

REMQILA

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Remqila is the language of the Guqila people spoken in the land of Qila. The name *Remqila* is a combination of the Remqila words *rem* “tongue, language” and *Qila* “Qila.” 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, Remqila 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 Remqila discussed here.

Phonology

Qila has the following consonantal phonemes: labials (*p, b, v, m*), dentals (*t, d, s, z, n*), palatals (*q, j, x, ç*), velars (*c, g, ng*), uvulars (*h, r*), and glottals (*ʔ*). There are five vowels *a, e, i, o, u*. (Throughout this work, standard orthography is used in spelling words and IPA is used only to clarify or explain.)

	Lab.	Labd.	Alv.	Lateral	(Alveo-) Palatal	Vel.	Uvu.	Glott.
Vls stop/affric.	p		t	ɬ ¹	tɕ	k		ʔ
Vcd stop/affric.	b		d		ɕ	g		
Vls fric			s	ɬ	ɕ	(x) ²	χ	
Vcd fric		v	z	ɮ			ʀ	
Nas	m		n		(ɲ) ³	ŋ		
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; /t^l/ just looks like a *t* with a footnote.

2. variant of /χ/ 3. variant of /ŋ/

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

The standard Romanization of Remqila differs from phonetic notation. The following Roman characters represent sounds other than the ones they represent in the IPA:

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

Vowels and Diphthongs. Remqila 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 and Phonotactics. All syllables must contain a vowel, 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 followed 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 ʃ tʃ dʒ]
- 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 [b])
- /ʔ + m/ > [mm], [m̥]
- /ʔ + t/ > [tt]
- /ʔ + d/ > [dd] (or [d])
- /ʔ + n/ > [nn], [n̥]
- /ʔ + ʃ/ > [tʃ]
- /ʔ + tʃ/ > [ttʃ]
- /ʔ + dʒ/ > [ddʒ]
- /ʔ + k/ > [kk]
- /ʔ + g/ > [gg] (or [g])
- /ʔ + ŋ/ > [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 [dʒ]
- /ʔ + ʃ/ > [tʃ]

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.

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

/ʔ/

- appears as [ʔ] before [b v m d z n ʒ dʒ g ŋ ʀ]
- appears as [ʔ̥] before everything else

/χ/

- appears as [ɾ] before [b v m d z n ʒ dʒ 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. Remqila 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 Remqila 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.

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.,

<i>tlè</i>	<i>guo</i>	<i>mo</i>
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 LHLLL

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.

Nouns

The Remqila 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 Remqila are by nature singular concrete nouns. Thus, “water” really means “body of water,” a specific body of water. Remqila has several non-obligatory collective and distributive suffixes. When numerals are used, no plural or collective suffixes can be used.

Case. Remqila has two 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/ → [ni]. 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 Qila 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.

Pronouns. Remqila has no true 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" *xa'*
- "dear, darling, you" *qim*
- "person, individual, he, she" *col*
- "man, him, male" *xû, xùo*
- "woman, her, female" *uyu; vên*
- "thing, object, it"
- "body, I, me, -self"

Being like all other nouns, "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 Qila history. This results in there being several words you can choose for each of the grammatical persons.

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, Remqila makes many more obligatory distinctions with regard to kinship terms than English does.

Demonstratives and Interrogatives. Remqila 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.

Expressing Relationships. Remqila has no case or particle that represents a plain old genitive, like the English *of*. In the Qila 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."

povaqe *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)
- *ceal hem su* my idea (idea under you)
- *pamkye hem xîm* the artist's painting (painting under the artist)

Some types of things that are equivalent to genitive phrases in English are not in Remqila, 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”
- *Remqila* “tongue” + “Qila”

Adjectives. Remqila 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”
aza?, 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.

- *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”

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

Verbs

Verbs are words, usually referring to actions or conditions, which are inflected for certain categories, including aspect, mood, and speech register.

Conjugation

The radical, uninflected verb stem expresses imperfective, progressive, or continuous action in any

time, person, or number. Therefore, *cè* 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 *lù* (perfect), *tû* (aorist), *ño* (prospective), and *kô* (inceptive). The modal elements are *sul* (potential), *ham* (optative), *pó* (third person imperative / jussive), *ca* (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 *cèhansul*, 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 *-qol* (all other modes).

Aspect

Here are examples of the aspects:

- *cèlu* he has come, he has just arrived
- *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.

Negation

<i>cèpa</i>	he does not come, he is not coming
<i>cème</i>	do not come, don't let him come
<i>cèsulqol</i>	he cannot come, he could not come, he may not come
<i>cèhanqol</i>	he does not wish to come, he would not come

Politeness and Register

-yo: automatically forms the polite equivalent of any plain verb form.

