The Na’vi Workbook
by Karyu Neytiri
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Introduction

This workbook is intended to give lessons, exercises and tips to those who wish to learn Na’vi.

The Na’vi language (Na’vi: Li’yə leNa’vi) is the constructed language of the Na’vi, the sapient humanoid indigenous inhabitants of the fictional moon Pandora in the 2009 film Avatar. It was created by Paul Frommer, a professor at the USC Marshall School of Business with a doctorate in linguistics. Na’vi was designed to fit James Cameron’s conception of what the language should sound like in the film, to be realistically learnable by the fictional human characters of the film, and to be pronounceable by the actors, but to not closely resemble any single human language.

— Wikipedia

Paul Frommer continues to expand the Na’vi language today, with help from the Lexical Expansion Project—a community project in which new vocabulary, made by the community, is suggested to Frommer for approval. If approved, the new vocabulary appears on Frommer’s blog, Na’viteri. Vocabulary updates are quite frequent, so be sure to check the blog regularly!
The alphabet & pronunciation

Na’vi is only a spoken language on Pandora, meaning that native Pandorans do not use writing to communicate in the language, only speech. The Sawtute (Sky People; humans) brought the idea of writing—which the Na’vi call pamrel (‘sound-image’)—with them when arriving on Pandora. Written Na’vi uses the Latin alphabet and is phonetic, unlike English, meaning it has a direct correspondence between symbols and sounds.

Na’vi has a spoken alphabet, or snapamrelvi, where each letter has its own name (like English’s “ay, bee, cee...”), which is:


The fact that Na’vi is phonetic makes reading Na’vi very easy, as once you have learned the sounds of Na’vi you will be able to pronounce every word correctly. The only thing you must learn separately for each word is stress. Stress is the emphasis given to certain syllables in a word. As an English example, compare the two ‘object’s in these sentences:

- What is this object doing here?
- I strongly object to this!

The first ‘object’ has its stress in the first syllable (object), and the second is stressed in the second syllable (object). Using the right stress is important, in both English and Na’vi—it’s the difference between ‘person’ (tute) and ‘woman’ (tute), for example—so whenever you learn new vocabulary, always check the stress in the dictionary.

There are also rules for which sounds may go where in a word. This is useful to know for when you need to spell a loanword—a word borrowed from a different language—such as names. As the snapamrelvi above shows, some consonant names end in ä, like Tsä, while most end in the consonant itself, like TxeTx. The consonants whose names end in ä cannot end a syllable. For example, you will never see words like *lif, *wah, or *zats in Na’vi. All the other consonants can end a syllable. The two pseudo-vowels ‘Ll and ‘Rr must start with a consonant (which is why their names start with tìFtang) but never end with one, making a word like *rrk impossible, but krr possible.
The best way to learn pronunciation is to hear good-quality spoken Na’vi, and practice speaking with a fluent speaker. However, if you are interested, the tables below show the sounds of the Na’vi language, with Omatikayen dialect pronunciation, in the International Phonetic Alphabet (IPA). The sounds in bold cannot end a syllable.

### Vowels & Pseudo-vowels

<table>
<thead>
<tr>
<th>Letter</th>
<th>IPA Symbol</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>[a]</td>
</tr>
<tr>
<td>à</td>
<td>[æ]</td>
</tr>
<tr>
<td>e</td>
<td>[ɛ]</td>
</tr>
<tr>
<td>i</td>
<td>[i]</td>
</tr>
<tr>
<td>i̯</td>
<td>[i̯]</td>
</tr>
<tr>
<td>o</td>
<td>[o]</td>
</tr>
<tr>
<td>u</td>
<td>[u] or [o]</td>
</tr>
<tr>
<td>ll</td>
<td>[l̩ː]</td>
</tr>
<tr>
<td>rr</td>
<td>[r̩ː]</td>
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### Consonants

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<thead>
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<tbody>
<tr>
<td>'</td>
<td>[ʔ]</td>
</tr>
<tr>
<td>f</td>
<td>[f]</td>
</tr>
<tr>
<td>h</td>
<td>[h]</td>
</tr>
<tr>
<td>k</td>
<td>[k]</td>
</tr>
<tr>
<td>kx</td>
<td>[k’]</td>
</tr>
<tr>
<td>l</td>
<td>[l̩]</td>
</tr>
<tr>
<td>m</td>
<td>[m]</td>
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<td>n</td>
<td>[n]</td>
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<tr>
<td>ng</td>
<td>[ŋ]</td>
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<td>p</td>
<td>[p]</td>
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<td>px</td>
<td>[p’]</td>
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<td>r</td>
<td>[r̩]</td>
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<td>s</td>
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<td>ts</td>
<td>[t̩s]</td>
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<tr>
<td>tx</td>
<td>[t̩]</td>
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<tr>
<td>v</td>
<td>[v]</td>
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<tr>
<td>w</td>
<td>[w]</td>
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<tr>
<td>y</td>
<td>[j]</td>
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<tr>
<td>z</td>
<td>[z]</td>
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</table>

### Diphthongs

<table>
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<tr>
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<tbody>
<tr>
<td>aw</td>
<td>[aw]</td>
</tr>
<tr>
<td>ay</td>
<td>[aɪ]</td>
</tr>
<tr>
<td>ew</td>
<td>[ɛw]</td>
</tr>
<tr>
<td>ey</td>
<td>[ɛj]</td>
</tr>
</tbody>
</table>

- Pseudo-vowel: a syllabic consonant.
- Diphthong: two vowels gliding together.
- *u* can only optionally be [ʊ] in closed syllables.

Na’vi has relatively few consonant clusters, preferring the fluidity of vowel clusters, but they are *f, s, ts + p, t, k, px, tx, kx, m, n, ng, r, l, w, y,* and may only start syllables, never end them.
Choosing a name & introducing yourself

There are different ways of creating a Na’vi name for yourself. Some people prefer to translate a title into Na’vi and use that as their name, for example, Nawma Taronyu ‘Great Hunter’. Others like to translate their name’s meaning into Na’vi, such as Rose becoming Syulang ‘Flower’. Another way is to take your name and spell it using Na’vi sounds. For example, Säm for Sam, Tsyan for John, Repeka for Rebekah, Petani for Bethany. The result sounds like your name spoken in a strong Na’vi accent.

A more authentic Na’vi name can be created using the traditional Na’vi name structure, which uses a given name, the name particle te, a family name, and a parent name:

- For men: <first name> te <family name> <father’s name>’itan.
  
  Example: Tsu’tey te Rongloa Ateyo’itan, ‘Tsu’tey of the family Rongloa, Ateyo-son’

- For women: <first name> te <family name> <mother’s name>’ite.
  
  Example: Neytiri te Tskaha Mo’at’ite, ‘Neytiri of the family Tskaha, Mo’at-daughter’

It’s also worth noting that many, though not all, true Na’vi names do not have meaning, and the general rule for naming in Na’vi is to make sure the name fits Na’vi’s sound system.

Once you’ve chosen your name, introduce yourself!

Kaltxi.
Oeru fko Syaw
<name>.
Hello.
I am called <name>.

Oe lu <name>.
I am <name>.
<table>
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<tr>
<th><strong>Naví</strong></th>
<th><strong>English</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Kaltxi.</td>
<td>Hello.</td>
</tr>
<tr>
<td>Oel ngati kameie.</td>
<td>I See you. (Greeting)</td>
</tr>
<tr>
<td><strong>Ngaru lu fpom srak?</strong></td>
<td>Are you well? (Lit. Do you have well-being?)</td>
</tr>
<tr>
<td>Srane, oeru lu fpom. <strong>Ngaru tut?</strong></td>
<td>Yes, I am well. And you?</td>
</tr>
<tr>
<td>Kehe, oeru ke lu fpom.</td>
<td>No, I’m not well.</td>
</tr>
<tr>
<td><strong>Makto fyape?</strong></td>
<td>How are things? (Lit. How ride?)</td>
</tr>
<tr>
<td>Zong/Niśran/Nife’</td>
<td>Well/So-so/Badly (“Makto fyape?” responses)</td>
</tr>
<tr>
<td>Kempe leren?</td>
<td>What’s up? (Lit. What’s happening?)</td>
</tr>
<tr>
<td>Smon niprrte’.</td>
<td>Pleased to meet (you).</td>
</tr>
<tr>
<td>Zola’u niprrte’.</td>
<td>Welcome.</td>
</tr>
<tr>
<td><strong>Fyape fko syaw ngar, ma tsmuk?</strong></td>
<td>What are you called, brother/sister?</td>
</tr>
<tr>
<td>**Oeru fko syaw &lt;name&gt;. <strong>Ngaru tut?</strong></td>
<td>I am called &lt;name&gt;. And you?</td>
</tr>
<tr>
<td>’Upe ke zo?</td>
<td>What’s wrong? What’s the matter?</td>
</tr>
<tr>
<td>Rutxe, irayo.</td>
<td>Please, thanks.</td>
</tr>
<tr>
<td><strong>Niprrte’.</strong></td>
<td>Gladly, you’re welcome. (Response to thanks)</td>
</tr>
<tr>
<td>Ngaytxoa.</td>
<td>Sorry.</td>
</tr>
<tr>
<td>Nga läpivotawk ni’it ni’ul ko.</td>
<td>Tell me a bit more about yourself.</td>
</tr>
<tr>
<td>Nga läpivotawk nino ko.</td>
<td>Tell me all about yourself.</td>
</tr>
<tr>
<td>Rutxe liveyn.</td>
<td>Please repeat (what you just said).</td>
</tr>
<tr>
<td>Kiyevame ute Eywa ngahu.</td>
<td>See you later and may Eywa be with you.</td>
</tr>
</tbody>
</table>
Dialogue Exercise 1

Study the dialogue below, and practice speaking it with a partner. Stress for each word is underlined. Don’t worry if you’re speaking slowly at first. Your fluency will improve the more you practice and get used to the new sounds in your mouth.

Kaltxi ngaru! Fyape fko Syaw ngar?
Hello to you! What are you called?

Kaltxi, ma tsmuk, oel ngati kameie. Oeru fko Syaw Lawaki. Ngaru tut?
Hello, brother/sister. I See you. I’m called Lawaki. And you?

Kame ngat niteng. Oeru Syaw Txule. Smon niprrte’. Ngaru lu fpom Srak?
I See you too. I’m Txule. Nice to meet you. Are you well?

Srane, lu fpom. Ngaru tut?
Yes, I’m well. What about you?

Yes, I’m well too. Sorry, I have to go now. See you later.

Kiyevame ulte Eywa ngahu!
See you later and may Eywa be with you.
What’s ma?

You may have noticed that in Na’vi conversation the little word ma turns up quite often. For example, ma tsmuk in the conversation above. The particle ma can be difficult to translate into English, and is often incorrectly translated as ‘my’. Ma does not mean ‘my’ and shouldn’t be translated that way. Ma is what’s known as a vocative marker. It is placed before a noun being addressed, whether that noun be a word like ‘brother’, ‘friend’, or someone’s actual name. Ma shows that you are speaking to that person.

Kaltxi, ma ‘eylan. ‘Hello, friend.’
Ma Tsyan, tiran oehu. ‘John, walk with me.’
Ma oeyä tsmukan, oeru txoa livu. ‘My brother, forgive me.’

The ‘my’ in the last example comes from oeyä, not ma. Without ma the sentence would mean ‘My brother forgives me’, and the second sentence would mean ‘John walks with me.’ Ma is very important!

In addition to ma, there is also a suffix -ya which serves the same purpose but is exclusively for collective nouns. That is, you have the option to add -ya to the end of words that represent groups of people or things, like Na’vi, soaia, and pongu.

Mawey, Na’viya, mawey! ‘Calm, People, calm!’
Soaiaya, lu oeru fmawn ayngar. ‘Family, I have something to tell you.’
Ponguya, ftxozä sivi ko! ‘Group (of people), let’s celebrate!’
Ayhemli‘u: Let’s learn some verbs!

A verb, or kemli’u in Na’vi, is a word that’s an action, like ‘walk’, ‘fly’ and ‘know’. Here are some useful verbs:

- plltxe: speak
- tse’a: see (visual)
- new: want
- za’u: come
- makto: ride
- lu: be
- stawm: hear
- omum: know
- taron: hunt
- wan: hide
- ting: give
- munge: take
- tswayon: fly
- heyn: sit
- kä: go
- inan: read
- fmi: attempt
- meyam: hug
- ftang: stop
- yem: put
- hena: carry
- rol: sing
- yom: eat
- näk: drink
- rey: live
Exercise: Fill in the blanks with Na’vi words

1) I’ll ______ my bow to you.
2) She doesn’t ______ coffee.
3) ______ that mess before he finds it.
4) Do you ______ a pa’li?
5) The children ______ by Mother while she ______ a story to them.
6) ______ louder please, I can’t ______ you.
7) He ______ to school.
8) If you don’t ______ soon, you’ll be hungry.
9) Please ______ to the forest with me.
10) I ______ a hunter.
11) Could you ______ this bag for me? My hands are full.
12) ______! You cannot go there.
13) I ______ many stars in the sky tonight.
14) Would she like to ______ a yerik with me?
15) The ikran ______ quickly.
16) I ______ the truth.
More about verbs...

There are two main types of verbs: transitive (vtr.) and intransitive (vin.). Transitive verbs can be done to things/people. Intransitive verbs cannot, and are simply done (not to anything). For example, you can taste food, you can climb a mountain, and you can tell a story, so those are all transitive verbs. On the other hand, you cannot jump anything, die anything, or sleep anything, making those intransitive. Transitivity of verbs is very important in Na’vi, and must be learned for each one. Transitivity is not equal among all languages, so what is a vtr. in English may be vin. in Na’vi. For example, tìran ‘walk’ is a vin., so you cannot walk a path in Na’vi, but instead must walk along a path.

Most Na’vi dictionaries will show you:
1) The Na’vi word.
2) Its pronunciation (in the IPA).
3) Its part of speech (whether it is a vtr., vin., noun, etc.)
4) Its translation.

Examples:

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<tbody>
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<td>lahe: [ˈla.he]</td>
<td>P_F</td>
<td>adj.</td>
<td>other, else</td>
</tr>
<tr>
<td>lam: [l-am]</td>
<td>P_F</td>
<td>vin.</td>
<td>seem, appear</td>
</tr>
<tr>
<td>lang: [l-aŋ]</td>
<td>P_F</td>
<td>vtr.</td>
<td>investigate, explore</td>
</tr>
</tbody>
</table>

Negation

Verbs can be negated by adding the adverb ke ‘not’ before them. This reverses the meaning from the action happening to not happening (a negative statement).

Oe spaw ‘I believe’ → Oe ke spaw ‘I don’t believe’
Po lu taronyu ‘He’s a hunter’ → Po ke lu taronyu ‘He’s not a hunter’
Nga fmi ‘You try’ → Nga ke fmi ‘You don’t try’

Note that this is not the same as rä’ä ‘don’t’, which you must use for negative commands rather than statements. Like ke, rä’ä (usually) precedes its verb.

