Na'vi in a Nutshell

Version 2.1

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Chapter 1: The Alphabet

1.1 Vowels

Vowels in Na'vi are everything. They indicate a new syllable, and can in fact be syllables all by themselves. Na'vi has the following vowels: a, ä, e, i, ì, o, u; aw, ay, ew, ey; ll, rr. They are pronounced the way an American would pronounce the following:

Vowel	Sounds Like
a	a in father, o in dog
ä	a in cat, tan, bad
e	e in when, send
i	tree, sea, me
ì	i in chin, wind, sip
o	o in wrote, so, toe
u	boot, lute, moon
aw	ow in tower, ou in sound
ay	eye, bye, why
ew	oa in oasis, reversed; eyo in Na'vi
ey	say, make, raisin
ll	ll in allow; a soft l
rr	a rolled r in Spanish, but stronger

Tip: Think of ay, ew, ey, ll, and rr as single entities even though they are composed with two letters.

Language Note #1.1: ll and rr can only come at the end of a syllable beginning with a single consonant. No consonant can follow it and be part of the same syllable. So, **trr** *day* is one syllable and allowed; but **lrrtok** *smile* would be two syllables **lrr.tok**, not **lrrt.ok**, and something like trrm or tspll could not be words.

1.2 Consonants

There are 20 consonants in Na'vi: f, h, k, kx, l, m, n, ng, p, px, r, s, t, ts, tx, v, w, y, z, and '. The consonants b, c, d, j, and q do not exist and the consonants g and x cannot exist by themselves. They are pronounced as you would expect in English with the following exceptions:

Consonant	Sounds Like
kx, px, tx	k, p, t but with a "pop"
ng	ng in sing
r	tt in little, bt in subtle, dd in cuddle
ts	ts in tsunami
' (glottal stop)	the pause in uh-oh

Tip: As with the vowels, think of kx, ng, px, ts, and tx as single entities.

Language Note #1.2: f, h, ts, s, v, z can only be at the beginning of a syllable. So a word like yuf is not possible.

Language Note #1.3: Only f, ts, and s can appear with other consonants. So words like **fmetok** *to test* and **sngel** *garbage* are allowed, whereas a word starting with "pr" would be forbidden.

Language Note #1.4: Only the following consonants may end a syllable: px, tx, kx, p, t, k, ', m, n, ng, r, and l.

1.2.1 Lenition

Lenition is the changing of one consonant into another for the ease of pronunciation. In Na'vi lenition occurs when you make the plural form of a noun or when you add certain adpositions to words(see section 7). The following consonants undergo lenition under these circumstances:
px, tx, kx → p, t, k respectively
p → f
t, ts → s
k → h
' → ø (vanishes)

Chapter 2: Nouns

Nouns have two genders: masculine and feminine. They can be distinguished by the use of the suffix **-an** and **-e** respectively. For example, **tsmuk** *sibling* becomes **tsmukan** *brother* or **tsmuke** *sister*.

Language Note #2.1: Word stress can also indicate different meanings in words. Consider the word **tute**. If the stress is on the first syllable (**tute**), it means *person*, but if the stress in on the second syllable(**tute**), it means *female*. And if you were curious, *male* is **tutan**, not tutean.

Language Note #2.2: The stress remains on the same syllable regardless of the addition of prefixes, suffixes or infixes. On monosyllabic words it is obvious. For words with more than one syllable, the stressed syllable will be underlined, when known.

There is no "a" or "the" in Na'vi, so a noun like **atxkxe** *land* could translate as *land*, *a land*, or *the land*.

2.1 Plurals

Na'vi has, in addition to a general plural, special plural forms for two and three of a thing. To form a plural, simply attach the corresponding prefix to the noun. Consider:

	Prefix	Plural
nari *eye*	**me+**	**menari** *(two) eyes*
kelku *home*	**pxe+**	**pxehelku** *(three) homes*
tokx *body*	**ay+**	**aysokx** *bodies*

Tip: All plural prefixes cause lenition, hence they are written with a "+" sign following them. Any prefix that does not cause lenition will be written with a "-" sign after it. When a noun is pluralized with **ay+** and lenition occurs, you have the option to drop the prefix. This is known as the short form of the plural:

ancestor **pizayu** → **ayfizayu** → **fizayu** both mean *ancestors*
cliff **'awkx** → **ayawkx** → **awkx** both mean *cliffs*

Language Note #2.3: Some plurals have a form of vowel contraction:

'eylan *friend* → **meylan** *two friends* not meeylan
'ekong *beat* → **pxekong** *three beats* not pxeekong

Language Note #2.4: There is no short plural form for **'u** *thing*. It is always **ayu** (never u). And for words beginning with **'rr** or **'ll**, no short plurals and no lenition ever (it would violate LN#1.1 otherwise):

me'Rrta	*two Earths*	not meRrta
mì 'Rrta	*in/on Earth*	not mì Rrta

2.1.1 Plural Matching

When matching plurals, you have the option to match for number, or not. Regardless, never mix plural prefixes when describing something:

Moe lu meharyu	*We are teachers*	OR
Moe lu karyu	*We are teachers*	BUT NOT
Moe lu (ay)haryu		

2.2 Noun Formation

Nouns can be created from other words with the use of the prefix **tì-**. As examples, we have the noun **tìkawng** *evil* coming from the adjective **kawng** meaning *bad, evil*; we also have **tìrey** *life* from the verb **rey** *to live*.

2.2.1 The suffixes -yu and -tu

The suffix **-yu** is attached to a verb in order to form a noun representing the person who performs the verb:

to hunt	**taron → taronyu**	*hunter*	(literally, one who hunts)
to weave	**täftxu → täftxuyu**	*weaver*	(one who weaves)

The suffix **-tu** attaches to a noun to mean the person who does/makes the noun, similar to the way **-yu** works on verbs:

visual art	**reltseo → reltseotu**	*artist*	(one who makes visual art)
part	**hapxì → hapxìtu**	*member*	

There is one instance of **-tu** attaching to a verb: **spe'etu** *captive*, but at this point it's more of an exception, not a rule.

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Chapter 3: Pronouns

3.1 The Basics

The standard singular pronouns I, you, he/she are **oe**, **nga**, **po** respectively. They behave exactly like nouns in respect to plurality. So, *you* is **menga** referring to two people; *they* is **pxefo** referring to three people; and **ayoe** would mean *we* in a general sense or when the number of people being referred to is not specifically two or three.

Language Note #3.1: **Po** can mean *he* or *she* WITHOUT the gender suffixes. ONLY include them when what you are saying is ambiguous without them.

3.2 Excluding and Including

In addition to the normal pronouns, Na'vi has different forms for excluding and including the person with whom you are speaking. All the forms you have seen thus far exclude the person. For example **ayoe** means *we*(but not you).

The inclusive forms are easy, just tack on an **ng** to the exclusive forms. Therefore, *we(the two of us)* is **oeng**; *we(the three of us)* is **pxoeng**; and *we(group)* is **ayoeng**.

Armed with all this information we can construct the complete pronoun table:

	Singular	Dual	Trial	Plural
1st Exclusive	oe	moe	pxoe	ayoe
1st Inclusive		oeng	pxoeng	ayoeng
2nd Person	nga	menga	pxenga	aynga
3rd Person	po	mefo	pxefo	ayfo/fo

Language Note #3.2: **Awnga** is an alternative form of **ayoeng** that is more colloquial, but means the exact same thing.

Language Note #3.3: There is also the pronoun **fko** meaning *one* or *they* in the general sense (such as "one must be strong if one wants to survive on Pandora).

