Remčila

Acknowledgements

I owe special thanks to the Hocąk (Winnebago) language, for having a plethora of deictic motion verbs; the Korean language, for having a dizzying array of politeness registers; the Japanese language, for having honorifics and using giving verbs and motion verbs as auxiliaries; the Mongolian language, for having interrogative and demonstrative verbs and for also using "give" and "take" as auxiliaries; and to Navaho, for exemplifying the principle of the animacy hierarchy.

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Introduction

Remčila is the language of the GuČila people spoken in the land of Čila. The name *Remčila* is a combination of the Remčila words *rem* "tongue, language" and *Čila* "Čila."It is notable for its complex system of politeness registers and its extensive use of verbs specifying the relationship of people to each other. Among these are verbs of giving and receiving and similar activities which encode the relative status of the givers and receivers, and verbs of motion which encode the direction of the motion relative to the speech participants. Verily, Remčila is a hierarchical, and socially conscious language system. The dialect spoken by the Empress and the court nobility of the capital Botam is taken as the standard language, and except for the section on dialects, it will be the form of Remčila discussed here.

Phonology

Čila has the following consonantal phonemes: labials (*p, b, v, m*), dentals (*t, d, s, z, n*), palatals (*č, j, š, ç*), velars (*k, g, ng*), uvulars (*h, r*). The five vowels are *a, e, i, o, u*. The standard Romanization of Remčila differs from phonetic notation. (Throughout this work, standard orthography is used in spelling words and IPA is used only to clarify or explain.) The following Roman characters represent sounds other than the ones they represent in the IPA:

- *č*: /tɕ/
- *q*: /ʔ/
- *j*: /dʑ/
- *lh*: /ɬ/ (but spelled simply *l* in syllable-final position, where voicing is non-contrastive)
- *š*: /ɕ/
- *h*: /χ/
- *l*: /ɮ/
- *r*: /ʀ/
- *ng*: /ŋ/
- *y*: /j/

	Lab.	Labd.	Alv.	Lateral	(Alveo-) Palatal	Vel.	Uvu.	Glot.
Vls stop/affric.	p		t	ƛ[1]	tɕ	k		ʔ
Vcd stop/affric.	b		d		dʑ	g		
Vls fric			s	ɬ	ɕ	(x)[2]	χ	
Vcd fric		v	z	ɮ			ʀ	
Nas	m		n		(ɲ)[3]	□		
Glide					j			

1. I am going to break with the IPA and use the Americanist symbol for this phoneme. I never liked the usual symbol for lateral release; /tˡ/ just looks like a *t* with a footnote.
2. variant of /χ/ 3. variant of /ŋ/.

Interestingly, Standard Remčila has no lateral approximates, although it has three lateral obstruents /ƛ ɬ ɮ/.

Vowels and Diphthongs

Remčila has a very typical five-vowel system: /i e a o u/. Its inventory of diphthongs is somewhat richer, with /ie io ea eo ua uo/. All of these are stressed on the first element, not the second.

Syllable Structure

All syllables must contain a vowel, and almost all begin with a consonant. Any consonant may begin a syllable except for the glottal stop. Vowels may begin syllables only word-initially. A syllable may end in a vowel, or the consonants *l, m, h* or *'*. However, *m* has the variants *n* (before a following dental or palatal) and *ng* (before velars). The only permissible syllable-initial clusters are those of a stop follwed by *y* [j], and in some dialects by the lateral fricatives. The glottal stop occurs only in syllable final position. Voicing distinctions are neutralized in syllable-final position.

Allophony

All of the consonants found in syllable-final position undergo allophonic variation depending on the consonant that begins the next syllable. /m/ varies among [m n ŋ], and /ʔ/ varies among almost all the consonants.

/m/
- appears as [n] at the end of a syllable before [t d s z n ɬ tɕ dʑ]
- appears as [ŋ] before velars: [k g ŋ]
- appears as [m] in all other conditions

/ʔ/ can take on incredibly many forms, almost as many forms as there are consonants. When a glottal stop at the end of one syllable is followed by a stop, nasal, or affricate at the beginning of the next syllable, the glottal stop usually assimilates completely. This change is reflected in standard transliteration. Thus,
- /ʔ + p/ > [pp]
- /ʔ + b/ > [bb] (or [ɓ])
- /ʔ + m/ > [mm], [m̥]
- /ʔ + t/ > [tt]
- /ʔ + d/ > [dd] (or [ɗ])
- /ʔ + n/ > [nn], [n̥]
- /ʔ + ɬ/ > [tɬ]
- /ʔ + tɕ/ > [ttɕ]
- /ʔ + dʑ/ > [ddʑ]
- /ʔ + k/ > [kk]
- /ʔ + g/ > [gg] (or [ɠ])
- /ʔ + □/ > [ŋŋ], [ŋ̥]

Before sibilants, the glottal stop becomes a stop in the same place of articulation as the sibilant.
- /ʔ + s/ > [ts]
- /ʔ + z/ > [dz] or [dz]
- /ʔ + ɕ/ > [ttɕ]

No assimilation occurs before /j/ and /v/. In fact, /v/ lenites to a semivowel [w]. The glottal stop instead acquires a secondary articulation of fronting or rounding.

- /ʔ + j/ > [ʔʲ]
- /ʔ + v/ > [ʔʷ]

That leaves the fricatives. The glottal stop generally just stays a glottal stop here.

- /ʔ + ɬ/ > []
- /ʔ + ʐ/ > []
- /ʔ + χ/ > []
- /ʔ + ʀ/ > []

The other syllable-final consonants, *l* and *h*, become voiced before voiced consonants at the beginning of the next syllable.

/ɬ/

- appears as [ʐ] before [b v m d z n ʐ dʑ g ŋ ʀ]
- appears as [ɬ] before everything else

/χ/

- appears as [ʀ] before [b v m d z n ʐ dʑ g ŋ ʀ]
- appears as [χ] before everything else

In addition to the syllable-final consonants, the syllable-initial consonant /ŋ/ also has allophonic variation. It…

- appears as [ɲ] before [i] (in some dialects, it is always [ɲ])
- merges with [j] as [ɲ], e.g. /ŋja/ · [ɲa]
- appears as [ŋ] in all other circumstances

a, o + b.C · o.C
u + b.C · u.C
e + b.C · eo.C
i + b.C · io.C

Pitch

Remčila is a pitch-accented language, with three basic pitch patterns for words. The tonal phrase group is usually a noun phrase or a conjugated verb, and the intonation pattern for the whole group is inherently determined by the root of the word. For this reason words are sometimes said to have three "tones" (or four, counting the "neutral" tone), although the realization is not really a particular tone for the word but a pitch pattern for the entire phrase. The three "tones" are:

á	rising	LH	25
à	falling	HL	52
â	peaking	LHL	342

A particular pitch pattern is applied to an entire accentual group. An accentual group usually consists of a noun phrase or verb (including inflections and clitics). There is no "dipping" pitch pattern, or HLH words. Once the pitch drops in a Remčila word, it does not rise again. Most noun and verb roots contain a certain pitch pattern inherently. Or, they have a particular stress in potential form. Many words, including most function words, are "neutral" tone, or have no inherent tone. The exact pitch they are given depends on the content words they are paired with. However, each of the three non-neutral tones is affected by the tones of neighboring syllables, including "neutral" syllables. Thus the actual realization of tones / pitch / stress patterns relies on the complex interplay of different syllables combining. All the non-neutral tones are realized as low tones in monosyllables. In other dialects, these monosyllables are lengthened and have actual contour tones in them.

