pain that was believed to lead to death, the Kelpiens would willingly submit to the Watchful Eye, which would transport them to a Ba'ul stronghold to be sacrificed and eaten.

The Great Balance, obviously, turned out to be a lie perpetuated by the Ba'ul, who believed that a post-vaha'rai Kelpien was predatory to the point where the Ba'ul were in perpetual danger. Fortunately, in the year since the revelation that post-vaha'rai Kelpiens do not die, the Kelpiens and Ba'ul have come to an understanding and begun to coexist peacefully together.

1.5   Kelpien Religion

Kelpien religion is different from most religions on Earth – the Kelpien outlook on life is very pessimistic, and this is reflected in their religion: Kelpiens believe in a large pantheon of Gods, but these Gods are neither omnipotent nor good-willed. Additionally, these Gods do not predate the universe, but were rather born into an already existing universe and merely shaped their own little corner of it – a "corner" consisting of the Kaminaran solar system.

The Kelpiens believe that when the Gods were born, they saw the beauty of the planet and felt it necessary to somehow "claim" this planet as being their territory. They did this by creating the Ba'ul, a species they believed to be supremely beautiful. The Kelpiens were created mostly as an afterthought, to serve as food for the Ba'ul.

The Gods are not portrayed as being entirely hateful towards the Kelpiens, but rather indifferent. The Gods also have a great ego, and have been known to take action against the Ba'ul when they disobeyed the Gods (though there are limits to how directly they can punish the Ba'ul, since they are not omnipotent).

The Kelpiens believed that the Ba'ul constructed the Watchful Eyes under supervision from these Gods, and that the Watchful Eyes are liaisons of sorts for the Gods – they say the Gods left their handiwork behind and went to a different place (though where is unknown), but they use the Watchful Eyes to keep an eye (literally) on their creations on Kaminar.

Finally, these gods are shrouded in mystery – there are several things about their Gods that the Kelpiens do not know anything about; these are all taboos in Kelpien society ("if the Gods wanted us to know, they would've told us"):

→ It is unknown how many Gods there are. It is generally accepted that there must be a great many of them, since no small number of individuals could possibly create two entire species from scratch. However, beyond that nobody knows how many Gods there are, and nobody has ever questioned it or wondered about it (at least, out loud).

→ It is unknown what the Gods look like. It is possible they are humanoid shaped, non-corporeal, something in between, or something entirely bizarre and unimaginable to the Kelpien mind. Again, it is forbidden to want to know what they like.

→ It is mostly unknown where the Gods are. They are certainly not on Kaminar, since their presence would be hard to hide for so many millenia. They can't be too far away either, since they are close enough to receive information from Watchful Eyes, and can return to Kaminar if they are needed (or their egos have been bruised). However, the Kelpiens have very minimal astronomy knowledge, and hence do not know whether there are even worlds beyond the Kaminaran system; as a result, it is very hard to reason about where the Gods might be. Unlike the other two items on the list, this is *not* a taboo. In fact, it is a source of debate among some priests. However, the general public mostly believes this knowledge to be far beyond their current knowledge base, to the point where debating is is useless since they will never know where the Gods actually reside.

1.6   The Kelpien Language

The Kelpien language is very much a product of the Kelpien way of life and mindset. It is a generally pessimistic language reflective of the great trauma they have endured collectively as a species. The language has several features that make it generally distinct from a human language:

→ The language relies heavily on prefixes and suffixes – as a result of the situations Kelpiens find themselves in, it is often important to be able to speak quickly during a tie crunch. As a result, syllables and words generally convey significantly more information than most human languages.

→ The language has been shaped by the Ba'ul culture and way of life; however, the language never interacted with other languages. While the Ba'ul have their own language, they consider the Kelpiens unworthy of even hearing the Ba'ul language. As a result, Ba'ul use a translation device to understand and fluently speak Kelpien, and the Ba'ul language has never influenced the Kelpien language.

2   The Sound System

2.1   Sound Inventory

The Kelpien language reflects its culture and state of affairs. The language itself is not very harsh, and doesn't have sounds that resemble the various sounds produced by the Ba'ul in their hunting endeavors (so, no sounds that sound like cracking bones, etc). The new sound system is as follows:

	lips		teeth	alveolar	palate	velum	glottis
nasal	m			n	ɲ		
stop	p	b	d̪			k	ʔ
affricate							
fricative	f	v	θ	s		ʒ	h
glide					l	j	
rhotic				ɹ			
lateral							

Additionally, the vowels in the Kelpien language are *e, i, ɪ, u, ɑ, aɪ*.

Note: In this document, the glottal stop is denoted as ' instead of ʔ.

2.2 Syllable Structure

Most syllables in the Kelpien language are (C)(C)V(C)(C) – they have a vowel sound as nucleus, with up to two consonants on either side in the onset or code. However, some Kelpien syllables have consonant nuclei (typically *n* or *s*, with onsets that are usually one of *θ, f, k*).

Most syllables in the Kelpien language derived from a need for the ability to say as much as possible in as few syllables as possible, especially in tight situations like when on the run from Ba'ul. As a result, syllable structure is quite flexible in the choice of syllable nuclei, and also in the choices of onsets and codas.

2.3 Tone

The Kelpien language has a register tone system, meaning that each syllable has either a "high" or a "low" tone. In almost all cases, the tone is determined solely by the vowel in the nucleus:

→ Syllables with *ɑ, i, aɪ* are "high"-toned syllables
→ Syllables with *ɪ, u, e* are "low"-toned syllables, as are syllables with consonant nuclei

There is one exception however – imperative sentences are spoken entirely using a low tone. In such cases, the vowels *ɑ, i, aɪ* are instead denoted *à, ì, àɪ*.

3 Parts of Speech

3.1 Nouns

3.1.1 Noun Classes

The Kelpien language categorized nouns into four classes:

→ **Living** (LIV): This refers to any noun capable of language (or previously capable of language, but now dead) – in particular, any Kelpiens or Ba'ul. In recent times, it has also come to describe other species alien to Kaminar, as well as computers and other form of artificial intelligence capable of speech.
→ **Natural** (NAT): This refers to any noun that exists naturally but is not alive. For instance, mountains, plants, rainfall, etc. all fall under this category. All intangible nouns (eg: life, fear, year, etc) also fall into this category, as do any nouns believed to be created by the Kelpien Gods.
→ **Kelpien-made** (KEL): This refers to any noun that was constructed entirely by Kelpiens. Their huts, for instance, fall under this category.

→ **Ba'ul-made** (BAUL): This refers to any noun that was constructed entirely *or partially* by the Ba'ul. This includes all Ba'ul technology. In recent times, it has also come to refer to anything constructed by alien species as well (i.e., anything constructed partially or completely by non-Kelpiens who themselves would fall under the "Living" category).

In most cases, it is clear what class each noun falls under, so nouns themselves are not marked with their class. There are, however, some rare cases where a noun could conceivably fall into more than one of the non-living categories *and* it is relevant to point out which class it falls under. In this case, infixes may be used to clarify a noun's origin. Infixes are all placed immediately after the first syllable.

→ The infix *-ɲa-* is used to denote a Kelpien-made noun.
→ The infix *-ke'-* is used to denote a Ba'ul-made noun.

For instance, the word for food is *faɹul*. Any food that was naturally found would simply be called *faɹul*. If a Kelpien *made* food, however, it would be called *faɲaɹul*, and if a Ba'ul made food, it would be called *fake'ɹul*.

Note: If a noun from a living class dies, the noun is still treated as a member of the living class, but is modified with the infix *-ʒu-*. So, while *kelpu* means "a Kelpien", *kelʒupu* means "a dead Kelpien".

3.1.2 Grammatical Numbers

Nouns are also prefixed with a marker indicating how many of them there are. This is analogous to the singular/plural distinction in English, but the distinctions are slightly different.

