The Grammar of Ryka

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Pjo hewpa qykkuk-pug ta Rykata

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Contents

Abbreviations used in glosses

- ABE Abessive case → p. 41
- ABL Ablative case → p. 39
- ABS Absolutive case → p. 37
- ADE Adessive case → p. 39
- ALL Allative case → p. 39
- AFF Affect (followed by sentiment, e.g. AFF:happy) → p. 53
- ANTI Antipassive → p. 84
- APPL Applicative → p. 56
  - ABL Ablative
  - DIR Directive
  - ESS Essive
  - INS Instrumental
  - TRA Translative
- ARG Verbal argument → p. 58
  - A Verb is agent
  - FAC Factual
  - ITR Interrogative
  - P Verb is patient
- CAU Causal case → p. 41
- CMS Commissive mood → p. 45
- COM Comitative case → p. 41
- DAL Verb article *dal* → p. 44
- ELA Elative case → p. 39
- ERG Ergative case → p. 37
- GEN Genitive case → p. 38
- I Gender I (Elemental) → p. 34
- II Gender II (Rasvrisuam) → p. 34
- III Gender III (Animals) → p. 34
- ILL Illative case → p. 39
- IMP Imperative mood → p. 45
- INE Inessive case → p. 39
- INS Instrumental case → p. 40
- IV Gender IV (Artificial) → p. 34
- KHEN Verb article *khen* → p. 44
- NEG Negation → p. 93
- OBL Obligative mood → p. 45
- OPT Optative mood → p. 45
- PASS Passive → p. 85
- PC Paucal number → p. 31
- PER Permissive mood → p. 45
- PL Plural number → p. 31
- PN Proper name article → p. 35
- PRE Preterlative case → p. 39
- PST Past tense → p. 48
- Q Question particle → p. 94
- REF Coreference prefix → p. 86
- REL Relative suffix → p. 57
  - A Agent
  - P Patient
- SBJ Subjunctive mood → p. 45
- SG Singular number → p. 31
- SUB Subessive case → p. 39
- SUBDI Subdirective case → p. 39
- SUBEL Subelative case → p. 39
- SUBTR Subtranslative case → p. 39
- SUP Superessive case → p. 39
- SUPDI Superdirective case → p. 39
- SUPEL Superelative case → p. 39
- SUPTR Supertranslative case → p. 39
- TER Terminative case → p. 42
- THYK Sentential head *thyk* → p. 82

Chapter 1

About Ryka, its history and its speakers

Ryka is a language spoken on the Asiulvesacam on the Llof. Its only relative is Balconian Ric, which is spoken on the asiulen islands in the Meranian Dimension (Balconia, Lapalia and Banaliteta). It was invented about 890 Llof years ago by members of the Kuraka Tribe to serve as a code language during the Asiulen Revolution and has been spoken by the Civilized Asiuluiam ever since, though it was almost completely replaced by Asiul between 680 and 750. Since 750, Ryka and Asiul coexist as national languages of the Asiulvesacam, and all Asiuluiam are raised bilingually nowadays.

For asiulen linguists, Ryka is of particular interest, since it is the first vocabulary, i.e. human-like, language (see section 1.2.2) ever spoken on the Llof and was developed without any knowledge of human languages. But even for us, it inhibits quite some interesting features.

Traditionally written in a ligature-heavy abugida script, Ryka comes with a rather average phoneme inventory of 19 consonants (27 if you count length distinctions) and 5 vowels, but it has many dipthongs and a rather restrictive syllable structure. Its morphology is mainly agglutinative, with mostly suffixes but also a number of infixes. Also, it is quite synthetic, having a large number of cases and verbal inflections, notably affect, i.e. the emotional attitude of the speaker toward the proposition. It does not have adjectives and instead relies on a static-dynamic distinction in verbs. Due to its synthetic nature and rich case system, the word order is very free and allows for long, complex sentences. Its morphosyntactic alignment is active-stative, which means that cases are very semantic and that the case of the subject, if there even is any, can vary considerably.

Unlike Asiul, which was meant to be the Esperanto of the Llof, Ryka is closely tied to the traditions and beliefs of the Asiuluiam. This is not only reflected in the vocabulary, but also in the classification of sounds, the affect category, the octal numeral system and the four-way gender system. In his speech on the reintroduction of Ryka as a national language, the former Masiului Manuyi

den Paranua claimed that 'Ryka is made from the essence of the asiulen culture and personality'.

1.1 The Llof

Before you read on, you should know that there are more worlds than just the on that you live in. Adult humans, for some reason, are afraid of recognizing how small and unimportant they are, so they have probably told you that there is this boring thing called reality, and that you should disregard everything else. As a child, you were used to visiting other worlds and did it casually, using your imagination, but as you grew older, you also grew more and more attached to reality, loosing much of your imagination along the way. This is tragic, because imagination is a great power, magical if you will, that allows us to travel between worlds, which is probably the most entertaining and enriching thing one can do.

Other species are not as ignorant to their powers as we humans are. The Asiuluiam for instance, the speakers of Ryka, have a whole research institute dedicated to exploring other worlds and eventually making them fit for touristic visits. They are also more inclined to world-traveling because they don't grow the way we humans do, and thus never lose their will and ability to imagine things outside of their own world, and because their own world is a colorful blend of multiple mini worlds, the so-called *dimensions*. A dimension is like a tiny world, completely surrounded by crossings to other dimensions (or itself). *Dimension crossings* contrast with *dimension doors* in that you can see the other dimension through a crossing, but not through a door, where you will suddenly find yourself on the other side after passing it. *Imagination* then, in a sense, is the ability to create doors to other dimensions spontaneously and (often, but not always) at will. A *world* is defined as the largest arrangement of connected dimensions. You can only travel betweens worlds by self-made dimension doors.

That aside, the Llof is a large dimension crossing in an unnamed multidimensional world. It is mostly set in the Cloud Dimension, a vast elliptic field of clouds with a huge petrified Cumulonimbus, the Cloud Palace, home to the Dakiuzuiam, in its center. You can walk on large parts of the lowest clouds in this dimension, because a kind of fungi called *solid cloud* grows within them, suggesting that this is either the bottom of this dimension or some kind of zero-gravity area, because otherwise the solid cloud could not 'float' among the true clouds. From this dimension, there is a bottom crossing to the Sea Dimension, which apparently consists of an endless ocean, meaning that whenever you pass through the lowest cloud layer, you end up in this Sea Dimension. To the top, there is a *dimension window* into some universe (perhaps even ours?), showing stars and planets. Dimension windows differ from crossings in that you can see the other dimension, but not travel to it. In the case of the Llof, gravity gets stronger and stronger the higher up you go, until you can no longer proceed. Maybe it is theoretically possible to enter space, but we will probably never know. To one side, which is usually translated as 'north' even though these terrestrial directions don't apply there, the Cloud Dimension cuts into the Forest Dimension, which is, well, a large forest. From the Llof it looks like a

Figure 1.1: A (VERY OUTDATED) map of the Asiulvesacam, its Zanaam (black) and planned cities (red).

huge floating island. To the 'east' of the Cloud Palace lie the Air and Mountain Dimensions, visualized as mountain peaks breaking through the clouds. To the 'west' is another group of floating islands that probably belonged to the Forest Dimension at some point but are now considered to be part of the Cloud Dimension: The Asiulvesacam ('ash islands'), where the Asiuluiam live.

The Asiulvesacam consist of three larger isles: The Main Isle to the east, the White Isle to the west and the smaller Soerogoer in the south. They are further divided into 14 Zanaam ('gardens'), one of them being the capital city, which is called Asiulvesacam as well. The capital is a tiny island some kilometres away from the eastern edge of Aegonu on the Main Isle. Almost its entire surface is covered by four large stone pyramids in which about 10 % of the whole population resides.

1.2 The Rasvrisuam

So who are these Asiuluiam and Dakiuzuiam I keep writing about? They are two subspecies of the Rasvrisuam, the third one being the Yelluam. A Rasvrisu is a shape shifter, i.e. an animal that is able to change its appearance through spontaneous cell de- and regeneration. In contrast to true shape shifters, which can change their form arbitrarily, Rasvrisuam need a model to train their transformation on, and can thus only take the form of existing creatures. Also, how exactly they will look like is coded into their DNA, so whenever they transform into e.g. a human, they will always have the same facial features, hair color,

height, etc. There are many kinds of shape shifters on the Llof, most of them unable to change their appearance willfully like Rasvrisuam but e.g. growing and losing fur when entering and leaving cool, shadowy areas.

A Rasvrisu does not have a default form. When born, it imitates its mother's appearance, and then learns more forms as it grows older. The only thing it keeps throughout its entire life are its brain and other intestines, though these are also partially recreated with each transformation. You could thus say that a Rasvrisu is a pile of guts with a brain surrounded by a variable mass of other cells, but this does not sound particularly impressive. Although their ancestors and closest relatives, the true shape shifters, are hermaphrodites, Rasvrisuam come in two sexes (male and female). Still, this is a relatively recent development within this genus, so Rasvrisuam are generally bisexual and have not yet developed gender-specific behavior, which is why there is not a single gender distinction made in Ryka's vocabulary.

Due to the constant cell recreation that comes with the transformations, Rasvrisuam do not age biologically. How old they look like depends on their personality and attitude: Curious, playful and creative Rasvrisuam will look younger than weary, indifferent ones. This way, a Rasvrisu might look old already at a young age, and some hundred year olds might still have the appearance of children. This optical age can change back and forth during one's life and on a smaller scale even within days, reflecting their mood.

Asiuluiam and Dakiuzuiam are arch-enemies due to a troubled history, and used to be the same species not too long ago, until the now asiulen population underwent large-scale genetic mutation during a natural disaster. They are still closely related and hard to tell apart (also because of their unsteady looks). The Asiuluiam generally have a lighter skin color and tend to have all kinds of pigment disorders. Because their iris is filled with carotenes instead of melanin, their eyes usually have a bright red or orangish color, which is probably their most characteristic trait. They also tend to be smaller than the Dakiuzuiam.

Because Asiuluiam and Dakiuzuiam are so closely related, they are able to mate and produce hybrid offspring, the Yelluam. Still, first generation Yelluam have severe physical disabilities: Missing body parts, additional body parts, body parts of the wrong species (e.g. feathers instead of hair, claws instead of fingers), lethal deformations or missing vital organs, etc. Many also have to cope with mental disorders, most often depressions, which is why the suicide rate within this hybrid species is really high. Most Yelluam are fertile and able to mate with any kind of Rasvrisu. The deformations become less severe with each generation as healthy asiulen or dakiuzen blood is added, so there are also many Yelluam that are almost indistinguishable from pure-blooded Asiuluiam or Dakiuzuiam.

1.2.1 The elements

The Rasvrisuam worship nature. More specifically, most of their spiritual life is centered around the four elements Earth, Water, Air and Fire. This is scientific in the sense that for the Rasvrisuam, these elements exist as sentient beings, and that they have a certain degree of 'command' over them, though they would

certainly reject this term for the hierarchy is implies. Rasvrisuam usually refer to an individual's *elemental affinity* and talk about the elements as 'friends' or 'companions'. Each Asiului has an affinity towards certain elements, but may be less inclined towards others. This is thought to be connected to that person's character, in that the more they resemble the character of an element, the larger their affinity towards it. A large affinity then results in a stronger command over that element.

Earth is the quiet, thoughtful element. It is very balanced and insightful, but can be cool and reserved and act unpredictable from time to time, since you never know what's going on inside of it. The element refers to the ground, the landmass under ones feet, and to all plants, but especially to trees. Rasvrisuam with an affinity to Earth will form strong relationships to trees and are able to access their memories and the shared memories of a forest. They can also manipulate cell generation of plants in a way similar to how the manipulate their own cell generation when transforming, thus being able to make plants grow quickly and in a certain direction.

Water is the melancholic, creative element. It will usually be very still and introvert, reflecting itself and the world in a productive and creative way, but can occasionally have strong outbursts of emotion. This element obviously refers to bodies of water, both standing and flowing, but also to the clouds and basically any degree of moisture. Rasvrisuam with an affinity to Water can thus lure water of varying mass into moving in a certain direction. This is often used in battle to drain and weaken the opponent.

