

Relay XIV torch 9a

Organizer's copy

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Atruoazan text

.tō fepaitē' ivēxomapō obräpü yā dønēsüñädä tē aiyer üruztotō xē wā imrusrōño. ti obräpü ki-demöcpoitō sikā. tē ki-demöc nhesräärk öxü pñipäbädä. õñāi boiniñädä koguo deukō xē õfñebä üruzmatötō obräkwi floyamäsik aiyer bävabädä. aracneõtē feulcamokō kogoueyuwaleuug dōüswā-sirimø tē oiweu koguotörk öxü koguokotō xāiyēkötētō yā varō ghiepiädō sojōnödödō. kairō tā ryā-ñäektärk' ðukokō' bö yo zēväclikērbēj-bō, übōzāa tē koguo xāiyēpēx wigäkē jäälk “?gyeuubā ti obrä-pü ñoibogöda?”. øpmañöda filekñebäbō tē ki-demöc xē da avnørsgyē vliħgyēbō' tā klōz obräpütü dønēsüdädädō tā curkidädä yā tē koguomakökotō xāiyēmäkēkötēkō öxü bo kogoueyuwaleuugñō-gagödädō ðumärlnödädödaböjdō öxü väclikēñebäbädäbēj-bō üruzmatötötöpöxtötötō. übōzāa tē koguo xāiyēpēx jäälk “?ti obräkwi yüolmugēm tā gyoza kōhirrä?”. jēcäärk tē ki-demöc tā jēcävukwō xē bā aiføoima öxü ezsēmä þübä pimkōmudörg. übōzāa ti obräpü jäälk “!wā mrä dohunuvmazgyō yā coilnoöldgyō' unwunägüulcaöldgyödō wo ezmēlcderggyedō!”. tē koguo xāiyēpēx bo mnaakwöpō i ðibwärk keov bo pñaiissäñebäbō jēwēu.

Gloss of Atruoazan text

- (1) .tō fe-paitē' ivēxo-mapō obrä-pü yā dō-nēsü-ñädä tē aiyer
the:A:PL wind-A:PROL-PL dawn,sunrise-A:LOC elder-F:NOM of big-kayak-I:LOC the:A until
üzuz-totō xē wā imrus-rōño.
land-A:DAT that 1NOM home-YÄ:SUBJ:PRS:1:PL
“With the winds at dawn come the elder and her boat into the land that I call home.”
- (2) ? .ti obrä-pü ki-demöc-poitō sik-ā.
the:F elder-F:NOM elephant-A:PROL leave-IND:PRS:3
“The elder leaves (the boat) on an elephant.”
- (3) ? .tē ki-demöc-Ø nhesrä-ärk öxü pñipä-bädä.
the:A elephant[A]-NOM speech-IND:PRS:3 and city-I:DAT.
“The elephant roars and comes toward the city.”
- (4) !.õñāi boini-ñädä koguo-Ø deu-kō xē õf-ñebä üruz-matō-tō
before short_time-I:LOC. motorboat[A]-NOM two-A that this-I:LOC land-A:LOC-A:CNS
obrä-kwi floya-mäsik aiyer bävabädä.
elder-ACC:F follow-SUBJ:NPST:3SG until dock-DAT
“A short while ago, a second motorboat from the that nation had followed the elder into dock.”
- (5) !.aracne-õtē fe-ulca-mo-kō koguo-yeuwa-leuug-Ø dō-üswā-sirī-mø tē
flag-A:with wind-GENERIC-ADJ-A motorboat-person-clan-NOM big-noise-agent-ADJ the:A
oiweu koguo-törk öxü koguo-kotō xāiyē-kötē-tō yā varō
from motorboat-A:ABL and motorboat-A:DAT chief-A:DAT-A:CNS of having
ghiepi-ädō sojōn-ödō-dō.
spiderweb-I:with headdress-I:with-I:CNS.
“With a billowing flag, a very noisy crew comes from the motorboat to the motorboat captain who has the spiderweb headdress.”
- (6) .kairō tā ryāñäek-tärk' ðuko-kō' bö yo
Because the:I person-A:ABL-PL every-A-PL 3CNS Ø
zē-väclik-er-bēj-bō, übō-zāa tē koguo-Ø
NEG-welcome-GENERIC-I:NOM:CNS-I:CNS thought-IND:PRS:3 the:A motorboat[A]-NOM
xāiyē-pēx wigä-kē jäälk “?gyeuub-ā ti obräpü ñoibo-göda?”.
chief-A:NOM:CNS sad-A QUOT float-IND:PRS:3 the:F elder-F:NOM what-I:DAT

“Because of everyone not welcoming them, the sad captain thinks, ‘Where is the elder going?’”