Kelpien nouns fall into three categories:

→ **Singular** (SG): These nouns are not modified with any prefix. For instance, *kelpu* means "A Kelpien" (or "The Kelpien"). Any uncountable noun (water, fire, happiness, etc) is considered to be singular.
→ **Few** (FEW): If there are a few of the noun in question (this typically means ≤ 5, though this can vary with context), the noun is preceded with the prefix *jaɹ-*. So, *jaɹkelpu* means "A few Kelpiens" or "The (few) Kelpiens".
→ **Many** (MANY): If there are many of the noun in question (again, this typically means ≥ 6, but also varies with context), the noun is preceded with the prefix *fu-*. So, *fukelpu* means "Many Kelpiens" or "The many Kelpiens".

3.1.3 Noun Phrases

All noun phrases have the same general structure: the noun is preceded by a (possibly empty) list of adjectives, and followed by a determiner if necessary. There is no word distinguishing between determinate and indeterminate nouns.

For instance, here are several examples using the Kelpien words for "female" (*kina*), "this"/"these" (*mel*).

(1) *kelpu*
Kelpien
The Kelpien

(2) *kel⟨ʒu⟩pu*
⟨dead⟩Kelpien
The dead Kelpien

(3) *jaɹ-kelpu*
FEW-Kelpien
The (few) Kelpiens

(4) *fu-kelpu*
MANY-Kelpien
The (many) Kelpiens

(5) *kelpu   mel*
Kelpien this
This Kelpien

(6) *jaɪ-kelpu   mel*
FEW-Kelpien this
These (few) Kelpiens

(7) *fu-kel⟨ʒu⟩pu*
MANY-⟨dead⟩Kelpien
The (many) dead Kelpiens

(8) *kina   kelpu*
female.ADJ Kelpien
The female Kelpien

(9) *kina   kel⟨ʒu⟩pu*
female.ADJ ⟨dead⟩Kelpien
The dead female Kelpien

(10) *kina   fu-kel⟨ʒu⟩pu*
female.ADJ MANY-⟨dead⟩Kelpien
The (many) dead female Kelpiens

(11) *kina   fu-kel⟨ʒu⟩pu   mel*
female.ADJ MANY-⟨dead⟩Kelpien this
These (many) dead female Kelpiens

Noun phrases can also have possessives, as in English. When a noun phrase ("the possessee") is possessed by another noun phrase ("the possessor"), any determiners in the possessee are dropped, and the possessor noun phrase is placed immediately after the possessee noun phrase. The possessor may have any determiners, but the possessee may not (similar to English).

This is best illustrated with these examples:

(1) *faɪul kelpu*
food   Kelpien
The Kelpien's food

(2) *faɪul kina   kelpu*
food   female.ADJ Kelpien
The female Kelpien's food

(3) *faɪul bufn̩ kelpu*
food   village kelpien
The Kelpien's village's food

The possessor can also be a pronoun; that mechanism is described later in this document, in the section on possessive pronouns.

3.2   Verbs

Verbs, in their infinitive, always end with the suffix *-li*. When used in sentences, verbs are not conjugated; instead the speaker simply uses the verb stem (which can be obtained by dropping the *-li* suffix from the verb infinitive). Verbs *are* marked for tense, in that verbs in the past tense are marked with the prefix *lɪ-*. Additionally, verbs in a continuous tense are also modified with the prefix *nel-*, and verbs in the perfect tense with the prefix *mel-* (these prefixes are placed before the past tense marker, when verbs are in the past continuous/perfect tense). Verbs in perfect continuous tenses (eg: "has been eating") use the prefix *bel-* in place of using either *nel-* or *mel-*.

In their simplest form, sentences consist only of a verb and a subject, *in that order*. Any object is added before the verb (so, sentence order is object-verb-subject).

(1) *faɪul faɪu saɪu*
food   eat   Saru
Saru eats/will eat food

(2) *faɪul lɪ-faɪu saɪu*
food   PST-eat Saru
Saru ate food

(3) *faɪul nel-faɪu saɪu*
food   CONT-eat Saru
Saru is/will be eating food

(4) *faɪul nel-lɪ-faɪu   saɪu*
food   CONT-PST-eat Saru
Saru was eating food

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(5)　*faɹul mel-faɹu saɹu*
food　PRF-eat　Saru
Saru has eaten food

(6)　*faɹul bel-lɪ-faɹu　saɹu*
food　PRF.CONT-PST-eat　Saru
Saru had been eating food

Verbs can also be modified through suffixes with a quantifier, indicating whether the action be done is being *a lot*, or *very little*:

→ "Little": *-nes*
→ "A lot": *-bem*

(1)　*faɹu-bem saɹu*
eat-a.lot　Saru
Saru eats/will a lot

(2)　*faɹu-nes saɹu*
eat-little　Saru
Saru eats little

3.2.1　Infinitive Verbs as Objects

Some verbs can take another verb in the infinitive as an object (eg: "Saru was able *to feel pain*"). In Kelpien, that object is represented using *only* the verb stem – in particular, the *-li* suffix is dropped from the verb, and the verb is not marked for tense. (This can be chained: see example 2 below.)

(1)　*vaha　nel-lɪ-amɹa　saɹu*
feel.pain　CONT-PAST-able　Saru
Saru was able to feel pain

(2)　*a'a amɹa nel-lɪ-haiḏai saɹu*
kill be.able CONT-PAST-fear Saru
Saru was afraid to be able to kill

Note that in this last example, only the main verb in the sentence (to fear) was marked for tense.

3.3　Pronouns

There are (for the most part) three situations in which a pronoun may be used in the Kelpien language – as the object of some verb, as the subject of some verb, or as the possessor of a noun. Each one is handled slightly differently:

3.3.1　Personal Pronouns

In cases where a clause has a pronoun as subject or object, this indicated through the use of one or more suffixes instead of complete words for the noun phrases. If both subject and object are pronouns, two suffixes are added to the verb (with the object pronoun preceding the subject); if only one is a pronoun, the corresponding noun phrase is omitted in favor of a single suffix (for instance, if the subject is a pronoun, the subject noun phrase is replaced by a suffix on the verb, but the object stays where it would be in the case where there are no pronouns). These suffixes come *after* the quantifying suffixes described above.

Subjects and objects use different sets of suffixes – in particular, the suffix used for a noun when used as an object has an additional consonant preceding it, when compared to the suffix for the same noun when used as an object. (The consonant added is *h* for LIV nouns, ' for NAT nouns, *p* for KEL nouns, *l* for BAULnouns.)

These pronouns convey a great deal of information, including the grammatical person, number, and gender. The suffixes for subjects and objects are as follows:

	Subject						Object			
	LIV	NAT	KEL	BAUL			LIV	NAT	KEL	BAUL
1SG.	-ef	-	-	-		1SG.	-hef	-	-	-
1FEW.	-aɪv	-	-	-		1FEW.	-haɪv	-	-	-
1MANY.	-uf	-	-	-		1MANY.	-huf	-	-	-
2SG.	-es	-	-	-		2SG.	-hes	-	-	-
2FEW.	-aɪs	-	-	-		2FEW.	-haɪs	-	-	-
2MANY.	-us	-	-	-		2MANY.	-hus	-	-	-
3SG.	-em	-em	-emf	-em		3SG.	-hem	-'em	-pemf	-lem
3FEW.	-aɪn	-aɪn	-aɪn	-aɪn		3FEW.	-haɪn	-'aɪn	-paɪn	-laɪn
3MANY.	-un	-un	-un	-un		3MANY.	-hun	-'un	-pun	-lun

If the object is reflexive, the same suffix is used as in the non-reflexive case.

Consider, for instance the sentence "Saru eats food".

(∗) *faɹul faɹu saɹu*
food   eat   Saru
Saru eats food.

(1) *faɹul faɹu-ef*
food   eat-1SG.LIV.SBJ
He eats food.

(2) *faɹu-'em   saɹu*
eat-3SG.NAT.OBJ Saru
Saru eats it.

(3) *faɹu-'em-ef*
eat-3SG.NAT.OBJ-1SG.LIV.SBJ
He eats it.