In Romanized orthography, a tone indicator is placed on the root syllable which determines the tone pattern for the whole phrase. An acute is used for the rising tone (*á*), a grave for the falling tone (*à*), and a circumflex for the peaking tone (*â*). Some more surface-phonetically inclined systems put an acute over the vowel of the first syllable where pitch rises, and a grave over the vowel of the first syllable where pitch drops.

In general, verbs have the same accent patterns, while nouns are very free in the accents they exhibit, and particles generally have no independent accent at all.

Two different traditions exist for notating the tone patterns of words. In one tradition, a tone indicator is placed on the root syllable which determines the tone pattern for the whole phrase. An acute is used for the rising tone (*á*), a grave for the falling tone (*à*), and a circumflex for the peaking tone (*â*). In another system, an acute is placed over the vowel of the first syllable where pitch rises, and an acute is placed over the vowel of the first syllable where pitch drops.

The following list shows some of the pitch-accent patterns on words. The left column shows the number of syllables (1 through 4). The letters *á*, *à*, and *â* represent the phrase's head or the word's root, which has inherent tone; N = a neutral tone syllable; L = low tone; H = high tone. Thus, a root with inherent falling tone, followed by two inherently neutral words or affixes, produces a three-syllable expression with a high tone syllables followed by two low-tone syllables. E.g.,

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‾‾‾‾_____
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tlè	*guo*	*mo*
H	L	L

1	á	·	L/H
2	áN	·	LH
3	áNN	·	LHH
4	áNNN	·	LLHH

1	à	H/L
2	àN	HL
3	àNN	HLL
4	àNNN	HHLL

| 1 | â | H |

2		âN	HH
3		âNN	LHL
4		âNNN	LHHL
1		á	
2		N á	
3		NN á	
4		NNN á	
1		à	
2		N à	
3		NN à	
4		NNN à	
1		â	
2		N â	
3		NN â	
4	NNN â		
1	H		
2	LH		
3	LHH		
4	LLHH		
5		LLHHH	
1	H		
2	HL		
3	HLL		
4	HHLL		
5	HHLLL		
1	H		
2	HH		
3	LHL		
4	LHHL		
5	LHHLL		

Nouns

The Remčila noun is a word which generally refers to a person, thing, or idea, has an inherent gender, and may be inflected for case and plurality / collectivity, and occasionally for gender. Nouns form the central part of noun phrases, which may serve as the arguments of verbs.

Characteristics of Nouns

Gender. Nouns have two genders, masculine and feminine. Most nouns are considered feminine, with a much smaller number being considered masculine. Semantically male words have

masculine gender and semantically female words have feminine gender. Other words are harder to guess. There are typically masculine and typically feminine prefixes and suffixes, which indicate grammatical gender explicitly, for example, masculine *–ta* and feminine *–(u)yu*. However, these are most commonly found on those words which are derived from a word of the opposite gender.

Number. All nouns in Remčila are by nature singular concrete nouns. Thus, "water" really means "body of water," a specific body of water. Remčila has collective and distributive plural suffixes. The collective prefix is *ge-*.When numerals are used, no plural or collective suffixes can be used. To talk about a substance one can add a "substance" suffix, -XXX, or say something to the effect of "All waters are / do . . ."

Case. Remčila has two morphological cases, nominative and oblique. The nominative case is unmarked, while the oblique case is marked by the suffix *–i*. This takes the form [ji] after final vowels and [i] after consonants. Also, /m + i/ → [ɲi]. The nominative is used for intransitive subjects and transitive agents and patients. The oblique combines functions typical of the dative, locative, allative, and ablative cases. It marks
1. the indirect object
2. the direction, goal, or destination of motion
3. a point of reference
4. sometimes, the source of an action

Although its seemingly contradictory translations as "to" and "from" are confusing to non-native speakers, it does not indicate *direction* so much as the *reference point* of a movement or transaction. The direction itself – to or from – is usually indicated by the verb.

Kinds of Nouns

Proper Names
A distinction must be made between common nouns and proper names. Proper names, except those referring to oneself or members of one's family, must include a title suffix, most commonly *kum*, equivalent to "Mrs." or *tea*, equivalent to "Mr," although any kind of rank or title can be used. The Čila use a naming system where one's position in the family, especially birth order, is specified. A full name typically consists of the following elements:
1. Personal given name (often recycled from previous family members or referring to the time of year said person was born)
2. Number (if the personal name was recycled, they may attach a number to it; standard for reigning empresses)
3. Appellation, nickname, or epithet (optional – usually for people of high rank; typically a descriptive compound; acquired during life)
4. A number indicating the person's order of birth, relative to other siblings of the same gender from the same mother
5. Matronymic (based on the mother's personal given name)
6. Name of family or branch of the clan (for large clans or tribes)
7. Name of the clan or tribe
8. Toponym (traditional homeland of the clan; place of birth)

Thus a person may have as many as eight elements in their name, although not everyone had that many. Long names of the type given above were held usually only by high-ranking persons. By contrast, a serf typically only had a personal name, followed by the name of the master and a toponym (again, the same as the master). Names may accumulate, and change, throughout a person's life as they assume different roles. The first name was usually only used by members of the same family, and often was not known at all to outsiders. A master would call his serf by his first name alone. First names were almost never used to refer to older or higher-ranking people except one's own siblings.

Kinship terms

Two lexemes exist for almost every kin relationship. One set is used for members of one's own family, and the other is used for people who are not members of the speaker's in-group. Even ignoring this distinction, Remčila makes many more obligatory distinctions with regard to kinship terms than English does.

Dyadic kinship

Remčila also has a class of kinship terms with not counterpart in English. These terms refer not to one person, but to two people together, who are bound by a particular relationship, such a father and a son or a mother and a daughter. While English needs to use a phrase like "father and son" or "mother and daughter," Remčila can refer to these pairs facilely with a single word.

In addition to referring to pairs, dyadic terms can themselves be derived to refer to the members of the pair (even though single words already exist for these terms). This is done by means of the prefixes *lo-* and *aya-*, meaning respectively "higher/senior" or "lower/junior." Almost every interpersonal relationship in Čila is asymmetrical, with one partner having more status. The lower individual owes allegiance and respect to the higher one, who must guide and protect the lower one.

These can be applied to words that refer to more than just two people. In the case of the word for a family itself, the higher members refer to the ancestors who must be worshipped post-mortem by their descendants, the lower members.

čeaq	family, household
ločeaq	ancestors, dead members of the lineage
ayačeaq	descendants, living members of the lineage

Aside from dyadic kinship terms, Remčila has many words that refer to complex objects with different parts as a unit.

lock/key
penis/vagina
bow/arrow
bottle/lid

ngika	lock and key
âm-ngika	lock (hole.key)

pul-ngika   key (stick of the lock and key)

Pronouns

Remčila has no true personal pronouns. There are rather certain nouns, which function as nouns in every grammatical sense, which are regularly used to refer to discourse participants – to the speaker (and his or her group), to the listener, and to the topics of conversation. Often these have other meanings as well, in addition to their "pronominal" meanings.