Kä! ‘Go!’ → Rä’ä kä! ‘Don’t go!’
Set hahaw. ‘Sleep now.’ → Set rä’ä hahaw. ‘Don’t sleep now.’
Nga fmi. ‘You try.’ → Nga rä’ä fmi. ‘Don’t [you] try.’

Rä’ä may be placed after the verb for emphasis. Set hahaw rä’ä!
‘Don’t sleep now!’

There are other negative words and phrases. When you use these, you must also negative the verb with ke; double negatives are a requirement in Na’vi.
<table>
<thead>
<tr>
<th>Na'vi</th>
<th>English</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>ke’u</td>
<td>nothing</td>
<td><em>Pol ke’ut ke omum.</em> ‘He knows nothing.’ (He doesn’t know nothing.)</td>
</tr>
<tr>
<td>kekem</td>
<td>nothing (no action)</td>
<td><em>Oe kekem ke si.</em> ‘I’m doing nothing.’ (I’m not doing no action.)</td>
</tr>
<tr>
<td>kawkrr</td>
<td>never</td>
<td><em>Po ke tslayam kawkrr.</em> ‘She will never understand.’ (She will never not understand.)</td>
</tr>
<tr>
<td>kawtu</td>
<td>no one</td>
<td><em>Ke zene kawtu hivum.</em> ‘No one needs to leave.’ (No one doesn’t need to leave.)</td>
</tr>
<tr>
<td>kawtseng</td>
<td>nowhere</td>
<td><em>Tslet oel ke tse’a kawtseng.</em> ‘I don’t see it anywhere.’ (I don’t see it nowhere.)</td>
</tr>
<tr>
<td>kaw’it</td>
<td>at all</td>
<td><em>Moe ke ‘efu ohakx kaw’it.</em> ‘We aren’t hungry at all.’ (We don’t feel hungry at all.)</td>
</tr>
<tr>
<td>ke li</td>
<td>not yet</td>
<td><em>Fo ke polähem ke li.</em> ‘They haven’t arrived yet.’ (They haven’t not arrived yet.)</td>
</tr>
<tr>
<td>ke fra-</td>
<td>not every</td>
<td><em>Ke frapo ke kame.</em> ‘Not everyone Sees.’ (Not everyone doesn’t See.)</td>
</tr>
<tr>
<td>kea</td>
<td>no</td>
<td><em>Kea tarnioang ke za’u fitseng.</em> ‘No predators come here.’ (No predator doesn’t come here.)</td>
</tr>
</tbody>
</table>

*Nari si!*
Kea and kehe are not the same.
Kea is for describing, kehe is an interjection.
Exercise: Sort the verbs

In the table below, sort the verbs you’ve already learned into vtr. and vin. Use a dictionary such as [Dict-Na’vi](#) or the [Dictionary PDF](#) to help you. The first one is done for you.

<table>
<thead>
<tr>
<th>vtr.</th>
<th>vin.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>plltxe</strong></td>
<td></td>
</tr>
<tr>
<td><em>speak</em></td>
<td></td>
</tr>
</tbody>
</table>
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- *Irrotok*, ‘a smile’ → *Irrotok si*, ‘to do a smile’ (‘to smile’)
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A noun, or *tstxoli’u* in Na’vi, is a word that is a thing (including a person or place), like ‘boat’, ‘forest’ and ‘teacher’. Here are some useful nouns:

- **tute**  
  person

- **tute**  
  woman

- **tutan**  
  man

- **Syuve**  
  food

- **naer**  
  drink

- **tokx**  
  body

- **Seyn**  
  chair

- **’u**  
  thing

- **taronyu**  
  hunter

- **puk**  
  book

- **tsko**  
  bow

- **mokri**  
  voice

- **’eveng**  
  child

- **nivi**  
  hammock

- **kelku**  
  home

- **na’rìng**  
  forest

- **wutso**  
  meal

- **sämìyam**  
  hug

- **trr**  
  day

- **txon**  
  night

- **tiyawn**  
  love

- **yayo**  
  bird

- **hi’ang**  
  insect

- **ioang**  
  animal

- **payoang**  
  fish
Exercise: Circle the correct words

1) That singer has a beautiful mokri/txon.
2) The wutso/na'ring was delicious.
3) In the yayo/txon, the Pandoran na'ring/’eveng glows.
4) The taronyu/naer hunts the ioang/seyn with her tute/tsko.
5) His seyn/sämyam was full of tiyawn/syuve.
6) The ’eveng/payoang grew up to be a very handsome trr/tutan.
7) Your hi’ang/kelku is beautifully decorated.
8) The hi’ang/tuté was reading a puk/tokx.

Dialogue Exercise 2

Now that you know all these verbs and nouns, let’s look at them in use. Practice these Na’vi sentences with a partner. All the verbs and nouns are in bold. Don’t worry about not understanding the sentences completely yet; there’ll be more lessons on grammar and other vocabulary later.

Tsatutan peSeng kā?
where does that man go?

Tutan lu taronyu Po kolā ne naring ute set taron.
The man is a hunter. He has gone to the forest and now hunts.

Fneioangpet pol taron?
what kind of animal does he hunt?

Yayot si payoangtì.
Birds and fish.

Eltur titxen si! Oe new sliyu taronyu. Slā tsateri oe ke omum nitam. Interesting! I want to become a hunter, but I don’t know enough about it.

Tsun oe kiyar ngaru mawfwa yolom wutso’ oengal. Za’u oehu ko!
I can teach you after we’ve eaten dinner. Come with me!
Now sort all the bold words into nouns and verbs, including translations.

<table>
<thead>
<tr>
<th>Nouns</th>
<th>Verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Psst...
Confused about kolá, slivu, yolom and kivar? They’re forms of kä, slu, yom and kar!
Word order & -v/-t

Word order is the order in which words are arranged within a sentence. For many languages, including English, word order is very strict because the order of the words dictates the meaning of the sentence. For example ‘John hugs Zoe’ means one thing, but swap the order to ‘Zoe hugs John’ and the meaning has changed. Who hugs (the ‘subject’) and who is being hugged (the ‘object’) are different for those two sentences.

Na’vi is a little different. In Na’vi, the word order doesn’t matter as much. It is flexible, unlike English. Therefore, you can have both orders, ‘John hugs Zoe’ and ‘Zoe hugs John’, but have them mean the same thing. This is because Na’vi doesn’t rely so much on word order for meaning, but instead uses suffixes.

These suffixes are -l for subjects and -ti for objects. That is, we add -l to the end of the person or thing who performs the verb, and we add -ti onto the end of the one to whom that verb is done. We can only use -l and -ti when the verb is a vtr. When the verb is vin., there can be no object, and so there is no need to mark the subject with -l. Vtr. can also be used as vin., by leaving out an object. Let’s look at an example:

Here are our words…

\[
\text{oe} \quad \text{yom} \quad \text{Syuve} \\
I \quad \text{eat} \quad \text{food}
\]

To say ‘I eat food’, we must add the suffixes -l and -ti…

\[
\text{Oel yom Syuveti.} \\
\text{“I eat food.”}
\]
Now that you have your suffixes to tell you what does what, you are free to use any order you wish, and each order is correct! It is also optional to shorten -ti to just -t. Despite any order being correct, subject-object-verb (SOV), such as in 2) is the most common order in Na'vi, hence Oel ngati kameie.

All possible ways of saying 'I eat food':

1) Oel yom syuveti.
2) Oel syuveti yom.
3) Syuveti yom oel.
4) Syuveti oel yom.
5) Yom oel syuveti.
6) Yom syuveti oel.

It should also be noted that the end of the sentence carries the ‘punch’. If you wish to emphasise a particular word, place it at the end. Compare:

Hakxisal Resit Stolawm, kefyak?
Hakxisa heard Resi, right?

Kehe, Hakxisal Resiti tsole’a.
No, Hakxisa saw Resi.

Or...

Kehe, Stolawm Hakxisal ‘Ewnut.
No, Hakxisa heard ‘Ewnu

When a noun ends in a consonant, the -I suffix must change to -I. This avoids difficult consonant clusters. The suffix -ti may optionally change to -it, and cannot be shortened to -t anymore.

For nouns ending with diphthongs, the suffixes should appear as -il and -ti. It is also possible to use the -it form with ay, aw and ew, but not with ey due to the similarity of sounds in *eyit. Instead, when -it is added to ey, it becomes simply -t. Example: keyeyti or keyeyt ‘errors’ (not *keyeyit). This can also happen (but doesn’t have to) with ay: wayt or wayit ‘song.’
Exercise: Fill in the suffixes

Write the correct suffixes (-l, -il, -ti/-t, -it) in the spaces provided. Some words don’t need suffixes. For these, leave the spaces blank. Words are color-coded for easy translation.

1) **Eveng**___ famewi **kxamlä** ayipxa **kenten**___.
   The children chased the fan lizard through the ferns.

2) **Nga**___ txayula **merki**___ fte **'ivem** fayniksyey___.
   You will construct a ground rack in order to cook these leaf wraps.
   
   if you're stuck, just remember: -l for the verb, -ti for the verb!

3) **Rutxe** yivem **nemfa** tsazawsena___ ayswizaw___ ngeyä.
   Please put your arrows in that quiver.

4) **Pasyeng** oe___ silsana **fmawn**___!
   I will tell the good news!

5) **Tsafneyayo**___ aean yom ayhi’ang___ a **mi eyaye**___.
   That type of blue bird eats insects on the warbonnet fern.

6) **Tsu’tey**___ fpeio___ vamin.
   Tsu'tey requested a challenge.

7) **Fko**___ spulyaney___ sar fte yaney___ spivule.
   One uses a canoe paddle in order to propel a canoe.

8) **Po**___ pxim ni’awtu syor **mi na’ring**___.
   He often relaxes in the forest alone.
The -ru suffix

The suffix -ru is used to mark indirect objects—the third party receiving the action indirectly. It’s generally used to indicate the noun to which something is given, and for this reason is often translated as ‘to.’ For example: Oel ting ngaru stxeli, ‘I give a gift to you.’ Oe is the giver, so is marked by -l, and the given thing is stxeli, marked by -t. To show to whom the gift is given, we mark nga with -ru, making ‘to you.’

Some verbs which are usually transitive in English are intransitive in Na’vi, such as all si verb constructions. When an object is needed with these verbs, they must have -ru, not -ti, because -ti only works with vtr. For example, in Na’vi you must call to someone, rather than call someone: syaw oer ‘call (to) me’, never *syaw oet. Another common example of this is with the verb sunu. Sunu means ‘to bring enjoyment’, and combining it with -ru allows us to say ‘like’: oeru sunu ikran, ‘I like ikran’ (literally ‘ikran bring enjoyment to me.’)

Just like -ti, -ru can be shortened to -r when on a vowel, and becomes -ur if suffixed onto a consonant. For nouns ending with diphthongs, the suffix should appear as -ru. It is also possible to use the -ur form with ay, aw and ey, but not with ew due to the similarity of sounds in *ewur. Instead, when -ur is added to aw, it becomes simply -r. Example: fahewru or fahewr ‘to a smell’ (not *fahewur). This can also happen (but doesn’t have to) with aw: ‘etnawr’ or ‘etnawur’ ‘to a shoulder.’

Now that you know all this, translate: Oel yım poti utralur.

Oe lu ‘I am’ vs. Oeru lu ‘I have’

You may have already discovered that Na’vi has no word for ‘have.’ In Na’vi, we use the word lu along with -ru on the thing that ‘has’: X-ru lu Y, ‘X has Y.’ This literally means ‘To X is Y.’ Without -ru to indicate X is the receiver of Y, it simply means that X is Y. Study these examples:

Lu oe numeyu, ‘I am a student’ → Lu oeru numeyu, ‘I have a student’
Oe lu karyu, ‘I am a teacher’ → Oeru lu karyu, ‘I have a teacher’
Ikran lu oe, ‘I am an ikran’ → Ikran lu oer, ‘I have an ikran’
Po kximyu lu, ‘he/she is the boss’ → Poru kximyu lu, ‘he/she has a boss’
Po lu tsmuke, ‘she is a sister’ → Poru lu tsmuke, ‘he/she has a sister’
Sempul lu po, ‘he is a father’ → Sempul lu por, ‘he/she has a father’

If in doubt, use -ru. It’s correct in all cases!

Remember, the flexible word order means any order here is possible!
Translation Exercise: The -ru suffix

Get your dictionary ready! Translate the following sentences into Na'vi.

1) I have a hat. ____________________________
2) He likes food. ____________________________
3) He eats food. ____________________________
4) You are beloved to me. ____________________________
5) The tree has leaves. ____________________________
6) The truth is clear to her. ____________________________
7) Give the spear to me. ____________________________
8) The conversation is pleasurable to me. ____________________________
9) You are kind to me. ____________________________
10) He is known to you. ____________________________

Sì and ulte

Unlike English, Na'vi has two words for 'and': sì and ulte. Sì is for connecting two words—'cats and dogs', 'hot and cold', 'suddenly and loudly'. Ulte is for connecting pieces of sentences—'she sang beautifully and everyone applauded her'. These pieces of sentences are known as clauses.

Oel mauit si ftxenti new yivom. 'I want to eat fruit and vegetables.'
Oel ioiti ngolop ulte tsat wolintxu 'eylanur. 'I made an adornment and showed it to a friend.'
Oeti zong, ma oeyä smukan si smuke! 'Follow me, my brothers and sisters!'
Oeri smukan lu koak ulte smuke lu 'ewan oeto. 'My brothers are older and my sisters are younger than me.'
Exercise: Si and ulte

Use the correct ‘and’ for each sentence. The first one is done for you.

1. I can speak English _si_ Na’vi.
2. You are beloved ______ missed to me.
3. You should wake up ______ then you can eat breakfast.
4. Seyrul ______ Tixewa are the eldest ______ I trust them.
5. Come with me ______ help your sister, please.
6. My mother ______ brother are kind ______ wise.
7. I’m tired ______ must rest.
8. It’s important that we act deliberately ______ swiftly.

Si but not ulte, can also be added to the end of the word. 
Sa’ok: si sempul = Sa’ok sempulisi.
You are free to use either way!
Na’vi Crossword: Miscellaneous Vocabulary

Across
6. The most beautiful word.
7. Peyral is good at this.
8. To desire can also appear not to be old.
9. They’re not aggressive.
11. Being the only one hurts.
12. Ninat is best at this.