Note: Sometimes, the suffix does not uniquely identify a pronoun type (when used as a subject). Like in English, the type is inferred from context pretty easily.

Notation: As in the above examples, pronoun suffixes will be denoted in glosses by their person, their grammatical number, their noun class, and whether they are a subject or object (eg: 1SG.LIV.SBJ)

3.3.2 Possessive Pronouns

Possessive pronouns are used when the possessor in a noun phrase is a pronoun. In this case, here are two ways to describe the possessor. The first option is to use an entire word (which, like above, is determined by the grammatical person, number and gender) as the possessor. This is placed where the possessor noun phrase would ordinarily be. Alternatively, rather than using a whole word, the speaker may choose to simply add a suffix (this is the same suffix as used when the pronoun describes a subject, but placed on a noun rather than a verb) to the possessee noun. This is similar to a contraction in English, and can be used interchangeably with the original word. However, in cases where Kelpiens need to speak quickly (for instance, when on the run), the contractions are preferred.

Furthermore, the Kelpien equivalents of "our" (1st person FEW and MANY) do not have word forms, and are *always* spoken only as contractions. This comes about from a culture focused on solidarity in the face of adversity and steeped in a sense of community; so words like "our" were spoken so frequently that the contractions were used overwhelmingly more often, and eventually the full words fell out of use.

The possessive pronoun words, and their corresponding prefixes, are listed below:

	LIV		NAT		KEL		BAUL	
1SG	ih.ef	-ef	-		-		-	
1FEW	-	-aɪf	-		-		-	
1MANY	-	-uf	-		-		-	
2SG	ih.es	-es	-		-		-	
2FEW	ih.aɪs	-aɪs	-		-		-	
2MANY	ih.us	-us	-		-		-	
3SG	ih.em	-em	'em	-em	kelp.emf	-emf	bɑl.em	-em
3FEW	ih.aɪm	-aɪm	'aɪm	-aɪm	kelp.aɪm	-aɪm	bɑl.aɪm	-aɪm
3MANY	ih.un	-un	'un	-un	kelp.un	-un	bɑl.un	-un

(1) *faɹul saɹu*
food Saru
Saru's food

(2) *faɹul ihem*
food 3SG.LIV.POSS
His food

(3) *faɹul-em*
food-3SG.LIV.POSS
His food

3.3.3 Other Pronouns

There are other pronouns, each of which is complete word used in the place of a noun phrase under certain situations:

→ *ɹuhu*:

This pronoun is used as the subject of a sentence when the actual subject is unknown or unspecified. It literally means "someone" or "something", but really it serves to facilitate the Kelpien alternative of the passive voice, and in most cases using the passive voice is the better way to translate it.

(1) *kelpu faɹu ɹuhu*
Kelpien ate someone
The Kelpien was eaten

→ *hɪsa*:

This pronoun is used as the object of a sentence when it is referring directly to an indeterminate version of a determinate noun serving as subject. It is how sentences without an explicit object like "The Kelpien is female" are translated:

(1) *kina hɪsa nel kelpu*
female.ADJ the.subject is Kelpien
The Kelpien is female (literally, "The Kelpien is a female Kelpien")

→ *ɲemubla*, *mubla*, *kibasḏ*:

These pronouns are used similarly to *ɹuhu* – as the subject of a sentence. They mean nothing/nobody, everything/everybody, and anything/anybody respectively. However, while *ɹuhu* is usually interpreted as the passive voice as opposed to the "literal" translation into English, these three pronouns work exactly as one would expect.

(1) *faɹu amɹa ɲemubla*
eat be.able nobody
nobody can eat

(2) *faɹu amɹa mubla*
eat be.able everybody
everybody can eat

(3) *faɹu amɹa kibasḏ*
eat be.able anybody
anybody can eat

3.4 Adjectives

Adjectives are placed before a noun, and all adjectives in a list of adjectives describe the noun immediately following the list. There is no predefined adjective order, but rather adjective order is fluid and depends

on the situation. Adjectives are typically ordered with the most important adjective coming first (this is useful in time crunches, because listeners receive the important information in a sentence as early as possible).

For instance, a Ba'ul might be described as a "loud, hungry Ba'ul" if a group of Kelpiens is trying to locate a Ba'ul (using their sensitive hearing), but as a "hungry, loud Ba'ul" if the group is on the run from a Ba'ul who is on the hunt.

Additionally, the Kelpien language allows for the negation of individual adjectives – this is done with the prefix *ɲe-*.

(1) *kina   kelpu*
    male.ADJ Kelpien
    The male Kelpien

(2) *ɲe-kina   kelpu*
    NEG-male.ADJ Kelpien
    The Kelpien who is not male

Additionally, adjectives can be modified through suffixes to describe the degree to which they are true:

→ **Comparative**: The suffix *-aif* means "more" (similar to "-er" in English), and the suffix *-ailk* means "less".

→ **Superlative**: The suffix *-av* means "most" (similar to "-est" in English), and the suffix *up* means "least".

→ **Non-Comparative**: There are four suffixes to vary the degree of some adjective:
- "Little": *-nes*
- "Very little": *-neses*
- "Much": *-bem*
- "Very much": *-bebem*

(1) *jukelmi-aif*
    necessary-more
    More necessary

(2) *jukelmi-av*
    necessary-most
    The most necessary

(3) *jukelmi-ailk*
    necessary-less
    Less necessary

(4) *jukelmi-up*
    necessary-least
    The least necessary

(5) *jukelmi-bem*
    necessary-much
    Very necessary

(6) *jukelmi-bebem*
    necessary-very.much
    Extremely necessary

(7) *jukelmi-nes*
    necessary-little
    A little necessary

(8) *jukelmi-neses*
    necessary-very.ittle
    Barely necessary

3.5 Adverbs

Adverbs are placed between the verb they are modifying and its subject (if the subject is a pronoun, it is placed after the verb-pronoun combination). Like adjectives, they can be ordered arbitrarily, and are typically ordered by relevance. They can also be negated using the prefix *ɲe-*, as with adjectives.

(1) *faɹu ɹai   ʃaru*
    eat   forever Saru
    Saru will eat forever.

When verbs are used in the object, as described in the "Verbs" section, the adverb immediately follows the verb it is directly modifying.

(1) *faɹu ɹai   pasi saɹu*
    eat   forever want Saru
    Saru will want to eat forever.

(2) *faɹu pasi ɹai   saɹu*
    eat   want forever Saru
    Saru will forever want to eat.

3.5.1 Adverbial Clauses

Adverbial clauses are placed in the same spot as an adverb, but there may be at most one modifying a single verb, and it *must* come after any simple adverbs modifying the same verb.

Adverbial clauses consist of a preposition followed by an independent clause (the English equivalent being something like "after the sun rose") or a noun phrase (the English equivalent being something like "away from the Sun").

In the first situation, the independent clause is modified so that a suffix of -*li* is added to the end of the main verb (*after* all pronoun suffixes), and the word *li'* is placed after its subject. In the second one, the word *li'* is simply placed *after* the noun phrase.

Examples for this are demonstrated in the prepositions section.

Notation: When glossing *li'*, it is translated simply as PREP. When glossing -*li*, it is translated as ADV.

3.6 Conjunctions

There are two kinds of conjunctions: those between independent clauses and those between noun phrases. In the first case, these conjunctions are placed between two independent clauses, and in the second case they are placed between noun phrases.

Conjunctions can also be used on three or more independent clauses or noun phrases. In this case, the conjunction is placed between the first and second clauses/noun phrases, but all subsequent pairs (second and third, third and fourth, etc) are delimited by a special delimiter (denoted below as "repeat previous"); this delimiter is used regardless of which conjunction is being used, since the relevant conjunction has already been spoken and need not be repeated.