Air is the emotional, compassionate element. It is prone to fast mood changes and will love and hate with passion, being easy to provoke, but also easy to befriend. The Air element does not only refer to wind and storm, but to any kind of air movement, i.e. also to sound waves. It is thus also the element of song and speech. Similar to Water, Air can be lured into movement, creating strong, fast air currents. Some Rasvrisuam can even create winds so strong that they cut flesh, a very useful ability in battle. Most Rasvrisuam use their voice to enforce their currents, by shouting or singing to create new air movement which they can then strengthen further.

Fire is the kind, stable element. It is very loving and nurturing, sometimes too protective and overbearing, providing a shelter for the lonely and insecure, but often for the price of not caring enough for itself and thus becoming unstable and destructive. The term 'Fire' is misleading in that this element refers to warmth and light, including colors, in general, and could thus better be called the Sun element. Fire Rasvrisuam can manipulate heat and sometimes ignite fires, and they have a better vision, especially in the dark.

All elements entail an extension of perception. Earth enables one to sense the location of plants, Water enables one to feel differences in moisture around one, Air enables one to 'see' wind currents and Fire activates a kind of thermal image of the surroundings. Thus, a blind Rasvrisu is not as helpless as a blind human, since they can picture moisture and warmth to identify persons and objects around them, create weak air currents to 'scan' the surroundings or connect to the vision of nearby plants.

1.2.2 Nunulm

Nowadays, there exist two types of language on the Llof: The so-called vocabulary languages and Nunulm. In vocabulary languages, meaning is bound to specific sounds and sound clusters. While the connection between these sounds and meanings is mostly arbitrary, the specific sound cluster always has the same meaning and cannot be used to convey another arbitrary meaning. What, this is just what languages are about? Well, not for the Rasvrisuam...

Natively, the Rasvrisuam communicate using Nunulm, which resembles human languages in that sounds are used to convey meaning. But in contrast to the above definition of vocabulary languages, the connection between sounds and meaning is arbitrary in both directions. *Baba* can mean 'tree' in one sentence and 'nice' in the next one. Think of it as someone speaking gibberish and everyone knowing exactly what the person means.

It is impossible to explain how Nunulm works scientifically. Understanding it is an ability unique to the Rasvrisuam, producing it not - any utterance you make, be it an exclamation or an eloquent English sentence, conveys a Nunulm meaning. Thus, as someone untrained in Nunulm, you might unintentionally let something slip that you did not want to express openly when talking to a Nunulm speaking Rasvrisu. However, Nunulm should not be confused with telepathy, which does usually not involve the creation of speech sounds, or mind-reading, which makes lying impossible. You can lie in Nunulm in the same way you can lie in your favorite vocabulary language and you can say something you did not want to say, just like this will occasionally happen to you when using your native tongue. The Rasvrisuam will often speak about laying a Nunulm meaning onto their speech, thinking of sounds as a means to transport meaning, not as a form of that meaning itself.

Despite the meaninglessness of its sounds, there is a variety of Nunulm dialects, each with a characteristic phonology and often even differing 'grammar', i.e. they way in which the meaning expressed and structured. The Nunulm spoken in the Soerogoer for instance is structurally very different from that spoken in the Free Dimensions. The Paranua dialect also has its individual grammar and a reduced phonology, featuring only five consonant ([b], [ɾ], [l], [ŋ], [ŋg]) and two vowel ([a], [ɛ]) phonemes and thus sounding characteristically repetitive.

1.3 The Asiuluiam

It is important to distinguish between the Asiuluiam of the *Free Tribes*, the *Wild Asiuluiam* and the *Civilized Asiuluiam*. The Free Tribes are those Rasvrisuam not living on the Llof, but still roaming through the so-called *Free Dimensions*, a collective term for the Sea, Forest, Marsh, Desert, Savanna, Mountain and Air Dimensions, living the traditional nomadic life. The seven Tribes corresponding to these dimensions (Sea 'Paranua', Forest 'Cardan', Marsh 'Uva', Desert 'Kuraka', Savanna 'Ranash', Mountain 'Shura' and Air 'Ravenna' Tribe) are quite different from each other, each having its own culture and way of living. Most importantly for this grammar, they only speak Nunulm, and not Ryka, Asiul or Dakiuz. The Wild Asiuluiam, those living in the Soerogoer, are actually

very similar to the Free Tribes in that they live as nomads, do not have advanced technology and exclusively speak Nunulm, but have traditionally been regarded as primitive and less intelligent, which is why most Asiuluiam still make this distinction.

That leaves the Asiulvesacam minus the Soerogoer as the *Civilization*, the self-proclaimed center of culture, arts, technology and lifestyle. Here, Asiuluiam of all Tribes have come together and merged into one modern, educated and powerful nation. The term *Civilization* is actually not as derogative as it sounds, but merely descriptive of the fact that the Civilized Asiuluiam have settled down and concentrated their resources into advancing military and science instead of wandering around in small groups. Still, the Civilization often sees itself as superior to the Tribes.

The Asiulvesacam are governed by four individuals, the Masiuluiam, whom are not elected, but appoint their own successors. The four Masiuluiam correspond to the four elements, each having their own duty. The Fire Masiului is the head of the military, the Earth Masiului is the head of science, the Water Masiului is the head of arts and culture, and the Wind Masiului is the head of religion, gardening and building. They are believed to be the successors of the four people that created the world through their imagination and the incarnations of the people that still form and influence this world in their heads, thus having the right to make important decisions for their society. While this may sound like an oligarchy, the rule of the Masiuluiam has been very democratic throughout the past few hundred years. They have established a web platform on which each adult Asiului is registered and has to fill out a questionnaire on all kinds of topics and political decisions. The answers to this can be updated at any time and the Masiuluiam will put the majority decision into effect. Each Asiului can enter petitions for new topics to be added to the catalogue, which is extended regularly. Thus, there is no regular election, but the Asiuluiam can constantly express their opinion and the Masiuluiam will refer to these votings for every decision. This system might seem prone to manipulation and corruption, but it is actually quite stable, since the Asiulvesacam are in constant conflict with the Cloud Palace and the Masiuluiam would not dare to upset their population, which would severely weaken them.

The Civilized Asiuluiam are a loud, colorful and lighthearted people. They take much pride in being open-minded and accepting and not excluding someone for being ‘different’. This is, however, not entirely true. In fact, the Asiuluiam try to fit in by sticking out: If you do not dress extraordinarily or have some weird hobbies and interests, you are boring, and the Asiuluiam are not so open-minded and accepting towards people they find boring. Thus, they live a loud, crazy, fast-paced life and try to exceed each other in being ‘different’. This leaves many people behind. They also have a long negative history with Yelluam, so they have a collective aversion against anyone who is ‘yelluish’, i.e. depressive, timid, introvert, particularly thoughtful, questioning or solitary. Still, they are a people you can have a lot of fun with, and are generally curious, interested and forgiving when it comes to awkward and impolite behavior, but will also be very direct and quick to criticize.

Technologically, the Civilized Asiuluiam are roughly on the same level as we humans. Computers and the internet, for instance, have been around for almost

80 (Llof) years, but the ideas were adopted from the humans. Actually, the Asiuluiam are slow to develop technology on their own and have taken most of it from Earth. Their interests and talents rather lie in the arts and creativity is valued much higher than intelligence.

Despite their progressive society, traditions and spirituality, especially the connection to the elements, are still very important to the Asiuluiam. They love to spend time outside in the uninhabited nature and prefer to be alone and in silence when hiking or flying over the islands, a striking contrast to the loud, pulsating life in the towns. Just recently, the Wind Masiului Vaelu den Ravenna enacted the 'Vesacam Park Law' which defines rest periods for each of the public parks in the capital during which it is prohibited to enter them in larger groups, sing, talk loud or have a barbecue. This is to secure that there always is a number of silent parks for meditation and enjoying nature and was eagerly anticipated by the population.

1.4 The development of Ryka

So why did the Asiuluiam with their extremely useful, intuitive Nunulm decide to use one of those complicated vocabulary languages? For reasons I don't want to elaborate in the framework of a grammar, the Rasvrisuam once came back to the Llof after a long time in the Free Dimensions during which the Llof had been unoccupied. In fact, they had by then even forgotten that this place existed, and were delighted to find the large halls of the capital empty and ready for them to settle in. At least the Dakiuzuiam were. As it happened, the Asiuluiam had been oppressed and mostly held as slaves by the Dakiuzuiam during their absence from the Llof, and were regarded as a lesser race.

Every era has to end some day, and so the Asiuluiam started to get organized to rebel against their oppressors. The Kurakaam played a major role in this, and they were also the ones who came up with the idea of a code language which would enable them to talk to each other without the Dakiuzuiam overhearing. They developed Ryka, the first vocabulary language, using only the sounds of their own Nunulm dialect. This allowed them to speak what sounded to the Dakiuzuiam as ordinary Kuraka Nunulm, but instead of laying the meaning open, they conveyed it via the sounds they made. The Dakiuzuiam were not able to understand this. Not only could the rebels erase all Nunulm meaning from their utterings, advanced speakers were also able to lay an unsuspicious Nunulm meaning over their Ryka speech.

After the Dakiuzuiam had been driven away from the islands, the Asiuluiam proudly continued speaking the vocabulary language and developed a writing system for it, giving them the advantage of being able to record things. Later on, there was some dispute about the acoustic similarity of Ryka to Kuraka Nunulm - many non-Kurakaam craved for a language that would represent all tribes or rather the Civilized Asiuluiam as a whole. Also, they had by then discovered the terrestrial languages. Compared to the most prominent ones among those, Ryka seemed to be weird and out of place, and many Asiuluiam felt that their language was unnatural, since if differed so much from what the humans, to whom vocabulary languages were native, spoke. Finally, the then

Masiuluiam opened a contest on creating a new language to replace Ryka. This contest was won by Jahhárva den Cardan and her Asiul.

Despite their own experiences with racial persecution, the Asiuluiam grew more and more aggressive against Yelluam. Jahhárva, who was a Yellu herself, eventually had to leave the Asiulvesacam and sought shelter in the more yellu-friendly Cloud Palace. There, she promoted a revised version of her language, now called Dakiuz, to the Palace's inhabitants, who did not have any vocabulary language so far. It took the Asiuluiam quite some time to figure this out, but when they got wind of it, they suddenly felt the urgent need to revive Ryka, a product of their own glorious history, and get rid of Asiul, that disgusting creation of a treacherous Yellu.

They did not quite manage to ban a language from their heads again, but Ryka and Asiul now coexist and will probably continue to coexist, since most children are raised bilingually nowadays.

1.5 But this Llof does not exist!

Wrong. I visit the Asiuluiam every day. *You*, however, apparently lack the imagination to travel to their dimension. ;)

Apart from that, the world of the Asiuluiam stems from a role-playing game a group of ten year old girls on a German high school used to play, and I happened to be one of them. Originally, we were members of the mysterious 'ash people' who were ruled by the legendary 'super ash woman' and spent their time telepathically sucking blood from unloved teachers. Blame video games.

As we grew older, the ash people turned to kidnapping airplanes and reducing the passengers to piles of ash, and eventually we, or rather I, felt the need for a proper fantasy language to pray to our bloodthirsty god Kabuki. So I mixed the average fantasy orthography with simplified agglutinative German grammar, created a bunch of different multisyllable word stems for near-synonyms and called the result 'Kabukanisch' (Kabukanian?) or Asiul. I loved this language very much and even wrote a course book for it, which I used to teach it to my fellow ash players (or at least tried to).

