

Fiat Lingua

Title: Quick Guide to Itlani

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MS Date: 05-01-2022

FL Date: 05-01-2023

FL Number: FL-00008C-00

Citation: Hopkins, James E. 2022. "Quick Guide to Itlani."
FL-00008C-00, *Fiat Lingua*,
<<http://fiatlingua.org>>. Web. 01 May 2023.

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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 Kurna language leader.*

ITLANI: A Classical and Impressionist Language

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

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

THE ITLANI LANGUAGE 2023

INTRODUCTION

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

Formatting Notes and Glossing Conventions:

Itlani examples are presented in a four-line format:

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

Example:

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

GLOSSING ABBREVIATIONS AND TERMS

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

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



OVERVIEW OF ITLANI – Language and Speakers

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

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

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

At present, the Tikari Institute for Itlani Language and Culture (TIILC)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 *chendjéfér* or “stone-writing” was traditionally used for inscriptions on stone and wood. The cursive form known as *yenifér* or “sand-writing” developed later when writing on paper evolved. In present day usage the square form is used in printed books whereas the cursive form is used most often in hand written messages and for calligraphic or ornamental works. Both forms are commonly mixed for emphasis and the cursive form is often used as italic script is in English.

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

T ƒ ƞ ƒ ƒ becomes ʈ ɸ ɱ ɰ ɱ

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

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

PHONOLOGY

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

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

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

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

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



DATEBIC GLYPHS, ROMANIZATION AND IPA VALUES

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

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

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

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

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

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

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)

𐌆𐌆𐌆𐌆-𐌆𐌆𐌆𐌆𐌆 𐌆𐌆𐌆𐌆𐌆𐌆
Daki-Ramún eyp-yav-or
 Daki-Ramún-NOM Speak-PST-3SG.M
 'Daki-Ramún spoke.'

(7)

בַּשִּׁיִּת מַרְפָּן-וֹר

Bash-it marfan-ór

2SG-ADJ friend-M-NOM.SG

'your (male) friend.'

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

HOW TO FORM QUESTIONS

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

(8)

דַּקִּי-רַמֹּון-נֹמ מִשְׁ-יָבֹ-וֹר::

Daki-Ramún mish-yav-or

Daki=Ramún-NOM go-PST-3SG.M

'Daki-Ramún went.'

(9)

קֶשׁ דַּקִּי-רַמֹּון-נֹמ מִשְׁ-יָבֹ-וֹר::

Kesh Daki-Ramún mish-yav-or

Q Daki=Ramún-NOM go-PST-3SG.M

'Daki-Ramún went.'

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

NEGATION

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

(19)

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

(20)

עַל-קַדִּימ-יָבֹר-וּ
Ra=kadim-yav-or
NEG-come-PST-3SG.M
'He didn't come.'

(21)

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

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

(22)

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

NOUNS AND ARTICLES

CASES

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

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

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

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

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

(33)

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

ሷ	ርገጠታቸው	ዕብራይታዊ	ገሰጠታቸው።
<i>Ta</i>	<i>Siarel-it</i>	<i>meyleyn-a</i>	<i>shibat-yar-en.</i>
the	Earth-ADJ	species-GEN.SG	belong-PRS-3SG.PL

'They belong to the Terran species.'

(34)

ጥብቃቸው	ርገጠታቸው	ዕብራይታዊ	ገሰጠታቸው።
<i>Chad-it</i>	<i>Siarel-it</i>	<i>meyleyn-arun</i>	<i>shibat-yar-en.</i>
Many-ADJ	Earth-ADJ	species-GEN.PL	belong-PRS.3PL

"They belong to many Terran species.'

(35)

PARTITIVE CASE

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

ገጠብ	ሷ	ዘገጠታዊ
<i>anáṃ</i>	<i>ta</i>	<i>prazhen-aris</i>
[a] part-NOM.SG	the	story-PRT.SG

'a part of the story'

(36)

ገጠብ	ሷ	ጠጠታዊ	ሰጠታቸው።
<i>Ha-lan-ís</i>	<i>ta</i>	<i>nashey-aris</i>	<i>byudem-yiv-a.</i>
Some-quantity-DIM-ADVL	the	crop-PRT.SG	destroy-PAS.PST.3SG.N

'A small amount of the crop was destroyed.'