There are two kinds of conjunctions. The first type are those that can be used between independent clauses *or* between noun phrases (although there are different words for these two situations). These can *never* be used to start a sentence. They are as follows:

Conjunction	Clauses	Noun Phrases
And	ʒeθ	ʒa
Neither	ɲeθ	eθ
Or	eks	ɪk
Exactly one of [3]	eleks	ele
Repeat Previous	klak	klu

(1) *faɹu sɪɹana ʒet lek sɪɹana klak ɪɹɪ sɪɹana*
    eat   Siranna and run Siranna CONJ go Siranna
    Siranna eats and Siranna runs and Siranna comes

(2) *manḍa mel ʒa manḍa mal klu favɹu faɹu sɪɹana*
    nut   this and nut   that CONJ plant eat   Siranna
    Siranna eats this nut, that nut, and the plant

The second kind of conjunction is the kind that can only be used on independent clauses, and can also be used to start a sentence by preceding an independent clause. These can also be used on more than two independent clauses, but the conjunction must be repeated each time (instead of using *klak*)

Conjunction	Clauses
And then	*faɹ*
Because	*saʒi*
So[4]	*he'em*
But[5]	*kɩɹɩ*

(1) *he'em saɹu lɩ-slaɹ ɹuhu he'em lɩ-faɹu saɹu he'em lɩ-nenʒu saɹu*
   so   Saru PST-feed someone so   PST-eat Saru so   PST-survive Saru
   So Saru was fed, so Saru ate, so Saru survived.

Notation: When glossing *klak* or *klu*, they are simply translated as CONJ.

3.7 Prepositions

Prepositions are used in various places, with different rules. In adverbial clauses, they are placed before the clause describing the verb; when modifying nouns, they are placed before the noun phrase (i.e., before any adjectives describing that noun).

The prepositions, grouped vaguely by theme, are:

Temporal	
After	*vefu*
Soon after	*vefukel*
Before	*veɲe*
Soon before	*veɲekel*
During/While	*ve'*
Since/For[6]	*velum*

(1) *ʒu vefu faɹu-li saɹu li' saɹu*
   die after eat-ADV Saru PREP Saru
   Saru dies after Saru eats

(2) *ʒu vefu faɹu-em-li   li' saɹu*
   die after eat-3SG.LIV.SBJ-ADV PREP Saru
   Saru dies after he eats
   -ADV

(3) *ʒu-em   vefu faɹu-li saɹu li'*
   die-3SG.LIV.SBJ after eat-ADV Saru PREP
   He dies after Saru eats

Locative	
On	*juhai*
Under	*semba*
Beside	*klailk*
In front of	*juḍai*
Behind	*si'*
From	*vaiθ*
Towards	*fɪθ*

(4) *faɹu-em   si' ḍufen*
   eat-3SG.LIV.SBJ behind Watchful.Eye
   She eats behind beside the Watchful Eye

Additionally, the word *leθ* is a preposition used to separate direct and indirect objects. Its use is described in more detail the .

4   Sentence Structure

The simplest independent clauses have word order object-verb-subject. This came about because while the language is very Kelpien centric, Kelpiens were often objects of sentences such as "The Ba'ul killed the Kelpien" and the sort, and so objects came to be placed first in sentences due their self-viewed importance.

Clauses can also be negated, using the word *nen*, when placed before a verb.

(1) *va.ha   sa.ru*
be.in.pain Saru
Saru is in pain

(2) *nen va.ha   sa.ru*
NEG be.in.pain Saru
Saru is not in pain

4.1   Imperative

Sentences can be spoken in the imperative mood – this is done by dropping the subject entirely (the subject is always assumed to be one of the 2nd person pronouns), so that there is no noun phrase following the verb, and the verb has no suffix denoting a pronoun suffix.

Additionally, all vowels are spoken in a low tone. This results from the fact that the Ba'ul are an aquatic species, and have less sensitive hearing when it comes to lower frequency sounds. As a result, when Kelpiens were giving orders to each other (an especially common occurrence when working together to avoid a slaughter at the hands of a Ba'ul), Kelpiens spoke in low tones to avoid being heard as easily, and this convention stuck.

(1) *fàru*
eat.IMP
Eat!

4.2   Independent Clauses as Objects

In some cases, it is convenient to use an independent clauses as an object (eg: "Siranna saw *Saru was eating*"). This is done by modifying the independent clause object by adding an *-li* to the end of its main verb (note that the verb stem was obtained by removing an *-li* from the infinitive; this adds it back), and then placing the entire clause where an object would regularly go. If multiple independent clauses form a single object (for instance, if they are connected by conjunctions), each verb is given the suffix *-li*. This suffix *follows* any pronoun suffixes.

(1) *nel-lı-fa.ru   sa.ru*
CONT-PST-eat Saru
Saru was eating

(2) *nel-lı-fa.ru-li   sa.ru lı-d̪u.r sı.rana*
CONT-PST-eat-OBJ Saru PST-see Siranna
Siranna saw Saru was eating

Notation: When glossing the *-li* in this case, it is translated as OBJ, indicating the suffix is a marker for the fact the verb is part of a clause serving as an object. This is different from the case where the *-li* is added back in adverbs, where it is glosses as ADV.

4.3   Indirect Objects

In some cases, verbs have indirect objects ("Siranna gave *Saru* food") in addition to the direct object. In this case, the sentence structure is (indirect object)-*leθ*-(direct object)-(verb)-(subject).

(1)   *saɹu leθ   faɹul lɪ-spain sɪɹana*
        Saru PREP food PST-give Siranna
        Siranna gave Saru food

This gets a little tricky if there are pronouns involved:

→ If the indirect object is a pronoun, it is added as a suffix to the verb as with all objects, but the direct object is still preceded with the *leθ*

→ If the direct object is a pronoun, it is added as a suffix to the verb as usual, but the *leθ* is still placed between the indirect object and the verb

→ If both objects are pronouns, two object suffixes are added to the verb (in addition to the subject suffix, if that is also a pronoun), with the indirect object *before* the direct object. Furthermore, the *leθ* is still placed before the verb, although there is no object on either side.

(1) *leθ   faɹul lɪ-spain-hem   sɪɹana*
     PREP food PST-give-3SG.LIV.OBJ Siranna
     Siranna gave him (LIV) food.

(2) *saɹu leθ   lɪ-spain-emf   sɪɹana*
     Saru PREP PST-give-3SG.NAT.OBJ Siranna
     Siranna gave it (NAT) to Saru.

(3) *leθ   faɹul lɪ-spain-hem-em*
     PREP food PST-give-3SG.LIV.OBJ-3SG.LIV.SBJ
     She (LIV) gave him (LIV) food.

(4) *saɹu leθ   lɪ-spain-emf-em*
     Saru PREP PST-give-3SG.NAT.OBJ-3SG.LIV.SBJ
     She (LIV) gave it (NAT) to Saru.

(5) *leθ   lɪ-spain-hem-emf-em*
     PREP PST-give-3SG.LIV.OBJ-3SG.NAT.OBJ-3SG.LIV.SBJ
     She (LIV) gave it (NAT) to him (LIV).

If either of the objects is an entire clause, the verb is still modified as described above. Also, verbs in the infinitive, when treated as objects, are treated exactly as described above.

Notation: When a clause has a direct and indirect object, they are notated in the glossing by DO and IO respectively.

5   Appendix 1: Specific Vocabulary Categories

Note: In this appendix, periods are used to mark syllable boundaries.

5.1   Numbers

The Kelpiens use a base-5 numbering system (similarly to with humans, this came about from the fact that they have five fingers on a hand). There are words for all the numbers up to and including 25 – while human hand gestures can represent a single base-10 digit, Kelpien hand gestures represent a two-digit base five number (this is actually a little weird in practice, since base five numbers don't use the digit 5, so when gesturing two-digit numbers, they never actually use all five fingers on either hand). However, similar to the way the numbers between 11 and 19 are irregularly named in English, Kelpien does the same with numbers 6-24.

Numbers are used as adjectives, so they precede nouns, and can be ordered arbitrarily with respect to other adjectives. Furthermore, when there is a number describing a noun, the noun prefix describing the count (SG, FEW, MANY) *can be omitted*, as it is redundant and lacks specificity.

