

Ruzuç Peşek — Stone Soup

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1. Introduction

The text presented in this document is a translation into Kamya of a retelling of a European folk tale about the virtues of cooperation and sharing. The English-language source text used is a slightly altered version of a story available at <https://dltk-teach.com/>. The source text is 441 words in length and the Kamya translation amounts to 389 words (inclusive of the title).

The translation is provided in §2 using Kamya’s Latin-based orthography followed by a transcription in the International Phonetic Alphabet (IPA) in §3. The IPA transcription is relatively broad and mainly reflects only allophonic rules and other obligatory phonological processes, though certain other phonetic details are also included. Stress is only marked on polysyllabic words and intonation is not transcribed, though to aid readability the symbol | is used to break paragraphs up into units corresponding to sentences in the text rather than true intonation units. Following the IPA transcription, in §4, the original English-language source text is reproduced. Next, a full interlinear gloss of the Kamya translation is given in §5, including a list of all abbreviations used. The final section, §6, provides a small number of notes on certain tidbits of Kamya grammar that can be found in the translated text (with reference made to particular glosses).

2. Kamy translation (orthographic transcription)

Ruzuç Peşek

Usumca bodumca ş' içe va tola peziyadam, na sidh ganaça zuli na zanişa ani aş beldit şi her gaspaz. Mada a surdiça, garata gaspakiş detardit na somazuri va taha eçin kodiyardit na hayire dazaz va ditalaz.

Na peziyadam dherindit va puvot — Koş kunya hiz liziyar nazen? Cen kana şi theş deçum, na sidh hari şi hricula harkaz, na kaşa dhaziyelecuz na semlata, va şi hoçi harkaz, na kaşa perelecuz şi çekaz.

Biş ser çekeska bod na kina koş zanişa. — hay vardit aş. Me cula, va na mere çulu açezar. Alci ta dayi gana zira na tere verimta.

Ho, vosa çeş usi di koş, na sidh çuto. — a vahit. Çava, cen yuşit id rawiz ruzuç peşkaz puhulzuniş koş kunyata. A hidit şi hergenuç bovoz va şi kurvaz na şawlazen, bruçidat na bovoz kurvazen hanta va sowdit tiga ş' işaraz na cinaşa.

Ilay, karta stupadhamanta, a hidit şi mitasuç sumpaz n' are kadhizen, na sidh pit şi pahoşa theş ruzaz, na sidh a leçukit na bovoşa hanazuri.

Danaç di, nazen hay geçardit n' akaçere potoz, na dek gaspakiş telzardit na somazen mana dhuriyardit na ditalazen. Mada na peziyadam dilaça na „kopoz“ va thuluça na burmaz duşumdata, helaruda sowdit gicida na hayire lizimdaz.

Haa. — na peziyadam vahit aşuko hericin famla. Cen eç path şi falkula ruzuç peşkaz! Eç ani, brozata ruzuç peşek; çokicazan dumaz talayad.

Kicin, şi gaspakiş bejila edindit va pit şi her brozaz, na sidh şenet na kinare idhakazen va spudit n' udrazuri, na sidh hamad dhigit na çutasaşa.

Girçula! — na peziydam docat. Kunya rular, serin, cen parat brozata ruzuç peşkaz vala regeçula gozanyata, va kina suvat şi salaş!

Na gaspare perçinta belavit rawiz regeçula gozanyaz. Va cin teket. Garaşe gaspakiş sputardit firaz, staçaz, çalgiz, seçimiz van eç dek, mada da şi gara falkula çek va na peziyadamiş va na koş gaspaşa amdaş bodiça.

Na çekişa zuri, şi gaspare toba pedhit na peziyadamiş şi zuna laydere geynaz na halben ruziş, vosa a aydindit paşi va, na sathişa şunişa, zuci deçit na gaspazen.

Na verimişa, na peziyadamiş beldit şi sosare ekiçaz, na sidh eden kinardit na davaşa. A reçit na cazik sosaş na ruzula mitasuç sumpaz va lujut na ekiçiş — Na ruz b' idit na halbaz, ani na gaspakişadako.

Kina na piralere samara: Yala curuzunta, va na vaka koş amda reçar, na sidh ber, şener şi kartak paza hez.