(37)

ጠጠታዊ	ዘጠጠታዊ	ገሰጠታቸው።
<i>Kin-lán</i>	<i>pev-gur-ainen</i>	<i>lafi-yar-e?</i>
what-quantity-ADVL	sea-shell-PRT.PL	have-PRST-2SG

'How many seashells do you have?'

(43)

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

(44)

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

ABLATIVE CASE

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

(45)

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

(46)

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

(47)

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

(48)

በገጽ ገጽ ላይ ብዙም ገንጠሎች ነበሩ።
Idá labam-ú chad-it eynu-iena korun-yiv-en
 that table-NOM.PL many-ADJ material-ABL.PL make-PAS.PST-3PL
 'The tables were made from many materials.'

LOCATIVE CASE

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

(49)

ገንዘብ ላይ ብርንጫፍ ነው።
Ta yeral dini ta ney-an on-yar-a
 the money-NOM.SG in the bag-LOC.SG be-PRS-3SG.N
 'The money is in the bag.'

(50)

ገንዘብ ላይ ብርንጫፍ ነው።
Ta urid-en dini ta ney-avá on-yar-a
 the eat-thing-NOM.SG in the bag-LOC.PL be-PRS-3SG.N
 'The food is in the bags.'

(51)

ሰኞ ላይ ስራ ላይ ስራ ላይ ስራ።
Seti ta to-it aspal-an mish-yav-el
 at the four-ADJ day-LOC.SG Go-PST-3SG.F
 'She went on the fourth day.'

(52)

ሰኞ ላይ ስራ ላይ ስራ ላይ ስራ።
Mashrá to aspal-avá mog-ey-lo sam-yav-el
 during four day-LOC.PL 1PL-PRP.SG-with remain-PST-3SG.F
 'She stayed with us for four days.'

NOUNS

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

SUMMARY OF ITLANI NOUN DECLENSION – Nouns ending in consonants:

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

SUMMARY OF ITLANI NOUN DECLENSION – Nouns ending in vowels:

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

ADJECTIVES

FORMS OF ADJECTIVES

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

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

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

(69)

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

'a room in an expensive inn'

(70)

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

'the teachings of wise elders'

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

(71)

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

'My shoes are blue.'

(72)

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

'The meat is well done.'

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

(73)

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

'the (really) good-looking boy'

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

(74)

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

COMPARATIVE ADJECTIVES

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

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

USE OF THE COMPARATIVE

(75)

43NB4BTL 43NB4BTL **43NB4BTL43** **𐌆** **43NB4BTL43** **43NB4BTL43:**
Shirit Shishá ar-gidan-it u Shtemór on-yar-a
 Shirit Shishá-NOM.SG more-big-ADJ than Shtemór be-PRS-3SG.N
 'Shirit Shishá is larger than Shtemór.'

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

(76)

ቧ ወጠብ ላይ ገደብ ለገደብ ጥ ቧ ላይ ሁለት ሆኖታ።
Ta mu-it dzar ar-tul-it u ta zar-it on-yar-a
 the one-ADJ mountain-NOM.SG more-tall-ADJ than the two-ADJ be-PRST.3SG.N
 'The first mountain is taller than the second.'

(77)

ገ-ሕዘብ ርዥን ገደብ ለገደብ ጥ ሁለት ላይ ለገደብ ሆኖታ።
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)

ለሕዘብ ወይን ገደብ ለገደብ ጥ ገ-ሕ ሆኖታ።
Vun-it marfan-ór ar-tariik-it u zhoy on-yar-a
 3SG.M-ADJ friend-M-NOM.SG more-smart-ADJ than 1SG-ADJ be-PRS-3SG.N
 'His friend (m) is smarter than me.'