- "private, personal, I, me, my"   *hie*
- "group, family, we, us"   *šaq*
- "dear, darling, you"   *čim*
- "person, individual, he, she"   *kol*
- "man, him, male"   *šû, šùo*
- "woman, her, female"   *uyu, vên*
- "thing, object, it"
- "body, I, me, -self"   *mol*

Being like all other nouns, personal "pronouns" can be modified by adjectives, determiners, relative clauses, prepositional phrases, and so on. Also, they are an open class: new pronouns have been created many times in Čila history. This results in there being several words you can choose for each of the grammatical persons.

The noun "body," which refers to the entirety of the human body including the head (another word *X* refers to the body below the neck, or the parts of the body normally covered by clothing) has a pretty pronominal use as a reflexive pronoun. It always indicates that the subject noun phrase did something to him-/her-/it-/their-self. Naturally, it is *only* found as a direct or indirect object.

Demonstratives and Interrogatives

Remčila has three degrees of demonstratives, proximal, medial, and distal, which correspond roughly to first person, second person, and third person in terms of discourse participants. In fact, demonstratives are often used to substitute for a what we would consider "personal" pronouns, e.g., "this thing" for "my (family's) thing," "that (medial) thing" for "your thing," and "that (distal) thing" for "his/her thing." Demonstratives and interrogatives may occur independently or as modifiers of nouns. When they are independent, they have their own stress and tone pattern. When they are attributive, they have no inherent tone and are bonded to their referent in an accentual unit.

Adjectives

Remčila has a small class of adjectives. They include words for the colors and basic antonymic pairs. Adjectives follow the nouns they modify and agree with them. Thus, they take the suffixes for the male gender, collective or distributive, and the oblique case.

aza, "red"
azaq, red (masculine)
azayi, red (oblique)
azati, red (masculine oblique)

The feminine gender is dominant, so when nouns of different genders are described together by the same adjective, the adjective agrees with the feminine.

The Noun Phrase

The noun that is the head of the noun phrase appears first, followed by its modifiers. The unmarked order is like so:

NOUN + adjective + numeral + determiner (demonstrative, interrogative) + relative clause

Examples:
- *tlè guo*   dog three   "three dogs"
- *lê mo*   person that   "that person"
- *và lhu*   flower which   "which flower"
- *tlè-vên*   dog female   "female dog"
- *tlè aza guo mo*   dog red three that   "those three red dogs"

Expressing Relationships

Remčila has no case or particle that represents a plain old genitive, like the English *of*. In the Čila worldview, almost every entity exists in a hierarchical relationship with all other entities. Society is very stratified and conscious of the status granted by age and lineage. The implications of kinship and feudal obligations are so complex and specific that entire communities can almost be ranked, person by person, into some sort of pecking order. This hierarchical view extends into the non-human world, downward into the realm of animals, vegetables, and minerals, and upward into the realm of gods, stars, and forces of nature. In every relationship between two things, one thing is necessarily viewed as subordinate to or superordinate to the other thing. Since relationships are all ones of superiority or inferiority, the "genitive" is expressed by extensions of the meanings of the prepositions meaning "above / up" and "below / down." Something that is the superior in a relationship is said to be "above," and something that is inferior in the relationship is said to be "below."

povače   *po*   *hie*
master   over   me
"my master"

X   *hem*   *X*
slave   under   me
"my slave"

Since there is hardly ever such a thing as a neutral relationship, there is no need for a neutral word like *of* to describe relationships. Nevertheless, these kind of phrases are not always necessary because of the wide use of deictic demonstratives. Thus, one's own house may be called simply "this house," and the listener's house may be called "that (medial) house," and indeed this formulation is more common.

- *mà po su*   my (elder) brother (brother over me)

- *cè hem pamti*   the painter's son (son under the painter)
- *cè hem tlè*   offspring of a/the dog (offspring under the dog)
- *tlè hem su*   my dog (dog under me)
- *dàm hem pom*   your tree (tree under you)
- *lhù hem dà*   his land (land under him)
- *cul hem pyê*   the king's house (house under king)
- *val hem pom*   your hand (hand under you)
- *keal hem su*   my idea (idea under me)
- *pamkye hem šîm*   the artist's painting (painting under the artist)

- *XXX (po) XXX*   the god of fire
- *XXX po su*   my god
- *XXX po Čila*   the Empress of Čila

Some types of things that are equivalent to genitive phrases in English are not in Remčila, such as phrases stating the contents or substance of something. These are usually expressed by mere juxtaposition, e.g.,

- *XX xeol*   cup water   "a/the cup of water"
- *XX XX*   sword steel   "a steel sword"
- *trè-vên*   female dog

Another obvious example of this is the very name of our present object of study: *Remčila* is made of *rem* "tongue" + *čila* "Čila."

Numerals

Remčila has numerals. When numerals are used independently, they have their own accentual pattern. When they are used attributively, to count a noun, they lose their distinctive pitch accent and join the accentual unit of the noun.

Attributive Numerals

When used attributively, numerals follow the noun they are counting.
- *trè guo*   three dogs

Numerals as Conjunctions

Numerals can be used as conjunctions. When so used, they precede the group of nouns they join together. If a numeral joins nouns in an oblique noun phrase, the numeral, instead of the nouns, takes the oblique case ending.

go.XX three   Baatar Dorj   Tsetseg   town.OBL
Baatar, Dorj, and Tsetseg went to town.

You and I go by car. / We two go by car.

Mother, father, older brother and I will come.
Only you and I know about this.
Are the teacher and you going to a movie.

When the numeral binds a noun phrase which is the indirect object, then the numeral is also declined, taking the oblique case endings.

Another way of using numerals as conjunctions is with numerals with the suffix –*ule*. In this case, the numeral in –*ule* <u>follows</u> the nouns it binds.

go.XX Baatar Dorj   Tsetseg   gu.le   town.yi
go.XX Baatar Dorj   Tsetseg   three.COLL   town.OBL
Baatar, Dorj, and Tsetseg went to town.

Verbs

Verbs are words, usually referring to actions or conditions, which are inflected for certain categories, including aspect, mood, and speech register. Verbs can form a predicate by themselves, and as a sentence can consist solely of a predicate, a sentence can consist solely of a verb.