Some time during my last year at high school, Asiul began to feel unimaginative and average to me and I decided to revise it. Coincidentally, I had also decided to study linguistics after school, mostly because I didn't know what else to study, but had always been good with languages. I thought: 'Hey, maybe I'll get some inspiration for my language from my studies!' How naive I was! Anyway, during the holidays before my first semester, I started collecting ideas. I wanted my 'Old Kabukanian', as I called it, to be very different from all the languages I knew, so I basically tried to think of absurd grammatical features that would somehow fit the asiulen culture. The first entry in my note book about Old Kabukanian dates from August 16, 2013, and shows how I intended to divide words into the categories 'things', 'change', 'landscape' and 'state' instead of good old noun, verb, adjective. You can still somehow find this distinction in Ryka's two verb categories and its lack of adjectives. After I

started my studies, I also invented the abugida writing system without knowing that abugidas existed. I kind of like coming up with cool things and later discovering that there are real languages also doing it, so I don't research any ideas that spontaneously come to my mind. If I like them, I just implement them, no matter whether they really exist somewhere. So if you read something in this grammar and think 'this is not possible, no language does this': It is possible and there is one language that does it - Ryka.

My computer says that my first grammar document was created on July 28, 2014, so I apparently collected ideas for about one year before starting to write them down in an organized way. At this time, I had also realized that this language could not be Old Kabukanian or Old Asiul, because it was way too different. According to my Skype history, also on July 28, I sent my last remaining ash game friend a bunch of automatically generated words and asked her which one to pick as the new name of the language. We discussed it and apparently the finalists were *Thydaruk* and, well, *Ryka*. Some days later, on August 9, I proudly presented my first Ryka sentence to her:

(1) *Khen phylgo uk athythjulgy pjo leowgdan.*

khen	*phylgo*	*u-k*	*athy⟨thj⟩ul-gy*	*pjo*	*leowg-dan*
KHEN	fly	a-PC	Asiului⟨PC⟩-ERG	the	cloud-SUPTR

"Some Asiuluiam fly over the cloud."

This already pretty much looks like it would today, except that *leowg* is now spelled *lewg* and that the ergative and supertranslative cases are marked differently, as you will see in the course of this grammar. So we can say that the idea was born in the summer of 2013, and the language itself in the summer of 2014.

Chapter 2

Phonology

2.1 Consonants

From a phonetician's point of view, Ryka features 27 distinctive consonant phonemes, shown in the table below. [n̪], [n], [ɲ] and [ŋ] are allophones of the nasal [m] around certain consonants.

	Bilabial		**Dental**		**Alveolar**		**Palatal**		**Velar**		**Glottal**	
	VL	*V*	*VL*	*V*	*VL*	*V*	*VL*	*V*	*VL*	*V*	*VL*	*V*
Plosive	p pː	b	t̪ t̪ː	d̪					k kː	g	ʔ	
Nasal		m		(n̪)		(n)		(ɲ)		(ŋ)		
Trill						r rː						
Fricative	ɸ ɸː	β	θ θː	ð			ɕ		x xː	ɣ	h	
Affricate							t͡ɕ					
Lateral						l lː						

2.1.1 Pronunciation

p, b, k, g, l, h, m, n These are pronounced just like the respective letters in English.

ɸ, β The bilabial fricatives [ɸ] and [β] are similar to [f] and [v], but not produced with teeth and lower lip, but with both lips, like in [p] and [b].

t̪, d̪ [t] and [d] are dental in Ryka and produced with the tongue tip on the teeth, like the English *th*. Likewise, [n̪] is the dental variant of [n], but the two are not distinctive phonemes. For the sake of readability and since the alveolar-dental differentiation is not phonemic, I will transcribe them as simple [t], [d] and [n] from now on, without the dental diacritics.

θ, ð [θ] corresponds to the *th* in English 'thorn', [ð] to its voiced variant as in English 'this'.

r [r] is a 'rolled r' as in Italian or Spanish.

ɲ [ɲ] is pronounced like the cluster *ny* in English ‘canyon’.

ɕ [ɕ] is similar to English *sh*, but with the whole tongue pressed closer to the palatum, resulting in a higher pitched hissing sound.

ŋ [ŋ] is like the *ng* sound in English ‘strong’.

x, ɣ [x] (between German ‘ich’ and ‘ach’) can be pronounced by moving the tongue into [k] position and then lowering it slightly while pressing air through the opening until you hear a hissing sound. That sound is [x]. [ɣ] is its voiced counterpart.

ʔ [ʔ] is the glottal stop, a plosive sound produced in the larynx. In German it occurs before all word-initial vowels, in English it is sometimes replacing t in fast speech (e.g. in ‘bottle’) and occurs in expressions such as ‘m-mh’ or ‘uh-oh’.

ː Consonant length is also distinguished in Ryka. A lengthened consonant is followed by [ː] in IPA transcription. It can be produced by staying in the articulation position for the consonant longer, resulting in a longer fricative or a longer break before a plosive.

2.1.2 Phonological processes

2.1.2.1 The nasal

1. The nasal assimilates to the place of articulation of the following consonant. E.g.:
   (a) *hynth* /hi̯mθ/ → [hi̯nθ] ‘nose’
   (b) *gynsh* /gimɕ/ → [gi̯ɲɕ] ‘wet’
   (c) *qank* /ʔamk/ → [ʔaŋk] ‘stone’
2. When a long consonant follows a nasal, the nasal is lengthened instead. E.g.:
   (a) *hunppar* /hump:ar/ → [hum:par] ‘storm’
   (b) *kunttat* /kunt:at/ → [kun:tat] ‘cloud storm’
   (c) *tenkky* /tɛŋk:i/ → [tɛŋ:ki] ‘water’
3. The nasal undergoes metathesis with following syllable-final short [r] and [l]. This is reflected in the transcription but not in the native orthography. E.g.:
   (a) *parn* /panr/ → [parn] ‘water element’
   (b) *keln* /kɛnl/ → [kɛln] ‘know’
   (c) but *tenllok* /tɛn:lɔk/ → [tɛn:lɔk] ‘bed’

   Note that when a suffix starting in a vowel or [r]/[l] is attached to these words, the underlying form surfaces again. E.g.:
   (a) *keln* [kɛln] ‘know’ + *-an* → *kenlan* [kɛnlam] ‘knew’

(b) *keln* [kɛln] ‘know’ + *-lyp* → *kenllyp* [kɛnːlḭp] ‘known’

4. When a word ending in a nasal is merged with a word starting with a full vowel, which rarely happens with some affixes, the nasal usually becomes [β], which is reflected in both native and latin script. This is for example reflected in the permissive form *khebyn* [xɛβḭm] of the dynamic verbal article *khen* [xɛm], which must have developed from combining the article with a permissive suffix *-yn* (see section 5.2). It is also visible when combining the interrogative prefix *ken-* [kɛm] with the indefinite gender II nominal article *u* [u], which results in *kebu* [kɛβu] ‘which’ (see section 4.3.1). Note that this rule only applies to full initial vowels. The interrogative form of the gender IV article *jo* [i̯ɔ] is *kenjo* [kɛmi̯ɔ], not *kebjo* [kɛβi̯ɔ].

2.1.2.2 The voiced plosives

1. The short voiced plosives ([b], [d], [g]) become voiced fricatives ([β], [ð], [ɣ]) intervocally (note that the nasal counts as a vowel). E.g.:
   (a) *obok* /ɔbɔk/ → [ɔβɔk] ‘heart’
   (b) *pundur* /pundur/ → [punður] ‘dark, pallid’
   (c) *pogyt* /pɔgit/ → [pɔɣit] ‘family’
2. Due to the shift of the short voiced plosives to fricatives, the formerly long voiced plosives ([bː], [dː], [gː]) have lost their length distinction and are just realized as [b], [d] and [g]. E.g.:
   (a) *hebba* /hɛbːa/ → [hɛba] ‘bird’
   (b) *keddal* /kɛdːal/ → [kɛdal] ‘small, narrow’
   (c) *theggek* /θɛgːɛk/ → [θɛgɛk] ‘shoulder’
3. A word-final voiced plosive ([b], [d], [g]) becomes a voiced fricative ([β], [ð], [ɣ]) in Standard Ryka, and will be followed by a very short vowel [ə̆] in many dialects. E.g.:
   (a) *beb* /bɛb/ → [bɛβ]/[bɛβə̆] ‘finger’
   (b) *ped* /pɛd/ → [pɛð]/[pɛðə̆] ‘help’
   (c) *jug* /i̯ug/ → [i̯uɣ]/[i̯uɣə̆] ‘word’
4. A word-final voiced fricative ([β], [ð], [ɣ]) is not pronounced after a nasal (but the nasal still assimilates to the fricative’s place of articulation). E.g.:
   (a) *thonb* /θɔmβ/ → [θɔm] ‘tail’
   (b) *qynd* /ʔḭnð/ → [ʔḭn] ‘dead’
   (c) *pong* /pɔŋɣ/ → [pɔŋ] ‘fall’

2.1.2.3 The rhotic

1. Alveolar [d͡] is inserted between [n] and [r]. E.g.:
   (a) *kenry* /kɛnrị/ → [kɛnd͡rị] 'where'
   (b) *qunryd* /ʔunryð/ → [ʔund͡ryð] 'stubborn'
2. [rt] is sometimes pronounced long alveolar [t͡ː] in fast speech. E.g.:
   (a) *rartul* /rartul/ → [rat͡ːul] 'root'
   (b) *purty* /purti/ → [put͡ːi] 'cloth'

2.1.3 Consonant mode

From an Asiului's point of view, Ryka has five distinct consonants which come in three varieties. In Ryka, there is no single word for 'consonant'. Instead, speech sounds are grouped into four classes: *Rykakh-gartje* 'voice sounds', *rykakh-qeryd* 'earth sounds', *rykakh-panryd* 'water sounds' and *rykakh-rabyd* 'wind sounds'. The *rykakh-gartje* correspond to our vowels, but do also include the nasal /n/ which is realized as [m] in isolation. The remaining three groups approximate to what we call voiceless plosives (*rykakh-qeryd*), voiced plosives and fricatives (*rykakh-panryd*) and voiceless fricatives (*rykakh-rabyd*). To reflect this distinction, I will refer to consonants as being in earth, water or wind mode. Understanding consonant mode is essential for understanding Ryka phonotactics.

Ryka has five series of consonants that correspond to labial, dental, alveopalatal, velar and glottal place of articulation. When we speak of a 'wind dental', we actually refer to the consonant of the dental series in wind mode. This is how an Asiului would display the consonant inventory of his language:

	Labial	**Dental**	**Alv.-Pal.**	**Velar**	**Glottal**
I. Earth	p	t	r	k	ʔ
II. Water	b	d	l	g	-
III. Wind	ɸ	θ	ɕ	x	h

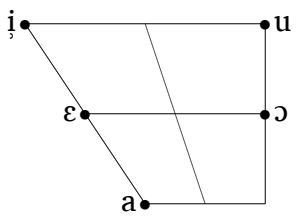
Each of these consonants, with the exception of the glottal series, has a geminate version that is the result of two equal consonants clashing at syllable boundaries and can thus only occur between vowels and never at a word boundary (one exception is the verbal suffix *-Kylle* (see 5.7) which is pronounced [kilː], being a shortening of [kiliị̈l]). Gemination is most often realized as consonant lengthening. Exceptions to this are the wind palatal [ɕ], whose geminate counterpart is not long [ɕː] but the affricate [t͡ɕ], and the voiced plosives [b], [d], and [g], which have lost the extra length marking as outlined in section 2.1.2 and contrast with their lenis versions [β], [ð] and [ɣ]. Table 2.1 gives an overview over the realization and distribution of Ryka's geminate and non-geminate consonants.

2.2 Vowels

	Word-initial		**Next to cons.**		**Intervocally**		**Word-final**	
	NG	*G*	*NG*	*G*	*NG*	*G*	*NG*	*G*
Labial	p	-	p	-	p	pː	p	-
	b	-	b	-	β	b	β	-
	ɸ	-	ɸ	-	ɸ	ɸː	ɸ	-
Dental	t	-	t	-	t	tː	t	-
	d	-	d	-	ð	d	ð	-
	θ	-	θ	-	θ	θː	θ	-
Alv.-Pal.	r	-	r	-	r	rː	r	-
	l	-	l	-	l	lː	l	-
	ɕ	-	ɕ	-	ɕ	t͡ɕ	ɕ	-
Velar	k	-	k	-	k	kː	k	-
	g	-	g	-	ɣ	g	ɣ	-
	x	-	x	-	x	xː	x	-
Glottal	ʔ	-	-/ː	-	ʔ	-	-	-
	h	-	-/ː	-	h	-	-	-

Table 2.1: The realization of Ryka's 14 basic consonants as geminates (G) or non-geminates (NG) in different environments in a word.