3. Kamy translation (IPA transcription)

[ˈruzutʃˈpefek]

[ˈusumdʒa ˈbodumdʒa ˈjitʃe va ˈtola ˈpezjadam na sið ˈganatʃa ˈzuli na ˈzaniʃa ˈanj aʃ
ˈbeldit ʃi her ˈgaspaz | ˈmada a ˈsurditʃa ˈgarata ˈgaspakiʃ ˈdetardit na ˈsomaˌzuri va
ˈtaha ˈetʃiŋ ˈkodjardit na ˈhajire ˈdazaz va ˈditalaz]

[na ˈpezjadam ˈðerindit va ˈpuvot | koʃ ˈkunja hiz ˈlizjar ˈnazen | dʒeŋ ˈkana ʃi ˈθeʃ
ˈdetʃum na sið ˈhari ʃi ˈhidʒula ˈharkaz na ˈkaʃa ˈðazˈjeledʒuz na ˈsemlata va ʃi ˈhotʃi
ˈharkaz na ˈkaʃa peˈreledʒuz ʃi ˈtʃekaz]

[biʃ ser ˈtʃekeska bod na ˈkina koʃ ˈzaniʃa | haj ˈvardit aʃ | me ˈdʒula va na ˈmere ˈtʃulu
ˈatʃezar | ˈaldʒi ta ˈdaji ˈgana ˈzira na ˈtere ˈverimta]

[ho ˈvosa ˈdʒeʃ ˈusi di koʃ na sið ˈtʃuto | a ˈvahit | ˈtʃava ˈdʒen ˈjuʃit id ˈrawiz ˈruzutʃ
ˈpeʃkaz puˈhulzuniʃ koʃ ˈkunjata | a ˈhidit ʃi ˈhergenutʃ ˈbovoz va ʃi ˈkurvaz na ˈʃawlazen
ˈbrutʃidat na ˈbovoz ˈkurvazen ˈhanta va ˈsowdit ˈtiga ˈʃiʃaraz na ˈdʒinaʃa]

[ˈilaj ˈkarta ˌstupaˈðamanta ˈa ˈhidit ʃi ˈmitasutʃ ˈsumpaz ˈnare ˈkaðizen na sið pit ʃi
ˈpahofa ˈθeʃ ˈruzaz na sið a ˈletʃukit na ˈbovoʃa ˈhanaˌzuri]

[ˈdanatʃ di ˈnazen haj ˈgetʃardit na ˈkatʃere ˈpotoz na dek ˈgaspakiʃ ˈtelzardit na ˈsomazen
ˈmana ˈðurjardit na diˈtalazen | ˈmada na ˈpezjadam ˈdilatʃa na ˈkopoz va ˈθulutʃa na
ˈburmaz duˈʃumdata heˈlaruda ˈsowdit ˈgidʒida na ˈhajire ˈlizimdaz]

[ha: | na ˈpezjadam ˈvahit ˈaʃuko ˈheridʒin ˈfamla | dʒen etʃ paθ ʃi ˈfalkula ˈruzutʃ ˈpeʃkaz
| etʃ ˈani ˈbrozata ˈruzutʃ ˈpeʃek | ˈtalajad tʃoˈkidʒazan ˈdumaz]

[ˈkidʒin ʃi ˈgaspakiʃ ˈbezila ˈedindit va pit ʃi her ˈbrozaz na sið ˈʃenet na ˈkinare iˈðakazen
ˈva ˈspudit ˈnudraˌzuri na sið ˈhamad ˈðigit na tʃuˈtasaʃa]

[ˈgirtʃula | na ˈpezjdām ˈdodʒat | ˈkunja ˈrular ˈserin dʒem ˈparat ˈbrozata ˈruzutʃ ˈpeʃkaz
ˈvala reˈgetʃula goˈzanjaˌta va ˈkina ˈsuvat ʃi ˈsal:aʃ]

[na ˈgaspare ˈpertʃinta ˈbelavit ˈrawiz reˈgetʃula goˈzanjaz | va dʒin ˈteket | ˈgaraʃe
ˈgaspakiʃ ˈsputardit ˈfiraz ˈstatʃaz ˈtʃalgiz ˈsetʃimiz van etʃ dek ˈmada da ʃi ˈgara ˈfalkula
tʃek va na ˈpezˌjadamiʃ va na koʃ ˈgaspaʃa ˈamdaʃ ˈboditʃa]

