

# Fiat Lingua

Title: Quick Guide to Itlani

Author: James E. Hopkins

MS Date: 05-01-2023

FL Date: 05-01-2023

FL Number: FL-00008C-00

Citation: Hopkins, James E. 2023. "Quick Guide to Itlani."  
FL-00008C-00, *Fiat Lingua*,  
<<http://fiatlingua.org>>. Web. 01 May 2023.

Copyright: © 2023 James E. Hopkins. This work is  
licensed under a Creative Commons Attribution-  
NonCommercial-NoDerivs 3.0 Unported License.



<http://creativecommons.org/licenses/by-nc-nd/3.0/>

# QUICK GUIDE TO ITLANI

ᖃᓇᓴᓴᓴᓴᓴᓴᓴ  
ᖃᓇᓴᓴᓴᓴᓴᓴᓴᓴ

*Tilferenís ta Itlanit Shola*

"Ta Miara, ta Varem vey ta Parem. Ta Mabugú Shey Dzevarun."  
*"Hope, Love, and Respect. The Beginnings of All Journeys."*



*Revised Edition May 2023*

**ISTONZA ITLANA (II)**  
Istonzaa Tikaria resh ta Itlanit Sholey vey Kayarey  
(c) 2023  
James E. Hopkins (a.k.a Tsirea-Vankedzu)  
[itlanijim@gmail.com](mailto:itlanijim@gmail.com)

## THE ITLANI LANGUAGE – A PERSONAL NOTE

The Itlani language is an extraterrestrial language that started coming to me from Realms-Somewhere-Real (RSR) in 1997. I have done my best to document and learn it. What follows are the humble results of that study and documentation.



“Every language is an old-growth forest of the mind, a watershed of thought, an ecosystem of spiritual possibilities. Of the 6,000 languages spoken today, fully half are not being taught to children. Every two weeks an elder dies and carries into the grave the last syllables of an ancient tongue. Within a generation or two we are losing half of humanity’s social, cultural, and intellectual legacy.” –*Dr. Wade Davis, National Geographic, Explorer-in-Residence*

“My canvases are not explicit statements, but hints of things that are, or were, or might have been – of memories, of feelings.” –*Gladys Goldstein, Artist*

“My language is more than just a way to converse with me. It is my identity and the doorway to understanding my culture as a whole. Understanding my language helps me to understand the place around me and connects me to this country.” –*Vincent ‘Jack’ Buckskin, Cultural Mentor, Tauondi College and Kurna language leader.*

**ITLANI:** A Classical and Impressionist Language

**CLASSICAL:** *Of recognized value, serving as a standard of excellence, traditional, enduring, characterized by simple tailored lines, historically memorable, authentic, authoritative, ancient, emphasizing balance, clarity, moderation, principle, and style. Exhibiting simplicity, restraint, proportion, and universality.*

**IMPRESSIONIST:** *Depiction of a language by details intended to achieve a vividness or effectiveness more by evoking subjective sensory impressions thereby recreating an objective reality - mode of expression designed to convey subtle moods and impressions.*

# THE ITLANI LANGUAGE

## 2023

### INTRODUCTION

The Itlani language is the official language of the planet Itlán and is spoken by approximately two billion inhabitants of that world. There are five languages spoken on the planet: Ravzhurian (Itlani proper), Semerian, Djiran, and Djanari, and Lastulani. The vast majority of the citizens of Itlán are bilingual.

### Formatting Notes and Glossing Conventions:

Itlani examples are presented in a four-line format:

- Line 1: Native Itlani *Datebic* script
- Line 2: Standard Itlanit Romanization
- Line 3: Gloss
- Line 4: English translation

Example:

ᐃᐃᐃᐃ-ᐅᐅᐅᐅᐅᐅ ᐅᐅᐅᐅᐅᐅᐅᐅ  
*Daki-Ramún eyp-yav-or*  
Daki=Ramún-NOM speak-PST-3SG.M  
'Daki-Ramún spoke.'

## GLOSSING ABBREVIATIONS AND TERMS

1	first person
2	second person
3	third person
ABL	ablative case
ACC	accusative case
ACT	active voice
ADJ	adjective
ADJL	adjectival in function not in form
ADV	adverb
ADVL	adverbial in function not in form
ART	article
CAUS	causative
COND	conditional
CONJ	conjunction
D	divinity
DAT	dative
DET	determiner
DUR	durative
EMP	emphatic
EXCL	exclamation
F	feminine
FUT	future
GEN	genitive case
IMP	imperative
INCH	inchoate
INF	infinitive
INS	instrumental case
LOC	locative case
M	masculine
N	non-gendered
NBG	non-binary gender (animate)
NEG	negative
NOM	nominative
NS	non-specific gender (inanimate)
PAS	passive voice
PL	plural
PPRN	prepositional pronoun
PRP	prepositional case
PRT	particle
PRN	pronoun
PROG	progressive
PRS	present tense
PTCP	participle
Q	question marker
RCP	reciprocal
REFL	reflexive
SG	singular
VOC	Vocative

ADDITIONAL GLOSSING NOTES: Itlani has both active (ACT) and passive (PAS) verbs all verbs are to be considered active unless specifically marked (PAS). All nouns in the nominative singular case are unmarked and so essentially “-Ø”.



## OVERVIEW OF ITLANI – Language and Speakers

Itlani is the official planetwide lingua franca used by the Itlani Commonality, the unified government of the planet Itlán. It is spoken by approximately two billion inhabitants of that world. There are five languages spoken on the planet: Ravzhurian (Itlani proper), Semerian, Djiran, and Djanari, and Lastulani. The vast majority of the citizens of Itlán are bilingual.

Itlani is a philosophically motivated form of reformed Ravzhurian, created by the poet, storyteller, philologist, and spiritual reformer, Rozh-Shpiláv for the use of his students in the *Drunit Trel*, the “Magenta Movement” that he founded. There are two main dialects, which are more like registers of the language, that spoken in most of the larger cities, called, *aslazhót* (loose-mouth) and that found in more rural areas, called, *ikhtizót* (tight-mouth). These differences consist mostly in pronunciation. There are other minor divergent forms of the language in some regions, again mostly differences of pronunciation. That of the capital city, Shirit Shishá is considered the planetary standard.

Speakers of Itlani refer to themselves as *Itlantánú* or Itlani, this from the earlier *Eti-Eylán-tánú* or “Inhabitants of the Horizon of Refuge”. In English, “Itlani” is both noun and adjective, referring to both language and people.

At present, the Tikari Institute for Itlani Language and Culture (TIILC)<sup>1</sup> is responsible for language studies and research. Its role is strictly descriptive.



---

<sup>1</sup> In Itlani: *Istonza Tikaria resh ta Itlanit Sholey vey Kayarey (ITISK)*.

## THE ALPHABET, SPELLING AND ACCENTS

The Itlani language is many millennia old. It is written in a native alphabet known as the *Datéb* or *Shpilavi* script, named after its originator, the story teller and linguist Rozh-Shpiláv. The Shpilavi script exists in two forms. The square form known as *chendjéfér* or “stone-writing” was traditionally used for inscriptions on stone and wood. The cursive form known as *yenifér* or “sand-writing” developed later when writing on paper evolved. In present day usage the square form is used in printed books whereas the cursive form is used most often in hand written messages and for calligraphic or ornamental works. Both forms are commonly mixed for emphasis and the cursive form is often used as italic script is in English.

Stress can only fall on the last (ultimate) or next to last (penultimate) syllable in any Itlani word. The penultimate stress is far more common and is left unmarked. When a word is stressed on the ultimate or last syllable it is marked by a *sashír* in the native script. In the native *Datebic* script, therefore, every vowel has an unaccented and an accented form.

T ƒ ƞ Ɔ ɹ becomes ʈ ɸ ɳ ɔ ɹ̃

In the Romanization (Latin script): u e i o a becomes ú é í ó á.

When the Itlani and Terrans first contacted each other it was felt that a system of romanization was needed so that the language could be represented in a Terran script. A Latin based romanization was created by the Itlani linguist Tsiasuk-Pron who was an enthusiast of Itlani-Terran contacts. It is this romanization that is presented here.

## PHONOLOGY

The Itlani alphabet consists of the following twenty nine letters, in English alphabetic order. These are present here with approximate English equivalents for those not familiar the IPA symbols:

ROMANIZATION		PRONUNCIATION
A	a	ah as in “father”
B	b	b as in “baby”
Ch	ch	as in “church”
D	d	d in Spanish
Dj	dj	j as in “jet”
Dz	dz	no English equivalent, “adze”
E	e	e as in “pet”
F	f	f as in “fabulous”
G	g	always hard as in “get”

H	h	h as in "hot"
I	i	i as in "machine"
K	k	k as in "kinky"
Kh	kh	as ch in "Bach"
L	l	l as in "lollypop"
M	m	m as in "Mary"
N	n	n as in "no"
O	o	o as in "boat" or Spanish "todo"
P	p	p as in "Peter"
R	r	trilled as in Spanish or Italian
S	s	s as in "silver"
Sh	sh	sh as in "shutter"
T	t	t as in "treat"
Ts	ts	ts as in "pets"
U	u	u as in "dune"
Ü	ü	w as in watt
V	v	v as in "love"
Y	y	y as in "yes"
Z	z	z as in "zebra"
Zh	zh	as s in "leisure" or French "j"

There are also a number of diphthongs or vowels combinations. These are:

ay	rhymes with "sigh" or "eye"
eü	rapid 'eh-oo'
ey	rhymes with "hay" or "say"
oy	rhymes with "boy" or "toy"





## DATEBIC GLYPHS, ROMANIZATION AND IPA VALUES

NOTE: These letter forms are shown in the traditional *Datebic* order. In romanized dictionaries and word lists standard English alphabetic order is used.

DATEBIC GLYPH	NAME	ROMANIZATION	IPA
Ј	Da	D	[d]
Ѓ	Te	T	[t]
У	Ba	B	[b]
Ђ	Pe	P	[p]
Љ	Va	V	[v]
Ћ	Fe	F	[f]
Ќ	La	L	[l]
Э	Re	R	[r]
О	Ma	M	[m]
Ө	Ne	N	[n]
С	Sa	S	[s]
Е	Tse	Ts	[ts]
Ў	Sha	Sh	[ʃ]
Ѕ	Che	Ch	[tʃ]
Њ	Ka	K	[k]
А	Khe	Kh	[x]
Г	Zha	Zh	[ʒ]
Ѓ	Dje	Dj	[dʒ]
Е	Ha	H	[h]
Њ	Ge	G	[g]
В	Za	Z	[z]
Ѓ	Dze	Dz	[dʒ]
Т	U	U	[u]
Ѓ	E	E	[e]
Њ	I	I	[i]
Ѓ	Wa	Ü	[w]
Ѓ	Ye	Y	[j]
Ѓ	O	O	[o]
Ѓ	A	A	[a]

ITLANI PUNCTUATION		
MARK	ITLANI NAME/ENGLISH NAME	FUNCTION
::	<i>totík / period</i>	full stop
:	<i>zartík / comma / colon</i>	breath pause
\	<i>latsagtéyn / question mark</i>	indicates question
/	<i>buuekhtéyn / exclamation point</i>	indicates emotional emphasis
.-.:	<i>mintikú / quotation marks</i>	encloses direct reported speech
(-)	<i>kreyteynú / parentheses</i>	sets off amplifying or explanatory word or words
-	<i>ganch / hyphen / dash</i>	word joiner or though separator when spaced
`	<i>bakhnakír / number indicator / back tick</i>	converts letter symbols to numbers

NOTE: Unlike in English, the exclamation point and question mark are always followed by a full-stop or *totík*, (/::, \::).

Itlani is written from left to right in horizontal lines. There is no upper case / lower case distinction in Itlani letters. Words are divided by a single space. Sentences are divided by a single space. Paragraphs are divided by a single line and there is no indentation.

Also note that the words 𐌆𐌵 (*ta*) 'the' and 𐌶𐌵𐌶 (*vey*) almost always appear in Itlani print as their respective ligatures, 𐌆𐌵 and 𐌶𐌵𐌶.

## WORD ORDER

Basic word order in Itlani differs from that of Terran English. English word order is customarily SVO i. e. subject-verb-object. The basic pattern of word order in Itlani is of the SOV type, that is subject-object-verb although this can vary greatly for style and emphasis.

(1)

𐌆𐌶𐌶𐌵-𐌶𐌵𐌵𐌶 𐌶𐌵𐌶𐌶𐌶𐌶  
*Daki-Ramún eyp-yav-or*  
 Daki-Ramún-NOM Speak-PST-3SG.M  
 'Daki-Ramún spoke.'



(7)

**בַּשִּׁי־יְמֵי מַרְפָּן־וְרֵעִי**

*Bash-it marfan-ór*

2SG-ADJ friend-M-NOM.SG

'your (male) friend.'

The normal position for the Itlani verb is at the end of its phrase, regardless of whether it is a single word, participle with auxiliary, or infinitive with another conjugated verb. However, in a sentence where two conjugated verbs would otherwise stand together because of a sub-phrase standing in place of the predicate, the verb from the enclosing phrase is repositioned forward, before the sub-phrase, for euphonic reasons. As with most rules, of course, this may be ignored for poetic reasons, or in certain set phrases, or in some dialectal speech patterns.

## HOW TO FORM QUESTIONS

Questions show no special word order but are distinguished from statements by the presence of the question marker *kesh*.

(8)

**דַּקִּי־רַמֹּון־בֵּרַח מִשְׁי־יָבֵ֫וֹר־**

*Daki-Ramún mish-yav-or*

Daki=Ramún-NOM go-PST-3SG.M

'Daki-Ramún went.'

(9)

**קֵשׁ דַּקִּי־רַמֹּון־בֵּרַח מִשְׁי־יָבֵ֫וֹר־**

*Kesh Daki-Ramún mish-yav-or*

Q Daki=Ramún-NOM go-PST-3SG.M

'Daki-Ramún went.'





These interrogative pronouns are declined for case and number depending on their function in the sentence. The adjectives are not declined. The nature of declension in Itlani is explained in other sections of these notes.

## NEGATION

Negative sentences are formed by adding *ra-* immediately to the verb of the sentence. The negative **ra-** is used in indicative sentences and in questions.

(19)

**מִשׁ-יָא      עַל-לִי-וּמַיְרָא::**  
*Mish-ya      ra=vem-yar-u*  
Go-INF      NEG-want-PRS-1SG  
'I do not want to go.'

