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# A grammar of Izikazi

by

Matthijs Krul

## 0. General features:

### *Setting:*

Izikazi is the dominant language of the Izikazi archipelago, being the language of the state administration as well as the main language of commerce. Due to the influence of the Izikazi empire and its wide-ranging trade connections and commercial and settler diaspora, it is spoken also in other lands beyond the equatorial island chain of its origin. Of course, the archipelago is home to many languages, not a few of which are genetically unrelated to Izikazi; but Izikazi is widely known and even in such communities is used at least as a second language of convenience when interacting with each other.

At the time covered by this grammar, the Izikazi empire is one of the great naval and commercial empires of the world, and one of the predominant economic and military powers of the western hemisphere. Its homeland is a chain of a great many larger and smaller islands near the Equator, characterized by mostly having a tropical savanna climate as a result (Köppen *Aw*) with some tropical monsoon climate zones as well. Its warm and humid biome and its island seafaring and temple-building culture can be compared in Earth terms to (precolonial) Indonesia or southern India, or even the Caribbean in terms of natural features. With regard to their habit of promoting a commercial diaspora and creating settlements in other areas, one can also compare them to the Chinese in southeast Asia or to the ancient Greek colonists.

Because many peoples have had to deal with Izikazi expansion and interacted with them along the major sea trade routes of the world's center, the name Izikazi is actually something of a half-exonym; in the language itself, it means "the people", which is rather the name they use for themselves as an *ethnos* but not for their language. Even so, the realm and its language have become known by this name, and so it will be referred to as such in this grammar. The version of Izikazi taken as normative for the purposes of this guide is that used in the official state chronicle and other canonical texts from the Izikazi court.

### *Language characteristics:*

The most standout feature of Izikazi is its nonconcatenative structure. Most words of the language have a structure where in all morphological forms the same consonants and consonantal order - albeit allowing some consistent consonant alternations - is

preserved, but the vowels are highly varied between different inflections. In this regard, it can be compared to the 'template'-like pattern of the Semitic languages on Earth. This is most purely represented in the verbal paradigms, which by and large adhere strictly to the preservation of the order of root consonants and follow a series of recognizable vowel patterns in order to inflect.

However, there are also some important distinctions to the Earthly Semitic type: not only is the pattern almost as often biconsonantal as triconsonantal, as opposed to the strong favoring of triconsonantalism in Semitic, but it is also still less analogized and levelled. In particular nominal inflection shows a wide range of forms that do not fully obey the norm of consonant preservation, and there is in general perhaps more unpredictability than the Semitic norm would accept.

Likely the analogizing pressures have been felt less strongly in the history of Izikazi than in the sequence from Proto-Afro-Asiatic to Proto-Semitic on Earth, and there has been less of a tendency to reinterpret not just the verbal paradigm, but all paradigms as expressions of a single consonantal root system. The speakers of Izikazi seem content with a more partial implementation of this idea (although it must be acknowledged even e.g. Arabic contains many exceptions and 'broken' forms). The downside is that this makes the language more difficult to learn, as it increases its (seeming) unpredictability for the novice.

Another notable aspect of Izikazi is its tendency to omnipredicativity: under certain circumstances (mainly in equative and other predicative constructions), almost anything can be treated in a verblike manner, i.e. as the predicate of a clause. The result is that there are not really any purely nominal roots, since any noun can at times be inserted into a fundamentally verbal paradigm for the purposes of predication. Of course, in such cases the consonantal order of the root is still preserved, as discussed above.

Izikazi is a VOS ordered language with mixed head directionality. While numerals, adpositions, and determiners precede the noun, relative clauses and modifiers follow the noun, and genitives are mixed. The language has case marking, with five core noun cases, but no noun classes. Its verbal structure has four primary inflection paradigms, representing combinations of aspect and tense: the perfect, simple past, present, and future. Due to the particulars of its nonconcatenative structure, its morphology tends to be regulated according to sets of declinations, the main ones of which will be given in this grammar. Izikazi's alignment is nominative-accusative.

All Izikazi is rendered in this grammar in the standard Romanization, reproduced below for additional convenience. For further information on phonology and vocabulary, please refer to the Lexicon.

### *Romanization*

a (*actually usually* a), aa (a:), b, c (tʃ), d, e (ɛ), ee (ɛ:), f, g, gh (ɣ) h, i, ii (i:), j (dʒ), k, l, m, n, ng (ŋ), ny (ɲ), o (ɔ), oo (ɔ:), p, q, r (r), s, sh (ʃ), t, u, uu (u:), ü (y), üü (y:), v, x, y (j), z, '(?). The geminate velar nasal is Romanized as 'nng'.

### *Some advice for the newcomer to Izikazi*

Despite its prestige, Izikazi is a difficult language to learn, primarily due to the nonconcatenative structure. Many words will undergo what might appear to be radical changes from one inflection to the other as a result of affixation - something especially visible in the noun case, verbal morphology, and derivation patterns.

The novice can be aided to find their way in the web of unfamiliar forms by paying attention to the consonants. While vowels in Izikazi are 'soft' and liable to rapid metamorphoses, the *order* of root consonants is fixed and consistent. Moreover, aside from a few cases of consonant lenition (see 2.5.1) the consonants themselves are relatively stable and persist throughout.

Since Izikazi has extremely weak barriers between word classes - readily permitting the same root to appear with nominal and verbal morphology without trouble - the semantic content can often be taken for granted and derived first and foremost from the consonants in their order, and *only then* should the new Izikazi learner worry about what specific form they are facing. Since the combination of core consonants - either two or three - is unique to each root, this information is in principle sufficient to get a general semantic idea.

One word of warning, however: the operation of pre-, suf-, and infixes must be kept into account, so that it is important to identify what are actually root consonants and what is material added by affixation, lest you be misled. One should also be aware that the biconsonantal roots - usually identified by the root pattern CV:C - often have a 'latent' middle consonant, which does not show in the singular root but will appear in the inflection. Looking at the reconstructed form in Proto-Izikazi, provided for all roots in the Lexicon, will help.

For example, a form like *qamaynav* may in first instance be difficult to place, and will not be found in the lexicon. But with the knowledge that the vowels are weak (and can be ignored for the initial heuristic), one is left with *q m y n v*. The grammar information provided below readily allows one to guess that although *qa-* is not given, it is likely a permutation of the underlying prefix *qu-*, which is the instrumental noun case (see 1.3). This leaves you with *m y n v* as well as the knowledge you are dealing with a noun form.

Knowing no more than three root consonants occur, you can guess at the final *v* being a suffix consonant, and indeed the grammar will inform you that the suffix *-vi* attached to

a noun represents a first person inalienable possessive marker (5.3). You now have *m y n*. The Lexicon shows us that there is only one corresponding root: *miin*, with a latent *y*, also traceable from the proto-form provided. You may therefore translate the word easily as “with/through my *miin*” (drive, passion, instinct, desire).

Now a more difficult example. *Axlaat* similarly will not be found in the lexicon. As before, you ignore vowels for the purposes of identifying the root, and are left with *x, l, t*. You perhaps do notice the *a-* prefix, but realize it appears in Izikazi both as an accusative prefix (1.3) and as a present tense marker (2.2). You therefore still know too little about this word. Instead you will probably look to see if you can find a word with the root consonants *x, l, t* in the Lexicon, but you will come back disappointed: you do not. You may therefore conclude the *t* is a suffix marker - and indeed the grammar informs us that *-t* is a suffix for the third person singular in verb forms. You now know you are dealing with a verbal form involving the root consonants *x, l*. But you still do not find it directly in the Lexicon.

Before giving up, one should now remember the operation of consonant lenition in certain cases (2.5.1). In this case, you might guess at a third, vanished core consonant root - *h*. And indeed *x, l, h* does give you a meaningful result: *xuluh* “owl”. You therefore readily translate the form, looking at the grammar of predicate constructions (4.1), as “he is an owl”.

This should give you a general heuristic for approaching any text in Izikazi.

## 1. The noun phrase

### 1.1 Articles

Izikazi has two articles: a definite and an indefinite.

#### 1.1.1 The definite article

The definite article is *i=*, which stands alone as a particle before the noun if the noun starts with a vowel, but becomes a proclitic with a noun beginning in a consonant. This fusion is a relatively recent phenomenon, as shown by it failing to induce phonological effects in most cases. It may also under certain circumstances become an enclitic on a preceding preposition instead (see 5.1). Because it is strictly a clitic on the noun *phrase*, it will attach to a preceding demonstrative or modifier instead of the noun itself if such a word intervenes.

It marks definiteness and/or the mentioning of a previously introduced noun, but is not generally used for cases where English requires an article without topicality, meaning it is less common than the English equivalent article.

#### 1.1.2 The indefinite article

The indefinite article is a preposed particle *mu*. It is generally optional, and is primarily used when the speaker specifically intends to contrast with definiteness. In that sense, it can be translated as "a" but also as "any", and it also appears notably less often than the indefinite article does in English. It is omitted when there is a merged preposition (see 5.1). Next to these main uses, the indefinite article is generally used when applied to indefinite subjects or objects of gnomic or 'generalizing' phrases.