Characteristics of Verbs

As far as different kinds of conjugation are concerned, verb stems may be divided into alternating and non-alternating bases. Non-alternating bases have the same form under all circumstances, regardless of which suffixes are attached to the base. Alternating bases have different forms before different kinds of suffixes. All verb stems which end in -*m*, -*h* and -*l* are non-alternating bases. Examples of alternating bases:

BEFORE CONSONANTS	BEFORE VOWELS
al-	ad-
moʔ-	mab-
puʔ-	pup-
seoʔ-	seb-
taʔ-	tat-
teʔ-	tag-
tleʔ-	tlek-
toʔ	tav-
toʔ-	top-
veʔ-	veg-

There are also alternating and non-alternating vowel-stem bases. These verbs end in vowels. They differ in the behavior shown by the vowel when it encounters a vowel at the beginning of the following suffix. In the case of some verbs (historically older, native words) the two vowels fuse into a new vowel or a diphthong. Eventually this process became unproductive. After that, new words continued to be coined or imported from neighboring languages, and to deal with them, new phonological processes were created to resolve the conflict of vowels. The result of this was the

emergence of a second conjugational class of vowel-stem verbs. In the case of these verbs, a euphonic consonant is inserted in front of the vowel of the suffix. Verbs that ended in back vowels (*a*, *o*, *u*) inserted *v*; verbs that ended in front vowels (*i*, *e*) inserted *y*. In some dialects, verbs ending in *a* inserted *h* or *ʔ*.

BEFORE CONSONANTS	BEFORE VOWELS
to-	tav-
ti-	tiy-

Conjugation

The radical, uninflected verb stem expresses imperfective, progressive, or continuous action in any time, person, or number. Therefore, *kè* means "I come," "you are coming," "he was coming," "they will be coming," "we (usually) come (here)," etc. To alter the sense of the verb to reflect aspect, mode, or politeness levels, suffixes are used.

The aspectual suffixes are -*lu* (perfect), -*tu* (aorist), -*ngo* (prospective), and -*ko* (inceptive). The modal elements are -*sul* (potential), -*ham* (optative), -*po* (third person imperative / jussive), -*ka* (second person imperative), and -*do* (polite imperative), and exhortative. *Cè* itself is used suffixatively to emphasize the action as the result of something else. As can be seen from the example of *kehamsul*, more than one affix can be combined. Each of the possible verb forms can be negated by the addition to the end of -*pa* (indicative), -*me* (imperative), or -*čol* (all other modes).

The general order for addition of affixes is:

ROOT + reference + negation + mood + address

Aspect

Here are examples of the aspects:
- *cètu*   he came, he comes (once; not habitually)
- *cèño*   he is about to come
- *cèco*   he began coming, he is beginning to come

Mood

And here are examples of the moods:
- *cèsul*   he can come, he could come, he might come
- *cèham*   he wants to come, he would come
- *cèpo*   let him come
- *cèca*   come thou
- *cèdo*   please come

The imperative is considered extremely rude except when used toward subordinates with whom one is very familiar. More typically, a construction is used with an auxiliary donatory verb in the imperative mood, followed by the *actually* meaningful verb in the participial mood.

Three levels of imperatives

1. *-are* the most direct   *ceare*
2. *-ase* the most usual   *cease*
3. *-ate* the most polite, request form *ceate*

ad-, *adare*, *adase*, *adate*
či-, *čeare*, *čease*, *čeate/čiete/čiote*
čita-, *čitare*, *čitase*, *čitate*

The Contrarian Mood

The pejorative form. This isn't all that accurate a name, because it doesn't always indicate the casting of scorn upon some object. It is basically a contrarian form, which indicates that the action that occurred was contrary to what was expected. It has a pejorative meaning only when it is used to suggest that that "contrary to expectation" means "contrary to the natural order."

Also, take note of the "approbative / approbational" form. It expresses the speaker's approval of what happened or is happening or will happen. Since it's pretty arrogant to express approval of what you do yourself, it can only be used on verbs referring to the actions of others.

Negation

There are several affixes for negation, which also combine information about mood.

- *cèpa*   he does not come, he is not coming
- *cème*   do not come, don=t let him come
- *cèsulqol*   he cannot come, he could not come, he may not come
- *cèhanqol*   he does not wish to come, he would not come

Politeness and Register

Remčila polite language can be better understood by means of two axes, the axis of *address* and the axis of *reference*. Both of them interact to determine the appropriate polite form or forms to use on the verb. The axis of address is concerned with who the speaker is speaking to. If the addressee is a superior or a stranger, a polite suffix is added. The axis of reference is concerned with the topic of conversation - for example, the subject of the verb. If the action of the sentence's verb is performed by a person or thing that the speaker considers worthy of respect, a different suffix is used. Both suffixes may be combined when someone speaks to a superior about a superior. There is also a humble suffix that the speaker may add to a verb referring to actions performed by himself or his group in relation to a superior.

- *-yo* automatically forms the polite equivalent of any plain verb form. This need only be added to the main verb of the sentence.
- *-si-* honorific subject / agent affix.

- *-sab-*   extreme honorific, worthy of imperials and gods.
- *-ta*   polite, deferential indicative suffix

Example:
ce-si-pa-yo
come-HON-NEG-POLITE
"An honored person is not coming here."

Notes about Politeness:

All verbs can take polite *address* suffixes, but not all verbs take honorific or humble reference markers. Some verbs have suppletive stems for the actions of respected entities. This is particularly true of the donatory verbs that are discussed in a later section, which have the direction of the action encoded into the verb itself.

Honorific verbs or suffixes are not used to refer to one's own actions or actions of one's in-group. Similarly, humble verbs or suffixes are not used to refer to the actions of people outside one's own group. It may in fact be impossible to use them in a contrary way anyway, since in a sentence with an humble verb, the first-person argument will automatically be interpreted as the subject, and in a sentence with an honorific verb, any first-person argument will automatically be interpreted as an object.

The affix *-sab-*, because it ends in the forbidden syllable-final consonant [b], often undergoes mutations:

ce-sab-yo OR *ce-so-yo*
come-HON-POLITE
"A god or member of the imperial clan is coming here."

cesappayo < /ce + sab + pa + yo/
come-HON-NEG-POLITE
"A god or member of the imperial clan is not coming here."

ce-sab-qe · *ce-so(q)-qe*
ce-sab-yo
ce-so-yo
ce-sab-u
ce-sab-qe · *ce-so(q)-qe*

gender agreement on verbs
honorific subject affix
humble subject affix
direct and inverse affix
politeness/deferential affix
si-: honorific subject / agent affix.
The suffix *-yo* automatically forms the polite equivalent of any plain verb form.
Gendered plurals.

Subordinate Verb Forms

The –*lu* form

The continuative form is marked by the suffix –*lu*. This suffix was originally a sort of perfect tense or aspect. Via the sense of "having Xed, then…," it evolved to indicate that the action had occurred as some sort of condition to the occurrence of subsequent action, and thus to marking strings of successive or even simultaneous actions.

The –*če* form

Also called the infinitive, it is mostly used for forming complex predicates with auxiliaries.

The –*mča* form

Also called the gerundive. Screw that, I'm just going to call it by the form itself. See the section on path verbs.

Kinds of Verbs

Remčila doesn't have any truly avalent verbs. For an English verb such as "It's raining," the equivalent phrase is, *Hema qelo nuo*, "Heaven gives rain."

