LLC 10 Conlang Relay

# The Torch

***Táńi shųtáńilį tsáw fua maamaa***

Matį́ tsáw fua maamaa ngaw ńźí nząsa. Tlua kį́ táńi shųtáńilį tsáw fua maamaa nzhua nji wifyį́ shųtáńilį ląlą Awkúna. Guy tlii day pį́ bia plá kúúnu shųtáńilį, tśuy nji day yadi tą́w plá afu katlu. Sáw chąysi gę́lą tuu ląlą kúú yąą adi maamaa tśų́ shųtáńilį.

Táńi ląlą ngį́pu ę́sa, ląlą Sanuuna. Tlua sę́kaw mya tíaku fulų, kaw guy yąą úlu fua maamaa ląlą hlá. Guy sáw mya plá śua ląlą kúú shíw Mawtlá, áypa kaw guy aa'á ląlą maamaa, ląlą Mawtlá pláshų́ ląlą Sanuuna nzę́.

Táńi yąw’upyę́ę́ Mawtlá plá shų́ klą́tlua Sanuuna Iidinia. Mya tląpú chuachu fua śúú kúúnu nzę́ ńu gį́ Iidina. Mya shú ńu tlíkí ńíw kyua hlų́ śíí hlá tuu Iidina Mawtlá. Plá śę́ ishį́ tlá ndáy isú ńíw nzhua bąątu la yąą maamaa hlálą. Kaw táá shlii plá pualą tuu tśaw nji gyau may gę́lą hlálą. Guy yąą ląlą maamaa la są́ isú ńíw nzhua bąątu są́ tlíkí Iidina. Adi úlu ngį́pu ę́sa.

Mya plá kaw tlua fu. Sanuuna klu! La ishį́ guy yąą úlu maamaa ląlą tśi. La ishį́ guy yąą są́ yąą shųtáńilį. La nzhua nji sáw chąysi gę́lą tuu hlálą tlua nji guy plá pąsą ląlą ngį́pu ę́sa fulų. Mya plá kaw tlua Mawtlá.

Guy yąą bąw maamaa ląlą hlá sáw chąysi gę́lą tuu hlálą Sanuuna. Nzhua nji tlátlá wifyį́ ląlą ngį́pu ę́sa ląlą maamaa. Plá śę́ yu nzhua awku ląlą ngį́pu ę́sa kúú nzhua nji muyfyį́ shíw fua.

Tlátlá kupúkupú nzhua nji ishį́ pųna kyufę́ę́ fulų. Mya plá kaw tlua Sanuuna.

## Yaatláw to English Translation

***There are spirits in the forest***

Many animals live in the forest. The Awkúna people believe in wind spirits in the forest and they are obliged to care for them. The spirits have arms and legs like a man but have chests and fangs like naked moles. The spirits induce possession in people who walk through the forest.

There is a people of the clearing, Sanuuna’s people. Once upon a time, their people were led into the forest. Because Mawtlá’s calm people looked sick, both the people of the forest, Mawtlá’s people and Sanuuna’s people, were afraid.

Iidina is Mawtlá's partner and Sanuuna’s sibling too. Iidina’s goal was to resolve the pair’s relationship. Mawtlá gave their enchantedly sharp knife to Iidina. Thus, they began to discover the hidden path through the forest. They dressed up like children to protect themselves from spirit possession. Iidina leads the forest people along the hidden path using the knife. They walk towards the clearing.

It was how I said. “Sanuuna! Start leading your people towards the forest. Start leading by following the spirits. You must induce possession on them so that we might make the clearing people behave well.” This is what Mawtlá said.

Sanuuna lead their people through the forest, so they got possessed. The forest people are expected to watch over the people of the clearing. Thusly, they have taught the beloved and peaceful clearing people.

“And from now on, we must begin to work together.” This is what Sanuuna said.

# Language Documentation

## Lątláw Culture

The Yaatláw speaking people, called Lątláw, believe that they were salmon in a mythic previous time. Their climate and environment is shaped by an oceanic river valley, similar to that of the Pacific Northwest or Valdivian rainforest.

## Phonology and Romanization

Yaatláw phonology is summarized below:

### Consonants

|  | bilabial | alveolar | palatal | retroflex | velar | glottal |
| --- | --- | --- | --- | --- | --- | --- |
| Stops | p b | t d |  |  | k ɡ\* | ʔ |
| Fricatives | f v\* | s z\* | ɕ, ʑ\* | ʂ, ʐ\* |  |  |
| Affricates |  | ts dz\*, tɬ, d͡ɮ\* | tɕ, d͡ʑ\* | ʈ͡ʂ, ɖ͡ʐ\* |  |  |
| Nasal | m | n | ɲ |  | ŋ |  |
| Approximants | w | l, ɬ, ɮ\* | j |  |  |  |

\*These voiced consonants surface in combination with homorganic nasals as allophones of their unvoiced counterparts.