Ryka has five distinctive vowels: [a] (as in 'cut'), [ɛ] (as in 'bed'), [ɔ] (as in 'not'), [u] (as in 'spoon') and /y/, which is pronounced either as [i] (as in 'see') or as its rounded version [y] (as in German 'Süd'), or, most often, as a mixture of both ([i̜]).



Which of the three /y/ allophones to choose depends on the preceding sounds. After a dental, palatal or velar consonant, /y/ is pronounced as unrounded [i]. After a labial, alveolar or glottal consonant or at the beginning of a syllable, it is pronounced as half-rounded [i̜]. In addition, a half rounded [i̜] becomes fully rounded [y] when there is an /o/ or /u/ in the preceding syllable of the same word[1].

The vowel [ɛ] also has a rounded allophone [œ] (as in German 'Hölle') that occurs in the same contexts in which /y/ is realized as fully rounded [y].

[1]There are some exceptional cases of fully rounded [y] outside of these contexts, but this concerns only a few ergative pronouns and will be treated in section 7.1.

(6) a. *khy* [xi] 'crack, furrow'
b. *ty* [ti] 'tooth'
c. *shyb* [ɕiβ] 'glass'
d. *ryka* [rɨ̣ka] 'language'
e. *pyk* [pɨ̣k] 'point'
f. *qyk* [ʔɨ̣k] 'put, place'
g. *lury* [lury] 'thread; vein'
h. *rupy* [rupy] 'in front of'
i. *tuqyph* [tuʔyɸ] 'dirt'

(7) a. *kher* [xɛr] 'over'
b. *te* [tɛ] 'arrow'
c. *sheg* [ɕɛɣ] 'limb'
d. *re* [rɛ] 'year'
e. *pel* [pɛl] 'touch'
f. *qer* [ʔɛr] 'earth element'
g. *kule* [kulœ] 'blood'
h. *rupesh* [rupœɕ] 'from in front of'
i. *dohej* [dɔhœ̯y] 'large'

Vowel length is usually not distinguished in Ryka. The only exception is the ergative case ending (see section 4.4.1.2) applied to certain words which results in a long unrounded [iː] regardless of the phonetic context[2]. It probably evolved from a diphthong since it also shows the same stress behaviour as falling diphthongs. Since there is one minimal pair contrasting the length of [i] (*ty* [ti] 'tooth' vs. *ty* [tiː] 'you-ERG'), one could consider [iː] a phoneme of Ryka, but due to its specific domain and predictable occurrence, this is usually not done.

2.2.1 The nasal

As previously mentioned, the nasal /n/ is treated as a vowel in Ryka. What does this mean? Of course, phonetically, it is a consonant. It has not evolved from nasalization, even though in some dialects of Ryka it has been 'degraded' to nasalization. Actually, the nasal was vocalic when Ryka was created, i.e. it could be the nucleus of a syllable. Today, it always has to be preceded by a true vowel, but its vocalic past is still apparent. It cannot be in a syllable onset. Instead, its position is between a single vowel and the syllable's coda consonant (if existent). Also, it 'blocks' the position for a second vowel, since it is in fact the second part of a diphthong. Hence, a true phonetic diphthong can never be followed by a nasal, since this would constitute a triphthong, which is not allowed in Ryka.

2.2.2 Diphthongs

Ryka allows almost every combination of diphthongs:

	a	**ɛ**	**ɔ**	**u**
e/y-	i̯a	i̯ɛ	i̯ɔ	i̯u
o/u-	u̯a	u̯ɛ	u̯ɔ	-
-e/y	ai̯	ɛi̯	ɔy̯	uy̯
-o/u	au̯	œu̯	ɔu̯	-

Also, *an* [am], *en* [ɛm], *on* [ɔm], *un* [um] and *yn* [ɨ̣m], although not diphthongs in the phonetic sense, are treated as such.

[2]Or a long fully rounded [yː] in some pronouns; again, see section 7.1.

	Labial	**Dental**	**Alv.-Pal.**	**Velar**	**Glottal**
I. Earth	p	t	r	k	ʔ
II. Water	b	d	l	g	-
III. Wind	ɸ	θ	ɕ	x	h

Table 2.2: Ryka's five basic consonants in the three different consonant modes.

2.3 Syllable structure

Ryka's syllable structure allows (C)V(V,n)(C), i.e. it must consist of at least one single vowel or diphthong and may be followed and preceded by exactly one consonant, respectively. (8) shows some valid and invalid syllables.

(8) a. [a] → valid
b. [aɻ̩] → valid
c. [u̯aɻ̩] → invalid
d. [ka] → valid
e. [kat] → valid
f. [krat] → invalid
g. [kart] → invalid
h. [kant] → valid

In addition, only consonants of the same mode (cf. Table 2.2) are allowed to directly follow each other, i.e. an earth consonant in the coda of one syllable must not be followed by a water or wind consonant in the onset of another. Note that this constraint applies before alveolar-nasal metathesis. (9) shows some valid and invalid syllable combinations.

(9) a. [tak] + [rut] → valid
b. [tak] + [ɕut] → invalid
c. [ɛð] + [gɛɸ] → valid
d. [ɛð] + [kɛɸ] → invalid
e. [dɔx] + [θir] → valid
f. [dɔx] + [dir] → invalid
g. [haln] + [bɔl] → valid
h. [haln] + [pɔl] → invalid

It is important to keep this in mind since affixes either agree with the preceding consonant or force it to change mode. In this grammar, this is reflected by capitalization in affixes: Lower case consonants agree with the word they are merged to (e.g. *beb-tje* → *bebdje* 'with a finger') and upper case consonants force agreement of the word they are attached to (e.g. *heph-Ba* → *hebba* 'little harpy; bird').

The glottal series is special in that [ʔ] and [h] are only realized at the beginning of a word or between vowels. After a consonant, they instead mutate that consonant:

1. The earth glottal [ʔ] geminates the preceding consonant. In addition, if the preceding consonant is in water or wind mode, it is changed to earth

mode. Consider e.g. the suffix *-qor* [ʔɔr], which denotes a plain or large expanse of something (see section 6.1):

(a) *puk* [puk] 'hole' + [ʔɔr] → *pukkor* [pukːɔr] 'cave'

(b) *hethel* [hɛθɛl] 'cloud' + [ʔɔr] → *hetherror* [hɛθɛrːɔr] 'cloud layer'

(c) *kesh* [kɛɕ] 'ice' + [ʔɔr] → *kerror* [kɛrːɔr] 'ice plain'

2. The wind glottal [h] geminates a preceding wind consonant. If the preceding consonant is in earth or water mode, it is changed to wind mode, but not geminated. Consider the verb *hal* 'move' in combination with several agreeing prefixes:

(a) *???-* [???] '???' + [hal] → *???hal* [???hal] '???'

(b) *tosh-* [tɔɕ] 'with pressure' + [hal] → *tosshal* [tɔt͡ɕal] 'flee'

The water glottal is silent. Still, it has evolved from a consonant (in Balconian Ric, it is still realized as a voiced uvular fricative [ʁ]) and still counts as one. It is also retained in the native script. Every syllable starting with a vowel is thus considered to actually start with a water glottal.

2.4 Stress & Intonation

2.4.1 $\leq$ 3 syllables

In words with three or fewer syllables, only one syllable is stressed. In a two- or three-syllable word, stress is placed on

1. the first syllable preceding a geminate. This includes not only long consonants, but also intervocalic [b], [d] and [g] as well as [t͡ɕ]. E.g.:

(a) *ýpput* [ˈi̯pːut] 'feather'

(b) *dwerákketh* [dwɛˈrakːɛθ] 'to decay'

(c) *pódda* [ˈpɔda] 'child'

2. the first syllable with a falling diphthong. Remember that the nasal is treated as a vowel, so all vowel + nasal combinations are actually falling diphthongs. E.g.:

(a) *dohéj* [dɔˈhœy̯] 'big'

(b) *gudánth* [guˈðanθ] 'voyage'

(c) but *lóllaj* [ˈlɔlːai̯] 'pleasing'

3. the first syllable of the word. E.g.:

(a) *rýka* [ˈri̯ka] 'sound'

(b) *lódja* [ˈlɔði̯a] 'flower'

(c) *tárku* [ˈtarku] 'salt'

Grammatical words and morphemes such as articles, *dal/khen* and inflectional affixes are never stressed (unless emphasized). The latter do also not alter the stress pattern of the word they are applied to, even if they create geminates or falling diphthongs, as can bee seen in (10). A notable exception is the ergative which can create stress through diphthongization (see 4.4.1.2).

(10) a. *gúprok* [ˈguprɔk] 'mountain' → *gúprokkyn* [ˈguprɔkːim] 'at the foot of the mountain'

b. *rýka* [ˈrɪ̟ka] 'to speak' → *rýkan* [ˈrɪ̟kam] 'spoke'

Derivational morphemes, on the other hand, affect the stress pattern regularly and my attract stress according to the above rules:

(11) a. *shójge* [ˈɕɔi̯ɣɛ] 'to flow' → *tósshojge* [ˈtɔt͡ɕɔi̯ɣɛ] 'to stream'

b. *kárpa* [ˈkarpa] 'to carry' → *ájpkarpa* [ˈai̯pkarpa] 'to put down'

c. *háda* [ˈhaða] 'white' → *hadáw* [haˈðau̯] 'light, pale'

2.4.2 > 3 syllables

Words with more than three syllables may have more than one stressed syllable. Here, the word is split into multiple stress groups, each of which receives stress according to the rules above. The first stressed syllable in the word has primary stress.

The split point for stress groups depends on the pattern of heavy (H) and light (L) syllables throughout the word. A heavy syllable is a syllable ending in a geminate consonant or with a falling diphthong nucleus, as outlined in the previous section.

A four-syllable word

1. is not split if it starts with the sequence LH, i.e. if the primary stress falls on the second syllable.
   (a) EXAMPLE
2. is split into two groups of two syllables each otherwise.
   (a) *kutta-heka* [ˈkutːaˌhɛka] (HL.LL)
   (b) *kor-hada* [ˈkɔrɔˌhaða] (LL.LL)

A five-syllable word

1. is split after the second syllable if the third syllable is heavy and primary stress falls onto the first syllable.
   (a) *beb-tunttykul* [ˈbɛβɛˌtunːtikul] (LL.HLL)
   (b) COUNTEREXAMPLE
2. is split after the third syllable otherwise.
   (a) *gudanth-thyanta* [guˈðanːθiˌanta] (LHL.HL)

(b) *hunppar-qakunttat* [ˈhum:par:aˌkun:tat] (HHL.HL)

(c) *khyrel-qethel* [ˈxirɛlɛˌʔɛθɛl] (LLL.LL)

Chapter 3

Writing system

3.1 Latin transcription

The most commonly used Latin transcription for the Ryka script was introduced by Manuyi den Paranua in 750 and follows the tradition of Asiul not to use special characters.

k	k	**r**	r	**ʔ**	q	**a**	a
g	g	**l**	l	**h**	h	**ɛ**	e
x	kh	**ɕ**	sh			**ɔ**	o
t	t	**p**	p			**u**	u
d	d	**b**	b			**i̯**	y
θ	th	**ɸ**	ph			**m**	n

The assimilations of [ɛ], [i̯] and the nasal as well as the variation of voiced plosives and voiced fricatives are not indicated. The water glottal is also usually not represented, but can be transcribed with ˚ if needed. Until 792, the apostrophe *'* was used instead of *q* to transcribe the glottal stop.