Most transitive verbs take a subject and a direct object, both in the unmarked nominative case. Only a few verbs, mostly donatory verbs, take both an unmarked direct object and an indirect (oblique-case) object. All other expressions or verbs which need both types of objects must be compounded with a donatory verb as an auxiliary. Verbs may be classified by the number and kinds of arguments thus:

1. Verbs with one argument
2. Verbs with two arguments
   a. Regular transitive verbs, with a subject and a single, unmarked direct object
   b. Verbs with a nominative subject and a clausal or sentential complement
   c. Verbs that take a nominative subject and an object in the oblique case
      i. Location verbs
      ii. Path verbs
3. Verbs with three arguments
   a. Donatory verbs
   b. verbs involving speaking, questioning, etc.: to request, to ask, to command

These valency classifications refer to the number of arguments that the verb implies, and not necessarily the number of arguments that it will always be heard with. Remčila is a radical pro-drop language, and any or all of a verb's arguments can and will be omitted if context makes them clear. Thus it may be possible to hear a verb used several times in conversation without it ever having the full range of arguments expressed. For more about dropping phrases, please see the section on sentences.

Verbs can be classified in some other, overlapping ways.

Verbs can also be classified as full (lexical, content) verbs or auxiliary verbs. The auxiliary verbs include path and donatory verbs, which can also function as full verbs in their own right.

Verbs can also be classified as relational or non-relational verbs. Relational verbs, naturally, are verbs that serve to express relationships between people (or things). Here the kind of action taking place is secondary to the way the participants are related to each other. Relational verbs include the donatory verbs and perhaps the path verbs. All relational verbs have at least one argument in the oblique case.

Intransitive Verbs

Transitive Verbs

Locational Verbs

Path Verbs

Remčila is a verb-framing language, in that the path of motion is encoded in a verb instead of in a separate particle (e.g., "enter" rather than "go inside"). The manner (e.g. "walk") is encoded in a distinct second verb. Together they form a complex predicate. The path verb (direction-encoding verb) is treated as the main verb and the manner of motion verb occurs in the *qe*-form.

Remčila is notoriously distinguished by its vast array of deictic motion verbs, corresponding to the English verbs "come" and "go." Path verbs express several person-oriented reference-points for motion. They include first-person/proximal, second-person/distal, third-person/superdistal, and "fourth person," supersuperdistal. They may be divided into four groups based on their expression of the particular endpoints of the movement.
1. Verbs which indicate a general direction of movement with no definite beginning or end
2. Verbs which indicate the starting point of movement
3. Verbs which indicate the endpoint of movement
4. Verbs which indicate both the starting point and endpoint of movement (under review; maybe this concept should be expression by a combination of verbs from classes 2 and 3)

to come/go this way (without stopping here)
to come/go that way (without stopping there)
to go without passing near either listener or speaker
to go away from / leave the speaker
to go away from / leave the listener
to go away from / leave some third person
to come to / arrive at the speaker
to come to / arrive at the listener
to come to / arrive at some other third person
to come to the speaker from the listener
to go to the listener from the speaker

Humble

	Starting point: 1st person	2nd	3rd	4th
Endpoint: 1st	x			
2nd		x		
3rd				
4th				

Honorific

	Starting point: 1st person	2nd	3rd	4th
Endpoint: 1st	x			
2nd	x	x		
3rd	x			
4th	x			

Bounded v. unbounded motion

Path verbs express several person-oriented reference-points for motion. They include first-person/proximal, second-person/distal, third-person/superdistal, and "fourth person," supersuperdistal.

In every case, the reference point for the motion, when expressed, is put in the oblique case.

proximal, mesioproximal, mesiodistal, distal
The mesiodistal usually refers to a third-person entity that is visible to the speaker and or hearer, while the distal proper almost always refers to an entity out of sight. Astute readers will observe that the roots of these directional verbs are in many cases identical to the demonstrative pronouns.

lê mo	that person
mo-	to go toward a third person subject
ce-	to come (toward the speaker)
qi-	to go (from the speaker)
taye-	to move parallel to the speaker (between the listener and a third person, or between two third persons)

In Remčila, the gerund (or whatever it's called) of a verb ending in *-mqa* refers both to the act of something and the place of or for something, especially when used with motion verbs. This is because the performance of some action is closely associated with an appropriate place, time, or context for doing it. Thus,

cóme-	to pray
cómenqa	praying, place of prayer
qi cómenqa-yi	go pray; I'm going to pray; go to the temple
qi comenqa-ngi	go pray; I'm going to pray; go to the temple

Motion verbs are also frequently used in expressions of purpose or intention.

poru- to stand (up)

Complex Motion Events

To express complex motion events - motion including both the path and the manner of motion - a combination of verbs is used. The verb indicating path is the main verb, and the separate verb indicating motion is a subordinate verb in the *-qe* form.

Path verbs can also be combined with verbs other than manner-of-motion verbs. This includes nearly every conceivable kind of verb, even verbs of mental states. However, the sense is different.

Verbs meaning "come," when thus used as an auxiliary, mean that one has been doing something up to the present moment. This can often be translated by the English present perfect continuous tense.

"I have been writing."
"I have learned / been learning Remčila."

They can also be used to suggest the action is a result (when used with "come" verbs that indicate a definite endpoint, i.e., bounded deictic path verbs).

Verbs meaning "go" indicate future time or the continuance of a current activity.

Go telling everyone
"I'll keep on telling everyone."

Go speaking very well Remčila.
"I will get much better at speaking Remčila."

In both cases, they can mean, like "become," that a change of state has occurred, and both can be combined with "to be" to form the sense of "become."

Mental State Verbs

Donatory Verbs

In Remčila, there is great use of donatory verbs. Despite the name "donatory," this group, as a functional class, includes not just verbs meaning "to give" but a variety of verbs which indicate exchanges or other relationships between people and which take indirect objects in the oblique case.

- *yal-*, *po-*
  To give (1st person to one above)

- *ada-*
  To give (1st person to one equal to or below)

- *po-*
  To give (non-1st person to one above)

- *hema-*
  To give (non-1st person to one equal to or below

-
  To give (to one below)
- To give (to an animal, plant, inanimate thing)
- to receive (1st from one above)
- to receive (1st from one below)
- to receive (non-1st from one above)
- to receive (non-1st from one below)
- to take, to get, to obtain, to receive from an animal, plant, inanimate thing
- *nom-*
  to take, to steal (to the detriment of or without the consent of the person from which something was taken from)
- *tuh-*
  to get, to endure, to suffer (to the detriment of the person who received something). Basically, it forms a passive. It also implies sympathy toward the person suffering. A related noun *ngo-X* is used as a sort of honorific object pronoun.
- *mal-*
  to do something to the detriment of the recipient

taye.tu	tlo.qe	dà	vo	uyu.yi	hasam
give.PF	tell.PTC	3sg	to	3sg-fem.OBL	story

"He gave telling a story to her."
"He told her a story."

"He gave cooking her." = "He cooked for her."
"I received loving of her." = "I was loved by her."
"I received buying the mule from him." = "My mule was bought by him."

taye-, *ad-*, *yal-*, *gul-*, *gud-*

There are several other verbs which also describe relationships between people, often including status relationships, and function similarly to giving verbs syntactically. For this reason they are also considered donatory verbs even though they do not typically translate as "give" or "receive." They include:

- *si-* to share, to do something together or jointly.

    o *Si.tu al.lu.*
      share   walk.PTC
      "They walked together."

- *kava-* help; to assist someone in doing something.

    o "They helped working to him."
      "They helped him (with his) work."