-si-: honorific subject / agent affix.

-sab- extreme honorific, worthy of imperials and gods.

Example:

ce-si-pa-yo

come-HON-NEG-POLITE

“An honored person is not coming here.”

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*

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

The *-mqa* 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

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 valency thus:

1. verbs with no argument
2. intransitive verbs, with a single argument
3. transitive verbs which take a subject and a single, unmarked direct object
4. verbs that take a nominative subject and an object in the oblique case
 - a. path verbs
5. verbs with three arguments: a subject, unmarked direct object, and oblique indirect object
 - a. donatory verbs
 - b. verbs involving speaking, questioning, etc.: to request, to ask, to command

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

Path Verbs

Remqila 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.

Remqila 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

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

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 Remqila, 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,

<i>cóme-</i>	to pray
<i>cómenqa</i>	praying, place of prayer
<i>qi cómenqa-yi</i>	go pray; I'm going to pray; go to the temple

Donatory Verbs

In Remqila, 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)
- *mal-*
to do something to the detriment of the recipient
- *XXX-*
to suffer. 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.

<i>taye.tu</i>	<i>tlo.qe</i>	<i>dà</i>	<i>vo</i>	<i>uyu.yi</i>	<i>hasam</i>
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.”

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.*
 “They shared walking.”
 “They walked together.”
- *kava-* help; to assist someone in doing something.
 “They helped working to him.”
 “They helped him (with his) work.”
- *apa-*, *api-* to exchange, to do something mutually or reciprocally.
 “They exchanged striking.”
 “They struck each other.”
- *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.”
 “I returned harvesting his yams.”
 “I helped harvest his yams (because he had previously helped me harvest yams or something similar).”
- *gesi-* to meet.

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).”

Word Order

The interesting thing about Remqila 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.

In Remqila the noun phrases in a sentence are not arranged according to syntactic roles, but generally according to a hierarchy. Generally, more animate nouns, or nouns with higher status, come first. 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.

* *Si-* and *kava-* seem very similar because they both describe shared activity. However, *si-* refers to activity in which the participants are the same in all respects to the action. Meanwhile *kava-* implies that there is one main beneficiary of the action, the one in the oblique phrase, and that the other participants in the action are accessories. Furthermore, *si-* implies equality among the people involved. *Kava-* does not. You can *kava-* something with your master, but he would find it insulting for you to say you *si-* something with him.

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 Qila and the other one isn't:
 - i. when speaking to a non-Qila person: non-Qila > Qila
 - ii. when speaking to another Qila person: Qila > non-Qila*

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.

Hutu, a language closely related to Remqila, has another novel device for signaling grammatical relationships. The verb must be placed directly after the agent noun phrase. Thus while the arguments "you," "I/me," and "it" would always occur in that order no matter who did what to whom, the "did" part could occur in three different places depending on context. Hence,

"You did me it"	=	"You did it to me"
"You me did it"	=	"I did it to you"
"You me it did"	=	"It did me to you"

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 Remqila. We have already seen that an animacy hierarchy determines the order of noun phrases in Remqila, so we can't rely on word order to ascertain syntactic relations, and we also know that Remqila 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 Qila a complete mess? How do Remqila 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, sometimes more than is necessary. 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

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

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*

Conditionals

Now, conditionals. Renqila doesn't really have a separate "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 speaker's intention to carry out some action once conditions are met.

Intention

<i>qita.lu</i>	<i>nuo</i>	<i>gesi.han.qol</i>
fall.PTC	rain	meet.OPT.NOT

"If it rains, we won't meet."

Certainty

<i>Ce.lu</i>	<i>hu?qe</i>	<i>kie?</i>	<i>qita</i>	<i>XX</i>
Come-toward-the-speaker.CONT	blow.PTC	north-wind	fall	snow

"When the north wind blows in, it snows."

* As a matter of fact, it was the opinion of an Arajan grammarian that this was why the Renqila 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 Qila imagination. However, see the "pejorative" form.

Variation Through Space and Time

History of the language. In Remqila 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, d, s, z, n*). 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 ʐ], and the lateral affricates or stops with lateral release as regular obstruent affricates [tʃ ʤ] or [tʂ ʐ]. The affricates may be realized as a combination of a stop followed by a rhotic, e.g. [tʰ tʰ tʰ] or even as retroflex consonants [ṭ ḍ ʃ̣ ʒ̣], 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.	Glott.
Vls stop/affric.	p		t	t ^l →	tʂ	tɕ	k		ʔ
Vcd stop/affric.	b		d			ɕ	g		
Vls fric			s	ʃ →	ʂ	ɕ		χ	
Vcd fric		v	z	ʒ →	ʐ			ʀ	
Nas	m		n				ŋ		
Glide						j			

That's all for now.