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QUICK GUIDE TO ITLANI

Tilfenis ta Itlanit Shola

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

Revized Edition May 2023

ISTONZA ITLANA (II)
Istonzaa Tikaria resh ta Itlanit Sholey vey Kayarey
(c) 2023
James E. Hopkins (a.k.a Tsirea-Vankedzu)
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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 Kaurna 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.
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:

Daki-Ramún eyp-yav-or
Daki= Ramún-NOM speak-PST-3SG.M
‘Daki-Ramún spoke.’
<table>
<thead>
<tr>
<th>Glossing Abbreviation</th>
<th>Glossing Term</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>first person</td>
</tr>
<tr>
<td>2</td>
<td>second person</td>
</tr>
<tr>
<td>3</td>
<td>third person</td>
</tr>
<tr>
<td>ABL</td>
<td>ablative case</td>
</tr>
<tr>
<td>ACC</td>
<td>accusative case</td>
</tr>
<tr>
<td>ACT</td>
<td>active voice</td>
</tr>
<tr>
<td>ADJ</td>
<td>adjective</td>
</tr>
<tr>
<td>ADJL</td>
<td>adjectival in function not in form</td>
</tr>
<tr>
<td>ADV</td>
<td>adverb</td>
</tr>
<tr>
<td>ADVL</td>
<td>adverbal in function not in form</td>
</tr>
<tr>
<td>ART</td>
<td>article</td>
</tr>
<tr>
<td>CAUS</td>
<td>causative</td>
</tr>
<tr>
<td>COND</td>
<td>conditional</td>
</tr>
<tr>
<td>CONJ</td>
<td>conjunction</td>
</tr>
<tr>
<td>D</td>
<td>divinity</td>
</tr>
<tr>
<td>DAT</td>
<td>dative</td>
</tr>
<tr>
<td>DET</td>
<td>determiner</td>
</tr>
<tr>
<td>DUR</td>
<td>durative</td>
</tr>
<tr>
<td>EMP</td>
<td>emphatic</td>
</tr>
<tr>
<td>EXCL</td>
<td>exclamation</td>
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<tr>
<td>F</td>
<td>feminine</td>
</tr>
<tr>
<td>FUT</td>
<td>future</td>
</tr>
<tr>
<td>GEN</td>
<td>genitive case</td>
</tr>
<tr>
<td>IMP</td>
<td>imperative</td>
</tr>
<tr>
<td>INCH</td>
<td>inchoate</td>
</tr>
<tr>
<td>INF</td>
<td>infinitive</td>
</tr>
<tr>
<td>INS</td>
<td>instrumental case</td>
</tr>
<tr>
<td>LOC</td>
<td>locative case</td>
</tr>
<tr>
<td>M</td>
<td>masculine</td>
</tr>
<tr>
<td>N</td>
<td>non-gendered</td>
</tr>
<tr>
<td>NBG</td>
<td>non-binary gender (animate)</td>
</tr>
<tr>
<td>NEG</td>
<td>negative</td>
</tr>
<tr>
<td>NOM</td>
<td>nominative</td>
</tr>
<tr>
<td>NS</td>
<td>non-specific gender (inanimate)</td>
</tr>
<tr>
<td>PAS</td>
<td>passive voice</td>
</tr>
<tr>
<td>PL</td>
<td>plural</td>
</tr>
<tr>
<td>PRP</td>
<td>prepositional pronoun</td>
</tr>
<tr>
<td>PRP</td>
<td>prepositional case</td>
</tr>
<tr>
<td>PRT</td>
<td>particle</td>
</tr>
<tr>
<td>PRN</td>
<td>pronoun</td>
</tr>
<tr>
<td>PROG</td>
<td>progressive</td>
</tr>
<tr>
<td>PRS</td>
<td>present tense</td>
</tr>
<tr>
<td>PTCP</td>
<td>participle</td>
</tr>
<tr>
<td>Q</td>
<td>question marker</td>
</tr>
<tr>
<td>RCP</td>
<td>reciprocal</td>
</tr>
<tr>
<td>REFL</td>
<td>reflexive</td>
</tr>
<tr>
<td>SG</td>
<td>singular</td>
</tr>
<tr>
<td>VOC</td>
<td>Vocative</td>
</tr>
</tbody>
</table>
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 "-θ".

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, Djiiran, 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 Itlantanú or Itlani, this from the earlier Éti-Eylán-tanú 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)\(^1\) is responsible for language studies and research. Its role is strictly descriptive.

\(^1\) 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 chendjfé or “stone-writing” was traditionally used for inscriptions on stone and wood. The cursive form known as yenifé 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.

\[ \text{TÔÌÍ} \text{ becomes } \text{TÔÌÍ} \]

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:

<table>
<thead>
<tr>
<th>ROMANIZATION</th>
<th>PRONUNCIATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>a</td>
</tr>
<tr>
<td>B</td>
<td>b</td>
</tr>
<tr>
<td>Ch</td>
<td>ch</td>
</tr>
<tr>
<td>D</td>
<td>d</td>
</tr>
<tr>
<td>Dj</td>
<td>dj</td>
</tr>
<tr>
<td>Dz</td>
<td>dz</td>
</tr>
<tr>
<td>E</td>
<td>e</td>
</tr>
<tr>
<td>F</td>
<td>f</td>
</tr>
<tr>
<td>G</td>
<td>g</td>
</tr>
</tbody>
</table>

ah as in “father”
b as in “baby”
as in “church”
d in Spanish
j as in “jet”
no English equivalent, “adze”
e as in “pet”
f as in “fabulous”
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 “lollipop”
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.

<table>
<thead>
<tr>
<th>DATEBIC GLYPH</th>
<th>NAME</th>
<th>ROMANIZATION</th>
<th>IPA</th>
</tr>
</thead>
<tbody>
<tr>
<td>ज</td>
<td>Da</td>
<td>D</td>
<td>[d]</td>
</tr>
<tr>
<td>ढ</td>
<td>Te</td>
<td>T</td>
<td>[t]</td>
</tr>
<tr>
<td>ढ</td>
<td>Ba</td>
<td>B</td>
<td>[b]</td>
</tr>
<tr>
<td>घ</td>
<td>Pe</td>
<td>P</td>
<td>[p]</td>
</tr>
<tr>
<td>ळ</td>
<td>Va</td>
<td>V</td>
<td>[v]</td>
</tr>
<tr>
<td>त</td>
<td>Fe</td>
<td>F</td>
<td>[f]</td>
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<tr>
<td>थ</td>
<td>La</td>
<td>L</td>
<td>[l]</td>
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<tr>
<td>ठ</td>
<td>Re</td>
<td>R</td>
<td>[r]</td>
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<tr>
<td>ड</td>
<td>Ma</td>
<td>M</td>
<td>[m]</td>
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<tr>
<td>ढ</td>
<td>Ne</td>
<td>N</td>
<td>[n]</td>
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<tr>
<td>ण</td>
<td>Sa</td>
<td>S</td>
<td>[s]</td>
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<tr>
<td>त</td>
<td>Tse</td>
<td>Ts</td>
<td>[ts]</td>
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<tr>
<td>थ</td>
<td>Sha</td>
<td>Sh</td>
<td>[ʃ]</td>
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<tr>
<td>ं</td>
<td>Che</td>
<td>Ch</td>
<td>[tʃ]</td>
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<tr>
<td>ढ</td>
<td>Ka</td>
<td>K</td>
<td>[k]</td>
</tr>
<tr>
<td>ण</td>
<td>Khe</td>
<td>Kh</td>
<td>[x]</td>
</tr>
<tr>
<td>ऴ</td>
<td>Zha</td>
<td>Zh</td>
<td>[ʒ]</td>
</tr>
<tr>
<td>थ</td>
<td>Dje</td>
<td>Dj</td>
<td>[dʒ]</td>
</tr>
<tr>
<td>ड</td>
<td>Ha</td>
<td>H</td>
<td>[h]</td>
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<tr>
<td>न</td>
<td>Ge</td>
<td>G</td>
<td>[ɡ]</td>
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<tr>
<td>ळ</td>
<td>Za</td>
<td>Z</td>
<td>[z]</td>
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<tr>
<td>ळ</td>
<td>Dze</td>
<td>Dz</td>
<td>[dz]</td>
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<tr>
<td>त</td>
<td>U</td>
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<td>[u]</td>
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<td>त</td>
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<td>E</td>
<td>[e]</td>
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<td>I</td>
<td>I</td>
<td>[i]</td>
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<tr>
<td>ळ</td>
<td>Wa</td>
<td>Ü</td>
<td>[w]</td>
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<tr>
<td>ण</td>
<td>Ye</td>
<td>Y</td>
<td>[j]</td>
</tr>
<tr>
<td>थ</td>
<td>O</td>
<td>O</td>
<td>[o]</td>
</tr>
<tr>
<td>ड</td>
<td>A</td>
<td>A</td>
<td>[a]</td>
</tr>
</tbody>
</table>
### ITLANI PUNCTUATION

<table>
<thead>
<tr>
<th>MARK</th>
<th>ITLANI NAME/ENGLISH NAME</th>
<th>FUNCTION</th>
</tr>
</thead>
<tbody>
<tr>
<td>::</td>
<td>totik / period</td>
<td>full stop</td>
</tr>
<tr>
<td>:</td>
<td>zartik / comma / colon</td>
<td>breath pause</td>
</tr>
<tr>
<td>\</td>
<td>latsagteyn / question mark</td>
<td>indicates question</td>
</tr>
<tr>
<td>/</td>
<td>buuekhteyn / exclamation point</td>
<td>indicates emotional emphasis</td>
</tr>
<tr>
<td>:</td>
<td>--:</td>
<td>mintiku / quotation marks</td>
</tr>
<tr>
<td>(–)</td>
<td>kreyteynu / parentheses</td>
<td>stes off amplifying or explanatory word or words</td>
</tr>
<tr>
<td>–</td>
<td>ganch / hyphen / dash</td>
<td>word joiner or though separator when spaced</td>
</tr>
<tr>
<td>~</td>
<td>bakhnakir / number indicator / back tick</td>
<td>converts letter symbols to numbers</td>
</tr>
</tbody>
</table>

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

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 \[\text{ta}\] (ta) ‘the’ and \[\text{vey}\] (vey) almost always appear in Itlani print as their respective ligatures, @ and &.

### 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)

\[\text{Daki-Ramûn} \quad \text{eyp-yav-or}\]
\[\text{Daki-Ramûn-NOM} \quad \text{Speak-PST-3SG.M}\]
‘Daki-Ramûn spoke.’
(2)

Ta yoney-dar-ór Daki=Ramun-ova shun-yav-or
the ship-leader-M-NOM.SG Daki-Ramun-ova-ACC see-PST-3SG.M
‘The captain saw Daki-Ramún.’

Word order is generally subject-object-verb (SOV) in Itlani but can also be more flexible in Itlani than in English.

(3)

Pron-yav-el Giván-An
sing-PST-3SG.F Giván=An
‘Giván-An sang.’

Object pronouns like object nouns (in the accusative) normally precede the verb.

(4)

Ta yoney-dar-ór vun-ova yav-aspal-an shun-yav-or
the ship-leader-M-NOM 3SG.M-ACC PST-day-LOC.SG see-PST-3SG.M
‘The captain saw him yesterday.’

(5)

Bash-ese djur-ova yav-aspal-an dafar-yav-u
2SG-DAT 3SG.N-ACC PST-day-LOC.SG give-PST-1SG
‘I gave it to you yesterday.’

Possessives precede the noun.