Romanization which does not follow the IPA is outlined below:

tɬ <tl>, ɬ <hl>, ɮ <(n)l>, d͡ɮ <dl>, ŋ <ng>, ŋg <g>\*, j <y>, ʔ <’>\*\*

\*sorry- we did this two and a half years ago. We have gotten (sic.) better, we promise uwu.

\*\*Word-initially the glottal stop is assumed before vowels.

|  | palatal | retroflex |
| --- | --- | --- |
| voiceless | voiced | voiceless | voiced |
| fricative | ś | ź | sh | zh |
| affricate | tś | dź | ch | j |
| palatal | ń |  |  |  |

### Vowels

Yaatláw distinguishes between the following vowels:

|  | front | mid | back |
| --- | --- | --- | --- |
| high | i ĩ | ɨ̃ | u ũ |
| central |  |  |  |
| low |  | a ã |  |

#### Vowel Qualities:

|  | short | long |
| --- | --- | --- |
| plain | a i u | aː iː uː  |
| nasalized | ã ĩ ũ ɨ̃ | ãː ĩː ũː ɨ̃ː |

Short vowels can be followed by an off-glide y or w or a non-nuclear a̯, although only ã operates as nucleus in nasal diphthongs, as in ãj and ãw, and these off-glides must be of a different quality to the nucleus, i.e. \*ij and \*uw do not occur, although on-glide vowel sequence /ji/ does.

Nasal vowels are marked with the ✨ charming ✨ little diacritic known as the ogonek in Polish, literally a little tail.

#### Tone

Yaatláw has a register tone system with two phonemic tones. These are mostly used in the lexical domain. Note that the central high vowel only emerges with a high tone.

## Yaatláw Grammar

The Yaatláw language follows a VOS word order with noun-genitive, noun-possessive, and noun-adjective order.

Tyąpú pá yąsú. → climb mountain woman → The woman climbs the mountain.

Adpositional phrases use prepositions to express these relationships. The language has a broadly isolating analytic typology, where verbs are much more so than nouns.

Nouns can take some modifying affixes both derivationally and to indicate number on animate nouns. What distinguishes these affixes is that they assimilate to the noun they are modifying. Nouns also have a set of particles which precede their associated noun or noun phrase to mark information usually provided through non-core cases.

Verbs can be modified by a small class of verbs which, as part of their general usage in serial verb constructions (SVCs) have been grammaticalized into particles, though many still retain their original meaning and usage as verbs elsewhere.

### Nouns, Pronouns, Classifiers and Other Noun Morphology:

#### Pronouns

Yaatláw has eight personal pronouns, with half of these being regularly derived plural forms. The four base forms follow a traditional 1st 2nd 3rd person split, while the 4th person is what is otherwise known as an inclusive we in that it refers to both the speaker and the listener, as well as anyone else. Because of this, *fulų* is used as an exclusive we as the 1st person does not include the listener. The 4.PL pronoun *pę́ę́lą* emphasizes the plurality of the 4th person, and is thus used to refer to everyone in a more general way.

|  | Singular | Plural |
| --- | --- | --- |
| 1 (+ speaker -listener) | fu | fulų |
| 2 (-S + L) | tśi | tśilį |
| 3 (-S -L) | hlá | hlálą |
| 4 (+S +L) (inclusive we) | pę́ę́ | pę́ę́lą |

Note that pronouns in the subject / word final position may be dropped when unambiguous.

#### Particles

| **PARTICLES** |
| --- |
| **CASE** | **DIRECTIONAL** |
| **Form** | **Use** | **Form** | **Use** |
| plá | similative\*  | tsáw | locative |
|  ńu | genitive | paa | ablative |
| yąą | comitative | úlu | allative |
| tuu | dative / benefactive | bąw | perlative |
| są́ | instrumental |  |  |

\*use is not limited to nouns, but is also used with verbs.

#### Animate Plural Affix

The Yaatláw plural affix assimilates in quality to the last vowel or semivowel of the word it modifies. For example:

 ngaw ‘animal’> ngawlų ‘animals’

 ąą ‘duck’> ąąlą ‘ducks’

 shii ‘eel’ > shiilį ‘eels’

The exception to this rule is nouns which have the vowel ‘ę́’, as this only occurs with high tone. These nouns follow the same pattern as ą:

 ngę́ ‘goose’ > ngę́lą ‘geese’

It is important to remember that plural marking is only used with animate nouns, and even then, only in cases where plurality is not otherwise marked.