(20)

**עַל-קַדִּימ-יָב-וֹר::**  
*Ra=kadim-yav-or*  
NEG-come-PST-3SG.M  
'He didn't come.'

(21)

The negative is occasionally placed after the verb, for emphasis, without the hyphenation:

**קַדִּימ-יָב-וֹר      עַל::**  
*Kadim-yav-or      ra!*  
come-PST-3SG.M      NEG  
'He did NOT come!'

(22)

**דְּיַס-יָא-ע      עַל::**  
*Djas-yat-e      ra!*  
fear-IMP-2SG      NEG  
'Do not be afraid!'

## NOUNS AND ARTICLES

### CASES

In an English sentence a noun takes special endings in two situations: to form a possessive (e. g. *the child's toy, the president's message*) or a plural (*cars, churches, oxen*). The general principle is similar in Itlani, though the number of situations demanding special endings is substantially greater. Itlani distinguishes between singular and plural, and, within each of those categories, between ten cases.

In Itlani the nouns cases are called *sulukú* or “boxes”. This terminology originated with Itlani linguists and educators who originally arranged the ten cases in boxes or a grid and Itlani children still study them in grid like fashion to this day.

The ten cases of the Itlani noun, in the traditional Itlani order are: nominative, accusative, genitive, partitive, dative, ablative, locative, instrumental, prepositional, and vocative.

ITLANI CASES			
CASE	MEANING	SINGULAR	PLURAL
Nominative	subject, agent	-∅	-ú
Accusative	object, patient	-ova	-ovó
Genitive	of (possession)	-a	-arun
Partitive	of (quantity)	-aris	-ainen
Dative	to, toward (indirect object)	-ese	-esea
Ablative	from, out of, by	-ay	-iena
Locative	place in time or space)	-an	-avá
Instrumental	by means of	-ilu	-ilisa
Prepositional	used with non-local prepositions	-ey	-ín
Vocative*	direct address	-ey	-ín

\*Although the prepositional and vocative appear to be identical in form, infact they differ in that the preposition is never used without an accompanying preposition. The vocative requires no preposition. For this reason, the prepositional and the vocative are considered two distinct cases.



NOMINATIVE CASE

The subject of a sentence in Itlani takes no special ending. This is called the nominative case. the nominative singular is the form under which a noun is always listed in dictionaries and grammar books. This form is referred to as the dictionary form. Itlani nouns in the nominative case can end in any consonant or vowel.

(23)

ⲓ	ⲠⲚⲓⲛⲓⲛⲁⲓⲥ	ⲘⲚⲓ	ⲎⲐⲪⲚⲓⲛⲁⲓⲥⲐⲓⲛⲛⲓ	ⲘⲚⲓⲛⲛⲓⲥⲐⲓⲛⲛⲓⲥ:
<i>Ta</i>	<i>malach-or</i>	<i>sa-it</i>	<i>yeral-ney-ova</i>	<i>sil-yav-or</i>
the	young-M-NOM.SG	3REFL-ADJ	money-bag-ACC.SG	lose-PST-3SG.M

'The young man lost his wallet.'

The subject of the above example is “young man” or *malachór*. Hence the third person singular masculine agreement.

(24)

ⲓ	ⲠⲚⲓⲛⲓⲛⲁⲓⲥⲐ	ⲘⲚⲓ	ⲎⲐⲪⲚⲓⲛⲁⲓⲥⲐⲓⲛⲛⲓ	ⲘⲚⲓⲛⲛⲓⲥⲐⲓⲛⲛⲓⲥ:
<i>Ta</i>	<i>malach-or-ú</i>	<i>sa-it</i>	<i>yeral-ney-ovó</i>	<i>sil-yav-en</i>
the	young-M-NOM.PL	3REFL-ADJ	money-bag-ACC.PL	lose-PST-3PL

'The young men lost their wallets.'

The subject of the above example is “young men” or *malachorú*. The special ending for all Itlani nominative plurals is *-ú*. This ending is added directly to the nominative singular no matter what consonant or vowel the word ends in.

<b>gimla</b>	<i>valley</i>	<b>gimlaú</b>	<i>valleys</i>
<b>fitó</b>	<i>cat</i>	<b>fitouú</b>	<i>cats</i>
<b>bredí</b>	<i>planet</i>	<b>brediú</b>	<i>planets</i>
<b>krioru</b>	<i>situation</i>	<b>krioruú</b>	<i>situations</i>
<b>küinte</b>	<i>gnome</i>	<b>küinteú</b>	<i>gnomes</i>

## ACCUSATIVE CASE

The direct object in Itlani takes the ending of the accusative case. The accusative case is required in Itlani for the objects of verbs. The ending for the accusative singular is *-ova*. The plural accusative ending is *-ovó*.

(25)

<b>ታ ደረ-ፎ</b>	<b>ታ ማላች-ዓ-ዓ</b>	<b>ቻ ድረገ-ሃ-ፎ</b>
<i>ta dar-él</i>	<i>ta malach-or-ova</i>	<i>zeytari-yav-el</i>
the leader-F	the young-M-ACC.SG	encounter-PST-3SG.F

‘The queen met the young man.’

(26)

<b>ታ ማላች-ዓ</b>	<b>ታ ደረገ-ሃ-ፎ</b>	<b>ቻ ድረገ-ሃ-ዓ</b>
<i>Ta malach-or</i>	<i>ta dar-el-ova</i>	<i>zeytari-yav-or</i>
the young-M-NOM.SG	the leader-F-ACC.SG	encounter-PST-3SG.M

‘The young man met the queen.’

In certain very colloquial sayings one will occasionally hear the short form of the accusative singular *-o*. This is a very informal usage and is never used for the plural. This usage is rare and appears to be getting rarer.

(27)

**ድረገ-ሃ-ዓ/ፍ**

*Dral-puut-o*  
good-appetite-ACC.SG  
‘Bon Appetit! (I wish to you)’

(28)

**ካድም-ዓ/ፍ**

*Kadim-o!*  
come-ACC.SG  
‘Welcome!’

## GENITIVE CASE

The genitive case is used to show possession and with certain other verbs that require it. The genitive ending for the singular is *-a*. The genitive ending for the plural is *-arun*.

(29)

⌘	ዩፍጽጽ	⌘	ገጠህጽገጠህ
<i>Ta</i>	<i>fer-esh</i>	<i>ta</i>	<i>ayzan-di-a</i>
the	write-tablet-NOM.SG	the	teach-expert-GEN.SG

'The teacher's book (the book of the teacher)'

NOTE: The Itlani used to write on reusable wax tablets and more permanently on clay tablets that were then baked. When they transitioned to paper, ink and pen or brush they kept the word *feresh* (writing tablet) to cover book as well.

(30)

⌘	ዩፍጽጽ፡	⌘	ገጠህጽገጠህጽጽ
<i>Ta</i>	<i>fe-resh-ú</i>	<i>ta</i>	<i>ayzan-di-arun</i>
the	write-tablet-NOM.PL	the	teacher-expert-GEN.SG

'The teachers' books (the books of the teachers)'

(31)

⌘	ገጠህጽገጠህጽጽ	⌘	ገጠህጽገጠህጽጽ
<i>Ta</i>	<i>nal-yún</i>	<i>ta</i>	<i>tay-a</i>
the	official-administration-NOM.SG	the	province=GEN.SG

'The government of the province'

(32)

⌘	ገጠህጽገጠህጽጽ፡	⌘	ገጠህጽገጠህጽጽጽጽ
<i>Ta</i>	<i>nal-yun-ú</i>	<i>ta</i>	<i>tay-arun</i>
the	official-administration-NOM.PL	the	province-GEN.PL

'The governments of the provinces.'

(33)

NOTE: The verb *shibatya* (ገሰጋጋላላ) requires the genitive case.

<b>ሂ</b>	<b>ርሰጋላላ</b>	<b>ዐ-ገሰጋላላ</b>	<b>ገሰጋላላ</b>
<i>Ta</i>	<i>Siarel-it</i>	<i>meyleyn-a</i>	<i>shibat-yar-en.</i>
the	Earth-ADJ	species-GEN.SG	belong-PRS-3SG.PL

'They belong to the Terran species.'

(34)

<b>ገገገ</b>	<b>ርሰጋላላ</b>	<b>ዐ-ገሰጋላላ</b>	<b>ገሰጋላላ</b>
<i>Chad-it</i>	<i>Siarel-it</i>	<i>meyleyn-arun</i>	<i>shibat-yar-en.</i>
Many-ADJ	Earth-ADJ	species-GEN.PL	belong-PRS.3PL

"They belong to many Terran species.'

(35)

PARTITIVE CASE

The partitive case is a type of genitive case that is used to show the quantity of something referred to. The partitive singular ending is *-aris* and the plural is *-ainen*.

<b>ላጠጠ</b>	<b>ሂ</b>	<b>ዓገገ-ገሰጋላላ</b>
<i>anáṃ</i>	<i>ta</i>	<i>prazhen-aris</i>
[a] part-NOM.SG	the	story-PRT.SG

'a part of the story'

(36)

<b>ሂ</b>	<b>ላጠጠ</b>	<b>ሂ</b>	<b>ላጠጠ</b>	<b>ሂ</b>	<b>ላጠጠ</b>
<i>Ha-lan-ís</i>		<i>ta</i>	<i>nashey-aris</i>	<i>byudem-yiv-a.</i>	
Some-quantity-DIM-ADVL		the	crop-PRT.SG	destroy-PAS.PST.3SG.N	

'A small amount of the crop was destroyed.'

(37)

<b>ሂ</b>	<b>ላጠጠ</b>	<b>ሂ</b>	<b>ላጠጠ</b>	<b>ሂ</b>	<b>ላጠጠ</b>
<i>Kin-lán</i>		<i>pev-gur-ainen</i>	<i>lafi-yar-e?</i>		
what-quantity-ADVL		sea-shell-PRT.PL	have-PRST-2SG		

'How many seashells do you have?'

(38)

**ርፀቶቻችን ላይ ዕድገታዊነታቸውን አጠገኝ ነበር።**  
*Sneha ta parma-ainen khuv-it on-yav-en.*  
 Several the fruit-PRT.PL rotten-ADJ be-PST.3PL  
 ‘Several of the fruits were rotten.’

Note that the partitive is only used when referring to a *quantity* of the thing or material. Study the following distinctions carefully:

(39)

**ቆንጣጣው ጠቅላይ ነው።**  
*minín dozh-aris*  
 cup-NOM.SG water-PRT.SG  
 ‘a cup(ful) of water (no more, no less)’ (emphasizing quantity)

(40)

**ቆንጣጣው ጠቅላይ ነው።**  
*minín dozh-a*  
 cup-NOM.SG water-GEN.SG  
 ‘a cup of water (and not something else)’ (emphasizing substance)

#### DATIVE CASE

The dative case has two related functions in Itlani. It is used to indicate the indirect object of a verb. It is also used to show direction towards or to someone or something. The dative ending for the singular is *-ese* and for the plural is *-esea*.

(41)

**ላይ ወንጌልን ለጥያቄ አወጣጥጥ ገብተን።**  
*Ta feresh-ova ta ayzan-di-ese dafar-yav-i.*  
 the book-ACC.SG the teach-expert-DAT.SG give-PST-1PL  
 ‘We gave the book to the teacher.’

(42)

**ላይ ወንጌሎችን ለጥያቄ አወጣጥጥ ገብተን።**  
*Ta feresh-ová ta ayzan-di-esea dafar-yav-i*  
 the book-NOM.PL the teach-expert-DAT.PL give-PST.1PL  
 ‘We gave the books to the teachers.’

(43)

በድርጅታት ገጽ ርብረታት ጸገህ ጸይ ጸገህ-ጸገህ ጸገህ-ጸገህ::  
*Iatlan-ese vey Siarel-ese ruzay ra Tuhibor-ese mish-yav-or*  
 Itlán-DAT and Earth-DAT but NEG Mars-DAT go-PST.3SG.M  
 'He went to Itlán and Earth but not to Mars.'

(44)

ሷ ጸገህ-ጸገህ ጸገህ-ጸገህ::  
*Ta tegesea mish-yazh-el*  
 the shop-DAT.PL go-FUT-3SG.F  
 'She will go to the shops.'

### ABLATIVE CASE

The ablative case is used to indicate direction from which something comes or material out of which something is made. It also expresses the by-line of an author or agent. The ablative ending for the singular is *-ay* and for the plural it is *-iena*.

(45)

ሷ ጸገህ-ጸገህ ሷ ጸገህ ጸገህ-ጸገህ::  
*Ta ea-lir-ú ta shat-ay lir-yav-en*  
 the dawn-wing-NOM.PL the village-ABL.SG wing-PST-3PL  
 'The eagles flew from the village.'

(46)

ጸገህ ሷ ጸገህ ጸገህ-ጸገህ ጸገህ-ጸገህ::  
*Ishi ta run-it shat-iena kadim-yar-en*  
 always the north-ADJ village-ABL.PL come-PRS-3PL  
 'They always come from the north villages.'

(47)

ጸገህ ጸገህ ጸገህ ጸገህ-ጸገህ::  
*Idá labam drevay on-yar-a*  
 that table-NOM.SG wood-ABL.SG be-PRS-3SG.N  
 'That table is (made) of wood.'

(48)

**በጋፊ ጋጠጠፊ ጻጋጋጠጻ ፍጠፊጠፊ ጠፋፊፊፊፊፊ፡፡**  
*Idá labam-ú chad-it eynu-iena korun-yiv-en*  
 that table-NOM.PL many-ADJ material-ABL.PL make-PAS.PST-3PL  
 'The tables were made from many materials.'

LOCATIVE CASE

The locative case is used to show the location in time or space of the noun referred to. It is most often used with prepositions of time or location. In certain set expressions it may be used without a preposition. The singular locative ending is *-an* and the plural is *-avá*.

(49)

**ገ ጠፋፋፊ ጋጠጠ ገ ፊፊፊ ፋፊፊ፡፡**  
*Ta yeral dini ta ney-an on-yar-a*  
 the money-NOM.SG in the bag-LOC.SG be-PRS-3SG.N  
 'The money is in the bag.'

(50)

**ገ ፊፊፊ ጋጠጠ ገ ፊፊፊ፡፡**  
*Ta urid-en dini ta ney-avá on-yar-a*  
 the eat-thing-NOM.SG in the bag-LOC.PL be-PRS-3SG.N  
 'The food is in the bags.'

(51)

**ፍፊፊ ገ ፋፋፋ ጋጠጠ ጠፋፋፋ፡፡**  
*Seti ta to-it aspal-an mish-yav-el*  
 at the four-ADJ day-LOC.SG Go-PST-3SG.F  
 'She went on the fourth day.'

(52)

**ጠፋፋፋ ፋፋ ጋጠጠ፡፡**  
*Mashrá to aspal-avá mog-ey-lo sam-yav-el*  
 during four day-LOC.PL 1PL-PRP.SG-with remain-PST-3SG.F  
 'She stayed with us for four days.'