The words for small numbers are as follows:

0	*'e*								
1	*el*	2	*el.el*	3	*θɪ*	4	*laiʒ*	5	*suḏ*
6	*suḏ.ʒa.el*	7	*suḏ.ʒa.el.el*	8	*suḏ.ʒa.θɪ*	9	*suḏ.ʒa.laiʒ*	10	*el.el.suḏ*
11	*bel.uv*	12	*bel.el.uv*	13	*bθɪ.uv*	14	*blaiʒ.uv*	15	*θɪ.suḏ*
16	*el.kṣ*	17	*el.el.kṣ*	18	*θɪ.kṣ*	19	*laiʒ.aiʒ*	20	*sḏa*
21	*fes*	22	*feb*	23	*fem*	24	*fev.vu*	25	*ba*

Beyond this, though, numbers are much more regularly named. All powers of five can be expressed using a fairly regular pattern – the number 5^n is represented by prefixing *suḏ.a-* to the word for n. From this, numbers larger than 25 can be expressed through a list of pairs of numbers – each pair denoting a digit and place value. This list consists of all place values larger than 25, starting from the largest place value. The last two place values, however (i.e., the remainder when divided by 25), are described using a single number, using the word for these two place values. If some digit is zero, that digit-place value pair can be omitted (as in English), but if the digit is one, this must be said explicitly (essentially, if this were English, one must say "one thousand" rather than simply "thousand").

This is best illustrated by example:

(1) *el suḏa-elel elelsuḏ*
one power.of.five-two ten
$35 = 1 \cdot 5^2 + 10$

(2) *laiʒ suḏa-elel*
four power.of.five-two
$100 = 4 \cdot 5^2$

(3) *el suḏa-θi suḏ*
one power.of.five-three five
$130 = 1 \cdot 5^3 + 5$

(4) *el suḏa-laiʒ el suḏa-θi sḏa*
one power.of.five-four two power.of.five-three twenty
$895 = 1 \cdot 5^4 + 2 \cdot 5^3 + 20$

In theory, you can chain *suḏa-*'s, but this is only necessary for numbers so large (at least 5^{25}) that this construct is rarely used, in favor of vaguer terms like "many".

(5) *suḏa-suḏa-elel*
power.of.five-power.of.five-two
5^{25}

5.2 Family Members

Kelpien society is centered around community, and there is a special focus on the important of one's immediate family. All Kelpiens live with their parents, even as adults; they move out only when they are starting a new family, for instance by marrying. Any Kelpien who lives on their own is viewed with disdain by their community, to the point where they may be shunned from community events (both those that are social in nature and those that are necessary/useful for survival). This comes about from a history as a prey species that taught most Kelpiens the importance of working together to survive.

A family unit is very similar to that of most humans – the parents are one male and one female, "joined together" in some simple equivalent of a marriage ceremony; additionally, there are several children that the mother gave birth to. Families almost always have at least three children, in the interest of perpetuating the species (also, due to the belief that vaha'rai is fatal, Kelpiens believe their life expectancy to be relatively short, with a high likelihood of a child dying before reaching an age at which they can start a family).

Kelpien has words for all the members of one's immediate family:

ad.na	daughter
ad.ɹu	son
bem.na	wife
bem.ɹu	husband
d̪a.na	mother
d̪a.ɹu	father
hi'.na	elder sister
hi'.ɹu	elder brother
hɪ.na	younger sister
hɪ.ɹu	younger brother

Note: An interesting note is that *ki.na* means "female" and *ki.ɹu* means "male" – these word endings carry through to these family member names. It is also common for Kelpiens to give their children names ending with -*ɹu* if the child is male, or -*na* if the child is female (for instance, *saɹu* and *sɪɹana*).

In almost all cases, Kelpiens only ever live with family members whose relation is one of the relations listed above. All other family members are described with somewhat vague terms – they are characterized by their distance from the speaker in their family tree, and whether they are a blood relative or not. In particular:

→ All of the family relations listed above are 1$^{\text{st}}$-degree relatives (or the *immediate family*)

→ The immediate family of all 1$^{\text{st}}$-degree relatives are 2$^{\text{nd}}$-degree relatives.
  This, for instance, includes your father's brother, mother's mother, or husband's sister.

→ The immediate family of all 2$^{\text{nd}}$-degree relatives are 3$^{\text{rd}}$-degree relatives.
  This, for instance, includes your father's brother's son, mother's mother's sister, or husband's sister's husband.

$$\vdots$$

Additionally, there is a notion of a *blood relative* – two Kelpiens are said to be blood relatives if they share a common ancestor (so, for instance, one's mother, mother's sister, mother's sister's son, etc, but *not* one's wife, sister's husband, etc).

The word for blood relative if *ksaθ*, and words for non-blood relatives are *ɲeksaθ*.

With this in mind, any n^{th}-degree family member (other than immediate family) is described using a compound word, the first half of which is the Kelpien word for the number n, and the second half of which is either *ksaθ* or *ɲeksaθ*, depending on whether the relative is a blood relative.

Here are some examples:

Relative	Kelpien	More specific description
Grandparent	*el.el.ksaθ*	Parent's parent
Cousin	*θi.ksaθ*	Parent's sibling's child
Parent-in-law	*el.el.ɲe.ksaθ*	Spouse's parent
Aunt/Uncle	*el.el.ksaθ*	Parent's sibling
Aunt/Uncle	*θi.ksaθ*	Parent's sibling's spouse
Niece/Nephew	*el.el.ksaθ*	Sibling's child

Hopefully it is clear that these terms are awfully vague, and there is a great deal of ambiguity when using these words. To clearly disambiguate a family member without using their name, usually a chain of possessives is used (as in the third column above), and these words are used when the subject is

already clear (this is a more extreme version of the phrase "My aunt" possibly being ambiguous, while "My aunt Gertrude" isn't).

5.3   The Great Balance

ba'.af	(n.)	[No exact English translation]	
		The state of insanity that Kelpiens believed one would encounter after vaha'rai if they were to survive in the first place	
bek.jeb.li	(v.)	to attempt to flee from The Watchful Eye	
bu.fn̩	(n.)	village	
d̪u.fen	(n.)	The Watchful Eye	
faɲ.li	(v.)	to willingly give oneself up (to the Watchful eye)	
jam.bu.saθ	(n.)	clan (i.e., all the inhabitants of a single village)	
raɪn.jaɪr	(n.)	the (mostly unknown, almost mythical) location Kelpiens are taken to by the Watchful Eye upon reaching vaha'rai	
ska.fɪ.lreθ	(n.)	The Great Balance	
va.ha.ɹaɪ	(n.)	Vaha'rai	
ʒuh.'u	(n.)	sacrifice	
ʒuh.'u.li	(v.)	to sacrifice	

5.4   Religion

The vocabulary on religion is somewhat scarce, because there are many topics that are taboo to talk about, and hence do not have words for. However, the lack of knowledge has contributed some words as well – for instance, while all Kelpiens (and Ba'ul) are born either male or female and stay that way their entire life, the Gods (although living) could not be assigned genders, hence the Kelpien language contains the word *kiθn̩*, meaning "of non-binary gender". This adjective is now applied to other nouns in the living class (since the Kelpiens made contact with the larger galaxy), but the origin came from the need to describe the Gods.

There are many words that refer to common everyday actions, but in the context of religion. For instance, the word for divine creation is different from the word for regular creation. Below is a representative list of religion-centered words.

a'ul	(n.)	God
		The Gods are *always* referred to in the MANY form, similarly to the way scissors are always plural in English
kai.hu	(n.)	divine creation
kai.hu.li	(v.)	to create (when the subject is divine)
kef.lu	(n.)	legend
		"Legend" is a loose translation, but the legends in Kelpien culture also serve as scriptures of a sort (though among non-priests they are typically passed down by word of mouth rather than writing).
ki.θn̩	(adj.)	of non-binary gender
nu.li.li	(v.)	to command (when the subject is divine)
nu.lɪm	(n.)	a commandment
		Commandments, in the Kelpien religion, are more "wishes of the Gods" than actual commandments, since it is harder for the non-omnipotent Gods to enforce them.
ɹup	(n.)	holiness/sanctity

6 Appendix 2: A Kelpien Fable

Below is a fable that is told to all Kelpiens as children; it describes the origins of the great balance. The fable is reproduced in English, followed by an original Kelpien retelling of the fable (with sentence by sentence translations).