- (7) !.øpma-ñöda filek-ñëbäbõ të kidemöc-Ø xẽ da avnørs-gyë
 There-I:LOC instant-I:LOC-I:CNS the:A elephant[A]-NOM that a:I:PL message-I:ACC
 vlihõ-gyë-bõ-’ tä klõz obrä-pütü dõ-nësü-dëdä-dõ tä curki-dëdä yã
 bag-I:ACC-I:CNS-PL the:I into elder-F:DAT big-kayak-I:DAT-I:CNS the:I coast-I:DAT of
 të koguo-makö-kotö xäiyë-mäkë-kõtë-kõ öxü bo
 the:A motorboat-A:LOC-A:DAT chief-A:LOC-A:DAT-A:CNS and 3DSJ
 koguo-yeuwa-leuug-ñöga-göda-dõ ðum-ärl-ñöda-döda-bõj-dõ
 motorboat-person-clan-I:LOC-I:DAT-I:CNS run-GENERIC-I:LOC-I:DAT-I:NOM:CNS-I:CNS
 öxü väclik-ër-ñëbä-bëdä-bëj-bõ
 and welcome-GENERIC-I:LOC-I:DAT-I:NOM:CNS-I:CNS
 üruz-matö-totö-põx-tõtö{totö?}-tõ.
 land-A:LOC-A:DAT-A:NOM:CNS-???{A:DAT?}-A:CNS
 “At that moment, the elephant that put some message bags into the elder’s boat is at the coast where the captain and his crew are running and welcoming to the land.”
- (8) .übõ-zãa të koguo-Ø xäiyë-pëx jãälk “?ti obräkwi
 thought-IND:PRS:3 the motorboat[A]-NOM chief-A:NOM:CNS QUOT the:F elder-F:ACC
 yüolmugëm tä gyoza-Ø kø-hirra?”.
 happy-N-ÑËL:IND:PRS:3 the:I event[I]-NOM DIM-weird
 “The captain thinks, ‘Is this odd event making the elder happy?’”
- (9) .jēcä-ärk të kidemöc-Ø tä jēcä-vukwõ-Ø xẽ bã
 voice-ÄL:IND:PRS:3 the:A elephant[A]-NOM the:I voice-OU:ABST-NOM that 3A:NOM
 aifø-oima öxü ez-sëemä pübä pimkö-mu-dörg.
 bring-SUBJ:PST:3 and give-SUBJ:PST:3 to bored-N-I:ABL
 “Then sounds the elephant the voice that it brought and gave when bored.”
- (10) .übõ-zãa ti obrä-pü jãälk “!wã mr-ä dohun-uvmaz-gyö yã
 thought-IND:PRS:3 the:F elder-F:NOM QUOT 1NOM like-IND:PRS:1 sleep-OU:place-I:ACC of
 coilno-öld-gyö-’ unwu-nägü-ulca-öld-gyö-dõ wo
 candle-I:ESS-I:ACC-PL fill-ÄL:PATIENT-OU:GENERIC-I:ESS-I:ACC-I:CNS 1DSJ
 ez-mëlc-dërg-gyë-dõ!”.
 own-MATERIAL-I:ABL-I:ACC-I:CNS
 “The elder thinks, ‘I like this place to sleep that is a candle’s becoming filled by my !’”
- (11) .të koguo-Ø xäiyë-pëx bo mnaa-kwö-põ i ðibw-ärk
 the:A motorboat[A]-NOM chief-A:NOM:CNS 3DSJ face-A:ACC-A:CNS REV search-IND:PRS:3
 keov bo pnäi-issä-ñëbä-bõ jëwëu.
 after 3DSJ tear-GENERAL-I:LOC-I:CNS jealous
 “The captain found his face after his jealous crying!”