[na ˈtʃekiʃa ˈzuri ʃi ˈgaspare ˈtoba ˈpeðit na ˈpezˌjadamiʃ ʃi ˈzuna ˈlajdere ˈgejnaz na
ˈhalben ˈruziʃ ˈvosa ʔa ˈʔajdindit ˈpaʃi va na ˈsaθiʃa ˈʃuniʃa ˈzudʒi ˈdetʃit na ˈgaspazen]

[na veˈrimiʃa na ˈpezˌjadamiʃ ˈbeldit ʃi ˈsosare ˈekitʃaz na sið ˈedeŋ ˈkinardit na ˈdavaʃa
| a ˈretʃit na ˈdʒazik ˈsosaʃ na ˈruzula ˈmitasutʃ ˈsumpaz va ˈluʒut na ˈekitʃiʃ | na ruz
ˈbidit na ˈhalbaz ˈani na gaˌspakiˈʃadako]

[ˈkina na piˈralere ˈsamara | ˈjala dʒuˈruzunta va na ˈvaka koʃ ˈamda ˈretʃar na sið ber
ˈʃener ʃi ˈkartak ˈpaza hez]

4. English source text

Stone Soup

Once upon a time a kindly, old stranger was walking through the countryside when he happened upon a small village. As he entered, many villagers returned to their homes and some even locked their doors and windows.

The stranger smiled and asked ‘Why are you all so frightened? I am but a simple traveller looking for a comfortable place to stay for the night and a warm place to have a meal.’

‘There’s not a bite to eat in the whole province,’ a villager told him. ‘We are so weak and our children are starving. Better continue on your way.’

‘Oh, but I already have everything I need,’ he said. ‘In fact, I was thinking of making some stone soup to share with all of you.’ He pulled an iron cauldron and canteen from his cloak, filled the cauldron with water from the canteen and began to build a fire under it.

Then, with great ceremony, he drew a silken pouch from his pocket which contained an ordinary-looking stone that he then dropped into the water in the cauldron.

By now, having heard rumours of food, most of the villagers had come out of their homes or watched from their windows. As the stranger sniffed the “broth” and licked his lips in anticipation, hunger began to overcome their fear.

‘Ahh,’ the stranger said to himself rather loudly, ‘I do like a tasty stone soup. Of course, stone soup with cabbage – that’s hard to beat.’

Soon a villager approached hesitantly, holding a small cabbage he had retrieved from its hiding place and added it to the liquid that was gently simmering in the pot.

‘Marvellous!’ cried the stranger. ‘You know, I once had stone soup with cabbage and a bit of salt beef as well and it was fit for a king!’

The village butcher managed to find some salt beef. And so it went on. Various villagers added potatoes, onions, carrots, mushrooms and so on until there was indeed a delicious meal for both the stranger and everyone in the village.

During the meal, a village elder offered the stranger a great deal of money for the magic stone but he refused to sell it and travelled onwards from the village the next day.

On his way, the stranger came upon a group of children standing by the road. He gave the silken bag containing the stone to the youngest child and whispered to the group, ‘It was not the stone that performed the magic but the villagers.’

The moral of the story is this: By working together, with everyone contributing what they can, a greater good is achieved.