The legends say that the Ba'ul were created many cycles ago, not long after the Gods were born. They were the most beautiful of the Gods' creations, and the Gods took great pride in their invention. But in their complexity, the Ba'ul could not live on their own. The planet of Kaminar held only leaves and nuts as food, none of which were enough to sustain the Ba'ul. But Kaminar has existed for all eternity, even before the Gods, and the Gods could not alter its vegetation. So, they created us, the Kelpiens, to feed the Ba'ul. But they made the Ba'ul merciful, and commanded them to only kill those Kelpiens that they had to. All life was the Gods' creation, you see, and no one but them had the right to take away one's life without reason. But the Ba'ul needed more nourishment, and so they began to kill more Kelpiens. The Gods, fearing the blood lust of the Ba'ul, changed us. They gave us threat ganglia, so we could listen for and hide from the Ba'ul. But they also gave our people vaha'rai. "You can live as you wish, and run from the Ba'ul," said the Gods, "but one day your threat ganglia will wither away and die, and with it, you will die. Your bodies will then be taken by the Ba'ul, so they may feed themselves without killing your people." And thus began The Great Balance, the mutual understanding between our two people that preserves the sanctity of our life while allowing them to survive.

---

1   *fu-ba'ul   lɪ-kaihu-li   ɹuhu   faɹ   lɪ-ha-li   fu-jed̪mɪɹ   hel   fu-keflu*
    MANY-Ba'ul PST-create-OBJ someone then PST-happen-OBJ MANY-years say MANY.legend
    The legends say the Ba'ul were created and then many cycles passed.

2   *ha-em   vefukel   lɪ-f̩ka-li   fu-a'ul   li'*
    happen-3SG.NAT.SBJ soon.after PST-be.born-ADV MANY-God PREP
    It happened soon after the Gods were born.

3   *sud̪un-av   fu-kaihu   lɪ-nel-un   he'em bluaikf lɪ-nefɹi-bem fu-a'ul*
    beautiful-most MANY-divine.creation PST-be-SBJ.3MANY.LIV so   pride   PST-feel-a.lot MANY.Gods
    They were the most beautiful of the Gods' creations, so the Gods felt very proud.

4   *kɪɹɪ vuseθku-bem lɪ-nel-un   ʒeθ nenʒu kela nel-lɪ-amɹa-un*
    but complex-very   PST-be-3MANY.LIV.SBJ and survive alone CONT-PST-able-3MANY.LIV.SBJ
    But they were too complex, and they could not live alone.

5   *ud̪ɹu jai-favɹu ʒa   ud̪ɹu jai-mand̪a nel faɹul juhai kamɹaɹ ʒeθ nenʒum ba'ul nen*
    only FEW-leaf and only FEW-nut   be food on   Kaminar   and survival Ba'ul NEG

    lɪ-viθai   jai-faɹul mal
    PST-be.enough.for FEW-food those
    The food on Kaminar is only a few leaves and nuts, and those foods were not enough for the Ba'ul's survival.

6 *kɪɹɪ mel-nenʒu ɹaɪ   kamɪnaɹ ʒeθ lɪ-nenʒu-em   veɲe fu-a'ul   klak fu-favɹu 'em*
   but PRF-exist forever Kaminar and PST-exist-3SG.NAT.SBJ before MANY.god CONJ MANY-leaf 3SG.NAT.POSS

   θis   nen lɪ-amɹa   fu-a'ul
   change NEG PST-be.able MANY-Gods

   But Kaminar has existed forever, Kaminar existed before the Gods, and the Gods could not change
   its vegetation[7].

7 *he'em kelpien   fu-silai-uf   lɪ-kaihu-un   he'em ba'ul slaɹ*
   so   Kelpien.ADJ MANY-body-1MANY.LIV.POSS PST-create-3MANY.LIV.SBJ so   ba'ul feed

   lɪ-amɹa-uf
   PST-be.able-3MANY.LIV.SBJ

   So they created our Kelpien bodies so they could feed the Ba'ul.

8 *kɪɹɪ ba'ul leθ jus.lɪ.kav ba'ul   lɪ-fɹɪl   fu-a'ul   ʒeθ fu-kelpu   nen a'a-li ɲe-jukelmi*
   but Ba'ul.IO PREP merciful   Ba'ul.DO PST-make MANY.God and MANY.Kelpien NEG kill-OBJ NEG-unnecessarily

   jukelmilam-un   nuli-hun-un
   have.to-3MANY.LIV.SBJ command-3MANY.LIV.OBJ-3MANY.LIV.SBJ

   But the Gods made the Ba'ul merciful Ba'ul and they commanded them that they must not kill
   Kelpiens unnecessarily.

9 *kàihu   lɪ-nel-lì   kɪlàvɪ làk ʒeθ à'à ɲe-jukelmì   lɪ-àmɹà-lɪ   uḏɹɪu fu-à'ul   ḏuɹà*
   divine.creation PST-be-OBJ life   all and kill NEG-necessarily PST-be.able-OBJ only MANY.god see

   See that all life was God's creation, and only the Gods could kill unnecessarily.

10 *kɪɹɪ faɹul bem-puve ba'ul he'em fu-kelpu   a'a lɪ-dɪpai-em*
   but food   a.lot-need Ba'ul so   MANY-Kelpien kill PST-begin-3MANY.LIV.SBJ

   But the Ba'ul needed a lot of food, so they began to kill many Kelpiens.

11 *faɹ lɪ-θis-huf   fu-a'ul   saʒi lɪ-haiḏai-hun   ʒaʒ   fu-ba'ul*
   then PST-change-1MANY.LIV.OBJ MANY-Gods because PST-scare-3MANY.LIV.OBJ blood.lust MANY-Ba'ul

   Then the Gods changed us, because the Ba'uls' blood lust scared them.

12 *leθ   fu-vahu   lɪ-spain-huf-un   he'em lek-uf   vaiθ*
   PREP MANY-threat.ganglia.DO PST-give-1MANY.LIV.OBJ.IO-3MANY.LIV.SBJ so   run-1MANY.LIV.SBJ from

   fu-ba'ul   li'
   MANY.ba'ul PREP

   They gave us threat ganglia, so we could run from the Ba'ul.

13 *kɪɹɪ leθ vahaɹai   lɪ-spain-huf-un*
   but PREP vaha'rai.DO PST-give-1MANY.LIV.OBJ.IO-3MANY.LIV.SBJ

   But they gave us vaha'rai.

---

[7]An interesting note here is that "vegetation" is described as "many leaves", while the previous sentence described all
the leaves on Kaminar as "few leaves". This is a result of context – in the previous sentence, the leaves were described as
being insufficient for the Ba'ul, indicating that they are few, in that context. In this sentence, however, changing the
vegetation is beyond the Gods' powers, so in that context there is a great deal of it.

14. *leθ nenʒu lɪ-nena'a-huf ʒeθ leθ lek vaiθ fu-ba'ul*
PREP survive PST-allow-1MANY.LIV.OBJ and PREP run.DO from MANY.Ba'ul

    lɪ-hel-huf-un
PST-tell-1MANY.LIV.OBJ.IO-3MANY.LIV.SBJ

They allowed us to live and they told us to run from the Ba'ul.

15. *ɹɪlma-li vahu-uf ʒeθ ʒu-un-li klak a'a-huf-li*
wither.away-OBJ threat.ganglia-1MANY.LIV.POSS and die-3MANY.NAT.SBJ-OBJ CONJ kill-1MANY.LIV.OBJ-OBJ

    vaha mel lɪ-puf-un
pain this PST-promise-3MANY.LIV.SBJ

But they promised that our threat ganglia would wither away and they would die, and this pain would kill us.