Language Note #3.4: To create indefinite pronouns add the suffix **-o** to a noun:

thing	**'u** → **'uo**	*something*
person	**tute** → **tuteo**	*somebody, someone*
place	**tseng** → **tsengo**	*somewhere, someplace*

Language Note #3.5: There are two remaining pronouns **tsa'u** and **tsaw** in Na'vi. They both can mean *that thing* or *it*, and both can be used interchangeably, though with differences in endings. **Tsa'u** behaves normally (see chapter 4), but **tsaw** drops its **w** when any suffix is placed on it (example in 3.3).

3.3 Possession

In English, possession is formed primarily through the use of the apostrophe: Jake's avatar, the tree's branches. With pronouns *me* becomes *my*, we becomes *our*, etc. The possession is formed with the suffix **-yä** if the noun ends in a vowel (not **o**, or **u**), and **-ä** if the noun ends in a consonant (or the vowels **o**, or **u)**:

Palulukan-ä kllpxìltu	*Thanator's territory*	
'ite-yä tsko	*daughter's bow*	
Omatikaya-ä kelku	*The Omatikaya's home*	only known exception
Kxu-ä fya'o	*Harm's way*	not kxu-yä

The possession can also mean *of the*: **txep-ä atan**   *the light of the fire* (or *fire's light*)

Word order does not matter, so **atan txep-ä** would mean the same thing.

Language Note #3.6: For pronouns ending in **ng**, an extra **e** is added before the suffix:

ayoeng → ayoeng-eyä   *our*

Language Note #3.7: For pronouns ending in **a** or **o**, this **e** causes a vowel contraction:

nga → ng-eyä	*your*	
fo → fe-yä	*their*	
tsaw → ts-eyä	*its*	Drop the w first before adding suffixes.

Language Note #3.8: You can drop the **-ä** ending for colloquial/informal speech if you so desire.

Chapter 4: Cases

4.1 The Ergative and Accusative

When the subject (nouns/pronouns) of a sentence performs some action (verb) that affects another thing (direct object), special endings must be placed on the subject (called the ergative) and the direct object (called the accusative) to indicate role. The endings are as follows:

	Ends in Vowel	Ends in Consonant
Ergative	**-l**	**-ìl**
Accusative	**-t(i)**	**-it**

As an example, consider the verb **yìm** *to bind* in the following sentences:

I bind.	**Oe yìm.**	No direct object, so no ergative.
I bind her.	**Oe-l yìm po-ti.**	Direct object, so use the erg/acc.
We(you and I) bind her.	**Oeng-al yìm po-t.**	
You bind the banshee.	**Nga-l yìm <u>ikran</u>-it.**	

Language Note #4.1: Looking at the 2nd sentence, you will see that the **i** on the accusative ending is optional, hence why it is written in parentheses above. Choose whichever sounds better to you in your particular sentences.

Language Note #4.2: Remember this is only true when the direct object ends in a vowel. You could not remove the **i** in **<u>ikranit</u>** in the 4th sentence as that would result in ikrant, and "nt" is not a possible consonant cluster to end a syllable (LN#1.3). And for those of you thinking this could work if the direct object somehow ended in f, ts, or s, see LN#1.2.

Language Note #4.3: Regarding the inclusive pronoun forms: the **ng** that we tacked onto the exclusive forms comes from **nga** (**oeng** essentially means I'm including *you* in "we" for example). When one of these pronouns takes an ending (ergative, accusative, or dative), the **a** reappears in place of what you would expect (See the 3rd sentence above: **oeng-al**, not oeng-ìl).

4.2 The Dative

The dative is employed when a 3rd party (indirect object) is affected by the subject performing an action on a direct object. Here are the endings:

	Ends in Vowel	Ends in Consonant
Dative	**-r(u)**	**-ur**

Now for some examples with **yìm** *to bind* and **tìng** *to give*:

I bind her to him.	**<u>Oe</u>-l yìm po<u>e</u>-ti po-r**.
You bind the banshee to the tree.	**Nga-l yìm <u>ik</u>ran-it <u>u</u>tral-ur**.
We give the land to them.	**Ay<u>oe</u>-l tìng atx<u>kxe</u>-t <u>fo</u>-ru.**

The dative also makes appearances in special verb constructions (see below).

Pronunciation Note: When **<u>oe</u>** is by itself or at the end of a word (e.g. **<u>moe</u>**), each vowel is pronounced individually; when it has an ending (**<u>oeyä</u>, <u>oel</u>, <u>oeti</u>, <u>oeru</u>**) or occurs in the middle of a word the vowels are pronounced as "we" in wept, went, or wed. Finally, in the dual and trial forms, regardless of whether there's an ending, the vowels are pronounced individually. So, **<u>oe</u>** has two syllables, **<u>oel</u>** has one syllable, **<u>pxoe</u>** has two syllables and **<u>pxoel</u>** also has two syllables. If you hear someone pronounce **<u>oeru</u>** as "ohehroo" instead of "wehru," they are speaking formally.

4.3 The Suffixes -ri and -iri

These suffixes are used to form the topical. Because the topical causes so much confusion, and since anything phrased with the topical can be said without it (with notable exceptions, see section 9.9), the best advice I can give is to not learn it at all, at least for now. I've included it here for completeness only. Focus your efforts elsewhere.

Chapter 5: Verbs

Verbs in Na'vi are not conjugated for person. So *I am, you are, he is*, are **oe lu**, **nga lu**, and **po lu**, respectively.

Tip: When using the verb **lu** *to be*, the subject never takes an ending.

Language Note #5.1: Use **lu** in all instances of *to be* except for when you are talking about being at a specific location. In that case use the verb **tok**:

I am at home.   **Oe-l kelku-ti tok**.

Verbs are modified for different tenses, however, through the use of infixes. There are two infix positions: the first for tense <1>, the second for mood <2>. They are placed *before the vowels* of the second to last and final syllables, respectively. This is why vowels in Na'vi are so important. When the verb has only one syllable, the two infixes are placed next to one another in their respective order:

Archetype	Number of Syllables	Infix positions
emza'u *to pass (a test)*	3	**emz<1>a'<2>u**
'i'awn *to stay, remain*	2	**'<1>i'<2>awn**
omum *to know*	2	**<1>om<2>um**
hum *to leave, depart*	1	**h<1><2>um**

5.1 Tenses

In an effort to keep linguistic terminology to a minimum, I will just start doing examples with the verb **taron** *to hunt*:

Infix	Meaning	Form	Translation
<ay>	*will* verb	**tayaron**	*will hunt*
<iy>	*will* verb *soon* *about to* verb	**tiyaron**	*will soon hunt* *about to hunt*
<er>	*be* verb*ing*	**teraron**	*is/am/are hunting*
<im>	*just* verb*ed*	**timaron**	*just hunted*
<am>	verb*ed*	**tamaron**	*hunted*
** **	*have* verb*ed*	**tolaron**	*have hunted*

Language Note #5.2: There are alternate forms of the two future tenses which are **<ìsy>** and **<asy>**. They are used (optionally) to indicate determination to bring about something: **Oe tsw<ìsy>ayon**. *I will fly soon.*

Language Note #5.3: Na'vi can form combination verbs with the forms nounverb or verbverb. When this occurs the infix rules apply to the primary verb only. As examples:

ral *meaning* + **peng** *to tell* → **ralpeng** *to interpret*   **ralp**<1><2>**eng**   "tell" meaning
yom *to eat* + **ting** *to give* → **yomting** *to feed*   **yomt**<1><2>**ing**   "give" eat

5.1.1 Special Contractions

Some verbs start to look funny when put into certain tenses. When this happens, contractions are used to make the pronunciations better and clean up their appearances. Consider the following two circumstances with **plltxe** *to speak* and **frrfen** *to visit*:

I have spoken   **Oe p<ol>txe**   Not p<ol>lltxe
You are visiting   **Nga frrfen**   Not f<er>rrfen or f<er>fen

The difference in the forms is due to where the stress is in the word. Infixes never affect the stress of a verb, so in the case of **plltxe**, you have a contraction of the **l**'s; but in **frrfen**, the **r** contraction would affect the stress, so it's prohibited and you default back to the original word.