(6)

Bash-it marfan-él
2SG-ADJ friend-F-NOM.SG
‘your (female) 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)

Daki-Ramún mish-yav-or
Daki=Ramún-NOM go-PST-3SG.M
‘Daki-Ramún went.’

(9)

Kesh Daki-Ramún mish-yav-or
Q Daki=Ramún-NOM go-PST-3SG.M
‘Daki-Ramún went.’
INTERROGATIVE WORDS

Many questions, in Itlani as in English, begin with a question word, which may be an adverb, adjective or pronoun. “When,” “who” and “how” are examples in English. In an Itlani question formed with such a word, the verb generally comes at the end of the sentence. The most common question words in Itlani are the following:

<table>
<thead>
<tr>
<th>Question Words (Interrogatives)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reshkín?</td>
</tr>
<tr>
<td>Kinzá?</td>
</tr>
<tr>
<td>Ranti?</td>
</tr>
<tr>
<td>Kiinizhe?</td>
</tr>
<tr>
<td>Kiín?</td>
</tr>
<tr>
<td>Kinpá?</td>
</tr>
<tr>
<td>Kinpait?</td>
</tr>
<tr>
<td>Kiínán?</td>
</tr>
<tr>
<td>Kiinit?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Question Words (Interrogatives)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Why?</td>
</tr>
<tr>
<td>Where?</td>
</tr>
<tr>
<td>When?</td>
</tr>
<tr>
<td>How?</td>
</tr>
<tr>
<td>What?</td>
</tr>
<tr>
<td>Who?</td>
</tr>
<tr>
<td>Whose?</td>
</tr>
<tr>
<td>How much?</td>
</tr>
<tr>
<td>What kind?</td>
</tr>
</tbody>
</table>

(10) Reshkín kadim-yav-or?
for-what come-PST-3SG.M
‘Why did he come?’

(11) Kinzá bash-it manfan-ór on-yar-or?
what-place 2SG-ADJ friend-M-NOM.SG be-PRS-3SG.M
‘Where is your (male) friend?’

(12) Ranti ta teplen chayag-ya-r-a?
when the museum-NOM.SG business-PRS-3SG.N
‘When does the museum open?’
(13)

Kiiniqe mihyavel?
what-ADV go-PST-3SG.F
‘How did she go?’

(14)

Kiín iid on-yar-a?
what this be-PRS-3SG.N
‘What is this?’

(15)

Kin-pá idá satór on-yar-a?
what-person-NOM.SG that document-M-NOM.SG be-PRS-3SG.N
‘Who is that gentleman?’

NOTE: The noun satór (sir, Mr., gentleman) originally refered to documented landowners. It has the feminine counterpart satél.

(16)

Kinlán grug-yar-a?
what-quantity cost-PRS-3SG.N
‘How much does it cost?’

(17)

Kin-pait idá pasók on-yar-a?
what-person-ADJ that dog-NOM.SG be-PRS-3SG.N
‘Whose dog is that?’

(18)

Kin-du minin-ova vem-yar-e?
what-SPEF cup-ACC.SG want-PRS-2SG
‘Which cup do you want?’
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)

\[\text{Mish-ya ra=vem-yar-u} \]
Go-INF NEG-want-PRS-1SG
‘I do not want to go.’

(20)

\[\text{Ra=kadim-yav-or} \]
NEG-come-PST-3SG.M
‘He didn’t come.’

(21)

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

\[\text{Kadim-yav-or ra!} \]
come-PST-3SG.M NEG‘He did NOT come!’

(22)

\[\text{Djas-yat-e ra!} \]
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.

<table>
<thead>
<tr>
<th>ITLANI CASES</th>
<th>MEANING</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>subject, agent</td>
<td>-0</td>
<td>-ú</td>
</tr>
<tr>
<td>Accusative</td>
<td>object, patient</td>
<td>-ova</td>
<td>-ovó</td>
</tr>
<tr>
<td>Genitive</td>
<td>of (possession)</td>
<td>-a</td>
<td>-arun</td>
</tr>
<tr>
<td>Partitive</td>
<td>of (quantity)</td>
<td>-aris</td>
<td>-ainen</td>
</tr>
<tr>
<td>Dative</td>
<td>to, toward (indirect object)</td>
<td>-ese</td>
<td>-esea</td>
</tr>
<tr>
<td>Ablative</td>
<td>from, out of, by</td>
<td>-ay</td>
<td>-ienia</td>
</tr>
<tr>
<td>Locative</td>
<td>place in time or space</td>
<td>-an</td>
<td>-avá</td>
</tr>
<tr>
<td>Instrumental</td>
<td>by means of</td>
<td>-ilu</td>
<td>-ilisa</td>
</tr>
<tr>
<td>Prepositional</td>
<td>used with non-local prepositions</td>
<td>-ey</td>
<td>-ín</td>
</tr>
<tr>
<td>Vocative*</td>
<td>direct address</td>
<td>-ey</td>
<td>-ín</td>
</tr>
</tbody>
</table>

*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)

Ta malach-or sa-it yeral-ney-ova sil-yav-or
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)

Ta malach-or-ú sa-it yeral-ney-ovó sil-yav-en
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 malachórú. 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.

<table>
<thead>
<tr>
<th>gimla</th>
<th>valley</th>
<th>gimlaú</th>
<th>valleys</th>
</tr>
</thead>
<tbody>
<tr>
<td>fitó</td>
<td>cat</td>
<td>fitoú</td>
<td>cats</td>
</tr>
<tr>
<td>bredí</td>
<td>planet</td>
<td>brediú</td>
<td>planets</td>
</tr>
<tr>
<td>krioru</td>
<td>situation</td>
<td>krioruú</td>
<td>situations</td>
</tr>
<tr>
<td>küinte</td>
<td>gnome</td>
<td>küinteú</td>
<td>gnomes</td>
</tr>
</tbody>
</table>
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 -o\textsuperscript{va}. The plural accusative ending is -ovó.

(25)

\begin{verbatim}
Ta dar-él ta malach-or-ova zeytari-yav-el
the leader-F the young-M-ACC.SG encounter-PST-3SG.F
\end{verbatim}

‘The queen met the young man.’

(26)

\begin{verbatim}
Ta malach-or ta dar-el-ova zeytari-yav-or
the young-M-NOM.SG the leader-F-ACC.SG encounter-PST-3SG.M
\end{verbatim}

‘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)

\begin{verbatim}
Dral-puut-o
good-appetite-ACC.SG
\end{verbatim}

‘Bon Appetit! (I wish to you)’

(28)

\begin{verbatim}
Kadim-o!
come-ACC.SG
\end{verbatim}

‘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)

Ta fer-esh ta ayzan-di-a
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)

Ta fe-resh-ú ta ayzan-di-arun
the write-tablet-NOM.PL the teacher-expert-GEN.SG
‘The teachers’ books (the books of the teachers)’

(31)

Ta nal-yún ta tay-a
the official-administration-NOM.SG the province=GEN.SG
‘The government of the province’

(32)

Ta nal-yun-ú ta tay-arun
the official-administration-NOM.PL the province-GEN.PL
‘The governments of the provinces.’
NOTE: The verb *shibaty* (שִׁבָּתָה) requires the genitive case.

Ta Siarel-it meyleyn-a shibat-yar-en.
the Earth-ADJ species-GEN.SG belong-PRS-3SG.PL
‘They belong to the Terran species.’

Chad-it Siarel-it meyleyn-arun shibat-yar-en.
Many-ADJ Earth-ADJ species-GEN.PL belong-PRS.3PL
‘They belong to many Terran species.’

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.

anám ta prazhen-aris
[a] part-NOM.SG the story-PRT.SG
‘a part of the story’

Ha-lán-ís ta nashey-aris byudem-yiv-a.
Some-quantity-DIM-ADVL the crop-PRT.SG destroy-PAS.PST.3SG.N
‘A small amount of the crop was destroyed.’

Kin-lán pev-gur-ainen lafi-yar-e?
what-quantity-ADVL sea-shell-PRT.PL have-PRST-2SG
‘How many seashells do you have?’
Several of the fruit 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)

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

(40)

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)

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)

Ta feresh-ovó 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.’
‘He went to Itlán and Earth but not to Mars.’

‘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.

‘The eagles flew from the village.’

‘They always come from the north villages.’

‘That table is (made) of wood.’
‘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.

‘The money is in the bag.’

‘The food is in the bags.’

‘She went on the fourth day.’

‘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 can perform an adverbial function as well.

(53)

Ta labam-ova madj-ilu sitag-yazh-el
the table-ACC.SG hand-INS.SG build-FUT.3SG.F
‘She will build the table by hand.’

(54)

Ta yuddjad-óvo vut-it madj-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)

Ta djak-ilisa djet-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 -ín.

(56)

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.’
Sheri ta oznat-in djamó ta gimla-an bash-ese ra=ruv-yav-u
‘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 -in. The vocative case is similar to the prepositional case in form but never requires a preposition.

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.

<table>
<thead>
<tr>
<th>NON-GENDERED</th>
<th>FEMININE</th>
<th>MASCULINE</th>
</tr>
</thead>
<tbody>
<tr>
<td>klotash</td>
<td>klotashél</td>
<td>klotashór</td>
</tr>
<tr>
<td>pesh</td>
<td>peshél</td>
<td>peshór</td>
</tr>
<tr>
<td>ush</td>
<td>ushél</td>
<td>ushór</td>
</tr>
<tr>
<td>sitagdi</td>
<td>sitagdiél</td>
<td>sitagdiór</td>
</tr>
<tr>
<td>marfán</td>
<td>marfanél</td>
<td>marfanór</td>
</tr>
</tbody>
</table>

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 Iltani 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)

\[
\text{The-DEF.ART izmu} \\
\text{truth-NOM.SG} \\
\text{‘the truth’}
\]

(60)

\[
\text{Pron-ú ta Varem-a“} \\
\text{song-NOM.SG the-DEF.ART love-GEN.SG} \\
\text{“Songs of Love”}
\]

THE INDEFINITE ARTICLE

There is no indefinite article in Iltani. Occasionally the word \textit{mu “one”} is used in this capacity for emphasis. This usage is extremely rare. Compare the following examples:

(61)

\[
\text{The-DEF.ART pasok-ova shun-yav-ay} \\
\text{dog-ACC.SG see-PST-2PL} \\
\text{‘You all saw the dog.’}
\]

(62)

\[
\text{Pasok-ova shun-yav-ay} \\
\text{dog-NOM.SG see-PST-2PL} \\
\text{‘You all saw a dog.’}
\]

(63)

\[
\text{Mu pasok-ova shun-yav-ay} \\
\text{one-NUM dog-ACC.SG See-PST-2PL} \\
\text{‘You all saw a (one) dog.’}
\]
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 indicated 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:

<table>
<thead>
<tr>
<th>NOUN DECLENSION</th>
<th>ASKES (GREEN PEPPER)</th>
</tr>
</thead>
<tbody>
<tr>
<td>SINGULAR</td>
<td>PLURAL</td>
</tr>
<tr>
<td>Nominative</td>
<td>asks</td>
</tr>
<tr>
<td></td>
<td>pepper (subject)</td>
</tr>
<tr>
<td>Accusative</td>
<td>askesova</td>
</tr>
<tr>
<td></td>
<td>pepper (object)</td>
</tr>
<tr>
<td>Genitive</td>
<td>askesa</td>
</tr>
<tr>
<td></td>
<td>of a pepper</td>
</tr>
<tr>
<td>Partitive</td>
<td>askesaris</td>
</tr>
<tr>
<td></td>
<td>part of a pepper</td>
</tr>
<tr>
<td>Dative</td>
<td>askesese</td>
</tr>
<tr>
<td></td>
<td>to a pepper</td>
</tr>
<tr>
<td>Ablative</td>
<td>askesay</td>
</tr>
<tr>
<td></td>
<td>from a pepper</td>
</tr>
<tr>
<td>Locative</td>
<td>askesan</td>
</tr>
<tr>
<td></td>
<td>on, in a pepper</td>
</tr>
<tr>
<td>Instrumental</td>
<td>askesilu</td>
</tr>
<tr>
<td></td>
<td>by means of a pepper</td>
</tr>
<tr>
<td>Prepositional</td>
<td>askesey</td>
</tr>
<tr>
<td></td>
<td>pepper (with any non-local preposition)</td>
</tr>
<tr>
<td>Vocative</td>
<td>askesey</td>
</tr>
<tr>
<td></td>
<td>O pepper!</td>
</tr>
</tbody>
</table>
SUMMARY OF ITLANI NOUN DECLENSION – Nouns ending in vowels:

<table>
<thead>
<tr>
<th>NOUN DECLENSION</th>
</tr>
</thead>
<tbody>
<tr>
<td>FITÓ (CAT)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CASE</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>fitó</td>
<td>cat (subject)</td>
</tr>
<tr>
<td>Accusative</td>
<td>fitoova</td>
<td>cat (object)</td>
</tr>
<tr>
<td>Genitive</td>
<td>fitoa</td>
<td>of a cat</td>
</tr>
<tr>
<td>Partitive</td>
<td>fitoaris</td>
<td>part of a cat</td>
</tr>
<tr>
<td>Dative</td>
<td>fitoese</td>
<td>to a cat</td>
</tr>
<tr>
<td>Ablative</td>
<td>fitoay</td>
<td>from a cat</td>
</tr>
<tr>
<td>Locative</td>
<td>fitoan</td>
<td>on, in a cat</td>
</tr>
<tr>
<td>Instrumental</td>
<td>fitoilu</td>
<td>by means of a cat</td>
</tr>
<tr>
<td>Prepositional</td>
<td>fitoey</td>
<td>cat (with any non-local preposition)</td>
</tr>
<tr>
<td>Vocative</td>
<td>fitoey</td>
<td>O cat!</td>
</tr>
</tbody>
</table>

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 *adjectival*.

<table>
<thead>
<tr>
<th>ADJECTIVES</th>
<th>NOUN FORM</th>
<th>ADJECTIVE FORM</th>
</tr>
</thead>
<tbody>
<tr>
<td>banadjinúdé</td>
<td>beauty</td>
<td>banadjinít</td>
</tr>
<tr>
<td>shprun</td>
<td>strength</td>
<td>shprunít</td>
</tr>
<tr>
<td>to</td>
<td>four</td>
<td>toít</td>
</tr>
<tr>
<td>dozh</td>
<td>water</td>
<td>dozhít</td>
</tr>
<tr>
<td>Itlán</td>
<td>Itlán</td>
<td>Itlanít</td>
</tr>
<tr>
<td>dralúdé</td>
<td>good</td>
<td>dralít</td>
</tr>
<tr>
<td>givanúdé</td>
<td>dryness</td>
<td>givanít</td>
</tr>
<tr>
<td>sneha</td>
<td>grouping, variety</td>
<td>sneha</td>
</tr>
</tbody>
</table>

*several*
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)

\[
\text{ta } \text{banadjin-is-it } \text{dukhul-él}
\]
the beautiful-DIM-ADJ child-F-NOM.SG
‘the pretty girl’

(65)

\[
\text{ta } \text{gilir-it } \text{dozh}
\]
the cold-ADJ water-NOM.SG
‘the cold water’

(66)

\[
\text{isa-it } \text{pesh-ór}
\]
wise-ADJ person-M-NOM.SG
‘a wise man’

(67)

\[
\text{ta } \text{sul-it } \text{yeral-bír}
\]
the commercial-ADJ money-place-NOM.SG
‘the commercial bank’

(68)

\[
\text{sul-it } \text{yeral-bír-ú}
\]
commercial-ADJ money-place-NOM.PL
‘commercial banks’
(69)

fad dini dif-it kiara-bir-an
room-NOM.SG in expensive-ADJ guest-place-LOC.SG
‘a room in an expensive inn’

(70)

ta ayzan-en-ú isa-it vastri-ek-arun
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)

Zhoy-it ram-gur-ú siar-it on-yar-en
1SG-ADJ foot-shell-NOM.PL blue-ADJ be-PRS-3PL
‘My shoes are blue.’

(72)

Ta am-báz iküi-zhniv-iv-it on-yar-a
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)

ta dukhul-ór banadjin-is-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)

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)

<table>
<thead>
<tr>
<th>POSITIVE</th>
<th>COMPARATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>banadjinit</td>
<td>beautiful</td>
</tr>
<tr>
<td>shprashtit</td>
<td>wild</td>
</tr>
<tr>
<td>malachit</td>
<td>young</td>
</tr>
<tr>
<td>antoit</td>
<td>sweet</td>
</tr>
<tr>
<td>djeyelit</td>
<td>deep</td>
</tr>
<tr>
<td>arbanadjinit</td>
<td>more beautiful</td>
</tr>
<tr>
<td>arshprashtit</td>
<td>wilder</td>
</tr>
<tr>
<td>armalachit</td>
<td>younger</td>
</tr>
<tr>
<td>arantoit</td>
<td>sweeter</td>
</tr>
<tr>
<td>ardjeyelit</td>
<td>deeper</td>
</tr>
</tbody>
</table>

USE OF THE COMPARATIVE

(75)

‘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)

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-PRS.3SG.N
‘The first mountain is taller than the second.’

(77)

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)

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.

<table>
<thead>
<tr>
<th>COMPARATIVE</th>
<th>SUPERLATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>arbanadjinit</td>
<td>more beautiful</td>
</tr>
<tr>
<td>arshprashtit</td>
<td>wilder</td>
</tr>
<tr>
<td>armalachit</td>
<td>younger</td>
</tr>
<tr>
<td>arantoit</td>
<td>sweeter</td>
</tr>
<tr>
<td>ardjeyelit</td>
<td>deeper</td>
</tr>
</tbody>
</table>

USE OF THE SUPERLATIVE

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

<table>
<thead>
<tr>
<th>COMPARATIVE</th>
<th>AUGMENTATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>arbanadjinit</td>
<td>more beautiful</td>
</tr>
<tr>
<td>arshprashtit</td>
<td>wilder</td>
</tr>
<tr>
<td>armalachit</td>
<td>younger</td>
</tr>
<tr>
<td>arantoit</td>
<td>sweeter</td>
</tr>
<tr>
<td>ardjeyleit</td>
<td>deeper</td>
</tr>
</tbody>
</table>

|                        | very beautiful     |
|                        | very wild          |
|                        | very young         |
|                        | very sweet         |
|                        | very deep          |

‘The giant wolf ran out of the forest.’

‘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.
The very big wolf attacked.

THE DIMINUTIVE ADJECTIVE

In addition to the comparative, superlative and intensive prefixes, Itlani also has a 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 vorinís (small wolf).

<table>
<thead>
<tr>
<th>COMPARATIVE</th>
<th>DIMINUTIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>arbanadjinit</td>
<td>more beautiful</td>
</tr>
<tr>
<td>arshprashtit</td>
<td>wilder</td>
</tr>
<tr>
<td>armalachit</td>
<td>younger</td>
</tr>
<tr>
<td>arantoit</td>
<td>sweeter</td>
</tr>
<tr>
<td>ardjeyelit</td>
<td>deeper</td>
</tr>
</tbody>
</table>

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.

‘I am as happy as you.’
He is as strong as a sailor.

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.

‘He is less honest than me.’

‘Is that less difficult or more difficult?’

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

(87)

**TLINTMB - TLINTMB::**
Uvak-un-izhe eyp-yav-el  
voice-AUG-ADV speak-PRS-3SG.F  
‘She spoke loudly (big-voice-ly).

(88)

**TLINTMB - TLINTMB::**
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)

**TLINTMB - TLINTMB::**
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

<table>
<thead>
<tr>
<th>ADJECTIVE</th>
<th>ADVERB</th>
<th>ADVERB FORM</th>
<th>LANGUAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Angliit</td>
<td>English</td>
<td>Angliizhe</td>
<td>in English</td>
</tr>
<tr>
<td>Itlaniit</td>
<td>Itlani</td>
<td>Itlanizhe</td>
<td>in Itlani</td>
</tr>
<tr>
<td>Frantsit</td>
<td>French</td>
<td>Frantsizhe</td>
<td>in French</td>
</tr>
<tr>
<td>Semeriit</td>
<td>Semerian</td>
<td>Semeriizhe</td>
<td>in Semerian</td>
</tr>
<tr>
<td>Okunait</td>
<td>Okuna</td>
<td>Okunaiizhe</td>
<td>in Okuna</td>
</tr>
<tr>
<td>Alurit</td>
<td>Alurhsa</td>
<td>Alurizhe</td>
<td>in Alurhsa</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>dralu-djamu</td>
<td>for better or worse</td>
<td>tamagu</td>
<td>on the other hand</td>
</tr>
<tr>
<td>mazhu-mazhu</td>
<td>by the way</td>
<td>hazbatu</td>
<td>on the way</td>
</tr>
<tr>
<td>mishtaratu</td>
<td>in the name of</td>
<td>drimalu</td>
<td>on purpose</td>
</tr>
<tr>
<td>dralu</td>
<td>for the sake of</td>
<td>idamasagu</td>
<td>on the other side of</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>pakhilu</td>
<td>by accident</td>
<td>pashni</td>
<td>very</td>
</tr>
<tr>
<td>kozhá</td>
<td>a little</td>
<td>kashá-ba-rá</td>
<td>whether or not</td>
</tr>
<tr>
<td>munka</td>
<td>outdoors</td>
<td>halán</td>
<td>somewhat</td>
</tr>
</tbody>
</table>

(90)

Djur-ova ha-lán brin-yav-i
3SG.N-ACC some-quantity-ADVLP like-PST-1PL
‘We liked it somewhat (a little).’

(91)

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

<table>
<thead>
<tr>
<th>Itlani</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>bazhi</td>
<td>under</td>
</tr>
<tr>
<td>dzea</td>
<td>already</td>
</tr>
<tr>
<td>haku</td>
<td>sometimes</td>
</tr>
<tr>
<td>hatá</td>
<td>at some time</td>
</tr>
<tr>
<td>hazá</td>
<td>anywhere</td>
</tr>
<tr>
<td>idatá</td>
<td>at that time</td>
</tr>
<tr>
<td>iíz</td>
<td>here</td>
</tr>
<tr>
<td>ishi</td>
<td>always</td>
</tr>
<tr>
<td>izá</td>
<td>there</td>
</tr>
<tr>
<td>kinzá</td>
<td>where</td>
</tr>
<tr>
<td>piti</td>
<td>above</td>
</tr>
<tr>
<td>rakín</td>
<td>for no reason</td>
</tr>
<tr>
<td>rantí</td>
<td>when</td>
</tr>
<tr>
<td>ratá</td>
<td>never</td>
</tr>
<tr>
<td>razá</td>
<td>nowhere</td>
</tr>
<tr>
<td>say</td>
<td>now</td>
</tr>
<tr>
<td>shandi</td>
<td>yet</td>
</tr>
<tr>
<td>sheyzá</td>
<td>everywhere</td>
</tr>
<tr>
<td>shta</td>
<td>again</td>
</tr>
<tr>
<td>shuba</td>
<td>immediately</td>
</tr>
<tr>
<td>tamagzá</td>
<td>elsewhere</td>
</tr>
<tr>
<td>tsey</td>
<td>still</td>
</tr>
<tr>
<td>tsorni</td>
<td>now</td>
</tr>
</tbody>
</table>

Adverbs/adverbials in Itlani can either precede or follow the verbs they describe:
(92)

*Tistsír-Ram*  *iiţ*  *depik-yav-or*
Tsirtsír-Ram-NOM  here-ADV  dwell-PST-3SG.M
‘Tsirtsír-Ram lived here.’