- *apa-*, *api-* to exchange, to do something mutually or reciprocally.

    o exchange   strike.PTC   they
      "They struck each other."

    o exchange   write.PTC   we
      "We correspond."

    o exchange   talk-about.PTC   politics   last-night
      "Last night we had a discussion about politics."

- *kesa-* to return; to do something in return for, in recognition of something someone has done for you before. To return a good deed: "One good turn deserves another."

    o *kesa.tu   XX.qe   xû.yi   hie   vala*
      return.PF   harvest.PTC   he.OBL   I   yam
      "I helped harvest his yams (because he had previously helped me harvest yams or something similar)."

- *gesi-* to meet.

- *lava-* to apportion, to distribute.

    o distribute   death   them.OBL
      "He distributed death to them."
      "He killed them off one by one."

*throw > pejorative giving verb

Saying Verbs

Saying verbs may also involve three arguments - a speaker and a person spoken to, who is in the oblique case (like donatory verbs), as well as a clause (like thinking verbs).

- to say
- to ask
- to command
- to request (or is the "request" suffix for imperatives sufficient?)

Auxiliary Verbs

Remčila makes wide use of auxiliary verbs, but unlike English auxiliaries, which are often used to form compound tenses, in Remčila they are more often used to express the relationships of the participants in the action. Most path verbs and donatory verbs can be used as auxiliaries. Aside from these there are some other auxiliary verbs which are neither path verbs nor auxiliary verbs.

- to fall, to drop = to fail to do something
- to succeed at doing something through perseverance, to manage to do something - *amzi*
- *yohe-* to do something as expected, required, or according to custom

He *failed* to do so and so.
He *acted in accordance to custom or duty* by doing so and so.

Path Verbs as Auxiliaries

Donatory Verbs as Auxiliaries

Sentences

Of course, any of the arguments of a verb can be dropped if they can be inferred from the context.

Kinds of Sentences

Word Order

The interesting thing about Remčila and most other Western civilization languages is that word order has much more to do with notions of respect and deference than with syntactic or grammatical roles. Typically, those things which warrant the highest degree of respect are presented first, followed by other elements of the sentence in decreasing order of deference. A second-person subject comes before a first person one. Most second-persons and first-persons come before a third-person noun phrase, unless it is a very high-prestige third person subject. Most third-person human subjects come before a first person subject. Humans of higher social rank precede humans of lower social rank. Divinities precede humans, humans precede animals, animals precede immotile living things, living things precede inanimate objects and substances. Within the same class grouping, females precede males. Sometimes these rules can be bent to convey nuances in speech. A particular noun/pronoun can be pushed back to express scorn, or it can be fronted to express the speaker's reverence. Keep in mind that members of the speaker's in-group that are not also members of the listener's in-group are treated as being in the first-person. In Remčila the second-person argument comes before the first-person argument. Similarly, all things being equal, the subject precedes the object. However the first principle is stronger and the second one must be bent to its will sometimes. So when these two principles naturally conflict, i.e., when the first person is the agent and the second person the patient, in order to make the second person into the subject the sentence is grammatically required to be passived. This is achieved by the use of auxiliaries verbs in two ways. Either the auxiliary verb "to receive" is used, or the auxiliary verb "to suffer" is used. The two have different connotations. In most cases, and especially if the action is perceived as beneficial to the patient, "to receive" is used. In cases in

which the patient is inconvenienced (or even injured) by the action, "to suffer" is used.

Feminine nouns precede masculine ones. Other Čila people precede non-Čila persons. However, in accordance with politeness, when talking with non-Čila, the rule is inverted, and people of the listener's country are placed before people of one=s own country.

Hierarchical Rules for Determining the Order of Noun-Phrases
Apply in order.

1. Deity / Force of Nature > Human > Animal > Plant > Inanimate Physical Object
2. When you have two humans: Higher Social Class > Lower Social Class
3. When you have two human arguments of roughly equal respectability:
    a. …and they are two different grammatical persons:
        2nd person > 1st person > 3rd person
    b. …they are both 3rd-person, but one is from Čila and the other one isn't:
        i. when speaking to a non-Čila person: non-Čila > Čila
        ii. when speaking to another Čila person: Čila > non-Čila[1]

Sometimes these rules can be bent to convey nuances in speech. A particular noun/pronoun can be pushed back to express scorn, or it can be fronted to express the speaker's reverence. Keep in mind that members of the speaker's in-group that are not also members of the listener's in-group are treated as being in the first-person.

Ngo-XXX, meaning "the honorable sufferer," is a word sometimes used to refer to a respected second- or third-person NP which is the patient of an action.

When the politeness distinctions of the verb fail to indicate the subject unambiguously, directional affixes like "this way" and "that way" are used.

Other ways to express:
"I Xed you" is said as "did to you I this-X."
"You Xed me" is said as "did you to me that-X."

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1 See, they really do think they're better than you, even though they won't admit it.

On a verb in which the speaker is the patient (recipient), the directional affix "this way / in this direction" is used on the verb. In cases in which the listener is the patient (recipient), the directional affix "that way / in that direction" is used. When some completely other individual is the patient (recipient), the directional affix "yonder way / in yonder direction" is used.
ke-, *qi-*

How to figure out who's doing what

By now you, dear reader, are probably utterly confused, and are probably wondering how the hell anyone knows who is doing what to whomever in Remčila. We have already seen that an animacy hierarchy determines the order of noun phrases in Remčila, so we can't rely on word order to ascertain syntactic relations, and we also know that Remčila has no personal markers on verbs and precious little case-marking – most importantly, case marking does not distinguish between subjects and direct objects, or between sources and goals. So why isn't communication throughout Čila a complete mess? How do Remčila speakers actually learn what's going on from talking to each other?

The truth is the language has ample ways of letting people figure out syntactic relations. It uses nearly every other linguistic means at its disposal to indicate them indirectly. In fact, sometimes the language is downright redundant. The bad news (or good news, if you're a conlanger) is that almost none of these devices are familiar to English speakers. In particular, they make heavy use of the sense of directionality ingrained in the whole verbal system.

Ways of disambiguating sentences:

1. Distributive and collective verbs and verb affixes. Sometimes, the verb implies or requires that the direct object is single or plural or distributive or collective. So if you have one of these verbs, and you have a noun that's got a distributive or collective affix on it, you can bet it must be the object.

2. The verb root itself can only have a particular one of the speech participants as its subject. See motion verbs and donatory verbs. Usually, the subject is so obvious the speaker won't even bother sticking an agent noun phrase in there.

3. Honorific suffixes on the verb tell you that the person performing the action is a prestigious person. So look for the most prestigious noun mentioned in your sentence (it should be the very first one). That's your agent right there.

   If one of the nouns even has an honorific prefix on it, you really have no excuse for not getting this one.

4. One of the noun phrases is something like "body" or *ngo-XXX* which are only ever used for objects.

5. Common sense. Did you really think that the mouse ate the cat?

   X   X   X

eat.PF	mouse cat[2]

The expressions "this way," "that way," and "yonder way" can be shorthand expressions for designating the direction of action of a verb instead of using explicit pronouns, or to disambiguate when the noun phrases and verb marking do not sufficiently distinguish.