5.1.2 Compound Infixes

To form compound tenses you need compound infixes. Here they are:

Infix	Combo	Meaning	Example
<aly>	**ay + ol**	*will have* verb*ed*	**Oe y<aly>om sre nga pähem trray.** *I will have eaten before you arrive tomorrow.*
<ary>	**ay + er**	*will be* verb*ing*	**Po s<ary>op trray.** *I will be traveling tomorrow.*
<ily>	**iy + ol**	*will soon have* verb*ed*	**Oe tsaheyl s<ily>i ikran-ur.** *I will soon have bonded with an ikran.*
<iry>	**iy + er**	*will soon be* verb*ing*	**Nga tsw<iry>ayon mì saw.** *You will soon be flying in the sky.*
<irm>	**im + er**	*was just* verb*ing*	**Oe p<irm>lltxe nga-ru tsa-teri.** *I was just speaking to you about it.*
<ilm>	**im + ol**	*have just* verb*ed*	**Po-l ultxar<ilm>un tawtute-ti.** *She has just encountered a skyperson.*
<arm>	**am + er**	*was* verb*ing*	**Oe-l v<arm>irä 'upxaret.** *I was spreading the message.*
<alm>	**am + ol**	*had* verb*ed*	**Fo-l fp<alm>il teri fmawn.** *They'd thought about the news.*

These still occupy <1>, so you can combine them with moods, if you so desire.

5.2 Moods

Conveying mood is really straightforward. If you are happy about doing the verb use the infix **<ei>** and if you are unhappy about doing the verb use the infix **<äng>**. Remember that these occur in the <2> spot:

I am flying (yay!)   **Oe tsw<er>ay<ei>on**
I will stop (ugh!)   **Oe ft<ay><äng>ang**

Tip: The letter combination **äng** does not always indicate mood. For example, there is the verb **pängkxo** *to chat, converse*. Looking at it you will see that **äng** is not in the correct infix position. Furthermore you could never have the word pkxo (LN #1.3).

In addition to these two, there is also the evidential infix **<ats>** that is used to convey uncertainty or indirect knowledge:

You might want to tell her.   **Nga n<ats>ew p<iv>eng po-ru.**
They must have gone to the river.   **Fo-l ke tok fitseng-it. Fo-l k
<ats>ä ne kilvan.**

You also use it when commenting on another person's state of being (since you can't know for certain how they are): **Oe sti** *I'm angry* BUT **Po st<ats>i** *He is (seems to be) angry.*

Mood infixes do not compound like tenses, so you can only use one at a time.

5.3 Modal Verbs

There are three modal verbs in Na'vi: **zene** *must, to have to*, **tsun** *can, to be able to*, and **new** *to want*. You cannot have a direct object with *must* or *can*, so when using these verbs the subject never takes an ergative ending:

I must go.   **Oe zene k<iv>ä.**   Never oe-l zene kivä
You can go.   **Nga tsun k<iv>ä.**   Never nga-l tsun kivä

New has the exact same form, but it can also take a direct object (you can want "something"). This leads to a less common, but equally valid form:

I want to go   **Oe-l new futa k<iv>ä.**
I want you to go away **Oe-l new futa nga kä neto.**

Futa has no literal translation, it's just there as a place holder: In the first sentence above, you want "something" and that something is "to go." More about **futa** in chapter eight.

5.4 The <iv> infix

The **<iv>** infix is with modal verb combinations, hence its appearance in every **kä** *to go* above. You put it in the first <1> infix position always. It is also used to express a wish or hope in the future: **'<Iv>ong Na'vi!** *Let Na'vi bloom!*

Language Note #5.4: When a sentence with "want verb" has a direct object, the direct object takes the accusative suffix even though the subject does not take the ergative:

Oe   **new**   **'<iv>eyng**   **ng-eyä**   **t<u>ìpawm</u>-it.**
I   *want*   *to answer*   *your*   *question.*   tìpawmit, not tìpawm

Compare this sentence with the last example of section 5.3. If the subject of both clauses is the same, you can omit it, but now since there's no explicit direct object as there is in 5.3, you don't have the ergative ending on **oe**.
.
This infix also means *would*:

I would return if I could stay longer   **Oe t<iv>ä<u>txaw</u> txo oe tsiv<u>un</u> '<iv>i'<u>awn</u> nul<u>krr</u>**
Would you tell me the truth?   **P<iv>eng nga-l <u>oe</u>-ru tì<u>ngay</u>-it srak?**

The infix is used with verb(s) in clauses following **fte** *so that* and **fteke** *lest*:

I'm coming (in order) to help you   **Oe z<er>a'u fte <u>oel</u> srung s<iv>i ngat.**

Finally, it is used with **tsnì** clauses. See section 8.1.4.

5.4.1 Compound <iv> infixes

Welcome to perhaps the most difficult section in the guide. The hardest part will not be writing the Na'vi, but accurately interpreting it into English. For these combinations the **<iv>** part of the infix represents a possibility, while the other infix takes care of the tense:

Infix	Combo	Meaning	Example
<ìyev> **<iyev>**	iv + iy	Future Possibility	**k<ìyev>ame** *(goodbye)* *May (we) see (each other again) in the future.*
<ilv>	iv + ol	Past Possibility	**Nì<u>r</u>angal oe k<ilv>ä <u>fo</u>-hu.** *If only I had gone with them.*
<irv>	iv + er	Present Possibility	**Txo oe k<irv>ä <u>po</u>-hu, nga l<iv>u ni<u>tram</u>.** *If I were going with her, you would be happy.*
<imv>	iv + am iv + im	Past Possibility	**Txo ay<u>oe</u> t<imv>aron <u>nga</u>-hu, ke fl<iv>ä nga.** *If we hunted with you, you wouldn't succeed.*

Tip: **Nì<u>r</u>angal** is used to express unattainable wishes, or at least wishes that the speaker considers unattainable (*If only*; *oh that*; etc) and only takes **<ilv>** or **<irv>**.

One of the biggest problems in translating these types of statements into Na'vi is that most English speakers don't get it right in English to begin with. To demonstrate, consider the sentence *If he was here, he would tell you the truth*:

Take a second to read it again, does it sound right to you? Almost anyone you ask would say this is correct. It's not. By saying "if," you have created a counterfactual statement (a possibility) which requires the subjunctive tense. The correct version of the statement above would be *If he were here, he would tell you the truth.*

Why does this matter you ask? Imagine you're translating the incorrect statement without really thinking about it. You would get **Txo pol t<am>ok fitseng-it, po p<iv>eng nga-ru tingay-it**. In the correct version **tamok** would be **tivok**.