(93)

*Tsirtsír-Ram*  *depik-yav-or*  *iiţ*
Tsirtsír-Ram-NOM.SG  dwell-PST-3SG.M  here-ADVL
‘Tsirtsír-Ram lived here.’

(94)

*iiţ*  *pe*  *Itlan-an*  *vanan-yiv-or*
here-ADVL  on  Itlán-LOC.SG  born-PAS.PST-3SG.M
‘He was born here on Itlán.

NOTE: Remember, “here” is glossed as an *adverbial* because it is an adverb in function but not in form, lacking the *-izhe or -u* endings.

(95)

*Mish-ya*  *say*  *brin-yan-u*
go-INF  now  like-COND-1SG
‘I would like to go now.’

(96)

*Zhoy-it*  *zurhan-ór*  *sala-yar-or*  *ra-tá*
1SG-ADJ  sibling-M-NOM.SG  sleep-PRS-3SG.M  no-time-ADVL
‘My brother never sleeps.’

(97)

*Uram-or-ova*  *ra-tá*  *kelek-yav-el*
nominate-M-ACC.SG  no-time-ADVL  choose-PST-3SG.F
‘She never chose a mate.’
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)

NTČOHYKONČYHKOT VI -IHYKONČYHKOT::
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)

@WLENXÁČHKOT VI -IHYKONČYHKOT::
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

<table>
<thead>
<tr>
<th>TENSE</th>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past</td>
<td>-avizhe</td>
<td>-ivizhe</td>
</tr>
<tr>
<td>Present</td>
<td>-arizhe</td>
<td>-irizhe</td>
</tr>
<tr>
<td>Future</td>
<td>-azhizhe</td>
<td>-izhizhe</td>
</tr>
</tbody>
</table>

(100)

Bélon-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.’
PRONOUNS

Itlani personal pronouns, like nouns, have different forms according to their use and position in a sentence. Itlani pronouns are declined exactly like nouns but there are no plural case forms only singular.

In Itlani the following personal pronouns are in use: zhoy [first person singular], bash [second person singular], Vu [third Person Deific], vuyin [third person singular feminine], vun [third person singular masculine], pa [third person non-specific], vupá [third person gender non-specific], djur [third person singular inanimate], sa [third person sing/plural reflexive], mog [first person plural], ukh [second person plural], vut [third person plural].

It is interesting to note that according to Itlani belief the Creator-God is completely beyond description and is absolutely genderless. To express this concept when referring to this Supreme Being in the third Person a special pronoun Vu is used that cannot be translated as he, she, or it.

Also note that the pronoun vupá is a non-gender specific pronoun used by Itlani individuals who are non-binary or gender fluid. There is no English equivalent for this, although the non-pural they sometimes serves.
PERSONAL PRONOUNS – SAMPLE DECLENSION USING ZHOY (I) AND MOG (WE)

<table>
<thead>
<tr>
<th></th>
<th>ZHOY</th>
<th>MOG</th>
</tr>
</thead>
<tbody>
<tr>
<td>NOMINATIVE</td>
<td>zhoy</td>
<td>I</td>
</tr>
<tr>
<td>ACCUSATIVE</td>
<td>zhoyova</td>
<td>me</td>
</tr>
<tr>
<td>GENITIVE</td>
<td>zhoya</td>
<td>of me, mine</td>
</tr>
<tr>
<td>PARTITIVE</td>
<td>zhoyaris</td>
<td>part of me</td>
</tr>
<tr>
<td>DATIVE</td>
<td>zhoyese</td>
<td>to me</td>
</tr>
<tr>
<td>ABLATIVE</td>
<td>zhoyay</td>
<td>from me</td>
</tr>
<tr>
<td>LOCATIVE</td>
<td>zhoyan</td>
<td>on, in, at</td>
</tr>
<tr>
<td>INSTRUMENTAL</td>
<td>zhoyilu</td>
<td>by means of me</td>
</tr>
<tr>
<td>PREPOSITIONAL</td>
<td>zhoyey</td>
<td>me</td>
</tr>
<tr>
<td>VOCATIVE</td>
<td>zhoyey</td>
<td>Oh, I</td>
</tr>
<tr>
<td></td>
<td></td>
<td>MOG</td>
</tr>
<tr>
<td></td>
<td>we</td>
<td>we</td>
</tr>
<tr>
<td></td>
<td>us</td>
<td>us</td>
</tr>
<tr>
<td></td>
<td>our</td>
<td>our</td>
</tr>
<tr>
<td></td>
<td>part of us</td>
<td>part of us</td>
</tr>
<tr>
<td></td>
<td>to us</td>
<td>to us</td>
</tr>
<tr>
<td></td>
<td>from us</td>
<td>from us</td>
</tr>
<tr>
<td></td>
<td>on, in, us</td>
<td>on, in, us</td>
</tr>
<tr>
<td></td>
<td>by means of us</td>
<td>by means of us</td>
</tr>
<tr>
<td></td>
<td>US</td>
<td>US</td>
</tr>
<tr>
<td></td>
<td>OH, WE</td>
<td>OH, WE</td>
</tr>
</tbody>
</table>

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)

Tamolun-e ze mish-yazh-u
Tamelun-DAT.SG go-FUT-1SG
‘I will go to Tamelún.’

(104)

Tamolun-e ze mish-yazh-u zhoy
Tamelun-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)

Vun-ova shun-yar-u
3SG.M-ACC see-PRS-1SG
‘I see him.'
(106)

```
Qoy-ova shun-yar-or
1SG-ACC see-PRS-3SG.M
‘He sees me.’
```

(107)

```
Bash-ese naran-ova dafar-yazh-u
2SG-DAT apple-ACC.SG give-FUT-1SG
‘I will give you an apple.’
```

(108)

```
Ukh-ese djur-ova dafar-yav-en
2PL-DAT 3SG.N-ACC give-PST.3PL
‘They gave it to you all.’
```

(109)

```
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)

```
Naran-ova baw-ese dafar-yar-u
apple-ACC.SG 2SG-DAT give-PRS-1SG
‘I am giving you an apple.’
```

(111)

```
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:

<table>
<thead>
<tr>
<th>POSSESSIVE PRONOUNS</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>zhoyit</td>
<td>my</td>
<td>mogit</td>
</tr>
<tr>
<td>bashit</td>
<td>your</td>
<td>ukhit</td>
</tr>
<tr>
<td>Vuit</td>
<td>God’s</td>
<td></td>
</tr>
<tr>
<td>vuyinit</td>
<td>her</td>
<td></td>
</tr>
<tr>
<td>vunit</td>
<td>his</td>
<td></td>
</tr>
<tr>
<td>vupait</td>
<td>their singular</td>
<td></td>
</tr>
<tr>
<td>djurit</td>
<td>its</td>
<td></td>
</tr>
<tr>
<td>sait</td>
<td>self’s</td>
<td>vuit</td>
</tr>
</tbody>
</table>

The possessive adjective precedes the noun it modifies and is invariable.

(112)

Zhoy-it zhul djol-it on-yar-a
1SG-ADJ hat-NOM.SG black-ADJ be-PRS-3SG.N

‘My hat is black.’

(113)

Bash-it ko-it zhul
2SG-ADJ white-ADJ hat

‘your white hat’

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

(114)

Sa-zhouy-it marfan-él kadim-yav-él
REFL-1SG-ADJ friend-F-NOM.SG come-PST-3SG.F

‘My own friend (f) came.’
RELATIVE PRONOUNS

The two most common relative pronouns in Itlani are *kinpá who* and *kiín what*. These two pronouns are declined as is needed for the sense of the sentence:

(116)

\[Ta \ dukhúl \ kin-pá \ stan-yar-a \ shprun-it \ on-yar-a\]
the child-NOM.SG what-3SG.NS swim-PRS-3SG.N strong-ADJ be-PRS-3SG.N

‘The child who's swimming is strong.’

(117)

\[Ta \ pesh-él \ kin-pá-ova \ djat-yav-u, \ banadjin-izhe \ pron-yav-el\]
the person-F-NOM.SG what-3SG.NS-ACC.SG hear-PST-1SG beauty-ADV sing-PST-3SG.F

‘The woman whom I heard, sang beautifully.’

(118)

\[Ta \ dukhúl \ kin-pa-ese \ ta \ naran-ova \ dafar-yav-u \ inu-virsi-yav-a\]
the child-NOM.SG what-3SG.NS-DAT.SG the apple-ACC.SG give-PST-1SG away-run-PST-3SG.N

‘The child to whom I gave the apple ran away.’

(119)

\[Ta \ ev \ kin-pa-it \ yeral-ova \ er-yav-u, \ dadjla-yav-a\]
the client-NOM.SG what-3SG.NS-ADJ money-ACC.SG spend-PST-1SG complain-PST-3SG.N

‘The client whose money I spent, complained.’
The particle -vá is added in the sense of -ever in English:

(120)

\[
\begin{array}{ccc}
\text{kinpá}=vá & \text{stan}=yar-a & \text{afak}=it \\
\text{what-3SG.NS}=\text{ever} & \text{swim-PRS-3SG.N} & \text{happy-ADJ} \\
\text{remain-PRS-3SG.N} & \\
\end{array}
\]

‘Whoever swims stays happy,’

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

(121)

\[
\begin{array}{ccc}
\text{Kesh} & \text{idá}=ta & \text{fer}=esh \\
\text{Q} & \text{that} & \text{the write-tablet-NOM.SG} \\
\text{be-PRST.3SG.N} & \text{what-ACC.SG} & \text{want-PRS-2SG} \\
\end{array}
\]

‘Is the book that you want?’

(122)

\[
\begin{array}{ccc}
\text{lid} & \text{ta}=\text{teg} & \text{on}=yar-a \\
\text{this the shop-NOM.SG} & \text{be-PRS-3SG.N} & \text{what-DAT.SG} \\
\text{that-time-ADVL} & \text{go-PRS-1SG} & \\
\end{array}
\]

‘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)

\[
\begin{array}{c}
\text{Kip}=\text{esa}=\text{ta} = \text{az}=\text{ova} \\
\text{what-DAT.PL} & \text{the jewel-ACC.SG} & \text{give-PST-2SG} \\
\end{array}
\]

‘Who did you give the jewel to?’

(124)

\[
\begin{array}{ccc}
\text{Kin}=\text{pa}=\text{ay} & \text{ta} = \text{blavka}=\text{ova} & \text{kamiz}=\text{yav}=\text{i} \\
\text{what-3SG.NS-ABL.SG} & \text{the text-ACC.SG} & \text{receive-PST-1PL} \\
\end{array}
\]

‘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 iid 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. iid 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 iid (iídú), 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)

iid ta zhul idá pesh-or-a on-yar-a
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)

iid gidan-it u idá bez-yar-a
this-NOM.SG more-big-ADJ than that-NOM.SG seem-PRS-3SG.N
‘This seems bigger than that.’