## INSTRUMENTAL CASE

In Itlani the instrumental case is used to indicate the means by which something is done. The singular instrumental ending is *-ilu* and the plural ending is *-ilisa*. In certain situations the instrumental case case perform an adverbial function as well.

(53)

**ሷ ገመገሜታዎች በሰጠች ተገንባራት።**

Ta labam-ova adj-*ilu* sitag-yazh-el  
the table-ACC.SG hand-INS.SG build-FUT.3SG.F

'She will build the table by hand.'

(54)

**ሷ ነገሮችን ለእነዚህ ሰጠዋል።**

Ta yuddjad-ovó vut-it adj-*ilisa* sitag-yar-en  
the house-ACC.PL they-ADJ hand-INS.PL build-PRS-3PL

'They are building the houses with their hands.'

(55)

**ሷ ገንዘብ የሰጠች ። ሷ ገንዘብ ማሰቅ።**

Ta djak-*ilisa* djat-yar-*i* vey ta ram-*ilisa* manarag-yar-*i*  
the ear-INS.PL hear-PRS-1PL and the feet-INS.PL walk-PRS.1PL

'We hear with the ears and we walk with the feet.'

## PREPOSITIONAL CASE

The prepositional case is used with all prepositions that do not logically require other cases. The singular prepositional ending is *-ey*. The plural prepositional ending is *-in*.

(56)

**ሸሪ በአባይ ወንጌል ውስጥ ገነዘበኩል።**

Sheri ta oznat-ova dini ta gimla-an bash-ese ruv-yav-u  
about the river-ACC.SG in the valley-LOC.SG 2SG-DAT say-PST-1SG

'I told you about the river in the valley.'



(57)

ገዢ ላይ ተሳታፊዎች ብሎት ላይ በወረቀት ላይ ለገዢው ይህንን የተናገሩት ግልጽ ለማለት ነው።  
*Sheri ta oznat-ín djamá ta gimla-an bash-ese ra=ruv-yav-u*  
 about the river-ACC.PL beyond the valley-LOC.SG 2SG-DAT NEG-say-PST-1SG  
 'I did not tell you about the rivers beyond the valley.'

## VOCATIVE CASE

The vocative case is used when directly addressing the person or persons you are speaking to. The singular vocative ending is *-ey* and the plural is *-ín*. The vocative case is similar to the prepositional case in form but never requires a preposition.

(58)

ከዚህ: ጋላት/፡፡ ከሌሎች ጋር ለማድረግ ለምሳሌ፡፡  
*Hey, Daki! Kiin-ova korun-yar-e?*  
 hey-EXCL Daki-VOC what-ACC.SG do-PRS-2SG  
 'Hey, Daki! What are you doing?'

## GENDERS

There are no grammatical genders in Itlani. Each object retains its natural gender unless it has been anthropomorphized in some way. The names of animals and professions can be genderized if needed for clarity, nuance or added detail.

NON-GENDERED		FEMININE		MASCULINE	
<i>klotash</i>	horse	<i>klotashél</i>	mare	<i>klotashór</i>	stallion
<i>pesh</i>	wife	<i>peshél</i>	woman	<i>peshór</i>	man
<i>ush</i>	parent	<i>ushél</i>	mother	<i>ushór</i>	father
<i>sitagdi</i>	construction worker	<i>sitagdiél</i>	construction worker (f)	<i>sitagdiór</i>	construction worker (m)
<i>marfán</i>	friend	<i>marfanél</i>	friend (f)	<i>marfanór</i>	friend (m)

## THE DEFINITE ARTICLE

There is no indefinite article in Itlani. The definite article, like its English counterpart is an adjective. As all adjectives in Itlani, it is not declined, i. e. it does not change for either case or number. The definite article in Itlani is: *ta*.

The definite article is used in Itlani much as it is in English, except that abstract nouns are generally preceded by the definite article. When cited, titles of literary works never take the definite article.

(59)

ᐃ	ᐃᐅᐅᐅ
<i>ta</i>	<i>izmu</i>
the-DEF.ART	truth-NOM.SG
'the truth'	

(60)

ᐃᐅᐅᐅᐅ	ᐃ	ᐃᐅᐅᐅᐅᐅᐅᐅᐅ
<i>"Pron-ú</i>	<i>ta</i>	<i>Varem-a"</i>
song-NOM.SG	the-DEF.ART	love-GEN.SG
"Songs of Love"		

## THE INDEFINITE ARTICLE

There is no indefinite article in Itlani. Occasionally the word *mu* "one" is used in this capacity for emphasis. This usage is extremely rare. Compare the following examples:

(61)

ᐃ	ᐅᐅᐅᐅᐅᐅᐅᐅᐅ	ᐅᐅᐅᐅᐅᐅᐅᐅᐅᐅᐅᐅᐅ
<i>Ta</i>	<i>pasok-ova</i>	<i>shun-yav-ay</i>
the-DEF.ART	dog-ACC.SG	see-PST-2PL
'You all saw the dog.'		

(62)

ᐅᐅᐅᐅᐅᐅᐅᐅᐅᐅᐅ	ᐅᐅᐅᐅᐅᐅᐅᐅᐅᐅᐅᐅᐅ
<i>Pasok-ova</i>	<i>shun-yav-ay</i>
dog-NOM.SG	see-PST-2PL
'You all saw a dog.'	

(63)

ᐅᐅ	ᐅᐅᐅᐅᐅᐅᐅᐅᐅᐅᐅ	ᐅᐅᐅᐅᐅᐅᐅᐅᐅᐅᐅᐅᐅ
<i>Mu</i>	<i>pasok-ova</i>	<i>shun-yav-ay</i>
one-NUM	dog-ACC.SG	See-PST-2PL
'You all saw a (one) dog.'		

## NOUNS

As seen above in discussing cases, Itlani is characterized by a noun system with only one pattern (declension) of noun endings. Nearly all Itlani nouns are regular and follow this one pattern other than the words *bungu* [gremlin] and *khará* [prickly pear cactus] which can refer to either one or more gremlins or cacti but is always declined in the singular. A singular or plural verb can be used to indicate the number of *bungu* or *khará* involved. Below is provided the declension of one noun ending in a consonant and one noun ending in a vowel. Remember, always add the case ending *directly* to the dictionary form of the word without dropping any of the final vowels.

SUMMARY OF ITLANI NOUN DECLENSION – Nouns ending in consonants:

NOUN DECLENSION				
ᐱᐱᐱᐱᐱ, ASKES (GREEN PEPPER)				
	SINGULAR		PLURAL	
Nominative	<b>askes</b>	<i>pepper</i> (subject)	<b>askesú</b>	<i>peppers</i> (subject)
Accusative	<b>askesova</b>	<i>pepper (object)</i>	<b>askesovó</b>	<i>peppers</i> (object)
Genitive	<b>askesa</b>	<i>of a pepper</i>	<b>askesarun</b>	<i>of peppers</i>
Partitive	<b>askesaris</b>	<i>part of a pepper</i>	<b>askesainen</b>	<i>portion of peppers</i>
Dative	<b>askese</b>	<i>to a pepper</i>	<b>askese</b>	<i>to peppers</i>
Ablative	<b>askesay</b>	<i>from a pepper</i>	<b>askesiena</b>	<i>from peppers</i>
Locative	<b>askesan</b>	<i>on, in a pepper</i>	<b>askesavá</b>	<i>on, in peppers</i>
Instrumental	<b>askesilu</b>	<i>by means of a pepper</i>	<b>askesilisa</b>	<i>by means of peppers</i>
Prepositional	<b>askesey</b>	<i>pepper (with any non-local preposition)</i>	<b>askesín</b>	<i>peppers (with any non-local preposition)</i>
Vocative	<b>askesey</b>	<i>O pepper!</i>	<b>askesín</b>	<i>O pepper!</i>

SUMMARY OF ITLANI NOUN DECLENSION – Nouns ending in vowels:

NOUN DECLENSION				
FITÓ (CAT)				
SINGULAR			PLURAL	
Nominative	<b>fitó</b>	<i>cat (subject)</i>	<b>fitoú</b>	<i>cats (subject)</i>
Accusative	<b>fitoova</b>	<i>cat (object)</i>	<b>fitoovó</b>	<i>cats (object)</i>
Genitive	<b>fitoa</b>	<i>of a cat</i>	<b>fitoaron</b>	<i>of cats</i>
Partitive	<b>fitoaris</b>	<i>part of a cat</i>	<b>fitoainen</b>	<i>portion of cats</i>
Dative	<b>fitoese</b>	<i>to a cat</i>	<b>fitoesea</b>	<i>to cats</i>
Ablative	<b>fitoay</b>	<i>from a cat</i>	<b>fitoiena</b>	<i>from cats</i>
Locative	<b>fitoan</b>	<i>on, in a cat</i>	<b>fitoavá</b>	<i>on, in cats</i>
Instrumental	<b>fitoilu</b>	<i>by means of a cat</i>	<b>fitoilisa</b>	<i>by means of cats</i>
Prepositional	<b>fitoey</b>	<i>cat (with any non-local preposition)</i>	<b>fitoín</b>	<i>cats (with any non-local preposition)</i>
Vocative	<b>fitoey</b>	<i>O cat!</i>	<b>fitoín</b>	<i>O cats!</i>

## ADJECTIVES

### FORMS OF ADJECTIVES

Adjectives in Itlani do not agree in case or number with the nouns they modify. The adjective usually precedes the noun in Itlani, as it does in English.

All Itlani adjectives fall into two classes. One class, the predominant one, is the group of adjectives that are derived from nouns or are independent adjectives. All adjectives in this group have the characteristic ending *-it*. The second group is a small class of words that are adjectival in function but do not take the characteristic ending. These are known as *adjectivals*.

ADJECTIVES			
NOUN FORM		ADJECTIVE FORM	
<b>banadjinúd</b>	<i>beauty</i>	<b>banadjinit</b>	<i>beautiful</i>
<b>shprun</b>	<i>strength</i>	<b>shprunit</b>	<i>strong</i>
<b>to</b>	<i>four</i>	<b>toit</b>	<i>fourth</i>
<b>dozh</b>	<i>water</i>	<b>dozhit</b>	<i>watery</i>
<b>Itlán</b>	<i>Itlán</i>	<b>Itlanit</b>	<i>Itlani</i>
<b>dralúd</b>	<i>good</i>	<b>dralit</b>	<i>good</i>
<b>givanúd</b>	<i>dryness</i>	<b>givanit</b>	<i>dry</i>
<b>sneha</b>	<i>grouping, variety</i>	<b>sneha</b>	<i>several*</i>

NOTE: The word *sneha* is considered by some Itlani grammarians as an adjective and by some as a numeral. It does not carry the adjectival ending.

#### USE OF ADJECTIVES

Itlani adjectives normally precede the nouns they modify. They are, however, invariable, that is, they do not change form for case or number. Thus, the following are typical of noun phrases with adjectives:

(64)

ቢ	ሀገገቤብገሰኛ	ገታተርታገ
<i>ta</i>	<i>banadjin-is-it</i>	<i>dukhul-él</i>
the	beautiful-DIM-ADJ	child-F-NOM.SG
'the pretty girl'		

(65)

ቢ	ገሰኛ	ብረካ
<i>ta</i>	<i>gilir-it</i>	<i>dozh</i>
the	cold-ADJ	water-NOM.SG
'the cold water'		

(66)

ገሰኛ	ሰ-ገታ
<i>isa-it</i>	<i>pesh-ór</i>
wise-ADJ	person-M-NOM.SG
'a wise man'	

(67)

ቢ	ገታገ	ገሰ-ይገታገ
<i>ta</i>	<i>sul-it</i>	<i>yerál-bír</i>
the	commercial-ADJ	money-place-NOM.SG
'the commercial bank'		

(68)

ገታገ	ገሰ-ይገታገ
<i>sul-it</i>	<i>yerál-bír-ú</i>
commercial-ADJ	money-place-NOM.PL
'commercial banks'	

(69)

<b>ደገገ</b>	<b>ገበሬ</b>	<b>ገደገ</b>	<b>ገበሬገበሬ</b>
<i>fad</i>	<i>dini</i>	<i>dif-it</i>	<i>kiara-bir-an</i>
room-NOM.SG	in	expensive-ADJ	guest-place-LOC.SG

'a room in an expensive inn'

(70)

<b>ገ</b>	<b>ገህገህገ</b>	<b>ገህገ</b>	<b>ገህገገህገ</b>
<i>ta</i>	<i>ayzan-en-ú</i>	<i>isa-it</i>	<i>vastri-ek-arun</i>
the	teach-thing-NOM.PL	wise-ADJ	old-person-GEN.PL

'the teachings of wise elders'

NOTE: The suffix **-ek** personalizes the root when no gender is indicated. Remember too, that adject are invariable as in English.

(71)

<b>ገህገ</b>	<b>ገህገ</b>	<b>ገህገ</b>	<b>ገህገ</b>
<i>Zhoy-it</i>	<i>ram-gur-ú</i>	<i>siar-it</i>	<i>on-yar-en</i>
1SG-ADJ	foot-shell-NOM.PL	blue-ADJ	be-PRS-3PL

'My shoes are blue.'

(72)

<b>ገ</b>	<b>ገህገ</b>	<b>ገህገ</b>	<b>ገህገ</b>
<i>Ta</i>	<i>am-báz</i>	<i>iküi-zhniv-iv-it</i>	<i>on-yar-a</i>
the	animal-flesh-NOM.SG	through-cook-PtAS.PST.PTCP-ADJ	be-PRS-3SG.N

'The meat is well done.'

When an adjective is used emphatically, it may follow the noun it modifies and the final "t" is dropped. Stress then moves to the ultimate or final syllable.

(73)

<b>ገ</b>	<b>ገህገ</b>	<b>ገህገ</b>
<i>ta</i>	<i>dukhul-ór</i>	<i>banadjin-is-i</i>
the	child-M-NOM.SG	beautiful-DIM-EMP.ADJ

'the (really) good-looking boy'

When an adjective is part of a series, and is not followed by a noun, the final "t" is dropped. Stress remains on the penultimate or next to last syllable.

(74)

**QNB 7434LĀ**      **NCJ4BTL43:**      **NCJ4BTL:**      **43T3N:**      **𐌆**      **43NB4BTL:**  
*Min shol-ovó iston-yav-or: Itlan-i, Alur-i, vey Dlingan-i*  
 three language-ACC.PL study-PST-M-NOM.SG Itlan-SER.ADJ Alurhsa-SER.ADJ and Klingon-SER.ADJ  
 'He studied three languages: Itlani, Alurhsa, and Klingon.'