This becomes even more difficult when you start compounding tenses. Compare:

Oh that I was going with you	**Nirangal oe k<arm>ä nga-hu**	WRONG
Oh that I were going with you	**Nirangal oe k<irv>ä nga-hu**	RIGHT

Now for the really hard example (try to translate it before reading on): *If you hadn't been eating when we arrived, we could have cooked something.*

The first step is to notice where the focus is in the sentence. Here it's on the arrival (**<ol>**). That's the concrete event. Everything else is a possibility related to it. Now let's look at "you." When the arrival occurs you are eating. The act coincides with the arrival. So despite the fact that it sounds like it's a past possibility (**<ilv>**) it's actually a present possibility (**<irv>**; remember the focus is on the arrival). Another way of saying this part of the sentence would be "if you weren't eating." Finally the last part of the statement: "could have" is also "would have been able to" which is a past possibility (**<ilv>**), and since "cook" follows this modal verb, it takes the usual **<iv>**. Putting it all together we get: **Txo nga ke y<irv>om krr a ayoe p<ol>ähem, ayoeng-ìl ts<ilv>un '<iv>em 'uo-t.** For **krr a**, see section 8.1.2.

5.5 Creating Verbs

The auxiliary verb **si** can be paired with nouns to form verbs in Na'vi:

nari *eye* → **nari si** *to watch out, be careful*
eltu *brain* → **eltu si** *to pay attention*
uvan *game* → **uvan si** *to play (a game)*

All infixes go inside **si**, and when a sentence has an **si** verb, the object takes the dative ending:

Oe pamrel si ay+li'u-ru.   *I write words.*
Eltu si karyu-ru!   *Pay attention to the teacher!*

Tip: If the dative bothers you here, think of "X si Y" as "engage in the X-activity to/for Y."

Language Note #5.5: When two **i**'s wind up together due to infixes, no contraction occurs. Instead, **y** is inserted between them. Consider **irayo si** *to thank*. You thank someone because you are happy with whatever it is they did. So you would employ the **<ei>** infix: **Oe ira̲yo seiy̲i nga-ru** *I thank you*.

Tip: You "give thanks" *to* someone, so that "someone" is the indirect object. Think of the subject here, and indeed with all **si** verbs, like you do with **zene** and **tsun**. If you don't like this, then just say **irayo** *thanks*.

Language Note #5.6: In many cases **si** sounds like it could mean *to do/make* but it cannot be used as such by itself. The closest verbs we have for "to make" is **txula** *to build* and **ngop** *to create*.

5.6 The "self" Infix <äp>

There are no words for *myself, yourself*, etc in Na'vi. They are achieved through the infix **<äp>** that is always put in a special position <0> which immediately preceeds <1>. Consider **yur** *to wash* and **tse'a** *to see*:

I wash myself	**Oe y<äp>ur**
You will wash yourself	**Nga y<äp><ay>ur**
They saw themselves(ugh!)	**Ay+fo̲ ts<äp><am>e'<äng>a**

Language Note #5.7: **Tse'a** is *to see* in a physical sense. **Kame** is *to see into* (beyond the physical sense).

5.7 The Causative Infix <eyk>

This infix, which also occurs in the <0> position, is used in the construction "*to force/make* verb." In this construction, the one who "is forced/made" is put in the dative:

It makes you think.	**Tsa-l fp<eyk>i̲l nga-ru.**	Not nga-ti
He made me build it.	**Po-l oe̲-ru tx<eyk> u̲la tsa-t.**	Not oe-ti

It can also be used to allow verbs that normally don't have direct objects in Na'vi to take direct objects. Compare:

I begin	**Oe sngä̲'i**	No direct object
You start the game	**Nga-l sng<eyk>ä'i uv̲an-it**	direct object
Nothing will change	**Ke̲'u ke l<ay>a̲tem**	No direct object
Evil changes you	**Ti-ka̲wng-il l<eyk>atem nga-t**	direct object

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Language Note #5.8: These types of verbs are known as intransitive. Some are strictly transitive (take a direct object) and some can be both, depending on context. Here's the list of verbs that we know to be strictly intransitive:

hahaw	*to sleep*	**late**m	*to change*
sngä'i	*to begin, start*	**syaw**	*to call*
tätxaw	*to return*	**tem**	*to shoot*
tsun	*to be able to, can*	**yom**tìng	*to feed*
zene	*to have to, must*		

Language Note #5.9: It's useful to think of **si** verbs as intransitive, but remember that when it comes to direct objects, they have their own constructions (section 5.5). Only use **<eyk>** with them if you specifically want the "force/make" meaning. Also, since their direct objects take the dative, the person being forced takes the accusative instead:

I make you write a book.   **Oe-l pamrel s<eyk>i nga-ti puk-ur.**

5.8 Commands

To command someone to do something you can either use the standard form of the verb, or use an <iv> infix with the verb:

Go away!   **Kä neto!**
     K<iv>ä neto!

Protect The People.   **Hawnu Omatikaya-ti.**
     Omatikaya-ru tì-hawnu s<iv>i.

The first sentence is the straightforward construction. The second is an **si** verb construction with the noun form **tìhawnu**. It is also what Eytukan says to Neytiri in the movie.

5.8.1 Negative Commands

There are a few ways to negate a command. The first, most commanding, and most useful is with **rä'ä**:

Don't be afraid!   **Txopu rä'ä si!**
Don't be a moron!   **Skxawng rä'ä lu!**

For a softer tone, use **zenke**. This carries the implication of obligation:

You're leaving! You mustn't go.   **Nga h<er>um! Nga zenke k<iv>ä.**

Note the difference between this and **Nga ke zene k<iv>ä** *You don't have to go/you need not go.*

5.9 Tense vs. Aspect (Optional)

I will not be marking the stress of the words in this section and before beginning I want to reemphasize the fact that this section is completely optional. Even if you want to learn it, I STRONGLY suggest not even looking at it until you have read through chapter eight. This section will have some linguistic terminology; there is no way around it.

Looking back at sections 5.1 and 5.1.2, I grouped basically every infix together and called them tenses. This is not actually true, though the examples given are reasonable approximations for most situations. The infixes **<ol>**, **<er>**, and **<arm>** are not actually tenses, they're aspects.

The first thing to note is that the purpose of a tense is to relate one time period to another. In the sentence **Oe y<am>om trram krr a nga p<am>ähem** *I ate yesterday when you arrived*, you're relating the two events that happened the day before to the present. Furthermore you are also relating the two events temporally to one another as viewed from your present (they both happened at the same time in your past). You're viewing the events from an external perspective. Aspect is concerned with, well, the "aspects" of an event itself from an internal viewpoint. Taking the above example again, if we were to say **Oe y<ol>om trram krr a nga p<ol>ähem**, we are now "physically" at that moment instead of the present.

The aspect **<ol>** is known as perfective, meaning it puts you in the moment, but still views an action as complete from within that moment. To go inside that action further, we have the past imperfective aspect **<arm>**. This zooms in on the action. Consider the differences in the following short story:

Trram oe t<ol>aron. Na oe t<arm>aron, oel ts<ol>e'a palulukanit. Oe txopu s<ol>i ha oe t<ol>ul neto. Tengkrr oe t<arm>ul, oel ts<ol>e'a futa Neytiri tsw<arm>ayon ulte oe poru sy<ol>aw. Po k<ol>kä ulte 'awsiteng moe t<ol>ätxaw ne Kelutral.
Yesterday I hunted. As I was hunting, I saw a thanator. I was afraid, so I ran away. While I was running, I saw Neytiri flying and I called to her. She descended and together we returned to Hometree.

Tolaron establishes the setting and the main event as a whole.
Tarmaron puts us inside the main event itself and allows us to explore what happens.
tsole'a, **txopu soli**, **tolul**, and **kolkä** are what happen within the main event.
Tarmul puts us inside a secondary event within the main event.
Tsole'a, is what happens in the secondary event.
Tswarmayon puts us inside what happens in the secondary event.
Syolaw takes us out of the secondary event, putting us back in the main event.
Tolätxaw completes the main event.