Neither article shows any agreement, whether with number or anything else.

### 1.2 Nominal number

In Izikazi, nouns are generally distinguished for number between singular and plural. (There are also some nouns that are inherently plural, and have singulative derivations, however - see X.4.3).

Plural marking is achieved by means of suffixing. To complicate matters, there are a substantial number of different plural markings for nouns. Some of these are rare and can be treated as irregular, but there are five main nonhuman plural paradigms that are roughly predictable based on semantics:

Semantic base	Plural
Animals and spirits (at least as a regular pattern)	<i>-hi</i>

Semantic base	Plural
Plants, emotions and thoughts, rivers, and misc	- <i>av</i>
Most inanimates	- <i>dVn</i>
Valuable inanimates, tools and resources	- <i>in</i>
Body parts*	<i>yU-</i>

\* the body part plural is actually a kind of restricted dual, applying to body parts that are normally symmetrical: e.g., eyes, hands, legs, etc. It's also prefixing rather than suffixing.

The plural suffixes given are the underlying forms, which however are often realized in markedly different ways depending on the phonology. This goes especially of course for the vowel component, since this is subject to alternations in the nonconcatenative pattern. Some representative examples of each can nonetheless be given for convenience:

*üddük* "animal, being" - *iddikih* "animals, beings"  
*fanax* "word, saying" - *fanxav* "words, sayings"  
*feyret* "drink" - *feyredden* "drinks"  
*meceteb* "chopping knife, hatchet" - *micitpin* "hatchets"  
*qunum* "arm" - *yuqunum* "arms"

The plural for *human* nouns, including agentive derivations and the like, is by contrast based originally in reduplication of the final syllable of the stem form (this tends to end on -*zi*). Usually this leads to a vowel insertion as well. A good canonical case is the word that provides the language with its name:

*zi* "person, human" - *zikazi* "people"

However, due to the stark phonological transformations Izikazi has undergone in the development of its pattern, this plural actually often appears as an infix -(V)z:

*arazi* "messenger" - *arzazi* "messengers"  
*mictazi* "butcher" - *miciztazi* "butchers"

### 1.3 Noun case

There are five main cases in Izikazi: nominative (NOM), genitive (GEN), dative (DAT), accusative (ACC), and instrumental (INS).

- The nominative is the citation form of the noun, and is used for subjects and agents of clauses.
- The genitive is used to mark the possessor of a noun, as well as other meanings in specific constructions semantically extended from this meaning (e.g. with specific verbs or adpositions). It also marks partitives.
- The dative marks the recipient or beneficiary of a verb, as well as in some cases the target of a verb of motion or action.
- The accusative marks the object or patient of a clause and the 'object' of most prepositions.
- The instrumental marks both a noun through or by means of which a verb is performed, as well as a comitative meaning, indicating a noun in conjunction with which a verb is performed. This meaning is subject to considerable semantic extension, leading to more unpredictable uses (e.g., a vocative). It also marks certain possessive constructions (see 5.4).

The case markers are prefixing on the noun, and can underlyingly be represented as follows:

Case	Prefix
NOM	-
GEN	<i>u-</i>
DAT	<i>si-</i>
ACC	<i>a-</i>
INS	<i>qu-</i>

As with all of Izikazi's major word class morphology, the actual effect of these underlying prefixes is to produce a series of different nominal declinations, especially when interacting with the various plurals.

Here is given a fairly 'regular' case, using as an example the *-hi* plural (note that *üddük* has a latent initial glottal stop):

Case	<i>üddük</i> "being"	<i>iddikih</i> "beings"
NOM	<i>üddük</i>	<i>iddikhi</i>
GEN	<i>u'udduk</i>	<i>'uddukhi</i>
DAT	<i>si'üddük</i>	<i>si'iddikhi</i>
ACC	<i>a'oddok</i>	<i>'addakhi</i>
INS	<i>qu'udduk</i>	<i>qu'uddukhi</i>



Often, the genitive and accusative induce gemination:

Case	<i>feyret</i> "drink"	<i>feyreddun</i> "drinks"
NOM	<i>feyret</i>	<i>feyreddun</i>
GEN	<i>uffuurut</i>	<i>effredden</i>
DAT	<i>sefeyret</i>	<i>seffredden</i>
ACC	<i>affarat</i>	<i>affraddan</i>
INS	<i>qufuurut</i>	<i>qeffredden</i>

(note to self: ad hoc cluster simplification *ffj* > *ff*, do not fix)

Note in this declination also the vowel shift from *si-* to *se-* and *qu-* to *qe-*, induced by the following vowels. In the same vein, shifts to *qa-* etc. can occur. Most strikingly, the genitive prefix *u-* may manifest as *e-* in umlaut contexts (involving a following root vowel \*i).

There are also more irregular looking paradigms with different vowels for the case prefixes, such as this for nouns with a CuCuC pattern:

Case	<i>xuluh</i> "owl"	<i>xeleh</i> "owls"
NOM	<i>xuluh</i>	<i>xeleh</i>
GEN	<i>uxxuluh</i>	<i>uxxuleh</i>
DAT	<i>süxxuluh</i>	<i>sixilih</i>
ACC	<i>oxxuluh</i>	<i>axxalah</i>
INS	<i>quxxuluh</i>	<i>quxuleh</i>

It is unfortunately impossible to list every permutation, as there are many, and by and large they simply have to be learned by speakers. These examples may give a general sense of the patterning.

## 2. The verb

### 2.1 General verbal structure

It is in the verb structure that the bi- and triconsonantal 'template' is most explicitly visible and most consistently maintained. The stem of Izikazi verbs is, with few exceptions, made up of two or three consonants that - allowing for regular alternations - are preserved in their order in each inflection of the verb. The vowels, by contrast, show strong variability across different forms. As a result, a number of more or less predictable declinations arise, which will be given below.

In terms of general morphology, verbs inflect for the four tenses as well as person and number. There are also various derivations of the verb, such as causatives and participles, which also maintain the stem consonant order but add extra material.

Izikazi does not strongly distinguish transitive and intransitive verbs. This is primarily a lexical issue, with some verbs being intransitive by meaning and others transitive, without any obvious pattern. Valency operations such as causatives can be applied syntactically or derivationally to change the status of such verbs into their opposite.

## 2.2 Tense/aspect

Izikazi has four tenses, which also incorporate aspectual distinction to a certain degree: the perfect, the (simple) past, the present, and the future (these are thought to be the sediment of a collapsed previous system of two-way oppositions, past/nonpast and imperfective/perfective).

The perfect is used to express past events with implications of present relevance and effect, as opposed to the simple past, which keeps the focus more on a general pastness (so to speak). Both are used for narrative purposes depending on context and intent.

The future tense can have an inchoative meaning as well. This is commonly the interpretation when combined with verbs of experience/stative verbs.

The tense/aspect marking is prefixing on the verb, and follows the rough table below (allowing for phonological adjustments and the operation of analogy), with a few example paradigms:

Tense	Prefix
PERF	<i>mu-, ma-, um-, em-</i>
PST	<i>vi-, ve-, iv-, ev-</i>
PRES	<i>a-, aC-</i>
FUT	<i>i-, iC-</i>

There are additionally deviant forms in certain paradigms as well. For example, in certain paradigms the future tense prefix is null rather than *i-*. Since the other tenses still have marking in these declinations, this does not cause confusion for speakers, but it may trip up the unwary novice.

## 2.3 Mood

This section describes verbal moods in Izikazi. Unlike the tense/aspect system, this is not all a matter of inflection. Nonetheless, Izikazi has a rather wide range of modal

constructions, and these are widely used, making them an essential part of the language.

### 2.3.1 Imperatives

In Izikazi there are no 'proper' imperatives in the sense that they have a unique inflection pattern. Rather, an imperative is simply a second person (singular or plural) form of the verb, which can constitute a sentence in its own right:

*aqqalzar!*

PRES.see.2SG

"behold!"

Such forms are always in the present tense. The same applies when it takes an object, just as if it were an indicative sentence:

*avbaqhur (siv) ammassat!*

PRES.give.2SG (DAT.1SG) ACC.rope

"give (me) a rope!" or "you give (me) a rope"

As often in such cases, the pronominal indirect object is optional here if it's directly understandable from context - especially as imperatives are often intended to be short and snappy!

### 2.3.2 Subjunctive (*realis*)

Subjunctive (or conjunctive) constructions in Izikazi are those that are applied to subordinate or embedded noun clauses - in other words those that in English begin with "that" - that do *not* imply an irrealis meaning. Such clauses consist of the main verb, which is inflected as normal (including any other modal markers), the complementizer *fan*, and then a regular indicative clause embedded subsequently. This can only be used with assertions that indicate certainty on the part of the speaker. Since Izikazi does not otherwise have evidential marking, the source of the knowledge is not important for the morphology; but it must be used with a verb of the type "know", "see", etc.:

*ammagnav fan vefeecet*

PRES.know.1SG COMP PST.heavy.3SG

"I know that it was heavy"

It is also possible to combine with e.g. the verb *qülül* "think", in which case it has the connotation of a strong inference or something just short of certainty, usually used as a respectful or deferential alternative to more assertive *mugun* "know".