Down
1. How do Sky People balance without one?
2. He brought the clans together in the Time of Great Sorrow.
3. They live, Jake, within...
4. Not with your menari, but with your tirea.
5. Instead of a bed.
6. Its number of syllables.
10. Some giant ones are called home.
If you’ve come this far, you should be ready to expand your conversational speaking. What better way to do this than by discussing the weather? Let’s start with types of precipitation:

- **tomperwi** (sleet)
- **tompa** (rain)
- **herwi** (snow)
- **hermeyp** (weak snow; flurry)
- **tompameyp** (weak rain; drizzle)
- **txanfwerwi** (blizzard)
- **tskxaytsyip** (hail)

Precipitation falls from the sky, so Na’vi uses the verb zup, ‘fall.’ You can also use ‘eko, ‘attack,’ if it’s especially heavy.

**Yafkeyk za’u pefya?**
*How comes the weather?*

- **Fitsenge tompa zup!** It rains here!
- **Fitsenge tskxaytsyip ’ereko!** It’s hailing hard here!
- **Fitrr herwi zolup ni’it.** Today it snowed a little.
- **Irro amrrve zolup tompameyp ni’aw!** For five days there’s only been drizzle!
- **Fitsenge hermeyp.** There’s a snow flurry here.
**Somwew sì hufwe: Temperature and wind**

Temperature is also something we discuss when asking about the weather. For this we use the word ya, ‘air,’ because we’re really talking about the temperature of the air.

**Yari Somwewpe?**

*What’s the temperature (of the air)?*

To discuss the wind, we talk about it either ‘walking’ or ‘running’. If it’s just a little windy, the wind walks. If the wind is strong, it runs.

*Hufwe tul fitr:* ‘It’s windy today.’

*Trram hufwe tarmiran ni’aw:* ‘Yesterday it was only breezy.’

*Ya lu som ulte tiran hufwe nik’ong:* ‘It’s hot out and there’s a slight breeze.’

*Tul niwin hufwe alunta yrrap leratsok:* ‘A storm must be approaching because it’s very windy.’
Taw: Sky

To talk about the weather’s appearance, we describe the taw, ‘sky.’

To talk about celestial bodies rising and setting we can say:

Rising:
- **Fäza’u tsawke ye’rin.** ‘The sun comes up soon.’
  Or...
- **Tsawke fpxäkim nemfa taw.** ‘The sun enters into the sky.’

Setting:
- **Klza’u set tsawke.** ‘The sun now goes down.’
  Or...
- **Tsawke hum ftu taw.** ‘The sun leaves from the sky.’
Translation Exercise: The Weather

Get your dictionary ready! Translate the following sentences into Na’vi. The first one is done for you.

1) The air is mild. *Ya lu tsyafe.*
2) The air is cold. ____________________________
3) The sky is cloudy. ____________________________
4) Hail is falling. ____________________________
5) The air is warm. ____________________________
6) It’s breezy. ____________________________
7) The air is very cold. ____________________________
8) The air is very hot. ____________________________
9) The sky is clear. ____________________________
10) The air is hot. ____________________________
11) The air is chilly. ____________________________
12) It’s raining. ____________________________
13) It’s snowing. ____________________________
14) I like weak rain. ____________________________
15) The rainstorm is loud. ____________________________
16) The sun sets and the storm begins. ____________________________

Remember, the flexible word order means any order here is possible!
Na’vi Weather Crossword

Across
4. thunder and lightning
5. fog or mist
6. overcast
7. clear (sky)
8. mild
10. lightning
12. cold
13. cloudy
16. very hot
17. very cold
19. weather
20. snow
21. warm

Down
1. thunder
2. foggy or misty
3. sleet
5. storm
6. sun
8. hail
9. air
11. hot
14. sky
15. rain
17. ice
18. chilly
20. wind
Reading Exercise 1

| 1. Why is Saeyla a hunter? | _______________________________ |
| 2. How many siblings does Ewetu have? | _______________________________ |
| 3. Who wants to be a musician? | _______________________________ |
| 4. What does Ewetu like? | _______________________________ |
| 5. What does Saeyla like? | _______________________________ |
| 6. Where does Saeyla often fly? | _______________________________ |
| 7. Who’s loved by Ewetu? | _______________________________ |
| 8. What propels Saeyla? | _______________________________ |
| 9. Which type of weather does Saeyla like to fly in? | _______________________________ |
| 10. Which instrument does Ewetu aspire to play one day? | _______________________________ |

Saeyla


Ewetu

The -ri suffix

The next suffix you should learn is -ri. This suffix can be difficult to translate into English because there is no exact equivalent. This suffix is used to introduce a theme, or topic, to your sentence, and for this reason usually appears first. When you see -ri, you know that the noun it’s attached to is the theme of the sentence. Everything else that follows is about that theme. Because of this, you’ll often see it translated as ‘as for,’ because that’s usually how we introduce a topic in English. Another possible interpretation is ‘regarding.’ This suffix appears as -iri for consonant-final words. The best way to get a feel for -ri is by looking at examples:

*Ngari lu oeru nrra.* ‘I’m proud of you.’ (‘As for you, I have pride.’)

*Yari somwewpe?* ‘What’s the temperature?’ (‘Regarding the air, what temperature?’)

*Oeri kxetse tisraw si.* ‘My tail hurts.’ (‘As for me, the tail hurts.’)

*Rewkaru txasu nu tompa, slää oeri, ke sunu oeru kaw’it.*
‘Rewka loves the rain, but me, I don’t like it one bit.’
(‘The rain is beloved to Rewka, but as for me, it doesn’t bring enjoyment at all.’)

*Srngiriri irayo nitxan.* ‘Thanks so much for the help.’ (‘As for the help, thanks a lot.’)

*Pori oe perey.* ‘I’m waiting for him.’ (‘Regarding him, I’m waiting.’)

*Fisänüiri kllfro’ eykyu.* ‘The leader is responsible for the mess-up.’ (‘Regarding the mess-up, the leader is responsible.’)

*Tsapukiri nga tikangkem si pehrr?* ‘When do you work on that book?’ (‘As for that book, you work when?’)

*Voikiri ‘evengä oe tsap’alute si.* ‘I apologize for the child’s behavior.’ (‘As for the behavior of the child, I apologize.’)

*Ngari solalew zisit apolpxay?* ‘How old are you?’ (‘Regarding you, how many years have passed?’)

*Ngeyä tsmukaniri fkan na Txupän.* ‘There’s something about your brother that reminds me of Txupän.’ (‘As for your brother, [something] seems like Txupän.’)
Translation Exercise: The -ri suffix

Get your dictionary ready! Translate the following sentences into Na'vi. The first one is done for you.

1) I wait for you. Ngari pey oe.
2) I apologize for his words. __________________________
3) Her arm is strong. __________________________
4) I'm proud of him. __________________________
5) She works on the lesson. __________________________
6) Thanks for the gift. __________________________
7) This tree trunk smells dank. __________________________
8) The ikran's skin is purple like a riti. __________________________
9) Regarding the lake, the appearance looks beautiful. __________________________
10) For a warrior, humbleness is honorable. __________________________
The -yä suffix

The -yä suffix makes the genitive case for nouns. The genitive has many uses, but usually indicates possession (something belonging to something else) or a close relation for that noun. You'll know the genitive in English by ‘s or the word ‘of’: Mat’s book, the tree of life, a man of many words, Lucy’s hair. Nouns with -yä appear around the nouns they modify, either before or after. This suffix appears as -ä for consonant-final nouns and nouns ending in o or u. For the few nouns ending in ia, they have the irregular genitive iä ending, where the a just turns into ä, instead of having to say *iayä. The only other irregular genitive is Omatikayaä, instead of *Omatikayayä.

Neytiriyä nikroi lu pxayopin. ‘Neyti’s hair ornament is colorful.’
‘Ok tsatrrä lu tikeftxonga’. ‘The memory of that day is sad.’
Soaiä ayhapxìtu ka wotx lu koak. ‘The family’s members are mostly old.’
Sa’nockä wutsot hawl. ‘Prepare mother’s meal.’
Fitstoä ‘on yo’. ‘This bow’s shape is perfect.’
Omatikayaä ‘okrol eltur tìtxen si. ‘The Omatikaya’s history is interesting.’
‘Orayä pay lu laro. ‘The lake’s water is clean.’
Tsakaryuä sānume lu swey. ‘That teacher’s teachings are the best.’

Most pronouns (words that stand in place of nouns) have their own special genitive forms where, when -yä is added, the pronoun’s own vowel becomes e. So, you get ngeyä from nga, never *ngayä.

- Oe, ‘I’ → oeyä, ‘my’
- Nga, ‘you’ → ngeyä, ‘your’
- Po, ‘he’, ‘she’ → peyä, ‘his’, ‘her’
- Tsaw, ‘it’ → tseyä, ‘its’
- Fko, ‘one’ → fkeyä, ‘one’s’
- Sno, ‘oneself’ → sneyä, ‘oneself’s’
Asking questions

For asking questions, Na'vi uses certain question words and a special question affix. Questions are split into three categories: yes-no questions, wh-questions, and choice questions. For yes-no questions, we use the word srak. Srak must finish (or begin, in which case it's srake) the question, and tells the listener that your question requires a srane, 'yes', or kehe, 'no', as an answer.

Po li tolātxaw srak? ‘Has he returned yet?’
Srake ya lu wew fitxon? ‘Is it cold tonight?’
Nga herum srak? ‘Are you leaving?’

Wh-questions ask for a different kind of information, not yes or no. They ask what, who, where, when, why, how, and what kind. All these question words come in two forms. Which you use is completely up to you.

\[
\begin{align*}
\text{kempe} & \quad \text{tupe} \\
\text{pehem} & \quad \text{pesu} \\
\text{what (action)} & \quad \text{who} \\
\text{'upe} & \quad \text{peu} \\
\text{what (thing)} & \quad ? \\
\text{krrpe} & \quad \text{fyape} \\
\text{pehrr} & \quad \text{pefya} \\
\text{when} & \quad \text{how} \\
\text{lumpe} & \quad \text{pelun} \\
\text{Pehe} & \quad \text{pefnel} \\
\text{peSeng} & \quad \text{what kind} \\
\end{align*}
\]

You may have noticed that all of these question words have something in common: pe. This affix, -pe+, literally means ‘what’. As an affix, it can either appear as a prefix (at the start of the word), or as a suffix (at the end). -Pe+ means ‘what’, but as an affix, it cannot stand alone and must be paired with a noun. Pefya comes from pefya'o, ‘what way’, for example.
Negative Questions

In English, it is normal to ask a question like “Isn’t that interesting?” and understand the answer “Yes” to mean “Yes, it is interesting.” A question like this is asked with intention of seeking confirmation on a pre-existing belief that the questioner has. In this case, they really mean “I believe that’s interesting—am I correct?” This question is a negative yes-no question, due to the ‘not’ part. Therefore, it is actually asking “Is that not interesting?” Another common example is something like “You’re John, aren’t you?” The understood meaning is “I think you’re John—am I right?”

Negative yes-no (srak) questions in Na’vi are much simpler. Instead of assuming a pre-existing belief, you answer srane to mean that the statement is correct, and kehe for incorrect. That is, asking “Is that not interesting?” is literal in Na’vi, so answering “Yes” means “Yes, your statement is correct—it’s not interesting”, and “No” means “No, you’re wrong—it is interesting.”

Po ke li ke tolätxaw srak? ‘He hasn’t returned yet?’—Srane, [po ke tolätxaw]. ‘Yes, [he hasn’t returned].’

Srake nga ke lu Tsyän? ‘Aren’t you John?’—Kehe, Tsyän oe lu. ‘No, I am John.’

For the pre-existing belief type of question, use the particle kefyak instead of srak.

Nga ‘efu ohakx, kefyak? ‘You’re hungry, right?’—Sran, yivom ko! ‘Yeah, let’s eat!’

Choice Questions

The third type of question is a choice question. These questions are used to ask someone to choose between two options. A question like “Do you like fruit or vegetables?” is ambiguous in English, since it could be asking “Is it true that you like fruit or vegetables? Do you like either one?” or it could be asking “Do you like fruit, or do you instead like vegetables? Pick one.”

In Na’vi this ambiguity doesn’t exist. For the first meaning, it’s simply a yes-no (srak) question; whether or not you only like one is irrelevant—you answer srane if you like at least one, and kehe if you like neither. For the second meaning, the question is a choice. Which one do you like out of fruit and vegetables? In Na’vi this meaning is expressed by doubling the ‘or’ part fu, placing one before each choice.

Ngaru smon fu Tsulte fu Tseli? ‘Do you know Tsulte or do you know Tseli?’

Wutsori fu payoangit fu yerikit nulnew ngal? ‘Which do you prefer for a meal—fish or hexapede?’

Fu i’eniri fu pawkiri fkan miklor frato ngar? ‘Does the i’en or the flute sound best to you?’
Exercise: Fill the blanks

Fill the blank spaces with the correct question words, using the English translations to guide you.

1) Nga ______ zola’u ayoene? ‘Why have you come to us?’
2) ______ t yerom pol? ‘What is he eating?’
3) Nga ______ sayi? ‘What are you going to do?’
4) Mauti sunu frato ______ru? ‘Who likes fruit the most?’
5) Oe ______ tsun fikem sivi? ‘How can I do this?’
6) loiri, ______ oeru ha’ niswey? ‘What kind of apparel suits me best?’
7) Oeng zene ______ ultxa sivi? ‘When must we meet?’
8) Ngeya sa’semil ______ ti terok? ‘Where are your parents?’
9) ______ nga pamrel ke si? ‘Do you not write?’
10) Nga zo ______? ‘Are you okay?’
11) ______ Sawtute ke tsängun kivame? ‘Why can’t the Sky People See?’
12) ______ smon ngaru Mokroa? ‘Do you know Mokroa?’
13) Yolem oel ______ tskot oeyä? ‘Where have I put my bow?’
14) Fmawn a nga sì Yewtui lu set muntxa ngay lu ______? ‘Is the news that you and Yewtui are now mated true?’
15) Eo oe a fiswirä ______ lu? ‘What is this creature before me?’
16) New ______ niktsyeyti ______ naerit? ‘Want a food wrap or a drink? (Which one?)’
17) Fa ______ ‘ewliä fkol ‘umtsat aswey ngop? ‘With what kind of plant is the best medicine made?’
18) ‘Olongokx prren ______? ‘When was the baby born?’
19) Oeng hum ______ fitrr ______ tray? ‘Do we leave today or tomorrow? (Which one?)’
20) ______ po ye’rin tayätxaw? ‘Will she soon return?’