Tolaron

Tarmaron

tsole'a → txopu soli → tolul   syolaw → kolkä → tolätxaw

tarmul

tsole'a

tswarmayon
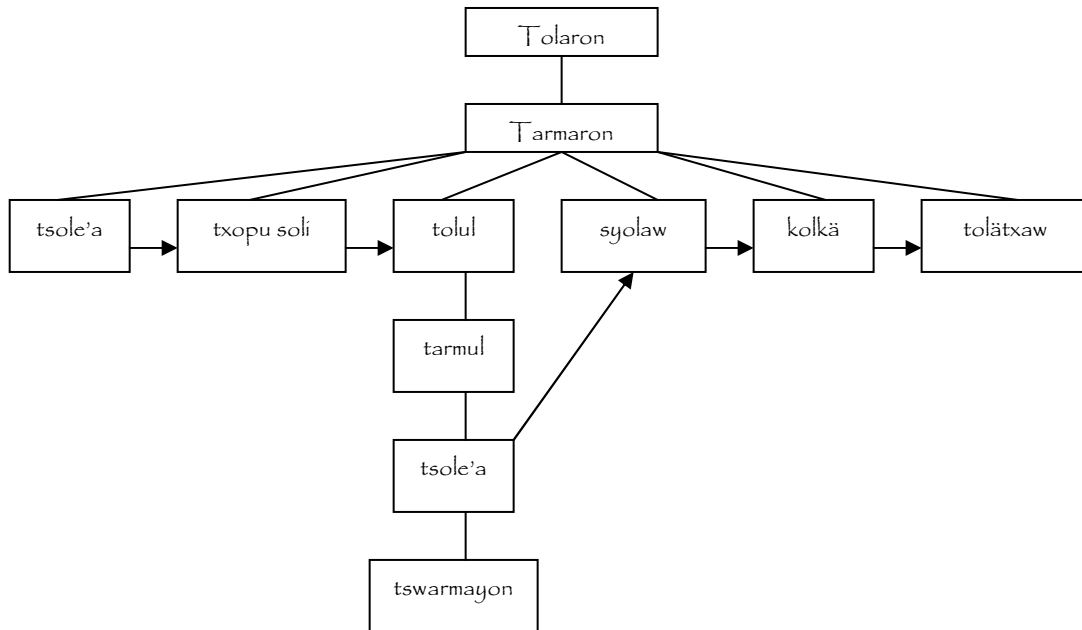
Now compare this story to something similar with tense:

Trram oe t<am>aron, oel ts<am>e'a palulukanit ulte t<am>ätxaw ne Kelutral.
Yesterday I hunted, I saw a thanator and returned to Hometree.

In the first story it seems like you're right there on the ground with the narrator, you experience things as he does. The second story feels detached and clinical, like someone is reading a fact sheet to you: movie versus picture. You also don't know in the second story how the events relate to each other. Did you see the thanator during the hunt? Is it the reason you returned to Hometree? Or are they all just separate events that happened yesterday? You don't know without more information.

Chapter 6: Adjectives and Adverbs

6.1 Adjectives

When you describe something with the verb *to be*, it's really straightforward:

The sun is yellow	**Tsawke lu rim**
The skies are blue	**Saw lu ean**
The girl is pretty	**Tute lu sevin**

When you don't use **lu**, you must attach an **-a-** to the side of the adjective closest to the noun it modifies:

yellow sun	**tsawke a-rim**
blue skies	**ean-a saw**
beautiful night	**lor-a txon**

Tip: **Lor** is used to describe a thing, **sevin** is used to describe a person (see above).

Language Note #6.1: When the adjective begins or ends with **a**, vowel contraction occurs:

large branch	**apxa vul**	not apxa-a vul

6.1.1 Creating Adjectives

The prefix **le-** is used to create adjectives:

trr *day* → **letrr** *daily*
fpom *peace, well-being* → **lefpom** *happy, peaceful, joyous*

Language Note #6.2: Use **lefpom** to describe things. For people use **nitram**. And to describe your internal state use **'efu** *to feel*: **Oe 'efu som** *I'm hot*.

Language Note #6.3: When an adjective with **le-** is before the noun it modifies, put an **a** on it as expected. But when the adjective appears after the noun it modifies you don't need the **a** as the **le-** already indicates its role:

dangerous animal	**lehrrap-a ioang** or **ioang lehrrap**

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6.1.2 The Active Participle Infix <us>

This infix, which is placed in the <0> location, turns the -ing form of the verb into an adjective:

tswayon *to fly* → **tsw<us>ayon** *flying*   **tswusayon-a ikran** *the flying ikran*
fyawintxu *to guide* → **fyaw<us>ìntxu** *guiding*   **atan a-fyawusìntxu** *guiding light*

6.1.3 The Passive Participle Infix <awn>

This infix, which is placed in the <0> location, turns the past tense form of the verb into an adjective:

tungzup *to drop* → **t<awn>ungzup** *dropped*   **tawnungzup-a txewk** *dropped club*
sop *to travel* → **s<awn>op** *traveled*   **tute a-sawnop nìtxan** *well-traveled person*

Tip: Remember, these are adjectives, so the **-a-** is needed.

6.2 Adverbs

There's really not much to say about adverbs other than how to create them. Use the prefix **nì-** to do so:

the noun **tìngay** *truth* → **nìngay** *truly*
the adjective **ftue** *easy* → **nìftue** *easily*

Tip: Don't automatically think "adverb" when you see **nì**. There's **nìn** *to look (at)*.

6.2.1 Mind Your Manners

To describe the manner in which you do something combine **nì-** with **fya'o** and the appropriate adjective. As an example, consider **Po poltxe nìlaw**. This could be translated as *She spoke clearly* or *Clearly, she spoke*. It's ambiguous what you're saying. However, with our formulation it becomes unambiguous: **Po poltxe nìfya'o a-law**. *She spoke clearly (she spoke in a clear manner)*. More examples:

letrrtrr   *ordinary* → **nìfya'o letrrtrr**   *in an ordinary manner*
hiyìk   *funny/strange* → **nìfya'o a-hiyìk**   *in a strange (or funny) manner*

Chapter 7: Adpositions and Other Prefixes

7.1 Adpositions

Adposition is just a fancy term for a thing that can appear before or after a word. It is the speaker's choice. They can represent many different types of words. In Na'vi, adpositions that come before the word they complement are separate, distinct entities. If they follow the word they complement, they are attached to the word as a suffix. For example, the word for *and*, **sì** can be used as follows:

Ontu sì ki<u>nam</u>
nose and knee

ay+<u>li</u>'u ho<u>ren</u>sì
words and rules

Language Note #7.1: **sì** is used to connect two things. To connect two sentences use **ulte**.

Here is the list of known adpositions, marked for lenition:

Adposition	Meaning	Adposition	Meaning
äo-	*under*	**na-**	*like, as*
eo-	*before, in front of*	**ne-**	*to (direction)*
fa-	*with (by means of)*	**nemfa-**	*inside*
fkip-	*up among*	**pxaw-**	*around*
fpi+	*for (the benefit/sake of)*	**pxel-**	*like, as*
ftu-	*from (direction)*	**pximaw-**	*right after*
hu-	*with (accompaniment)*	**pxisre+**	*right before*
ilä+	*by, via, following*	**ro+**	*at (location)*
io-	*above*	**sìn-**	*on, onto*
ka-	*across*	**sre+**	*before (time)*
kip-	*among*	**ta-**	*from*
kxamlä-	*through*	**takip-**	*from among*
lok-	*close*	**tafkip-**	*from up among*
luke-	*without*	**teri-**	*about, concerning*
maw-	*after (time)*	**uo-**	*behind*
mì+	*in*	**vay-**	*up to*
mìkam-	*between*	**wä+**	*against (opposition)*
mungwrr-	*except*		

Language Note #7.2: Lenition only occurs if the adposition precedes the word. The adposition **ilä** may have the stress on either syllable.