English translation of Atruozan text

With the winds at dawn come the elder and her boat into the land that I called home. The elder leaves the boat on an elephant. The elephant roars and comes towards the city. A short while ago, a second motorboat from that nation had followed the elder into dock. With a billowing flag, a very noisy crew comes from the motorboat to the motorboat captain who has the spiderweb headdress.

Because everyone did not welcome them, the sad captain thinks, “Where is the elder going?”

At that moment, the elephant, which put some message bags into the elder’s boat, comes to the coast where the captain and his crew are running and welcoming the land.

The captain thinks, “Is this odd event making the elder happy?”

Then sounds the elephant the voice that it brought and gave while it was bored.

The elder thinks, “I like this place to sleep, a candle being filled with bodies.”

The captain finds his face after his jealous crying.

Cleaned up English version

With the winds at dawn came the elder and her boat into my land. The elder left the boat on an elephant, which roared and came towards the city. Just before, a second boat, from my nation, had followed the elder’s into the dock. With a billowing flag, a loud crew comes from the second boat with the boat’s captain, the one with the spiderweb headdress.

Because they were not met by the elder, the captain was sad. “Where is she going?” he thought.

At that moment, the elephant came to the beach where the captain and his crew were coming ashore. The captain worried that the elder might be enjoying her unusual conduct.

Then the elephant roared again, sounding its voice to indicate its boredom.

“I like this as a resting place, a hearth filled with bodies,” proclaimed the elder.

His jealousy fleeting, the captain touched his face to find that he had been crying.

Cultural adaptation for Atili

There was a time when there was a priest-woman who led the world towards ruin. The morning winds brought her to our shores that day. She left her ship riding upon a great beast, which roared as it approached a port-town.

There was also upon his own ship a shipmaster under our own king, and he had followed the priest into the shore. Banners blowing in the wind, he and his crew loudly made landfall to attract attention, but to no avail. The priest did not come to meet them, which greatly concerned him. “Where is she going?” he asked.

The beast that bore the priest came then to the beach where the master and his crew had come ashore. Bored, it roared again. “This port-town has become a place of death, a candle filled with bodies,” proclaimed the priest.

Becoming angry, the shipmaster touched his face to find that he had been crying. Thus he would say as he died, “never wait for your enemy to come upon you.”

Gloss of Atili text

- (1) Ne=syar’-os-Ø, as-ri ne=mano-vi omen l’
IND=time-COP:PFV:3I-ABST COP:PFV:3P-STAND IND=world ruin to
o-tanu-yodon-é ron-al bigzus.
IPFV:3P>3I-MASS-lead-R woman-ADJ priest
‘There was a time when there was a priest-woman who led the world towards ruin.’

- (2) Mitan-i ur~usim dyo ita ra~ranhalo la kin-w-os-tan-vante.
morning-GEN PL~wind today 1GEN PL~shore to INV-PL-PFV:3P-MASS-bring
'The morning winds brought her to our shores that day.'
- (3) Kavóýk! Ne=n=kazba l' u-woyn-va is-as-um-len-é el bala-muno
IDPH IND=IND=port-town to INF-roar-CVB 3O-IPFV:3-FFM:VEN-go-R big animal-AUG
lez uno nazbin t' as-um-leni.
using 3P:GEN ship from IPFV:3-FFM:VEN-go.
'She left her ship riding upon a great beast, which roared as it approached a port-town.'
- (4) N=ita ryo as-de-lew-é nazbin-i kimna mal uno nazbin raz
IND=1GEN king PFV:3P>3O-SIT-love-R ship-GEN master also 3P:GEN ship with
as-ri; si bigzus ranhalo la duz-as-enki-tubid
COP:PFV:3P-STAND and priest shore to PRF-PFV:3P>3O-MTW-follow
'There stood also upon his own ship a shipmaster under our own king, and he had followed the priest into the shore.'
- (5) Usim wa-ru-don-é va~vazdendam raz un-vi mano l'
wind IPFV:3O>3O-FFO-blow-R PL~banner with 3P-COLL land to
u-kimno-za u-woyn-va azb-is-as-ob-oben.
INF-draw_attention-PURP INF-make_noise-CVB INCH-3O-PFV:3-MAS:VEN-enter
Mwanmwan!
to_no_avail
'Banners blowing in the wind, he and his crew loudly made landfall to attract attention, but to no avail.'
- (6) Bigzus ni kin-asto-m-um-vas; s'
priest NEG INV-IRR:3P>3O-NEG-FFM:VEN-see and
azba-kin-os-ri-vah-kub-zëda.
INCH-INV-PFV:3P>3I-STAND-CAUS-bad-think.
'The priest did not come to meet him, which greatly concerned him.'
- (7) "Ëzú l' a-man-leni?" os-ri-kënesi.
where to IPFV:3P-FFM:AND-go PFV:3P>3I-STAND-ask.
'"Where is she going?" he asked.'
- (8) A-bigzus-vant-é balamuno kimna-vi mano l' ëzú
IPFV:3P>3O-priest-carry-R beast master-COLL land to where
duz-is-as-ob-len-é ranhalo l' as-um-leni.
PRF-3O-PFV:3-MAS:VEN-go-R beach to PFV:3-FFM:VEN-go
'The beast that bore the priest came then to the beach where the master and his crew had come ashore.'
- (9) Imá w-itam-ad as-tay-uoyñ.
again INF-be_bored-CSC PFV:3P-LAN-roar
'Bored, it roared again.'
- (10) "Ad=kazba omen-i umbi duz-os-ho, ar~abriz-i dwenu." bigzus
this=port_town death-GEN place PRF-COP:PFV:3O-CTR PL~body-GEN hearth priest
is-os-de-kím.
3O-PFV:3>3I-SIT-say