Notice that in Na’vi the question words don’t have to appear at the beginning of the sentence.
More about -pe+, and lenition

As -pe+ means ‘what’, we can add it to any noun to mean ‘what noun’. However, something special happens to the noun when -pe+ is prefixed to it. The initial sound of the word undergoes lenition—weakening of the sound. When something causes lenition, we use a + symbol, rather than a − symbol to signify this, hence ‘pe+. Not every sound lenites. Here are the eight that do:

<table>
<thead>
<tr>
<th>k → h</th>
<th>p → f</th>
<th>t/ts → s</th>
<th>‘ → disappears</th>
</tr>
</thead>
<tbody>
<tr>
<td>kelku ‘home’ → peheiku ‘which home?’</td>
<td>pa’o ‘side’ → peta’o ‘which side?’</td>
<td>tanhi ‘star’ → pesanhi ‘which star?’</td>
<td>‘akra ‘soil’ → peakra ‘which soil?’</td>
</tr>
<tr>
<td>krr ‘time’ → pehr ‘what time?’</td>
<td>pizayu ‘ancestor’ → pefizayu ‘what ancestor?’</td>
<td>tukru ‘spear’ → pesukru ‘which spear?’</td>
<td>‘eylan ‘friend’ → peylan (ee contracts to e) ‘what friend?’</td>
</tr>
<tr>
<td>kum ‘result’ → pehum ‘which result?’</td>
<td>pltxeyu ‘speaker’ → pefltxeyu ‘which speaker?’</td>
<td>tskalep ‘crossbow’ → peskalep ‘which crossbow?’</td>
<td>‘opin ‘color’ → peopin ‘which color?’</td>
</tr>
<tr>
<td>kem ‘action’ → pehem ‘what action?’</td>
<td>prrenen ‘baby’ → pefrrenen ‘what baby?’</td>
<td>tsyal ‘wing’ → pesyal ‘what wing?’</td>
<td>’llingo ‘hip’ → pe’llingo ‘what hip?’</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>kxx → k</th>
<th>px → p</th>
<th>tx → t</th>
<th>other → no change</th>
</tr>
</thead>
<tbody>
<tr>
<td>kximyu ‘boss’ → pekimyu ‘which boss?’</td>
<td>pxun ‘arm’ → pepun ‘which arm?’</td>
<td>txarem ‘bone’ → petarem ‘which bone?’</td>
<td>yi ‘level’ → peyi ‘which level?’</td>
</tr>
<tr>
<td>kxap ‘threat’ → pekap ‘what threat?’</td>
<td>pxawngip ‘environment’ → pepawngip ‘what environment?’</td>
<td>txintin ‘occupation’ → petintin ‘what occupation?’</td>
<td>lie ‘experience’ → pelie ‘which experience?’</td>
</tr>
<tr>
<td>kxutu ‘enemy’ → pekutu ‘which enemy?’</td>
<td>pxiut ‘razor palm’ → pepiut ‘what razor palm?’</td>
<td>txum ‘poison’ → petum ‘which poison?’</td>
<td>naer ‘drink’ → penaer ‘what drink?’</td>
</tr>
<tr>
<td>kxeley ‘error’ → pekeyey ‘what error?’</td>
<td>pxen ‘clothes’ → pepen ‘which clothing item?’</td>
<td>txampay ‘sea’ → petampay ‘which sea?’</td>
<td>zir ‘texture’ → pezir ‘which texture?’</td>
</tr>
</tbody>
</table>

wutso ‘meal’ → pewutso ‘what meal?’
Plural

Na’vi has a large collection of affixes, not just -pe+. Some cause lenition, marked by +, and others do not. Some affixes can be used **productively**, while others cannot. If it’s productive, the affix can be freely added onto words to create new words. An example in English would be the -like suffix, which you can use to create adjectives from most nouns; ‘car-like’, ‘goat-like’, ‘child-like’. It’s much more productive than the suffix -ness, for example, which can’t be used freely to create ‘carness’, ‘goatness’, and ‘childlessness’.

Some productive affixes for nouns are the plural, dual, and trial prefixes. These are used to express how many of something there are. They also cause lenition, and they are: ay+, me+, pxe+. The first (plural, ay+) tells you that there are many things (four or more). The second (dual, me+) is for just two things. The third (trial, pxe+) is for three.

- **Yaney**, ‘canoe’ → **ayyaney**, ‘canoes’
- **Nantang**, ‘viperwolf’ → **menantang**, ‘viperwolves’ (a couple)
- **Utral**, ‘tree’ → **pxeutral**, ‘trees’ (a trio)
- **Pānu**, ‘promise’ → **ayfānu**, ‘promises’
- **Trr**, ‘day’ → **mesrr**, ‘days’ (two)
- **Kxap**, ‘threat’ → **pxekap**, ‘threats’ (three)

With the plural prefix ay+, but not with me+ or pxe+, it is acceptable in Na’vi (and very common) for the prefix itself to disappear if lenition has occurred. Why? Because we can tell that the word is plural just by the lenition. So, don’t be confused by **fa’li**, **kap**, or **saronyu**; they’re just short plurals!
Aylì'uvi: Other affixes

These affixes are productive:

- fra-, ‘every’: fra’eveng, ‘every child’
- fne-, ‘type’, ‘kind’: fnetxum, ‘kind of poison’
- fray+, ‘all of these’: fraysute, ‘all of these people’
- ti-, ‘this’: fikifkey, ‘this world’
- tsa-, ‘that’: tsapam, ‘that sound’
- fay+, ‘these’: fayhrrap, ‘these dangers’
- tsay+, ‘those’: tsaysì’efu, ‘those feelings’
- pay+, ‘which’ (plural): paysukru, ‘which spears?’
- -fkeyk, ‘state of’: kilvanfkeyk, ‘state of the river’
- munsna-, ‘pair of’: munsnatute, ‘pair of people’
- -o, ‘some’ (indefinite suffix): tutano, ‘some guy’
- sna-, ‘group’ (use only with living things): snatalioang, ‘herd of sturmbeest’
- -tsyìp, ‘little’ (diminutive suffix): tsmuketsyìp, ‘little sister’
- -ve, ‘-st’, ‘-rd’, ‘-th’ (ordinal suffix): volve, ‘eighth’
- -a-, for attributive adjectives: mipa lì'u, ‘new word’

The following list is made of derivational affixes—affixes which change a word’s part of speech, for example, changing a noun into an adjective. Some of these are not productive, which means you cannot add them to make your own words, but instead must find the word in the dictionary for it to be considered correct Na’vi. Those that are productive are bold.

- tsuk-, ‘verb-able’, verb to adjective: tsuktse’a, ‘visible’
- ketsuk-, ‘not verb-able’, verb to adjective: ketsuktse’a, ‘invisible’
- le-, verb/noun to adjective: lewäte, ‘argumentative’
- -nga’, ‘noun-containing’, noun to adjective: paynga’, ‘moist’ (‘water-containing’)
- ni-, ‘-ly’, adjective to adverb: nilor, ‘beautifully’
- ti-, makes abstract nouns: tìflä, ‘(the concept of) success’
- sä-, ‘instance of noun’, makes nouns: säflä, ‘(an instance of) success’
- ti+<us>, ‘the act of verb-ing’, verb to gerund: tinusume, ‘(the act of) learning’
- -tswo, ‘ability to verb’, verb to noun: stawmtswò, ‘hearing’ (‘ability to hear’)  
- -tu, ‘person’, makes person nouns: pamtseotu, ‘musician’ (‘music person’)  
- -yu, ‘-er’, verb to agent noun: taronyu, ‘hunter’
Across
5. fan lizards
6. cat (little thanator)
11. fan lizards (short plural)
12. all of these leaves
14. vision (ability to see)
15. daughters (3)
17. unforgettable
19. this celebration
20. edible (able to be eaten)

Down
1. first (1st)
2. a pair of gloves
3. gathering
4. weather (the state of the air)
7. type of plant
8. someone (some person)
9. eyes (2)
10. every hexapede
13. artist (visual art person)
16. that meal
18. beauty
Affix stacking

Noun affixes can be stacked to create some complex meanings. For those of you who are interested, they stack in the order below. However, bear in mind that it is rare to encounter a word with many stacked affixes, and filling every possible slot with an affix is almost unheard of due to the unrealistic complexity of the meaning. You may come across *fimehelkutsyipil*, 'these two little houses', but not the nonsensical *tsafraysnautralfkeyktsyipopet*, 'which of every one of those groups of some little state of a tree?'

| pe+ OR fi- OR tsa- | fra- | ay+ (pay+ with pe+, fay+ with fi-, tsay+ with tsa-, fray+ with fra-) OR me+ (pem+ with pe+) OR pxe+ (pep+ with pe+) | fne- OR sna- OR munsna- | noun | -fkeyk | -tsyip | -o | -pe | -l OR -t OR -r OR -ri OR -ä |
**Aysyonli’u: Let’s learn some adjectives!**

An adjective (syonli’u) describes a noun (tstxoli’u). They can tell us about many qualities, like how things look, feel, sound, etc. and Na’vi has loads of them!

<table>
<thead>
<tr>
<th>tsawl</th>
<th>hi’i</th>
<th>ngim</th>
<th>pup</th>
<th>sloa</th>
</tr>
</thead>
<tbody>
<tr>
<td>big</td>
<td>small</td>
<td>long</td>
<td>short</td>
<td>wide</td>
</tr>
<tr>
<td>sneak</td>
<td>hiyik</td>
<td>‘ipu</td>
<td>lehrrap</td>
<td>kxuke</td>
</tr>
<tr>
<td>narrow</td>
<td>strange</td>
<td>funny</td>
<td>dangerous</td>
<td>safe</td>
</tr>
<tr>
<td>lor</td>
<td>vá’</td>
<td>sevin</td>
<td>sayrip</td>
<td>hona</td>
</tr>
<tr>
<td>beautiful</td>
<td>disgusting</td>
<td>pretty</td>
<td>handsome</td>
<td>cute</td>
</tr>
<tr>
<td>pxi</td>
<td>litx</td>
<td>fwem</td>
<td>tete</td>
<td>lesar</td>
</tr>
<tr>
<td>sharp (point)</td>
<td>sharp (edge)</td>
<td>blunt (point)</td>
<td>blunt (edge)</td>
<td>useful</td>
</tr>
<tr>
<td>mip</td>
<td>lal</td>
<td>spuwin</td>
<td>lefkrr</td>
<td>’ewan</td>
</tr>
<tr>
<td>new</td>
<td>old (for objects)</td>
<td>old (former)</td>
<td>current</td>
<td>young</td>
</tr>
<tr>
<td>koak</td>
<td>kanu</td>
<td>snumina</td>
<td>tstunwi</td>
<td>kawnglan</td>
</tr>
<tr>
<td>old (living things)</td>
<td>intelligent</td>
<td>unintelligent</td>
<td>kind</td>
<td>malicious</td>
</tr>
<tr>
<td>siltsan</td>
<td>fe’</td>
<td>kawng</td>
<td>nitram</td>
<td>keftxo</td>
</tr>
<tr>
<td>good (of its kind)</td>
<td>bad (of its kind)</td>
<td>bad (evil)</td>
<td>happy</td>
<td>sad</td>
</tr>
</tbody>
</table>
Exercise: Circle the pictures

Answer the questions by circling the correct images below.

1. Which *fyä'o* is *snep*?

![Images of a green forest path and an autumnal path.]

2. Who is *sayrip*?

![Images of blue-skinned characters.]
3. Which *nantangtsyip* is *tsawl*?

4. Which *sä’o* is *pxi*?
Using adjectives

The simplest way to use an adjective is to say ‘noun is adjective’, for example, ‘music is loud.’ You learned a bit about this earlier when discussing temperature. It’s mostly the same in Na’vi as it is in English, using lu for ‘is’. The biggest difference is the flexibility of order which English doesn’t allow. The word ‘efu’, ‘feel’, is also used for adjectives of emotion.

_Nga lu tstunwi._ ‘You are kind.’
_Sayrip lu po._ ‘He is handsome.’
_Ngeyä prrnen hona lu._ ‘Your baby is cute.’
_Tsatsko lu fe’, fipum sìltsan lu._ ‘That bow is bad, this one is good.’
_Oe ‘efu nitram._ ‘I feel happy.’

Another way to use adjectives is to turn them into attributive adjectives, where the adjective directly modifies the noun, without lu linking them. The noun and its adjective become one unit when it’s used attributively, such as ‘the tall tree’ instead of ‘the tree is tall’. Again, this is a concept in many languages, including English, so shouldn’t be too alien to you.

The only different part in the structure is that Na’vi has to use an affix for attributive adjectives: -a-. The affix must attach to the adjective, coming between the adjective and its noun. The -a- is needed because, due to Na’vi’s flexibility, attributive adjectives don’t have to always precede their noun like ‘blue sky’, so you can say ‘sky blue’ if you wish. This would create confusion in a sentence like _taronyul win yerikit stā’ni._ Is the hunter the fast one or the hexapede? By adding -a- there is no ambiguity: _taronyul awin_ makes the hunter fast whilst _wina yerikit_ makes the hexapede the fast one. One exception: -a- is not necessary (and rarely used) if you’re going to add it to the start of a le- adjective. The le- contains the -a- feeling, so _lefpoma txon_, but _txon lefpom_ (not _txon alefpom_).
Exercise: Fill in the blanks

Complete these Na'vi sentences. Some sentences will need you to fill in just the adjective, others will need the adjective and the attributive affix attached to it. Not all of these adjectives are being used attributively! The first one is done for you.

1. **Eana** taw lu **lor** fitrr! ‘The blue sky is beautiful today!’
2. Nga zene ______ livu set. ‘You must be strong now.’
3. ______ trr ngaru! ‘Peaceful day to you!’
4. Tsatarnioang ______ lu ______. ‘That dangerous predator is scary.’
5. Ke sarmunu oeru tikangkem ______ ngeyä, slä ______
   fitpum ______ lu. ‘I didn’t like your old work, but this new one is good.’
6. ______ lu tsatutan ______. ‘That old man is kind.’
7. Fipamtseo lu ______. ‘This music is beautiful.’
8. Lu poru ______ mokri. ‘She has a loud voice.’

Remember: the -a- should join onto the adjective, not the noun, and should join onto the side that faces that noun.
Making comparisons

The particle to, ‘than’, is used in Na’vi to make comparisons between things. In English that is done with the word ‘than’ and adding the word ‘more’ or the -er suffix to the adjective—for example, ‘you are taller than me’—but Na’vi just uses to, as if saying ‘you are tall than me’. Easy!

\[ \text{Nga lu tsawl to oe. ‘You are taller than me.’} \]
\[ \text{Fitseo lor lu to fipum. ‘This artwork is more beautiful than this one.’} \]
\[ \text{Ngeyä nantang lu to pum oeyä mawey. ‘Your dog is calmer than mine.’} \]

The to can also be suffixed! It’s up to you whether you use it as a suffix, but bear in mind that ambiguity may arise in speech when certain word orders are used…

\[ \text{Poto oe lu koak. / To po oe lu koak. ‘I’m older than him.’} \]

The first one, with poto, could easily be heard as \[ \text{po to oe lu koak}, \] which would mean the opposite, ‘he’s older than me.’ For this reason, it’s wise to avoid that word order and use something like \[ \text{poto koak lu oe} \] instead.