#### Possession

The genitive particle ńu is used for alienable possession. For inalienable possession, the nouns are placed in apposition where the possessed noun comes before the possessor:

mvyę́ kúúnu → the man’s foot (attached to his body)

ńu mvyę́ kúúnu → the man’s foot (detached from his body)

#### Demonstratives

The demonstratives in Yaatláw make a three-way distance distinction: proximal, medial, and distal. Below is the table showing their forms and interpretations.

|  | Form | interpretation |
| --- | --- | --- |
| proximal  | śę́ | this |
| medial  | mi | that |
| distal  | nlika | that there yonder / over there |

#### Classifiers

Classifiers observe quite general usage in Yaatláw. Not only do they come between nouns and demonstratives and numerals, but also are required between nouns and following modifiers other than particles, which while still transparent in meaning have for the most part taken on grammatical function. For example:

Kaw shąąfę́ **ífuy chę́ nzę́ witaypį́** kúúnu

 The man gathered twenty mushrooms.

Kaw shąąfę́ **ífuylį chę́ sę́** kúúnu

 The man gathered these mushrooms.

Kaw shąąfę́ **ífuylį chę́ ráykį́** kúúnu

 The man gathered white mushrooms.

Note that in cases where inalienable possession is used, classifiers are not required. The noun being modified can be treated as a single unit. The list below is a small subset of classifiers that are found in the text.

| **Form** | **Use** |
| --- | --- |
| chę́ | edible mushrooms; words  |
| ę́sa | small areas, sentences, small collections of things |
| tśų́ | mountains; large areas |
| kúú | people |
| ńźí | mammals, frogs + toads, land reptiles |
| ńíw | Long thin things |
| nzę́ | pairs of things |

### Verbs n’at:

#### Morphology

The table below presents particles used to express TAM information or valency changing operations that are used in the text.

| **TENSE** |
| --- |
| **Form** | **Use** |
| mya | past copula |
| táńi | non-past copula |
| **ASPECT** |
| **Form** | **Use** |
| kaw | perfective, general past tense |
| yu | imperfective |
| ishį́ | inchoative |
| **MOOD** |
| **Form** | **Use** |
| guy | resultative |
| la | imperative |
| tśaw | prohibitive |
| tlua | conditional |
| chį́ | optative |
| ndáy | potential |
| nzhua nji | hortative |
| **VALENCY CHANGING** |
| **Form** | **Use** |
| nzhua | passive |

#### Serial Verb Constructions

Yaatláw can use serial verb constructions to form new words. Some of these patterns are more frequent than others, and are outlined below.

| Verb 1 | Verb 2 | Interpretation |
| --- | --- | --- |
| Verb of motion | yąą ‘follow’ | To move through somewhere for the sake of it |
| Verb of motion | są́ ‘use’ | To go through somewhere to somewhere else. |

Others are more generalized, often taking the form action-result. These have been translated mostly as lexical items here.

#### Correlative Conjunctions

Yaatláw uses correlative conjunctions in places where simple apposition does not sufficiently express the relationship between two phrases.

Resultative: guy sáw … áypa … lit. ‘drop x and y will float’

A number of these expressions came about through early agricultural metaphors, and as such the following segment varies based on the outcome.

Contrastive: although x, but y → guy tlii … tśuy nji [POS] / kúchu nji [NEG]

tśuy → “to sprout, to be green” yields a positive result

kúchu → “to die” yields a negative result

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## Yaatláw to English Lexicon

Yaatláw uses the following word classes, provided below with their abbreviations:

Noun (n.): (pron.) pronoun ; (p. n.) proper noun;

Verb (v.): (vi.) intransitive verb; (vt.) transitive verb; (vs.) stative verb

 Classifier (cl.): the definition is the things that are classified. See above.

(p.) particle; (dem.) demonstrative; (num.) numeral

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### A

aa'á (vi.) to gasp

 guy aa'á (v.) to frighten

adi (vi.) to walk

afu (n.) mole

awku (vt.) to teach

Awkúna (p. n.) a name

áypa (v.) to float

### B

bąątu (vt.) to hide

bąw (n.) stomach (p.) PERLATIVE

bia (n.) leg

### C

chąysi (vt.) to attach

chuachu (vt.) to mend, to fix

### D

day (vt.) to belong, to own

### E

ę́sa (n.) patch (det.) few (cl.) small areas, sentences, small collections of things

### F

fu (pron.) first person singular ; “I”

fua (n.) 1. heart; 2. in, inside 3. (fig.) relationship; emotional connection; feelings for sth./sby.