Conditionals

Now, conditionals. Remčila doesn't really have a "conditional" form. What it *does* permit is using the continuative / "background" form in *–lu* to state the "condition" of something, followed by another form stating the result or consequence, which may be in the potential to express possibility, the indicative to indicate certainty (as in, snow always falls in the winter), or the optative to express the speakers intention to carry out some action once conditions are met.

Certainty

Ce??.lu   *huʔ.qe*   *kieʔ*   *qita*   *XX*
Come-toward-the-speaker.CONT   blow.PTC   north-wind   fall   snow
"When the north wind blows in, it snows."

Intention

qita.lu   *nuo*   *gesi.qol*
fall.PTC   rain   meet.NOT
"If it rains, we won't meet."

Uncertainty

Ke.lu   *yizi*   *meaʔ.če*   *axace*   *XXX.sul.*
to-1p.CONT   again   fight.PTC   Ašake   win.POT
"If the Ašake invade again, maybe they will win."

In each case, the sense of conditionality can be strengthened by the use of the conjunction *xevel*, which comes between the two clauses.

Honorific language

Remčila has many honorifics, both lexical honorifics and inflectional honorifics. We have touched on honorific inflections above while discussing verb conjugation. There are also unique vocabulary items. Some verbs, in lieu of using using affixes like *–si-*, have suppletive forms for honorifics. All donatory verbs have honorific forms. Sometimes there are unique honorific noun vocabulary items, such as *iza*, which is an honorific word for a seat, chair, or throne.

There is also the honorific prefix *ngo-* on nouns which are deemed worthy of respect. This can be viewed as a nominal equivalent to *–si-*, as it produces an honorific from a word that is socially neutral. Since it is rude to speak of yourself in honorific terms, and the GuČila are very

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2 As a matter of fact, it was the opinion of an Arajan grammarian that this was why the Remčila never invented anything important or created any great fiction, or anything surreal at all. Because the language relied so heavily on assuming that things stayed "the way things are," it was unequipped to express hypothetical, contrary to fact, or just plain weird stuff like "The mouse ate the cat," and hence stunted the Čila imagination. However, see the "pejorative" form.

polite, a noun with this prefix is never interpreted as belonging to the speaker, and can sometimes be translated as "your." I.e., *ngo-val*, "the honorable hand" = "**your** hand."

The rigid hierarchy of Čila society was matched by a hierarchy of formality in pronouns and verb forms (and indeed, verb lexemes).

Oh by the way, there's ceremonial language too! We won't get into that quite yet, though.

According to the dogma of diplomat-speak, "Yes means maybe and maybe means no." The GuČila take this to heart. In Remčila, there are forms for affirmative, negative, and potential verbs, however, in registers for speaking to superiors, the negative forms are absent – after all, it's rude to tell your superiors "No." Instead the potential form is used. Terms for "no" are subject to taboo replacement.

English	Pejorative	Humble	Neutral	Honorific
to eat				
to drink				
to receive				
to give				
to die				
to sit				
to speak				

Comparison

Comparison is formed by prefixing *po* to the adjective of greater degree, or *hem* to the adjective of lesser degree, and suffixing the compared item with *qo*.

Pom nàpo dàqo. You are better than he is. (You good-more he-than.)

Xè rìempo cìoqeqo. The grass is more green than yellow. (Grass green-more yellow-than)

The superlative is formed similarly, except instead of *-qo* following the second item of comparison, the item is used with suffixed *-zò*.

Dà podum vezò. He is the smallest of all. (He most-small all-of.)

"You surpass him in goodness."   "You are better (more generous) than he is."
"You do not meet him in goodness." "You are not as good (generous) as he is."

Superlatives

The greenest of the green
Green over green
A man's man, a man above men

Empress heta po gelê(lu(lu)).
The Empress is great above all humans.

Indefinites and So On

Use of reduplication of interrogatives to indicate indefinite reference (or some expression like "this-that person.") The inclusion of collective or distributive markers can indicate whether the meaning is a universal one ("all") or not.

XXX.XXX dà what what.
eat.HAB he what what
He will eat anything.

Another way to indicate indefiniteness or inclusiveness is with demonstratives of opposite meanings. In fact, this is usually the only way to do this with verbs, as verbs are more inflected than nouns and particles and cannot be reduplicated so easily.

Coming hither, going thither, he searched for his bride.
He searched everywhere for his bride.

Relative clauses

Relative adjective? An adjective that must have a verbal complement?

Relative clauses in Remčila. In some varieties of Remčila, the word order of relative clauses follows a different word order than main clauses. In particular, the word order of main clauses will follow a VO word order, while the word order of relative clauses will follow an OV order (diachronically, the older order).

Relative clauses in Remčila are frequently of the kind known as correlative relative clauses. Otherwise arranging things as relative clauses is avoided.

If you are everyone's friend, you are no one's friend.

Which man is everyone's friend, that man is no one's friend.

XXX.tu XXX.yi XXX.lu (hótèm) XXX.tu XXX.yi (XXX.mo).
Received from maternal.uncle knife.which and gave lord.to (knife.that).
Which knife he received from his maternal uncle, that knife he gave to his lord.
He gave his lord the knife he got from his maternal uncle.
(This might require some sort of REFLEXIVE giving verb, which indicates giving to a member of his own group!)

Word Derivation

Čila uses several affixes to form new words from other words. The suffix *-ti* added to a verb produces a noun of agency. To form nouns incdicating persons inclined to something or who characteristically have a quality, *-le* is added to a verb or adjective. To form adverbs, a substantive takes a prefix. Some common adverbializers are *vo* (to), *ze* (for), *ya* (in, at, on), *si* (with), *jal* (through, by means of), *mye* (before, in front of), *bai* (after, behind), *po* (on, above, over), *hem*

(under), *zo* (from).

Remčila characteristically uses some body-part terms to form nouns relating to people. Attached to verb stems, or sometimes nouns, the nouns *vaqe*, "head," *valh*, "hand," and *imò*, "foot," give the names of people professionally engaged in the activity described by the verb, or professionally involved with the object denoted by the noun. The "head" is the master, the "hand" and assistant or journeyman, and the "foot" a serf or slave, probably owned by the master, who does said work. E.g.,

tli-vaqe   mark-head   master interpreter of marks and signs3
tli-valh mark-hand   assistant interpreter, someone learning to interpret
tli-(y)imò   mark-foot   servant skilled in the interpretation of marks and signs

drive-head: master driver
drive-hand: apprentice/assistant driver

kli-vaqe: mark-head: master interpreter of marks and signs
kli-valh: mark-hand: assistant interpreter of marks and signs

gemavaqe: master cobbler
gemaval: journeyman cobbler
gemamo: novice cobbler

Idioms and Metaphors and all that Crap

Directional Idioms
behind = inside
in front of = outside
over noon
under noon

surname – over-name
personal name – under-name
individual – under-family

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3 The GuČila make tapestries, rock paintings, etc., which incorporate images that have particular meanings. These icons, *tli*, are semi-standardized, numerous, and can have very specific connotations. It may possibly be a nascent writing system, but does not really count as one, even a logographic one, although like Australian bark paintings they can be very informative, provided one has the knowledge to interpret them. Something like a *quipu* is used for keeping quantitative records. The complexity of these systems has encouraged the appearance of wise individuals and families who are widely relied on for interpreting "signs."