COMPARATIVE ADJECTIVES

All Itlani adjectives form the comparative in the same way. The prefix *ar-* is added directly to the adjective. This parallels the use of “more” in the English “important; more important” or the “-er” in “big; bigger.”

POSITIVE		COMPARATIVE	
<b>banadjinit</b>	<i>beautiful</i>	<b>arbanadjinit</b>	<i>more beautiful</i>
<b>shprashtit</b>	<i>wild</i>	<b>arshprashtit</b>	<i>wilder</i>
<b>malachit</b>	<i>young</i>	<b>armalachit</b>	<i>younger</i>
<b>antoit</b>	<i>sweet</i>	<b>arantoit</b>	<i>sweeter</i>
<b>djeyelit</b>	<i>deep</i>	<b>ardjeyelit</b>	<i>deeper</i>

USE OF THE COMPARATIVE

(75)

**43NB4BTL 43NB4BTL**      **43NB4BTL43**      **T**      **434343**      **43NB4BTL:**  
*Shirit Shishá ar-gidan-it u Shtemór on-yar-a*  
 Shirit Shishá-NOM.SG more-big-ADJ than Shtemór be-PRS-3SG.N  
 'Shirit Shishá is larger than Shtemór.'

NOTE: Shirit Shishá is the capital city of Itlán. Shtemór is the birth-place of the legendary Itlani hero Tsirtsír-Ram.

(76)

ቧ ወጠቱ ልጅ ለገደቱ ተ ለ ሁለቱ ሁለተኛው።  
*Ta mu-it dzar ar-tul-it u ta zar-it on-yar-a*  
 the one-ADJ mountain-NOM.SG more-tall-ADJ than the two-ADJ be-PRST.3SG.N  
 'The first mountain is taller than the second.'

(77)

ገደቱ ከሁለቱ ለገደቱ ተ ለገደቱ ልጅ ሁለተኛው ሁለተኛው።  
*Zhoy-it seykál ar-selam-it u bash-it dzev-suk-ún on-yar-a*  
 1SG-ADJ suitcase-NOM.SG more-weight-ADJ than 2SG-ADJ travel-box-AUG-NOM.SG be-PRS.3SG.N  
 'My suitcase is heavier than your trunk.'

(78)

ሁለቱ ለገደቱ ለገደቱ ተ ገደቱ ሁለተኛው።  
*Vun-it marfan-ór ar-tariik-it u zhoy on-yar-a*  
 3SG.M-ADJ friend-M-NOM.SG more-smart-ADJ than 1SG-ADJ be-PRS-3SG.N  
 'His friend (m) is smarter than me.'

### SUPERLATIVE ADJECTIVES

The superlative forms of the adjective are formed by prefixing **oy-** directly to the adjective in question. The superlative is usually used with the definite article **ta**.

COMPARATIVE		SUPERLATIVE	
<b>arbanadjinit</b>	<i>more beautiful</i>	<b>oybanadjinit</b>	<i>most beautiful</i>
<b>arshprashtit</b>	<i>wilder</i>	<b>oyshprashtit</b>	<i>wildest</i>
<b>armalachit</b>	<i>younger</i>	<b>oymalachit</b>	<i>youngest</i>
<b>arantoit</b>	<i>sweeter</i>	<b>oyantoit</b>	<i>sweetest</i>
<b>ardjeyelit</b>	<i>deeper</i>	<b>oydjeyelit</b>	<i>deepest</i>

### USE OF THE SUPERLATIVE

When comparing one individual or group of individuals with another group the adjective is followed by the ablative plural.



(79)

ቧ ሳጠፋጠፍ ቧ በጥጥፍ-ገጽ ሳጠፋጠፍ።  
*Ta oy-tul-it ta kurudj-el-iena on-yar-el*  
 the most-tall-ADJ the offspring-F-ABL.PL be-PRS-3SG.F  
 'She is the tallest of the daughters.'

The superlative may also be followed by the preposition *dini* (in) and a noun or pronoun in the locative case.

### AUGMENTATIVE ADJECTIVE

In addition to the comparative and superlative prefixes, Itlani also has an intensive suffix. We may translate these intensives as “very” in English. The intensive form is made by adding the suffix *-un* to the root of the adjective just before the adjective ending *-it*.

COMPARATIVE		AUGMENTATIVE	
<b>arbanadjinit</b>	<i>more beautiful</i>	<b>banadjinunit</b>	<i>very beautiful</i>
<b>arshprashtit</b>	<i>wilder</i>	<b>shprashtunit</b>	<i>very wild</i>
<b>armalachit</b>	<i>younger</i>	<b>malachunit</b>	<i>very young</i>
<b>arantoit</b>	<i>sweeter</i>	<b>antunit</b>	<i>very sweet</i>
<b>ardjeyelit</b>	<i>deeper</i>	<b>djeyelunit</b>	<i>very deep</i>

(80)

ቧ ገጠፋጠፍ ሳጠፋጠፍ ሳጠፋጠፍ ሳጠፋጠፍ ቧ ገጠፋጠፍ ሳጠፋጠፍ ሳጠፋጠፍ።  
*Ta gidan-un-it vorin fidiri ta derevush-sal-ay virsi-yav-a*  
 the big-AUG-ADJ wolf-NOM.SG out the  
 'The giant wolf ran out of the forest.'

(81)

ቧ ሳጠፋጠፍ ሳጠፋጠፍ ሳጠፋጠፍ ሳጠፋጠፍ ሳጠፋጠፍ።  
*Ta vastri-it evisti-ór hereb-un-it on-yav-a*  
 the old-ADJ tyrant-M-NOM.SG wicked-AUG-ADJ be-PST.3SG.N  
 'The old tyrant was very wicked.'

The beginner in Itlani may avoid the use of the intensive simply by placing **pashni** (very) in front of the positive form of the adjective. Both are equally correct and used in common speech and writing.

(82)

Ⲕ ⲬⲓⲦⲚ ⲡⲏⲓⲕⲏⲛⲁ Ⲙⲓⲗⲏ Ⲙⲓⲗⲏ Ⲡⲓⲧⲗⲓⲗⲓⲗⲓⲗⲓ::  
Ta pashni gidan-it vorín mundro-yav-a  
the very big-ADJ wolf-NOM.SG attack-PST.3SG.N  
'The very big wolf attacked.'

#### THE DIMINUTIVE ADJECTIVE

In addition to the comparative, superlative and intensive prefixes, Itlani also has an diminutive suffix. The diminutive form is made by adding the suffix *-is* to the root of the adjective just before the adjective ending *-it*.

NOTE: Both the augmentative and the diminutive can be used with nouns as well, as in: *herebunór* (very wicked man) and *vorínis* (small wolf).

COMPARATIVE		DIMINUTIVE	
<b>arbanadjinit</b>	<i>more beautiful</i>	<b>banadjinisit</b>	<i>somewhat beautiful</i>
<b>arshprashtit</b>	<i>wilder</i>	<b>shprashtisit</b>	<i>somewhat wild</i>
<b>armalachit</b>	<i>younger</i>	<b>malachisit</b>	<i>somewhat young</i>
<b>arantoit</b>	<i>sweeter</i>	<b>antoisit</b>	<i>somewhat sweet</i>
<b>ardjeyelit</b>	<i>deeper</i>	<b>djeyelisit</b>	<i>somewhat deep</i>

#### COMPARISONS OF EQUALITY

The “as...as” of comparisons of equality (as in: ‘They are *as* hospitable *as* their cousins.’) may be translated in Itlani by *lan...lan*.

NOTE: In some of the older texts it is possible to find the construction *lan...u* but this is increasingly rare these days and is considered dialectal in some regions.

(83)

Ⲕⲏⲃ ⲁⲑⲓⲕⲏⲛⲁ Ⲕⲏⲃ Ⲡⲓⲗⲏ Ⲡⲓⲗⲏ ⲟⲩⲧⲓⲗⲓⲗⲓⲗⲓ::  
Lan afak-it lan bash on-yar-u  
as-ADVL happy-ADJ as-ADVL 2SG-NOM.SG be-PRS-1SG  
'I am as happy as you.'

(84)

<b>ርታ</b>	<b>ሻሸጠጠጠ</b>	<b>ርታ</b>	<b>ዛፍረጋገጋጋ</b>	<b>ወጠጠጠጠጠጠጠ</b>
<i>Lan</i>	<i>shprun-it</i>	<i>lan</i>	<i>pevlush-di</i>	<i>on-yar-or</i>
quantity-ADVL	strong-ADJ	quantity-ADVL	ocean-expert-NOM.SG.	be-PRS-3SG.M

'He is as strong as a sailor.'

## LESS

To express the concept “less” in Itlani, the comparative prefix **la-** is used. Like its counterpart **ar-** (more) it is attached directly to the adjective or adverb it refers to.

(85)

<b>ላጋጋጋጋጋጋ</b>	<b>ጥ</b>	<b>ሸሃ</b>	<b>ወጠጠጠጠጠጠጠ</b>
<i>Laaan-it</i>	<i>u</i>	<i>zhoy</i>	<i>on-yar-or</i>
less-honest-ADJ	than	1SG	be-PRS-3SG.M

'He is less honest than me.'

(86)

<b>ሸ</b>	<b>ዳ</b>	<b>ላጋጋጋጋጋጋ</b>	<b>ወ</b>	<b>ላጋጋጋጋጋጋ</b>	<b>ወጠጠጠጠጠጠጠ</b>
<i>Kesh</i>	<i>idá</i>	<i>la-zarad-it</i>	<i>ba</i>	<i>ar-zarad-it</i>	<i>on-yar-a?</i>
Q	that	less-difficult-ADJ	or	more-difficult-ADJ	Be-PRS-3SG.N

'Is that less difficult or more difficult?'

## ADVERBS

### ADVERBS DERIVED FROM ADJECTIVES

Adverbs are words that describe adjectives, adverbs or verbs. In English, many adverbs are formed by adding **-ly** to an adjective: quiet, quietly; sure, surely. In Itlani, many adverbs are formed from adjectives ending in *-it* by dropping the *-it* and adding *-izhe*. In Itlani adverbs that are formed from adjectives are called “derived adverbs.”

ADJECTIVE		ADVERB	
<b>selamit</b>	<i>heavy</i>	<b>selamizhe</b>	<i>heavily</i>
<b>uvakunit</b>	<i>loud</i>	<b>uvakunizhe</b>	<i>loudly</i>
<b>bashlaisit</b>	<i>quiet</i>	<b>bashlaisizhe</b>	<i>quietly</i>
<b>dralit</b>	<i>good</i>	<b>dralizhe</b>	<i>well</i>
<b>djamit</b>	<i>bad</i>	<b>djamizhe</b>	<i>badly</i>

NOTE: The adverbs formed from adjectives denoting nationality, besides having their usual functions, also refer to languages:

(87)

ጥገታ ለባለቤቱ ተናገረች።  
*Uvak-un-izhe eyp-yav-el*  
 voice-AUG-ADV speak-PRS-3SG.F  
 'She spoke loudly (big-voice-ly).'

(88)

ሁሉንም ጉዳይ ጥሩ ሁኔታ ይገባል።  
*Ta chumak-ova dral-izhe korun-yazh-or*  
 the task-ACC.SG good-ADV do-FUT-3SG.M  
 'He will do the task well.'

(89)

ባለቤቱ ለጥገታ ለባለቤቱ ለጥገታ ለባለቤቱ።  
*Kesh Itlan-izhe eyp-ya maka-yar-el*  
 Q Itlan-ADV speak-INF can-PRS-3SG.F  
 'Can she speak Itlani?'

EXAMPLES OF SOME LANGUAGES

ADJECTIVE		ADVERB	
Angliit	<i>English</i>	<b>Anglizhe</b>	<i>in English</i>
Itlanit	<i>Itlani</i>	<b>Itlanizhe</b>	<i>in Itlani</i>
Frantsit	<i>French</i>	<b>Frantsizhe</b>	<i>in French</i>
Semeriit	<i>Semerian</i>	<b>Semeriizhe</b>	<i>in Semerian</i>
Okunait	<i>Okuna</i>	<b>Okunaizhe</b>	<i>in Okuna</i>
Alurit	<i>Alurhsa</i>	<b>Alurizhe</b>	<i>in Alurhsa</i>

PRIMITIVE ADVERBS

In Itlani there is a small class of adverbs that carry the ending *-u*. This is an ancient form of adverb which is no longer productive but which is still found in certain fixed expressions. Some Itlani linguists classify these as *adverbials*, that is, adverbial in function but not in form; other insist on a separate designation and class.

PRIMITIVE ADVERBS			
<b>dralu-djamu</b>	<i>for better or worse</i>	<b>tamagu</b>	<i>on the other hand</i>
<b>mazhu-mazhu</b>	<i>by the way</i>	<b>hazbatu</b>	<i>on the way</i>
<b>mishtaratu</b>	<i>in the name of</i>	<b>drimalu</b>	<i>on purpose</i>
<b>dralu</b>	<i>for the sake of</i>	<b>idamasagu</b>	<i>on the other side of</i>

## ADVERBIALS

There is a second group of adverbs that are not derived from adjectives and that do not carry the characteristic adverb ending *-izhe*. These words are called “adverbials.”

For example: The word *pakhizhe* “accidentally” is a derived adverb from the adjective *pakhit*. One could, however, express the same idea by saying *pakhilu* which also means *accidentally* or *by accident* using the instrumental singular of the noun *pakh* *accident*. The word *pakhilu* is an adverbial. Other adverbials are independent and not related to adjectives at all.

ADVERBIALS			
<b>pakhilu</b>	<i>by accident</i>	<b>pashni</b>	<i>very</i>
<b>kozhá</b>	<i>a little</i>	<b>kashá-ba-rá</b>	<i>whether or not</i>
<b>munka</b>	<i>outdoors</i>	<b>halán</b>	<i>somewhat</i>

(90)

FT3-LLI 21CÎB                      U3NBWILLN::  
*Djur-ova ha-lán                      brin-yav-i*  
 3SG.N-ACC some-quantity-ADV    like-PST-1PL  
 ‘We liked it somewhat (a little).’

(91)

IL N3CTB3TBË                      N3CTB-LLI 3178W                      L13F-0W13F-B/::  
*Ta Itlan-tan-ú                      Itlan-ova                      pashni                      varem-yar-en*  
 the Itlan-resident-NOM.PL    Itlán-ACC                      very                      love-PRS-3PL  
 ‘The Itlani love Itlán very much.’

## COMPARISON OF ADVERBS

Adverbs form comparatives in the same way as the adjectives on which they are based.