“This port-town has become a place of death, a hearth filled with bodies,” proclaimed the priest.’

- (11) Kimna uno tēbin u-vadzet-va os-ru-tabat; si duz-as-ri-din-é
master 3P:GEN face INF-angry-CVB PFV:3P>3O-FFO-touch and PRF-PFV:3P-STAND-cry-R
os-Ø-banda.

PFV:3P>3O-ABST-learn

‘Becoming angry, the shipmaster touched his face to find that he had been crying.’

- (12) W-omen-va os-nēmin-kím “Ete okavra es l’ asto-mi-len-é ikí
INF-die-CVB PFV:3P>3O-SUP-say 2GEN enemy 2 to IRR:3P-RVM:VEN-go-R never
ezdo-s-tuba.”
IRR:2>3O-ABST-wait.

‘Thus he would say as he died, “never wait for your enemy to come upon you.”’

Atili text

Nesyar’os, nemanovi omen l’ otanuyodoné ronal bigzus asri. Mitani urusim dyo ita raranhalo la kinwostanvante. Kavóyk! Nenkazba l’ uwoynva isasumlené el balamuno lez uno nazbin t’ asumleni.

Nita ryo asdelewé nazbini kimna mal uno nazbin raz asri; si bigzus ranhalo la duzasenkitubid. Usim warudoné vavazdendam raz unvi mano l’ ukimnoza uwoynva azbisasoboben. Mwanmwan! Bigzus ni kinastomumvas; s’ azbakinosrivahkubzēda. “Ēzú l’ amanleni?” osrikēnesi.

Abigzusvanté balamuno kimnavi mano l’ ězú duzisasoblené ranhalo l’ asumleni. Imá witamad as-tayuoyñ. “Adkazba omeni umbi duzoshō, arabrizi dwenu.” bigzus isosdekím.

Kimna uno tēbin uvadzetva osrutabat; si duzasridiné osbanda. Womenva osnēminkím “Ete okavra es l’ astomilené ikí ezdestuba.”

Wordlist

Abbreviations: *adj.* Adjective; *adv.* Adverb; *cnj.* Conjunction; *idph.* Ideophone; *int.* Interjection; *n.* Noun; *pn.* Pronoun; *pre.* Prefix; *pp.* Postposition; *suf.* Suffix; *v.* Verb.