Subordinating conjunctions like “because” also use this subjunctive when *realis*, and also in combination with the complementizer *fan*.

### 2.3.3 Optative

The optative mood in Izikazi expresses hope or desire. It is formed by the prefix *m-*, which appears between the tense marker and the stem:

*amvaxzar urru ammiin*

PRES.OPT.get.2SG GEN.2SG ACC.desire

“may you get your desire” (a formal Izikazi idiom of farewell)

It can be combined with a perfective to indicate a meaning akin to “if only...” (which could then be combined with a conditional verb in a dependent clause, see below):

*muqulzur uttum*

PERF.OPT.see.2SG GEN.3SG

“if only you had become aware of him/her/it”

A combination with future tense expresses a hope about a more distant future than with the present tense. The optative is not usually combined with simple past tense.

### 2.3.4 Conditional

Izikazi also has morphology on the verb for the conditional mood. The conditional can be used either by itself, in which case it indicates a meaning roughly like English “may” or “might” (with a sense indicating doubt or uncertainty), or in a dependent clause, in which case it is more like English “would”, in an *irrealis* type sense.

The conditional form is the prefix *-y-* (*\*ja-*), following the tense prefix:

*eyferav (attam)*

PRES.COND.drink.1SG (ACC.3SG)

“I might drink (it)”

(The pronominal object marker is also optional here, and usually omitted.)

This can be combined for example with the optative mood of the main verb as mentioned above:

*muqulzur uttum, ey'oror*

PERF.OPT.see.2SG GEN.3SG PRES.COND.run.2SG

“if only you had become aware of him/her/it, you would be running (now)”

## 2.4 Person agreement on the verb

In Izikazi, there is obligatory person agreement on the verb. The agreement forms are suffixes and transparently based on the stems of the independent pronouns (allowing, once again, for phonological variations on the indicated suffix, especially of the initial vowel - which is therefore indicated as just "V"):

Person	Suffix
1SG	-Vv
2SG	-Vr
3SG	-Vt
1PL	-Vm
2PL	-Vn
3PL	-Vgh

## 2.5 Paradigm examples

By way of illustration, here follow some examples of verbal paradigms with the tense/aspect prefixes and the person agreement suffixes attached. This is merely to give the reader a sense of the kind of patterns certain root consonant combinations will produce synchronically, but it is by no means exhaustive of every pattern found in Izikazi. Note also that some forms are 'regularized', in the sense that they have been adjusted by analogy or other forces from what would otherwise be more deviant forms. Such regularized forms are indicated in red.

The most 'canonical' paradigm is shown by *qalazi*:

<i>qalazi</i> "see"	PERF	PST	PRES	FUT
1SG	<i>muqulzav</i>	<i>viqilzav</i>	<i>aqqalzav</i>	<i>iqqilzav</i>
2SG	<i>muqulzur</i>	<i>viqülzür</i>	<i>aqqalzar</i>	<i>iqqülzür</i>
3SG	<i>muqulzut</i>	<i>viqelzet</i>	<i>aqqalzatz</i>	<i>iqqelzet</i>
1PL	<i>muqulzum</i>	<i>viqilzim</i>	<i>aqqalzam</i>	<i>iqqilzim</i>
2PL	<i>muqulzun</i>	<i>viqülzün</i>	<i>aqqalzan</i>	<i>iqqülzün</i>
3PL	<i>muqulzagh</i>	<i>viqilzagh</i>	<i>aqqalzagh</i>	<i>iqqilzagh</i>

In the second paradigm, the first two root consonants join rather than the last two, as in *micit*:

<i>micit</i> "chop"	PERF	PST	PRES	FUT
1SG	<i>mumcutav</i>	<i>vimcitav</i>	<i>amcatav</i>	<i>imcitav</i>
2SG	<i>mumcutur</i>	<i>vimcütür</i>	<i>amcatar</i>	<i>imcütür</i>

<i>micit</i> "chop"	PERF	PST	PRES	FUT
3SG	<i>mumcutut</i>	<i>vimcetet</i>	<i>amcatat</i>	<i>imcetet</i>
1PL	<i>mumcutum</i>	<i>vimcitim</i>	<i>amcatam</i>	<i>imcitim</i>
2PL	<i>mumcutun</i>	<i>vimcütün</i>	<i>amcatan</i>	<i>imcütün</i>
3PL	<i>mumcutagh</i>	<i>vimcitagh</i>	<i>amcatagh</i>	<i>imcitagh</i>

The canonical paradigm for biconsonantal roots is illustrated by *taan*:

<i>taan</i> "stand"	PERF	PST	PRES	FUT
1SG	<i>mataanav</i>	<i>vitiinav</i>	<i>attaanav</i>	<i>ittiinav</i>
2SG	<i>mutuunur</i>	<i>vütünür</i>	<i>ottoonor</i>	<i>tütünür</i>
3SG	<i>mutuunut</i>	<i>veteenet</i>	<i>attaanat</i>	<i>etteenet</i>
1PL	<i>meteenem</i>	<i>vitiinim</i>	<i>attaanam</i>	<i>ittiinim</i>
2PL	<i>mutuunun</i>	<i>vütünün</i>	<i>ottoonon</i>	<i>tütünün</i>
3PL	<i>mataanagh</i>	<i>vitiinagh</i>	<i>attaanagh</i>	<i>ittiinagh</i>

There are regularized forms in 2SG and 2PL, PRES in less frequent verbs, but these are irregular *o* in frequent verbs.

Another paradigm is represented by cases with a 'vanishing' consonant, one that is not apparent in the stem of the verb but appears in its inflected forms, such as *üdüd*:

<i>üdüd</i> "go, move"	PERF	PST	PRES	FUT
1SG	<i>mu'uddav</i>	<i>vi'iddav</i>	<i>a'addav</i>	<i>i'iddav</i>
2SG	<i>mu'uddur</i>	<i>vi'üddür</i>	<i>a'oddor</i>	<i>i'üddür</i>
3SG	<i>mu'uddut</i>	<i>vi'eddet</i>	<i>a'addat</i>	<i>i'eddet</i>
1PL	<i>mu'uddum</i>	<i>vi'iddim</i>	<i>a'addam</i>	<i>i'iddim</i>
2PL	<i>mu'uddun</i>	<i>vi'üddün</i>	<i>a'oddon</i>	<i>i'üddün</i>
3PL	<i>mu'uddagh</i>	<i>vi'iddagh</i>	<i>a'addagh</i>	<i>i'iddagh</i>

As with the biconsonantal roots, frequent verbs have an irregular *o*-form in the 2SG and 2PL, which in infrequent verbs regularizes to *a*.

Not everything is so straightforward though, unfortunately. There are also more irregular paradigms, such as the case of verb stems beginning on *y*-, as exemplified here by *yayanya*:

<i>yayanya</i> "throw"	PERF	PST	PRES	FUT
1SG	<i>muyyanav</i>	<i>viinav</i>	<i>eyyanav</i>	<i>iyyinav</i>

<i>yayanya</i> "throw"	PERF	PST	PRES	FUT
2SG	<i>muyyunur</i>	<i>viyyünür</i>	<i>eyyanar</i>	<i>ıyyünür</i>
3SG	<i>muyyunut</i>	<i>viyyenet</i>	<i>eyyanat</i>	<i>ıyyenet</i>
1PL	<i>muyyenem</i>	<i>viinim</i>	<i>eyyanam</i>	<i>ıyyinim</i>
2PL	<i>muyyunun</i>	<i>viyyünün</i>	<i>eyyanan</i>	<i>ıyyünün</i>
3PL	<i>muyyanagh</i>	<i>viinagh</i>	<i>eyyanagh</i>	<i>ıyyinagh</i>

Notable here are the forms where the *y* merges into *ii*, and regularization of the geminate *yy*.

### 2.5.1 - Consonant mutation

Another regular irregularity (so to speak) is lenition of the initial consonant in the set when clustered with certain others - e.g. *p > b*, *b > v*, etc. For example: ***bodol*** "bring" - ***avdalav*** "I am bringing".

This phenomenon causes deviation from the general persistence of the same consonants in the same order according to the 'template' (and thereby shows it's not really a template system, but historically developed; it's just easily interpreted as such). The order is preserved, but the consonant lenites. Students of Izikazi should be alert to this occurrence. If you cannot identify a written word root, it may be worth seeing whether the underlying root has a 'stronger' initial consonant.

A similar phenomenon can occur with the lenition of the 'weak' root consonants *h* and the glottal stop ʔ. These may appear in the root but often vanish in inflection due to the operation of historic sound changes.