## OTHER ADVERBIALS

There are many common adverbs, sometimes called *adverbials* in Itlani, that are not derived from adjectives. Some of the more important ones are listed below:

### OTHER COMMON ADVERBIALS

<b>bazhi</b>	<i><b>under</b></i>
<b>dzea</b>	<i>already</i>
<b>haku</b>	<i>sometimes</i>
<b>hatá</b>	<i>at some time</i>
<b>hazá</b>	<i>anywhere</i>
<b>idatá</b>	<i>at that time</i>
<b>ííz</b>	<i>here</i>
<b>ishi</b>	<i>always</i>
<b>izá</b>	<i>there</i>
<b>kinzá</b>	<i>where</i>
<b>piti</b>	<i>above</i>
<b>rakín</b>	<i>for no reason</i>
<b>ranti</b>	<i>when</i>
<b>ratá</b>	<i>never</i>
<b>razá</b>	<i>nowhere</i>
<b>say</b>	<i>now</i>
<b>shandi</b>	<i>yet</i>
<b>sheyzá</b>	<i>everywhere</i>
<b>shta</b>	<i>again</i>
<b>shuba</b>	<i>immediately</i>
<b>tamagzá</b>	<i>elsewhere</i>
<b>tsey</b>	<i>still</i>
<b>tsorni</b>	<i>now</i>

Adverbs/adverbials in Itlani can either precede or follow the verbs they describe:



COMPOUND ADVERBS

A unique feature of Itlani is the hyphenating of closely related adverbs when one is modifying the other. It can be difficult to know when to hyphenate an adverb and there are no hard and fast rules. Although it is never wrong to use the full non-hyphenated forms this may make you sound less than native to a Itlani. Study these examples:

(98)

**በጊዜ-ደብዳቤዎች ለእኛ ማለት-ሆኑ።**  
*Kul=helist-izhe izá on-yazh-or*  
 whole-certain-COMP.ADV there be-FUT-3SG.M  
 ‘He will most certainly be there.’

NOTE: Instead of: *kulizhe helistizhe*

(99)

**ሷ ገሳጽ ለብዙም ገንዘብ ለማግኘት ለገሳጽ ገንዘብ ገንዘብ።**  
*Ta shol-ova frel=dral-izhe iston-yav-el resh zhoy-ova da-ya*  
 the language-ACC.SG enough-well-ADV study-PST-3SG.F for 1SG-ACC understand-INF  
 ‘She studied the language well enough to understand me.’

NOTE: Instead of: *frelizhe dralizhe*. It is never wrong to use the two modifying adverbs independently. As always, sound and meaning determine this choice. It is completely up to the speaker or writer.

ADVERB PARTICIPLES

ADVERB PARTICIPLES		
TENSE	ACTIVE	PASSIVE
Past	<b>-avizhe</b>	<b>-ivizhe</b>
Present	<b>-arizhe</b>	<b>-irizhe</b>
Future	<b>-azhizhe</b>	<b>-izhizhe</b>

(100)

**ሆነው ለሰው ለሰው ለሰው ለሰው ለሰው።**  
*Belon-av-izhe ta pesh-él ta fad-ay virsi-yav-el*  
 shout-PST.PTCP-ADV the person-F-NOM.SG the room-ABL.SG run-PST-3SG.F  
 ‘Having shouted, the woman ran from the room.’





PERSONAL PRONOUNS – SAMPLE DECLENSION USING ZHOY (I) AND MOG (WE)				
NOMINATIVE	<b>zhoy</b>	<i>I</i>	<b>mog</b>	<i>we</i>
ACCUSATIVE	<b>zhoyova</b>	<i>me</i>	<b>mogova</b>	<i>us</i>
GENITIVE	<b>zhoya</b>	<i>of me, mine</i>	<b>moga</b>	<i>our</i>
PARTITIVE	<b>zhoyaris</b>	<i>part of me</i>	<b>mogaris</b>	<i>part of us</i>
DATIVE	<b>zhoyese</b>	<i>to me</i>	<b>mogese</b>	<i>to us</i>
ABLATIVE	<b>zhoyay</b>	<i>from me</i>	<b>mogay</b>	<i>from us</i>
LOCATIVE	<b>zhoyan</b>	<i>on, in, at</i>	<b>mogan</b>	<i>on, in us</i>
INSTRUMENTAL	<b>zhoyilu</b>	<i>by means of me</i>	<b>mogilu</b>	<i>by means of us</i>
PREPOSITIONAL	<b>zhoyey</b>	<i>me</i>	<b>mogey</b>	<i>us</i>
VOCATIVE	<b>zhoyey</b>	<i>Oh, I</i>	<b>mogey</b>	<i>Oh, we</i>

#### USE OF PERSONAL PRONOUNS

Itlan is a pro-drop language. Subject pronouns are not customarily used since verb endings indicate the person and number of the subject, but they are used when some special emphasis or contrast is required or desired.

(103)

ታሜህን-ገብርኩ ገብርኩ።  
*Tamelun-ese mish-yazh-u*  
 Tamelún-DAT.SG go-FUT-1SG  
 'I will go to Tamelún.'

(104)

ታሜህን-ገብርኩ ገብርኩ ገብርኩ።  
*Tamelun-ese mish-yazh-u zhoy*  
 Tamelún-DAT.SG go-FUT-1SG 1SG  
 '[It is ] I [who] will go to Tamelún.'

Otherwise personal pronouns are used very much as in English:

(105)

ህን-ወላ ገብርኩ።  
*Vun-ova shun-yar-u*  
 3SG.M-ACC see-PRS-1SG  
 'I see him.'

(106)

**ገ-ሰላ-ሊገ ገጥጠላይ-ላይ።**  
*Zhoy-ova shun-yar-or*  
1SG-ACC see-PRS-3SG.M  
'He sees me.'

(107)

**ሀላገ-ሮሽ ጸላይላ-ሊገ ጋላይላይላይገጥ።**  
*Bash-ese naran-ova dafar-yazh-u*  
2SG-DAT apple-ACC.SG give-FUT-1SG  
'I will give you an apple.'

(108)

**ጥላ-ሮሽ ፍጥላ-ሊገ ጋላይላይላይላይ።**  
*Ukh-ese djur-ova dafar-yav-en*  
2PL-DAT 3SG.N-ACC give-PST.3PL  
'They gave it to you all.'

(109)

**ሀላፍገጽ-ጊላገጽ ፍጥላ-ሊገ ገ-ሰላ-ሮሽ ጋላይላይላይላይ።**  
*Padján=Hadín djur-ova zhoy-ese dafar-yazh-or*  
Padján-Hadín-NOM.SG 3SG.N-ACC 1SG-DAT give-FUT-3SG.M  
'Padján-Hadín will give it to me.'

NOTE: Please note that other word orders are also possible:

(110)

**ጸላይላ-ሊገ ሀላገ-ሮሽ ጋላይላይላይጥ።**  
*Naran-ova bash-ese dafar-yar-u*  
apple-ACC.SG 2SG-DAT give-PRS-1SG  
'I am giving you an apple.'

(111)

**ፍጥላ-ሊገ ዐ-ሰላ-ሮሽ ጋላይላይላይላይጥ።**  
*Djur-ova mog-ese dafar-yan-ay?*  
3SG.N-ACC 1PL-DAT give-COND-2PL  
'You all would give it to us?'

POSSESSIVE PRONOUNS

The adjective form of the pronouns, ending in *-it* is used as the possessive form:

POSSESSIVE PRONOUNS			
SINGULAR		PLURAL	
<b>zhoyit</b>	<i>my</i>	<b>mogit</b>	<i>our</i>
<b>bashit</b>	<i>your</i>	<b>ukhit</b>	<i>your</i>
<b>Vuit</b>	<i>God's</i>		
<b>vuyinit</b>	<i>her</i>		
<b>vunit</b>	<i>his</i>		
<b>vupait</b>	<i>their singular</i>		
<b>djurit</b>	<i>its</i>		
<b>sait</b>	<i>self's</i>	<b>vutit</b>	<i>their</i>

The possessive adjective precedes the noun it modifies and is invariable

(112)

ג-חולם      ג'דו                      פ-דולם      הבתולת:  
*Zhoy-it      zhul                      djol-it      on-yar-a*  
 1SG-ADJ      hat-NOM.SG      black-ADJ      be-PRS-3SG.N  
 'My hat is black.'

(113)

בולם      ה-חולם      ג'דו  
*Bash-it      ko-it      zhul*  
 2SG-ADJ      white-ADJ      hat  
 'your white hat'

To express emphatic ownership add **sa-** to the possessive adjective:

(114)

ס-ג-חולם      מרפן-éל      קדימ-יב-éל:  
*Sa-zhoy-it      marfan-él      kadim-yav-el*  
 REFL-1SG-ADJ      friend-F-NOM.SG      come-PST-3SG.F  
 'My own friend (f) came.'



The particle *-vá* is added in the sense of *-ever* in English:

(120)

**ጠጠጫፎ-ሊፎ ጽገጫጫጫ ገፍገጠጠጠ ጽገጠጫጫፎ።**  
*Kin-pá=vá stan-yar-a afak-it sam-yar-a*  
what-3SG.NS=ever swim-PRS-3SG.N happy-ADJ remain-PRS-3SG.N  
'Whoever swims stays happy,'

The pronoun *kiín what, which* like *kinpá* can be declined in both the singular and plural and all cases.

(121)

**ጠ-ገ ጠጋፎ ጎ ፎፎፎ-ገ ፋጫጫጫ ጠጠጫፎ-ሊገ ሊፍጠጫጫፎ።**  
*Kesh idá ta fer-esh on-yar-a kiin-ova vem-yar-e?*  
Q that the write-tablet-NOM.SG be-PRST.3SG.N what-ACC.SG want-PRS-2SG  
'Is the book that you want?'

(122)

**ጠፎ ጎ ጽፍጠ ፋጫጫጫ ጠጠጫፎ-ገ ጠጋፎፎ ጠጠጫጫጫ።**  
*líd ta teg on-yar-a kiin-ese ida-tá mish-ya-vu*  
this the shop-NOM.SG be-PRS-3SG.N what-DAT.SG that-time-ADVL go-PRS-1SG  
'This is the shop I went to at that time.'

NOTE: You may have noticed that words like *kin*, *pa* and *ta* are truncated forms of *kiín*, *pesh* and *tanto* (what, person, and time respectively).

(123)

**ጠጠጫጫፎ-ገ ጎ ጎፎ-ሊገ ጎፍገጫጫጫ።**  
*Kin-pa-esea ta az-ova dafar-yav-e?*  
what-DAT.PL the jewel-ACC.SG give-PST-2SG  
'Who did you give the jewel to?'

(124)

**ጠጠጫጫጫ ጎ ህገገገገ-ሊገ ጠጠጫጫጫ።**  
*Kin-pa-ay ta blavka-ova kamiz-yav-i?*  
what-3SG.NS-ABL.SG the text-ACC.SG receive-PST-1PL  
'Who did we receive the text from?'

## DEMONSTRATIVE PRONOUNS AND ADJECTIVES

In English, the words “this” and “that” may be either demonstrative adjectives or demonstrative pronouns. The Itlani demonstratives *íid* and *idá* may likewise be used as either adjectives or pronouns. As adjectives they are indeclinable. As pronouns they may be declined. These two demonstratives indicate a different degree of distance from the speaker. *íid* refers to something near the speaker (English “this,” plural “these”) and *idá* to something at a distance from the speaker (English “that,” plural “those”).

### DEMONSTRATIVES AS PRONOUNS

As pronouns Itlani demonstratives *íid* (*iidú*), *idá* (*idaú*) follow the regular noun declension in both the singular and plural. In modern colloquial Itlani, however, the distinction between demonstrative adjective and pronoun is being lost.

(125)

ጠጠጋ	ህ ገገር	ጠጋጠ	ዘጉህይ	ዘጠገገገ።
<i>íid</i>	<i>ta zhul</i>	<i>idá</i>	<i>pesh-or-a</i>	<i>on-yar-a</i>
this-NOM.SG	the hat-NOM.SG	that-ADJ	person-M-GEN.SG	be-PRS-3SG.N

‘This is the hat of that man.’

(126)

ጠጠጋ	ገገጠጠገገገገ።	ፕ	ጠጋጠ	ህፕጠገገገ።
<i>íid</i>	<i>ar-gidan-it</i>	<i>u</i>	<i>idá</i>	<i>bez-yar-a</i>
this-NOM.SG	more-big-ADJ	than	that-NOM.SG	seem-PRS-3SG.N

‘This seems bigger than that.’

(127)

ጠጠጋፕ	ገገጠጠገገገገ።	ፕ	ጠጋጠፕ	ህፕጠገገገ።
<i>íid-ú</i>	<i>ar-gidan-it</i>	<i>u</i>	<i>ida-ú</i>	<i>bez-yar-en</i>
This-NOM.PL	more-big-ADJ	than	that-NOM.PL	seem-PRS-3PL

‘These seem bigger than those.’

DEMONSTRATIVES AS ADJECTIVES

When they are used as adjectives, Itlani demonstratives are not declined. They are adjectival in function but not in form.

(128)

**ጠጋ፤            ዞ-ገጎፅ            ጠጋፍ            -ሃጻጊያ-ዚጊ ጊጌቶጠጊጌቶ።**  
*Idá            pesh-ór            iid            oznat-ova            varem-yar-or*  
 that-ADJL    person-M-NOM.SG    this-ADJL    river-ACC.SG            love-PRS-3SG.M  
 ‘That man loves this river.’

(129)

**ጋጠጸጠ ጠጋፍ ሃጌጠጋፍ-ጠጻጊጻ ጻጊጠፍ ጠፎጊጋፍ ገጌጠጠጌ።**  
*Dini iid zarideyn-an chad-it musad-en-ú zhan-yir-en*  
 in this-ADJL life-LOC.SG many-ADJ sorrow-thing-NOM.PL find-PAS.PRS-3PL  
 ‘In this life there are many sorrows.’

(130)

**ጠጋፍ ጠ-ጠፍጠፎ ጻገ ፳ ፎጠጠፍ-ጋፍ ፋጠጊጌ።**  
*lid meker-is-ú resh ta tuk-bel-ú on-yar-en*  
 this-ADJL sphere-DIM-NOM.PL for the sport-play-NOM.PL be-PRS-3PL  
 ‘These balls are for the game.’

(131)

**ጠጠፍ ጻገ ፎጠጠፍ-ጋፍ ፋጠጊጌ።**  
*lid-ú resh tuk-bel-ya on-yar-en*  
 this-NOM.PL for sport-play-INF be-PRS-3PL  
 ‘These are for playing (with).’