5. Interlinear gloss

- (1) *Ruzuç Peşek*
 ruz-uç peşk
 stone-ADJ stew.NOM
 ‘Stone Soup’
- (2) *Usumca bodumca ş’ içe va tola peziyadam, na sidh ganaça zuli na zanişa ani aş beldit şi her gaspaz.*
 us-umca bod-umca ş’ içe va tola peziyadam na sidh
 EXIST-FPST NEG.EXIST-FPST INDEF kind and old stranger.NOM DEF REL
 gana-t-şa zuli na zan-işa ani a-ş bel-dit şi her
 walk-NPST-LOC through DEF land-LOC but 3SG-DAT find-NPST INDEF little
 gaspa-z
 village-ACC
 ‘Once upon a time a kindly, old stranger was walking through the countryside when he happened upon a small village.’
- (3) *Mada a surdiça, garata gaspakiş detardit na somazuri va taha eçin kodiyardit na hayire dazaz va ditalaz.*
 mada a sur-dit-şa garata gaspakiş det-ar-dit na
 while 3SG.NOM enter-NPST-LOC many villager.NOM return-PL-NPST DEF
 soma-zuri va taha eçin kodi-ar-dit na hayi-re daza-z va
 house-ALL and some even close-PL-NPST DEF 3PL-GEN door-ACC and
 dital-az
 window-ACC
 ‘As he entered, many villagers returned to their homes and some even locked their doors and windows.’
- (4) *Na peziyadam dherindit va puvot*
 na peziyadam dher-in-dit va puvo-t
 DEF stranger.NOM smile-VRB-NPST and ask-NPST
 ‘The stranger smiled and asked’
- (5) *Koş kunya hiz liziyar nazen?*
 koş kunya hiz lizi-ar-Ø nazen
 all 2PL.NOM such be.afraid-PL-PRES why
 ‘Why are you all so frightened?’
- (6) *Cen kana şi theş deçum, na sidh hari şi hicula harkaz, na kaşa dhaziyelecuz na semlata, va şi hoçi harkaz, na kaşa perelecuz şi çekaz.*
 cen Ø kana şi theş deçum na sidh hari
 1SG.NOM COP.PRES only INDEF simple traveller.NOM DEF REL look.for.PRES
 şi hicula hark-az na kaşa dhazi-yele-cuz na seml-ata
 INDEF comfortable place-ACC DEF where.LOC lie-POT-FUT DEF night-INST
 va şi hoçi hark-az na kaşa para-ele-cuz şi çek-az
 and INDEF warm place-ACC DEF where.LOC take-POT-FUT INDEF meal-ACC
 ‘I am but a simple traveller looking for a comfortable place to stay for the night and a warm place to have a meal.’

- (7) *Biş ser çekeska bod na kina koş zanişa. — hay vardit aş.*
 biş ser çekeska bod na kina koş zan-işa hay
 none one crumb.of.food NEG.EXIST.PRES DEF PROX all land-LOC 3PL.NOM
 var-dit aş
 say.PL-NPST 3SG-DAT
 “There’s not a bite to eat in the whole province,’ a villager told him.’
- (8) *Me cula, va na mere çulu azezar.*
 me Ø cula va na me-re çulu azeza-r-Ø
 1PL.NOM COP.PRES weak and DEF 1PL-GEN child.NOM starve-PL-PRES
 “We are so weak and our children are starving.’
- (9) *Alci ta dayi gana zira na tere verimta.*
 alci ta dayi gana-Ø zira na tere verim-ta
 maybe 2SG.NOM ought.PRES walk-SUP still DEF 2SG.GEN path-INST
 ‘Better continue on your way.’
- (10) *Ho, vosa çeş usi di koş, na sidh çuto. — a vahit.*
 ho vosa çeş usi di koş na sidh çut-o-Ø a
 oh but 1PL.DAT EXIST.PRES already all DEF REL need-MDP-PRES 3SG.NOM
 vah-it
 say-NPST
 “Oh, but I already have everything I need,’ he said.’
- (11) *Çava, cen yuşit id rawiz ruzuç peşkaz puhulzuniş koş kunyata.*
 çava cen yuş-it id-Ø rawiz ruz-uç peşk-az
 in.fact 1SG.NOM think-NPST do-SUP some stone-ADJ stew-ACC
 puhul-zun-iş koş kunya-ta
 share-INF-DAT all 2PL-INST
 “In fact, I was thinking of making some stone soup to share with all of you.”
- (12) *A hidit şi hergenuç bovoz va şi kurvaz na şawlazen, bruçidat na bovoz kurvazen hanta va sowdit tiga ş’ işaraz na cinaşa.*
 a hid-it şi hergen-uç bovo-z va şi kurva-z na
 3SG.NOM pull-NPST INDEF iron-ADJ kettle-ACC and INDEF canteen-ACC DEF
 şawla-zen bruçi-da-t na bovo-z kurva-zen han-ta va
 cloak-ABL full-CAUS-NPST DEF kettle-ACC canteen-ABL water-INST and
 sow-dit tiga-Ø ş’ işar-az na cina-şa
 begin-NPST build-SUP INDEF fire-ACC DEF underside-LOC
 ‘He pulled an iron cauldron and canteen from his cloak, filled the cauldron with water from the canteen and began to build a fire under it.’