Idioms

High, Low, Wide, Narrow

Many important idioms involve body parts. Wide/narrow has more to do with quantity, high/low has more to do with quality.

	HIGH	LOW	WIDE	NARROW
HAND			to be skillful in many things	
ARM			to have far-reaching powers; to be very influential	
FACE			to be widely known or recognized	
LEGS			to be available for sexual encounter, to be "easy"	chaste
NAME	to be reputable	to be disreputable, infamous	to be famous	to be obscure
THINK	to concern oneself with lofty subjects	to be concerned with the mundane	to think deeply	to think in passing
MIND	to be noble and pure-hearted, to be devoted to excellence	to be base, selfish, dishonest, or lecherous	to have wide-ranging interests, to know many things	to have one or a few interests or occupations, to be concerned with only one thing
MOUTH	to be poetic	to be awkward, bawdy, or otherwise incapable of exalted expression	talkative, gossipy	taciturn, reserved, secretive

Dark v. Pale

black/dark = strong; black mind = "strong-minded"
white/light = weak; white mind = "weakminded"

Variation Through Space and Time

History of the language
In Remčila where the key word was constancy, there was no progress and no cycles, so there were

no great changes in structure, only a constant slow rate of leaching and replacement of vocabulary.

Dialectology

In some dialects, a retroflex series distinct from the dentals is preserved (*t, ḍ, ṣ, ẓ, ṇ*). In some dialects, there is a distinct retroflex series with a voiced and voiceless stop, derived from the clusters *tl, dl, cl*; the *l* likewise is pronounced as a retroflex flap. In other dialects, the palatals may have a postalveolar articulation, *h* may be weakened to a mere aspiration, *r* may be a voiced glottal spirant, and *ng* may be pronounced as a palatal nasal /ɲ/. The lateral fricatives are realized as obstruent fricatives [ʃ ʒ] or [ʂ ẓ], and the lateral affricates or stops with lateral release as regular obstruent affricates [tʃ ʤ] or [t͡ʂ d͡z]. The affricates may be realized as a combination of a stop followed by a rhotic, e.g. [tˡ tʳ tˡ] or even as retroflex consonants [ʈ ɖ ɻ ɽ], often adding a nasal [ŋ], which may be a phoneme in its own right. The velar nasal /ŋ/ is often realized dialectally as palatal [ɲ] in all environments and not just before [i]. The labiovelar /v/ varies among dialects from [w] to [v] to [β] to [ʋ].

	Lab.	Labd.	Alv.	Lateral	Retroflex	(Alveo-) Palatal	Vel.	Uvu.	Glot.
Vls stop/affric.	p		t	tˡ ·	tʂ	tɕ	k		ʔ
Vcd stop/affric.	b		d			ʥ	g		
Vls fric			s	ɬ ·	ʂ	ɕ		χ	
Vcd fric		v	z	ɮ ·	ẓ			ʀ	
Nas	m		n				□		
Glide						j			

pˀ, tˀ, tˡˀ, tɕˀ, kˀ
ɓ, ɗ, ʄ, ɠ

That's all for now.

Extra

Remčila vocabulary:
pqa_vocab.doc
Remčila_lexicon.doc

A Remčila Table of Correlatives

ji-
give-
gu-
hagu- to visit, attend to someone who is a superior to oneself
hagep- to come from out of sight
hak'una - I come
hohuhi - to come from
hoik'ewe - come out & go back in
hoixewe - get, obtain, acquire
howa - come/go
howahu - come over
howaji - come from
ioware - go there, come that way
kiri- come back
k'u - I come
kere- come, reach, go/take home
mara- come arrive (seasons)
nąjéjagúną — he comes back from a place not far away
owahu - come (here)
rahe - become
stohi - gather
stoki - come together
shku - you (sg) come
wacek, young girl, virgin
wak- be like
waksha - come home, go back
wush - come out
zhep- come off

naashla-
tsaashla-
ir-
yaw-
tiish-
iish-

= = = = =

Remčila Lexicon

people they *come together*
people they *fall apart*
we are all *made of* stars

Açake, Sosa, Layamacam, Altinah, Lindesa, Guhqa, Boqqu, Collavi, Avvisi, Conicu, Doda, Vida,

Tepatu, Vu=yalilo/Hu=yalilo, Qilim

Honorific for "to sit"

mwek plain   muoʔ
        bank
        grassland
*chn·
*sm·
*zhosw·
*shi· l
*sh· z
*shoh·
*mas·
*lil·
*kwos·
*shoh·
*lyuh·
*simàu (smàu)

The use of Remčila presupposes and requires an intimate knowledge of the land, due to the large numbers of lexical items which are contingent upon its features.

yê – the short, steep side of a hill; a steep incline
X – the long, unsteep side of a hill; a low incline
upstream
downstream
toward the sea, out to sea (=west)
inland
uphill
downhill
toward the mountains (= east)
upwind
downwind
cross-stream
striped (horizontally)
striped (vertically)
mottled
spotted
a single large spot, with a single large spot

to teach = to give knowing, to give saying
to learn = to receive knowing, to receive saying
to sell = to give for money
to buy = to get for money
to tell = to give saying

to love = to give love
to be loved = to receive love
to borrow
to lend
to inherit
to bequeath

Remčila doesn't have any truly avalent verbs. For an English verb such as "It's raining," the equivalent phrase is, "Heaven gives water."

- *yal-, po-*
  To give (1st person to one above)
- *ada-*
  To give (1st person to one equal to or below)
- *po-*
  To give (non-1st person to one above)
- *hema-*
  To give (non-1st person to one equal to or below

taye.tu	*tlo.qe*	*dà*	*vo*	*uyu.yi*	*hasam*
give.PF	tell.PTC	3sg	to	3sg-fem.OBL	story

"He gave telling a story to her."
"He told her a story."

taye-, ad-, yal-, gul-, gud-

There are several other verbs which also describe relationships between people, often including status relationships, and function similarly to giving verbs syntactically. For this reason they are also considered donatory verbs even though they do not typically translate as "give" or "receive." They include:

lê mo   that person
mo- to go toward a third person subject
ce- to come (toward the speaker)
qi- to go (from the speaker)
to move parallel to the speaker (between the listener and a third person, or between two third persons)

ke-   come
tiʔ-   go
keqe, "this way, to me"
tiqqe, "that way, to you"
amqe, "yonder way, to someone else"

Spring comes down.
Summer comes down.

Autumn comes down.
Winter comes down.

vo (to), *ze* (for), *ya* (in, at, on), *si* (with), *jal* (through, by means of), *mye* (before, in front of), *bai* (after, behind), *po* (on, above, over), *hem* (under), *zo* (from).

"We have an orchard." = "There is an orchard here."

come out
come in
go out
go in

цаана
цааш
цаачих
цаачуулах

Proto-Čila-Ashake

Adjective / Determiner	Adverb / Adposition	Locative verb	Motion verb	Agentive motion verb	

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