### 2.6 Reflexives

Certain verbs require the reflexive pronoun *attan* to be used as an obligatory reflexive object of the verb. This is not to be confused with *attam*, the accusative form of the third person singular (see 3.1 below). For example:

*vihtelet attan*

PST.lay.down.3SG REFL

"he rested (himself)"

When (more) transitive, this can lead to double object constructions. In some cases (primarily involving benefactive/malefactive verbs), the reflexive of the verb is then in the dative form, *seten*:

*ahlarat seten allaghal*

PRES.love.3SG DAT.REFL ACC.water  
"she loves (herself) water"

## 2.7 Participles

### 2.7.1 The participial form

Participles are an important though easily overlooked part of the Izikazi verbal grammar. They fulfil many of the same functions as such forms do in other languages, i.e. in particular allowing non-stative verbs to act as modifiers on nouns. Unlike many other languages, however, participles in Izikazi do not inflect or agree with the noun they modify in any way, and are hence fixed in form. The participle is derived through a set of reduplication rules that vary by the nature of the verb root, and is *postposed* after the noun it modifies (contrary to Izikazi's general verb-initial pattern):

*akkaldat ibun*

PRES-learn-3SG DEF=man  
"the man studies"

*bun ikaldalad*

man DEF=learn-PTCP  
"the studying man"; alt. (less commonly) "the (male) student"

*akkaalat paq*

PRES-roll-3SG stone  
"a stone rolls"

*paq kiilil*

stone roll-PTCP  
"a rolling stone"

### 2.7.2 Participial clauses with objects

In principle the participle immediately follows the noun which it modifies, as shown above, even if such a noun is itself in a different case than the nominative. As participles do not agree with anything, this does not change their form.

This participial clause can then itself act like a mini-form of the standard verb-initial structure, taking its own object(s) after the participle, even with prepositions etc.:

*paq kiilil lih ahaam*

stone roll-PTCP down ACC-mountain  
"a stone rolling down a mountain"

### 2.7.2 Participles and agentive derivation



Two things are worth noting in the above given example to understand correct usage of the Izikazi participle:

- Firstly, observe how the definite article shifts, because the participial form of the verb is now part of the NP, which the verb previously was not;
- Secondly, note how the participial form of the verb acting as a modifier on the noun can be a way to produce an agentive nominalization of the verb. There are subtle but systematic differences between this form and the 'proper' agentive derivational form (see X.2.1.2): the participial construction indicates a temporary or *ad hoc* state of affairs that is relevant only for the purposes of the discourse, whereas the derivation suggest a professional or other 'existential' aspect of the person.

In short, the studying man in this example is a man who happens to be studying at the time under discussion, but is not normally how one would describe someone living and working as an apprentice scholar. It is not ungrammatical to use the participle for the latter purpose, but it would appear as marked - it can be used as a derogatory or condescending usage, as if the speaker does not take the student's status in society quite seriously.

Of course, such nuanced meanings are quite dependent on social context and pragmatics. For example, if one wanted to make an *ad hoc* construction referring in general to someone doing a particular verb as a modifier, for example for idiomatic purposes, one would use the participial form of the verb, not the agentive derivation:

*azakat akkakak zi fiiriir*

PRES.person.3SG laugh.PTCP person drink.PTCP

"a drinking person is a laughing person" (Izikazi expression)

For more information on predicative constructions like the above, see section 4.1.

## 2.8 Stative verbs

Adjectives are mostly verblike in Izikazi, and appear as stative verbs. Their predication is described below (4.4). Here, we concern ourselves with their adnominal usage as modifiers of nouns. In this form, they are somewhat different from regular verbs.

The adnominal modifier of the stative verb is a participial form. Like active participles (2.7), they lack any further inflection or agreement:

*tamazi najatat*

ground black.PTCP

"black soil"

*eded kiicish*

egg large.PTCP

"large egg"

Because as modifiers they do not take agreement, this also applies to case inflection of the modified noun:

*viinav iseseefey aghixir kiicish*

PST.throw.1SG DEF=DAT.dog ACC.bone large.PTCP

"I threw a large bone to the dog"

*viinav iseseefey kiicish aghixir*

PST.throw.1SG DEF=DAT.dog large.PTCP ACC.bone

"I threw a bone to the large dog"

## 2.9 The passive voice

### 2.9.1 Regular passive voice

One of the primary valency changes in Izikazi is the regular passive voice. Historically, this voice emerged out of an active construction with a dummy impersonal subject: "one does X" > "X is done". Because of this, the regular subject agreement suffix of the active verb is (regardless of subject) *replaced* with the passive suffix *-mazi* (\*-muz). Reanalysis has since shifted the case of the experiencer into the nominative:

*vidizlav uhunun*

PST-hear-1SG GEN-wind

"I heard the wind"

*vüdüzlumazi hunun*

PST-hear-PASS wind

"the wind was heard"

### 2.9.2 Passive stem shifts

As you can see in the above example, the passive also induces a shift in the stem form, as is often the case with Izikazi inflection. This is yet another case where the vowels are highly malleable and the consonants relatively fixed. In the present and future tenses, the stem of the verb shifts by comparison more dramatically, due to sound changes operating on the case marker:

*aqqalzav awaazi*

PRES-see-1SG ACC-fly

"I see a fly"

*qalzamazi vi*

PRES-see-PASS NOM.1SG

"I am seen"

### 2.9.3 Agents of passive clauses

As shown here, the passive construction requires even pronominal experiencers to be explicitly stated (unlike pronominal subjects of active verbs), since all experiencers of passive clauses must be. They surface as independent pronouns. The agent can then be reintroduced optionally (as in English), appearing in the instrumental case:

*vemesjoymazi iqujutut tohürdün*

PST-destroy-PASS DEF=INS-woman-PL house.PL

“the dwellings were destroyed by the women”

### 2.9.4 The passive participle

The passive participle is used to give a passive verbal modifier to the noun. It can act as a substitute for a passive relative clause, and is in fact the preferred form for such meanings. It is achieved by using the participial form and adding the suffix *-Vn*, although the surface forms are by no means always regular. There is no further agreement. E.g.:

*puq micittin*

liver chop.PTCP.PASS

“chopped liver”

*itav suzshenesh*

DEF=fruit eat.PTCP.PASS

“the eaten *tav* fruit” (a tropical fruit popular in Izikazi cuisine)

## 3. Pronouns and determiners

### 3.1 Independent pronouns

In Izikazi, there are six independent pronouns, corresponding to each of the person agreements on the verb (see 2.4). Note that Izikazi is at least partially a pro drop language; nominatives (subjects) of pronouns are very commonly omitted except for emphatic use, and accusatives implicit in the discourse context are often as well.

Person	NOM	GEN	DAT	ACC	INS
1SG	<i>vi</i>	<i>av</i>	<i>siv</i>	<i>av</i>	<i>qev</i>
2SG	<i>ru</i>	<i>ur</i>	<i>sür</i>	<i>or</i>	<i>qur</i>
3SG	<i>tam</i>	<i>uttum</i>	<i>setem</i>	<i>attam</i>	<i>qutum</i>
1PL	<i>min</i>	<i>emmen</i>	<i>simin</i>	<i>amman</i>	<i>qemen</i>
2PL	<i>nur</i>	<i>unnur</i>	<i>sünür</i>	<i>onnor</i>	<i>qunur</i>
3PL	<i>ghir</i>	<i>egher</i>	<i>sighir</i>	<i>aghar</i>	<i>qegher</i>

Note 1SG genitive and 1SG accusative are syncretic.

### 3.2 Demonstratives

Demonstratives in Izikazi have three distinctions - near, far, and yonder. They agree with the number and case of the noun they modify, and precede it. This forms the following table:

Distance	NOM	GEN	DAT	ACC	INS
PROX SG	<i>him</i>	<i>om</i>	<i>sim</i>	<i>am</i>	<i>qom</i>
MED SG	<i>zag</i>	<i>uzug</i>	<i>sezeg</i>	<i>azag</i>	<i>quzug</i>
DIST SG	<i>lahum</i>	<i>ullam</i>	<i>selam</i>	<i>allam</i>	<i>qalam</i>
PROX PL	<i>himi</i>	<i>eme</i>	<i>simi</i>	<i>ama</i>	<i>qeme</i>
MED PL	<i>zaga</i>	<i>zege</i>	<i>sigi</i>	<i>azaga</i>	<i>qezeg</i>
DIST PL	<i>lahama</i>	<i>uleme</i>	<i>silimi</i>	<i>alama</i>	<i>quleme</i>

As can be seen from this table, it is striking that the Izikazi demonstratives do *not* follow a 'templatic'-like consonantal pattern, unlike nouns, adjectives, and verbs; in this regard they behave more akin to particles, conjunctions etc.

The forms are the same when demonstratives are used independently as when used adnominally.

Note that the singular demonstratives, used independently, can also carry the meaning of "something(s)" - a kind of dummy or undefined noun where pragmatically required.

## 4. Predicate constructions

### 4.1 Predicate nominal constructions

#### 4.1.1 Predicate nominals with pronominal subjects

Izikazi is a rather omnipredicative language, and this applies particularly where nominal predicates with pronominal subjects are concerned. In such constructions, virtually any noun can be treated as if it were a verb. It takes tense/aspect and personal agreement just as if it were a verb and appears in the verb slot. For example:

*vifenxet*

PST.speak.3SG

"he spoke"

*axlaat*

PRES.owl.3SG

"he is an owl"

#### 4.1.2 Predicate nominals with pronominal subjects and definite predicates

Generally, the nominal predicative construction does *not* allow for definiteness distinctions in the way articles do for regular NP subjects or objects etc. The definiteness

in question is simply to be assumed from discourse context (e.g., it is more likely one means to say “he is the king” than “he is a king”, and so forth).

