

Dothraki Phrasebook

We get a glimpse of the Dothraki people in the dialogue found in the pilot, but to get a better sense of the Dothraki culture, I invite you to browse this phrasebook full of common Dothraki phrases. Phrases are listed in alphabetical order by the first letter of the Dothraki phrase.

Legend

Dothraki.

"English translation."

Notes: Extra information.

Note: The audio files in this section can be found in the "Phrasebook" folder inside the "Audio Files" folder.

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- ***Adakhas zhores!*** [1.mp3](#)
"Eat the heart!"

Notes: Rough equivalent of the English expression, "Bite the bullet", or Nike's "Just do it". It refers to the Dothraki custom where a mother eats the still-beating heart of a stallion to ensure that her baby is a strong male. If the mother fails to eat the whole thing, or retches at any point, it means the child will be weak, stillborn, or female. When used by one male to another, there's an added insult, suggesting that by not doing whatever he's being goaded to do, the Dothraki male is like a pregnant woman.

- ***Ahhaz shekh driva ahfaz jalan yola.*** [2.mp3](#)
"When the sun sets the moon rises."

Notes: Dothraki equivalent of "When god close a door he opens a window". Seeing as both the sun and moon are deities, it might seem like things aren't going well if the sun, for example, is dying (the literal translation of *driva*), but if the moon's on the rise, then, well, things might be okay.

- ***Anha hakek shafka ma kosoon, ma qafak asqoy shafki, majin shafka athira ma adrivee ven qoy qoyi, ma adothrae anni, majin shafka avijazera anna athzisaroon.*** [3.mp3](#)
"I name you *ko*, and ask your oath, that you should live and die as blood of my blood, riding at my side to keep me safe from harm."

Notes: This is how a khal asks a Dothraki warrior to be his bloodrider. It's preceded by the giving of a special gift, and, if the warrior accepts, followed by the reply *Qoy qoyi!* (for which, see below). I've made a couple lexical changes, but the result is essentially the same (one of the key changes is that what is, in English, a kind of antiquated subjunctive becomes the future tense in Dothraki, giving more force to what, in actuality, isn't really a request, but a command).

- *Anha sharak, haji shekhood, jalanoon ma shierakoon.* [4.mp3](#)

"I'm well, thanks to the sun, the moon and the stars."

Notes: In Dothraki culture, the sun and moon are revered as deities, and the stars are the spirits of fallen warriors riding across the night sky. According to the Dothraki, one's own health and well being is largely dependent on the will of the sun, moon and stars, so when one mentions something one is happy about, one had better invoke the sun, moon and stars, lest they grow angry and decide to seek retribution.

- *Ase shafki addrivar!* [5.mp3](#)

"Your word is death!"

Notes: The Dothraki equivalent of "Your wish is my command." It's a bit more forceful.

- *Asshekh anha ahalek vors.* [6.mp3](#)

"Today I call on the fire."

Notes: Above is the literal translation of the phrase. Its use is multifarious, though what it means consistently is, "Today I'm ready to die." It's often used by Dothraki warriors on the day they go off to battle, but it can also be used as a way of saying, "Today I'm as happy as I'll ever be"—in other words, if I died today, do not mourn me, for I've lived a good life.

- *Athchomar chomakea!* [7.mp3](#)

"Welcome!"

Notes: The literal translation of this greeting is "Respect to the respectful" (for more information about this version of respect, see the dictionary entry *chom* in the lexicon). The idea is that those that approach the Dothraki (and their khal) without hostility will (and must) show the appropriate respect—with the implication being that if they do not, they'll be cut down. (Grammar note: The second word *chomakea* is in the allative plural because the ones being welcomed

are plural. If this greeting is given to a single individual, the appropriate form would be *chomakaan*, the allative singular.)

● *Athdahaanar avirzethoe asshekh.* [8.mp3](#)

"The green will turn red today."

Notes: The above is a literal translation. This expression is used primarily before a battle. "The green" here refers to the grass (or the earth, in general), and it will turn red with blood in the oncoming battle.

● *Chiorikem! Jalan atthirari anni!* [9.mp3](#)

"Woman-wife! Moon of my life!"

