

Hopyratian Grammar

With details on the Culture of the Hopyratian People

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The Hopyratian Script / Sila Hopyratianyā Skricar

Vowels

A	Ā	E	Ē	I	O	Ō	U	Ū
↑△ 	↑ 	ı̇	ı̇	ı̇	ı̇ ^c	ı̇	!.	!.
æ	ɑ:	e/eɪ	i:	ɪ/ai	ɒ	ə	ʊ	u:

Diphthongs

Ai	Aē/Ae/Æ	Au	Oi	Ý
ö̇	ö̇	ö̇	ö̇	ö̇
ai	ai	a	ɔɪ	eɪ

Consonants

B	C	D	F	X	G
β	Ɔ	ɥ	ɹ	ɣ	ɣ
b	ʃ/k	d	f	θ	g
H	J	K	L	Z	M
ɸ	ɬ	ɣ	ɣ	ɣ	ɸ
h	ɬʒ	k	l	ʒ	m
N	Ŋ	P	R	S	T
ɸ	ɸ	ɹ	↓	ɔ	h
n	ŋ	p	r	s	t
V	W	Y			
ɣ	ɔ	i			
v	w	j			

Double Consonants

Yn	Th
2	hP
jn	ð

Vowels and Consonants

Ki	Ti	lc	Bel	Em
Ɔ	∞	Ǝ	✱	ŋ
kar	tar	ik	bel	em

Punctuation

Stop	Comma	Question Mark	Exclamation Mark	Desoan
•	,	?	!	:

Numbers

0	1	2	3	4	5	6
□	∪	∩	∪	∩	⊥	⊙
7	8	9	10			
∩	A	∩	∪□			

How to write

The Hopyratian script is written from left to write. Each letter is written clearly and there is usually a wide gap in between words. As you can see, there are two different letter for vowels: the one with the stem is used at the beginning of a word, the end of a word and after a vowel. The other is used when the vowel is in between two consonants or in between a consonant and a vowel with a stem. The letter for “u” has a long and short stem, however the shorter is not often used. The letter for “y” used to be considered a vowel, however to stem is never removed.

Punctuation

Punctuation always comes at the end of a sentence. A **deosan** is represents a double letter.

Writing style

Usually Hopyratian is written slowly to be a legible as possible. However in a rush, it can be written quickly but sometimes the letters are too close together to read.

Pronunciation

Vowels

A - short, like in “at”

Ā - long, like in “art”

E - short, like in “let” or “ei” at the end of the word

Ē - long, like in “eat”

I - short, like in “ill” (except at the end of a word and after “x” the vowel is long, like in “idol”)

O - short, like in the british pronunciation of “hot”

Ō - long, like in “obey”

U - short, like in “put”

Ū - long like in “spoon”

Diphthongs

Ai/Ae/Aē/Āē - pronounced like in “buy”

Au - pronounced like in “cow”

Oi - pronounced like in “boy”

Ÿ - pronounced like “ai” in “faith”

Consonants

B - pronounced like in “boat”

C - pronounced “sh” (excepted at the end of a word, pronounced “ck.”)

D - pronounced like in “dog”

F - pronounced like in “fire”

X - pronounced like a soft “th”

Th - pronounced like a hard “th”

G - pronounced hard as in “go”

J - pronounced like in “jug”

K - pronounced like in “kick”

Z - pronounced like as “s” in “pleasure”

L - pronounced like in “life”

M - pronounced like in “mother”

N - pronounced like in “nothing”

Ń - pronounced like in “wing”

P - pronounced like in “power”

V - pronounced like in “van”

R - trilled

S - pronounced like in “sound”

T - pronounced like in “tower”

W - pronounced like in “water”

Y - silent if in between two consonants or before an “a” or an “ā”

Double Consonants

Yn - pronounced like “yin”

Vowels and Consonants

Ki - pronounced “ki” (“i” is long)

Ic - pronounced “ik” (“c” pronounced “k”)

Ti - pronounced like “tie”

Bel - pronounced “bell”

- Note on pronunciation: vowel endings of verb stems are pronounced with the verb ending which are pronounced as separate syllables.
- “i” always stays long
- The exception is where “ic” pronounced “ish” in the ending “icbo”

Hopyratian Grammar

Inflections

Verb Conjugation

There are many forms that a verb can be in Hopyratian. Hopyratian does not conjugated in persons or number, apart from when using the **Present Subjunctive**, they just change tense. There are 7 tenses that are conjugated from the **Infinitive (ki)**. The first if the **Present (ti)** tense which describes actions happening at the current moment at time. Next the **Recent (oi)** tense which is used to talk about event that happened under a year before. The **Distant Past (ic)** tense which refers to events that happened more than a year previously. The **Near Future (aē)** tense describes actions that are “going to happen” within a year. The **Distant Future (bel)** which is used to talk about events that “will happen” in a years time. The **Perfect (oibo)** tense for what you “have done” and lastly the **Pluperfect (icbo)** tense, for what you “had done”.