However, in cases where it is essential to emphatically stress the definiteness of the predicate, there is a way to do so. In such (rare) cases, the predicate is repeated with the definiteness marker, as a kind of double marking:

*axlaat ixuluh*

PRES.owl.3SG DEF=owl

“he is *the* owl”

*bighitru ibaqhat*

FUT.gift.2SG DEF=gift

“you will be *the* gift”

This construction could be rendered literally as something like “he owls, the owl”, “you will gift, the gift”, etc, where the predicate is repeated as it were for emphatic effect.

#### 4.1.3 Predicate nominals with pronominal subjects and a modifier

Modifiers on the noun in equative constructions like the above are once again participial:

*axlaat quburrur*

PRES.owl.3SG old-INTS-PTCP

“he is an ancient owl”

#### 4.1.4 Predicate nominals with nominal subjects

Of course, it should also be possible to make equative constructions where the subject is a full noun rather than a pronoun. This is achieved in much the same way as with pronominal subjects, by treating the comment predicatively. This time, however, the subject is explicitly added:

*axlaat zi*

PRES.owl.3SG person

“the person is an owl”

The same applies, *mutatis mutandis*, for the forms listed under 4.1.2:

*axlaat ixuluh zi*

PRES.owl.3SG DEF=owl person

“the person is *the* owl”

#### 4.1.5 Predicate nominals with nominal subjects and a modifier

The general strategy is much the same as discussed above. Here, however, two possible meanings must be distinguished:

*axlaat quburrur zi*

PRES.owl.3SG old-INTS-PTCP person  
"the person is an ancient owl"

vs

*axlaat zi quburrur*  
PRES.owl.3SG person old-INTS-PTCP  
"the ancient person is an owl"

#### 4.2 Predicate locative constructions

The locative pattern is functionally identical to the nominal one. One simply adds the locative argument to the sentence:

*axlaat tahaam*  
PRES.owl.3SG on=ACC-mountain  
"an owl is on the mountain" (lit. "he owls on the mountain")

The predicate locative for pronominal subjects is a little different. Here, one simply uses an independent pronoun with a zero copula. As the copular verb is omitted, the subject is once again in final position:

*haval tam*  
in=ACC.forest 3SG  
"he is in the forest"

#### 4.3 Predicate existential constructions

The existential predicates have a similarity to the nominal ones, but are based on a simple dummy form of the verb *vizi*, "to exist". Once again the topical noun is arranged to be in the final slot. The construction in Izikazi rendering the English 'there is X' can therefore be literally translated as 'it exists, X':

*avzakat ha i allaghal dufun*  
PRES.exist.3SG in DEF ACC-water seed  
"there is a seed in the water"

#### 4.4 Predicate adjective constructions

##### 4.4.1 Active predicate adjectives

The way adjective predication works in Izikazi depends on the nature of the adjective. Some adjectival forms are participial forms of a *non*-stative verb, which can be inflected as regular verbs in order to convey a predicative meaning - not dissimilar to the way Izikazi handles omnipredicativity for other types of predicates.

For example, the verb *dunuq* “sit” has a participial modifier *dungqunuq*. This can be modified the usual way:

*mudungqongqum*

PERF.sit.PTCP.1 PL

“we have been sedentary”

#### 4.4.2 Stative predicate adjectives

Other modifiers are simply straightforward stative verbs (see 2.7), e.g. *najat* “to be black”. These inflect for tense and subject agreement when used predicatively, unlike with their adnominal usage, and can act as a main verb:

*anjatat tamazi*

PRES.black.3SG ground

“the soil is black”

#### 4.5 Predicate possessive constructions

The Izikazi mode of possessive predication (or “have” clauses) makes use of the dative case, formally combined with the existential verb *vizi*:

*(avzakat) siv muvul*

PRES.exist.3SG DAT.1SG tree

“I have a tree” (lit.: “to me exists a tree”)

This verb form is often colloquially or casually omitted, but included when necessary for disambiguation or in more formal registers. Note that the object of this predicate possessive construction is in the *nominative*, because of the use of the verb *vizi* - contrary to what non-Izikazi speakers might expect in such a case.

### 5. Adpositions and possession

#### 5.1 Prepositions

In Izikazi, the semantic and syntactic functions of adpositions are partially covered by the noun case system. Nonetheless, there are also independent prepositions covering a range of common adpositional meanings, generally derived originally from verbs. Generally speaking, these adpositions govern accusative case in the nouns to which they apply; there are some obvious exceptions such as benefactives and comitatives.

Phonologically, Izikazi prepositions merge where possible with a subsequent vowel on the noun, as is oftentimes the case with the accusative prefix marker. For example:

*feyret* “a drink” - *affarat* “a drink (ACC)” - *haffarat* “in(to) a drink”

This does not apply when the noun is definite, as the intervening definiteness marker prevents cliticization. In such a case, the definiteness marker actually becomes an enclitic on the preposition instead:

*hay affarat* "in(to) the drink"

A similar thing occurs with the merger of a preposition and a content word (see 7.1). For example:

*ha ey > hey* "in what..."

### 5.2 Possession: *alienable*

Simple alienable possession in Izikazi makes use of the genitive case, both for possessor nouns and possessor pronouns. The difference is that the order with nouns is possession-genitive, whereas with pronouns it is genitive-possession:

*meceteb i umcatazi*

cleaver DEF GEN.butcher

"the butcher's chopping knife"

*av messet*

GEN.1SG rope

"my rope"

### 5.3 Possession: *inalienable*

Izikazi also distinguishes a separate class of possessed nouns that are inalienably possessed. This applies to body parts and other 'attached' physical attributes, as well as kinship terms. More unusually, it also applies to thoughts and emotions and similar mental states, e.g. words like *qalazi* "idea".

Inalienably possessed nouns are possessed by pronominals through direct suffixing of the pronoun as an agreement marker (which usually appears in a reduced form):

*tanmav*

skin-1SG

"my skin"

For non-pronominal possessors, the possessor is added in the genitive case after this, creating a double marking system:

*kulumut u'udduk*

head-3SG GEN.animal



“the animal’s head”

#### 5.4 Possession with other cases

Not all forms of possession are covered by the genitive case. Some of the more metaphorically extended forms of ‘possession’ take a different case in Izikazi, which may mislead foreign learners. For example, possession as composition (“a group *of* *X*”) is marked with the instrumental case (see 1.3). The so-called ‘objective genitive’ (“the love *of* *trees*”) is also marked with the instrumental case. These instrumentals follow the noun they apply to.

### 6. Negation

#### 6.1 Regular verb negation

Regular main verbs of a clause, i.e. not including copular verbs or other predicate constructions of that nature, are negated by the preverbal particle *qam* (“not”). The following pairing illustrates the use:

*vishzimish siviktir mu a’addan*

PRES-eat-1PL DAT-home INDEF ACC-egg.PL

“we eat eggs at home” (? “we eat any eggs at home”)

*qam vishzimish siviktir mu a’addan*

NEG PRES-eat-1PL DAT-home INDEF ACC-egg.PL

“we do not eat eggs at home”

#### 6.2 Predicate negation

Conveniently, in Izikazi predicate negation functions generally in much the same way as with regular verbs. Whatever element functions as the main verb of the clause, in the sense of taking verbal inflection markers, can be negated with a preposed *qam*. To recall some examples from the section on predication (section 4):

*qam axlaat*

NEG PRES.owl.3SG

“he is not an owl”

*qam anjatat tamazi*

NEG PRES.black.3SG ground

“the soil is not black”

Complications could arise insofar multiple elements can conceivably be negated. The *qam*-construction always negates only the main clause as a whole. I.e.:

*qam attam haval*

NEG PRES.3SG in=ACC.forest

necessarily means "he is not in the forest", but never \*"not he (but someone else) is in the forest".

## 7. Content and polar questions

### 7.1 Main content words

For convenience, the main content words are here given. They can also be found in the lexicon in their appropriate positions. They reflect usage as interrogatives - relative, modifying and other such uses are dealt with elsewhere.

"What" - *ya*

"Who" - *yazi*

"When" -

"Why" - *sey*

"How" - *quy*

"Where" - *yat* or *yaval*

These content words are always placed initially in the clause, even before clausal negation (6.1). Only prepositions applying to them may precede them (see 7.2 below). For example:

*Sey qam avzakat simin vurur?*

why NEG PRES-exist-3SG DAT-1PL ship

"Why do we not possess a ship?"

### 7.2 Inflection of content words

In certain cases, the content words can be inflected for case (but not number) when used pronominally. In such cases, they still appear initially:

*Seyazi ivbiqhu am avbaqhut?*

DAT-who FUT-give-1SG ACC-PROX.SG ACC-gift

"To whom will I give this gift?"

This is of course especially common with *ya* "what", as in the common phrases:

*Sey ommoynor?*

DAT-what PRES-look-2SG

"What do you want?" (lit.: "for what do you desire?")

*Ey eyjoyor?*

ACC-what PRES-make-2SG

“What are you doing?” (lit.: “what make you?”)

