

# LLC 10 Conlang Relay

## The Torch

### *Táni shųtánilj tsáw fua maamaa*

Matj tsáw fua maamaa ngaw nzi nzaša. Tlua kj táni shųtánilj tsáw fua maamaa nzhua nji wifyj shųtánilj lała Awkúna. Guy tlii day pj bia plá kúunu shųtánilj, tsuy nji day yadi táw plá afu katlu. Sáw chayysi gęła tuu lała kúu yaą adi maamaa tsú shųtánilj.

Táni lała ngjpu ęsa, lała Sanuuna. Tlua sękaw mya tíaku fulų, kaw guy yaą úlu fua maamaa lała hlá. Guy sáw mya plá suu lała kúu shiw Mawtlá, áypa kaw guy aa'a lała maamaa, lała Mawtlá pláshų lała Sanuuna nzę.

Táni yaw'upyęę Mawtlá plá shų klátlua Sanuuna lidinia. Mya tlapú chuachu fua súu kúunu nzę nu gj lidina. Mya shú nu tlíkí níw kyua hlų síi hlá tuu lidina Mawtlá. Plá sę ishj tlá ndáy isú níw nzhua baątu la yaą maamaa hlála. Kaw táa shlii plá pualą tuu tsáw nji gyau may gęła hlála. Guy yaą lała maamaa la sá isú níw nzhua baątu sá tlíkí lidina. Adi úlu ngjpu ęsa.

Mya plá kaw tlua fu. Sanuuna klu! La ishj guy yaą úlu maamaa lała tsi. La ishj guy yaą sá yaą shųtánilj. La nzhua nji sáw chayysi gęła tuu hlála tlua nji guy plá paąsą lała ngjpu ęsa fulų. Mya plá kaw tlua Mawtlá.

Guy yaą baw maamaa lała hlá sáw chayysi gęła tuu hlála Sanuuna. Nzhua nji tlátla wifyj lała ngjpu ęsa lała maamaa. Plá sę yu nzhua awku lała ngjpu ęsa kúu nzhua nji muyfyj shiw fua.

Tlátla kupúkupu nzhua nji ishj puna kyufęę 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.

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

### Lətláw Culture

The Yaatláw speaking people, called Lətláw, 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 g*	ʔ
Fricatives	f v*	s z*	ɕ, ʝ*	ʂ, ʐ*		
Affricates		ts dz*, tʃ, dʒ*	tɕ, dʒ*	tʂ, dʐ*		
Nasal	m	n	ɲ		ŋ	
Approximants	w	l, ɭ, ʎ*	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:

tʃ <tl>, ʃ <hl>, ʎ <(n)l>, dʒ <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	ɕ	ʝ	ʂ	ʐ
affricate	tɕ	dʒ	ʈ	ɟ
palatal	ɲ			

## Vowels

Yaatlw distinguishes between the following vowels:

	front	mid	back
high	i ı̄	ı̄	u ı̄
central			
low		a 	

Vowel Qualities:

	short	long
plain	a i u	a: i: u:
nasalized	 ı̄ ı̄ ı̄	: ı̄: ı̄: ı̄:

Short vowels can be followed by an off-glide y or w or a non-nuclear , although only  operates as nucleus in nasal diphthongs, as in j and w, 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

Yaatlw 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.

## Yaatlw Grammar

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

Tyaꞑú pá yaꞑú. → 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, *fulu* is used as an exclusive we as the 1st person does not include the listener. The 4.PL pronoun *pééla* 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	fulu
2 (-S + L)	tíi	tíilj
3 (-S -L)	hlá	hlála
4 (+S +L) (inclusive we)	péé	pééla

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
yaq̄	comitative	úlu	allative
tuu	dative / benefactive	baw	perlative
sá	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' > ngawlu 'animals'

aq̄ 'duck' > aq̄la 'ducks'

shii 'eel' > shiilj 'eels'

The exception to this rule is nouns which have the vowel 'é', as this only occurs with high tone. These nouns follow the same pattern as ā:

ngé 'goose' > ngéla '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:

mvyé kúúnu → the man's foot (attached to his body)

ńu mvyé 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	śé	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 shąǎfẹ́ **ifuy chẹ́ nzẹ́ witaypǎ́** kúúnu

The man gathered twenty mushrooms.

Kaw shąǎfẹ́ **ifuyǎ́ chẹ́ sẹ́** kúúnu

The man gathered these mushrooms.