SUPERLATIVE ADJECTIVES

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

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

USE OF THE SUPERLATIVE

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

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

(87)

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

(88)

ታ ግብርና ለግብርና ለግብርና ለግብርና።
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)

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

EXAMPLES OF SOME LANGUAGES

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

PRIMITIVE ADVERBS

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

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

ADVERBIALS

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

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

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

(90)

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

(91)

IL N3CTB3TBÎ N3CTB-LLI 317B W L13F-OW13F-B/::
Ta Itlan-tan-ú Itlan-ova pashni varem-yar-en
 the Itlan-resident-NOM.PL Itlán-ACC very love-PRS-3PL
 ‘The Itlani love Itlán very much.’

COMPARISON OF ADVERBS

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

OTHER ADVERBIALS

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

OTHER COMMON ADVERBIALS

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

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

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

USE OF PERSONAL PRONOUNS

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

(103)

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

(104)

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

Otherwise personal pronouns are used very much as in English:

(105)

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

(106)

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

(107)

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

(108)

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

(109)

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

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

(110)

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

(111)

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

(115)

ቧ	ዐቡቡ-ጌብር	ርገረገረገረገ	ሰገረገረገ::
<i>Ta</i>	<i>meker-is</i>	<i>sa-vuyin-it</i>	<i>on-yar-a</i>
the	sphere-DIM-NOM.SG	REFL-3SG.F-ADJ	be-PRS-3SG.N

'The ball is her own.'

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)

ቧ	ገገገገ	ከከከ	ርገረገረገ	ገገገገ	ሰገረገረገ::
<i>Ta</i>	<i>dukhúl</i>	<i>kin-pá</i>	<i>stan-yar-a</i>	<i>shprun-it</i>	<i>on-yar-a</i>
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)

ቧ	ሰሰሰ	ከከከ-ሰሰ	ገገገገገገ:	ሰሰሰሰሰሰ	ሰሰሰሰሰሰ::
<i>Ta</i>	<i>pesh-él</i>	<i>kin-pá-ova</i>	<i>djat-yav-u,</i>	<i>banadjin-izhe</i>	<i>pron-yav-el</i>
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)

ቧ	ገገገገ	ከከከ-ሰሰ	ቧ	ሰሰሰሰሰ	ገገገገገገ	ሰሰሰሰሰሰሰሰ
<i>Ta</i>	<i>dukhúl</i>	<i>kin-pa-ese</i>	<i>ta</i>	<i>naran-ova</i>	<i>dafar-yav-u</i>	<i>inu-virsi-yav-a</i>
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)

ቧ	ሰሰ	ከከከ-ሰሰ	ሰሰሰሰሰ	ሰሰሰሰ:	ገገገገገገገ::
<i>Ta</i>	<i>ev</i>	<i>kin-pa-it</i>	<i>yeral-ova</i>	<i>er-yav-u,</i>	<i>dadjla-yav-a</i>
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.'

(132)

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

(133)

ይ፡ ዃዘ፤፡
Ra, ra-pá
NEG NEG-3SG.NS-NOM.SG
'No, no one.'

(134)

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

For additional emphasis, one could say:

(135)

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

(136)

ቢጠጠጠጠጠ፡፡ ሊ፡ጠጠገገ፡፡ ዃገገ፡፡
Kiin-ova vem-yar-ay? Ra-ha-ova
what-ACC.SG want-PRS-2PL NEG-thing-ACC.SG
'What do y'all want?' 'Nothing.'

(137)

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

PREPOSITIONS

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

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

prepositional pronouns.

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

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

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

(143)

לח-וול-ט ת ות-ח-תח-כ מנ-וול-ט::
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)

ד-ט-וול-ט ת מנ-וול-ט-ול-ט ה-ת תא::
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)

תא-ול מנ-וול ד-ט-וול-ט::
Ukh-ova mish-ya 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)

ע-ול-ח וול-ט-ול-ט-ח-ע: מנ-וול-ט-ח::
Ranti kadim-yazh-or, mish-is-yazh-u
when come-FUT-3SG.M go-DIM-FUT-1SG
'When he comes, I will leave.'