There are also other verb form such as the **Conditional (le)** mood for what you “would do” and the **Imperative (go/o)** mood for giving commands. The **Present Subjunctive** mood is used to express a wish using “yi hācti” and conjugating used the person conjugation e.g. tenoyi, tenonu, tenove etc. These verbs can also be used for speaking informally. Another from the verb is using the suffix “-sen”. This turns the verb from this “Yi tenoti (I speak)” to “Yi tenotisen (if I speak)”. The **Reflexive** is indicated by the suffix “-vin” e.g. “Yi vūsti (I dress)” to “Yi vūstivin (I dress myself). Not any of these suffixes affected the long “i” at the end of the suffix “-ti”. The **Gerund** is indicated with the suffix “-nim” and can be translated as any verb as a noun, not just those ending “-ing”; unlike in English the gerund is ambiguous.

Endings:

Present -ti
 Recent -oi
 Distant Past -ic
 Near Future -aē
 Distant Future -bel
 Perfect -oibo
 Pluperfect -icbo
 Conditional -le
 Imperative -go/o
 Present Subjunctive -pronoun
 Gerund -nim

There are no irregular verbs in Hopyratian.

Participles

There are two types of participles in Hopyratian with both the active and passive voice. The Adjectival participles ending in “-tense suffix + hin” for the active voice; for the passive: “-tense suffix + go”. The Nounal participles end in “-tense suffix + hinnim” for active and “-tense suffix + hingo” for the passive. Here are the conjugations of “**lēvki**” as participles and the English rough equivalent:

Nounal Participles

Meaning	Present	Recent	Distant Past	Near Future	Distant Future	Conditional
Active	lēvtihinnim	lēvoihinnim	lēvichinnim	lēvāchinnim	lēvbelhinnim	lēvlehinnim
Passive	lēvtigonim	lēvoigonim	lēvicgonim	lēvāegonim	lēvbelgonim	lēvlegonim

Rough English

Meaning	Present	Recent	Distant Past	Near Future	Distant Future	Conditional
Active	lover	was lover	was lover	will be lover	will be lover	would be lover
Passive	being loved	loved	loved	will be loved	will be loved	would be loved

Adjectival Participles

Meaning	Present	Recent	Distant Past	Near Future	Distant Future	Conditional
Active	lēvtihin	lēvoihin	lēvichin	lēvāchin	lēvbelhin	lēvlehin
Passive	lēvtigo	lēvoigo	lēvicgo	lēvāego	lēvbelgo	lēvlego

Meaning	Present	Recent	Distant Past	Near Future	Distant Future	Conditional
Active	loving	was loving	was loving	will be loving	will be loving	would be loving
Passive	being loved	loved	loved	will be loved	will be loved	would be loved

There is also an Adverbial participle how this is rarely used in Late Classic Hopyratian and the Holic. This would have been indicated by adding “-il” onto the end of the active adjectival participle and “lu” onto the passive.

Pronoun Declension

Pronoun Declension is quite irregular in Hopyratian. Pronouns in the **Accusative** case are the same of that in the **Dative** and they come before the verb and after the **Nominative** case. All the **Genitive** pronouns end in an “-a” and they before the word they are possessing. There are also pronouns used in the Holic Wood where they used the suffix “-’tu” on the **Nominative** pronouns, this gives pronouns “to be” e.g. “Yi’tu (I am)” and “Wur’tu (You are)”. The Hopyratian language counts the **Demonstrative** Pronouns as pronouns that can be declined.

Noun Declension

Nouns in Hopyratian use an Animate and Inanimate gender system. Nouns are broken down into categories or “*Katýcarem*” and these are suffixes that are based on the subject of the noun. All *Katýcarem* ending in vowel are Animate and all ending in a consonant are Inanimate. There the four cases: **Nominative (stem ending)**, **Accusative (n/an)**, **Dative (t/at)** and **Genitive (nyā/yā)**.