(127)

iid-ú gidan-it u ida-ú bez-yar-en
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.

\[(128)\]
\[
\text{Idá} \quad \text{pesh-ór} \quad \text{iíd} \quad \text{oznat-ova} \quad \text{varem-yar-or}
\]
\[\text{that-ADJ} \quad \text{person-M-NOM.SG} \quad \text{this-ADJ} \quad \text{river-ACC.SG} \quad \text{love-PRS-3SG.M}\]

‘That man loves this river.’

\[(129)\]
\[
\text{Díni} \quad \text{iíd} \quad \text{zaridéyn-an} \quad \text{chad-it} \quad \text{musad-en-ú} \quad \text{zhan-yir-en}
\]
\[\text{in this-ADJ} \quad \text{life-LOC.SG} \quad \text{many-ADJ} \quad \text{sorrow-thing-NOM.PL} \quad \text{find-PAS-PRS-3PL}\]

‘In this life there are many sorrows.’

\[(130)\]
\[
\text{lid} \quad \text{meker-is-ú} \quad \text{resh} \quad \text{ta} \quad \text{tuk-bel-ú} \quad \text{on-yar-en}
\]
\[\text{this-ADJ} \quad \text{sphere-DIM-NOM.PL} \quad \text{for the} \quad \text{sport-play-NOM.PL} \quad \text{be-PRS-3PL}\]

‘These balls are for the game.’

\[(131)\]
\[
\text{lid-ú} \quad \text{resh} \quad \text{tuk-bel-ya} \quad \text{on-yar-en}
\]
\[\text{this-NOM.PL} \quad \text{for} \quad \text{sport-play-INF} \quad \text{be-PRS-3PL}\]

‘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:

<table>
<thead>
<tr>
<th>SOME OTHER COMMON PRONOUNS</th>
</tr>
</thead>
<tbody>
<tr>
<td>ha</td>
</tr>
<tr>
<td>hapá</td>
</tr>
<tr>
<td>havá</td>
</tr>
<tr>
<td>pa</td>
</tr>
<tr>
<td>rahá</td>
</tr>
</tbody>
</table>
(132)

Kesh ḫa-pá kadim-yar-a?
Q some-3SG.NS-NOM SG come-PRS-3SG.N
‘Is someone coming?’

(133)

Ra, ra-pá
NEG NEG-3SG.NS-NOM SG
‘No, no one.’

(134)

Ra-pá kadim-yar-a
NEG-3SG.NS come-PRS-3SG.N
‘No one is coming.’

For additional emphasis, one could say:

(135)

kadim-yar-a ra-pá
come-PRS-3SG.N NEG-3SG-NOM SG
‘No one is coming.’

(136)

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)

Kesh ḫa-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.

<table>
<thead>
<tr>
<th>PREPOSITION</th>
<th>TRANSLATION</th>
<th>CASE REQUIRED</th>
</tr>
</thead>
<tbody>
<tr>
<td>bazhi</td>
<td>under</td>
<td>locative</td>
</tr>
<tr>
<td>chey</td>
<td>opposite in location</td>
<td>locative</td>
</tr>
<tr>
<td>dazhem</td>
<td>between</td>
<td>locative</td>
</tr>
<tr>
<td>dazhini</td>
<td>among</td>
<td>locative</td>
</tr>
<tr>
<td>dini</td>
<td>in, into</td>
<td>locative, dative</td>
</tr>
<tr>
<td>diváy</td>
<td>around</td>
<td>locative</td>
</tr>
<tr>
<td>djamó</td>
<td>beyond</td>
<td>locative</td>
</tr>
<tr>
<td>dje</td>
<td>inside of</td>
<td>locative</td>
</tr>
<tr>
<td>dudj</td>
<td>up against</td>
<td>locative</td>
</tr>
<tr>
<td>fidiri</td>
<td>out of</td>
<td>ablative</td>
</tr>
<tr>
<td>hiznu</td>
<td>behind</td>
<td>locative</td>
</tr>
<tr>
<td>iküí</td>
<td>through</td>
<td>locative</td>
</tr>
<tr>
<td>kari</td>
<td>according to</td>
<td>prepositional</td>
</tr>
<tr>
<td>klaná</td>
<td>across</td>
<td>locative</td>
</tr>
<tr>
<td>losh</td>
<td>with</td>
<td>prepositional</td>
</tr>
<tr>
<td>mafáy</td>
<td>against, opposed to</td>
<td>prepositional</td>
</tr>
<tr>
<td>maklá</td>
<td>until (timewise)</td>
<td>locative</td>
</tr>
<tr>
<td>mudja</td>
<td>instead of</td>
<td>prepositional</td>
</tr>
<tr>
<td>munka</td>
<td>outside</td>
<td>locative</td>
</tr>
<tr>
<td>pe</td>
<td>in</td>
<td>locative</td>
</tr>
<tr>
<td>piri</td>
<td>except</td>
<td>prepositional</td>
</tr>
<tr>
<td>piti</td>
<td>above</td>
<td>locative</td>
</tr>
<tr>
<td>resh</td>
<td>for</td>
<td>prepositional</td>
</tr>
<tr>
<td>rumbi</td>
<td>after</td>
<td>locative</td>
</tr>
<tr>
<td>sayra</td>
<td>beside, by</td>
<td>locative</td>
</tr>
<tr>
<td>seti</td>
<td>at</td>
<td>locative</td>
</tr>
<tr>
<td>shan</td>
<td>alongside</td>
<td>locative</td>
</tr>
<tr>
<td>shas</td>
<td>without</td>
<td>prepositional</td>
</tr>
<tr>
<td>sheri</td>
<td>about</td>
<td>prepositional</td>
</tr>
<tr>
<td>tashi</td>
<td>before</td>
<td>locative</td>
</tr>
<tr>
<td>teyhi</td>
<td>toward</td>
<td>locative</td>
</tr>
<tr>
<td>udj</td>
<td>as far as, up to</td>
<td>locative</td>
</tr>
<tr>
<td>uv</td>
<td>in front of</td>
<td>locative</td>
</tr>
</tbody>
</table>
varvari | because of | prepositional
veyla | throughout | genitive*
vétay | along | locative
zav | down by, down to | locative, dative**

NOTE: Losh is the only irregular preposition. It should take the locative as it describes a place in time or space, however, it requires the prepositions case. Veyla “throughout” is the only preposition in Itlani that takes the genitive case. In this sense it is a irregular preposition. The preposition zav requires either the locative or dative case depending on the sense intended. Other prepositions may be used with other cases at well to enhance the nuance of intending meaning. No set of rules can cover all possibilities so keep a sharp lookout for differing usages and learn as you go.

(138)

NOTE: PREPOSITIONAL PRONOUNS
Rumbi ta tad-ran-an, dini Amrut-an dzev-yav-en
After-PREP the dispute-fight-LOC.SG in-PRP Amrút-LOC.SG travel-PST-3PL
‘After the war, they travelled in Amrút.’

(139)

Ta malach-ór shas ta djas-ey on-yar-or
the young-M-NOM.SG without-PREP the fear-PRP.SG Be-PRS-3SG.M
‘The young man is without fear.

PREPOSITIONAL PRONOUNS

When a preposition is followed immediately by a pronoun, the pronoun follows a similar pattern as a noun in taking the required case as shown in the chart above. In a holdover from the time when prepositions were also used as postpositions a truncated for of the postposition was appendend to the pronoun which was in the require case.

For example, “with us” would be literally translated as loš mogey, but it could be contracted into a single word, mogeylo (mogey + lo[sh]).

mogey (1st person plural “mog” in the prepositional case “mog + ey”).
mogey + loš = mogeylo (with us)

Similarly, “among them” dazhini mogani is contracted as mogani, and “between them” dazhem vutan as vutanda. Note that the contracted forms of the prepositions are truncated and must be learned independently. These contracted forms are called
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.

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

uv, “-uv”  
in front of  
locative

varvari, “-va”  
because of  
prepositional

veyla, “-vey”  
throughout  
genitive

vetáy, “-ve”  
along  
locative

zav, “-za”  
down by, down to  
locative, dative**

CONJUNCTIONS

Conjunctions do not trigger any change in case. The most common coordinating conjunctions in Itlani are vey “and”, and layso “even”.

(140)

Layso bash djur-ova korun-ya maka-yar-a
even-CONJ 2SG 3SG.N-ACC.SG do-INF can-PRS-3SG.N

‘Even you can do it.’

(141)

Bash vey zhoy dral-it marfan-ú on-yar-i
2SG-NOM.SG and-CONJ 1SG-NOM.SG good-ADJ friend-NOM.PL be-PRS-1PL

‘You and I are good friends.’

NOTE: Remember that, in print, the Itlani words for “the” ta and “and” vey are always represented by the ligatures ɬɬ (ɬɬ) and ɬɬ (ɬɬ).  

The most common subordinating conjunction is u that used with the imperative of the verb. This is sometimes used where English would have an infinitive. Compare the following examples with and without the conjunction u.

(142)

Mish-ya shovad-ilu vem-yar-u
go-INF maglev-INS.SG want-PRS-1SG

‘I want to go by train.’
(143)

Vem-yar-u   u   yoney-ilu   mish-yat-e
want-PRS-1SG  that-CONJ  ship-INS.SG  go-IMP-2SG
‘I want you to go by ship.’

NOTE ALSO:

(144)

Djat-yav-u   u   mish-yav-ay   shey   ukh
hear-PST-1SG  that  go-PST-2PL  all  2PL
‘I heard that you all went.’

As compared to:

(145)

Ukh-ova   mish-yah   djat-yav-u
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)

Ranti   kadim-yazh-or,  mish-is-yazh-u
when  come-FUT-3SG.M  go-DIM-FUT-1SG
‘When he comes, I will leave.’

(147)

Ra=kadim-yazh-u   var   dini   Djino-an   on-yazh-u
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).²

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 (शुन्या) to see as an example, we have in the present tense:

<table>
<thead>
<tr>
<th>COMPONENT</th>
<th>FUNCTION</th>
</tr>
</thead>
<tbody>
<tr>
<td>shun-</td>
<td>root / stem</td>
</tr>
<tr>
<td>yar-</td>
<td>active present tense</td>
</tr>
<tr>
<td>u</td>
<td>first person singular</td>
</tr>
<tr>
<td>I see</td>
<td></td>
</tr>
</tbody>
</table>

² 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 (שנוי) to be seen as an example, we have in the present passive tense:

<table>
<thead>
<tr>
<th>shunyi</th>
<th>yir-</th>
<th>u</th>
</tr>
</thead>
<tbody>
<tr>
<td>root / stem</td>
<td>passive present tense</td>
<td>first person singular</td>
</tr>
<tr>
<td>I am seen</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>ACTIVE AND PASSIVE INFINITIVES</th>
</tr>
</thead>
<tbody>
<tr>
<td>ACTIVE INFINITIVE</td>
</tr>
<tr>
<td>shunya</td>
</tr>
<tr>
<td>varemya</td>
</tr>
<tr>
<td>zhnivya</td>
</tr>
<tr>
<td>daya</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>TENSE / MOOD MARKERS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past</td>
</tr>
<tr>
<td>Present</td>
</tr>
<tr>
<td>Future</td>
</tr>
<tr>
<td>Conditional</td>
</tr>
<tr>
<td>Imperative/Optative/Subjunctive</td>
</tr>
</tbody>
</table>
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.