This last phrase (and tense equivalents) is usually shortened colloquially to just *eyjoyor?* with a rising intonation.

### 7.3 Polar questions

Polar questions are primarily indicated by intonation, not morphology, and are as such not necessarily evident. However, there is a strong tendency towards an emphatic fronting of the element that is in focus for the question, at least when it comes to nouns. E.g.:

*sufuy vi'ekket?*

dog PST-laugh-3SG

“did a *dog* laugh?”

The same effect can be achieved for pronominal participants by using their independent form:

*ru osonor?*

2SG PRES-child-2SG

“are *you* a child?”

As opposed to:

*osonor?*

“are you a child?”

### 7.4 Polar answers

#### 7.4.1 Affirmation

There is no standard form of “yes” as an affirmative answer to a polar question in Izikazi. Instead, the most common form of affirmation is repeating the polar question’s verb, omitting the object and other material:

*ammagnar am ahaam?*

PRES-know-2SG ACC-PROX.SG ACC-mountain

“do you know this mountain?”

*ammagnav.*

PRES-know-1SG

“I know (it).”

An alternative affirmation is very formal in nature, and is more an acknowledgement of orders, instructions or the like, and/or used to show deference:

*mavzakat* (usually shortened to *mazkat*, especially in military slang)

OPT-PRES-exist-3SG

loosely translatable as "may it be so"

#### 7.4.2 Rejection

For "no" as a direct answer, one can simply reply with *qam*. Alternatively, as with the affirmative, one can negate the verb of the interrogative sentence fully as an additional form of denial.

### 8. Idiomatic Constructions

#### 8.1 Resemblance

In Izikazi, when wanting to say "X is like Y" or "resembles Y" - also including the sense of "X is behaving like Y" - an idiomatic construction is used. This is formulated as "X is the body of Y":

*a'amat u'udduk lahum bun*

PRES.body.3SG GEN.being DIST.SG.NOM.DEM man

"that man over there is/behaves like an animal"

When you want to say "X does Y like Z", a participial construction is used with *amam*:

*annaalat lahum bun amam u'udum*

PRES.stay.3SG DIST.SG.NOM.DEM man body.PTCP GEN.water.buffalo

"that man over there waits like a water buffalo" (i.e. *he is very patient*)

#### 8.2 Comparison

A construction like "more X than Y" is achieved by use of the preposition *ku* "over" placed between both elements of the comparison. For example:

*agyanat ku anjatat him yunuk*

PRES.red.3SG over PRES.black.3SG PROX.SG.NOM.DEM yunuk

"this *yunuk* (an indigenous tropical bird) is more red than black"

(lit.: it reds over it blacks, this yunuk)

A construction where the element being compared to is implicit in English, because a matter of degree with an implicit previous state (e.g. "are you more tired now?"), uses the same construction but with a reflexive:

*ovbootor ku attan?*

PRES.small.2SG over REFL

“are you smaller?” (lit.: “do you small over yourself?”)

## X. Derivation

### *X.1 Derivational principles and compounding*

There is very widespread derivation in Izikazi, both diachronically and synchronically. Diachronically, much of the language’s complexity, as well as its apparent ‘templatic’ regularity in terms of extensions of bi- and triconsonantal roots as the basis of lexicon formation, owes its structure to the operation of analogy and derivation.

Synchronically, these same derivational patterns are widely applied throughout the lexicon for a great variety of forms, so that often a single (mostly verbal) root will account for numerous derived words. For these reasons, it is helpful to provide some common derivations in this basic grammar of Izikazi. Needless to say, this list is not intended to be exhaustive.

It is worth noting that unlike many languages, Izikazi disprefers compounding. Some lexically specific combinations of words from a verbal or nominal word class (anyway not much distinguished in Izikazi) do exist, and are noted together in the lexicon. These are often fossilized and compressed possessive constructions - e.g. *tanmat umvul* “sheet, page”. These are compounds insofar as any old affixation or inflection is ‘baked in’ and they take case marking as a whole. But compared to many languages the significance of such compounds for the lexicon as a whole is rather small.

### *X.2 Verbal derivation*

#### *X.2.1 Nominalization*

As one might expect, there are a substantial variety of deverbal nominalizations in Izikazi, and it is as common a source for noun formation in the lexicon as nominal roots are. It is not possible to list all instances, but a number of particularly productive ones (at least diachronically, if not synchronically) can be mentioned:

##### *X.2.1.1 Zero derivation*

Zero derivation from verbs to nouns is very widespread as a means of creating nouns that are closely associated with the verb itself, although the manner of association may vary. For example:

*qalazi* (v.) “see, look at” - *qalazi* (n.) “idea, insight”

*miin* (v.) “seek, desire” - *miin* (n.) “quest, striving, desire, need”

##### *X.2.1.2 Agentive nominalizations*

There are a variety of lexicalized agentive nominalizations from verbs (for more *ad hoc* ones, see 2.7). For human agents, the most common form is *-azi*, e.g.:

*micit* "chop, cut up" - *mictazi* "butcher"

or "run" - *arazi* "messenger"

A less common but historically productive agentive derivation is *-uk*, used mainly in nature names:

*mezeb* "drop, release" - *muzupuk* "flying snake"

Also commonly found is the suffix *-Vb*, which can have different preceding vowels, which is especially common in names of tools and instruments:

*kuduh* "spin, rotate" - *kudhub* "spindle"

#### X.2.1.3 Undergoer nominalizations

Izikazi has several 'undergoer' deverbal forms that are historically quite productive for the coining of lexical nouns, especially for very inanimate ones. The most common ones are *-Vt* (with different preceding vowels or none) and *-Vl* (similarly varied). By way of illustration:

*baquh* "give" - *baqhut* "gift"

*rushush* "dig" - *rusul* "hole, pit, shaft"

Another less common one, often seen with long, flat, or outstretched things, is *-Vd*:  
*zünyüm* "weave" - *zünyemed* "net, web"

Animate undergoers are also possible, ending on *-im* (\*-mi > \*mil) (pl. *-mazi*):

*mesdaay* "remove" - *misdiyim* "refugee, exile" - *misdiymazi* "refugees, exiles"

Note that the similarity of this undergoer plural to the passive voice suffix (2.9.1) is diachronically coincidence.

#### X.2.2 Reversal

There is a prefix for verbal negation or reversal, akin to the English prefix "un-", for something previously done, which is *mes-*. For example:

*yajay* "make, create" - *mesyejey* "destroy, undo"

*taan* "stand" - *mestaan* "take apart, disassemble"

#### X.2.3 Place of action

For a place where an action is normally or preferentially performed, Izikazi has the derivational suffix *-tir* or *-tar*:

*vizi* "exist" - *viziktir* "place of residence, home"

#### X.2.4 Iterative

An iterative meaning of an action verb is often produced by a full reduplication, which then usually gets clipped:

*rushush* "dig" - *ru(sh)rushush* "scratch"

### *X.3 Derivation from stative verbs*

Stative verbs in Izikazi are those that in other languages might be independent adjectival forms. These in part follow the derivational patterns of verbs in general, and in part have derivational forms unique to them. Some are listed below:

#### *X.3.1 Intensification*

Intensification of stative (experiencer/adjectival) verbs is achieved by application of an infix *-r-* (*\*-ri*). For example:

*askarat* "it is cold" - *askarrat* "it is freezing"

*asgalat* "it is far" - *asgalrat* "it is remote/distant"

In some paradigms the morphology changes more substantially with predicative use, leading to (highly) irregular forms:

*attannat* "it is wide" - *tannarta* "it is vast"

*iseelet* "He is becoming tired/He will be tired" - *isliirta* "He is becoming exhausted/will be exhausted"

These simply have to be learned lexically. Alternatively, it is possible to intensify verbs by postposing the emphatic marker *sa*. This is the standard strategy for active verbs, and sometimes used as an alternative with experiencer verbs (especially casually when used to avoid irregular forms perceived as difficult).

#### *X.3.2 Nominalization of abstraction*

This is the form equivalent to English *-ness*, the derivation of an abstract noun of state or quality from a stative verb. While there are multiple derivations of this kind, this is most commonly done by a process of derivation from proto-Izikazi *\*-ʔi*, leading to unpredictable synchronic results. As a result, this particular form, although most widespread in the lexicon, is not productive any more. Often the result has led to more semantically specific meanings.

Some examples:

*budun* "sweet, attractive" - *bedne* (clipped) "sweetness, attractiveness"

*sukur* "cold" - *sekre* "coldness"

*pelel* "long, tall" - *pilli* "length"

*najat* "black" - *najata* "blackness, darkness"

### *X.4 Nominal derivation*

By nominal derivation here is meant derivation *from* nouns. Nominalizations of verb forms - which make up probably the majority of nouns in Izikazi - are found under verbal

derivation (X.2). Note that since zero derivation from verbs into associated nouns is extremely widespread, and vice versa also, it is often in practice not really possible to say for certain whether a particular form is originally verbal or nominal in nature. Nonetheless, more explicitly deverbal nominalizations exist also, as described under X.2 above.

#### *X.4.1 Diminutives*

Diminutives are suffixed with *-sVnya*.