Diphthongs are now written with *w* (for [u̯]) and *j* (for i̯ and y̯) to differentiate them from single vowels divided by a wind glottal. Formerly, diphthongs were written as the two vowels they were composed of plus a *w* or *j* matching the reduced vowel of the diphthong. While this reflects the history of the language (e.g. *ae* and *ai* used to be pronounced differently, now they are both [ai̯]) and the morphology, it adds nothing to the modern pronunciation of the word, so the reduced vowel is only represented by *w* or *j* since the revision of 792. However, the three-character spellings may still be found in older publications. E.g.:

(12) a. *lewg* [lœu̯ɣ] 'cloud', formerly *leowg*

b. *ejby* [ɛi̯βi̯] 'pure', formerly *eyjby*

c. *kwol* [ku̯ɔl] 'purpose', formerly *kwuol*

d. *pjare* [pi̯arɛ] 'animal', formerly *pjyare*

e. *pjarja* [pj̥arj̥a] ‘animal-GEN’, formerly *pjyarjea*

When two wind consonants follow each other, the first *h* is omitted. E.g.:

(13) a. *katkhen* [kaθxɛm] ‘bone’

b. *bykshe* [bi̥xɕɛ] ‘bad’

c. *gepthak* [gɛɸθak] ‘to dig’

Geminate consonants are represented by double characters. E.g.:

(14) a. *tuntty* [tun:ti] ‘to count’

b. *podda* [pɔda] ‘child’

c. *galla* [gal:a] ‘to sing’

d. *hykkhag* [hi̥x:aɣ] ‘to laugh, chuckle’

e. *essha* [ɛt͡ɕa] ‘good’

3.2 Modern Ryka script

Ryka’s own writing system is an abugida, a kind of syllabic script. In contrast to true syllabaries, abugidas do not have one distinct character for each possible syllable. Instead, they have syllabic consonant bases, characters representing a specific syllable with a default inherent vowel, and change this vowel by attaching different diacritics to the base character.

Here is an example: The character for /t/ plus vowel is ○. Ryka’s inherent vowel is /a/, so without further modifications, it will be read as /ta/. If we add the diacritic for /o/, ◌̥, we get ○̥, /to/.

3.2.1 Phonetic characters

Base characters

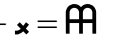
There are 25 basic syllable characters in Ryka:

Vowel diacritics

These can be combined with one of four vowel diacritics. The term ‘diacritic’ is a bit misleading in the case of Ryka, because they are not simply placed above, below or next to the syllable character, but merge with it. They are always attached to the end of the base sign, i.e. not added somewhere in the middle, but drawn with the same stroke that ends the character. As such, they may vary in size and form quite a bit depending on the base syllable.

/e/ The diacritic for /e/, a small circle, is the easiest of all vowels, since it never alters the shape of the base character.

	..k	**..t**	**..r**	**..p**	**..∅**
k..	kak	kat	kar	kap	 ka
t..	tak	tat	tar	tap	ta
r..	rak	rat	rar	rap	ra
p..	pak	pat	par	pap	pa
q..	qak	qat	qar	qap	qa

Circle /e/:	Loop /o/:	Stroke /u/:	Hook /y/:
			
qe	qo	qu	qy

/o/ /o/ is represented by a loop. In most cases, it is easy to attach, but when the base character ends with a top dash (as in  →  /tor/ or  →  /pop/) or dot (as in → /pot/), it requires an additional line flowing down the right side of the syllable sign to attach to.

/u/ The stroke diacritic for /u/ is also not hard to draw, since it is a simple straight line going somewhere through the base character. The 'somewhere' is the hardest part here, since it is pretty much unpredictable where to place it. If the syllable sign has a larger closed or half-closed area, it will most likely go through it (as in → /puk/ or  →  /pup/), but not always (as in → /ruk/). It may also create a cross with some line (as in → /tuk/ or → /pu/) or even not strike through anything at all (as in  →  /tur/). Its behaviour has to be learned. Fortunately, Ryka orthography is not very strict, so if you strike through the wrong place, every Asiului will still get what you meant to write, as long as you have a straight line somewhere on your sign. In ancient Ryka script, /u/ actually was a simple line on top of the base.

/y/ While the positioning of the /y/ hook is mostly clear, it might be the most difficult of the four vowel diacritics, since it requires to sit on the baseline, i.e. on the bottom, and might thus change the shape of the base character quite a bit. In the best case, your syllable sign ends in a more or less straight vertical line. Then you can attach /y/ to the bottom right corner of it (as in → /qyt/ or → /tyt/). If the base character ends in a horizontal line or something that is already hook-like, you need to draw this vertical line yourself (as in → /tyk/ or  →  /kyp/). If it ends somewhere on the top, you have to draw your vertical line down from there (as in → /kyt/ or → /tyr/). /ka/ and /pa/ get a

strange inward curve when combined with /y/ (as in → /ky/ or → /py/). And some others are just irregular (→ /ryk/, → /ryt/, → /qyk/ and → /qyp/).

Mode tails

You might have noticed that the base characters are only combinations of the five earth consonants. To change them into water and wind mode, you have to attach yet another diacritic to it. Fortunately, these so called 'mode tails' are not as complicated as the vowel diacritics. The bottom tail (◌̲) changes the initial consonant of the base character to water mode, and the top tail (◌̃) marks wind mode. Both are attached to the beginning of the syllable sign and are thus the first thing to draw. Therefore, when you want to write a Ryka syllable with mode and non-default vowel, you start with the mode tail, go on to the base character on the same line and end this line with the vowel diacritic. (Of course, some characters require two or more lines to draw, but the important thing is that you start with the mode and end with the vowel.)

The quirky thing about the mode tails is that they will often require the base character to be written upside down. Since they directly attach to its start, they force the syllable to turn in such a way that this start can be reached comfortably from where they are. In less metaphorical words, syllables that are originating somewhere on the baseline (such as /ka/ or /rat/) do not change their orientation for water mode (/ga/, /lat/), but turn around for wind mode (/kha/, /shat/), and syllables originating at the top (such as /tak/ or /par/) have to turn in water mode (/dak/, /bar/), but not in wind mode (/thak/, /phar/). One could also say that water mode and wind mode syllables are vertically mirrored versions of each other. The one and only exception to this is /ta/ (), since it is a circle. It actually turns for any mode, since it normally starts on top (as in /te/ and /to/), but on the left when with a mode tail (as in /de/, /do/ and /the/, /tho/).

There is a third mode diacritic for nasalization (◌̃), but it is only used in loanwords. It changes the first consonant of a syllable into a nasal. /k/ becomes a velar nasal [ŋ], /t/ becomes a dental [n], /p/ becomes a labial [m] and /r/ is used for palatal [ɲ]. Since Ryka has no syllable-initial nasals, non-bilingual speakers of Ryka will pronounce them with a plosive release, i.e. as [ŋ^{g}], [n^{d}], [m^{b}] and [n^{dj}], respectively. In transcription, they are written *kn*, *tn*, *pn* and *sn*. /q/ has no nasal equivalent. The nasal mode diacritic is a true diacritic in that it is simply placed over the base character (as in /knar/ [ŋar], /snap/ [ɲap] or /pnak/ [mak]).

The final consonant of a syllable takes the mode of the following syllable. If it has to be indicated, e.g. at the end of a word or in loanwords without mode assimilation, there are independent mode signs (for water, for wind) that can be placed at the end of the corresponding syllable. If a syllable begins and ends with the same mode signs, the tails of the two are connected (as in + → /dal/ or + → /heph/). There also is a sign for final earth mode (), but it is only used in foreign words where an earth consonant is followed by a water or wind consonant.

An overview over all mode-base-vowel ligatures can be found in Table 13.1 in

the Appendix.

Independent vowels

For each of Ryka's vowels, /a/, /e/, /o/, /u/, /y/ and the nasal /n/, there also is an independent vowel character. These cannot stand alone, but must follow a base character, and are used to form diphthongs with the vowel of the syllable sign. They must be placed before a syllable-final mode character and prevent mode tail connection (i.e. /heph/, but /hejph/).

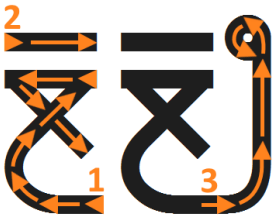


Figure 3.1: How to draw *dal*

a	e	o	u	y	n

Syllable and vowel glyph form a unit and can be viewed as a single character. The independent final mode glyphs are thus placed after the additional vowel.

Size

All Ryka base characters, independent vowels and numerals have the same height and can be written in a block. The mode tails and the nasal diacritic are placed visibly above/below this block, as shown in Fig. 3.2. The punctuation glyphs marking end of sentence and subordination span over both mode areas.

Figure 3.2: *Khen rosshel jo jugyn ta Tnwayl.* 'Noeyal writes a sentence.'

3.2.2 Punctuation

Ryka does not use spaces. Instead, it separates words with single dots (·). Double dots (:) are used to separate parts within a word, e.g. the components of compounds (see 6.2) or stems and affixes in linguistic descriptions. A sentence is ended with an 'end of sentence' sign (). Recently, the question (?) and exclamation mark (!) have also been adopted from Asiul into informal writing and modern literature.

To make subordinate clauses, they are enclosed by subordination characters (,) which roughly serve

x	1	2	3	4	5	6	7
x * 8	8	16	24	32	40	48	56
x * 64	64	128	192	256	320	384	448

Table 3.1: All Ryka numerals.

the function of commas, but occur more frequently than in English. ┤ has to introduce every subordinate sentence and ├ has to mark every transition back to the main clause.

3.2.3 Numerals

Ryka originally has a base 8 numeral system, but nowadays its written form is only used for small numbers and in traditional contexts. For larger numbers, the Arabic numerals have been adopted.

Multiples of 8 are written as ligatures of the multiplier numeral and the glyph for 8, ⏀. The ligature consisting of two 8's, ⏀⏀, can again be ligated with base numerals to display multiples of 64. Table 3.1 shows an overview over all numerals of the Ryka script.

Numbers have the form [x * 64] + [x * 8] + [x]. The summands are just written next to each other in this order, while the respective factors are ligated as outlined above. Hence, the number 242 would be written ⏀⏀⏀, [3 * 64] + [6 * 8] + [2]. The highest number that can be displayed using this system is 511 (⏀⏀⏀ [7 * 64] + [7 * 8] + [7]).

For larger numbers, Ryka has adopted Asiul's decimal system and also the Arabic numerals 0 (⊙) and 9 (Ꮉ). These are used just as we would write numbers using our Arabic numerals. 207,349 for instance would be written ⏀⊙⏀⏀ᏭᏮ.

3.2.4 Alphabetic ordering

Since Ryka natively uses a syllabic script, words are sorted after syllables, not after phonemes. This might look chaotic in Latin transcription, but is very transparent when regarding the Ryka spelling. Syllables are sorted according to the following hierar-

chy: *Onset* > *coda* > *initial mode* > *first vowel* > *second vowel* > *final mode*. For basic consonants, the hierarchy is *k* > *t* > *r* > *p* > *q*/∅. For modes, the hierarchy is *earth* > *water* > *wind* > *nasal*. For vowels, the hierarchy is *a* > *e* > *o* > *u* > *y* > *n*.

This means that first, the syllables are sorted according to their onset: *k--* > *t--* > *r--* > *p--* > *q--*. Assuming that we now have a bunch of syllables starting with *k*, they are then sorted according to their coda: *k-k* > *k-t* > *k-r* > *k-p* > *k-∅*. Syllables e.g. of type *k-k* are then further sorted according to the mode of the onset: *k-k* > *g-k* > *kh-k* > *kn-k*. The *k-k* syllables can then be sorted according to their first vowel: *kak* > *kek* > *kok* > *kuk* > *kyk*. Syllables with the same first vowel are then sorted according to the second vowel, e.g.: *kyk* > *kjak* > *kjek* > *kjok* > *kjuk* > *kynk*. Finally, they are sorted according to the mode of their coda, e.g.: *kjak* > *kjag* > *kjakh*.