7.2 Other Prefixes

These prefixes attach to the front of a word they modify normally. You have already seen a few (section 2.1). The list is below marked for lenition, when known:

Prefix	Meaning
ay+	*(general) plural*
fi-	*this*
fay+	*these*
fra-	*every*
me+	*2 of a thing*
pxe+	*3 of a thing*
tsa-	*that*
tsay+	*those*

7.3 Questions

Question words are formed with the special particle **-pe+**. As indicated it may be placed as a prefix or a suffix, but when used as a prefix it causes lenition:

Na'vi	English
pe̲u̲, 'u̲pe	*what? (thing)*
pe̲s̲u̲, tu̲pe	*who?*
pe̲f̲nel, f̲nepe	*Which kind?*
pe̲f̲ya, f̲yape	*how?*
pe̲hem, kempe	*what? (action)*
pe̲hrr, krrpe	*when?*
pe̲lun, lumpe	*why?*
pe̲seng, tsengpe	*where?*
po̲lpxay, holpxaype	*How many?/What number?*
pi̲mtxan, hìmtxanpe	*How much?/What amount?*

Language Note #7.3: When the question can be answered with a yes/no, the sentence that asks the question must have **srak(e)**; and for *isn't it?* or *right?* use **kef̲yak**:

How do you know this?   **F̲yape nga-l o̲mum fi'u-ti?**
Did you build this?   **Tx<ol>ula nga-l fi'u̲-t srak?**
That's the truth, isn't it?   **Tsaw lu ti̲ngay kef̲yak?**

Language Note #7.4: These words can only be used for questions. If you want to use *what, who, where, etc* in the middle of a sentence as an adverb, you must use other words (See chapter 8).

Chapter 8: Sentences

Up to this point, I have written the words in every sentence in the same order as English for the sake of clarity. Word order in Na'vi, though, is relatively free. For example the sentence *The creature with the mighty heart is good* could be written as follows:

Swirä	**txe'lanhu**	**a-fkew**	**sìltsan**	**lu.**
creature	*heart with*	*mighty*	*good*	*be*

Language Note #8.1: When you say in Na'vi what would be a prepositional phrase in English, the noun in the prepositional phrase never takes an ending:
I'm speaking with the warrior.   **Oe p<er>lltxe hu tsamsiyu.**

There are some restrictions on word order though:

1. Possession words should appear directly on either side of what they possess:

Lor	**mokri**	**pe-yä**	**lu.**
beautiful	*voice*	*her*	*be*

Her voice is beautiful.

2. Adjectives and adverbs should appear next to the nouns and verbs they modify:

Fra'u-ti	**omum**	**sìlronsem-a**	**'ite-l.**
everything	*know*	*clever*	*daughter*

The clever daughter knows everything.

3. If you say "not verb," the **ke** goes before the verb:

Ke	**new**	**oe-l**	**futa**	**nga**	**k<iv>ä.**
not	*want*	*I*	*that*	*you*	*to go*

I don't want you to go.

4. The part of the sentence you want to carry the most meaning/emphasis goes at the beginning, with the end representing a little more emphasis than the rest of the sentence. The particle **nang**, used to express surprise, also always goes at the end.

8.1 Complex Sentences

When two sentences are combined together, keep the words from each sentence on their respective side of the conjunction joining the two sentences:

F<ay>rrfen   **<u>oe</u>-l**   **nga-t**   **<u>ulte</u>**   **<u>oeng</u>**   **'aws<u>iteng</u>**   **käm<ay>akto.**
will visit   *I*   *you*   *and*   *we*   *together*   *will ride out*
I will visit you and we will ride out together.

8.1.1 The Pronoun a

This pronoun can be translated as *that*, *which*, or *who*. It is used to modify a noun much like the adjective **a**, except that the "adjective" now is a phrase and the pronoun is a separate entity:

<u>Oe</u>-l   **<am>omum**   **olo'<u>eyk</u>tan-it**   **a**   **t<im>erkup.**
I   *knew*   *clan leader*   *who*   *just died*
I knew the clan leader who just died.

Language Note #8.2: In English, *that* is not always written, but in Na'vi it must be.

Fp<ol>e' ay+<u>nga</u>-l   **<u>oe</u>-r**   **fi<u>txan</u> nìftxavang a**   **'up<u>xa</u>re-t st<ol>awm <u>oe</u>-l**.
   sent   *you*   *to me*   *so*   *passionately that*   *message*   *heard*   *I*
I have heard the message [that] you have sent me so passionately.

You can also use this pronoun in conjunction with the **<er>** infix as an equally valid alternative for **<us>**. Compare:

<u>T</u>oruk a-h<us>ahaw lu mi le<u>hrr</u>ap.   **<u>T</u>oruk a h<er>ahaw lu mi le<u>hrr</u>ap.**

Both can be translated as *A sleeping Toruk is still dangerous.*

8.1.2 When

When in non-question sentences is **a krr** or **krr a** depending on the clause it modifies:

Nga   **p<am>ähem a krr,**   **fi<u>tseng</u>**   **<u>oe</u>**   **ke**   **l<am>u.**
you   *arrived*   *when*   *here*   *I*   *no*   *was*
When you arrived, I was not here.

h<am>um   **<u>oe</u>**   **krr a**   **nga**   **z<am>a'u.**
left   *I*   *when*   *you*   *came*
I left when you came.

Tip: You can also use **a krr/krr a** for its literal translation *(at) the time that*.

8.1.3 The Many Faces of fi'u

By itself, **fi'u** means *this thing*:

This thing is hot.	**Fi'u lu som.**
He has eaten this thing.	**Po-l y om fi'u-t.**

But when **fi'u** is used in conjunction with **a**, we have two special forms:
fi'u a → fwa
fi'u-t a → futa

These forms have no literal translation. They serve as place holders or markers for phrases that follow. Consider the following:

Law	**lu**	**oe-ru**	**fwa**	**nga-l**	**new**	**z<iv>a'u**	**awngahu.**
clear	*be*	*to me*	*this*	*you*	*want*	*to come*	*us with*

It is clear to me that you want to come with us.

What you are literally saying is "This *you-want-to-come-with-us-thing* is clear to me."

You have already seen how **futa** can work with the modal verb **new**, but here is another example:

Omum	**oe-l**	**futa**	**tì-fyawìntxu-ri**	**oe-yä**	**p<er>ey**	**ay+nga**	**nìwotx.**
know	*I*	*this*	*guidance*	*my*	*be waiting*	*you*	*all*

I know you are all waiting for my guidance.