Singular

Gender	Nominative	Accusative	Dative	Genitive
Animate	-katýcarem ending	-n	-t	-nyā
Inanimate	-katýcarem ending	-an	-at	-yā
Irregular Inanimate	-katýcarem ending	-an	-at	-yak

Those *Katýcarem* endings that ending in “r” follow the irregular declension.

Plural

Gender	Nominative	Accusative	Dative	Genitive
Animate	-mý	-nem	-tem	-nyāmý
Inanimate	-em	-anem	-atem	-yāmý
Irregular Inanimate	-em	-anem	-atem	-yakem

Apart from the Animate ending in the Nominative “mý”, all the plurals ending “em”.

Word order

Hopyratian uses an SVO word order so the Nominative case always comes first. The Accusative case after the verb and then the Dative. The Genitive comes just before the word it is possessing:

Preposition/Conjunction

(Adjective)

Subject

Verb

(Adjective)

Direct Object

(Adjective)

Indirect Object

The Dative case does not require the prepositions “to” or “for” e.g. “Yi ronaē sila simjukenut (I will fight for the lord).

Articles

The Definite Article

The definite article in Hopyratian is “**sila**” however when speaking informally, it is shortened to “**la**”

The Partitive Article

Hopyratian uses the article “**un**” for talking about some or any. For plural they use “**unem**”.

The Indefinite Article

In Classic Hopyratian, the indefinite article “**in**” is used in place of “a” and “an”. In the Holic Wood, the indefinite article is not used.

Adverbs

The Adverb Endings

Adverbs are split into different categories like nouns and they are also part of the Katýcarem, however they are recognised as such:

Category	Ending
Time	-ila
Place	-ilo
Manner	-ilý
Reason	-ilū
Motion	-ilaus
Amount	-iled
Possession	-ilyar

These create different types of adverbs. The adverbial participle is always created with the endings “hinil” or “golu”.

Interrogatives

Interrogatives are created in the same way as adverbs and use the interrogative prefix “wān-”

English	Interrogative
What?	wān
Where?	wānilo
How?	wānilý
Why?	wānilū
Where to?	wānilaus
How much?	wāniled
Whose?	wānilyar

Here and There

Hopyratian uses “**ynkilo**” for there and “**ynvilo**” for here

Other Pronouns

The Relative Pronoun

Hopyratian uses a universal relative pronoun to create all relative clauses. The relative pronoun used to be “dir” when Classic Hopyratian started other; however in the Holic Wood it was shortened to “di” for ease of pronunciation.

Demonstrative Pronouns

The demonstrative pronouns are also used as subject pronouns:

Pronoun	Singular	Plural
This	tem	temos
That	bal	balos

Adjectives

English	Adjective	Positive Comparative (lino)	Negative Comparative (gina)	Superlative (vot/ot)
great	grenhin/ gelhin	grenlino/gellino	grengina/gelina	grenot/gelot
good	genohin	genolino	genogina	genovot
tall	alinhin	alilino	alingina	alinot
beautiful	renxihin	renxilino	renxigina	renxiot
easy	semhin	semlino	semgina	semot
small	dolinhin	dolilino	doligina	dolivot
large	kwaleshin	kwalelino	kwalegina	kwalot
short	nornhin	norlino	norgina	norot
new	yinahin	yinalino	yinagina	yinavot

There are four different forms the an adjective can be in

Full List of the current Katýcarem

Animate Endings Singular

Category	Nominative	Accusative	Dative	Genitive
Animals	-sa/-sū	-san/-sūn	-sat/-sūt	-sanyar/-sūnyar
Character (in story)	-nū	-nūn	-nūt	-nūnyar
Gender	-asa	-asan	-asat	-asanyā
Great Being or Royalty	-kenu	-kenun	-kenut	-kenunyar
Health	-hū	-hūn	-hūt	-hūnyā
Language/communication	-ia	-ian	-iat	ianyār
Military Position	-efto	-efton	-eftot	-eftonyar
Occupation	-gio	-gion	-giot	gionyar
Position in Government	-oso	-oson	-osot	-osonyar
Race of People	-vikā	-vikān	-vikāt	-vikānyar
Relationship	-xa	-xan	-xat	-xanyar
Sound/music	-inu	-inun	-inut	-inunyar
Stages of Life	-da	-dan	-dat	-danyar
Sun/moon etc.	-fūro	-fūron	-fūrot	-fūronyar