OTHER PRONOUNS

There are other important pronouns in Itlani, some of which are presented here. They are declined like Itlani nouns:

SOME OTHER COMMON PRONOUNS			
<b>ha</b>	<i>something</i>	<b>rapá</b>	<i>no one</i>
<b>hapá</b>	<i>someone</i>	<b>shey</b>	<i>all, every, each</i>
<b>havá</b>	<i>anything (whatever)</i>	<b>sheypá</b>	<i>everyone</i>
<b>pa</b>	<i>one</i>	<b>tamaghá</b>	<i>something else</i>
<b>rahá</b>	<i>nothing</i>	<b>tamagpá</b>	<i>someone else</i>



(132)

**ቡጉ ጊዘ፤                      ቢጋጠጠገገገ፡፡**  
*Kesh ha-pá                      kadim-yar-a?*  
Q      some-3SG.NS-NOM.SG      come-PRS-3SG.N  
'Is someone coming?'

(133)

**ጌ፡ ጌዘ፤፡**  
*Ra, ra-pá*  
NEG   NEG-3SG.NS-NOM.SG  
'No, no one.'

(134)

**ጌዘ፤      ቢጋጠጠገገ፡፡**  
*Ra-pá      kadim-yar-a*  
NEG-3SG.NS      come-PRS-3SG.N  
'No one is coming.'

For additional emphasis, one could say:

(135)

**ቢጋጠጠገገ፡፡ ጊዘ፤፡**  
*kadim-yar-a      ra-pá*  
come-PRS-3SG.N      NEG-3SG-NOM.SG  
'No one is coming.'

(136)

**ቢጠጠጠጠገገ፡፡ ሊጠጠገገ፡፡ ጌገገገ፡፡**  
*Kiin-ova      vem-yar-ay?      Ra-ha-ova*  
what-ACC.SG      want-PRS-2PL      NEG-thing-ACC.SG  
'What do y'all want?' 'Nothing.'

(137)

**ቡጉ ገገገ፡፡                      ሊጠጠገገ፡፡**  
*Kesh ha-ova                      vem-yar-ay?*  
Q      something-ACC.SG      want-PRS-2PL  
'Do y'all want anything?'

## PREPOSITIONS

Itlani prepositions are followed by nouns requiring different cases according to the desired meaning. Many can be used with more than one case and many others use only the prepositional case. In certain stock phrases the preposition may be dropped.

SOME COMMON ITLANI PREPOSITIONS		
PREPOSITION	TRANSLATION	CASE REQUIRED
<b>bazhi</b>	<i>under</i>	locative
<b>chey</b>	<i>opposite in location</i>	locative
<b>dazhem</b>	<i>between</i>	locative
<b>dazhini</b>	<i>among</i>	locative
<b>dini</b>	<i>in, into</i>	locative, dative
<b>diváy</b>	<i>around</i>	locative
<b>djamó</b>	<i>beyond</i>	locative
<b>dje</b>	<i>inside of</i>	locative
<b>dudj</b>	<i>up against</i>	locative
<b>fidiri</b>	<i>out of</i>	ablative
<b>hiznu</b>	<i>behind</i>	locative
<b>iküí</b>	<i>through</i>	locative
<b>kari</b>	<i>according to</i>	prepositional
<b>klaná</b>	<i>across</i>	locative
<b>losh</b>	<i>with</i>	prepositional
<b>mafáy</b>	<i>against, opposed to</i>	prepositional
<b>makhá</b>	<i>until (timewise)</i>	locative
<b>mudja</b>	<i>instead of</i>	prepositional
<b>munka</b>	<i>outside</i>	locative
<b>pe</b>	<i>in</i>	locative
<b>piri</b>	<i>except</i>	prepositional
<b>piti</b>	<i>above</i>	locative
<b>resh</b>	<i>for</i>	prepositional
<b>rumbi</b>	<i>after</i>	locative
<b>sayra</b>	<i>beside, by</i>	locative
<b>seti</b>	<i>at</i>	locative
<b>shan</b>	<i>alongside</i>	locative
<b>shas</b>	<i>without</i>	prepositional
<b>sheri</b>	<i>about</i>	prepositional
<b>tashi</b>	<i>before</i>	locative
<b>teyni</b>	<i>toward</i>	locative
<b>udj</b>	<i>as far as, up to</i>	locative
<b>uv</b>	<i>in front of</i>	locative



prepositional pronouns.

The use of prepositional pronoun forms is optional but in contemporary Itlani they are increasingly used especially in formal situations.

NOTE: There exist some dialectal differences in the truncated forms in use but context should make clear the intended meaning.

INFLECTED PRONOUNS		
PREPOSITION / CONTRACTION	TRANSLATION	CASE REQUIRED
<b>bazhi, “-ba”</b>	<i>under</i>	locative
<b>chey, “-chay”</b>	<i>opposite in location</i>	locative
<b>dazhem, “-da”</b>	<i>between</i>	locative
<b>dazhini, “-i”</b>	<i>among</i>	locative
<b>dini, “-di”</b>	<i>in</i>	locative
<b>diváy, “-va”</b>	<i>around</i>	locative
<b>djamó, “-dja”</b>	<i>beyond</i>	locative
<b>dje, “-dje”</b>	<i>inside of</i>	locative
<b>dudj, “-du”</b>	<i>up against</i>	locative
<b>fidiri, “-fi”</b>	<i>out of</i>	ablative
<b>hiznu, “-iz”</b>	<i>behind</i>	locative
<b>iküí, “-küi”</b>	<i>through</i>	locative
<b>kari, “-ka”</b>	<i>according to</i>	prepositional
<b>klaná, “-kla”</b>	<i>across</i>	locative
<b>losh, “-lo”</b>	<i>with</i>	prepositional
<b>mafáy, “-ma”</b>	<i>against, opposed to</i>	prepositional
<b>makhá, “-kha”</b>	<i>until (timewise)</i>	locative
<b>men, “-me”</b>	<i>off of</i>	ablative
<b>mudja, “-mu”</b>	<i>instead of</i>	prepositional
<b>munka, “-mu”</b>	<i>outside</i>	locative
<b>pe, “-pe”</b>	<i>in, into</i>	locative, dative
<b>piri, “-pi”</b>	<i>except</i>	prepositional
<b>piti, “-pi”</b>	<i>above</i>	locative
<b>resh, “-re”</b>	<i>for</i>	prepositional
<b>rumbi, “-ru”</b>	<i>after</i>	locative
<b>sayra, “-sa”</b>	<i>beside, by</i>	locative
<b>seti, “-se”</b>	<i>at</i>	locative
<b>shan, “-sha”</b>	<i>alongside</i>	locative
<b>shas, “-sha”</b>	<i>without</i>	prepositional
<b>sheri, “-she”</b>	<i>about</i>	prepositional
<b>tashi, “-ti”</b>	<i>before</i>	locative
<b>teyni, “-tey”</b>	<i>toward</i>	locative



(143)

<b>לחמתך</b>	<b>ת</b>	<b>ת-ישיבתך</b>	<b>אמרתך:</b>
<i>Vem-yar-u</i>	<i>u</i>	<i>yoney-ilu</i>	<i>mish-yat-e</i>
want-PRS-1SG	that-CONJ	ship-INS.SG	go-IMP-2SG

'I want you to go by ship.'

NOTE ALSO:

(144)

<b>שמעתי</b>	<b>ת</b>	<b>אמרתך</b>	<b>כי</b>	<b>אם</b>
<i>Djat-yav-u</i>	<i>u</i>	<i>mish-yav-ay</i>	<i>shey</i>	<i>ukh</i>
hear-PST-1SG	that	go-PST-2PL	all	2PL

'I heard that you all went.'

As compared to:

(145)

<b>אם</b>	<b>אמרתך</b>	<b>שמעתי:</b>
<i>Ukh-ova</i>	<i>mish-ya</i>	<i>djat-yav-u</i>
2PL-ACC.SG	go-INF	hear-PST-1SG

'I heard you all leave.'

Other subordinating conjunctions include **ranti** when, **mashrá** while, **tiari** as soon as, **mashrá-mashrá** as long as, **rumbi** after, **zi** since, **tashi u** before, **var** because.

(146)

<b>רנתי</b>	<b>בואתו</b>	<b>אמרתך:</b>
<i>Ranti</i>	<i>kadim-yazh-or,</i>	<i>mish-is-yazh-u</i>
when	come-FUT-3SG.M	go-DIM-FUT-1SG

'When he comes, I will leave.'

(147)

<b>אני לא</b>	<b>בוא</b>	<b>בדני</b>	<b>אני</b>	<b>אמרתך:</b>
<i>Ra=kadim-yazh-u</i>	<i>var</i>	<i>dini</i>	<i>Djino-an</i>	<i>on-yazh-u</i>
NEG-come-FUT-1SG	because	in-PREP	Djino-DAT.SG	be-FUT-1SG

'I will not come because I will be in Djino.'

## VERBS

### COMPARISON OF ENGLISH AND ITLANI VERBS

The Itlani verb system is very rich and expressive but regular. Itlani verbs are divided up into two categories: active and passive. There is one conjugational pattern for each. All Itlani verbs are regular.

The Itlani, however, have a different way of looking at time than the speakers of Terran English. According to Itlani grammarians there are six tenses (colors): Infinitive (*Vanán*), Past (*Yaván*), Present (*Yarán*), Future (*Yazhán*), Conditional (*Yanán*), and Imperative (*Yatán*). Each Itlani tense has ten forms, five active and five passive: Active Infinitive (*Korunarit Vananit*), Simple Active (*Muakit Korunarit*), Completed Active (*Karivit Korunarit*), Continuous Active (*Bishit Korunarit*), and Potential Active (*Onmakait Korunarit*); Passive Infinitive (*Vovavatsit Vananit*), Simple Passive (*Muakit Vovavatsit*), Completed Passive (*Karivit Vovavatsit*), Continuous Passive (*Bishit Vovavatsit*), and Potential Passive (*Onmakait Vovavatsit*).<sup>2</sup>

For greater clarity, we will break down the verb system into Simple Tenses (those using no auxiliary verb) and Compound Tenses (those using the auxiliary verb **onya**).

NOTE: All tenses are shown under their native Itlani designation. Some Itlani tenses have no Terran English equivalent.

### STRUCTURE OF THE ITLANI VERB

According to traditional the Itlani linguists Itlani verbs consist of three basic components:

root or stem + tense or mood marker + person marker

Using the verb **shunya** (ᠰᠢᠨᠦᠨᠶᠠ) *to see* as an example, we have in the present tense:

ᠰᠢᠨᠦᠨᠶᠠᠷᠤ ( <i>shunyarū</i> )		
<i>shun-</i>	<i>yar-</i>	<i>u</i>
root / stem	active present tense	first person singular
I see		

<sup>2</sup> Older terminology used the word *tanto* “tense/time” for this idea. Modern Itlani academics use an “color” to better encompass both tense and mood.

Using the verb **shunyi** (ገገጃገገ) *to be seen* as an example, we have in the present passive tense:

ገገጃገገገ (shunyiru)		
<i>shun-</i>	<i>yir-</i>	<i>u</i>
root / stem	passive present tense	first person singular
I am seen		

As can be seen from the above example of *shunya/shunyi* Itlani uses thematic vowels to distinguish active and passive forms of the verbs. This will hold true in all adjective and adverb active and passive participles as well.

### INFINTIVE

All Itlani verbs have one active infinitive form ending in *-ya* and one passive infinitive form ending in *-yi*.

ACTIVE AND PASSIVE INFINITIVES			
ACTIVE INFINITIVE	TRANSLATION	PASSIVE INFINITIVE	TRANSLATION
<i>shunya</i>	to see	<i>shunyi</i>	to be seen
<i>varemya</i>	to love	<i>varemyi</i>	to be loved
<i>zhnivya</i>	to cook	<i>zhnivyi</i>	to be cooked
<i>daya</i>	to understand	<i>dayi</i>	to be understood

### ROOTS

The active infinitive, ending in *-ya*, is the citation form or the form that verbs are found in, in the dictionary. To find the root word simply remove the *-ya*. Roots never change their form regardless of what ending may be attached to them.

### TENSE/MOOD MARKERS

The Itlani verb changes for person, number, tense/mood. There are three tense markers and two mood markers. They are added directly to the end of the active or passive infinitive.

TENSE / MOOD MARKERS	
Past	<i>yav-</i>
Present	<i>yar-</i>
Future	<i>yazh-</i>
Conditional	<i>yan-</i>
Imperative/Optative/Subjunctive	<i>yat-</i>



## PERSON MARKERS

There are six persons distinguished in Itlani, in the singular and three persons in the plural. Each has its own separate ending which is attached directly to the tense/mood ending.

PERSON MARKERS		
PERSON	SINGULAR	PLURAL
1 <sup>st</sup> person	<i>-u</i>	<i>-i</i>
2 <sup>nd</sup> person	<i>-e</i>	<i>-ay</i>
3 <sup>rd</sup> Person Deific (Deity)	<i>-ad</i>	
3 <sup>rd</sup> person feminine	<i>-el</i>	
3 <sup>rd</sup> person masculine	<i>-or</i>	
3 <sup>rd</sup> person non-gendered	<i>-a</i>	<i>-en</i>

NOTE: A complete sample conjugation of the verb *daya* “to understand” is given below. In an ultimate sense this is not necessary as all Itlani verbs are regular and if you know the root + tense/mood marker + infinitive + personal ending you can easily construct any verb virtually without effort. This sample is given primarily for visual clarity and reinforcement.

As you will see from the accompanying English meanings, not all “possible” Itlani tenses are in actual use as it would be difficult to imagine cases in which the achieved meaning of the form would be of practical use in everyday life. Yet there have been writers, poets and storytellers that have pushed the limits.

All Itlani tenses have been given here under their formal Itlani designation, in English translation. This is done for two reasons. One, the English tense/mood designations are sometimes confusing even to English speakers. Two, not all Itlani tenses/moods have English equivalents.