(147)

ע-ול-ח-ול-ט-ול-ט-ח-ע ל-ע וול-ח ח-ול-ח-ע ח-ול-ט-ח::
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** (ᠰᠢᠨᠦᠨᠶᠠ) *to see* as an example, we have in the present tense:

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

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

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

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

INFINTIVE

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

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

ROOTS

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

TENSE/MOOD MARKERS

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

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

PERSON MARKERS

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

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

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

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

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

SAMPLE ITLANI CONJUGATION - SIMPLE ACTIVE TENSES

DAYA (to understand)

[1] SIMPLE ACTIVE PAST

“I understood”

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

[2] SIMPLE ACTIVE PRESENT

“I understand”

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

[3] SIMPLE ACTIVE FUTURE

“I will understand”

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

[4] SIMPLE ACTIVE CONDITIONAL

“I would understand”

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

[5] SIMPLE ACTIVE IMPERATIVE

“Understand”

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

COMPOUND ACTIVE TENSES

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

Adjective participles are composed of three parts:

active or passive theme vowel + tense marker + adjective ending

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

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

[3] COMPLETED ACTIVE FUTURE

“I will have understood”

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

[4] COMPLETED ACTIVE CONDITIONAL

“I would have understood”

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

[5] COMPLETED ACTIVE IMPERATIVE

“That I might have understood”

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

[6] CONTINUOUS ACTIVE PAST

“I was understanding”

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

[7] CONTINUOUS ACTIVE PRESENT

“I am understanding”

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

[8] CONTINUOUS ACTIVE FUTURE

“I will be understanding”

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

[9] CONTINUOUS ACTIVE CONDITIONAL

“I would be understanding”

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

[10] CONTINUOUS ACTIVE IMPERATIVE

“that I might be understanding”

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

[11] POTENTIAL ACTIVE PAST

“I was about to understand”

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

[12] POTENTIAL ACTIVE PRESENT

“I am about to understand”

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

[13] POTENTIAL ACTIVE FUTURE

“I will be about to understand”

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

[14] POTENTIAL ACTIVE CONDITIONAL

“I would be about to understand”

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

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

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

SIMPLE PASSIVE TENSES

[1] SIMPLE PASSIVE PAST

DAYI (to be understood)

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

[2] SIMPLE PASSIVE PRESENT

“I am being understood”

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

[3] SIMPLE PASSIVE FUTURE

“I will be understood”

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

[4] SIMPLE PASSIVE CONDITIONAL

“I would be understood”

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

[5] SIMPLE PASSIVE IMPERATIVE

“that I might be understood”

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

COMPOUND PASSIVE TENSES

[1] COMPLETED PASSIVE PAST

“I was understood”

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

[2] COMPLETED PASSIVE PRESENT

“I am understood”

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

[3] COMPLETED PASSIVE FUTURE

“I will be understood”

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

[4] COMPLETED PASSIVE CONDITIONAL

“I would be understood”

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

[5] COMPLETED PASSIVE IMPERATIVE

“that I might have been understood”

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

[6] CONTINUOUS PASSIVE PAST

“I was being understood”

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

[7] CONTINUOUS PASSIVE PRESENT

“I am being understood”

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

[8] CONTINUOUS PASSIVE FUTURE

“I will be being understood”

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

[9] CONTINUOUS PASSIVE CONDITIONAL

“I would be being understood”

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

[10] CONTINUOUS PASSIVE IMPERATIVE

“that I may be being understood”

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

[11] POTENTIAL PASSIVE PAST

“I was about to be understood”

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

[12] POTENTIAL PASSIVE PRESENT

“I am about to be understood”

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

[13] POTENTIAL PASSIVE FUTURE

“I will be about to be understood”

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

[14] POTENTIAL PASSIVE CONDITIONAL

“I would be about to be understood”

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

[15] POTENTIAL PASSIVE IMPERATIVE

“that I might be about to be understood”

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

NUMBERS

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

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

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

WORD FORMATION – COMPOUNDING AND AGGLUTINATION

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

CONCLUSION

This Quick Guide to Itlani is merely an overview of the most salient Itlani grammatical features for the layperson and student. Lessons, both oral and written in everyday written and spoken Itlani will be needed by the student to see how all of these are used in actual 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.

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ISKEM VEY YAVYO!

“SUCCESS AND JOY!