For example:

*nyulud* "stream" - *nyeldesanya* "brook, creek, rivulet"

Oftentimes diminutives will signal more substantive semantic shifts:

*kudhul* "wheel, axis" - *kudhulsunya* "gear, cog"

#### *X.4.2 Augmentatives*

Izikazi also has augmentatives, although of limited productivity. The semantic connotation is usually simply large size, but can be negative and even occasionally positive - leading to unexpected semantic shifts. The augmentative is formed by the suffix *-uh*, e.g.:

*vurur* "ship" - *vurruh* "warship, galley" (the basis of Izikazi power projection)

#### *X.4.3 Singulatives*

Izikazi does not have many inherently plural nouns, but they do occur, and some of them also have singulative forms. This is not a very productive form, especially not for new word formation in the present, but it nonetheless has a recognizable pattern with the prefix *mu-*:

*val* "forest, jungle" - *muval* "palm tree" (Izikazi has no strictly generic term for 'tree')

#### *X.4.4. Adverbialization*

There is a somewhat formal but productive way in Izikazi to derive adverbial modifiers from nouns, which correspond often to constructions that in English would be rendered as "with ..." or "...-wise". For this the instrumental case, *qu-*, can be used, e.g.:

*qülül* "thought" - *ququlul* "deliberately, with reason, thought through"

#### *X.4.5 Collective plurals*

A mostly lexicalized derivational form in Izikazi is the deriving of collective nouns from the singulars of existing nouns (or plurals, for those nouns that are unmarked plural). This is formed by the suffix *-l* (\*-la), e.g. *vurur* "ship" - *vurruul* "fleet"



# Izikazi Lexicon

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## Romanization

a, aa (a:), b, c (tʃ), d, e (ɛ), ee (ɛ:), f, g, gh (ɣ) h, i, ii (i:), j (ɕ), k, l, m, n, ng (ŋ), ny (ɲ), o (ɔ), oo (ɔ:), p, q, r (r), s, sh (ʃ), t, u, uu (u:), ü (y), üü (y:), v, x, y (j), z, '(ʔ)

Note the geminate velar nasal is Romanized as 'nng'.

## Stress

The stress pattern of Izikazi is for the most part easy to predict. Generally in words of the pattern CVCVC, the stress is final, and otherwise penultimate, with only a few exceptions. In tetrasyllabic words, the stress is second.

## Lexicon Organization

The lexicon follows this pattern of organization:

Entries are roots marked in bold. They are followed by plurals (for nouns), IPA, part of speech, and meaning. Subsequently added are derived forms from this main root (which is generally, but not always, a verb). Note that due to the nature of derivation in Izikazi, a great many derivational forms are possible for any basic verb or noun. Those listed here are not meant to be an exhaustive listing of possibilities, but to cover common or significant words.

The second consonant in the proto-roots of the form CVCC is notional; these are probably 'insert' consonants that formed the basis of the biconsonantal long roots in Izikazi, added notionally to make them conform to a triconsonantal pattern. Sometimes their 'residue' reappears in certain inflection, but they cannot always be reconstructed with certainty.

Not all nouns have plurals. Where plurals are rare or invalid, they are listed as "-". Similarly, some nouns are inherently plural: these are indicated as such. Dead roots with living derivational forms are also not listed, but their living derivatives are. Stative verbs with adjectival base meanings are listed as 'vs'. Obligatorily reflexive verbs (i.e. verbs requiring a reflexive pronoun as object) are listed as 'vr'.

## A

**akak** \*ʔakka *v.* laugh

**am** pl. **amam** \*ʔam *n.* body

## B

**baat** \*bawt *vs.* small, little

**bad** pl. **yubud** \*bad *n.* leg

**baq** pl. **ba'baq** \*baq *n.* son

**baquh** \*baqhi *v.* give; **baqhut** pl. **baqhatan** *n.* gift, present

**bav** pl. - \*bav *n.* (*pl.*) hair, fur

**biish** \*bijis *v.* care (for), tend, cultivate; **biish** pl. - *n.* care, cultivation

**bilih** \*bilhi *vs.* thick, wide

**bodol** \*badul *v.* bring (to); **bodol** pl. - *n.* birth, emergence

**budun** \*budnu *vs.* 1. sweet, pleasant 2. attractive

**bul** pl. **belet** \*bul *n.* 1. tail 2. penis

**bun** pl. **bunun** \*bun *n.* man, male

**buud** pl. **buuddun** \*buʔd *n.* leaf

## C

**calal** \*calal *vr.* take

**cazi** pl. **cazat** \*caz *n.* thigh, hip

**citiq** \*citqi *vs.* 1. new 2. young

**conol** \*caplu *v.* choose, select

## D

**daan** \*daun *v.* push, force

**daay** \*dahj *v.* place, set, put; **mesdaay** *v.* remove; **misdiyyim** pl. **misdiyymazi** *n.* refugee, exile

**dav** pl. **davav** \*dav *n.* 1. drop 2. tear

**du** pl. **devet** \*duv *n.* tongue

**dufun** pl. **defnet** \*dufna *n.* seed, germ; **dufnuh** pl. **dufnuhet** *n.* nut

**dundun** pl. - \*dundun *n.* multitude, plenty, vast amount

**dunuq** \*duŋqa *v.* sit

**duush** \*duʔs *v.* come (to)

**duzul** \*duzlu *vr.* hear (+ GEN)

## E

**eded** pl. **edden** \*ʔuddi *n.* egg

**elsem** \*ulsim *conj.* because (of), since

**ennel** \*inila *conj.* and then, subsequently

**erer** pl. **ererav** \*ʔirar *n.* fire

## F

**fanax** \*fanxa *v.* say, speak; **fanax** pl. **fanxav** *n.* 1. word 2. saying, expression

**fir** \*fijr *v.* drink; **feyret** pl. **feyredden** *n.* drink

**fiish** \*fiʔc *vs.* heavy

## G

**gam** pl. **gamat** \*gam *n.* neck

**gijin** \*giʝin *vr.* hide (*intr.*)

**giin** \*gijin *vs.* red

**guun** pl. **gegeh** \*giḡ *n.* spider

## GH

**ghagal** pl. **ghagalav** \*ḡagal *n.* clove-like berry, recreationally chewed

**ghazi** pl. **yughazi** \*ḡaz *n.* eye

**ghir** \*ḡir *pron.* 3PL

**ghixir** pl. **ghüxüirdün** \*ḡixir *n.* bone

## H

**ha** \*ha *prep.* in

**haam** pl. **haamat** \*hahm *n.* mountain

**halad** \*haldi *vs.* 1. good 2. clean, pure

**halar** \*halar *vr.* love; **halar** pl. - *n.* love

**hatal** \*hatal *vr.* lay down, rest

**hever** \*hivra *v.* cry, weep

**him** pl. **himi** \*him *dem.* PROX

**hiq** \*hiqi *adv.* now

**hud** pl. **yuhud** \*hud *n.* ear

**hunun** pl. - \*hunnu *n.* wind, moving air

## I

**i** \*i *art.* the

**idib** pl. **ye'idib** \*ʔidib *n.* wing

**in** \*ini *conj.* and

**ish** pl. **icit** \*ʔic *n.* island

## J

**jogol** \*jaglu *v.* ask, request; **jogol** pl. **jaglav** *n.* 1. question 2. request, pleading

**jut** pl. **jutut** \*jut *n.* woman; **jutuh** pl. **jutuh jutuh** *n.* queen

## K

**kalad** \*kaldi *v.* learn, study

**kiil** \*kiyl *v.* roll

**kiish** \*kijc *vs.* large, big

**ku** \*ku *prep.* over, above

**kuduh** \*kudha *v.* spin, rotate; **kudhub** pl. **kudhuvdun** *n.* spindle; **kudhul** pl. **kudhuldun** *n.* wheel, axis; **kudhulsunya** pl. **kudhulsundun** *n.* gear, cog

**kulum** pl. **kelemet** \*kulum *n.* head

## L

**la** \*la *prep.* away (from)

**laan** pl. **laanav** \*lahn *n.* sea, ocean

**laghal** pl. - \*layal *n.* water

**lahum** pl. **laham** \*lahim *dem.* DIST

**lesh** \*lajca *v.* carry, bear (*on back or shoulders*)

**lih** \*lih *prep.* down, under, beneath

**loqug** pl. **loqgodon** \*laqgu *n.* bowl, receptacle

**lül** \*lihlu *v.* fall; **lül** pl. **liilit** *n.* 1. fall, downfall 2. cliff

**lürün** pl. **lerenav** \*lirun *n.* an indigenous tall plant with reddish blooms

## M

**mene** pl. - \*munʔi *n.* 1. unity, wholeness 2. solitude, loneliness

**mereb** pl. **merüvdün** \*merip *n.* meat, flesh

**mezeb** \*muzip *v.* drop; **muzupuk** pl. **muzubkuh** *n.* flying snake

**micit** \*micit *v.* chop, cut up; **meceteb** pl. **micitpin** *n.* cleaver, chopping knife, hatchet; **mictazi** pl. **miciztazi** *n.* butcher