To say something is ‘the most adjective’, not just ‘more adjective’, use the word frato. It literally means ‘than all’. So if someone is the tallest, the most tall, they are ‘taller than all’.

\[ \text{Nga lu lor frato fitsenge. ‘You are the most beautiful here.’} \]
There are other words that behave like *to*, where you have the choice to place them before their noun or attach them to the end of the noun as a suffix. This type of word is an adposition, or *starli’u* in Na’vi. Adpositions are usually small words and their part of speech abbreviation in the dictionary will be ‘adp.’ Adpositions generally show how something else in the sentence relates to the noun, such as ‘the book is **on** the table’ or ‘flying **above** the trees’. Na’vi has a large collection of adpositions, and each one can be used as a suffix. When they’re not used as a suffix, they simply appear before the noun (and any attributive adjective) as a separate word as they would in English, not as a prefix. A few of these adpositions cause lenition, too. You must learn which do and which don’t in order to speak correctly. The dictionary marks lenition-causing adpositions with a + sign. A lenition-causing adposition won’t cause any lenition if suffixed, however, so if you’re ever in doubt, suffixing is a safe route.

Below is a full list of current adpositions and their meanings. **Bold** adpositions cause lenition.

<table>
<thead>
<tr>
<th>adp.</th>
<th>Translation</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>äo</td>
<td>under</td>
<td>syor äo utu, ‘chill out under the canopy’</td>
</tr>
<tr>
<td>eo</td>
<td>before (in front of)</td>
<td>kllkxem eo oe, ‘stand before me’</td>
</tr>
<tr>
<td>fa</td>
<td>with (by using)</td>
<td>wem fa tukru ‘fight with a spear’</td>
</tr>
<tr>
<td>few</td>
<td>across (opposite side of)</td>
<td>spä few payfya, ‘jump across the stream’</td>
</tr>
<tr>
<td>fkip</td>
<td>up among</td>
<td>fkip fiwopx, ‘up among the clouds’</td>
</tr>
<tr>
<td>fpi+</td>
<td>for the sake of</td>
<td>fpi sikangkem ngeyä, ‘for your work’</td>
</tr>
<tr>
<td>ftu</td>
<td>from (direction)</td>
<td>oe zola’u ftu kelku, ‘I’ve come from home’</td>
</tr>
<tr>
<td>ftumfa</td>
<td>out of</td>
<td>tswayon ftumfa slär, ‘fly out of the cave’</td>
</tr>
<tr>
<td>ftuopa</td>
<td>from behind</td>
<td>sre ftuopa utral, ‘appear from behind the tree’</td>
</tr>
<tr>
<td>hu</td>
<td>with (accompaniment)</td>
<td>sre oehu, ‘dance with me’</td>
</tr>
<tr>
<td>jo</td>
<td>above</td>
<td>io ‘ora, ‘above the lake’</td>
</tr>
<tr>
<td>ilä+</td>
<td>via, according to</td>
<td>ilä Su’tey, ‘according to Tsu’tey’</td>
</tr>
<tr>
<td>ka</td>
<td>across (all over)</td>
<td>sute a ka kifkey, ‘people all over the world’</td>
</tr>
<tr>
<td>kam</td>
<td>ago</td>
<td>kam tsinga zisit, ‘fours years ago’</td>
</tr>
<tr>
<td>kai</td>
<td>from now</td>
<td>kay munea trr, ‘two days from now’</td>
</tr>
<tr>
<td>kip</td>
<td>among</td>
<td>kip ayoe, ‘among us’</td>
</tr>
<tr>
<td>krrka</td>
<td>during</td>
<td>fnivu krrka rel arusikx, ‘be quiet during the movie’</td>
</tr>
<tr>
<td>kxamlä</td>
<td>through</td>
<td>kxamlä txurtel mun’i, ‘cut through the rope’</td>
</tr>
<tr>
<td>lisre+</td>
<td>by (time, up to but not after)</td>
<td>tsakem si lisre srray, ‘do it by tomorrow’</td>
</tr>
<tr>
<td>lok</td>
<td>near</td>
<td>lok na’ring, ‘near the forest’</td>
</tr>
<tr>
<td>luke</td>
<td>without</td>
<td>luke tingäzik, ‘without difficulty’</td>
</tr>
<tr>
<td>maw</td>
<td>after (time)</td>
<td>hum maw fitr, ‘leave after today’</td>
</tr>
<tr>
<td>mi+</td>
<td>in, on</td>
<td>mi nivi hahaw, ‘sleep in the hammock’</td>
</tr>
<tr>
<td>mikam</td>
<td>between</td>
<td>mikam tsameutral, ‘between those two trees’</td>
</tr>
<tr>
<td>mungwrr</td>
<td>except</td>
<td>frapo mungwrr tsapo, ‘everyone except that one’</td>
</tr>
<tr>
<td>na</td>
<td>like, as (synonym of pxel)</td>
<td>na nga, ‘like you’</td>
</tr>
<tr>
<td>ne</td>
<td>to, towards</td>
<td>ne feyä kllpxiltu, ‘to their territory’</td>
</tr>
<tr>
<td>English</td>
<td>Pronunciation</td>
<td>Meaning</td>
</tr>
<tr>
<td>----------</td>
<td>-------------------------------</td>
<td>-------------------------------------------------------------------------</td>
</tr>
<tr>
<td>nemfa</td>
<td>into</td>
<td>nemfa txampay, ‘into the ocean’</td>
</tr>
<tr>
<td>nuā+</td>
<td>beyond</td>
<td>nuā tayo, ‘beyond the plains’</td>
</tr>
<tr>
<td>pxaw</td>
<td>around</td>
<td>pxaw tokx ngeyä, ‘around your body’</td>
</tr>
<tr>
<td>pxel</td>
<td>like, as (synonym of na)</td>
<td>pxel nga, ‘like you’</td>
</tr>
<tr>
<td>pximaw</td>
<td>right after (time)</td>
<td>pximaw fiswaw, ‘right after this moment’</td>
</tr>
<tr>
<td>pxisre+</td>
<td>right before (time)</td>
<td>pxisre fwa awnega yolom, ‘right after we’ve eaten’</td>
</tr>
<tr>
<td>raw</td>
<td>down to</td>
<td>za’u raw ylltxep, ‘come down to the fire pit’</td>
</tr>
<tr>
<td>ro+</td>
<td>at</td>
<td>ro numtseng, ‘at school’</td>
</tr>
<tr>
<td>rofa</td>
<td>beside</td>
<td>rofa oe heyn, ‘sit beside me’</td>
</tr>
<tr>
<td>sin</td>
<td>on, onto</td>
<td>sin yo kilkxem, ‘stand on the surface’</td>
</tr>
<tr>
<td>sko+</td>
<td>as (in the role of)</td>
<td>sko numeyu oe ftia, ‘as a student I study’</td>
</tr>
<tr>
<td>sre+</td>
<td>before (time)</td>
<td>sre sray, ‘before tomorrow’</td>
</tr>
<tr>
<td>ta</td>
<td>from (shows origin)</td>
<td>ta rin tsat txula, ‘construct it from wood’</td>
</tr>
<tr>
<td>tafkip</td>
<td>from up among</td>
<td>tafkip sanhi, ‘from up among the stars’</td>
</tr>
<tr>
<td>takip</td>
<td>from among</td>
<td>takip fa’i, ‘from among the horses’</td>
</tr>
<tr>
<td>talun</td>
<td>due to, because of</td>
<td>talun sâflâ ‘efu nitram, ‘feel happy due to success’</td>
</tr>
<tr>
<td>teri</td>
<td>about, concerning</td>
<td>teri Na’vi, ‘concerning the Na’vi’</td>
</tr>
<tr>
<td>uo</td>
<td>behind</td>
<td>uo ram ‘ora lu, ‘the lake is behind the mountain’</td>
</tr>
<tr>
<td>vay</td>
<td>until</td>
<td>hayalovay, ‘until next time’</td>
</tr>
<tr>
<td>wä+</td>
<td>against (opposing)</td>
<td>wem wä aykutu, ‘fight against the enemies’</td>
</tr>
<tr>
<td>yoa</td>
<td>in exchange for</td>
<td>au a yoa syuve, ‘a drum in exchange for food’</td>
</tr>
</tbody>
</table>

Po yom fa mesä’o...

Po yom hu mesä’o!
Adpositions Exercise

In the scene below, draw...

- Uranit a kxamlă ‘ora rikx.
- Apxa kelkut a sin ram kllxem.
- Tutet a tiran fya’oilă.
- Pxeyayot a io fiwopx.
- Sponot alahe a nuă tampay.
- Mefa’lit a ayutralkip.
- Aysyulangti a txayomi.
Verbs have their own special types of affixes: infixes. These affixes, unlike prefixes and suffixes, appear inside the word, instead of before or after. This is very different from English, which mostly uses suffixes. Infixes in Na'vi have a variety of uses, the most notable being tense and aspect.

Tense is about setting an action within a time. It tells you when the verb happens—either in the past, present, or future. Na'vi aspect tells you about how an action should be viewed—as a complete whole event, with no mention of the flow of the action (perfective), or as an ongoing flowing process (imperfective).

Na'vi has five basic tenses:

<table>
<thead>
<tr>
<th>Past</th>
<th>Recent past</th>
<th>Present</th>
<th>Near future</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>&lt;am&gt;</td>
<td>&lt;im&gt;</td>
<td>(no infix)</td>
<td>&lt;ly&gt;</td>
<td>&lt;ay&gt;</td>
</tr>
<tr>
<td>verb-ed</td>
<td>just verb-ed</td>
<td>verb</td>
<td>about to verb</td>
<td>will verb</td>
</tr>
</tbody>
</table>

And two basic aspects:

<table>
<thead>
<tr>
<th>Perfective</th>
<th>Imperfective</th>
</tr>
</thead>
<tbody>
<tr>
<td>&lt;ol&gt;</td>
<td>&lt;er&gt;</td>
</tr>
<tr>
<td>verb-ed</td>
<td>verb-ing</td>
</tr>
</tbody>
</table>

But how do you use these infixes? Where exactly are they placed? Time/aspect infixes are placed in the ‘first position’, which is typically located before the first vowel. To check the location of a verb’s infix positions, check the dictionary. There will be one dot for monosyllabic words, and two dots for polysyllabic. These dots are raised and show where infixes should be placed: ng•op and t•ìr•an. (The first dot in tiran is the first position.)

\[ \text{ngop: } [\eta\cdot \text{op}] \] \textit{PF vtr. create}

\[ \text{tiran: } [t\cdot \text{i} .\cdot \text{r} .\cdot \text{an}] \] \textit{PF vin. walk}
Let's see these infixes in action!

<table>
<thead>
<tr>
<th>Infix</th>
<th>Ngop</th>
<th>Dran</th>
</tr>
</thead>
<tbody>
<tr>
<td>&lt;am&gt;</td>
<td>ngamop 'created' (seen as a past action)</td>
<td>tamirang 'walked' (seen as a past action)</td>
</tr>
<tr>
<td>&lt;im&gt;</td>
<td>ngimop 'just created'</td>
<td>timirang 'just walked'</td>
</tr>
<tr>
<td>&lt;iy&gt;</td>
<td>ngiyop 'about to create'</td>
<td>tiyirang 'about to walk'</td>
</tr>
<tr>
<td>&lt;ay&gt;</td>
<td>ngayop 'will create'</td>
<td>tayirang 'will walk'</td>
</tr>
<tr>
<td>&lt;ol&gt;</td>
<td>ngolop 'created' (seen as a completed action)</td>
<td>toliyan 'walked' (seen as a completed action)</td>
</tr>
<tr>
<td>&lt;er&gt;</td>
<td>ngerop 'creating'</td>
<td>teriran 'walking'</td>
</tr>
</tbody>
</table>

In addition to the future tenses, <iy> and <ay>, there are alternative forms, <isy> and <asy>, which are used to show intention by the speaker to make the verb happen. This is subtler than truly saying you ‘aim to’ perform the act, or even ‘refuse to’, but nevertheless conveys a certain intention by the speaker that the event happens. By contrast, the regular forms, <iy> and <ay>, just show a general prediction of the future. Look at the below examples to compare:

Oe slayu spxin txo yivom tsatsnganit akxänäng. ‘I will become sick if I eat that rotten meat.’ (I’m predicting sickness if I eat the spoiled meat.)

Oe kasyä ngahu mawfwa sa’nox tolätxaw. ‘I will go with you after mother returns.’ (I’m intending to go with you after mother’s return.)

Layu zisitay sìltsan to fìpum. ‘Next year will be better than this one.’ (I have reason to believe this year will be better.)

Sasya! ‘I can do it! I shall rise to the challenge!’ OR ‘Will do!’ (Friendly and humorous.)

Ayoe ke wasyem. ‘We will not fight.’ (I am adamant that we won’t fight.)

Ziyup tompa. ‘It’s about to rain.’ (I predict that it will rain soon.)

Zisyup tompa! ‘It shall rain!’ (It will rain soon, and I’m determined to have it happen.)
<ol> or <am> for past tense?

A common problem for many learners is confusion about the past tense <am> and the perfective aspect <ol>. English doesn’t have exact equivalents of Na’vi’s aspects <ol> and <er>. With the true ‘past tense’ we are mentally placed into the past event. Often we do this so we can comment further and tell more of a story, using aspects. Setting the tense just grounds the statement in a particular time, allowing us to delve deeper later on in the statement. With the ‘perfective aspect’ we are made to view the action in its entirety from the outside—a summary, packaged as a simple whole. The action is completed and over, and we’re making a simple statement from it. The perfective <ol> is the counterpart to the imperfective <er>, which allows us to view the internal workings of the action, seeing it as flowing, in progress.

*Tslolam.* ‘Got it. Understood.’

*Krra oel slärit lamang, oel zawrit ioangä atxewm stolawm.* ‘When I explored the cave, I heard a growl of a scary animal.’

The setting here is given with lamang, explored, and we are then given more information about what happened with stolawm. ‘To hear’ is the action that is completed during the cave being explored.

Combining tense and aspect

Tense and aspect can be used at the same time, allowing for more meanings, such as ‘I had slept’. When you say ‘I had slept’, you’re not just saying the action happened in a past moment, you’re adding a sense of completion to the action as well. *In that past moment, your act of sleeping was already over, completed.* You were in a state of having slept. Likewise, we can move forward in time, changing the tense to future and keeping the aspect the same: I will have slept. In a future moment, I’m in a state of having slept.

Na’vi is very logical in the way it combines tense and aspect: it combines the infixes of each. This doesn’t mean you just list one after the other, like <ol><am>. Instead, it’s more like putting an infix within the other infix! The aspect fixes into the tense, so you get <a<ol>m>, but because *<aolm> would be a mouthful, it’s just <alm>. These combinations are known as compound infixes, and it’s how we say things like ‘I had slept’ oe halmahaw, or ‘you’ll be listening’ nga yaryune.