Overall, this results in the following order for the syllables mentioned:

kak	kjek	kar	rak	pap
kek	kjok	kap	rat	pa
kok	kjuk	ka	rar	qak
kuk	kynk	tak	rap	qat
kyk	gak	tat	ra	qar
kjak	khak	tar	pak	qap
kjag	knak	tap	pat	qa
kjakh	kat	ta	par	

3.3 Ancient Ryka script

The Ryka script was devised shortly after the Asiulen Revolution. While it already started as an abugida and had about the same number of characters as today, the ancient base glyphs looked quite different and were not yet ligated with the vowel and mode diacritics. This is what the 25 syllable characters looked like:

As you may have noticed, these characters appear to be simple pictures of things like plants, people and animals. It turns out that for each character except two (*ka* and *rap*), we can find Ryka words that map nicely on what is shown by the characters and which actually start with the syllable it stands for (with the exception of *tar*, which is the second

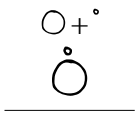
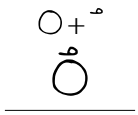
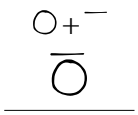
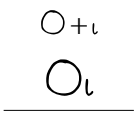
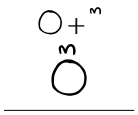
	..k	**..t**	**..r**	**..p**	**..∅**
k..	kak	kat	kar	kap	 ka
t..	tak	tat	tar	tap	 ta
r..	rak	rat	rar	rap	 ra
p..	pak	pat	par	pap	 pa
q..	qak	qat	qar	qap	 qa

syllable of the word *athjul*). It seems that the inventors of the script wanted these common words to be memory aids for the base characters. This is a list of all 25 characters in modern and ancient script and what they appear to depict:

		footprints on the ground	*kag* ‘footprint’
		a bone	*katkhen* ‘bone’
		a tree	*kor* ‘tree’
		mountains	*guprok* ‘mountain’
		(unknown; a leaf?)	*???*
		a rainy cloud	*tenkky* ‘water’
		something smelly on the ground	*deth* ‘excrement’
		a person with multiple heads	*athjul* ‘Asiului’
		a face with eyes and a mouth	*thap* ‘head, face’
		the sun	*thyan* ‘sun’
		a fruit	*runk* ‘fruit’
		a flame	*shyth* ‘fire’
		an arm	*sharka* ‘arm’
		(unknown)	*???*
		an eye	*lu* ‘eye’
		a deep hole or long cave	*puk* ‘hole, *cave’
		the pyramid shape of the capital city’s four Asiulvesacam	*patyk* ‘Asiulvesac’ / *pat* ‘angled’
		a wing	*phyl* ‘wing’
		a hand with four fingers	*beb* ‘finger’
		a closed mouth with two protruding eye-teeth	*pa* ‘mouth’
		a rock	*qank* ‘stone’
		a forward bent person	*hatrulud* ‘worker, slave’

		a tree in the wind	*hur* ‘air’
		a harpy	*heph* ‘harpy’
		a cloud	*hethel* ‘cloud’

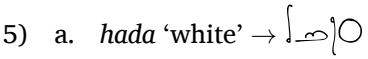
The vowel diacritics used to be actual diacritics that were just placed on top of or next to the base glyph. Remember that the nasal /n/ used to be fully vocalic and could constitute a syllable peak on its own, which is why the ancient script had a diacritic for it. This diacritic was later adopted into the modern script as the nasal mode sign.

Circle /e/:	**Loop /o/:**	**Stroke /u/:**	**Hook /y/:**	**Wave /n/:**
				
te	*to*	*tu*	*ty*	*tn*

The independent vowel signs looked very much like today:

a	e	o	u	y	n

The mode tails ( for water, for wind) had also not yet merged with the base character. They were just placed in front of or after the syllable they modified. There was no difference between an initial and final mode sign. Hence:

(15) a. *hada* ‘white’ → 

b. *beb* ‘finger’ → 

c. *shyth* ‘fire’ → 

d. *thjel* ‘snake’ → 

The punctuation looked the same as today, with the exception of the double dots, which were only introduced much later. Words were separated with single dots (·), subordinate clauses were enclosed in the subordination characters (·, ·) and sentences were separated by the end of sentence sign (·  ·).

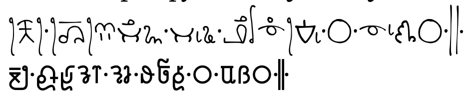
The numerals represented fingers and hands: Since the thumb is used for counting by the Asiuluiam, a full hand consists of four fingers. Thus, the numbers 1 to 3 are depicted as 1 to 3 dashes (or fingers) and the 4 by a hand-shape. 5 to 7 are then the full hand plus more fingers. The numeral for 8 probably is an abstract representation of two full hands.

I	II	III	∩	∩I	∩II	∩III	⦶
1	2	3	4	5	6	7	8

Unlike in the modern script, the ancient numerals are not ligated after 8, but simply written in succession (following the same rules as in the modern script). Hence, the number 50 would be written ∩II⦶II, [6 * 8] + [2], in ancient script. Since there was no numeral for 64 yet, the highest possible number that could be written using this system was 63 (∩III⦶∩III [7 * 8] + [7]).

Overall, the main difference between the modern and ancient Ryka script lies in the form of the base characters and the way vowel diacritics and mode tails attach to them. The modern script is quite ligature-heavy, while the ancient script had nicely separated glyphs and very pictorial base characters. This is an example sentence contrasting the ancient and modern script:

(16) *Dal uddakpon pjo rosshelyk ta Rykata.*



“Ryka’s script is very easy.”

Chapter 4

Nouns

4.1 Number

Ryka distinguishes three different numbers: Singular (one), Paucal (some/several) and Plural (many).

4.1.1 Paucal

The Paucal is marked by reduplication: The initial consonant and vowel of the final syllable are doubled. Note that this will break up diphthongs. If the final syllable starts with a water glottal, the final vowel and the final consonant are reduplicated. If it also ends in a vowel, the paucal is marked with the suffix *-k*.

1. -CV → -CV⟨CV⟩
   (a) *bo* 'spark' → *bo⟨bo⟩* 'sparks'
   (b) *purty* 'clothing, dress' → *purty⟨ty⟩* 'clothes'
   (c) *byrja* 'grass, herb' → *byry⟨rj⟩a* 'grasses, herbs'
2. -CVC → -CV⟨CV⟩C
   (a) *heph* 'harpy' → *he⟨he⟩ph* 'harpies'
   (b) *hethel* 'cloud' → *hethe⟨the⟩l* 'clouds'
   (c) *guprok* 'mountain' → *gupro⟨ro⟩k* 'mountains'
3. -°VC → -°VC⟨VC⟩
   (a) *jug* 'word' → *jug⟨ug⟩* 'words'
   (b) *ojsh* 'pain' → *ojsh⟨ysh⟩* 'pains'
   (c) *khuyk* 'wish' → *khuyk⟨yk⟩* 'wishes'
4. -°V → -°V⟨k⟩
   (a) *u* 'a (II)' → *u⟨k⟩* 'some (II)'

(b) *kua* 'butterfly, moth' → *kua⟨k⟩* 'butterflies, moths'

In words with two or more syllables, the reduplicated vowel may be deleted if the reduplicated syllable is preceded by a vowel. The paucal is then marked by a geminate consonant instead. If the reduplicated consonant is from the glottal row, i.e. *q* or *h*, the corresponding geminate from the velar row, i.e. *kk* or *kkh*, is used.

1. -(C)VCV(C) → -(C)VC∅⟨CV⟩(C)
   (a) *ryka* 'sound' → *ryk⟨k⟩a* 'sounds'
   (b) *byrja* 'grass, herb' → *byr⟨r⟩ja* 'grasses, herbs'
   (c) *poqak* 'pot' → *pok⟨k⟩ak* 'pots'
   (d) *pehe* 'knife' → *pek⟨kh⟩e* 'knives'

Alternatively, for words ending in a single vowel (not diphthong!), the final vowel may be deleted to mark the paucal. If the word then ends in a glottal consonant, this consonant is replaced by *k*.

1. -CV → -CV⟨C∅⟩
   (a) *bo* 'spark' → *bo⟨b⟩* 'sparks'
   (b) *purty* 'clothing, dress' → *purty⟨t⟩* 'clothes'
   (c) *hebba* 'bird' → *hebba⟨b⟩* 'birds'
2. -(q,h)V → -(q,h)V⟨k⟩∅
   (a) *qe* 'he, she, it' → *qe⟨k⟩* 'they'

Note that if a word's syllable structure allows both the geminate and final consonant marking strategy, only the geminate marking is grammatical (i.e. *ryka* → *rykaka* or *rykka*, but never *rykak*).

4.1.2 Plural

Pluralizing a noun sets the final consonant of the word into wind mode – if it already is, nothing happens and the plural is only marked on the article (see 4.3). If the word ends in a vowel, the wind variant of the final syllable's onset is used as a suffix. If that onset is from the glottal row, the plural suffix is *-kh*.

1. -CVC → -CVC⟨h⟩
   (a) *heph* 'harpy' → *he⟨ph⟩* 'harpies'
   (b) *hethel* 'cloud' → *hethe⟨sh⟩* 'clouds'
   (c) *guprok* 'mountain' → *gupro⟨kh⟩* 'mountains'
2. -CV → -CV⟨Ch⟩
   (a) *bo* 'spark' → *bo⟨ph⟩* 'sparks'
   (b) *purty* 'clothing, dress' → *purty⟨th⟩* 'clothes'
   (c) *byrja* 'grass, herb' → *byrja⟨sh⟩* 'grasses, herbs'

3. -(q,˚,h)V → -(q,˚,h)V⟨kh⟩
   (a) *qe* ‘he, she, it’ → *qe⟨kh⟩* ‘they’
   (b) *pehe* ‘knife’ → *pehe⟨kh⟩* ‘knives’
   (c) *kua* ‘butterfly, moth’ → *kua⟨kh⟩* ‘butterflies, moths’

4.1.3 Semantics

Since the creation of Ryka, the meaning of the Paucal and the Plural have shifted slightly. Originally, the paucal was used only for small numbers of items that could be counted at one glance, usually up to eight. The plural was used for higher numbers and uncountable things. Nowadays, the paucal covers far more cases and has become the standard form for expressing plurality.

While being countable at first glance is still a good criterion for the paucal, it now covers basically any number of countable things as long as they are all visible. The plural is more of a mass number for an extremely large, unimaginable number. Consider e.g. the word *kor* ‘tree’. The paucal form, *kokor*, covers a small, countable group of trees up to a little forest, as long as you can still see its boundaries. The plural *kosh* is only used for a large forest that stretches to the horizon. Similarly, the paucal of *hethel* ‘cloud’ denotes a group of clouds, while the plural would be used for a cloudy sky or a mass of clouds where individual clouds are not easily distinguishable.

The paucal is also only used for actual instances, whereas the plural denotes some multitude in general. Hence:

(17) *Dal lodlytthapon pekok kokor. Kekh kosh dal hyler wa.*

dal	*lodly-ttha=pon*		*pe-ko-k*	*ko⟨ko⟩r-∅*	*ke-kh*
DAL	pretty-AFF:curious=very		this-the-PC	tree⟨pc⟩-ABS	a-PL
kosh-∅	*dal*	*hy⟨le⟩r*	*wa*		
tree.PL-ABS	DAL	love⟨AFF:happy⟩	I.GEN		

“These trees are so beautiful. I love trees.”

The plural will also be used for complete sets of items. Thus, when talking about someone’s eyes, you should use the plural *lush* of *lu* ‘eye’, even though the group of two eyes is clearly countable in a single glance. Eyes, like most other body parts, form a natural group and thus, two eyes are a complete set and should be referred to in the plural. The paucal *lulu* or *lul* actually has the connotation of a pile of eyes disconnected from the bodies they belonged to. In general, using the paucal for items that have a natural complete number, such as fingers, implies that one is talking about *some, but not all* of them. Hence, the paucal of *beb* ‘finger’, *bebeb*, refers to a number of fingers not divisible by five, whereas the plural *beph* is used to talk about one or more complete hands.

Similarly, the paucal will be used to refer to *some, but not all* of a group of things mentioned earlier in a conversation:

(18) A. *Pawdanth khen turuleln kek rurunk ly.*

pawdanth	*khen*	*turu⟨le⟩l-n*	*ke-k*	*ru⟨ru⟩nk-∅*
today	KHEN	gather⟨AFF:happy⟩-PST	a-PC	fruit⟨PC⟩-ABS

ly
I.ERG

"Today I gathered some fruits."

B. *Qjekhen kentthaka kowsh?*

qje-khen	*ken-ttha=ka*	*kowsh-∅*
OPT-KHEN	what-AFF:curious=Q	it.PL-ABS

"What will (you) do with them?"