Notes: This is a common way for a Dothraki man to address his wife. In Dothraki culture, the moon is the wife of the sun (both are deities), and so wives are often referred to as *jalan*. (In this expression, *anni* can be left off without changing the meaning.)

● *Dosh khaleen nesa.* [10.mp3](#)

"The dosh khaleen knows."

Notes: The rough equivalent of the English, "God knows why", or, "Who knows?" The Dosh Khaleen are revered and respected, of course, but the everyday Dothraki individual finds their inner workings to be mysterious.

● *Elain she sorfosor hadaen ziraan.* [11.mp3](#)

"A seed on the ground is food for the birds."

Notes: Literally, this is, "A seed *on top of* the ground (as opposed to planted within the earth) is food for the birds". This expression is used to criticize pipe dreams and half-finished or poorly-executed plans. Just as a seed needs to be planted and watered, a good plan requires good execution, or the plan is as useless as planting a seed by tossing it on the ground.

● *Fasvenos shekhes!* [12.mp3](#)

"Don't block the sun!"

Notes: Above is the literal translation, but this expression is used in roughly the same way as, "Don't lie to me!" Just as the clouds block the light of the sun, lies obscure the truth contained in a message.

● *Fonas chek!* 13.mp3

"Goodbye!"

Notes: Literally it means, "Hunt well!" This is the long form of "goodbye" in Dothraki. For the short form, see *Fonashek!*

● *Fonashek!* 14.mp3

"Bye!"

Notes: A shortening of the long form of Dothraki "goodbye", *Fonas chek!*

● *Gavat n'adakhoy rikho!* 15.mp3

"Uneaten meat spoils!"

Notes: Much like the English expression "The more, the merrier", this expression derives from the fact that without refrigeration, meat *does* spoil if it's not eaten (and not heavily salted, etc.), so inviting another to eat is preferable to letting perfectly good meat go to waste.

● *Hatif jalani akka fiso.* 16.mp3

"Even the face of the moon isn't clean."

Notes: In Dothraki, the verb *fisat* means "to be clean", but also "to be pretty". As the moon is a goddess, using this expression is a way to encourage ugly ducklings (or those who would marry them) that looks aren't everything.

● *Ilek ileki.* 17.mp3

"Flesh of my flesh."

Notes: Means roughly what it means in English. The Dothraki use this epithet to refer to their offspring.

● *Jahak hrakkarakasi akka fitte.* 18.mp3

"Even the young lion's mane is short."

Notes: This is a way to admonish impetuous youngsters. You'll notice it has a kind of singsong pattern, and also uses the somewhat silly neologism *hrakkarakka* ("lion" is *hrakkar*, and the son of a Khal is *khalakka*, so here they took the *-akka* from *khalakka* and appended it to *hrakkar*, to make a silly word *hrakkarakka* which would mean something like, "the lion prince"). It's used to urge young children to be patient, since, after all, even young lions have short manes. Also, the word *jahak* is the same word that a Dothraki warrior uses for

his braid, so impetuous young boys hear this phrase a lot (as none of them can wait to get a long, thick braid with lots of bells hanging from it).

● ***Kenak addriv khales.*** 19.mp3

"The hundredth one killed the king."

Notes: Or "killed the khal", or whoever. This is roughly equivalent to the English phrase, "It was the straw that broke the camel's back." In Dothraki, though, it's used to urge caution. One should never underestimate an enemy, and one should never assume the enemy is vanquished until one has his head as proof (see *Nhare zin...*).

● ***Khalakka dothrae mr'anha.*** 20.mp3

"A prince rides inside me."

Notes: Daenerys's famous words of her son: the stallion who would mount the world. They remain unchanged in my Dothraki proposal.

● ***Lashfak nem fishoe ki chafi...*** 21.mp3

"The stew is cooling in the wind..."

Notes: One uses this phrase to refer to an opportunity that is slowly slipping away. I suppose it's something like, "It's now or never", but it's more like, "The sooner, the better" with more urgency (perhaps, "Strike the hammer while the iron is hot"?). It's usually used in reference to relations with the opposite sex (e.g., "She may be interested now, but the longer you wait, the less interested she'll become...").