The table below shows you the compound infixes within example words. The meanings are approximate, since accurate translation depends on context from an entire sentence.
Using these infixes in the appropriate places to sound ‘native’ is not something that can typically be mastered in a day. Na’vi, just like any other language, has its own style when it comes to usage of tenses and aspects, and can often differ from English. For example, Na’vi uses <ol> a lot more than its actual past tense <am>. Usually, if it’s more important to state that the event happened in the past, <am> is used, and if the most important thing is that the action is complete, you use <ol>. This makes comments like ‘Are you hungry? ‘No, I ate.’ more likely to use <ol>—oe yolom. There is often a lot of gray area and overlap, where something might not necessarily be incorrect but there’s a preferred alternative. This is just something that is learned over time, with regular exposure to good Na’vi.

It’s important also to bear in mind that, unlike English, Na’vi does not require you to continue to state the tense in each verb. Once the setting has been established, the listener already understands the events happened in the past or future, and so repeating <am>, <ay>, etc. is unnecessary. Overuse of such infixes will surely give away your tawtute nature to a Pandoran!
Complete the table below by translating to and from Na’vi, filling both sides. Infixes are **bold** to help you.

<table>
<thead>
<tr>
<th>Na’vi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Po miryakto hu oe.</td>
<td></td>
</tr>
<tr>
<td>Oel nolopx ngeyä tskot.</td>
<td>The children are chatting.</td>
</tr>
<tr>
<td>Oe haryeyn tsatseng.</td>
<td>I will stay (intentional).</td>
</tr>
<tr>
<td>Pelun nga oisss sìmi?</td>
<td>The sturmbeest charged towards him.</td>
</tr>
<tr>
<td>Oel fi’uti tìsìng por.</td>
<td>I was playing music loudly.</td>
</tr>
<tr>
<td>Srayer yerik krà oeng pey.</td>
<td></td>
</tr>
<tr>
<td>Rerun po niwin.</td>
<td>You just left?</td>
</tr>
<tr>
<td>Po hiyangham.</td>
<td>I’ve already seen it.</td>
</tr>
<tr>
<td>Tirmaron nga srak?</td>
<td>You’re about to have messed up.</td>
</tr>
</tbody>
</table>
Reading Exercise 2

<table>
<thead>
<tr>
<th>Mekai</th>
<th>Kuä</th>
</tr>
</thead>
</table>

1. Where are Kuä and Mekai? _______________________________
2. Why are they there? _______________________________
3. Who is Tsulte? _______________________________
4. Which clan is Mekai from? _______________________________
5. Who is Kuä to Mekai? _______________________________
6. What’s different about the Tipani? _______________________________
7. When did Kuä first visit and stay? _______________________________
8. What is Mekai going to give them this evening? _______________________________
9. How much time away will Mekai have stayed? _______________________________
10. How does Kuä describe Tsulte’s family? _______________________________
The <iv> infix

The <iv> infix is another first-position infix, but it’s quite different from the others. It is neither tense nor aspect, but instead something known as the subjunctive. This is a fancy term for indicating a wish or possibility; something that isn’t necessarily true at the time but has the potential to be. In English, this is most often accomplished with words such as ‘let’, ‘would’, and ‘may’. It’s often useful to think of <iv> as meaning ‘may it be…’

Eywa lu awngahu. ‘Eywa is with us.’ → Eywa livu awngahu. ‘May Eywa be with us.’
Kä oeng. ‘We go.’ → Kivä oeng. ‘May we go.’
‘Ong Na’vi. ‘Na’vi bloom.’ → ‘Ivong Na’vi. ‘May Na’vi bloom.’

All of these show <iv> adding a feeling of wishfulness, by the speaker, for the action to happen. But <iv> is used in other places. Sometimes <iv> is simply necessary and doesn’t really bring any meaning to the sentence in itself, usually when the sentence’s meaning has a sense of possibility to it, due to a particular construction. One such construction is with fte or fteke, which carry an inherent feeling of potentiality because of their meanings of ‘in order to’ and ‘lest’. With these, the verb that follows must take <iv>.

Oe kolä fte tivaron. ‘I went in order to hunt.’
Po fteria fteke tswiva’. ‘He is studying lest he forget.’ (He’s studying so he doesn’t forget.)

There are also compound infixes for <iv>:

<table>
<thead>
<tr>
<th></th>
<th>Past</th>
<th>Future</th>
<th>Complete (perfect)</th>
<th>Incomplete (imperfect)</th>
</tr>
</thead>
<tbody>
<tr>
<td>&lt;iv&gt; + &lt;am&gt;</td>
<td>&lt;iv&gt; + &lt;ay&gt;</td>
<td>&lt;iv&gt; + &lt;ol&gt;</td>
<td>&lt;iv&gt; + &lt;er&gt;</td>
<td></td>
</tr>
<tr>
<td>&lt;imv&gt;</td>
<td>&lt;iyev&gt; OR &lt;iyev&gt;</td>
<td>&lt;ilv&gt;</td>
<td>&lt;irv&gt;</td>
<td></td>
</tr>
</tbody>
</table>

Another construction that uses the subjunctive is the nirangal construction. We use nirangal (literally ‘wishly’) to mean something close to English’s ‘if only’ construction, or ‘I wish that’. This construction is all about possibility and wish, so the requirement of the subjunctive is quite obvious. However, only <irv> or <ilv> are used in it, <irv> for current wishes, <ilv> for wishes about completed actions.

Nirangal ya lirvu sang fitr. ‘If only it were warm today.’ (I wish the air were being warm.)
Nirangal oe por pilvltxe san ‘i’awn. ‘If only I had told him to stay.’ (I wish I had said stay.)
Counterfactual: Zun and zel

Zun and zel are ‘if’ and ‘then’, used for counterfactual statements. A counterfactual is where something isn’t the case—it is against fact, against the true situation—and also happen to be another construction where the subjunctive is necessary. Don’t confuse zun and zel with txo and tsakrr, which are the if-then used for general statements, where you don’t know the true situation. Compare:

A. Txo nga oehu tswivayon, tsakrr ‘efu oe nitram. ‘If you fly with me, then I feel happy.’
B. Zun nga oehu tswivayon, zel ‘ivefu oe nitram. ‘If you were to fly with me, then I’d feel happy.’

In A., you might fly with me, I don’t know, but I’m letting you know that if you do I feel happy. In B., it’s a hypothetical situation I know not to be the case. I know you’re not flying with me, but if you would I’d be happy. Unfortunately, you’re not flying with me so I’m not happy.

The compound <iv> forms are used to change the time and aspect. For situations in the past or completed actions, you use <imv> or <ilv>. For present or ongoing, you use simply <iv> or <inv>. Future uses <iyev> or <iyev> (both are completely equal in meaning). The zun part may be in one tense/aspect and the zel in another, but when they match you are able to leave out the <iv> altogether in the zel part. This is a simpler form and it’s completely up to you whether you use it. Here are some examples of zun-zel combinations:

- **Zun oeng ‘awsiteng tilvaron, zel tsayerikit tspilvang (or just tspang).**
  ‘If we had hunted together (which we didn’t), then we’d have killed that hexapede.’

- **Zun nga muntxa simvi oehu, zel ‘ivefu nitram nga set.**
  ‘If you had married me (which you didn’t), then you would feel happy now.’

- **Zun ngeyä kinam zosliyevu trraylisre, zel awnga kiyevä (or just kâ) mesrray.**
  ‘If your leg would heal by tomorrow (which it won’t), then we could go two days from now.’

- **Zun ngal oeti ke zeykilvo trram, zel fitrr oe tirverkup.**
  ‘If you hadn’t have cured me yesterday (which you did), then I’d be dying today.’

- **Zun pori txanwawe fìtxan livu fìtsenge, zel li tilvätxaw.**
  ‘If this place were so important to him (which it isn’t), he would have already come back.’

- **Zun ‘imvi’awn nga, zel kintrray ayoe niwotx ftxozä siyevi ngahu.**
  ‘If you’d stayed (which you didn’t), then we’d all celebrate next week with you.’
Translation Exercise: Zun and zel

Get your dictionary ready! Translate these counterfactual sentences into Na’vi. The first one is done for you.

1. If you hadn’t have come, I’d feel sad now.
   Zun ke zilva’u nga, zel ‘ivefu keftxo set oe.
2. If you were angry, I’d know.

3. If it were raining, we’d celebrate tomorrow.

4. If you were going to try tomorrow, I’d wait now.

5. If you would have told me, I’d have understood.

6. If he weren’t a Sky Person now, he wouldn’t have failed.
Modal verbs

A modal verb is a verb that goes with another verb, or main verb, to give an extra layer of meaning. Modal verbs are best demonstrated with examples. The red verb is the main verb, and the yellow the modal:

- I speak English. → I can speak English.
- You go. → You try to go.
- He sees. → He refuses to see.
- I know. → I want to know.
- You understand. → You begin to understand.
- She eats. → She aims to eat.

Na’vi currently has twelve modal verbs:

- fmi ‘try’ (attempt)
- ftang ‘stop’
- kan ‘aim’
- kom ‘dare’
- may’ ‘try’ (taste, sample, try out)
- new ‘want’
- sngä’i ‘begin’
- sto ‘refuse’
- tsun ‘can’ (be able)
- var ‘continue’
- zene ‘must’
- zenke ‘mustn’t’

Of course, any of the verbs in that list can be used on their own as main verbs—oe var, ‘I continue’, for example—but when they are used modally they cause the main verb in the sentence to take <iv>. Modal verbs can appear anywhere in the sentence, as long as the main verb is somewhere after them. If you need to use other infixes, like past tense for example, these must go in the modal, never in the main verb. So, it’s oe nolew yivom, never *oe new yilvom. Also, in a modal verb construction, -l is not used.

Flang pivlltxe; nga zene fnivu set. ‘Stop speaking; you must be quiet now.’
Txo nga vivar fwivew, tsat rayun. ‘If you continue to search, you’ll find it.’
Oe kolan kivä slä ke tsolun. ‘I aimed to go but was unable to.’
Ke sarmunu oeru tìtsuwason ha molay’ mivakto pa’lit. ‘I didn’t like flying so I tried out horseriding.’

An exception to -l not being used is if the -l directly precedes the -ti, and the modal directly precedes the main verb: noun-l noun-ti modal main. With this structure, the modal and main are seen as a single unit, like one big verb. -l followed by -ti in Na’vi is also such a common structure that it’s actually more comfortable to say things like oel ngati new tsive’a than oe ngati new tsive’a, though both are correct.
**Translation Exercise: Modals**

Make a sentence for each modal verb.

<table>
<thead>
<tr>
<th>fmi ‘try’ (attempt)</th>
<th>sto ‘refuse’</th>
</tr>
</thead>
<tbody>
<tr>
<td>ftang ‘stop’</td>
<td>tsun ‘can’ (be able)</td>
</tr>
<tr>
<td>kan ‘aim’</td>
<td>var ‘continue’</td>
</tr>
<tr>
<td>may’ ‘try’ (taste, sample, try out)</td>
<td>zene ‘must’</td>
</tr>
<tr>
<td>new ‘want’</td>
<td>zenke ‘mustn’t’</td>
</tr>
<tr>
<td>sngä’i ‘begin’</td>
<td></td>
</tr>
</tbody>
</table>
Sweylu: Should

The Na’vi word *sweylu* is similar to a modal. Meaning ‘should’, *sweylu* is made of *swey*, ‘best’, and *lu*, ‘to be’. Unlike true modals, *sweylu* needs to be paired with another word—either *txo* or *fwa* or *tsawa*—to make the full construction. The main verb takes <iv> with *txo*, but <ol> with *fwa* or *tsawa*.

To say something happened, and you agree that it was the right thing to have happened, use *fwa* or *tsawa* (it’s up to you which one). Notice that this usage of ‘should’ is never the ‘it didn’t happen but I wish it had’ meaning, but only the ‘it happened and it’s good that it did’ meaning. It easy to remember this when you think of what the construction means at its core: ‘it’s best that’.

*Sweylu fwa po holum.* ‘He should have left.’ (It’s best that he left.)
*Sweylu tsawa polähem nga.* ‘You should have arrived.’ (Your arrival happened and was the best outcome.)
*Sweylu fwa tolaron pol yerikit.* ‘She should have hunted the hexapede.’ (She hunted the hexapede, which is good.)

It’s a more common situation to use ‘should’ for things that haven’t happened yet, but which you’d like to happen. For this, we use *txo*, to make ‘it’s best if’.

*Sweylu txo nga yivom set.* ‘You should eat now.’ (It’s best if you eat now.)
*Nga sweylu txo tskxekeng sivi ni’ul.* ‘You should practice more.’ (If you practice more it’ll be the best outcome.)
*Sweylu txo hivahaw oe ye’rin.* ‘I should sleep soon.’ (It’s best if I sleep soon.)
Na'vi Word Search: Modals and should

Find and circle the words!

a i o r t s ' e l s r a r p s w e y l u i e t x ' r r z ' l z r z ' ng k x u ä l z i t x m t s m s t x n g h r y m r r s ' l l ä f h e y k e t s z i t ä s ' r r u f n g t s f u z h l t s m u e s ' t s f i t t s ä v a t x i n g o s t k x ' t s n i o p x l m l l ' p k x o t u p f v t s o l l n g w t s ä n g i s i k e t s a i f n g a p x u e y k m y a m y o z ä h z p x m n g h ' w n f s m ä ' l w e u h u w r n g u p x i n s n g t s i n g n r z n a n l t s k x l a t x a p w y r w t x z i i v s y w y s t o i n ä t s z l t n y e k x ' z k x e r i y t z t s r r ' l l e t s u k a n p x y i ä m a y ' l l n g w u i n ä ng t s z h e i e l l ' r r v h k e i o h y k z u v h t s m s k w v u a p p x u ä v t s f w a p x n ä ' w o n o f y t s r w ä i n g t x z t z y o t x m e m e k x a o n i p x y p a z o n s n g h a i s h z f l u ä i ' e v i t t x h än e w h y r n

fmi
‘try’
ftang
‘stop’
kan
‘aim’
may
‘taste’
new
‘want’
sngä’i
‘begin’
sto
‘refuse’

tsun
‘can’
var
‘continue’
zene
‘must’
zenke
‘must not’
sweylu
‘should’
txo
‘if’
fwa
‘that’
Particles

Particles are funny little words. They don’t fit into any other category of words, they cannot be changed (no affixes), and their functions are very unique and specific. You’ve already seen some of them: te in Choosing a name, ma in What’s ma?, rä’ä in Negation, srak(e) in Asking questions, and to in Making comparisons. So now let’s take a look at some more…

- A
- Ko
- Ma
- Nang
- Pak
- Rä’ä

- Te
- To & frato
- Tut
- San & sik
- Srak(e) & kefyak
- Tse

A is the attributive particle used for creating relative clauses. A is typically translated as ‘which’, ‘that’, or ‘who’. You should be familiar with a from Using adjectives, in which we see it in its affix form, -a-, where it joins attributive adjectives to nouns. When it is not an affix, but rather a word of its own, a adds more description than simply one adjective; it adds an entire clause. Just like an attributive adjective, the clause can come before or after the noun it describes, as is shown in the examples and graphics below.