- (13) *Ilay, karta stupadhamanta, a hidit ši mitasuç sumpaz n' are kadhizen, na sidh pit ši pahoşa theş ruzaz, na sidh a leçukit na bovoşa hanazuri.*

ilay karta stupadhaman-ta a hid-it ši mitas-uç
 after great ceremoniousness-INST 3SG.NOM pull-NPST INDEF silk-ADJ
 sumpa-z n' a-re kadhi-zen na sidh pit ši
 sack-ACC DEF 3SG-GEN pocket-ABL DEF REL hold.NPST INDEF
 pah-o-Ø-şa theş ruz-az na sidh a leçuk-it na
 appear-MDP-PRES-LOC simple stone-ACC DEF REL 3SG.NOM drop-NPST DEF
 bovo-şa han-azuri
 kettle-LOC water-ALL

‘Then, with great ceremony, he drew a silken pouch from his pocket which contained an ordinary-looking stone that he then dropped into the water in the cauldron.’

- (14) *Danaç di, nazen hay geçardit n' akaçere potoz, na dek gaspakiş telzardit na somazen mana dhuriyardit na ditalazen.*

danç di nazen hay geç-ar-dit n' akaç-ere potoz na
 now already because 3PL.NOM hear-PL-NPST DEF food-GEN rumour-ACC DEF
 dek gaspakiş telz-ar-dit na soma-zen mana dhuri-ar-dit na
 more villager.NOM exit-PL-NPST DEF house-ABL or watch-PL-NPST DEF
 dital-azen
 window-ABL

‘By now, having heard rumours of food, most of the villagers had come out of their homes or watched from their windows.’

- (15) *Mada na peziyadam dilaça na „kopoz“ va thuluça na burmaz duşumdata, helaruda sowdit gicida na hayire lizimdaz.*

mada na peziyadam dila-t-şa na kopo-z va thulu-t-şa
 while DEF stranger.NOM sniff-NPST-LOC DEF broth-ACC and lick-NPST-LOC
 na burm-az duşumda-ta helaruda sow-dit gici-da-Ø
 DEF lip-ACC hope-INST hunger.NOM begin-NPST downwards-CAUS-SUP
 na hayi-re lizimda-z
 DEF 3PL-GEN fear-ACC

‘As the stranger sniffed the “broth” and licked his lips in anticipation, hunger began to overcome their fear.’

- (16) *Haa. — na peziyadam vahit aşuko hericin famla.*

haa na peziyadam vah-it a-ş-uko her-icin famla
 ah DEF stranger.NOM say-NPST 3SG-DAT-FOC little-ADV loud
 ‘Ahh,’ the stranger said to himself rather loudly,

- (17) *Cen eç path ši falkula ruzuç peşkaz!*

cen eç path ši falk-ula ruz-uç peşk-az
 1SG.NOM yes like.PRES INDEF taste-ADJ stone-ADJ stew-ACC

‘I do like a tasty stone soup.’

- (18) *Eç ani, brozata ruzuç peşek; çokicazan dumaz talayad.*
 eç ani broz-ata ruz-uç peşk çok-ica-zan duma-z
 yes but cabbage-INST stone-ADJ stew.NOM better-CAUS-INF DIST-ACC
 Ø taly-yad
 COP.PRES easy-PRIV
 ‘Of course, stone soup with cabbage – that’s hard to beat.’
- (19) *Kicin, şî gaspakiş bejila edindit va pit şî her brozaz, na sidh şenet na kinare idhakazen va spudit n’ udrazuri, na sidh hamad dhigi na çutasaşa.*
 kicin şî gaspakiş beji-la edin-dit va pit şî
 soon INDEF villager.NOM pause-ADJ approach-NPST and hold.NPST INDEF
 her broz-az na sidh şene-t na kina-re idhak-azen
 little cabbage-ACC DEF REL obtain-NPST DEF PROX-GEN hiding.place-ABL
 va sput-it n’ udr-azuri na sidh hamd dhigi-t na
 and add-NPST DEF liquid-ALL DEF REL light simmer-NPST DEF
 çutasa-şa
 cooking.pot-LOC
 ‘Soon a villager approached hesitantly, holding a small cabbage he had retrieved from its hiding place and added it to the liquid that was gently simmering in the pot.’
- (20) *Girçula! — na peziydam docat.*
 girç-ula na peziyadam doca-t
 wonder-ADJ DEF stranger.NOM shout-NPST
 ‘Marvellous!’ cried the stranger.’
- (21) *Kunya rular, serin, cen parat brozata ruzuç peşkaz vala regeçula gozanyata, va kina suvat şî salaş!*
 kunya rular ser-in cen para-t broz-ata
 2PL.NOM know.PL.PRES one-ADV 1SG.NOM take-NPST cabbage-INST
 ruz-uç peşk-az vala regeç-ula goz-anya-ta va kina suva-t
 stone-ADJ stew-ACC also salt-ADJ cow-MASS-INST and PROX suit-NPST
 şî sala-ş
 INDEF king-DAT
 ‘You know, I once had stone soup with cabbage and a bit of salt beef as well and it was fit for a king!’
- (22) *Na gaspare perçinta belavit rawiz regeçula gozanyaz.*
 na gaspa-re perçin-ta bel-avi-t rawiz regeç-ula
 DEF village-GEN butcher-INST find-CMPL-NPST some salt-ADJ
 goz-anya-z
 cow-MASS-ACC
 ‘The village butcher managed to find some salt beef.’
- (23) *Va cin teket.*
 va cin teke-t
 and thus happen-NPST
 ‘And so it went on.’