Here, you are literally saying "I know *something*" and that *something* is *you are waiting for my guidance.*

8.1.4 Tsnì, The Other "That"

With verbs like **ätxäle si** *to request* and **sìlpey** *to hope* you cannot use **fwa** or **futa** constructions as the verbs are intransitive:

I hope you will stay with us.	**Oe sìlpey tsnì nga '<iv>ì'awn awngahu.**
I request that he give it to her.	**Oe ätxäle si tsnì po-l t<iv>ìng tsa-t poer.**

Note the subjunctive here because they are possibilities. Also important is that "the things" being hoped for or requested can function as sentences on their own. If the direct objects were simple things, you just use the normal construction:

I requested it.	**Oe ätxäle s<am>i tsa-ru.**

8.1.5 Where

Where constructions are made with the noun **tseng(e)** *place*. There are different ways of saying it, depending on your meaning. If you are saying *where* then it's relatively straight forward, just say *the place that*. If you want to say *where to*, then you need a place holder (like **futa** or **fwa**) to stand in for the *to*, achieved with the inanimate *it* **tsaw**. Consider the following two examples:

Oe-l	**ke**	**omum**	**tsenge-t a**	**po**	**tok.**
I	*not*	*know*	*where*	*she*	*be (at)*

I don't know where she is.

Oe	**tsa-ne ke**	**tsun**	**z<iv>a'u**	**a tseng-it**	**nga-l**	**k<er>ä.**
I	*it to not*	*can*	*come*	*where*	*you*	*be going*

You are going (to) where I cannot come.

In the 1ˢᵗ example you are basically saying *I don't know the place that she is.* It's exactly what you would write if you saying "I don't know the *she's-at* place" using **a**.

In the 2ⁿᵈ example you are saying "I cannot come *to it*" where *it* is *the place [that] you are going.*

Tip: Remember that **tsenget** and **tsengit** above should be on the same side of **a** as the ergative, as they are part of those clauses. Here's one more example:

Fo-l	**ts<am>e'a**	**tseng-it a**	**k<am>ä**	**tsa-ne oe.**
they	*saw*	*where*	*went*	*to it I.*

They saw where I went (to).

8.1.6 How and Why

We don't have official formulations for these words when they are not being used for questions, but most use **fya'o a** *the way that* for *how*, and **oeyk a** *the reason that* for *why*:

Omum	**nga-l**	**fya'o-t a**	**fko-l**	**'<iv>em**	**fi'u-t**	**srak?**
know	*you*	*the way that*	*one*	*would cook*	*this thing*	*yes/no?*

Do you know how to cook this?

Fo-l	**omum**	**oeyk-it a**	**nga**	**ftia**	**nìtxan**	**fratrr.**
they	*know*	*the reason that*	*you*	*study*	*much*	*everyday*

They know why you study so much everyday.

8.2 Streamlining Sentences

When two adjacent clauses have the same subject, you can drop the subject from the second clause:

Zene **nga** **k\<iv\>ä**   **tseng-it a**   **tsa-ne** (nga) **new**   **k\<iv\>ä.**
must   *you*   *go*   *where*   *to it*   *want*   *go.*
You've gotta go where you wanna go.

The same deletion rule applies to direct objects, when it can be understood from context:

I saw something [that] I want.   **Oe-l ts\<ol\>e'a 'uo-t a** (oe tsat) **new.**

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Chapter 9: Special Constructions

9.1 Names

In Na'vi, you don't ask someone what their name is literally. Instead, you use the general pronoun **fko** *one, they*: **Fyape fko syaw nga-r** *How does one call you?*

You answer the question with: **Oeru syaw fko _____.** *They call me _____.*

Language Note #9.1: You *call to* someone, hence the use of the dative.

Tip: Use **Nga-ru tut?** to say *And you?/How about you?*

9.1.1 Ma

Ma is used to address someone specifically. It carries no literal translation, it's just used to single someone out: *Jake* **ma Jake**

It is placed before the noun and any words that modify the noun: *my friends* **ma oeyä eylan.**

If you have multiple people you wish to address, you still use it only once: *brothers and sisters* **ma smukan sì smuke**.

Tip: If it helps, think of (but do not necessarily translate) **ma** as O. *O my friends* above.

9.1.2 The Other "Ma"

With words that represent groups of people, e.g. **olo'** *clan*, **frapo** *everyone*, etc. you can address them with **ma** or with **-ya** used as a suffix:

Trr lefpom ma Amerika   *Good morning/day America*
Kaltxì frapo-ya   *Hello everyone*

It does not apply to plurals (e.g. never ay+sute-ya), and if you don't want to use it, **ma** works with everything.

9.2 There is

There is is achieved by using **lu** at the start of a sentence:

There are trees in a forest   **Lu ay+utral mì+ na'rìng**
There hasn't been rain   **Ke l<ol>u tompa**
There will soon be a new day   **L<ìy>u mip-a trr**

9.3 I Love You

The word for *love*, **tìyawn** comes from the adjective **yawn(e)** *beloved*. But you cannot make an **si** verb construction for *to love*. Instead, to say *I love you* it's **Nga yawne lu oe-r** which translates literally as "You are beloved to me."

9.4 How Do You Say "x" in Na'vi?

Translated literally as "in-Na'vi x becomes what?" this phrase is **X nìNa'vi slu 'upe?**

9.5 To Have

There is no direct word for *to have* in Na'vi. Instead, we use a special construction involving **lu** at the start of the sentence: **Lu oe-ru ätxäle** *I have a request*. It behaves much like "there is" above: "There is a request to me."

9.6 Let's Ko!

Ko is a particle used to solicit agreement: *eh? don't you think? wouldn't you agree?* (compare with **kefyak** in LN#7.3) To say "let's verb," put it after the verb:

Let's ride!   **Makto ko!**
Ok, let's use it.   .   **Tam, tsa-t sar ko.**

9.7 Filled With Joy

This is more of an idiom than a special construction, but it's cool so I'm including it here. It's basically an **si** verb construction with the adjective **teya** *full*, with the implied meaning *with satisfaction/joy*:

Fwa	**sute**	**a-txan**	**fitxan**	**ft<er>ia**	**li'fya**	**leNa'vi**	**oe-ru teya si.**
That	*people*	*many*	*so*	*be studying*	*language*	*Na'vi*	*fills me*

(The fact) That so many people are studying the Na'vi language fills me with joy.

9.8 Comparisons

Na'vi does not have the traditional English forms to compare two things. There is no way to express the *-er* in *larger*, for example. Instead, we use A **to** B **lu** adj:

A toruk is larger than an ikran.   **Toruk to ikran lu apxa.**

Superlatives (*largest* in the above example) are formed with **frato**:

This tree is the tallest.   **Fì-utral frato tsawl lu.**

We also have words for *best* **swey** and *worst* **'e'al**.

9.9 Good Luck/Well Wishing

This is not so much a special construction, as it is an idiomatic use of a word. We begin with:

Good Luck!   **Lrrtok nga-r(u)!**   or
                               Aylrrtok nga-r(u)   with implicit **livu**

The literal translations are "smile to you" and "(let there be) smiles to you," respectively. If you want to wish someone good luck *with something*, then you use the topical suffix (section 4.3):

Good luck with it.   **Tsa-ri nga-ru lrrtok.**
Good luck with your friend.   **Ng-eyä 'eylan-iri lrrtok nga-r.**

Literally, As for X smile to you."

And if you want to get really fancy: **X-ri/iri nga-ru lrrtok s<iv>i Nawma Sa'nok!**

Literally, "As for X, the Great Mother smiles to you!"

Finally, for celebrations and the like (Happy Birthday!):

Smiles to you on your celebration!   **Ftxozä-ri aylrrtok nga-ru!**

9.10 Whether

In Na'vi you cannot say *whether* by itself, you must say *whether or not*. This is achieved with **ftxey…fuke**:

Ayoe-ru mi	yawne	l<ay>u nga	ftxey nga	flä	fuke.
to us still	*beloved*	*will be you*	*whether you*	*succeed*	*or not*

We will still love you whether you succeed or not.