**SAMPLE ITLANI CONJUGATION - SIMPLE ACTIVE TENSES**

**DAYA** (to understand)

**[1] SIMPLE ACTIVE PAST**

“I understood”

ACTIVE INFINITIVE <b>daya</b> (to understand)		ACTIVE PARTICIPLES Past: <b>daavit</b> (having understood) Present: <b>daarit</b> (understanding) Future: <b>daazhit</b> (about to understand)	
PERSON	SINGULAR	PLURAL	
1SG / PL	<b>dayavu</b> I understood	<b>dayavi</b> we understood	
2SG / PL	<b>dayave</b> you understood	<b>dayavay</b> you all understood	
3D	<b>dayavad</b> God understood		
3SG.F	<b>dayavel</b> she understood		
3SG.M	<b>dayavor</b> he understood		
3SG.N / PL	<b>dayava</b> it understood	<b>dayaven</b> they understood	

**[2] SIMPLE ACTIVE PRESENT**

“I understand”

SIMPLE ACTIVE PRESENT		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>dayaru</b> I understand	<b>dayari</b> we understand
2SG / PL	<b>dayare</b> you understand	<b>dayaray</b> you all understand
3D	<b>dayarad</b> God understands	
3SG.F	<b>dayarel</b> she understands	
3SG.M	<b>Dayaror</b> he understands	
3SG.N / PL	<b>dayara</b> it understands	<b>dayaren</b> they understand

**[3] SIMPLE ACTIVE FUTURE**

“I will understand”

SIMPLE ACTIVE FUTURE		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>dayazhu</b> I will understand	<b>dayazhi</b> I will understand
2SG / PL	<b>dayazhe</b> you will understand	<b>dayazhay</b> you all will understand
3D	<b>dayazhad</b> God will understand	
3SG.F	<b>dayazhel</b> she will understand	
3SG.M	<b>dayazhor</b> he will understand	
3SG.N	<b>dayazha</b> it will understand	<b>dayazhen</b> they will understand

**[4] SIMPLE ACTIVE CONDITIONAL**

“I would understand”

SIMPLE ACTIVE CONDITIONAL		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>dayanu</b> I would understand	<b>dayani</b> we would understand
2SG / PL	<b>dayane</b> you would understand	<b>dayanay</b> you all would understand
3D	<b>dayanad</b> God would understand	
3SG.F	<b>dayanel</b> she would understand	
3SG.M	<b>dayanor</b> he would understand	
3SG.N	<b>dayana</b> it would understand	<b>dayanen</b> they would understand

## [5] SIMPLE ACTIVE IMPERATIVE

“Understand”

SIMPLE ACTIVE IMPERATIVE/OPTATIVE/SUBJECTIVE		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>dayatu</b> that I might understand	<b>dayati</b> that let’s understand
2SG / PL	<b>dayate</b> understand!	<b>dayatay</b> you all understand
3D	<b>dayatad</b> that God might understand	
3SG.F	<b>dayatel</b> that she might understand	
3SG.M	<b>dayator</b> that he might understand	
3SG.N	<b>dayata</b> that it might understand	<b>dayaten</b> that I might understand

### COMPOUND ACTIVE TENSES

Itlani has thirty compound tenses, fifteen active and fifteen passive. Itlani compound tenses are composed of participles (verbal adjectives) and the auxiliary verb **onya** to be. In Itlani there are three active participles and three passive participles.

Adjective participles are composed of three parts:

active or passive theme vowel + tense marker + adjective ending

ADJECTIVE PARTICIPLES		
TENSE	ACTIVE	PASSIVE
Past	<i>-avit</i>	<i>-ivit</i>
Present	<i>-arit</i>	<i>-irit</i>
Future	<i>-azhit</i>	<i>izhit</i>

ADJECTIVE PARTICIPLES FOR <b>DAYA</b> to understand		
TENSE	ACTIVE	PASSIVE
Past	<b>daavit</b> having understood	<b>daivit</b> having been understood
Present	<b>daarit</b> understanding now	<b>dairit</b> being understood now
Future	<b>daazhit</b> about to understand	<b>daizhit</b> about to be understood

Combining the two components of the Itlani compound verb, the adjective participle + the auxiliary verb **onya to be** produces all the most common Itlani compound tenses.

(148)

**ᐃᐱᐱᐢᐅᐢ**

*Da-av-it*

understand-ACT.PST.PTCP-ADJ

'I have understood.'

**ᐅᐢᐱᐢᐅᐢᐅᐢ**

*on-yar-u*

### SAMPLE ITLANI CONJUGATION – COMPOUND ACTIVE TENSES

#### [1] COMPLETED ACTIVE PAST

"I had understood"

COMPLETED ACTIVE PAST		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>daavit onyavu</b> I had understood	<b>daavit onyavi</b> we had understood
2SG / PL	<b>daavit onyave</b> you had understood	<b>daavit onyavay</b> you all had understood
3D	<b>daavit onyavad</b> God had understood	
3SG.F	<b>daavit onyavel</b> she had understood	
3SG.M	<b>daavit onyavor</b> he had understood	
3SG.N	<b>daavit onyava</b> it had understood	<b>daavit onyaven</b> they had understood

#### [2] COMPLETED ACTIVE PRESENT

"I have understood"

COMPLETED ACTIVE PRESENT		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>daavit onyaru</b> I have understood	<b>daavit onyari</b> we have understood
2SG / PL	<b>daavit onyare</b> you have understood	<b>daavit onyaray</b> you all have understood
3D	<b>daavit onyarad</b> God have understood	
3SG.F	<b>daavit onyarel</b> she has understood	
3SG.M	<b>daavit onyaror</b> he has understood	
3SG.N	<b>daavit onyara</b> it has understood	<b>daavit onyaren</b> they have understood

### [3] COMPLETED ACTIVE FUTURE

“I will have understood”

COMPLETED ACTIVE FUTURE		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>daavit onyazhu</b> I will have understood	<b>daavit onyazhi</b> we will have understood
2SG / PL	<b>daavit onyazhe</b> you will have understood	<b>daavit onyazhay</b> you all will have understood
3D	<b>daavit onyazhad</b> God will have understood	
3SG.F	<b>daavit onyazhel</b> she will have understood	
3SG.M	<b>daavit onyazhor</b> he will have understood	
3SG.N	<b>daavit onyazha</b> it will have understood	<b>daavit onyazhen</b> they will have understood

### [4] COMPLETED ACTIVE CONDITIONAL

“I would have understood”

COMPLETED ACTIVE CONDITIONAL		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>daavit onyanu</b> I will have understood	<b>daavit onyani</b> we will have understood
2SG / PL	<b>daavit onyane</b> you will have understood	<b>daavit onyanay</b> you all will have understood
3D	<b>daavit onyanad</b> God will have understood	
3SG.F	<b>daavit onyanel</b> she will have understood	
3SG.M	<b>daavit onyanor</b> he will have understood	
3SG.N	<b>daavit onyana</b> it will have understood	<b>daavit onyanen</b> they will have understood

**[5] COMPLETED ACTIVE IMPERATIVE**

“That I might have understood”

COMPLETED ACTIVE IMPERATIVE		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>daavit onyatu</b> that I might have understood	<b>daavit onyati</b> that we might have understood
2SG / PL	<b>daavit onyate</b> that you might have understood	<b>daavit onyatay</b> that you all might have understood
3D	<b>daavit onyatad</b> that God might have understood	
3SG.F	<b>daavit onyatel</b> that she might have understood	
3SG.M	<b>daavit onyator</b> that he might have understood	
3SG.N	<b>daavit onyata</b> that it might have understood	<b>daavit onyaten</b> that they might have understood

**[6] CONTINUOUS ACTIVE PAST**

“I was understanding”

CONTINUOUS ACTIVE PAST		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>daarit onyavu</b> I was understanding	<b>daarit onyavi</b> I was understanding
2SG / PL	<b>daarit onyave</b> you was understanding	<b>daarit onyavay</b> I was understanding
3D	<b>daarit onyavad</b> God was understanding	
3SG.F	<b>daarit onyavel</b> she was understanding	
3SG.M	<b>daarit onyavor</b> he was understanding	
3SG.N	<b>daarit onyava</b> it was understanding	<b>daarit onyaven</b> I was understanding

### [7] CONTINUOUS ACTIVE PRESENT

“I am understanding”

CONTINUOUS ACTIVE PRESENT		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>daarit onyaru</b> I am understanding	<b>daarit onyari</b> we are understanding
2SG / PL	<b>daarit onyare</b> you are understanding	<b>daarit onyaray</b> you all are understanding
3D	<b>daarit onyarad</b> God is understanding	
3SG.F	<b>daarit onyarel</b> she is understanding	
3SG.M	<b>daarit onyaror</b> he is understanding	
3SG.N/PL	<b>daarit onyara</b> it understanding	<b>daarit onyaren</b> they are understanding

### [8] CONTINUOUS ACTIVE FUTURE

“I will be understanding”

CONTINUOUS ACTIVE FUTURE		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>daarit onyazhu</b> I will be understanding	<b>daarit onyazhi</b> we will be understanding
2SG / PL	<b>daarit onyazhe</b> you will be understanding	<b>daarit onyazhay</b> you all will be understanding
3D	<b>daarit onyazhad</b> God will be understanding	
3SG.F	<b>daarit onyazhel</b> she will be understanding	
3SG.M	<b>daarit onyazhor</b> he will be understanding	
3SG.N	<b>daarit onyazha</b> it will be understanding	<b>daarit onyazhen</b> they will be understanding



**[9] CONTINUOUS ACTIVE CONDITIONAL**

“I would be understanding”

CONTINUOUS ACTIVE CONDITIONAL		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>daarit onyanu</b> I would be understanding	<b>daarit onyani</b> we would be understanding
2SG / PL	<b>daarit onyane</b> you would be understanding	<b>daarit onyanay</b> you all would be understanding
3D	<b>daarit onyanad</b> God would be understanding	
3SG.F	<b>daarit onyanel</b> she would be understanding	
3SG.M	<b>daarit onyanor</b> he would be understanding	
3SG.N	<b>daarit onyana</b> it would be understanding	<b>daarit onyanen</b> they would be understanding

**[10] CONTINUOUS ACTIVE IMPERATIVE**

“that I might be understanding”

CONTINUOUS ACTIVE IMPERATIVE		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>daarit onyatu</b> that I might be understanding	<b>daarit onyati</b> that we might be understanding
2SG / PL	<b>daarit onyate</b> that you might be understanding	<b>daarit onyatay</b> that you all might be understanding
3D	<b>daarit onyatad</b> that God might be understanding	
3SG.F	<b>daarit onyatel</b> that she might be understanding	
3SG.M	<b>daarit onyator</b> that he might be understanding	
3SG.N	<b>daarit onyata</b> that it might be understanding	<b>daarit onyaten</b> that they might be understanding

**[11] POTENTIAL ACTIVE PAST**

“I was about to understand”

POTENTIAL ACTIVE PAST		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>daazhit onyavu</b> I was about to understand	<b>daazhit onyavi</b> we were about to understand
2SG / PL	<b>daazhit onyave</b> you were about to understand	<b>daazhit onyavay</b> you all were about to understand
3D	<b>daazhit onyavad</b> God was about to understand	
3SG.F	<b>daazhit onyavel</b> she was about to understand	
3SG.M	<b>daazhit onyavor</b> he was about to understand	
3SG.N	<b>daazhit onyava</b> it was about to understand	<b>daazhit onyaven</b> they were about to understand

**[12] POTENTIAL ACTIVE PRESENT**

“I am about to understand”

POTENTIAL ACTIVE PRESENT		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>daazhit onyaru</b> I am about to understand	<b>daazhit onyari</b> we are about to understand
2SG / PL	<b>daazhit onyare</b> you are about to understand	<b>daazhit onyaray</b> you all about to understand
3D	<b>daazhit onyarad</b> God is about to understand	
3SG.F	<b>daazhit onyarel</b> she is about to understand	
3SG.M	<b>daazhit onyaror</b> he is about to understand	
3SG.N	<b>daazhit onyara</b> it is about to understand	<b>daazhit onyaren</b> they are about to understand

**[13] POTENTIAL ACTIVE FUTURE**

“I will be about to understand”

POTENTIAL ACTIVE FUTURE		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>daazhit onyazhu</b> I will be about to understand	<b>daazhit onyazhi</b> we will be about to understand
2SG / PL	<b>daazhit onyazhe</b> you will be about to understand	<b>daazhit onyazhay</b> you all will be about to understand
3D	<b>daazhit onyazhad</b> God will be about to understand	
3SG.F	<b>daazhit onyazhel</b> she will be about to understand	
3SG.M	<b>daazhit onyazhor</b> he will be about to understand	
3SG.N	<b>daazhit onyazha</b> it will be about to understand	<b>daazhit onyazhen</b> they will be about to understand

**[14] POTENTIAL ACTIVE CONDITIONAL**

“I would be about to understand”

POTENTIAL ACTIVE CONDITIONAL		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>daazhit onyanu</b> I would be about to understand	<b>daazhit onyani</b> we would be about to understand
2SG / PL	<b>daazhit onyane</b> you would be about to understand	<b>daazhit onyanay</b> you would be about to understand
3D	<b>daazhit onyanad</b> God would be about to understand	
3SG.F	<b>daazhit onyanel</b> she would be about to understand	
3SG.M	<b>daazhit onyanor</b> he would be about to understand	
3SG.N	<b>daazhit onyana</b> it would be about to understand	<b>daazhit onyanen</b> they would be about to understand

**[15] POTENTIAL ACTIVE IMPERATIVE**  
 “that I might be about to understand”

POTENTIAL ACTIVE IMPERATIVE/OPTATIVE/SUBJUNCTIVE		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>daazhit onyatu</b> that I be about to understand	<b>daazhit onyati</b> let’s be about to understand
2SG / PL	<b>daazhit onyate</b> be about to understand!	<b>daazhit onyatay</b> may you all be about to understand!
3D	<b>daazhit onyatad</b> that God be about to understand	
3SG.F	<b>daazhit onyatel</b> may she be about to understand	
3SG.M	<b>daazhit onyator</b> may he be about to understand	
3SG.N	<b>daazhit onyata</b> may it be about to understand	<b>daazhit onyaten</b> may they be about to understand

**SIMPLE PASSIVE TENSES**

**[1] SIMPLE PASSIVE PAST**

**DAYI** (to be understood)

PASSIVE INFINITIVE <b>dayi</b> ( <i>to be understood</i> )	PASSIVE PARTICIPLES Past: <b>daivit</b> ( <i>having been understood</i> ) Present: <b>dairit</b> ( <i>being understood</i> ) Future: <b>daizhit</b> ( <i>about to be understood</i> )	
PERSON	SINGULAR	PLURAL
1SG / PL	<b>dayivu</b> I was understood	<b>dayivi</b> we were understood
2SG / PL	<b>dayive</b> you were understood	<b>dayivay</b> you all were understood
3D	<b>dayivad</b> God was understood	
3SG.F	<b>dayivel</b> she was understood	
3SG.M	<b>dayivor</b> he was understood	
3SG.N	<b>dayiva</b> it was understood	<b>dayiven</b> they were understood

## [2] SIMPLE PASSIVE PRESENT

“I am being understood”