- (24) *Garaşe gaspakiş sputardit firaz, staçaz, çalgiz, seçimiz van eç dek,*
 garaşe gaspakiş sput-ar-dit fir-az staç-az çalgi-z
 various villager.NOM add-PL-NPST potato-ACC onion-ACC carrot-ACC
 seçimi-z van eç dek
 mushroom-ACC and yes more
 ‘Various villagers added potatoes, onions, carrots, mushrooms and so on’
- (25) *mada da şi gara falkula çek va na peziyadamiş va na koş gaspaşa amdaş bodiça.*
 mada da şi gara falk-ula çek va na peziyadam-iş va
 while indeed INDEF much taste-ADJ meal.NOM and DEF stranger.DAT and
 na koş gaspa-şa amda-ş bod-it-şa
 DEF all village-LOC people-DAT NEG.EXIST-NPST-LOC
 ‘until there was indeed a delicious meal for both the stranger and everyone in the village.’
- (26) *Na çekişa zuri, şi gaspare toba pedhit na peziyadamiş şi zuna laydere geynaz na halben ruziş,*
 na çek-işa zuri şi gaspa-re toba pedh-it na
 DEF meal-LOC long INDEF village-GEN elder.NOM offer-NPST DEF
 peziyadam-iş şi zuna layda-re geyna-z na halb-en
 stranger-DAT INDEF large money-GEN amount-ACC DEF magic-ADJ
 ruz-iş
 stone-DAT
 ‘During the meal, a village elder offered the stranger a great deal of money for the magic stone’
- (27) *vosa a aydindit paşi va, na sathişa şunişa, zuci deçit na gaspazen.*
 vosa a aydin-dit paşi-Ø va na sath-Ø-işa şun-işa
 but 3SG.NOM refuse-NPST sell-SUP and DEF follow-PRES-LOC day-LOC
 zuci deç-it na gaspa-zen
 forwards travel-NPST DEF village-ABL
 ‘but he refused to sell it and travelled onwards from the village the next day.’
- (28) *Na verimişa, na peziyadamiş beldit şi sosare ekiçaz, na sidh eden kinardit na davaşa.*
 na verim-işa na peziyadam-iş bel-dit şi sosa-re ekiç-az na
 DEF path-LOC DEF stranger-DAT find-NPST INDEF child-GEN group-ACC DEF
 sidh eden kin-ar-dit na dava-şa
 REL near stand-PL-NPST DEF road-LOC
 ‘On his way, the stranger came upon a group of children standing by the road.’
- (29) *A reçit na cazik sosaş na ruzula mitasuç sumpaz va lujut na ekiçiş —*
 a reç-it na caz-ik sosa-ş na ruz-ula mitas-uç
 3SG.NOM give-NPST DEF new-CMP child-DAT DEF stone-ADJ silk-ADJ
 sumpaz va lujut na ekiç-iş
 sack-ACC and whisper-NPST DEF group-DAT
 ‘He gave the silken bag containing the stone to the youngest child and whispered to the group,’

- (30) *Na ruz b' idit na halbaz, ani na gaspakişadako.*
 na ruz b' id-it na halb-az ani na gaspakiş-ada-ko
 DEF stone.NOM NEG do-NPST DEF magic-ACC but DEF villager-PL-FOC
 ‘It was not the stone that performed the magic but the villagers.’
- (31) *Kina na piralere samara:*
 kina Ø na piral-ere sama-ra-Ø
 PROX COP.PRES DEF fable-GEN teach-NM-NOM
 ‘The moral of the story is this:’
- (32) *Yala curuzunta, va na vaka koş amda reçar, na sidh ber, şener şi kartak paza hez.*
 yala curu-zun-ta va na vaka koş amda reçar-Ø na
 together work-INF-INST and DEF when all people.NOM give-PL-PRES DEF
 sidh ber şene-r-Ø şi karta-k paza he-z
 REL be.able.PL.PRES obtain-PL-PRES INDEF great-CMP good what-ACC
 ‘By working together, with everyone contributing what they can, a greater good is achieved.’