16. *faɹ fu-ba'ul leθ fu-silai-uf spain ɹuhu he'em slaɹ-hun*
Then MANY-Ba'ul PREP MANY-body-1MANY.LIV.POSS give someone so feed-3MANY.LIV.OBJ

    amɹa-un
be.able-3MANY.LIV.SBJ

Then our bodies are given to the Ba'ul, so they may feed themselves.

17. *ɹup kɪlavɪ pɪka skafɪlreθ ʒeθ ba'ul slaɹ-em*
sanctity life preserve the.great.balance and Ba'ul feed-3SG.NAT.SBJ

The Great Balance preserves life's sanctity and it feeds the Ba'ul.

18. *d̩ɪpa 'em nel keflu mel*
origin 3SG.NAT.POSS be legend this

This legend is its origin.

7 Appendix 3: Dictionary

Note: In this appendix, periods are used to mark syllable boundaries.

Note: While any given noun could conceivably be in multiple noun classes depending on context, the possible classes for each noun are listed as well below.

7.1 Kelpien to English

'ain	(pr.)	Possessive, 3FEW.NAT
'e	(adj.)	zero
'em	(pr.)	Possessive, 3SG.NAT
'un	(pr.)	Possessive, 3MANY.NAT
a'.a.li	(v.)	to kill

When a Kelpien senses that they are about to die (for instance, a Ba'ul is jumping towards them and they are not fast enough to get out of the way), their threat ganglia produce hormones that immediately produce great pain, but only for a second or two. The word for "to kill" is derived from the sound of screaming heard from a Kelpien who is experiencing this pain, something that happens almost exclusively just before the Kelpien is slaughtered by a Ba'ul.

a'ul	(n.LIV)	the Gods

Similarly to some words in English, this noun is *always* spoken only in the MANY form

ad.na	(n.LIV)	daughter
ad.ɹu	(n.LIV)	son
am.ɹa.li	(v.)	to be able

Always followed by a verb in the infinitive

ba	(adj.)	twenty-five
bal.aim	(pr.)	Possessive, 3FEW.BAUL
bal.em	(pr.)	Possessive, 3SG.BAUL
bal.un	(pr.)	Possessive, 3MANY.BAUL
bek.jeb.li	(v.)	to attempt to flee from The Watchful Eye
bel.el.uv	(adj.)	twelve
bel.uv	(adj.)	eleven
bem.na	(n.LIV)	wife
bem.ɹu	(n.LIV)	husband
blaiʒ.uv	(adj.)	fourteen
blu.aikf	(n.NAT)	pride
bu.fn̩	(n.KEL/BAUL)	village

Kelpien villages are a little ill-defined in the human sense: Kelpiens do live in clusters of houses, but these different clusters are often close together and their inhabitants often intermingle and form a larger community. Rather, a Kelpien village is a group of huts that are all overseen by a common Watchful Eye.

bθi.uv	(adj.)	thirteen
d̪a.na	(n.LIV)	mother
d̪a.ɹu	(n.LIV)	father
d̪ɪ.pai.li	(v.)	to start/begin
d̪ɪ.pa	(n.ALL CLASSES)	beginnings/origin

			This noun can be any of the noun classes, depending on whether it is the origin of, for instance, a child, a piece of technology, or the planet of Kaminar.
d̪uɹ.li	(v.)		to see
d̪uʒ	(n.LIV)		air
eks	(conj.)		or
			Used between independent clauses
el	(adj.)		one
el.e	(conj.)		exclusive or/exactly one of
			Used between noun phrases
el.eks	(conj.)		exclusive or/exactly one of
			Used between independent clauses
el.el	(adj.)		two
el.el.ks̩	(adj.)		seventeen
el.el.sud̪	(adj.)		ten
el.ks̩	(adj.)		sixteen
eθ	(conj.)		neither/none of
			Used between noun phrases
faɲ.li	(v.)		to willingly give oneself up (to the Watchful eye)
faɹ	(conj.)		then
fa..ɹul	(n.NAT/KEL/BAUL)		food
			This word is a remnant from Old Kelpien, and derives from the Old Kelpien word *pa'ul* (modern-day *ba'ul*).
fa..ɹu.li	(v.)		to eat
fa.vru	(n.LIV/KEL/BAUL)		plant
			Although rare, this noun has been known to be described as some class other than LIV (for instance, if it is grown in a garden)
feb	(adj.)		twenty-two
fem	(adj.)		twenty-three
fes	(adj.)		twenty-one
fev.vu	(adj.)		twenty-four
fɪθ	(prep.)		towards
fn̩.ka.li	(v.)		to be born
fɹɪl.li	(v.)		to make/create
			This is not used when the Gods are doing the creating: see *kai.hu*
hai.d̪ai.li	(v.)		to fear
haiv.li	(v.)		to scare
ha.li	(v.)		to happen
			This is also used for the word "to pass" (as in time).
he'.em	(conj.)		so
hel.li	(v.)		to say
hi'.na	(n.LIV)		elder sister
hi'.ɹu	(n.LIV)		elder brother
hɪ.na	(n.LIV)		younger sister
hɹ.ɹu	(n.LIV)		younger brother
hɪ.sa	(pr.)		refers back to an indeterminate version of the sentence subject
d̪uʒ	(n.NAT)		water

ih.ain	(pr.)	Possessive, 3FEW.LIV
ih.ais	(pr.)	Possessive, 2FEW.LIV
ih.ef	(pr.)	Possessive, 1SG.LIV
ih.em	(pr.)	Possessive, 3SG.LIV
ih.es	(pr.)	Possessive, 2SG.LIV
ih.un	(pr.)	Possessive, 3MANY.LIV
ih.us	(pr.)	Possessive, 2MANY.LIV
ɪk	(conj.)	or

Used between noun phrases

ɹ.ɪɪ.li	(v.)	to come, to go
ɹ.ɪɪ.ʒum	(n.NAT)	fear

Literally: the coming of death

jam.bu.saθ	(n.KEL/BAUL)	clan (i.e., all the inhabitants of a single village)
jeḏ.mɪɹ	(n.NAT)	year
jud.ai	(prep.)	in front of
juh.ai	(prep.)	on
juk.elm.i	(adj.)	necessary
juk.elm.i	(adv.)	necessarily
juk.elm.i.lam	(n.NAT)	necessity
juk.elm.i.lam.li	(v.)	to have to
jus.lɪ.kav	(adj.)	merciful
jus.lɪ.kav.lam	(n.NAT)	mercy
kai.hu	(n.NAT)	divine creation

If a divine creation is not living, it falls into the NAT class.

kai.hu.li	(v.)	to create (by the Gods)
kef.lu	(n.NAT)	legend

"Legend" is a loose translation, but the legends in Kelpien culture also serve as scriptures of a sort (though among non-priests they are typically passed down by word of mouth rather than writing).

ke.la	(adv.)	alone
kelp.ain	(pr.)	Possessive, 3FEW.KEL
kelp.emf	(pr.)	Possessive, 3SG.KEL
kel.pi.en	(adj.)	Kelpien

Note that the noun is actually *kel.pu* (as listed in the Proper Nouns Glossary), this is simply the *adjective* Kelpien.

kelp.un	(pr.)	Possessive, 3MANY.KEL
klailk	(prep.)	beside
kɪ.la.vɪ	(n.NAT)	life
kɪ.ɪɪ	(conj.)	but
kib.asḏ	(pr.)	anything/anyone
ki.na	(adj.)	female
ki.ɹu	(adj.)	male
ki.θṇ	(adj.)	of non-binary gender
klak	(conj.)	Repeat the previous conjunction

This serves a similar purpose to the comma in phrases like "I came, I saw and I conquered."