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

NOTE: A complete sample conjugation of the verb daya “to understand” us 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 well 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 there 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*”

<table>
<thead>
<tr>
<th>ACTIVE INFINITIVE</th>
<th>ACTIVE PARTICLES</th>
</tr>
</thead>
<tbody>
<tr>
<td>daya (to understand)</td>
<td>Past: daavit (having understood)</td>
</tr>
<tr>
<td></td>
<td>Present: daarit (understanding)</td>
</tr>
<tr>
<td></td>
<td>Future: daazhit (about to understand)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG / PL</td>
<td>dayavu I understood</td>
<td>dayavi we understood</td>
</tr>
<tr>
<td>2SG / PL</td>
<td>dayave you understood</td>
<td>dayavay you all understood</td>
</tr>
<tr>
<td>3D</td>
<td>dayavad God understood</td>
<td></td>
</tr>
<tr>
<td>3SG.F</td>
<td>dayavel she understood</td>
<td></td>
</tr>
<tr>
<td>3SG.M</td>
<td>dayavor he understood</td>
<td></td>
</tr>
<tr>
<td>3SG.N / PL</td>
<td>dayava it understood</td>
<td>dayaven they understood</td>
</tr>
</tbody>
</table>

[2] SIMPLE ACTIVE PRESENT
“*I understand*”

<table>
<thead>
<tr>
<th>SIMPLE ACTIVE PRESENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERSON</td>
</tr>
<tr>
<td>----------</td>
</tr>
<tr>
<td>1SG / PL</td>
</tr>
<tr>
<td>2SG / PL</td>
</tr>
<tr>
<td>3D</td>
</tr>
<tr>
<td>3SG.F</td>
</tr>
<tr>
<td>3SG.M</td>
</tr>
<tr>
<td>3SG.N / PL</td>
</tr>
</tbody>
</table>
### [3] SIMPLE ACTIVE FUTURE
“**I will understand**”

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG / PL</td>
<td>dayazhu I will understand</td>
<td>dayazhi I will understand</td>
</tr>
<tr>
<td>2SG / PL</td>
<td>dayazhe you will understand</td>
<td>dayazhay you all will understand</td>
</tr>
<tr>
<td>3D</td>
<td>dayazhad God will understand</td>
<td></td>
</tr>
<tr>
<td>3SG.F</td>
<td>dayazhel she will understand</td>
<td></td>
</tr>
<tr>
<td>3SG.M</td>
<td>dayazhor he will understand</td>
<td></td>
</tr>
<tr>
<td>3SG.N</td>
<td>dayazha it will understand</td>
<td>dayazhen they will understand</td>
</tr>
</tbody>
</table>

### [4] SIMPLE ACTIVE CONDITIONAL
“**I would understand**”

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG / PL</td>
<td>dayanu I would understand</td>
<td>dayani we would understand</td>
</tr>
<tr>
<td>2SG / PL</td>
<td>dayane you would understand</td>
<td>dayanay you all would understand</td>
</tr>
<tr>
<td>3D</td>
<td>dayanad God would understand</td>
<td></td>
</tr>
<tr>
<td>3SG.F</td>
<td>dayanel she would understand</td>
<td></td>
</tr>
<tr>
<td>3SG.M</td>
<td>dayanor he would understand</td>
<td></td>
</tr>
<tr>
<td>3SG.N</td>
<td>dayana it would understand</td>
<td>dayanen they would understand</td>
</tr>
</tbody>
</table>
[5] SIMPLE ACTIVE IMPERATIVE

“Understand”

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG / PL</td>
<td>dayatu that I might understand</td>
<td>dayati that let’s understand</td>
</tr>
<tr>
<td>2SG / PL</td>
<td>dayate understand!</td>
<td>dayatay you all understand</td>
</tr>
<tr>
<td>3D</td>
<td>dayatad that God might understand</td>
<td></td>
</tr>
<tr>
<td>3SG.F</td>
<td>dayatel that she might understand</td>
<td></td>
</tr>
<tr>
<td>3SG.M</td>
<td>dayator that he might understand</td>
<td></td>
</tr>
<tr>
<td>3SG.N</td>
<td>dayata that it might understand</td>
<td>dayaten that I might understand</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>TENSE</th>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past</td>
<td>-avit</td>
<td>-ivit</td>
</tr>
<tr>
<td>Present</td>
<td>-arit</td>
<td>-irit</td>
</tr>
<tr>
<td>Future</td>
<td>-azhit</td>
<td>izhit</td>
</tr>
</tbody>
</table>

ADJECTIVE PARTICIPLES FOR DAYA to understand

<table>
<thead>
<tr>
<th>TENSE</th>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past</td>
<td>daavit having understood</td>
<td>daivit having been understood</td>
</tr>
<tr>
<td>Present</td>
<td>daarit understanding now</td>
<td>dairit being understood now</td>
</tr>
<tr>
<td>Future</td>
<td>daazhit about to understand</td>
<td>daizhit about to be understood</td>
</tr>
</tbody>
</table>
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)

**ITLANI**

*Da-av-it on-ya-r-u*

understand-ACT.PST.PTCP-ADJ

‘I have understood.’

**SAMPLE ITLANI CONJUGATION – COMPOUND ACTIVE TENSES**

**[1] COMPLETED ACTIVE PAST**

“I had understood”

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG / PL</td>
<td><strong>daavit onyavu</strong></td>
<td><strong>daavit onyavi</strong></td>
</tr>
<tr>
<td></td>
<td>I had understood</td>
<td>we had understood</td>
</tr>
<tr>
<td>2SG / PL</td>
<td><strong>daavit onyave</strong></td>
<td><strong>daavit onyavay</strong></td>
</tr>
<tr>
<td></td>
<td>you had understood</td>
<td>you all had understood</td>
</tr>
<tr>
<td>3D</td>
<td><strong>daavit onyavad</strong></td>
<td>God had understood</td>
</tr>
<tr>
<td>3SG.F</td>
<td><strong>daavit onyavel</strong></td>
<td>she had understood</td>
</tr>
<tr>
<td>3SG.M</td>
<td><strong>daavit onyavor</strong></td>
<td>he had understood</td>
</tr>
<tr>
<td>3SG.N</td>
<td><strong>daavit onyava</strong></td>
<td><strong>daavit onyaven</strong></td>
</tr>
<tr>
<td></td>
<td>it had understood</td>
<td>they had understood</td>
</tr>
</tbody>
</table>

**[2] COMPLETED ACTIVE PRESENT**

“I have understood”

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG / PL</td>
<td><strong>daavit onyaru</strong></td>
<td><strong>daavit onyari</strong></td>
</tr>
<tr>
<td></td>
<td>I have understood</td>
<td>we have understood</td>
</tr>
<tr>
<td>2SG / PL</td>
<td><strong>daavit onyare</strong></td>
<td><strong>daavit onyaray</strong></td>
</tr>
<tr>
<td></td>
<td>you have understood</td>
<td>you all have understood</td>
</tr>
<tr>
<td>3D</td>
<td><strong>daavit onyarad</strong></td>
<td>God have understood</td>
</tr>
<tr>
<td>3SG.F</td>
<td><strong>daavit onyarel</strong></td>
<td>she has understood</td>
</tr>
<tr>
<td>3SG.M</td>
<td><strong>daavit onyaror</strong></td>
<td>he has understood</td>
</tr>
<tr>
<td>3SG.N</td>
<td><strong>daavit onyara</strong></td>
<td><strong>daavit onyaren</strong></td>
</tr>
<tr>
<td></td>
<td>it has understood</td>
<td>they have understood</td>
</tr>
</tbody>
</table>
[3] COMPLETED ACTIVE FUTURE
“I will have understood”

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG / PL</td>
<td>daavit onyazhu I will have understood</td>
<td>daavit onyazhi we will have understood</td>
</tr>
<tr>
<td>2SG / PL</td>
<td>daavit onyazhe you will have understood</td>
<td>daavit onyazhay you all will have understood</td>
</tr>
<tr>
<td>3D</td>
<td>daavit onyazhad God will have understood</td>
<td></td>
</tr>
<tr>
<td>3SG.F</td>
<td>daavit onyzhel she will have understood</td>
<td></td>
</tr>
<tr>
<td>3SG.M</td>
<td>daavit onyazhor he will have understood</td>
<td></td>
</tr>
<tr>
<td>3SG.N</td>
<td>daavit onyzha it will have understood</td>
<td>daavit onyzhen they will have understood</td>
</tr>
</tbody>
</table>

[4] COMPLETED ACTIVE CONDITIONAL
“I would have understood”

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG / PL</td>
<td>daavit onyamu I will have understood</td>
<td>daavit onyanu we will have understood</td>
</tr>
<tr>
<td>2SG / PL</td>
<td>daavit onyanu you will have understood</td>
<td>daavit onyanay you all will have understood</td>
</tr>
<tr>
<td>3D</td>
<td>daavit onyanad God will have understood</td>
<td></td>
</tr>
<tr>
<td>3SG.F</td>
<td>daavit onyanel she will have understood</td>
<td></td>
</tr>
<tr>
<td>3SG.M</td>
<td>daavit onyanor he will have understood</td>
<td></td>
</tr>
<tr>
<td>3SG.N</td>
<td>daavit onyana it will have understood</td>
<td>daavit onyanen they will have understood</td>
</tr>
</tbody>
</table>
**[5] COMPLETED ACTIVE IMPERATIVE**

“That I might have understood”

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG / PL</td>
<td>daavit onyatu that I might have understood</td>
<td>daavit onyati that we might have understood</td>
</tr>
<tr>
<td>2SG / PL</td>
<td>daavit onyte that you might have understood</td>
<td>daavit onyatay that you all might have understood</td>
</tr>
<tr>
<td>3D</td>
<td>daavit onyatad that God might have understood</td>
<td></td>
</tr>
<tr>
<td>3SG.F</td>
<td>daavit onyatel that she might have understood</td>
<td></td>
</tr>
<tr>
<td>3SG.M</td>
<td>daavit onyator that he might have understood</td>
<td></td>
</tr>
<tr>
<td>3SG.N</td>
<td>daavit onyata that it might have understood</td>
<td>daavit onyaten that they might have understood</td>
</tr>
</tbody>
</table>

**[6] CONTINUOUS ACTIVE PAST**

“I was understanding”

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG / PL</td>
<td>daarit onyavu I was understanding</td>
<td>daarit onyavi I was understanding</td>
</tr>
<tr>
<td>2SG / PL</td>
<td>daarit onyave you was understanding</td>
<td>daarit onyavay I was understanding</td>
</tr>
<tr>
<td>3D</td>
<td>daarit onyavad God was understanding</td>
<td></td>
</tr>
<tr>
<td>3SG.F</td>
<td>daarit onyavel she was understanding</td>
<td></td>
</tr>
<tr>
<td>3SG.M</td>
<td>daarit onyavor he was understanding</td>
<td></td>
</tr>
<tr>
<td>3SG.N</td>
<td>daarit onyava it was understanding</td>
<td>daarit onyaven I was understanding</td>
</tr>
</tbody>
</table>
### [7] CONTINUOUS ACTIVE PRESENT

“I am understanding”

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG / PL</td>
<td>daarit onyaru I am understanding</td>
<td>daarit onyari we are understanding</td>
</tr>
<tr>
<td>2SG / PL</td>
<td>daarit onyare you are understanding</td>
<td>daarit onyaryay you all are understanding</td>
</tr>
<tr>
<td>3D</td>
<td>daarit onyarad God is understanding</td>
<td></td>
</tr>
<tr>
<td>3SG.F</td>
<td>daarit onyarel she is understanding</td>
<td></td>
</tr>
<tr>
<td>3SG.M</td>
<td>daarit onyaror he is understanding</td>
<td></td>
</tr>
<tr>
<td>3SG.N/PL</td>
<td>daarit onyara it is understanding</td>
<td>daarit onyaren they are understanding</td>
</tr>
</tbody>
</table>

### [8] CONTINUOUS ACTIVE FUTURE

“I will be understanding”