● ***Mahrazhkem! Shekh atthirari anni!*** 22.mp3

"Man-husband! Sun of my life!"

Notes: This is the counterpart to the expression *Chiorikem! Jalan atthirari anni!* (see above for more information). I gather that both *mahrazhkem* and referring to one's husband as *shekh* is not as common as the opposite in Dothraki culture (or at least from what we can gather from George R.R. Martin's books).

● ***M'ath! or Math!*** 23.mp3

"Hi!"

Notes: An informal personal greeting, *m'ath* is a shortening of the longer, somewhat more formal *m'athchomaroon*, which means, "With respect." One

would expect to hear this commonly while milling around a Dothraki encampment during mid-morning.

● *M'athchomaroon!* [24.mp3](#)

"Hello!"

Notes: A full, formal (yet personal) greeting. This is a way for one person to say "hello" to another on a regular, day-to-day basis. It translates to, "With respect!", likely a shortening of, "I greet you with respect".

● *Mawan mena.* [25.mp3](#)

"He's sterile."

Notes: Literally, this means "His quiver is empty" (*mawan* is inalienably possessed). *Mawan* itself is a kind of euphemism for the scrotum, so approaching this delicate subject thus is probably the safest way to do so.

● *Me addriv mae torga essheyi!* [26.mp3](#)

"She killed him under a roof!"

Notes: Above is the literal translation. In Dothraki, though, the expression *torga essheyi*, commonly shortened to *torgesshi*, means "in secret", or "clandestinely". The Dothraki believe that all honorable deeds are done under the open sky. To do something "under a roof", then, means that it is done dishonorably, or done in shame—hence, secretly.

● *Me ammesa anna athniqaraan!* [27.mp3](#)

"She swells me stiff!"

Notes: Literally, "She causes me to swell to stiffness". This is a rather crude (or, as I say, a rather Dothraki-esque) way for a male Dothraki to indicate that he is attracted to one of the opposite (or same) sex.

● *Me attiha anna tihqoyoon...* [28.mp3](#)

"He's giving me the evil eye..."

Notes: Literally, this expression translates to, "He's showing me the (or his) eye of blood", which means, essentially, that someone is staring him down.

● *Me nem nesa.* [29.mp3](#)

"It is known."

Notes: A common Dothraki expression used when validating some bit of knowledge or folklore passed down from generation to generation.

● *Nhare zin kovaroe lentoon.* [30.mp3](#)

"The head is still attached to the body."

Notes: Literally, this phrase means, "The head still stands up from the neck." This phrase is employed to suggest that even if one has done, say, 99.9% of something, the crucial 0.1% remains to be done. The phrase derives from the Dothraki practice of beheading their dying or even dead enemies after a battle to ensure that they actually *are* dead.

● *Oqet vichitera oma vafikhoon.* [31.mp3](#)

"A sheep shivers without its wool."

Notes: The literal translation is given above, but this phrase is used by Dothraki warriors to denigrate knights and other fighters that rely on armor and vehicles to win a battle. The Dothraki see such fighters as weaklings and cowards, and contend that without their armor, they're nothing but boys.

● *Qoy qoyi!* [32.mp3](#)

"Blood of my blood!"

Notes: When a khal asks a Dothraki warrior to be his bloodrider, the response is *Qoy qoyi*, "Blood of my blood!" It's also a name for a khal's bloodrider or a bloodrider for his khal (i.e. they can refer to each other as "blood of my blood"). See *Anha hakek...* (above) for more information.

● *Rhoa zora; mahrazhi vasteri.* [33.mp3](#)

"Beasts growl; men talk."

Notes: Even the Dothraki, every so often, are forced to reason. This phrase is a plea for civility in the discussion of a dispute, or a plan of action, or perhaps a counterattack. Dothraki warriors often let their emotions get the best of them, so it's a brave warrior who calls for reason in the heat of an argument.

● *Sajo mae nem asshima.* 34.mp3

"His steed has been tamed."