SIMPLE PASSIVE PRESENT		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>dayiru</b> I am being understood	<b>dayiri</b> we are being understood
2SG / PL	<b>dayire</b> you are being understood	<b>dayiray</b> you all are being understood
3D	<b>dayirad</b> God is being understood	
3SG.F	<b>dayirel</b> she is being understood	
3SG.M	<b>dayiror</b> he is being understood	
3SG.N	<b>dayira</b> it is being understood	<b>dayiren</b> they are being understood

## [3] SIMPLE PASSIVE FUTURE

“I will be understood”

SIMPLE PASSIVE FUTURE		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>dayizhu</b> I will be understood	<b>dayizhi</b> we will be understood
2SG / PL	<b>dayizhe</b> you will be understood	<b>dayizhay</b> you all will be understood
3D	<b>dayizhad</b> God will be understood	
3SG.F	<b>dayizhel</b> she will be understood	
3SG.M	<b>dayizhor</b> he will be understood	
3SG.N	<b>dayizha</b> it will be understood	<b>dayizhen</b> they be understood

**[4] SIMPLE PASSIVE CONDITIONAL**

“I would be understood”

SIMPLE PASSIVE CONDITIONAL		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>dayinu</b> I would be understood	<b>dayini</b> we would be understood
2SG / PL	<b>dayine</b> you would be understood	<b>dayinay</b> you all would be understood
3D	<b>dayinad</b> God would be understood	
3SG.F	<b>dayinel</b> she would be understood	
3SG.M	<b>dayinor</b> he would be understood	
3SG.N	<b>dayina</b> it would be understood	<b>dayinen</b> they would be understood

**[5] SIMPLE PASSIVE IMPERATIVE**

“that I might be understood”

SIMPLE PASSIVE IMPERATIVE/OPTATIVE/SUBJUNCTIVE		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>dayitu</b> that I might be understood	<b>dayiti</b> that we might be understood
2SG / PL	<b>dayite</b> that you might be understood!	<b>dayitay</b> that you all might be understood
3D	<b>dayitad</b> that God might be understood	
3SG.F	<b>dayitel</b> that she might be understood	
3SG.M	<b>dayitor</b> that he might be understood	
3SG.N	<b>dayita</b> that it might be understood	<b>dayiten</b> that they might be understood

## COMPOUND PASSIVE TENSES

### [1] COMPLETED PASSIVE PAST

“I was understood”

COMPLETED PASSIVE PAST		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>daivit onyavu</b> I was understood	<b>daivit onyavi</b> we were understood
2SG / PL	<b>daivit onyave</b> you were understood	<b>daivit onyavay</b> you all were understood
3D	<b>daivit onyavad</b> God was understood	
3SG.F	<b>daivit onyavel</b> she was understood	
3SG.M	<b>daivit onyavor</b> he was understood	
3SG.N	<b>daivit onyava</b> it was understood	<b>daivit onyaven</b> (they were understood)

### [2] COMPLETED PASSIVE PRESENT

“I am understood”

COMPLETED PASSIVE PRESENT		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>daivit onyaru</b> I am understood	<b>daivit onyari</b> we are understood
2SG / PL	<b>daivit onyare</b> you are understood	<b>daivit onyaray</b> you all are understood
3D	<b>daivit onyarad</b> God is understood	
3SG.F	<b>daivit onyarel</b> she is understood	
3SG.M	<b>daivit onyaror</b> he is understood	
3SG.N	<b>daivit onyara</b> it is understood	<b>daivit onyaren</b> they are understood

### [3] COMPLETED PASSIVE FUTURE

"I will be understood"

COMPLETED PASSIVE FUTURE		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>daivit onyazhu</b> I will be understood	<b>daivit onyazhi</b> we will be understood
2SG / PL	<b>daivit onyazhe</b> you will be understood	<b>daivit onyazhay</b> you all will be understood
3D	<b>daivit onyazhad</b> God will be understood	
3SG.F	<b>daivit onyazhel</b> she will be understood	
3SG.M	<b>daivit onyazhor</b> he will be understood	
3SG.N	<b>daivit onyazha</b> it will be understood	<b>daivit onyazhen</b> they will be understood

### [4] COMPLETED PASSIVE CONDITIONAL

"I would be understood"

COMPLETED PASSIVE CONDITIONAL		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>daivit onyanu</b> I would be understood	<b>daivit onyani</b> we would be understood
2SG / PL	<b>daivit onyane</b> you would be understood	<b>daivit onyanay</b> you all would be understood
3D	<b>daivit onyanad</b> God would be understood	
3SG.F	<b>daivit onyanel</b> she would be understood	
3SG.M	<b>daivit onyanor</b> he would be understood	
3SG.N	<b>daivit onyana</b> it would be understood	<b>daivit onyanen</b> they would be understood



**[5] COMPLETED PASSIVE IMPERATIVE**

“that I might have been understood”

COMPLETED PASSIVE IMPERATIVE		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>daivit onyatu</b> that I might have been understood	<b>daivit onyati</b> that we might have been understood
2SG / PL	<b>daivit onyate</b> that you might have been understood	<b>daivit onyatay</b> that you all might have been understood
3D	<b>daivit onyatad</b> that God might have been understood	
3SG.F	<b>daivit onyatel</b> that she might have been understood	
3SG.M	<b>daivit onyator</b> that he might have been understood	
3SG.N	<b>daivit onyata</b> that it might have been understood	<b>daivit onyaten</b> that they might have understood

**[6] CONTINUOUS PASSIVE PAST**

“I was being understood”

CONTINUOUS PASSIVE PAST		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>dairit onyavu</b> I was being understood	<b>dairit onyavi</b> we were being understood
2SG / PL	<b>dairit onyave</b> you were being understood	<b>dairit onyavay</b> you all were being understood
3D	<b>dairit onyavad</b> God was being understood	
3SG.F	<b>dairit onyavel</b> she was being understood	
3SG.M	<b>dairit onyavor</b> he was being understood	
3SG.N	<b>dairit onyava</b> it was being understood	<b>dairit onyaven</b> they were being understood

### [7] CONTINUOUS PASSIVE PRESENT

"I am being understood"

CONTINUOUS PASSIVE PRESENT		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>dairit onyaru</b> I am being understood	<b>dairit onyari</b> we are being understood
2SG / PL	<b>dairit onyare</b> you are being understood	<b>dairit onyaray</b> you all are being understood
3D	<b>dairit onyarad</b> God is being understood	
3SG.F	<b>dairit onyarel</b> she is being understood	
3SG.M	<b>dairit onyaror</b> he is being understood	
3SG.N	<b>dairit onyara</b> it is being understood	<b>dairit onyaren</b> they are being understood

### [8] CONTINUOUS PASSIVE FUTURE

"I will be being understood"

CONTINUOUS PASSIVE FUTURE		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>dairit onyazhu</b> I will be being understood	<b>dairit onyazhi</b> we will be being understood
2SG / PL	<b>dairit onyazhe</b> you will be being understood	<b>dairit onyazhay</b> you all will be being understood
3D	<b>dairit onyazhad</b> God will be being understood	
3SG.F	<b>dairit onyazhel</b> she will be being understood	
3SG.M	<b>dairit onyazhor</b> he will be being understood	
3SG.N	<b>dairit onyazha</b> it will be being understood	<b>dairit onyazhen</b> they will be being understood

**[9] CONTINUOUS PASSIVE CONDITIONAL**

“I would be being understood”

CONTINUOUS PASSIVE CONDITIONAL		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>dairit onyanu</b> I would be being understood	<b>dairit onyani</b> we would be being understood
2SG / PL	<b>dairit onyane</b> you would be being understood	<b>dairit onyanay</b> you all would be being understood
3D	<b>dairit onyanad</b> God would be being understood	
3SG.F	<b>dairit onyanel</b> she would be being understood	
3SG.M	<b>dairit onyanor</b> he would be being understood	
3SG.N	<b>dairit onyana</b> it would be being understood	<b>dairit onyanen</b> they would be being understood

**[10] CONTINUOUS PASSIVE IMPERATIVE**

“that I may be being understood”

CONTINUOUS PASSIVE IMPERATIVE		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>dairit onyatu</b> that I may be being understood	<b>dairit onyati</b> let’s be being understood
2SG / PL	<b>dairit onyate</b> may you be being understood!	<b>dairit onyatay</b> you all be being understood!
3D	<b>dairit onyatad</b> that God might be being understanding	
3SG.F	<b>dairit onyatel</b> let her be understood	
3SG.M	<b>dairit onyator</b> let him be being understood	
3SG.N	<b>dairit onyata</b> let it be being understood	<b>dairit onyaten</b> let them be being understood

**[11] POTENTIAL PASSIVE PAST**

“I was about to be understood”

POTENTIAL PASSIVE PAST		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>daizhit onyavu</b> I was about to be understood	<b>daizhit onyavi</b> we were about to be understood
2SG / PL	<b>daizhit onyave</b> you were about to be understood	<b>daizhit onyavay</b> you all were about to be understood
3D	<b>daizhit onyavad</b> God was about to be understood	
3SG.F	<b>daizhit onyavel</b> she was about to be understood	
3SG.M	<b>daizhit onyavor</b> he was about to be understood	
3SG.N	<b>daizhit onyava</b> it was about to be understood	<b>daizhit onyaven</b> they were about to be understood

**[12] POTENTIAL PASSIVE PRESENT**

“I am about to be understood”

POTENTIAL PASSIVE PRESENT		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>daizhit onyaru</b> I am about to be understood	<b>daizhit onyari</b> we are about to be understood
2SG / PL	<b>daizhit onyare</b> you are about to be understood	<b>daizhit onyaray</b> you all are about to be understood
3D	<b>daizhit onyarad</b> God is about to be understood	
3SG.F	<b>daizhit onyarel</b> (she is about to be understood	
3SG.M	<b>daizhit onyaror</b> he is about to be understood	
3SG.N	<b>daizhit onyara</b> (it is about to be understood)	<b>daizhit onyaren</b> they are about to be understood

**[13] POTENTIAL PASSIVE FUTURE**

“I will be about to be understood”

POTENTIAL PASSIVE FUTURE		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>daizhit onyazhu</b> I will be about to be understood	<b>daizhit onyazhi</b> we will be about to be understood
2SG / PL	<b>daizhit onyazhe</b> you will be about to be understood	<b>daizhit onyazhay</b> you all will be about to be understood
3D	<b>daizhit onyazhad</b> God will be about to be understood	
3SG.F	<b>daizhit onyazhel</b> she will be about to be understood	
3SG.M	<b>daizhit onyazhor</b> he will be about to be understood	
3SG.N	<b>daizhit onyazha</b> it will be about to be understood	<b>daizhit onyazhen</b> they will be about to be understood

**[14] POTENTIAL PASSIVE CONDITIONAL**

“I would be about to be understood”

POTENTIAL PASSIVE CONDITIONAL		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>daizhit onyanu</b> I would be about to be understood	<b>daizhit onyani</b> we would be about to be understood
2SG / PL	<b>daizhit onyane</b> you would be about to be understood	<b>daizhit onyanay</b> you would be about to be understood
3D	<b>daizhit onyanad</b> God would be about to be understood	
3SG.F	<b>daizhit onyanel</b> she would be about to be understood	
3SG.M	<b>daizhit onyanor</b> he would be about to be understood	
3SG.N	<b>daizhit onyana</b> it would be about to be understood	<b>daizhit onyanen</b> they would be about to be understood

**[15] POTENTIAL PASSIVE IMPERATIVE**

“that I might be about to be understood”

POTENTIAL PASSIVE IMPERATIVE/OPTATIVE/SUBJUNCTIVE		
PERSON	SINGULAR	PLURAL
1SG / PL	<b>daizhit onyatu</b> that I might be about to be understood	<b>daizhit onyati</b> let’s be about to be understood
2SG / PL	<b>daizhit onyate</b> be about to be understood!	<b>daizhit onyatay</b> be about to be understood
3D	<b>daizhit onyatad</b> that God might be about to be understood	
3SG.F	<b>daizhit onyatel</b> may she might be about to be understood	
3SG.M	<b>daizhit onyator</b> may he might be about to be understood	
3SG.N	<b>daizhit onyata</b> may it might be about to be understood	<b>daizhit onyaten</b> may they be about to be understood

**NUMBERS**

The Itlani use a decimal system for counting. All forms of math, from simple to complex are known to them as *bakhnanír* or “number-science”.

<i>mu</i>	ONE
<i>zar</i>	two
<i>min</i>	three
<i>to</i>	four
<i>shim</i>	five
<i>bról</i>	six
<i>dan</i>	seven
<i>yal</i>	eight
<i>sha</i>	nine
<i>mak</i>	ten
<i>makmú</i>	eleven
<i>makzár</i>	twelve
<i>makmín</i>	thirteen
<i>maktó</i>	fourteen
<i>makshím</i>	fifteen
<i>makbról</i>	sixteen
<i>makdán</i>	seventeen
<i>makyál</i>	eighteen

<i>makshá</i>	nineteen
<i>zarmak</i>	twenty
<i>zarmak mu</i>	twenty one
<i>zarmak zar</i>	twenty two
<i>minmak</i>	thirty
<i>tomak</i>	forty
<i>shimmak</i>	fifty
<i>brolmak</i>	sixty
<i>danmak</i>	seventy
<i>yalmak</i>	eighty
<i>shamak</i>	ninety
<i>mutali</i>	one hundred
<i>zartali</i>	two hundred
<i>mintali</i>	three hundred
<i>totali</i>	four hundred
<i>muchovód</i>	one thousand
<i>zarchovód</i>	two thousand
<i>minchovód</i>	three thousand
<i>tochovód</i>	four thousand
<i>mushavád</i>	one million
<i>zarshavád</i>	two million
<i>minshavád</i>	three million
<i>toshavád</i>	four million
<i>muufód</i>	billion
<i>zarufód</i>	two billion
<i>minufód</i>	three billion
<i>toufód</i>	four billion

## WORD FORMATION – COMPOUNDING AND AGGLUTINATION

*The depth, richness, and nuanced expressiveness is best exhibited by means of its strong tendency to compounding and agglutination. The use of affixes, compounding and the flexibility of Itlani words to cross word class boundaries is one of the many joys of this beautiful language. THIS SECTION IS STILL UNDER CONSTRUCTION. Keep watch for periodic updates. –TIILC*

## CONCLUSION

This Quick Guide to Itlani is merely an overview of the most salient Itlani grammatical features for the layperson and student. Lessons, both oral and written in everyday written and spoken Itlani will be needed by the student to see how all of these are used in actually practice. For more information, please refer to: TA ITLANIT SHOLOVA TILYA – *Learning Itlani*. These bi-monthly lessons are available on the Itlani Language Community’s (ILC) Facebook page and are freely offered to the public.

ጠርጠዕ ወ ሀረርጎ።

ISKEM VEY YAVYO!

“SUCCESS AND JOY!