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG / PL</td>
<td>daarit onyazhu I will be understanding</td>
<td>daarit onyazhi we will be understanding</td>
</tr>
<tr>
<td>2SG / PL</td>
<td>daarit onyazhe you will be understanding</td>
<td>daarit onyazhay you all will be understanding</td>
</tr>
<tr>
<td>3D</td>
<td>daarit onyazhad God will be understanding</td>
<td></td>
</tr>
<tr>
<td>3SG.F</td>
<td>daarit onyazhel she will be understanding</td>
<td></td>
</tr>
<tr>
<td>3SG.M</td>
<td>daarit onyazhor he will be understanding</td>
<td></td>
</tr>
<tr>
<td>3SG.N</td>
<td>daarit onyazha it will be understanding</td>
<td>daarit onyazhen they will be understanding</td>
</tr>
</tbody>
</table>
[9] CONTINUOUS ACTIVE CONDITIONAL
“I would be understanding”

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG / PL</td>
<td>daarit onyanu I would be understanding</td>
<td>daarit onyan we would be understanding</td>
</tr>
<tr>
<td>2SG / PL</td>
<td>daarit onyane you would be understanding</td>
<td>daarit onyanay you all would be understanding</td>
</tr>
<tr>
<td>3D</td>
<td>daarit onyanad God would be understanding</td>
<td></td>
</tr>
<tr>
<td>3SG.F</td>
<td>daarit onyanel she would be understanding</td>
<td></td>
</tr>
<tr>
<td>3SG.M</td>
<td>daarit onyanor he would be understanding</td>
<td></td>
</tr>
<tr>
<td>3SG.N</td>
<td>daarit onyana it would be understanding</td>
<td>daarit onyanen they would be understanding</td>
</tr>
</tbody>
</table>

[10] CONTINUOUS ACTIVE IMPERATIVE
“that I might be understanding”

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG / PL</td>
<td>daarit onyatu that I might be understanding</td>
<td>daarit onyat that we might be understanding</td>
</tr>
<tr>
<td>2SG / PL</td>
<td>daarit onyate that you might be understanding</td>
<td>daarit onyatay that you all might be understanding</td>
</tr>
<tr>
<td>3D</td>
<td>daarit onyatad that God might be understanding</td>
<td></td>
</tr>
<tr>
<td>3SG.F</td>
<td>daarit onyatel that she might be understanding</td>
<td></td>
</tr>
<tr>
<td>3SG.M</td>
<td>daarit onyator that he might be understanding</td>
<td></td>
</tr>
<tr>
<td>3SG.N</td>
<td>daarit onyata that it might be understanding</td>
<td>daarit onyaten that they might be understanding</td>
</tr>
</tbody>
</table>
### [11] POTENTIAL ACTIVE PAST

“I was about to understand”

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

### [12] POTENTIAL ACTIVE PRESENT

“I am about to understand”

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG / PL</td>
<td>daazhit onyaru I am about to understand</td>
<td>daazhit onyari we are about to understand</td>
</tr>
<tr>
<td>2SG / PL</td>
<td>daazhit onyare you are about to understand</td>
<td>daazhit onyaray you all are about to understand</td>
</tr>
<tr>
<td>3D</td>
<td>daazhit onyarad God is about to understand</td>
<td></td>
</tr>
<tr>
<td>3SG.F</td>
<td>daazhit onyarel she is about to understand</td>
<td></td>
</tr>
<tr>
<td>3SG.M</td>
<td>daazhit onyaror he is about to understand</td>
<td></td>
</tr>
<tr>
<td>3SG.N</td>
<td>daazhit onyara it is about to understand</td>
<td>daazhit onyaren they are about to understand</td>
</tr>
</tbody>
</table>
### [13] POTENTIAL ACTIVE FUTURE

“I will be about to understand”

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

### [14] POTENTIAL ACTIVE CONDITIONAL

“I would be about to understand”

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG / PL</td>
<td>daazhit onyanu I would be about to understand</td>
<td>daazhit onyani we would be about to understand</td>
</tr>
<tr>
<td>2SG / PL</td>
<td>daazhit onyaner you would be about to understand</td>
<td>daazhit onyanay you would be about to understand</td>
</tr>
<tr>
<td>3D</td>
<td>daazhit onyanad God would be about to understand</td>
<td></td>
</tr>
<tr>
<td>3SG.F</td>
<td>daazhit onyanerl she would be about to understand</td>
<td></td>
</tr>
<tr>
<td>3SG.M</td>
<td>daazhit onyanor he would be about to understand</td>
<td></td>
</tr>
<tr>
<td>3SG.N</td>
<td>daazhit onyana it would be about to understand</td>
<td>daazhit onyanen they would be about to understand</td>
</tr>
</tbody>
</table>
[15] **POTENTIAL ACTIVE IMPERATIVE**
“that I might be about to understand”

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG / PL</td>
<td>daazhit onyat\u012b that I be about to understand</td>
<td>daazhit onyati let’s be about to understand</td>
</tr>
<tr>
<td>2SG / PL</td>
<td>daazhit onyate be about to understand!</td>
<td>daazhit onyatay may you all be about to understand!</td>
</tr>
<tr>
<td>3D</td>
<td>daazhit onyat\u012b that God be about to understand</td>
<td></td>
</tr>
<tr>
<td>3SG.F</td>
<td>daazhit onyatel may she be about to understand</td>
<td></td>
</tr>
<tr>
<td>3SG.M</td>
<td>daazhit onyator may he be about to understand</td>
<td></td>
</tr>
<tr>
<td>3SG.N</td>
<td>daazhit onyata may it be about to understand</td>
<td>daazhit onyaten may they be about to understand</td>
</tr>
</tbody>
</table>

**SIMPLE PASSIVE TENSES**

[1] **SIMPLE PASSIVE PAST**

**DAYI** (to be understood)

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG / PL</td>
<td>dayivu I was understood</td>
<td>dayivi we were understood</td>
</tr>
<tr>
<td>2SG / PL</td>
<td>dayive you were understood</td>
<td>dayivay you all were understood</td>
</tr>
<tr>
<td>3D</td>
<td>dayivad God was understood</td>
<td></td>
</tr>
<tr>
<td>3SG.F</td>
<td>dayivel she was understood</td>
<td></td>
</tr>
<tr>
<td>3SG.M</td>
<td>dayivor he was understood</td>
<td></td>
</tr>
<tr>
<td>3SG.N</td>
<td>dayiva it was understood</td>
<td>dayiven they were understood</td>
</tr>
</tbody>
</table>
## [2] SIMPLE PASSIVE PRESENT

“I am being understood”

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG / PL</td>
<td>dayiru I am being understood</td>
<td>dayiri we are being understood</td>
</tr>
<tr>
<td>2SG / PL</td>
<td>dayiru you are being understood</td>
<td>dayiray you all are being understood</td>
</tr>
<tr>
<td>3D</td>
<td>dayirad God is being understood</td>
<td></td>
</tr>
<tr>
<td>3SG.F</td>
<td>dayirel she is being understood</td>
<td></td>
</tr>
<tr>
<td>3SG.M</td>
<td>dayiror he is being understood</td>
<td></td>
</tr>
<tr>
<td>3SG.N</td>
<td>dayira it is being understood</td>
<td>dayiren they are being understood</td>
</tr>
</tbody>
</table>

## [3] SIMPLE PASSIVE FUTURE

“I will be understood”

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG / PL</td>
<td>dayizhu I will be understood</td>
<td>dayizhi we will be understood</td>
</tr>
<tr>
<td>2SG / PL</td>
<td>dayizhe you will be understood</td>
<td>dayizhay you all will be understood</td>
</tr>
<tr>
<td>3D</td>
<td>dayizhad God will be understood</td>
<td></td>
</tr>
<tr>
<td>3SG.F</td>
<td>dayizhel she will be understood</td>
<td></td>
</tr>
<tr>
<td>3SG.M</td>
<td>dayizhor he will be understood</td>
<td></td>
</tr>
<tr>
<td>3SG.N</td>
<td>dayizha it will be understood</td>
<td>dayizhen they be understood</td>
</tr>
</tbody>
</table>
### [4] SIMPLE PASSIVE CONDITIONAL

“I would be understood”

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG / PL</td>
<td>dayinu I would be understood</td>
<td>dayini we would be understood</td>
</tr>
<tr>
<td>2SG / PL</td>
<td>dayine you would be understood</td>
<td>dayinay you all would be understood</td>
</tr>
<tr>
<td>3D</td>
<td>dayinad God would be understood</td>
<td></td>
</tr>
<tr>
<td>3SG.F</td>
<td>dayinel she would be understood</td>
<td></td>
</tr>
<tr>
<td>3SG.M</td>
<td>dayinor he would be understood</td>
<td></td>
</tr>
<tr>
<td>3SG.N</td>
<td>dayina it would be understood</td>
<td>dayinen they would be understood</td>
</tr>
</tbody>
</table>

### [5] SIMPLE PASSIVE IMPERATIVE

“that I might be understood”

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG / PL</td>
<td>dayitu that I might be understood</td>
<td>dayiti that we might be understood</td>
</tr>
<tr>
<td>2SG / PL</td>
<td>dayite that you might be understood</td>
<td>dayitay that you all might be understood</td>
</tr>
<tr>
<td>3D</td>
<td>dayitad that God might be understood</td>
<td></td>
</tr>
<tr>
<td>3SG.F</td>
<td>dayitel that she might be understood</td>
<td></td>
</tr>
<tr>
<td>3SG.M</td>
<td>dayitor that he might be understood</td>
<td></td>
</tr>
<tr>
<td>3SG.N</td>
<td>dayita that it might be understood</td>
<td>dayiten that they might be understood</td>
</tr>
</tbody>
</table>
# COMPOUND PASSIVE TENSES

## [1] COMPLETED PASSIVE PAST

“I was understood”

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

## [2] COMPLETED PASSIVE PRESENT

“I am understood”

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG / PL</td>
<td>daivit onyaru I am understood</td>
<td>daivit onyari we are understood</td>
</tr>
<tr>
<td>2SG / PL</td>
<td>daivit onyare you are understood</td>
<td>daivit onyaray you all are understood</td>
</tr>
<tr>
<td>3D</td>
<td>daivit onyarad God is understood</td>
<td></td>
</tr>
<tr>
<td>3SG.F</td>
<td>daivit onyarel she is understood</td>
<td></td>
</tr>
<tr>
<td>3SG.M</td>
<td>daivit onyaror he is understood</td>
<td></td>
</tr>
<tr>
<td>3SG.N</td>
<td>daivit onyara it is understood</td>
<td>daivit onyaren they are understood</td>
</tr>
</tbody>
</table>
[3] COMPLETED PASSIVE FUTURE
“I will be understood”

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG / PL</td>
<td>daivit onyazhu I will be understood</td>
<td>daivit onyazhi we will be understood</td>
</tr>
<tr>
<td>2SG / PL</td>
<td>daivit onyazhe you will be understood</td>
<td>daivit onyazhay you all will be understood</td>
</tr>
<tr>
<td>3D</td>
<td>daivit onyazhad God will be understood</td>
<td></td>
</tr>
<tr>
<td>3SG.F</td>
<td>daivit onyazhel she will be understood</td>
<td></td>
</tr>
<tr>
<td>3SG.M</td>
<td>daivit onyazhor he will be understood</td>
<td></td>
</tr>
<tr>
<td>3SG.N</td>
<td>daivit onyazha it will be understood</td>
<td>daivit onyazhen they will be understood</td>
</tr>
</tbody>
</table>

[4] COMPLETED PASSIVE CONDITIONAL
“I would be understood”

