Srungtsyìp a1ve—Tip #1:
Interrogative *pe*

Two major types of questions:
- *Yes-No questions* use srake/srak.
- *Information or "wh" questions* use the element *pe* 'what.'

Pe is either prefixed or suffixed to a root.
As a prefix, *pe* triggers lenition.

Ex.: *pe* + *krr* 'time' = 'what time?' or 'when?'
      So 'when' is either *krrpe* or *pehrr*.

Add *pe* to these roots in two ways:

fya (from *fya'o*) 'way'
fnel 'kind'
lì'u 'word'
lun 'reason'
kem 'action'
tu (from *tute*) 'person'
tseng 'place'
'u 'thing'

Tìpängkxotsyìp a1ve—Dialogue #1:
What's that?
1A
   A. Tsa'u lu peu?
      What is that?
   B. Lu tsko.
      It's a bow.
   A. Srake lu pum ngeyä?
      Is it yours?
   B. Srane, lu pum oeyä.
      Yes, it's mine.
1B
   A. Ätxäle si oe pivawm, fì'u lu peu?
      May I ask, what is this?
   B. Lu syeprel.
      It's a bow.
   A. Srake lu pum ngeyä?
      Is it yours?
   B. Kehe, ke lu pum oeyä. Lu pum Syäronä.
      No, it's not mine. It's Sharon's.

1C
   A. Hìtxoa, tsaw lu peu?
      Excuse me, what's that?
   B. Lu fkxile.
      It's a necklace.
   A. Lu pum pesuä?
      Whose is it?
   B. Pum oeyä.
      Mine.

Srungtsyìp a2ve—Tip #2:
The pronoun *pum*

In possessive constructions, *pum* takes the place of a repeated noun:

Fìtsko lu tsko oeyä. → Fìtsko lu **pum** oeyä.
   This bow is my bow.   This bow is mine.

Nouns for practice:

'are	cape, shawl	ontsang	nose ring
au	drum	puk	book
eltu lefngap	computer	pxawpxun	arm band
fkxile	bib necklace	rum	ball
hawntsyokx	glove	swizaw	arrow
hawnven	shoe	tsko	bow
hawre'	hat	tsngal	cup
masat	breastplate	tstal	knife

Srungtsyìp a3ve—Tip #3:
Case Paradigm for Nouns and Pronouns

S:	Eytukan	oe	nga
A:	Eytukanìl	oel	ngal
P:	Eytukanit/-ti	oeti	ngati
G:	Eytukanä	oeyä	ngeyä
D:	Eytukanur	oeru	ngaru
T:	Eytukanìri	oeri	ngari

Variants:

A: -l, -ìl   P: -t, -it, -ti   G: -ä, -yä
D: -r, -ur, -ru,   T: -ri, -ìri

Tìpängkxotsyìp a2ve—Dialogue #2:
Please give me that.
1A
    A. Ma tsmuk, tìng oeru ngeyä haw<u>re'</u>ti, ru<u>txe</u>.
        Brother/Sister, give me your hat, please.
    B. N<u>ga</u>ru fi<u>'u</u>.
        Here it is. OR It's yours.
    A. I<u>ra</u>yo nì<u>txa</u>n.
        Thanks very much.
1B
    A. Ma tsmuk, tìng oeru ngeyä tsta<u>li</u>t, ru<u>txe</u>.
        Brother/Sister, give me your knife, please.
    B. N<u>ga</u>ru fi<u>'u</u>.
        Here it is. OR It's yours.
    A. N<u>geyä</u> tì<u>tstun</u>wiri i<u>ra</u>yo nì<u>txa</u>n.
        Thanks very much for your kindness.
1C
    A. Ma tsmuk, tìng oeru ngeyä tsko<u>ti</u>, ru<u>txe</u>.
        Brother/Sister, give me your bow, please.
    B. O<u>eru</u> txoa li<u>vu</u>, ke tsun o<u>e</u> tsa<u>kem</u> si<u>vi</u>.
        Forgive me, (but) I can't do that..
    A. Pe<u>lun</u>.
        Why?
    A. Ta<u>lu</u>na Ney<u>ti</u>ri fì<u>tsengne</u> za<u>ya</u>'u <u>ye</u>'rìn, ul<u>te</u> oel ta<u>sy</u>ìng tsat po<u>ru</u>.
        Because Neytiri is coming here soon, and I'm going to give it to her.
    A. Tslo<u>lam</u>. Ke tsran<u>ten</u>.
        I understand. It doesn't matter.

Srungtsyìp a4ve—Tip #4:
Direct and Indirect Objects

Verbs like *tìng* 'give,' *peng* 'tell,' and *wìntxu* 'show' take both a direct and an indirect object.

The *direct object* indicates *what* is being given, told, or shown. The *indirect object* indicates the *receiver* of the action .

Direct objects have the t-endings (Patientive Case). Indirect objects have the ru/ur-endings (Dative Case).

Examples:
Oel to<u>lì</u>ng ngaru tsta<u>li</u>t.
'I gave you the knife.'

<u>Ey</u>tukanìl Ney<u>ti</u>riru po<u>leng</u> fmawnit.
'Eytukan told Neytiri the news.'

Ru<u>txe</u> ngeyä <u>ma</u>satit wìntxu <u>Ra</u>lur.
'Please show Ralu your breastplate.'

For practice:

<u>Objects</u>: All the nouns on the other side, plus:

'up<u>xa</u>re	message	sä<u>fp</u>ìl	idea, thought
fmawn	news	st<u>xe</u>li	gift
<u>hangvur</u>	joke	vur	story

<u>Agents and Indirect Objects</u>:

Ney<u>ti</u>ri, <u>Ey</u>tukan, <u>Mo</u>'at, Tsu'<u>tey</u>, Tsyeyk, <u>Ra</u>lu, <u>Ka</u>mun, <u>En</u>tu, <u>Ey</u>wa, <u>Lo</u>ak, Pey<u>ral</u>, <u>Ri</u>ni, <u>Tse</u>nu, o<u>e</u>, nga, po, aw<u>nga</u>, ayo<u>e</u>, ay<u>nga</u>, fo

Pattern:
    Q: Ney<u>ti</u>ril to<u>lì</u>ng <u>nga</u>ru pe<u>ut</u>?
    A: (Po) to<u>lì</u>ng o<u>e</u>ru tsko<u>ti</u>.

Srungtsyìp a5ve—Tip #5:
Completed Action; the Future

Use the *-ol-* infix for completed action:
    tìng → *to<u>lì</u>ng*
Use the *-ay-* infix for the future (prediction):
    tìng → *ta<u>yì</u>ng*
Use the *-asy-* infix for the future (intention):
    tìng → *ta<u>sy</u>ìng*

Tìpängkxotsyìp a3ve—Dialogue #3:
Where is he?

    A. Tok pe<u>se</u>nget <u>Ra</u>lul?
        Where is Ralu?
    B. Tok na'ringit.
        He's in the forest.
    A. Po pe<u>lun</u> kol<u>ä</u> ne <u>na</u>'rìng?
        Why did he go to the forest?
    B. Tì<u>o</u>mummì o<u>e</u>yä, kol<u>ä</u> fte ti<u>va</u>ron.
        As far as I know, he went to hunt.

Srungtsyìp a6ve—Tip #6:
The verb *tok*

To ask where someone or something is, use the *transitive* verb *tok*, 'occupy a place in or at a given location'. In Na'vi thought, when you occupy a place, you affect or change it in some way, hence the transitivity.