A. *Kok thellykesh qjekhen kejddy jo besh.*

Ko-k	*thel⟨l⟩yk-esh*	*qje-khen*	*kej-ddy*	*jo*
the-PC	ripe.one⟨PC⟩-ELA	OPT-KHEN	create-AFF:hopeful	a

besh-∅
juice-ABS

"(I) will make juice from the ripe ones."

In this example, *A* first refers to the fruits they gathered in the paucal, since it probably weren't that many. *B* then asks about them in a plural, since they are referring to the specific group mentioned earlier as a whole. *A*'s response only mentions part of this group, namely the ripe ones, which is why they are now in the paucal.

4.2 Gender

There are four different genders or classes in Ryka which are assigned semantically and have a hierarchy. The uppermost class consists of elementary objects and concepts, followed by the class containing all Rasvrisuam and related things (such as body parts or concepts like emotions). Below are other living things (and their body parts and related concepts) and the lowest class are artificial, non-elemental objects.

Gender/Class		Examples
I. Elementary	Nature	*kor* ‘tree’, *qank* ‘stone’, *shal* ‘sky’
	Spiritual, holy things	*kuj* ‘element’, *lath* ‘Nunulm’
	Abstract natural concepts	*asshyn* ‘luck’, *shojge* ‘time’
II. Rasvrisuam	Rasvrisuam	*athjul* ‘Asiului’, *tyrryl* ‘friend’
	Sensitive body parts and intestines of Rasvrisuam	*puka* ‘skin’, *sharka* ‘arm’, *hewtty* ‘liver’
	Body fluids	*kule* ‘blood’, *hur* ‘breath’
	Talents and virtues	
	Emotions and thoughts	*shyrun* ‘happiness’, *bejgat* ‘dream’
	Sensations and Needs	*ojsh* ‘pain’, *gogar* ‘thirst’
III. Animates	Animals	*pjare* ‘animal’, *heph* ‘harpy’
	Sensitive body parts and intestines of animals	*puka* ‘skin’, *sharka* ‘arm’, *hewtty* ‘liver’
IV. Artificial	Inanimate, crafted objects	*kop* ‘thing’, *yryp* ‘food’, *rykajd* ‘language’
	Insensitive body parts	*ty* ‘tooth’
	Dead and non-elemental things	*pew* ‘dust’

4.3 The nominal articles

All Ryka nouns must be preceded by an article matching number and gender. There is even a dedicated obligatory article for proper names, which does however not indicate number or gender. Still, proper names technically have the grammatical properties of the entity they refer to and personal pronouns and subordination suffixes have to agree with this inherent number and gender. Articles distinguish between definite or indefinite, which is equivalent to the difference between English ‘the’ and ‘a’.

		I. Elem.	II. Rasvr.	III. Ani.	IV. Art.	Proper name
Def.	SG	ko	tuk	pyr	pjo	ta
	PC	kok	tut	pyp	pyp	(ta)
	PL	kokh	tukh	pysh	pjoph	(ta)
Ind.	SG	ke	u	yl	jo	–
	PC	kek	uk	lyl	jok	–
	PL	kekh	ukh	ysh	jokh	–

It is important to remember that articles in Ryka can never be omitted (except when in vocative case, see section 4.4.1.4), not even in constructions where the article is missing in English.

(19) a. *Khen phylgo pysh hebbajph.* 'The birds are flying.'

b. *Khen khyr-phylgo ysh hebbapha.* 'Birds can fly.'

c. *Khen wor ta yrtajt.* 'Father is coming.'

4.3.1 Determiner modifications

Articles can take prefixes to transform into interrogative or demonstrative determiners and suffixes to become quantifying determiners. A single article can take one prefix and one suffix, so quantifiers may be combined with demonstratives and interrogatives. The quantifiers always demand a singular noun. Some of the affixes can only attach to a definite or indefinite article.

Affix	Article	Number	Example
pe-	def.	any	*petuk hol* 'this person' *peko tenkky* 'this water'
pa-	def.	any	*patuk hol* 'that person' *pako tenkky* 'that water'
ken-	ind.	any	*kebu hol* 'which person' *kenke tenkky* 'which water'
-taj	ind.	sg.	*utaj hol* 'some person(s)' *ketaj tenkky* 'some water'
-to	ind.	sg.	*uto hol* 'no person' *keto tenkky* 'no water'
-pynt	ind.	sg.	*upynt hol* 'every person' *kepynt tenkky* 'all water'
-°y	both	sg.	*uy/tuky hol* 'many persons' *key/koy tenkky* 'a lot of water'
-Le	both	sg.	*ule/tugle hol* 'few persons' *kele/kole tenkky* 'a bit of water'

4.4 Case

Ryka distinguishes 4 or 27 cases, depending on how you define 'case'. All of the 27 candidates have in common that they attach to the heads of noun phrases (i.e. the nouns themselves) directly as affixes to mark the NP's grammatical function in a sentence, and that they cannot be stacked, i.e. that a noun cannot carry more than one case ending. So what makes 23 of them stick out?

Most of Ryka's cases can not only inflect nouns, but also verbs. The local cases are used to denote aspect, while the rest basically marks the same syntactic relations as with nouns – just on verbs. We have something similar with English prepositions, except that these require the verb to be nominalized (cf. 'without a tear' and 'without shedding a tear'). Ryka does not require nominalization, it simply allows case to be applied to verbs as if they were nouns. Since Ryka verbs also have something resembling the nominal article, it is likely that

the differentiation between nouns and verbs has not been very strict in the past.

In Ryka, these two groups of case are called *kutta-heka-ejby* 'true case' and *kutta-heka-tok* 'dubious case'.

4.4.1 Kuttath-heka-ejby - True Cases

The four *kuttath-heka-ejby* consist of the three syntactic core cases, absolutive, ergative and genitive, and the vocative case. These cannot be applied to verbs. Instead, verbs have there own markers for the thematic roles the three core cases denote, which sets them further apart from the *kuttath-heka-tok*. The vocative is special on its own compared to all other cases, but has been grouped with the core cases because it can also not be applied to verbs.

The semantics and use of the core cases will be treated in detail in the syntax section (**??**). Here we will just focus on their morphology.

4.4.1.1 Absolutive: -∅

The absolutive denotes the patient of a verb. It is unmarked, indicated by the null morpheme -∅.

4.4.1.2 Ergative: -(A)Y

The ergative marks the wilful agent of a verb. Its suffix *-(A)Y* may change the form of a word's last syllable significantly, since it will always diphthongize the last vowel, even if the word ends in a consonant. If the last vowel already is a diphthong, *-Y* will replace the last component with itself. In case this diphthong already contains /y/, it will be replaced by a single /y/. If the last vowel already is a single /y/, it will be replaced by /aj/.

(20) a. *heph* 'harpy' → *hejph*

b. *gwa* 'worm' → *guj*

c. *thjel* 'snake' → *thyl*

d. *tyrryl* 'friend' → *tyrrajl*

The new diphthongs created by the ergative may attract stress as outlined in section 2.4. E.g.:

(21) a. *hapud* [ˈhapuð] 'hunter' → *hapujd* [haˈpuˌið]

b. *hapyk* [ˈhapˌik] 'prey' → *hapajk* [haˈpaˌik]

c. *but: hebba* [ˈhɛba] 'bird' → *hebbaj* [ˈhɛbaˌi]

d. *but: tyrryl* [ˈtirːiˌl] 'friend' → *tyrrajl* [ˈtirːaˌil]

When the ergative appears as a single *-Y* after deleting a diphthong, as in 20c, the resulting /y/ is always pronounced as completely unrounded long

[iː] and will attract stress in the same way a falling diphthong would (cf. 2.4). Thus:

(22) a. *jug* [i̯uɣ] 'name' → *yg* [iːɣ]

b. *thjel* [θi̯ɛl] 'snake' → *thyl* [θiːl]

c. *athjul* [ˈaθi̯ul] 'Asiului' → *athyl* [aˈθiːl]

d. *byrja* [ˈbi̯ri̯a] 'grass' → *byry* [bi̯ˈriː]

4.4.1.3 Genitive: -(t)a

The genitive marks the possessor in a possessive phrase (see section 9.3). It is also used to denote the unintentional agent of a verb. The suffix *-a* is applied to words ending in a consonant or single vowel, diphthongizing the latter, and the suffix *-ta* is applied to words ending in a diphthong or single *a*.

(23) a. *heph* 'harpy' → *hepha* 'of the harpy'

b. *pjare* 'animal' → *pjarja* 'of the animal'

c. *koba* 'sibling' → *kobata* 'of the sibling'

d. *huroj* 'wind' → *hurojta* 'of the wind'

4.4.1.4 Vocative: -(˚)e

The vocative is used to address someone directly (cf. en. 'hey, James!'). Vocative nouns are special in that they do not occur as arguments or adjuncts in a sentence, but accompany a clause and as such are placed outside of the clause (usually at the front). In Ryka orthography, vocative noun phrases are treated as full sentences and thus followed by an end of sentence sign where we would place a comma. Also, vocative nouns are the only nouns that come without articles.

It is marked with the suffix *-e* consonants and with *-˚e* after vowels. Also, the vocative ending receives primary stress. Words ending in single *e* are only marked as vocative by stress.

(24) a. *héph* 'harpy' → *hephé* 'oh harpy!'

b. *pjáre* 'animal' → *pjaré* 'oh animal!'

c. *kóba* 'sibling' → *kobaé* 'oh brother/sister!'

d. *hurój* 'wind' → *hurojé* 'oh wind!'

4.4.2 Kuttath-heka-tok - Dubious Cases

In this section, we will describe the semantics of the cases applied to nouns only. What they denote when applied to verbs will be treated in the chapter about verbs (section 5.4).

	Location	Motion to	Motion from	Motion via
Near	**Adessive** *-py/y* *dakypy* *hethely* 'at the cloud'	**Allative** *-por/ur* *dakypor* *hethelur* 'towards the cloud'	**Ablative** *-pesh/esh* *dakypesh* *hethelesh* 'away from the cloud'	**Preterlative** *-pa/wa* *dakypa* *hethelwa* 'along the cloud'
Inside	**Inessive** *-ry/er* *dakyry* *hetheler* 'in the cloud'	**Illative** *-ror/or* *dakyror* *hethelor* 'into the cloud'	**Elative** *-resh/esh* *dakyresh* *hethelesh* 'out of the cloud'	**Translative** *-ra/era* *dakyra* *hethelera* 'through the cloud'
Over/On	**Superessive** *-tyn/atyn* *dakytyn* *hethelatyn* 'over/on the cloud'	**Superdirective** *-tor/ator* *dakytor* *hethelator* 'onto the cloud'	**Superelative** *-tesh/atesh* *dakytesh* *hethelatesh* 'off the cloud'	**Supertranslat.** *-ta/ata* *dakyta* *hethelata* 'across the cloud'
Under	**Subessive** *-kyn* *dakykyn* *hethelgyn* 'below the cloud'	**Subdirective** *-kur* *dakykur* *hethelgur* 'to below the cloud'	**Subelative** *-kwesh* *dakykwesh* *hethelgwesh* 'from under the cloud'	**Subtranslative** *-kwa* *dakykwa* *hethelgwa* 'along under the cloud'

Table 4.3: The semantics of Ryka's 16 locative cases and how they surface on words ending in a vowel or consonant, using the example of *daky* and *hethel* (both meaning 'cloud').

4.4.2.1 Locative Cases

While many language just have a single locative case and express further distinctions with adpositions, Ryka employs cases for all kinds of locative relations: Location at, motion to, motion from and motion via a place in general, the inside, top and bottom of something. There are cases for all of these 16 combinations, shown in Table 4.3.

The cases for location near, inside and on something have different suffixes for words ending in a vowel and words ending in a consonant. The cases for location under something only have a single suffix, respectively, which agrees with the mode of the noun's final consonant. When the word ends in a vowel, the suffix is in earth mode.