Animate Endings Plural

Category	Nominative	Accusative	Dative	Genitive
Animals	-samý/-sūmý	-sanem/-sūnem	-satem/-sūtem	-sanyāmý/-sūnyāmý
Character (in story)	-nūmý	-nūnem	-nūtem	-nūnyāmý
Gender	-asamý	-asanem	-asatem	-asanyāmý
Great Being or Royalty	-kenumý	-kenunem	-kenutem	-kenunyāmý
Health	-hūmý	-hūnem	-hūtem	-hūnyāmý
Language/communication	-iamý	-ianem	-iatem	ianyāmý
Military Position	-eftomý	-eftonem	-eftotem	-eftonyāmý
Occupation	-giomý	-gionem	-giotem	gionyāmý
Position in Government	-osomý	-osonem	-osotem	-osonyāmý
Race of People	-vikāmý	-vikānem	-vikātem	-vikānyāmý
Relationship	-xamý	-xanem	-xatem	-xanyāmý
Sound/music	-inumý	-inunem	-inutem	-inunyāmý
Stages of Life	-damý	-danem	-datem	-danyāmý
Sun/moon etc.	-fūromý	-fūronem	-fūrotem	-fūronyāmý

Inanimate Endings Singular

Category	Nominative	Accusative	Dative	Genitive
Action	-auf	-aufan	-aufat	aufyā
Adjective as noun	-kol	-kolan	-kolat	-kolyā
Allegiance	-nýg	-nýgan	-nýgat	-nýgyā
Anatomy	-lon	-lonan	-lonat	-lonyā
Art	-vel	-velan	-velat	-velyā
Book/paper	-car	-caran	-carat	-caryak
City/Capital	-tan	-tanan	-tanat	-tanyā
Cleanliness	-edut	-edutan	-edutat	-edutyā
Clothing	-dāg	-dāgan	-dāgat	-dāgyā
Collection	-kalad	-kaladan	-kaladat	-kaladyā
Completed Process	-vus	-vusan	-vusat	-vusyā
Direction	-dir	-diran	-dirat	-diryā
Element	-kwan/-ran	-kwanan/-ranan	-kwanat/-ranat	-kwanyā/-ranyā
Emotion	-aj	-ajan	-ajat	-ajyā
Food	-nýn	-nýnan	-nýnat	-nýnyā
Furniture	-yen	-yenan	-yenat	-yenyā
Gerund verb	-nim	-niman	-nimat	-nimyā
Glass	-of	-ofan	-ofat	-ofyā
Indent in the Earth	-xac	-xacan	-xacat	-xacyā
Injury	-in	-inan	-inat	-inyā
Instrument	-toc	-tocan	-tocat	-tocyā
Jewellery	-og	-ogán	-ogat	-ogyā
Land/land forms	-ivon	-ivonan	-ivonat	-ivonyā
Large Manmade Objects (stone or wooden)	-er	-eran	-erat	-eryak
Length of Time	-et	-etan	-etat	-etyā
Locational Position	-ād	-ādan	-ādat	-ādyā
Made of wood	-gon	-gonan	-gonat	-gonyā

Category	Nominative	Accusative	Dative	Genitive
Magic	-mag	-magan	-magat	-magyā
Mathematics	-gōs	-gōsan	-gōsat	-gōsyā
Meal	-cōm	-cōman	-cōmat	-cōmyā
Metal	-ol	-olan	-olat	-olyā
Military organisation	-elov	-elovan	-elovat	-elovyā
Motion	-raut	-rautan	-rautat	-rautā
Ongoing Process	-vuf	-vufan	-vufat	-vufyā
Personality	-ion	-ionan	-ionat	-ionyā
Physical Features	-alin	-alinan	-alinat	-alinyā
Plants/flowers	-goth	-gothan	-gothat	-gothyā
Religion	-egor	-egoran	-egorat	-egoryā
Room	-fem	-feman	-femat	-femyā
Scent	-aul	-aulan	-aulat	-aulyā
Shape	-gach	-gachan	-gachat	-gachyā
Spirit	-ohan	-ohanan	-ohanat	-ohanyā
Stages in time	-loin	-loinan	-loinat	-loinyā
State of Mind	-gerv	-gervan	-gervat	-gervyak
Stone	-od	-odan	-odat	-odyā
Tools	-glus	-glusan	-glusat	-glusyā
Vehicle	-us	-usan	-usat	-usyā
Water	-yas	-yasan	-yasat	-yasyā
Weapon/Armour	-ax	-axan	-axat	-axyā
Weather	-mūn	-mūnan	-mūnat	-mūnyā