klu	(conj.)	Repeat the previous conjunction
		This serves a similar purpose to the comma in phrases like "I ate leaves, shoots and nuts."
		Used between noun phrases
ksaθ	(n.LIV)	blood relative
laik	(det.)	some
laiʒ	(adj.)	four
laiʒ.aiʒ	(adj.)	nineteen
lak lak	(det.)	all
lek.li	(v.)	to run
leθ	(prep.)	Separates indirect and direct objects
li'	(prep.)	Delimiter placed after a noun phrase in an adverbial clause
mal	(det.)	that/those
mand̪.ɑ	(n.NAT)	nuts
mel	(det.)	this/these
mub.la	(pr.)	everything/everybody
ɲe.ksaθ	(n.LIV)	relative that is not a blood relative
ɲe.mub.la	(pr.)	nothing/nobody
ɲeθ	(conj.)	neither/none of
		Used between independent clauses
nef.ɹi.li	(v.)	to feel (as in emotion)
nel.li	(v.)	to be
nen.ɑ'.ɑ.li	(v.)	to allow
		Literally: to not kill
nen.ʒu.li	(v.)	to survive/to exist
		Also used to mean "to live", since there is no explicit Kelpien verb for it
		Literally: to not die
nen.ʒum	(v.)	survival
nu.li.li	(v.)	to command (when the subject is divine)
nu.lim	(n.NAT)	a commandment
		Commandments, in the Kelpien religion, are more "wishes of the Gods" than actual commandments, since it is harder for the non-omnipotent Gods to enforce them.
pa.si.li	(v.)	to want
pɪ.ka.li	(v.)	to preserve/maintain
puf.li	(v.)	to promise
puv.e.li	(v.)	to need
ɹaɪ	(adj.)	never-ending
ɹaɪ	(adv.)	forever
ɹɪl.ma.li	(v.)	what threat ganglia undergo when vaha'rai happens
		A loose English translation would be "to wither away", but this word is used only in the context of threat ganglia
ɹu.hu	(pr.)	someone
		Usually used to denote the Kelpien equivalent of the passive voice
ɹup	(n.NAT)	holiness/sanctity

saθ	(n.LIV)	family
sa.ʒi	(conj.)	because
sd̪a	(adj.)	twenty
sem.ba	(prep.)	under
si'	(prep.)	behind
si.lai	(n.NAT)	body

This refers to the physical, anatomical body. Analogs of the English word "body" as used in "congressional body" have different Kelpien translations.

slaɹ.li	(v.)	to feed
spain.li	(v.)	to give
sud̪	(adj.)	five

This comes from the word su.d̪i, meaning "hand".

su.d̪i	(n.NAT)	hand
su.d̪un	(adj.)	beautiful
sud̪.ʒa.el	(adj.)	six
sud̪.ʒa.el.el	(adj.)	seven
sud̪.ʒa.laiʒ	(adj.)	nine
sud̪.ʒa.θi	(adj.)	eight
θi	(adj.)	three
θi.ks̩	(adj.)	eighteen
θis.li	(v.)	to change
θi.sud̪	(adj.)	fifteen
ud̪.ɹu	(adj.)	only
u.ɹa.li	(v.)	to see/watch
va.hu	(n.NAT)	threat ganglia
va.ha.li	(v.)	to be in pain, to hurt
va.ha	(n.NAT)	pain
vaiθ	(prep.)	from
ve'	(prep.)	during/while
ve.fu	(prep.)	after
ve.fu.kel	(prep.)	soon after
ve.lum	(prep.)	since/for

The "for" is always followed by a duration (eg: "for three days")

ve.ɲe	(prep.)	before
ve.ɲe.kel	(prep.)	soon before
vi.θai.li	(v.)	to be enough for
vu.seθ.ku	(adj.)	complex, complicated
ʒa	(conj.)	and

Used between noun phrases

ʒaʒ	(n.NAT)	blood lust
ʒeθ	(conj.)	and

Used between independent clauses

ʒuh.'u	(n.NAT)	sacrifice
ʒuh.'u.li	(v.)	to sacrifice
ʒu.li	(v.)	to die

ʒum   (n.NAT)   death

7.2 Kelpien Affixes

Affix	(type)	Used on	Meaning
jaɪ-	(prefix)	(n.)	Signifier for plural ("few")
fu-	(prefix)	(n.)	Signifier for plural ("many")
-ʒu-	(infix)	(n.LIV)	Signifier that noun in question is dead
-ɲɑ-	(infix)	(n.KEL)	Noun class marker (used for disambiguation)
-ke'-	(infix)	(n.BAUL)	Noun class marker (used for disambiguation)
-ef,-es	(suffix)	(n.)	1st person possessive pronouns
-em,-emf	(suffix)	(n.)	
-aiv,-ais	(suffix)	(n.)	2nd person possessive pronouns
-ain,-aim	(suffix)	(n.)	
-uf,-us,-un	(suffix)	(n.)	3rd person possessive pronouns
lɪ-	(prefix)	(v.)	Past tense marker
nel-	(prefix)	(v.)	Continuous tense marker
mel-	(prefix)	(v.)	Perfect tense marker
bel-	(prefix)	(v.)	Perfect continuous tense marker
-li	(suffix)	(v.)	When used in the infinite or in an independent clause serving as an object
-bem	(suffix)	(v.)	Denotes the verb is being done a lot
-nes	(suffix)	(v.)	Denotes the verb is being done a little
-ef,-es	(suffix)	(v.)	1st person pronouns for objects
-em,-emf	(suffix)	(v.)	
-aiv,-ais	(suffix)	(v.)	2nd person pronouns for objects
-ain,-aim	(suffix)	(v.)	
-uf,-us,-un	(suffix)	(v.)	3rd person pronouns for objects
-hef,-hes,-hem	(sufiix)	(v.)	1st person pronouns for subjects
-'em,-pemf,-lem	(sufiix)	(v.)	
-haiv,-hais,-hain	(sufiix)	(v.)	2nd person pronouns for subjects
-'ain,-pain,-lain	(sufiix)	(v.)	
-huf,-hus,-hun	(sufiix)	(v.)	3rd person pronouns for subjects
-'un,-pun,-lun	(sufiix)	(v.)	
ɲe-	(prefix)	(adj., adv.)	Negation
suḍa-	(prefix)	(num.)	When used with a number n, represents 5^n
-aif	(suffix)	(adj.)	More of (like "-er" in English)
-av	(suffix)	(adj.)	Most of (like "-est" in English)
-ailk	(suffix)	(adj.)	Less of
-up	(suffix)	(adj.)	Least of
-bem	(suffix)	(adj.)	Amplifies the adjective (the equivalent of "very")
-bebem	(suffix)	(adj.)	Amplifies the adjective *emphatically* (the equivalent of "very very")
-nes	(suffix)	(adj.)	De-amplifies the adjective (the equivalent of "very little")
-neses	(suffix)	(adj.)	De-amplifies the adjective *emphatically* (the equivalent of "very very little")

7.3   Glossary of Kelpien Proper Nouns

The following is a list of proper nouns in Kelpien society, spelt both using IPA and their standard English transcription.

baʔ.af [No exact English translation]
The state of insanity that Kelpiens believed one would encounter after vahaʼrai if they were to survive in the first place

baʔ.ul Baʼul

d̪u.fen The Watchful Eye

ka.mɪ.naɹ Kaminar

kel.pu Kelpien

raɪn.jaɪr the (mostly unknown, almost mythical) location Kelpiens are taken to by the Watchful Eye upon reaching vahaʼrai

sɑ.ɹu Saru

sɪ.ɹɑ.nɑ Siranna

skɑ.fɪ.lreθ The Great Balance

va.hɑ.ɹaɪ Vahaʼrai

Note that unlike the English spelling, the Kelpien word does *not* have the glottal stop. Its presence in the English transcription was a typo that was not corrected until much after first contact was made with the Kelpiens.

The word comes from the verb *vahali*, meaning "to feel pain", and the adverb *ɹai*, meaning "forever". So, vahaʼrai literally means "feels pain forever".