Tsangawng a yom swoka utralti lu txantslusam. ‘The worm that eats the sacred tree is wise.’

Frrfen trram a tutanìl sneyä tskot oeru taying. ‘The man who visited yesterday will give me his bow.’

Fipo lu ‘awvea uniltiranyu-tsamsiyu a tsolè’a ayoengal. ‘This is the first dreamwalker-warrior that we’ve seen.’

Ha’ ngaru a kelkut ngal rolun li srak? ‘Have you found a home that suits you yet?’

Taronyu a leioaeluke ke lu taronyu ki tspangyu ni’aw. ‘A hunter [who is] without respect isn’t a hunter, but rather only a killer.’

Fya’o a po pllxè lu ingyentsim. ‘The way that he speaks is a source of mystery.’
Some variants of ‘The drink that you brought was delicious’

The relative clause, joined to the noun by a may either precede or follow the noun.

**was delicious**  **drink**  **that**  **you brought**

**lolu ftxilor**  **naer**  **a ngal molunge**

*relative clause (additional description)*

**drink**  **that**  **you brought**  **was delicious**

**naer**  **a ngal molunge**  **lolu ftxilor**

*relative clause (additional description)*

**you brought**  **that drink**  **was delicious**

**ngal molunge**  **a naer**  **lolu ftxilor**

*relative clause (additional description)*
Ko

Ko is used when you want to encourage someone to do something—a softened command, where it gives a sense of ‘let’s do it’ or ‘why don’t you?’—or to agree with what you are saying, with a sense of ‘you know’ or ‘don’t you know?’ When it’s used to solicit agreement in the listener, the speaker believes what they’re saying is probably true but would like confirmation from the listener for conversational flow. Context will tell you whether ko is being used as a command or simply a prompt for agreement. This particle always comes last in the sentence.

Makto ko! ‘Ride!’ (Encouraging command)
Poan poeto lu win ko. ‘He is faster than her, you know.’ (Soliciting agreement)
Oeng yivom ko. ‘Let’s (you and I) eat.’
Menga plitxe ko! ‘Why don’t you both talk?’ (Encouraging command)
Hivum ko. ‘Let’s leave.’ (Or just ‘leave’, depending on context)
Tsun Tipaniyä taronyu smarat tivaron nifnu niwotx ko. ‘You know, a Tipani hunter can hunt prey without making a sound at all.’
Eywa ngahu tsakrrvay ko! ‘Until then, Eywa be with you!’ (Farewell)

Nang

Nang is used to reinforce the magnitude of something, in a (typically positive) manner of surprise. It enhances txan ‘much’ in the sentence, stressing the muchness. Like ko, nang is always last in the sentence.

Nga lu kanu fitxan nang! ‘You are so smart!’
Tsa’rrpxom wok nitxan lolu nang! ‘That thunder was so loud!’
Txantsan lu tikangkem ngeyä nang! ‘Your work is excellent!’

Pak

Pak is the particle used for marking disparagement. A rough English equivalent would be ‘Hah!’ or ‘Pfft!’ when belittling something.

Taronyu pak?i! Po ke tsun stivä’ni ke’ut! ‘Hah! Call that a hunter? He can’t catch anything!’
Tiretu pak?i! Potsyip skxawng lu! ‘Pfft! A shaman? He’s a fool!’
Tut

*Tut*, the particle of continuation, is used in dialogue to ask something close to ‘And you?’ or ‘What about you?’

_Oeru lu fpom. Ngaru tut?_ ‘I’m well. And you?’

_Kaltxi, ma frapo. Oeyä olo’ lu Lì’ona. Ayngari tut?_ ‘Hello, all. My clan is the Lì’ona. How about (all of) yours?’

Tse

*Tse* is for starting conversations, the same way you do in English with ‘well’.

_Tse, silpey oe, fivur lolu prrte’ ngar._ ‘Well, I hope this story has been enjoyable to you.’

_Tse, ngal pefnesyuvet new yivom?_ ‘Well, what do you want to eat?’

_Tse, set zene oe kivä starsim fasukit._ ‘Well, now I must go and gather berries.’

San and sik are for direct quotation. We’ll learn about this in the next part, *Reporting speech*!
Particles Exercise

Fill in the correct particles in these movie scene quotes.

Kaltxi. _____ evi! Tsawl nitxan ____! Sevin nitxan lu aynga ____!

Ting mikyun ayoer, rutxe, _____ Nawma Sa’ nok!
TsamSiyu ____?! Pot tsun oe tspivang niftue!

Kehe!

Makto ____!
Reporting speech

When quoting people in Na’vi, we use direct speech, where we quote the exact words the person said. This is different from English, which usually uses indirect speech, such as ‘She said she likes to swim’—that, in Na’vi, would be expressed as ‘She said, “I like to swim”.’

The most natural way to say this in Na’vi is to use plltxe with the quotation particles san and sik. San and sik are comparable to English’s ‘quote… unquote’ construction for quoting someone verbatim.

\[
\text{Ma Rewka, nga zene pivlltxe san kaltiesi, ma ‘eylan sik por! ‘Rewka, you must say, “hello, friend” to him!'}
\]

\[
\text{Tseli oeru poltxe san tsafkxile ha’ ngaru sik. ‘Tseli said to me, “that necklace suits you.”'}
\]

\[
\text{Poltxe po san ne tsatseng rä‘ä kâ; lu nga kxanî sik. ‘He said, “don’t go there; you are forbidden.”'}
\]

Sik may optionally be omitted if the quote ends and you have nothing else to add. So, the last two examples above could be:

\[
\text{Tseli oeru poltxe san tsafkxile ha’ ngaru. ‘Tseli said to me, “that necklace suits you.”}
\]

\[
\text{Poltxe po san ne tsatseng rä‘ä kâ; lu nga kxanî. ‘He said, “don’t go there; you are forbidden.”}
\]

You may also use plltxe transitively, and with fayluta, ‘these words’, instead of san and sik. For example, Tselil oeru poltxe fayluta tsafkxile ha’ ngaru. Either way, the quote should be direct speech. San and sik are more typical, however, and so should be preferred.

Other words we use for reporting speech are peng, ‘tell’, vin, ‘ask for’, and pawm, ‘ask’. We tell news and ask for answers, so these words use fmawnta ‘the news that’ and teyngta ‘the answer that’. Pawm typically uses san and sik, but, unlike with plltxe, it is optional.

\[
\text{Ìreyko poleng ayoeru fmawnta oe zenänge hivum set. ‘Ìreyko told us [the news], “I must leave now.”}
\]

\[
\text{Txupânil volin teyngta peuvan seri nga? ‘Txupän asked [for the answer to], “what game are you playing?”}
\]

\[
\text{Oel pisyeng fmawnta Ko’ap polähem. ‘I will tell [the news], “Ko’ap has arrived.”}
\]

\[
\text{Pimawm po oeta [san], krrpe yayom awnga? ‘He just asked me, “when will we eat?”}
\]

\[
\text{Verin oel por teyngta ne peseng sarmop po? ‘I’m asking her [for the answer to], “where was he travelling?”}
\]
Dialogue Exercise 3

Study the dialogue below, and practice speaking it with a partner. Stress for each word is underlined.

Ma ‘eylan, Resil pesipawmit polawm ngata?
Friend, what did Resi ask you?

Vin pol teynta tsatutan peseng kā?
She asked, "where does that man go?"

Nga pefya ‘oleyng?
How did you respond?

Peng oel por fmawnta po kolā ne nāring.
I told her, "he went to the forest."

Pol pesipawmit pawm ngata nīhay?
what did she ask you next?

Tsakrr polawm po, fneioangpet pol taron?
Then she asked, "what kind of animal does he hunt?"

Nga ‘oleyng san yayot si payoangti sik, kefyak?
You answered, "birds and fish", right?

Ngaru tiyawr! That's right!

With pawm, but not with plītxe, san/sik is optional.
Fwa and its family!

You will see the word fwa crop up often in Na’vi. This word is a contraction (a shorter form) of fi’u a, ‘this which is’.

Fi’u lu ’ipu
This is funny

If you want to define fi’u, you describe it with a relative clause, using the particle a…

Fi’u a po mi herahaw lu ’ipu
This which is he’s still sleeping is funny

(Literally: This he-still-sleeping thing is funny)

Fi’u a is so common in Na’vi that we usually say it as the contraction fwa. And so we say…

Fwa po mi herahaw lu ’ipu
This which is he’s still sleeping is funny

‘It’s funny that he’s still asleep’
If the clause is on the other side of fi’u there is no contraction form, so you must say a fi’u, not *afw; Po mi herahaw a fi’u lu ‘ipu.

Sometimes you need to put suffixes on fi’u in the fi’u a construction. For example, fi’ul a, fi’ut a, fi’ur a, and fi’uri a. These forms also have contractions:

- Fi’ul a → fula
- Fi’ut a → futa
- Fi’ur a → fura
- Fi’uri a → furia

Fula
Fi’ul a po mi herahaw oeti ‘eykefu nitram
↓
Fula po mi herahaw oeti ‘eykefu nitram
This which is he’s still sleeping makes me feel happy
(The he-still-sleeping thing makes me feel happy)

‘It makes me happy that he’s still asleep’

Futa
Omum oel fi’ut a po mi herahaw
↓
Omum oel futa po mi herahaw
I know this which is he’s still sleeping
(I know the he-still-sleeping thing)

‘I know that he’s still asleep’
Fura
Fi’upxare kangay si fi’ur a po zaya’u
↓
Fi’upxare kangay si fura po zaya’u
This message confirms this which is he will come
(This message confirms the he-will-come thing)

‘This message confirms that he will come’

Furia
Fi’uri a po mi herahaw oe tsap’alute si
↓
Furia po mi herahaw oe tsap’alute si
Regarding this which is he’s still sleeping I apologize
(I apologize for the he-still-sleeping thing)

‘I apologize for him still sleeping’
A note on tsnì

There is one more word defined as ‘that’ in Na’vi: tsnì. The conjunction tsnì is used with only a handful of intransitive verbs to introduce a subordinate clause. Some choose to think of it as the futa equivalent for intransitive verbs, where the complement is acting as an object. The most common construction with tsnì, seen in the first example below, is silpey oe tsnì, ‘I hope that’. Learning that one first will be very useful!

Silpey oe tsnì ngaru livu fpom. ‘I hope that you are well.’
Srake nga fe’pey tsnì torukìl oengati niyevongspe’ fitseng? ‘Do you fear that toruk will pursue us here?’
Oe rangal tsnì nga ‘ivi’awn. ‘I wish that you would stay.’
Ätxäle si palulukanur tsnì smarit livonu. ‘Request that the palulukan release the prey.’ (Expression for ‘Ha! That will never happen!’)
Oe mowar si tsnì po ftivia ni’ul. ‘I advise that he studies more.’
Po leymkem tsnì fwa fo yayom nifya’o a’awve lu kemwiä. ‘She protests that the fact that they’ll eat first is unfair.’
Leymfe’ po tsnì nga ke lu alaksi ke li. ‘He’s complaining that you’re not ready yet.’
Oe srefey tsnì oare ye’erin fpxäkim nemfa taw. ‘I expect that the moon will soon rise.’
Nga srefpìl tsnì oe nolui, kefyak? ‘You assumed that I failed, didn’t you?’
Luyak lola’um tsnì pltxe ni’nìnglis fpi sä’ipu. ‘Luyak pretended to speak English as a joke.’
Exercise: Fill in the blanks

Complete these Na’vi sentences by filling the blanks with either fwa, fula, futa, or furia. If you get stuck, it may help to see how the sentence is if you use the full form instead of the contraction. Does it work then? If so, it’s correct and you can use the contracted form. The first one is done for you.

1) Oel tse’a futa nga poläheim! ‘I see that you’ve arrived!’

2) ______ nga ftxoley ‘ivi’awn oeti neykewomum. ‘It intrigues me that you’ve chosen to stay.’

3) Hek ______ pol tswola ______ fa ionar ooi sääpi. ‘It’s strange that he forgot to put on his banshee riding visor.’

4) ______ poti firmrrfen ngal newomum oe. ‘I’m curious about the fact that you were just visiting her.’

5) Oeru sunu ______ nga tolätxaw. ‘I like that you have returned.’

6) Lu law ______ kutut fkol layätxayn. ‘It’s clear that the enemies will be defeated.’

7) Ma Ìreyko, ______ oel ayngeyä ultxat letsran ten moläkxu, oeru txoa livu. ‘Forgive me for interrupting your important meeting, Ìreyko.’

8) Rutxe, tung oer ______ makto ngahu. ‘Please, allow me to ride with you.’

9) Oeti steyki ______ po ngar tsafya poltxe. Ke lu muiä! ‘It angers me that he spoke to you that way. It’s not right!’

10) ______ ngal ‘evengit oeyä vewng irayo ni txan. ‘Thank you very much for looking after my child.’

11) ______ Seyrulur leru tispxin sleyku keftxo Tixewat. ‘It makes Tixewa sad that Seyrul is sick.’

12) Ro’a ni txan ______ nga lu txantslusam tengkrr leru ‘ewan fitxan. ‘It’s impressive that you are wise while being so young.’

13) ______ mefo ke li ke emzola’ängu tifmetokit kllo’ nga. ‘You’re responsible for the fact that they haven’t yet passed the test!’

14) Tse’a ngal ______ fya’o set lu kxuke srak? Za’u ko! ‘Do you see that the path is safe now? Come on!’

15) ______ ngal spaw ______ Hakxisa si ‘Ewnu muntxa lu mefotí heykolangham. ‘The fact that you believe that Hakxisa and ‘Ewnu are mated made them laugh.’

16) ______ lawk tìhawlit hu wempong niwotx lu kem eykuyä asülsan. ‘To discuss plans with the whole battle party is the action of a good leader.’
Verbs again: Second-position infixes!