Inanimate Endings Plural

Category	Nominative	Accusative	Dative	Genitive
Action	-aufem	-aufanem	-aufatem	aufyāmý
Adjective as noun	-kolem	-kolanem	-kolatem	-kolyāmý
Allegiance	-nýgem	-nýganem	-nýgatem	-nýgyāmý
Anatomy	-lonem	-lonanem	-lonatem	-lonyāmý
Art	-velem	-velanem	-velatem	-velyāmý
Book/paper	-carem	-caranem	-caratem	-caryakem
City/Capital	-tanem	-tananem	-tanatem	-tanyāmý
Cleanliness	-edutem	-edutanem	-edutatem	-edutyāmý
Clothing	-dāgem	-dāganem	-dāgatem	-dāgyāmý
Collection	-kaladem	-kaladanem	-kaladatem	-kaladyāmý
Completed Process	-vusem	-vusanem	-vusatem	-vusyāmý
Direction	-direm	-diranem	-diratem	-diryāmý
Element	-kwanem/-ranem	-kwananem/- rananem	-kwanatem/- ranatem	-kwanyāmý/- ranyāmý
Emotion	-ajem	-ajanem	-ajatem	-ajyāmý
Food	-nýnem	-nýnanem	-nýnatem	-nýnyāmý
Furniture	-yenem	-yenanem	-yenatem	-yenyāmý
Gerund verb	-nimem	-nimanem	-nimatem	-nimyāmý
Glass	-ofem	-ofanem	-ofatem	-ofyāmý
Indent in the Earth	-xacem	-xacanem	-xacatem	-xacyāmý
Injury	-inem	-inanem	-inatem	-inyāmý
Instrument	-tocem	-tocanem	-tocatem	-tocyāmý
Jewellery	-ogem	-oganem	-ogatem	-ogyāmý
Land/land forms	-ivonem	-ivonanem	-ivonatem	-ivonyāmý
Large Manmade Objects (stone or wooden)	-erem	-eranem	-eratem	-eryak
Length of Time	-etem	-etanem	-etatem	-etyāmý
Locational Position	-ādem	-ādanem	-ādatem	-ādyāmý

Category	Nominative	Accusative	Dative	Genitive
Made of wood	-gonem	-gonanem	-gonatem	-gonyāmý
Magic	-magem	-maganem	-magatem	-magyāmý
Mathematics	-gōsem	-gōsanem	-gōsatem	-gōsyāmý
Meal	-cōmem	-cōmanem	-cōmatem	-cōmyāmý
Metal	-olem	-olanem	-olatem	-olyāmý
Military organisation	-elovem	-elovanem	-elovatem	-elovyāmý
Motion	-rautem	-rautanem	-rautatem	-rautyāmý
Ongoing Process	-vufem	-vufanem	-vufatem	-vufyāmý
Personality	-ionem	-ionanem	-ionatem	-ionyāmý
Physical Features	-alinem	-alinanem	-alinatedem	-alinyāmý
Plants/flowers	-gothem	-gothanem	-gothatem	-gothyāmý
Religion	-egorem	-egoranem	-egoratem	-egoryāmý
Room	-femem	-femanem	-fematem	-femyāmý
Scent	-aulem	-aulanem	-aulatem	-aulyāmý
Shape	-gachem	-gachanem	-gachatem	-gachyāmý
Spirit	-ohanem	-ohananem	-ohanatem	-ohanyāmý
Stages in time	-loinem	-loinanem	-loinatem	-loinyāmý
State of Mind	-gedem	-gedanem	-gervatem	-gervyak
Stone	-odem	-odanem	-odatem	-odyāmý
Tools	-glusem	-glusanem	-glusatem	-glusyāmý
Vehicle	-usem	-usanem	-usatem	-usyāmý
Water	-yasem	-yasanem	-yasatem	-yasyāmý
Weapon/Armour	-axem	-axanem	-axatem	-axyāmý
Weather	-mūnem	-mūnanem	-mūnatem	-mūnyāmý

Hopyratian Culture

The Holic Wood

Geography

The Holic wood is in the far north east of Karagon and is next to Hendu Castle to the west and Pixiiton to the east. A stream from Hendu Castle runs through the Holic Wood and into the River of Pixiiton and is known as the River of Darian. On top of this river, there is the tallest tree in Chorus, the Tree of Emalo. Surrounding the Holic Wood in the clearing that cuts it off from the rest of trees of Karagon. The Holic wood, means the “linked or joined” wood.