Notes: The literal translation is listed above. Dothraki use this expression in a number of ways. In general, it's used to refer to a man who was once great, but who is now...less so. For example, if a great warrior has aged and is no longer in command of his faculties, this phrase would be appropriate. When used in such a situation, it's not necessarily deprecatory (after all, everyone ages), but simply a way to state the facts. It's also used for Dothraki warriors who, for whatever reason, go crazy, or who have been traumatized in war (if they go on to have any role in Dothraki society, that is). In such cases, though, the phrase usually *is* employed in a deprecatory manner. It's important to note that this phrase is *not* used to refer to a warrior who has died. That's a different matter entirely. The phrase is reserved for warriors who once commanded respect, but who, for whatever reason, are now no longer seen as proud warriors.

● *San athchomari!* 35.mp3

"Thank you!"

Notes: This is a slightly shorter version of the formal Dothraki "thank you". This version omits the relatively unnecessary *yeraan* ("to you"), but retains the full words for "heap" and "respect". (For the full version, see *San athchomari yeraan*. For an even shorter version, see *Sanaccho*.)

● *San athchomari yeraan!* 36.mp3

"Thank you!"

Notes: This is the full and most formal way to say "thank you" (the only thing that would make it more formal would be to use *shafkea* in place of *yeraan*). What it means is, "Much respect to you". That's as close as the Dothraki come to thanking someone. There are a couple shortenings of this phrase, for which see *San athchomari* and *Sanaccho*.

● *Sanaccho!* 37.mp3

"Thanks!"

Notes: A fully shortened form of the long Dothraki "thank you". This is the most common way to say "thank you" in Dothraki, and occurs in all informal situations. For the full version of "thank you", see *San athchomari yeraan*.

- *Sek, shekh ma shierak anni.* 38.mp3

"Yes, my sun and stars."

Notes: This is how Daenerys responds in the affirmative to Khal Drogo most often.

- *Shekh rahsana.* 39.mp3

"The sun is bright."

Notes: Colloquially, "The truth hurts." (See *Fasvenos shekhes!*)

- *Tawak nem akka qawoe k'eyeli.* 40.mp3

"Even metal rusts in the rain."

Notes: Perhaps like, "All things must pass," but closer to, "The best laid plans of mice and men gang off agley". This phrase is used to suggest that even an enemy that *seems* invincible has a weakness.

- *Theya nem akka ahaja k'athfishari!* 41.mp3

"Even a nipple is strengthened by the cold!"

Notes: The reference (rather crude) is to the fact that a nipple (male or female) hardens when exposed to the cold. The Dothraki wear little clothing, and feeling cold is seen as a sign of weakness—especially in battle. This phrase is used to admonish those who show signs of being negatively affected by the cold. How can they show weakness when even their nipples remain strong?

- *Veqo anni akka ahajana yeroon!* 42.mp3

"Even my stableboy is stronger than you!"

Notes: The word *veqo* is a term used for someone who takes care of horses and livestock. So while in English we say things like, "Even my grandma can throw better than you," in Dothraki, it's the poor stableboys that get picked on again and again, as they're commonly used in all such expressions.

- *Yer affesi anna.* 43.mp3

"You make me itch."

Notes: The Dothraki culture differs considerably from those of the surrounding kingdoms. The Dothraki do more in public than more urban cultures, engage in violent combat more readily, and wear less clothing. The Dothraki find the clothing of the Free Cities to be itchy and cumbersome—not suitable for combat

at all. For that reason, the verb *affesat*, "to itch", has taken on a life of its own. It describes everything they think is wrong with "civilization", and if something (or someone) reminds them of the "itchy" lives civilized folk live, they're liable to use the above phrase.

● *Zalat drivolat.* 44.mp3

"To hope is to die."

Notes: Dothraki warriors don't *hope* for what they want: they *take* it.

● *Zhor gera tihoon.* 45.mp3

"The heart doesn't have eyes."

Notes: Literally, "The heart lacks an eye". Regarding passion, this Dothraki phrase has a double meaning. Of course, the heart can't see, meaning, for example, that great emotions like love and hate look past what is visible, but also, the root *tih* is used in the verb "to understand". Thus, this expression is also used to urge caution, as one may suggest to another that as one is wrapped up in one's passion, one is blind to common sense, and is, perhaps, incapable of fully understanding the situation at hand.