Kaw shąǎfẹ́ **ifuyǎ́ chẹ́ ráykǎ́** 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.

<b>Form</b>	<b>Use</b>
ché	edible mushrooms; words
ésa	small areas, sentences, small collections of things
túú	mountains; large areas
kúú	people
ńíí	mammals, frogs + toads, land reptiles
ńíw	Long thin things
nzé	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.

<b>TENSE</b>	
<b>Form</b>	<b>Use</b>
mya	past copula
táńi	non-past copula
<b>ASPECT</b>	
<b>Form</b>	<b>Use</b>
kaw	perfective, general past tense
yu	imperfective



ishj́	inchoative
<b>MOOD</b>	
<b>Form</b>	<b>Use</b>
guy	resultative
la	imperative
tśaw	prohibitive
tlua	conditional
chj́	optative
ndáy	potential
nzhua nji	hortative
<b>VALENCY CHANGING</b>	
<b>Form</b>	<b>Use</b>
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	sá '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

Yaatláv 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 ... tsuy nji [POS] / kúchu nji [NEG]*

*tsuy* → "to sprout, to be green" yields a positive result

*kúchu* → "to die" yields a negative result

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## Yaatláv to English Lexicon

Yaatláv 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

baḡtu (vt.) to hide

baḡ (n.) stomach (p.) PERLATIVE

bia (n.) leg

## C

chaysi (vt.) to attach

chuachu (vt.) to mend, to fix

## D

day (vt.) to belong, to own

## E

ésa (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

géla (n.) illusion; possession; unawareness

gǰ (n.) ambition; aim

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

gyau (n.) amulet

nji gyua (vt.) to protect

## H

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

hlú (n.) 1. mushroom cap ; 2. word

## I

lidina (p. n.) a name

ishǰ (vi.) to be born (p.) INCHOATIVE

isú (n.) path

## K

katlu (vs.) to be naked

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

kíj (vi.) to dream

klátlua (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 hlú (v.) to engrave (words); to enchant

kyuféé (vt.) to build

## L

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

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

lał (n.) people, as a collective group

## M

maa (n.) tree

maamaa (n.) forest

matj (vi.) to live

Mawtlá (p. n.) a name

may (pron.) self

muyfyj (n.) love

nji muyfyj (v.) to love

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

## N

ndáy (vt.) to know (p.) POTENTIAL

ngaw (n.) animal

ngjpu (n.) emptiness

ngjpu ęsa (n.) clearing

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

nji (v.) to do

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

nzaša (dem.) many

nzé (n.) pair (num.) two (dem.) both (cl.) pairs of things  
nzhua (vi.) to suffer (p.) PASSIVE  
    nzhua nji (p.) HORTATIVE  
ńzí (n.) head; (cl.) most land mammals, frogs and toads, land reptiles

## P

paşą (n.) honeybee  
    plá paşą (vs.) to be well behaved  
pǐ (n.) arm  
plá (p.) SIMILATIVE  
pláshú (adv.) also  
pua (n.) child  
puna (vt.) to pound  
    puna kyuféé (vt.) to work together ; to collaborate

## S

sá (vt.) to use (p.) INSTRUMENTAL  
Sanuuna (p. n.) a name  
sáw (vi.) to fall ; to drop  
    guy sáw (vt.) to drop sth.  
    sáw chaysi (vt.) to induce  
sé (dem.) proximal demonstrative ; “this”  
sékaw (n.) time  
shíw (vs.) to be content, to be satisfied  
    shíw fua (vs.) to be peaceful  
shlii (vt.) to tie  
shú (vt.) to give  
shutáni (n.) (wind) spirit  
síí (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

táni (v.) non-past copula; to exist (in the present/future)  
táá (vt.) to cover  
    táá shlii (vt.) to dress up ; to wear  
táw (n.) fang ; front teeth  
tíaku (n.) salmon

tlá (vt.) to see

tlá ndáy (vt.) to discover

tlátlá (vt.) to watch ; to look

tlapú (v.) to weave

tlapú chuachu (vt.) to resolve

tlii (v.) to grow

tlíkí (n.) knife

tlua (v.) to say

tlua kǐ́ (v.) to believe

tsáw (v.) to sit; (p.) LOCATIVE

tśaw (vt.) to avoid (p.) PROHIBITIVE

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

tśú (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

wifyǐ́ (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’upyéé (n.) partner, usually in a romantic manner

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