Living

The people of the Holic Wood do not sleep in the trees of the wood (even the Harpies) because they believe that it is disrespectful, they sleep instead in a stone hut called a “**Kacayer**”. There are usually 5 around every other tree in the wood and can house 4. The 5 five **Kacayers** together are called a “**Cotaner**”. The king of the Holic Wood lives in the “**Gelkacayer**” which is over the river of Darian and underneath the tree of Emalo. The Holic people wake at sunrise and have two meals during the day. They go to sleep when the fire around in the middle of their **Cotaner** goes out.

The Holic people have very busy lives. Although the trees aren’t slept in, they use them as watch posts and for containing foreigners when they visit incase they are a risk. The King uses the Tree of Emalo for holding events of grandeur.

Government

During the reign of the kings Darian and Emalo, they governed as the monarchy. However, when they both perished by the hand of Roi’low and the Nurnen Edraith, a new system had to begin. As Darian was the only one of the two to bare a son, the kingship was passed onto him but, as well as this, a new set of Councils or “**Sonosomy**”. There were two: The Low Council or “**Baysonoso**” that governed and made decisions about things that would affect the Holic Wood only. The other was the High Council or “**Sausonoso**” that make decisions about going to war or something affecting Chorus.

The *Baysonoso* consists of 40 members, ten of which are permanent while the others are members of the people. There are 5 of the councils and meetings are held daily. The *Sausonoso* consists of only 13 members all of whom are permanent. The *Sausonoso* also includes the King or Queen of the Holic Wood, and they often have the final say in decisions if there is equal votes on both sides.

Organisation of the Army

The Army of the Holic Wood is fairly small in size, there only about 6,000 soldiers that are recruited. In times when war involves all of Chorus, all male citizens are called up to fight. However at all other times joining the army is not compulsory. Zondors are taken in the infantry as soldiers with swords, the Harpies are always archers and fly above battles over the enemy. When one joins the army, they have to stay for at least 50 years before they are allowed to retire. When a soldier retires, they are given 5,000 beliums as a pension.

The Army is organised thus:

Grenelov - The Entire Army - 6,000 soldiers

Saunelov - 3 of these in the Grenelov- 2,000 soldiers in each (two is only soldiers, the other is only archers)

Bajelov - 13 of these in a Saunelov - 150 soldiers in each

Eterelov - 10 of these in a Bajelov - 15 soldiers in each

Ranks in the Army goes thus:

The King(s) - Commands the entire army or Grenelov

Saunefto - Commands a Saunelov - paid 40 beliums a day

Bajefto - Commands a Bajelov - paid 30 beliums a day

Eterefto - Commands a Eterelov - paid 20 beliums a day

Perefto/Flenefto - Soldier/Archer - paid 10 beliums a day

Education

The children of the Holic Wood begin school at the age of 7 and leave when they are 21. The volumes of “*Emalo ai Darian*” are taught throughout the entire of Holic education. They are taught the Hopyratian Language and Nennglish throughout their time at school, however not all Zondors and Harpies pick up both because many have difficulty learning other languages. Eldich is not taught due to the conflict between both the languages.

Trading with other countries

The Holic Wood openly trades with the kingdoms of Men and the Gobladian Empire and they have good diplomatic relationships with them. The Holic Wood and the Eldich Countries do not trade “openly” with each other, however the two countries do trade food and livestock.

Numbers

Number	Cardinal	Ordinal	Adverbial
0	cida	vi-cida	cidailo
1	sido	vi-sido	sidoilo
2	dieo	vi-dieo	dieoilo
3	blan	vi-blan	blanilo
4	seda	vi-seda	sedailo
5	dura	vi-dura	durailo
6	fini	vi-fini	finilo
7	sepi	vi-sepi	sepilo
8	meda	vi-meda	medailo
9	moti	vi-moti	motilo
10	sido'cida	vi-sido'cida	sido'cidailo
11	sido'sido	vi-sido'sido	sido'sidoilo
12	sido'dieo	vi-sido'dieo	sido'dieoilo