Will you help us?   **Srake ngal ayoer srung s<ay>i?**

Will you help us or not?   **Ftxey ayoeru srung s<ay>i ngal fuke?**

We don't yet know if **fuke** can replace the function of **srak**, though in our only example it isn't there. Be careful not to confuse these statements with **txo** *if.* For example, if you were to say *I don't know if he is coming* what you're really saying is *I don't know whether or not he is coming*, so you would not use **txo**.

9.11 Negatives

All negatives (except commands, see 5.8.1) are formed with some version of the **ke** particle:

Particle	Usage	Example	Notes
ke	adverb	**Oe ke lu 'eveng!** *I am not a child!*	Placed before the verb it modifies
kehe	adverb	**Kehe! Rä'ä 'ampi tsat!** *No! Don't touch it!*	

But when using "negative" words in Na'vi you must also place a **ke** before the corresponding verb:

Na'vi	English	Example
kaw'it	*not…at all*	**Fayutral ke lu tsawl kaw'it.** *Those trees aren't big at all.*
kawkrr	*never*	**Oe ke k<am>ä nga-hu kawkrr.** *I never went with you.*
kawtu	*no-one*	**Ke lu kawtu a oe krrn<iv>ekx pohu.** *There's no-one I'd rather spend time with.*
kea	*no X*	**Oel ke new kea tompati trray.** *I want no rain tomorrow/I don't want rain tomorrow.*
ke'u	*nothing*	**Oeru ke tsranten ke'u set.** *Nothing matters to me now.*
vay set	*still/not yet*	**Oe-l vay set ke t el ti'eyng-it.** *I still haven't received an answer.*

If you know French, these constructions should be familiar: *ne…personne, ne…rien, etc.*

Chapter 10: Numbers

10.1 The Base Numbers

We begin with the numbers that form the foundation of the Na'vi numbering system:

Number	Na'vi	Remainder Form	Base Form
1	'aw	-aw	
2	mune	-mun	me-
3	pxey	-pey	pxe-
4	tsìng	-sìng	tsì-
5	mrr	-mrr	mrr-
6	pukap	-fu	pu-
7	kinä	-hin	ki-
8	vol		

Once you go higher than eight, you've run out of fingers so you reset your base number to **vol** and start using the combining forms:

nine	**volaw**	vol + aw	one 8 + 1
twelve	**vosìng**	vol + sìng	one 8 + 4

Tip: Drop the **l** on **vol** when the remainder begins with a consonant.

When you get to numbers bigger than *fifteen*, just give the number of bases and add the remainder, if there is one:

sixteen	**mevol**	me + vol	two 8s
47	**mrrvohin**	mrr + vol + hin	five 8s + 7

Language Note 10.1: The stress on these words is on the remainder form if there is one and on the base form otherwise. See above.

At this point I highly encourage you to write out the first 63 numbers and check them against the number chart in Taronyu's dictionary (See Epilogue).

10.2 Larger Numbers

This process basically repeats. So numbers up to 63 are done. Here are the other base numbers:

64	**zam**
512	**vozam**
4096	**zazam**

Examples:
77 = 64 + 13 = 64 + 8 + 5 = 1 zam + 1 vol + 5 → **zamvomrr**
777 = 512 + 4*64 + 8 + 1 = 1 vozam + 4 zam + 1 vol + 1 → **vozamtsìzamvolaw**
10000 = 2 zazam + 3 vozam + 4 zam + 2 vol → **mezazampxevozamtsìzamevol**

Tip: If you get a double m, delete one of them.

Going the other way is even easier, just break it up:

zamtsìvosìng = zam + tsìvo + sìng = 64 + 4*8 + 4 = *100*

By the way, if you want to say a number bigger than **kizazamkivozamkizamkivohin** you're currently out of luck.

10.3 Ordinal Numbers

In order to rank numbers (1st, 2nd, 3rd, etc) we have the ordinal suffix **-ve**. The forms are somewhat irregular:

Na'vi	Rank	Notes on Form	Na'vi	Rank	Notes on Form
'awve	*first*	long	**vomuve**	*tenth*	see 2nd
muve	*second*	short	**vopeyve**	*eleventh*	remainder
pxeyve	*third*	long	**vosìve**	*twelfth*	short remainder
tsìve	*fourth*	base	**vomrrve**	*thirteenth*	long
mrrve	*fifth*	long	**vofuve**	*fourteenth*	remainder
puve	*sixth*	base	**vohive**	*fifteenth*	short remainder
kive	*seventh*	base	**mevolve**	*sixteenth*	long
volve	*eighth*	long	**mevolawve**	*seventeenth*	see 9th
volawve	*ninth*	remainder			

From this we can infer that the ordinal suffix cannot appear next to an n/ng (see short remainders). These are the confirmed ordinals, but the rules should extend to all numbers:

39th	**tsìvohive** (form like fifteenth)
64th	**zamve** (form like sixteenth)
777th	**vozamtsìzamvolawve**

Epilogue

Learning a language is a journey, unique to each person. But if you are wondering where to go from here, I would suggest the following:

1. If you haven't done so already, become a learnnavi member, introduce yourself, and start exploring the posts in the forums.

2. Ftiafpi has audio clips of him pronouncing Na'vi words. I've tried to include as many of those words in this guide as I could. Download them and start listening:
http://forum.learnnavi.org/audio/spoken-na%27vi-words/

3. Kaltxì Palulukan has created a fantastic activity book. It's available http://www.learnnavi.org/docs/Learn-Navi-Activity-Book.pdf.

4. Taronyu has created the most definitive dictionary, period. He updates it whenever we get new material, so check back every few days to make sure you have the current version: http://forum.learnnavi.org/intermediate/my-dictionary/. It's also on the main page.

5. Skawng has created several worksheets to practice Na'vi grammar. Many are in the activity book, but not all. Here's the link:
http://forum.learnnavi.org/intermediate/worksheets/

6. When you're ready, I have written a basic skills test:
http://forum.learnnavi.org/your-projects-other-resources/navi-proficency-tests/
and an advanced Proficiency Exam:
http://forum.learnnavi.org/your-projects-other-resources/navi-proficiency-exam-7125/

7. Here are the letter and accompanying audio from Dr. Frommer. Listen to the master speak: http://forum.learnnavi.org/news-announcements/a-response-from-paul-frommer!/

8. This guide may have been written by me, but the material is the result of thousands of posts and countless hours of debate and collaboration. The same goes for every project above and everything else you're likely to encounter that increases your knowledge of the language. We do these things for our love of Na'vi. So when you have a spare moment, give some karma to all the people who have worked to aid you in your journey.

9. Try to get others interested in the language. We all hope for the day when we can hear it walking down the street. 'Ivong Na'vi!

Kiyevame, ulte Eywa ngahu frakrr.

Appendix A: Stock Phrases

Na'vi	English
Fìtrr lu trrpeve?	*What day is it (today)?*
Ftxozäri aylrrtok ngaru!	*Happy Birthday! (or any celebration)*
Fyape fko syaw ngar?	*What's your name?*
Ngaru lu fpom srak?	*How are you?*
hrh	*lol*
Ngaru tìkxey	*You're wrong*
Ngaru tìyawr	*You're right*
Nga yawne lu oer	*I love you*
ngaytxoa	*sorry, my apologies*
Oeru syaw fko X	*My name is X*
ti'efumì oeyä	*in my opinion*
ti'i'avay krrä	*forever, until the end of time*
X niNa'vi slu 'upe?	*What's X in Na'vi?*
Xri nga-ru lrrtok	*Good luck with X*