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG / PL</td>
<td>daivit onyanu I would be understood</td>
<td>daivit onyani we would be understood</td>
</tr>
<tr>
<td>2SG / PL</td>
<td>daivit onyane you would be understood</td>
<td>daivit onyanay you all would be understood</td>
</tr>
<tr>
<td>3D</td>
<td>daivit onyanad God would be understood</td>
<td></td>
</tr>
<tr>
<td>3SG.F</td>
<td>daivit onyanel she would be understood</td>
<td></td>
</tr>
<tr>
<td>3SG.M</td>
<td>daivit onyanor he would be understood</td>
<td></td>
</tr>
<tr>
<td>3SG.N</td>
<td>daivit onyana it would be understood</td>
<td>daivit onyanen they would be understood</td>
</tr>
</tbody>
</table>
[5] COMPLETED PASSIVE IMPERATIVE
“that I might have been understood”

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG / PL</td>
<td>daivit onyatu that I might have been understood</td>
<td>daivit onyati that we might have been understood</td>
</tr>
<tr>
<td>2SG / PL</td>
<td>daivit onyate that you might have been understood</td>
<td>daivit onyatay that you all might have been understood</td>
</tr>
<tr>
<td>3D</td>
<td>daivit onyated that God might have been understood</td>
<td></td>
</tr>
<tr>
<td>3SG.F</td>
<td>daivit onyatel that she might have been understood</td>
<td></td>
</tr>
<tr>
<td>3SG.M</td>
<td>daivit onyator that he might have been understood</td>
<td></td>
</tr>
<tr>
<td>3SG.N</td>
<td>daivit onyata that it might have been understood</td>
<td>daivit onyaten that they might have understood</td>
</tr>
</tbody>
</table>

[6] CONTINUOUS PASSIVE PAST
“I was being understood”

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG / PL</td>
<td>dairit onyavu I was being understood</td>
<td>dairit onyavi we were being understood</td>
</tr>
<tr>
<td>2SG / PL</td>
<td>dairit onyave you were being understood</td>
<td>dairit onyavay you all were being understood</td>
</tr>
<tr>
<td>3D</td>
<td>dairit onyavad God was being understood</td>
<td></td>
</tr>
<tr>
<td>3SG.F</td>
<td>dairit onyavel she was being understood</td>
<td></td>
</tr>
<tr>
<td>3SG.M</td>
<td>dairit onyavor he was being understood</td>
<td></td>
</tr>
<tr>
<td>3SG.N</td>
<td>dairit onyava it was being understood</td>
<td>dairit onyaven they were being understood</td>
</tr>
</tbody>
</table>
[7] CONTINUOUS PASSIVE PRESENT
“I am being understood”

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

[8] CONTINUOUS PASSIVE FUTURE
“I will be being understood”

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG / PL</td>
<td>dairit onyazhu I will be being understood</td>
<td>dairit onyazi we will be being understood</td>
</tr>
<tr>
<td>2SG / PL</td>
<td>dairit onyazhe you will be being understood</td>
<td>dairit onyazhay you all will be being understood</td>
</tr>
<tr>
<td>3D</td>
<td>dairit onyazhad God will be being understood</td>
<td></td>
</tr>
<tr>
<td>3SG.F</td>
<td>dairit onyazhel she will be being understood</td>
<td></td>
</tr>
<tr>
<td>3SG.M</td>
<td>dairit onyazhor he will be being understood</td>
<td></td>
</tr>
<tr>
<td>3SG.N</td>
<td>dairit onyazha it will be being understood</td>
<td>dairit onyazhen they will be being understood</td>
</tr>
</tbody>
</table>
### [9] CONTINUOUS PASSIVE CONDITIONAL

“I would be being understood”

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG / PL</td>
<td>dairit onyanu</td>
<td>I would be being understood</td>
</tr>
<tr>
<td>2SG / PL</td>
<td>dairit onyane</td>
<td>you would be being understood</td>
</tr>
<tr>
<td>3D</td>
<td>dairit onyanad</td>
<td>God would be being understood</td>
</tr>
<tr>
<td>3SG.F</td>
<td>dairit onyanel</td>
<td>she would be being understood</td>
</tr>
<tr>
<td>3SG.M</td>
<td>dairit onyanor</td>
<td>he would be being understood</td>
</tr>
<tr>
<td>3SG.N</td>
<td>dairit onyana</td>
<td>it would be being understood</td>
</tr>
</tbody>
</table>

### [10] CONTINUOUS PASSIVE IMPERATIVE

“that I may be being understood”

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG / PL</td>
<td>dairit onyatu</td>
<td>that I may be being understood</td>
</tr>
<tr>
<td>2SG / PL</td>
<td>dairit onyate</td>
<td>may you be being understood!</td>
</tr>
<tr>
<td>3D</td>
<td>dairit onyatad</td>
<td>that God might be being understood</td>
</tr>
<tr>
<td>3SG.F</td>
<td>dairit onyatel</td>
<td>let her be understood</td>
</tr>
<tr>
<td>3SG.M</td>
<td>dairit onyator</td>
<td>let him be being understood</td>
</tr>
<tr>
<td>3SG.N</td>
<td>dairit onyata</td>
<td>let it be being understood</td>
</tr>
</tbody>
</table>
### [11] POTENTIAL PASSIVE PAST
“I was about to be understood”

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

### [12] POTENTIAL PASSIVE PRESENT
“I am about to be understood”

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG / PL</td>
<td>daizhit onyaru I am about to be understood</td>
<td>daizhit onyari we are about to be understood</td>
</tr>
<tr>
<td>2SG / PL</td>
<td>daizhit onyare you are about to be understood</td>
<td>daizhit onyaray you all are about to be understood</td>
</tr>
<tr>
<td>3D</td>
<td>daizhit onyarad God is about to be understood</td>
<td></td>
</tr>
<tr>
<td>3SG.F</td>
<td>daizhit onyaral(she is about to be understood</td>
<td></td>
</tr>
<tr>
<td>3SG.M</td>
<td>daizhit onyaror he is about to be understood</td>
<td></td>
</tr>
<tr>
<td>3SG.N</td>
<td>daizhit onyara (it is about to be understood)</td>
<td>daizhit onyaren they are about to be understood</td>
</tr>
</tbody>
</table>
### [13] POTENTIAL PASSIVE FUTURE

“I will be about to be understood”

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

### [14] POTENTIAL PASSIVE CONDITIONAL

“I would be about to be understood”

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG / PL</td>
<td>daizhit onyane I would be about to be understood</td>
<td>daizhit onyanani we would be about to be understood</td>
</tr>
<tr>
<td>2SG / PL</td>
<td>daizhit onyanu you would be about to be understood</td>
<td>daizhit onyanay you would be about to be understood</td>
</tr>
<tr>
<td>3D</td>
<td>daizhit onyanad God would be about to be understood</td>
<td></td>
</tr>
<tr>
<td>3SG.F</td>
<td>daizhit onyanal she would be about to be understood</td>
<td></td>
</tr>
<tr>
<td>3SG.M</td>
<td>daizhit onyanor he would be about to be understood</td>
<td></td>
</tr>
<tr>
<td>3SG.N</td>
<td>daizhit onyanu it would be about to be understood</td>
<td>daizhit onyanen they would be about to be understood</td>
</tr>
</tbody>
</table>
[15] POTENTIAL PASSIVE IMPERATIVE
“that I might be about to be understood”

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG / PL</td>
<td>daizhit onyatu that I might be about to be understood</td>
<td>daizhit onyati let’s be about to be understood</td>
</tr>
<tr>
<td>2SG / PL</td>
<td>daizhit onyte be about to be understood!</td>
<td>daizhit onyatay be about to be understood</td>
</tr>
<tr>
<td>3D</td>
<td>daizhit onyata that God might be about to be understood</td>
<td></td>
</tr>
<tr>
<td>3SG.F</td>
<td>daizhit onyatel may she might be about to be understood</td>
<td></td>
</tr>
<tr>
<td>3SG.M</td>
<td>daizhit onyator may he might be about to be understood</td>
<td></td>
</tr>
<tr>
<td>3SG.N</td>
<td>daizhit onyata may it might be about to be understood</td>
<td>daizhit onyaten may they be about to be understood</td>
</tr>
</tbody>
</table>

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”.

<table>
<thead>
<tr>
<th>mu</th>
<th>ONE</th>
</tr>
</thead>
<tbody>
<tr>
<td>zar</td>
<td>two</td>
</tr>
<tr>
<td>min</td>
<td>three</td>
</tr>
<tr>
<td>to</td>
<td>four</td>
</tr>
<tr>
<td>shim</td>
<td>five</td>
</tr>
<tr>
<td>brol</td>
<td>six</td>
</tr>
<tr>
<td>dan</td>
<td>seven</td>
</tr>
<tr>
<td>yal</td>
<td>eight</td>
</tr>
<tr>
<td>sha</td>
<td>nine</td>
</tr>
<tr>
<td>mak</td>
<td>ten</td>
</tr>
<tr>
<td>makmú</td>
<td>eleven</td>
</tr>
<tr>
<td>makzár</td>
<td>twelve</td>
</tr>
<tr>
<td>makmín</td>
<td>thirteen</td>
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<tr>
<td>maktó</td>
<td>fourteen</td>
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<tr>
<td>makshím</td>
<td>fifteen</td>
</tr>
<tr>
<td>makbról</td>
<td>sixteen</td>
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<tr>
<td>makdán</td>
<td>seventeen</td>
</tr>
<tr>
<td>makyál</td>
<td>eighteen</td>
</tr>
<tr>
<td>Name</td>
<td>Meaning</td>
</tr>
<tr>
<td>----------</td>
<td>--------------</td>
</tr>
<tr>
<td>makshá</td>
<td>nineteen</td>
</tr>
<tr>
<td>zarmak</td>
<td>twenty</td>
</tr>
<tr>
<td>zarmak mu</td>
<td>twenty one</td>
</tr>
<tr>
<td>zarmak zar</td>
<td>twenty two</td>
</tr>
<tr>
<td>minmak</td>
<td>thirty</td>
</tr>
<tr>
<td>tomak</td>
<td>forty</td>
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<tr>
<td>shimmak</td>
<td>fifty</td>
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<tr>
<td>brołmak</td>
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<tr>
<td>danmak</td>
<td>seventy</td>
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<tr>
<td>yalmak</td>
<td>eighty</td>
</tr>
<tr>
<td>shamak</td>
<td>ninety</td>
</tr>
<tr>
<td>mutali</td>
<td>one hundred</td>
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<tr>
<td>zartali</td>
<td>two hundred</td>
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<tr>
<td>mintali</td>
<td>three hundred</td>
</tr>
<tr>
<td>totali</td>
<td>four hundred</td>
</tr>
<tr>
<td>muchovód</td>
<td>one thousand</td>
</tr>
<tr>
<td>zarchovód</td>
<td>two thousand</td>
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<td>minchovód</td>
<td>three thousand</td>
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<tr>
<td>tochovód</td>
<td>four thousand</td>
</tr>
<tr>
<td>mushavád</td>
<td>one million</td>
</tr>
<tr>
<td>zarshavád</td>
<td>two million</td>
</tr>
<tr>
<td>minshavád</td>
<td>three million</td>
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<tr>
<td>toshavád</td>
<td>four million</td>
</tr>
<tr>
<td>muufód</td>
<td>billion</td>
</tr>
<tr>
<td>zarufód</td>
<td>two billion</td>
</tr>
<tr>
<td>minufód</td>
<td>three billion</td>
</tr>
<tr>
<td>toufód</td>
<td>four billion</td>
</tr>
</tbody>
</table>

**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.

НУВУ-О ВІ РУЛІН-І::
ISKEM VEY YAYYO!
“SUCCESS AND JOY!”