**miin** \*mijn *v.* 1. seek 2. desire; **miin** pl. **meynav** *n.* 1. quest, search 2. striving, longing, passion 3. desire, need, wish

**mil** pl. **milit** \*mil *n.* back

**min** \*min *pron.* 1PL

**mishish** \*mismis *v.* turn (around), twist; **messet** pl. - *n.* rope

**mu** \*mu *art.* a(n)

**mugun** \*mugnu *v.* know (+ GEN)

**mun** \*mun *num.* one

**muyub** pl. **muyubuy** \*mujub *n.* half; **ish muyubub** pl. **icit muyubub** *n.* peninsula

## N

**naal** \*nayl *v.* 1. stay, remain 2. wait

**nahush** pl. - \*nahic *n.* 1. advice, counsel 2. lightning

**najat** \*naʃit *vs.* black

**naka** pl. **nakah** \*nakʔa *n.* lizard, *spec.* an indigenous type akin to a bright green scaled monitor lizard

**nemem** pl. **nummu** \*ɲummi *n.* path, way, road

**nenex** pl. - \*ɲinxa *n.* (*pl.*) treasure, hoard, jewelry; **munnu** pl. **mununxun** *n.* piece of jewelry, valuable

**niil** \*ɲijl *v.* feel, touch

**numum** pl. **nemmet** \*nummu *n.* navel, umbilical cord

**nuqur** \*nuqru *vs.* bitter, sour, acrid

**nur** \*nur *pron.* 2PL

## NY

**nyal** pl. **nyalat** \*ɲal *n.* nose

**nyet** pl. **nyetet** \*ɲuti *n.* mouth

**nyib** \*ɲibik *v.* bite, chew

**nyish** pl. **nyincish** \*ɲijc *n.* mother

**nyudazi** pl. - \*ɲuduz *n. (pl.)* sand

**nyulud** pl. **nyuldu** \*ɲuldu *n.* brook, stream

## O

**or** \*ʔaru *v.* run; **arazi** pl. **arzazi** *n.* messenger

## P

**palat** pl. **poltodon** \*palta *n.* oar

**paq** pl. **po'don** \*paq *n.* rock, stone

**pehul** \*pihal *v.* cover, enclose, envelop; **peholok** pl. **pihleka** *n.* banyan, strangler fig

**pelel** \*pilla *vs.* long, tall

**puq** pl. **pu'dun** \*puq *n.* liver

**puud** \*puhd *v.* sigh

## Q

**qaat** \*qaht *v.* kill

**qalazi** \*qalza *v.* see, look at; +GEN. notice, become aware of, pay attention to; **baqalzi** pl. **baqalzazi** *n.* teacher; **baqlazi** *v.* show, explain; **qalazi** pl. **qalzav** *n.* idea, insight

**qorol** \*qarlu *v.* call, shout

**qülül** \*qillu *v.* think, ponder, consider (+ GEN); **qüllünya** pl. **qillenyev** *n.* doctrine, theory, philosophy; **ququlul** *adv.* deliberately, with reason, thought through

**qu** pl. **qefet** \*quf *n.* tooth

**qubur** \*qubur *vs.* old; **qeberer** *vs.* ancient, aged, ancestral

**quh** pl. - \*quh *n.* time

**qunum** pl. **yuqunum** \*qunum *n.* arm

**quub** pl. **yuquub** \*quhb *n.* knee

**quuquh** \*quhquh *adv.* often, much

**quur** pl. **qeerem** \*quʔr *n.* night

**quy** pl. **qeyeh** \*quj *n.* fish; **quyuh** pl. **qeyeeh** *n.* whale

## R

**rakak** \*rakka *v.* tremble, quiver, shake

**rakash** pl. **raskav** \*raksa *n.* root, tuber

**riil** pl. **riilit** \*rihl *n.* spear, lance; **riilazi** pl. **riilzazi** *n.* warrior, soldier, infantryman

**ru** \*ru *pron.* 2SG

**rushush** \*russu *v.* dig; **rushrushush** *v.* scratch, claw at; **rusul** pl. **rusulet** *n.* pit, hole, shaft

**ruuk** pl. **reetet** \*ruhk *n.* horn

## S

**sa** \*sa *part.* very much, strongly (*emphatic marker*)

**sagal** \*sagal *vs.* far; **sagalar** *vs.* remote, distant



**sah** pl. **saasah** \*sah *n.* name

**saqum** \*saqam *vs.* strong, powerful

**shuzush** \*suzus *v.* eat

**sifih** pl. **yesifih** \*sifih *n.* foot

**sinya** pl. **sisinya** \*sij *n.* child

**sufuy** pl. **sefyeh** \*sufja *n.* dog

**sukur** \*sukur *vs.* cold; **sekerer** *vs.* freeze (*intr.*)

**sulut** \*sultu *v.* suck

**supux** \*supax *v.* hit, strike; **supúxunya** pl. - *n.* a karate-like martial art

**surum** \*surmu *v.* burn (*intr.*); **bosorom** *v.* burn (*tr.*); **surmut** pl. - *n.* (*pl.*) ash

**susuzi** \*susuf *v.* approach

**suun** pl. **suusun** \*suhn *n.* heart; **suun** *v.* encourage, stir up; **müsuun** *v.* discourage, intimidate; **meynet usuun** pl. - *n.* courage, bravery, daring; **misiinim** pl. **misiinmazi** *n.* coward, defeatist

**sül** \*sihlu *vs.* tire, be weary

## T

**ta** \*ta *prep.* on

**taan** \*taun *v.* stand; **taanab** pl. **toonpodon** *n.* rod, pole, mast; **mestaan** *v.* take apart, disassemble

**tahur** \*tahir *v.* build, construct, devise; **tahur** pl. **tohürdün** *n.* 1. building, structure, edifice 2. house, dwelling

**tam** \*tam *pron.* 3SG

**tamazi** pl. - \*tamza *n.* 1. soil, earth 2. floor

**tanam** pl. **tanman** \*tanma *n.* skin, hide; **tanmat umvul** pl. **tanmanta umvul** *n.* 1. bark 2. scroll, sheet, page

**tav** pl. **tavakav** \*tavik *n.* fruit, *spec.* a native tropical fruit significant in Izikazi cuisine

**tirig** pl. - \*tirgi *n.* 1. spine 2. row, series

**tonon** \*tannu *vs.* wide, broad, extended; **tannar** *vs.* vast

**torol** \*tarlu *v.* bleed; **torol** pl. - *n.* blood

## U

**udum** pl. **edemeh** \*ʔudam *n.* "water buffalo"

**ul** pl. **yuʔul** \*ʔul *n.* hand

## Ü

**üdüd** \*ʔiddu *v.* go, move, walk; **üddük** pl. **iddikhi** *n.* animal, being

**üqul** \*ʔiqlu *vs.* hunger

## V

**vaazi** \*vahza *v.* fly; **vaazi** pl. **vaazah** *n.* fly, gnat

**val** pl. **valav** \*val *n.* forest, jungle; **muṣul** pl. **muṣulav** *n.* palm tree

**verazi** \*virza *v.* hunt, chase, prey upon

**vexazi** \*vixza *v.* get, receive; **vexzet** pl. - *n.* understanding, comprehension

**vi** \*vi *pron.* 1SG

**vizi** \*vizik *v.* exist, live; **vizi** pl. **vizikim** *n.* life; **viziktir** pl. - *n.* home, place of residence

**vurur** pl. **verren** \*vurur *n.* ship; **vurruḥ** pl. **vurreen** *n.* galley, warship; **vurruḥ** pl. **vururlun** *n.* fleet

## X

**xer** \*xajr *v.* roast, fry

**xilil** \*xilli *v.* die; **xilil** pl. - \*xilli *n.* death; **baxalal** *v.* kill

**xuluh** pl. **xeleh** \*xuluh *n.* owl

**xunun** \*xunnu *v.* groan, moan

**xuul** pl. **xeelet** \*xuwl *n.* chest, breast; **yuxuul** pl. - *n.* breasts, tits

**xuur** pl. - \***xuwr** *n.* smoke, dust

## Y

**yaav** pl. **yaavah** \***jahv** *n.* snake

**yajay** \***jajaj** *v.* make, create, devise; **mesyejey** *v.* destroy, undo

**yayanya** \***jajaj** *v.* throw

**yub** \***jub** *num.* two

**yunuk** pl. **yenkeh** \***junku** *n.* an indigenous long-beaked tropical bird

## Z

**zabak** \***zabka** *v.* split, divide; **zabak** pl. **zavkat** *n.* 1. split, divide 2. cleft, valley; **zavkal** pl. **zavkaldan** *n.* piece, part, fragment

**zag** pl. - \***zag** *dem.* MED

**zi** pl. **zikazi** \***zik** *n.* 1. human, person 2. someone, anyone

**zub** pl. **zebeh** \***zub** *n.* ant

**zuur** \***zuyr** *v.* crawl, creep; **zuuruk** pl. - *n.* (*pl.*) vines, lianas

**zünyüm** \***zijum** *v.* weave; **zenyemel** pl. **zinyimlit** *n.* basket; **zünyemed** pl. **zünymüdün** *n.* net, web