abriz *n.* body

ad- *pre.* this

-al *suf.* turns a noun into an adjective

balamuno *n.* large animal, beast

banda¹ *n.* (A) learning, study; (B) self-motivation

banda² *n.* (A) to learn, study; (B) to be motivated

bigzus *n.* priest

dinu *v.* to cry

dona *v.* (A) to blow; (B) to spread out

dwenu *n.* (A) fire; (B) ash; (C) hearth, fireplace

dyo *adv.* (A) today; (B) soon

el *adj.* big

es *pn.* you

ete *pn.* your, yours

ëzü *adv.* where
-i *suf.* genitive suffix for nouns
ikí *adv.* never
imá *adv.* again
ita *pn.* my, mine, our, ours
itam *v.* to be disinterested, bored
kavóÿk *idph.* onomatopoeia for an animal roaring
kazba *n.* port-town
kënesi¹ *n.* question
kënesi² *v.* to ask (about)
kim¹ *n.* (A) command; (B) aphorism
kim² *v.* (A) talk, say; (B) teach; (C) command; (D) sing or play an instrument
kimna *n.* (A) speaker; (B) master, supervisor, boss; (C) instructor, teacher
kimuno *v.* to draw attention to (oneself)
ko *v.* to be (irregular, see chart below)

Figure 1: Agreement forms for the irregular verb *uko*; where only one segment is given, it is placed in the P5 slot of the verb template; where two segments are separated by hyphens, the first goes in the P7 slot and the second in the P5.

	IPFV	PFV	IRR
1P	<i>i</i>	<i>is</i>	<i>isto</i>
P	<i>e</i>	<i>es</i>	<i>esto</i>
Prox	<i>a</i>	<i>as</i>	<i>asto</i>
Obv	<i>ïs-a</i>	<i>ïs-as</i>	<i>ïs-asto</i>
Inan	<i>o</i>	<i>os</i>	<i>osto</i>

kub *adj.* bad
l' *pp.* elision of *la* before a word beginning with a vowel
la *pp.* towards, approaching with intent
leni *v.* come, go
lez *pp.* (A) by means of; (B) by doing; (C) using; (D) marks the theme of a ditransitive verb
mal *adv.* also
mano *n.* (A) land, ground; (B) soil
manovi *n.* (A) world; (B) planet
mwanmwan *idph.* indicates that an attempt was in vain
mitan¹ *n.* morning
mitan² *adv.* early
nazbin *n.* ship, big boat
nesyar'os *int.* contraction of *nesyara os* “there was a time” used to start a story
ni¹ *adv.* not
ni² *v.* (A) to be falling, to plummet; (B) to trip; (C) to become wet; (D) to get something wet
oben *v.* (A) to arrive at, enter (with andative); (B) to leave, exit (with venitive)
okavra *n.* enemy

omen¹ *n.* (A) death; (B) destruction, ruin
omen² *v.* (A) to die; (B) to be destroyed
ranhalo *n.* (A) division, the point at which something is divided; (B) border; (C) beach, coast-line
raz *pp.* with, in possession of
ron *n.* woman
ryo *n.* king, queen regnant
s' *cnj.* elision of *si* before a word beginning with a vowel
si *cnj.* and
t' *pp.* elision of *tu* before a word beginning with a vowel
tabat *v.* to touch
tëbin *n.* (A) face of a person; (B) intentions; (C) facade of a building
tu *pp.* (A) from; (B) away
tuba *v.* (A) to wait (for); (B) to expect, anticipate; (C) to pass time doing; (D) to be patient
tubid¹ *n.* (A) bottom; (B) foot; (C) root of a plant
tubid² *v.* follow
umbi *n.* place
un¹ *pp.* (A) in, at; (B) partative marker indicating what part of a whole is affected
un² *pn.* he, him, she, her, it, they, them (proximate)
uno *n.* his, her, hers, its, their, theirs (proximate)
usim *n.* (A) wind; (B) breath; (C) weather; (D) magic
vadzet *v.* to be angry
vante *v.* (A) to carry; (B) to bring with; (C) to suffer through, overcome
vas¹ *n.* sense of sight
vas² *v.* (A) to see; (B) to understand; (C) to believe in; (D) to meet with
vazdendam *n.* (A) signal; (B) mark, label; (C) banner, flag
woyn *v.* (A) to make a very loud noise; (B) to roar; (C) to explode
yodon¹ *n.* (A) top; (B) head; (C) eye of a needle; (D) mouth of a river; (E) unit of measure for wine roughly equivalent to 0.75 liters or 0.2 U.S. gallons; (F) start of a line of text; (G) part of a bed mat that provides padding for the head; (H) collectively, the leaves and branches of a tree
yodon² *v.* (A) to lead; (B) to thread a needle
zëda¹ *n.* (A) thought, the process of thinking; (B) cunning
zëda² *v.* (A) to think; (B) to plot, to plan