Abbreviations

1	first person	DEF	definite	NEG	negative
2	second person	DIST	distal	NM	nominaliser
3	third person	EXIST	existential verb	NOM	nominative
ABL	ablative	FOC	focus suffix	NPST	near past
ACC	accusative	FPST	far past	PL	plural
ADJ	adjectiviser	FUT	future	POT	potential
ADV	adverbialiser	GEN	genitive	PRIV	privative
ALL	allative	INDEF	indefinite	PROX	proximal
CAUS	causative	INF	infinitive	REL	relative
CMP	comparative	INST	instrumental	SG	singular
CMPL	completive	LOC	locative	SUP	supine
COP	copula	MASS	mass noun	VRB	verbaliser
DAT	dative	MDP	mediopassive		

6. Grammatical notes

(1) One pervasive phonological process that occurs in Kamya and can be seen in the title is echo vowel epenthesis. As is also see in a great many other words, the noun *pešek* ‘stew, soup’ has the underlying form /peʃk/. When morphologically unmarked an epenthetic echo vowel is inserted to break the final consonant cluster up. However, in suffixed form such as the accusative, the consonant cluster surfaces: *peškaz*.

(2) As in certain other languages, the equivalent of the English phrase used to open fables and other tales, *once upon a time*, translates literally as ‘there was, there was not’. This conventionally uses the far past tense regardless of the whether the narrative that follows uses the near or far past. The first sentence also contains a use of the locative case marker as a progressive aspectual augment when attached to a finite verb as well as illustrating the use of the dative case on the subject of a verb to explicitly mark a lack of volition.

(5) Question words canonically occur *in situ* in Kamya as seen here with *nazen* ‘why’ (which can also mean ‘because’).

(10) There are a limited number of verbs that cannot occur without the mediopassive, such as *çuto* ‘to need’, which takes pre-verbal dative and post-verbal nominative arguments.

(12) Kamya lacks a class of adpositions and this may be obviated by using relational nouns such as *cina* ‘underside’ in conjunction with case marking. In this case, there is no overt possessor since the possessor, *bovo* ‘kettle’, can be inferred from context. What’s more, as an inalienable part-whole noun, *cina* does not require a genitive pronoun.

(15) The lack of a possessor for inalienable nouns in certain positions can also be seen with the body-part noun *burum* ‘lip(s)’, or *burmaz* in the accusative case, in object position with its possessor *peziyadam* ‘stranger’ in the subject position.

(19) The third person pronouns are not generally used in Kamya to refer to inanimate, or even non-human, nouns. Instead, the demonstratives, especially *kina* ‘this’, are strongly preferred. In this instance the genitive form *kinare* is coreferent with preceding *brozaz* in the sentence.

(21) The noun *gozanya* ‘beef’ is formed using the mass- or collective-noun-forming suffix *-anya*. This irregularly attracts stress its first syllable and, though it is not the case here, it also irregularly elides the final vowel of its host. As well as the inanimate meaning as the mass noun ‘beef’ this same word can also mean ‘cattle’ or ‘herd of

cows', in which meaning it may behave as plural rather than singular. In the audio and IPA transcription, this sentence also contains an example of so-called pragmatic lengthening in which the /l/ of *salaş* is lengthened for dramatic effect.

(26) As well as relational nouns, another strategy Kamya uses to get by without adpositions is to use adverbs. Here, the adjective-cum-adverb *zuri* '(a)long' is used alongside the locative noun phrase *na çekişa* to express the temporal meaning 'during'. *Zuri* may either follow or precede *na çekişa* and is not strictly obligatory but used to provide disambiguation or more precision.

(32) The indefinite pronoun *şihe* 'something, anything' is found here split into its constituent parts, *şi* 'a' and *he* 'what', due to the presence of its modifiers.