You’ve learned that time/aspect infixes are placed in the ‘first position’, before the first vowel. But there are a number of infixes which go in the second position. The second position is typically before the second vowel in the word. The dictionary will show you where the positions are for sure. There will be one dot for monosyllabic words, and two dots for polysyllabic. These dots are raised and show where infixes should be placed: ng•op and t•îran. (The second raised dot in tîran is the second position.)

ngop: \([ŋ•o̞p]\) \(PF\) vtr. create
tîran: \([t•i•r•an]\) \(PF\) vin. walk

Second-position infixes are used to express the attitude of the speaker. There are four:

<table>
<thead>
<tr>
<th>Positive</th>
<th>Negative</th>
<th>Ceremonial</th>
<th>Inferential</th>
</tr>
</thead>
<tbody>
<tr>
<td>&lt;ei&gt;</td>
<td>&lt;âng&gt;</td>
<td>&lt;uy&gt;</td>
<td>&lt;ats&gt;</td>
</tr>
</tbody>
</table>

positive emotion towards the verb; speaker is pleased
negative emotion towards the verb; speaker is displeased
formality; used in Na’vi ceremonies
uncertainty; speaker is expressing indirect knowledge, assuming

Oel ngati kameie. ‘I See you’ (I’m pleased to See you)
Tompa zerângup! ‘It’s raining!’ (and I’m not happy about it!)
Vuyin ohel Unilotaronit. ‘I request the Dreamhunt.’ (respectfully, in a formal context)
Nolatsew mivay’ po payoangit. ‘He wanted to try the fish.’ (as far as I know; I assume)
Translation Exercise: Second-position infixes

Get your dictionary ready! Translate these sentences into Na'vi, using the correct infixes. The first one is done for you.

1. I can see that she's passed Iknimaya (and it pleases me).
   Tseiun oe tside'a futa pol Iknimayat emzola'u.

2. You are now a member of the noble Anurai.

3. Regarding hunting with a spear, Mokroa is (sadly) still too timid.

4. She is so good at reading English words! (And I'm jealous!)

5. I heard you just came back from your journey. (Yay!)

6. Yewtui borrowed my bow (I believe).

7. It's truly an honor to me to see your work.

8. There was a recent earthquake, therefore a volcano might have erupted.
Other infixes: <äp> and <eyk>

There are four more infixes for you to learn. Two of them are what we call ‘pre-first position’, and they are <äp> and <eyk>. Pre-first position is directly before the first position. The <äp> infix makes a verb reflexive, which means the subject performs the action to itself, for example, ‘I see myself.’ It may only be used with transitive verbs, although there are a few irregular si verb constructions, such as *win sâpi*.

Note that there is no -l nor -ti used with <äp>, because the reflexive already tells us who the subject and the object are—they’re the same.

*Po tsäpere’a. ‘He’s seeing himself.’*

*Oe yäpolur. ‘I washed myself.’*

*Win sâpi! ‘Hurry up!’ (‘Quicken yourself!’)*

The infix <eyk> makes a verb causative, which means that someone is causing someone else to perform the action. When an intransitive verb takes <eyk> it becomes transitive.

*Ngal poti pelun fweykoli? ‘Why did you make him slip?’*

*Finaeril oeti sleyku ngeyn. ‘This drink makes me tired.’*

When a transitive verb takes <eyk>, there are two kinds of objects. The one being made to do the action (the causee) is the indirect object, and so takes -ru. The one being acted upon is the direct object, taking -ti. The subject takes -l.

*Oel ngaru tsyeyti meykay’. ‘I make you try a snack.’*

*Ayfol awngar sneykolyaytx uvanit. ‘They made us lose the game.’*

*Poanìl weykayan poer ts kalepti mi utraltsyìp. ‘He’ll make her hide the crossbow in the bush.’*

If you prefer, you can also think of this construction as ‘A makes B acted upon by C’ or ‘A had B affected by C’. For example, ‘I make the snack tried by you.’ This sense can be emphasized in Na’vi by using *fa* to mark the causee, rather than -ru.

*Ayfol awngafa sneykolyaytx uvanit. ‘They had the game lost, by means of us.’ OR ‘Using us (to do it), they caused the game to be lost.’*

*‘Emyul tsnganti meykun’i fa srungsiyu sneyä. ‘The cook had the meat chopped by their assistant.’*
Note that even when an object is omitted, the cases remain the same. Removing the words in brackets doesn’t make the sentences incorrect:

*Oel poru teykaron [’uot]. ‘I make him hunt [something].’*
*Pol [awngaru] horenit ayll leykek. ‘He makes [us] obey the laws.’ OR ‘He makes the laws obeyed [by us].’ (’He enforces the laws [to us].’)*
*Ngal oeru tsleykm [tsat]. ‘You make me understand [it].’*
*Ngal [fkoru] tsleykm tsat. ‘You make it understood [by anyone].’*

The two pre-first position infixes are unique in that they can be used together. When they appear together, they are in the order <āp><eyk> and create the meaning of ‘cause oneself to’, as in *po häpeykahaw*, ‘he makes himself sleep’.

**Other infixes: <us> and <awn>**

The last two infixes you should learn are <us> and <awn>. They are first-position infixes, and they turn verbs into adjectives. These adjectives can only be used attributively, so you will always see them with the attributive affix -a- (except in some short expressions where it’s dropped) which you learned about in *Using adjectives*. The <us> affix creates -ing adjectives, while the <awn> infix creates -ed adjectives from transitive verbs.

*Husahawa palulukan mi lehrrap lu. ‘A sleeping thanator is still dangerous.’*
*Ne tsenge atswawna’ kivä ko. ‘Let’s go to the forgotten place.’*
*Lu narlor kenten amusin. ‘A spinning fan lizard is beautiful.’*
*Lu po frakrr loreyu ’awnampi kip aylapo amip. ‘She is always a ‘touched helicoradian’ among new people.’*

* Loreyu ’awnampi is an idiom for a very shy person, they recoil like a touched loreyu. The attributive affix is left out with this common expression.*
Na’vi Word Search: Other infixes

Find and circle the words with <äp>, <eyk>, <us>, and <awn>. Then provide their translations below!

1. Stäpawm = __________
2. Awnomum = __________
3. Rusol = __________
4. Sleyku = __________
5. Pawnltxe = __________
6. Yawnom = __________
7. TsweyKayon = __________
8. Tsngusawvik = __________
9. Stäpeyki = __________
10. Tslawnam = __________
11. Srusew = __________
12. Husangham = __________
Reading Exercise 3

Below is a short story that features many pieces of language you have recently studied.


Luyakur lam fwa pol fisäftxuli’ut li stolawm alo azam. Sa’nok oeykteng san nga alu haxpitu Tawkamiyä, si ‘ite oeyä, layeü tsulfåtu ayewllä. Ngaru lu tikin a tsun ngivop ‘umtsat aep’ang, tsun ivomum teyntga pefnerin lu rem aswey, si teyntga pefnepasuk lu txumngä’. Nga zene ftivia l’il’fyat na’ringä, slivu tseyä plltxeyu anawfw. Pixl fra’eveng, nga niran zusawkurr ‘on sayi, ulte nga zene tslivam txintinti ngeyä sik.


San tse... fko lanutralä lanti tsun sivar fpi kumpaysyar, kefyak? Si penghrrap, ii... patseng hrrapit sik. Luyak fmi ziverok, slä ke lu ftue, ulte tifmi ni’aw ke tam. Fitxele ke za’u ni’eng ne ‘ite si sa’nok, ulte po latsu yewla niwotx a sngum si Luyak. Slípey sa’nok tsni liyevu sneyä ’iteru ttro tawnäftxua ‘opin apxay pxaw me’língo—sävll hafyonä. Slä Luyakur lu tikin a plltxe ningay si s’efut yewn.

Ma sa’nu... oe ke tsun fikem sivi. Ngeyä tiftxavang ke lu pum oeyä. Ngal oeru peng fayluta nga zene tslivam txintinti ngeyä. Tse... oel spaw futa oel tslam; oe new livu taronyu, si tsamsiyu. Oe new tivaron fa tskalet si tuku, slivu eykyu nawma tarpongüä, na sempu. Fula stä’ni payoangit ah’i oeti ‘eykefu nitram, slä new stivä’ni tsawla payioangit, na srakat. New tivaron apxa smarit, na talioang. New wivem si hivawñ wä ku, fpi Na’vi. Fpil oe, oeri, lu eyawryfa sik, Luyak nitstew plltxe fa txel’an niwotx.

Sa’nok hipey. Tsakrr lrrtok si.

1. What distracts Luyak in the beginning? ____________________________
2. What does Mother wear? ____________________________
3. Name one thing Luyak is expected to know. ____________________________
4. Which plants does Luyak identify? ____________________________
5. What use does Luyak suggest for resin? ____________________________
6. What does Luyak worry about? ____________________________
7. What is the significance of the srä? ____________________________
8. Which two animals does Luyak aspire to hunt? ____________________________
9. Who does Luyak want to be like? ____________________________
10. How does Mother react to Luyak’s admission? ____________________________
More on reflexive

The <$\text{äp}$> infix makes a transitive verb reflexive, meaning the person does the verb to themselves, but sometimes we need to make an intransitive verb reflexive. In these cases we cannot use <$\text{äp}$> and so instead use the ‘self’ pronoun $\text{sno}$. $\text{sno}$ can translate to ‘oneself’, ‘himself’, ‘herself’, or any other ‘self’ word, depending on context. Compare:

$\text{Po yawne lu poru. ‘He loves him.’ → Po yawne lu snoru. ‘He loves himself.’}$

The first version can only mean that one person is beloved to another person, because of two instances of $\text{po}$. $\text{sno}$ in the second version forces the meaning to be one person beloved to themselves; it refers back to the original $\text{po}$. The genitive of $\text{sno}$, $\text{sneyä}$, is a word you will encounter often as well.

$\text{Syaw po snoru Nuki. ‘She calls herself Nuki.’}$
$\text{Sneyä mokri sunāngu por. ‘He likes his (own) voice.’}$
$\text{Po snoru way seř. ‘He’s singing to himself.’}$
$\text{Tsun txivula po sneyä tskot. ‘She can construct her (own) bow.’}$

Fitsap

The adverb $\text{fitsap}$, ‘reciprocally’, is used with reflexive constructions to create the meaning of ‘each other’. It can be used with both the transitive <$\text{äp}$> reflexive, and intransitive reflexives.

$\text{Stāpawm moe. ‘We hear ourselves.’ → Stāpawm moe fitsap. ‘We hear each other.’}$
$\text{Mefo smon snoru. ‘They know themselves.’ → Mefo smon snoru fitsap. ‘They know each other.’}$
$\text{Hek fitsap oeng oengar. ‘We find each other odd.’}$
Holpxay: Number

To finish up your studies with this book, let’s look at Na’vi numbers! Na’vi have only eight digits on their hands. This is believed to be the reason for Na’vi’s octal number system. So, while most human languages count from one to ten using the fingers, Na’vi count from one to eight.

The Na’vi ‘tens’, or more appropriately ‘eights’, with their decimal values below, are:

- 'aw (one)
- mune (two)
- pxey (three)
- tsing (four)
- mrr (five)
- pukap (six)
- kinä (seven)
- vol (eight)

- vol (8)
- mevol (16)
- pxevol (24)
- tsìvol (32)
- mrrvol (40)
- puvol (48)
- kivol (56)
- zam (64)
In writing, it is common to use numerals, especially for larger numbers, instead of writing out the number's name, just as in English it's easier to write ‘33’ than ‘thirty-three’. It is best to use Na’vi’s octal numeral system when writing in Na’vi, rather than the decimal listed above. We indicate that a number is written in octal by a degree symbol (°) before the numerals. So in octal, the Na’vi tens are written: °10 (vol), °20 (mevol), °30 (pxevol), °40 (tsìvol), °50 (mrrvol), °60 (puvol), °70 (kivol), °100 (zam). Without the degree sign the number is in decimal, so it’s very important not to forget it; °100 and 100 are completely different values!

It is much easier to read octal numerals in a Na’vi sentence than decimal. For example, in ‘zìsìto °a42 po sempul lolu’ the numeral 42 is easily read as tsìvomun, for the same reason that it’s read as ‘forty-two’ in English—the 4, which is in the ‘tens’ column, must stand for tsìvol, and the unit 2 must represent mune. As you can see with tsìvomun, when combining ‘tens’ with units, the units appear in shortened suffixed forms. It is important to note two things about these suffixes: They are always stressed, and they all (except -aw) replace the final -l of vol.

```
• -(l)aw 1
  e.g. volaw °11, 9

• -mun 2
  e.g. kivomun °72, 58

• -pey 3
  e.g. mevopey °23, 19

• -sing 4
  e.g. mrrvosing °54, 44

• -mrr 5
  e.g. pxevomrr °35, 29

• -fu 6
  e.g. puvofu °66, 54

• -hin 7
  e.g. tsivotin °47, 39
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Exercise: Numerals & number names

For each sentence below, list the octal numeral (use a °) if the number name is used, and the number name if the numeral is used. The first one is done for you.

1) Oeri solalew zìsìt ____ / Oeri solalew zìsìt °a10.
2) Moe ultxaräpamun fitsap kivohina trrkam / Moe ultxaräpamun fitsap ____a trrkam.
3) Mefo payähatsem fitseng ____ / Mefo payähatsem fitseng °14a vospxikay.
4) Fisnautral lu utral ____ / Fisnautral lu utral °a22.
5) Lu oeru puvomuna swizaw / Lu oeru _____a swizaw.
6) Mi saw a piwopxit avomun oel tse’a / Mi saw a piwopxit ____a oel tse’a.
7) Oeri ____a pasuk lu hawng / Oeri °50a pasuk lu hawng.
8) Tsa’ewllur lu zama rìk; oe toliam! / Tsa’ewllur lu _____a rìk; oe toliam!

Note the Koren Holpxayä—The Number Principle—in the sentences above: In referring to the same entity, express number only once per clause. To say *ayzisit avol, for example, is redundant and incorrect; zìsìt avol is enough to let you know that there are multiple zìsìt.

Ordinals

Ordinal numbers (first, second, third, etc.) are made with the suffix -ve.

- ‘awve ‘first’
- muve ‘second’
- pxeyve ‘third’
- tsive ‘fourth’
- mrrve ‘fifth’
- puve ‘sixth’
- kive ‘seventh’
- volve ‘eighth’
Exercise: Circle the items

Translate and follow the instructions for each image.

1. Fa ko’on, wivintxu kivea yayot a ta ftärpa relä.

2. Fyeyna yerikit apxeyve a ta skiempa relä, wintxu fa ko’on.
3. Weyn tanhiti 'ong li a syulangsin amuve a relä skiempata.

4. Weyn Irrtokit sin kouma sum ateyr.
‘Upxare Ngengaru ta Oe

Silpey oe tsnì fipuk ngane zilvawprritte’ nìtxan ulte srunga’ livu, ma nawma numeyu. Ke lu li’fyà ke’u luke ayflÌltxeyu a tsat reykey. Ngal tìng tìreyti sì syurat awngeyä filì’fyaru ayawne fa fwa li’fyati sar ni’aw, ha furia nga olinan ftia fipukit oe ngaru seiyi irayo.

Var set pivàngkxo hu eylan, pamrel sivi pxaya vurur, rivol niwok niNa’vi, ninrra, sko hapxìtu li’fyaoù’ä. Ngeyä lora mokriti livonu ko... na pum Na’viyä!

‘Ivong Na’vi!

ta Neytiri