### G

gę́lą (n.) illusion; possession; unawareness

gį́ (n.) ambition; aim

guy (v.) to take (p.) RESULTATIVE

gyau (n.) amulet

 nji gyua (vt.) to protect

### H

hlá (pron.) third person singular ; “they”

hlų́ (n.) 1. mushroom cap ; 2. word

### I

Iidina (p. n.) a name

ishį́ (vi.) to be born (p.) INCHOATIVE

isú (n.) path

### K

katlu (vs.) to be naked

kaw (v.) to stand (p.) PERFECTIVE, PAST (general)

kį́ (vi.) to dream

klą́tlua (n.) sibling

klu (p.) 1. EMPHATIC (used at the end of a sentence) 2. VOCATIVE (following names)

kupú (n.) night

kupúkupú (adv.) night after night, indicating an action done into futurity

kúú (cl.) people

kúúnu (n.) man

kyua (vt.) to carve

kyua hlų́ (v.) to engrave (words); to enchant

kyufę́ę́ (vt.) to build

### L

la (vi.) to go (p.) IMPERATIVE

 la yąą (vi.) to traverse ; to go through

ląlą (n.) people, as a collective group

### M

maa (n.) tree

maamaa (n.) forest

matį́ (vi.) to live

Mawtlá (p. n.) a name

may (pron.) self

muyfyį́ (n.) love

 nji muyfyį́ (v.) to love

mya (v.) past copula ; to exist (in the past)

### N

ndáy (vt.) to know (p.) POTENTIAL

ngaw (n.) animal

ngį́pu (n.) emptiness

 ngį́pu ę́sa (n.) clearing

ńíw (vs.) to be long (cl.) long thin things

nji (v.) to do

ńu (v.) to grasp ; to hold (p.) GENITIVE

nząsa (dem.) many

nzę́ (n.) pair (num.) two (dem.) both (cl.) pairs of things

nzhua (vi.) to suffer (p.) PASSIVE

 nzhua nji (p.) HORTATIVE

ńźí (n.) head; (cl.) most land mammals, frogs and toads, land reptiles

### P

pąsą (n.) honeybee

 plá pąsą (vs.) to be well behaved

pį́ (n.) arm

plá (p.) SIMILATIVE

pláshų́ (adv.) also

pua (n.) child

pųna (vt.) to pound

 pųna kyufę́ę́ (vt.) to work together ; to collaborate

### S

są́ (vt.) to use (p.) INSTRUMENTAL

Sanuuna (p. n.) a name

sáw (vi.) to fall ; to drop

 guy sáw (vt.) to drop sth.

 sáw chąysi (vt.) to induce

śę́ (dem.) proximal demonstrative ; “this”

sę́kaw (n.) time

shíw (vs.) to be content, to be satisfied

 shíw fua (vs.) to be peaceful

shlii (vt.) to tie

shú (vt.) to give

shųtáńi (n.) (wind) spirit

śíí (vs.) to be sharp

śua (vs.) to be pale; to be washed out (of someone)

 plá śua (vs.) to appear sick

śúú (vs.) to be bruised; (fig.) to be tense, difficult (of a relationship)

### T

táńi (v.) non-past copula; to exist (in the present/future)

táá (vt.) to cover

 táá shlii (vt.) to dress up ; to wear

tą́w (n.) fang ; front teeth

tíaku (n.) salmon

tlá (vt.) to see

 tlá ndáy (vt.) to discover

tlátlá (vt.) to watch ; to look

tląpú (v.) to weave

 tląpú chuachu (vt.) to resolve

tlii (v.) to grow

tlíkí (n.) knife

tlua (v.) to say

 tlua kį́ (v.) to believe

tsáw (v.) to sit; (p.) LOCATIVE

tśaw (vt.) to avoid (p.) PROHIBITIVE

tśi (pron.) second person singular ; “you”

tśų́ (n.) peak (of a mountain); (cl.) mountain, large area

tśuy (vi.) to sprout ; (vs.) to be green

tuu (vt.) to help (p.) DATIVE-BENEFACTIVE: used to mark both indirect objects and recipient of benefit, as in the English preposition ‘for’

### U

úlu (n.) river mouth (prep.) toward

### W

wifyį́ (vt.) to rear (a child) ; to care for

### Y

yąą (vt.) to follow (p.) COMITATIVE

 guy yąą (vt.) to lead

yadi (n.) chest ; upper body

yąw’upyę́ę́ (n.) partner, usually in a romantic manner

yu (vi.) to come (p.) IMPERFECTIVE