(25) a. *kesh* 'ice' → *keskhyn* 'below the ice'

b. *pattyk* 'Asiulvesacam' → *pattykkur* 'under the Asiulvesacam'

c. *rartutul* 'roots' → *rartutulgwesh* 'out of the roots'

d. *koryn* 'forest' → *korynkwa* 'through the forest'

Instrumental	*-tje*	‘using X’
Comitative	*-pan*	‘accompanied by X’
Abessive	*-poj*	‘without X’
Causal	*-tal*	‘caused by X’
Terminative	*-kul*	‘for X, in order to X’
Topical	*-(t)ebekh*	‘about/concerning X’
Temporal	*-teru*	‘at time X’

Table 4.4: The seven non-locative *kuttath-heka-tok* and their respective endings.

4.4.2.2 Other Cases

The remaining seven *kuttath-heka-tok* encode various semantic roles: Instrument (Instrumental), companion (Comitative and Abessive), cause (Causal), purpose and beneficiary (Terminative), topic (Topical) and time (Temporal). Table 4.4 shows an overview over their forms and uses. The following subsections explain their semantics in detail.

All but the Topical show consonant mode agreement with their nominal head. The Topical case suffix is *-tebekh* for words ending in a vowel and *-ebekh* for words ending in a consonant.

Instrumental: -tje

The Instrumental marks the instrument, i.e. the means by which the agent carries out the action expressed by the verb. These can be classical tools and body parts (as in (26)), or talents, virtues and other abstract concepts that aid the agent in performing the action (as in (27)).

(26) *Khen kyrrunb qy pyr telukhera tukh qa gekthje.*

khen	*kyrru⟨n⟩b*	*qy*	*pyr*	*telukh-era*	*tukh*	*qa*	*gekh-thje*
KHEN	scratch⟨PST⟩	he.ERG	the	flesh-TRA	the.PL	his	claw.PL-INS

“He cut through the flesh with his claws.”

(27) *Pynken khebyn dwequddy atasha ukh tupa bejgatthje.*

pynken-∅	*kheb-yn*	*dwequ-ddy*	*a-tash-a*	*u-kh*	
all-ABS	KHEN-TRAM	achieve-AFF:encouraging	REF-we-GEN	a-PL	
tupa	*bejgath-thje*				
own	dream.PL-INS				

“Through our dreams we can achieve anything.”

Comitative: -pan

The Comitative marks the person or object accompanying another person or object. It should not be confused with the instrumental, as both can be translated as 'with X' in English, but denote different roles. Generally, if 'with X' can be rephrased as 'using X', it is an instrumental, if it can be rephrased as 'together with X' or 'accompanying X', it is a comitative.

(28) *Khen twokanle ly pakur ta Bajlupan.*

khen	*twoka-n-le*	*ly*	*pak-ur*	*ta*	*Bajlu-pan*
KHEN	go-PST-AFF:happy	I.ERG	that-ALL	PN	Vaelu-COM

"I went there with Vaelu."

(29) *Dokka! Yl heph hokjatkylle ysh khela pybykphan!*

dokka	*yl*	*heph*	*ho⟨kja⟩t-kylle*	*ysh*	*khela*	*pybykh-phan*
look!	a	harpy	play⟨AFF:playful⟩-REL.A	a.PL	its	young.PL-COM

"Look! A harpy playing with its young!"

Abessive: -poj

The abessive is the opposite of the comitative. It denotes the absence of something or someone and can be translated as 'without X'.

(30) *Khen twokanbbu ly pakur ta Bajlupoj.*

khen	*twoka-n-bbu*	*ly*	*pak-ur*	*ta*	*Bajlu-poj*
KHEN	go-PST-AFF:sad	I.ERG	that-ALL	PN	Vaelu-ABE

"I went there without Vaelu."

(31) *Jo khugboj-terkul khen dwegunsher hewp!*

jo	*khug-boj + terkul*	*khen*	*dwegu⟨n⟩⟨she⟩r*	*hewp-∅*
a	manual-ABE	KHEN	arrive⟨PST⟩⟨AFF:disbelieving⟩	it-ABS

"It arrived without a manual!"

Causal: -tal

The causal denotes the cause or reason for the action. It is also used in causative constructions to mark the causer (see section **??**).

(32) *Khen tunbbub-haldo ly ko shotheldal.*

khen	*tu⟨n⟩⟨bbu⟩b+hal=do*	*ly*	*ko*	*shothel-dal*	
KHEN	want⟨PST⟩⟨AFF:unwell⟩+move=NEG	I.ERG	the	heat-CAU	

'I did not want to move because of the heat.'

(33) *Ken twokanpo wa ta yrtattal kokh guprokhata ko tulgudanttheru.*

ken	*twoka-n-po*	*wa*	*ta*	*yrtat-tal*	*ko-kh*
KHEN.OBL	walk-PST-AFF:angry	I.GEN	PN	parent-CAU	the-PL

guprokh-ata	*ko*	*tul-gudanth-theru*
mountain.PL-SUPTR	the	whole-day-TMP

'Mum/Dad made me walk in the mountains the whole day!'

Terminative: -kul

The terminative marks the goal of the action. It is similar to the causal in that they may both denote the motivation of the agent(s), but while the causal marks why the agent initiated the action, the terminative marks what the agent wants to achieve with it. The cause for the action might be unintentional, i.e. the agent might be forced to carry out the action, but the goal is always intentional. However, it might be that the goal is not the agent's goal, but someone else's, as in causative constructions. The causal can be translated as "because of X" or "caused by X", while the terminative can be translated as "in order to X".

The terminative may also mark the beneficiary, i.e. the person or object that benefits from the action.

TODO:EXAMPLES

Topical: -(t)ebekh

The topical marks the topic of an action, not in the grammatical, but in a semantic sense, i.e. the matter that is talked or thought about. It can be translated as "about X" or "concerning X".

TODO:EXAMPLES

Temporal: -teru

The temporal marks the time at which the action took place.

TODO:EXAMPLES

Chapter 5

Verbs

Ryka verbs have a rich agglutinative morphology, allowing applicative, tense, aspect, mood, subordinaton and the unique Asiulen affect markers plus adverbial, negation and question clitics to be appended to them and their accompanying particle, the so-called ‘verbal article’. While the average Ryka verb usually only carries one to three such affixes, more impressive constructions can frequently be found in the literature, such as in (34).

(34) *Khen rykare ly, qjekhen gaqaktwokankhurytageldo kektaj guprorok ta Hadajk, thykteru khen urn-het pynpek qepor.*

khen	*ryka-re*	*ly*
KHEN	say-only	I.ERG
xɛm	ˈrị.ka.rɛ	ly

qje-khen	*ga = qak-twoka-n-khu-ry-tagel = do*
OPT-KHEN	again = APPL.TRA-walk-PST-AFF:pejorative-INE-ARG.ITR.P = NEG
ˈʔi̯ɛ.xɛm	ga.ˈʔak.tu̯ɔ.kaŋ.ˌxu.ry.ˌta.ɣɛl.ˌdɔ

ke-k-taj	*gupro⟨ro⟩k-∅*	*ta*	*Hada⟨j⟩k*
a-PC-some	mountain⟨PC⟩-ABS	PN	Hadak⟨ERG⟩
ˈkɛk.tai̯	ˈgup.rɔ.rɔk	ta	ha.ˈðai̯k

thyk-teru	*khen*	*ur-n + het*	*pyn-pek-∅*	*qe-por*
THYK-TMP	KHEN	happen-PST	all-this-ABS	she-ALL
ˈθik.tɛ.ru	xɛm	ˈun.dru.hɛt	ˈpị̈m.pɛk	ˈʔɛ.pɔr

“I’m just saying that Hadak was hopefully not hiking through some mountains again when all this happened to her.”

All of the above mentioned markers are optional and a sentence containing just

a plain verb with its 'article' is perfectly grammatical. The order in which they appear on the verb phrase is the following:

ARTICLE.MOD
ADV = [APPL|PASS]-VERB-PST-AFF-CAS-ANTI-[REL|ARG] = [NEG|Q]

This section will describe the verbal articles, mood (MOD), the past tense marker (PST), the usage of nominal case markers on verbs (CAS, indicating aspect and some common conjunctions), affect (AFF), applicatives (APPL) and subordinating affixes (REL, ARG). Adverbial clitics (ADV) are purely lexical and may be looked up in a lexicon. Negation and question clitics (NEG, Q) will be discussed in the syntax section on pages 93 ff., as they do not exclusively attach to verbs. Ryka also has passive (PASS) and antipassive (ANTI) markers for its verbs, which will be discussed in the syntax section (8.4) as well, because they require a basic understanding of Ryka's morphosyntactic alignment and are closely tied to serial verb constructions.

5.1 The verbal articles

When looking up Ryka words in a dictionary, you will soon notice that not only the nouns are accompanied by an article marking their gender, but that the verbs come with a prepended particle as well. In analogy to the nominal articles, these are called 'verbal articles', though they do of course not share any properties with their nominal counterparts. However, it has long been assumed that Ryka used not to make a real distinction between verbs and nouns in the past and that these verbal articles did indeed denote two additional genders and used to be much more similar to the nominal articles. Nowadays, verbs are (mostly) a separate category from nouns.

There are only two different verbal articles, *dal* and *khen*. Similar to nominal gender, the choice of the verbal articles is not arbitrary but semantic: *Khen* marks dynamic actions, i.e. actions involving a change of state and frequentative actions, while *dal* accompanies stative actions, i.e. continuous actions that do not involve some sort of change. Because of this, they are also referred to a the dynamic and stative article, respectively. Here are some typical dynamic and stative verbs:

Dynamic	**Stative**
khen dag 'to become, change'	*dal beg* 'to stay, remain'
khen twoka 'to walk'	*dal qokrut* 'to stand'
khen hyryth 'to grow'	*dal thybat* 'to be tall'
khen pont 'to hit, beat'	*dal ojsh* 'to ache'
khen qeth 'to think'	*dal keln* 'to know'
khen pakkap 'to clatter, rattle'	*dal borrokh* 'to roar, blare'
khen gwapja 'to glitter'	*dal huly* 'to shine, gleam'

Derivation affixes that turn a dynamic action into a stative one and vice versa will also require a change of article to match the new meaning:

The verbal article might even be the only morphological sign for a difference in meaning:

Dynamic	**Stative**
khen hagok 'to close'	*dal hagokyk* 'to be closed'
khen phylgo 'to fly'	*dal phylgow* 'to be light'
khen panpun 'to push, press'	*dal panpund* 'to be heavy'
khen gog 'to drink, swallow'	*dal gogar* 'to be thirsty'
khen ryt 'to stab, sting'	*dal rytud* 'to be sharp, hot'
khen shyth 'to burn'	*dal shythyd* 'to be strong-minded'

Dynamic	**Stative**
khen gyggy 'to hurry, rush'	*dal gyggy* 'to be in a hurry'
khen pel 'to touch'	*dal pel* 'to be close'
khen thesh 'to show'	*dal thesh* 'to mean'
khen ryka 'to speak'	*dal ryka* 'to be loud'
khen beb 'to grab, catch'	*dal beb* 'to hold'
khen lu 'to search'	*dal lu* 'to see'
khen ped 'to help'	*dal ped* 'to support'
khen hyth 'to hiss'	*dal hyth* 'to seethe'

The verbal article is obligatory in main clauses. It will often be dropped in short subordinate clauses, except when carrying mood inflection or when its omission would result in lexical ambiguities.

Dynamic verbs are inherently perfective, but their temporal structure can be changed using aspect markers (see section 5.4.1). Static verbs, on the other side, are inherently imperfective and cannot be inflected for aspect. Hence, a statement such as 35a always has to be interpreted as describing a current, possibly temporary condition. There is no way to alter the verb such that it expresses a general property. Instead, the verb needs to be nominalized, as in 35b. Nominalization will be treated in more detail in section 6.1. The copula *dal the* will be explained in section 8.13.

(35) a. *Dal ryka qe.* 'He is (currently) being loud.'

b. *Dal the qe tuk rykak.* 'He is a loud person.' / 'He (generally) is loud.'

5.2 Mood

The standard mood in Ryka is the indicative, denoting factual statements. There are five further moods: The subjunctive, optative, obligative, commissive and permissive. All are indicated on the verb article, not on the verb itself. They can surface as prefixes, suffixes and consonant mutations, so it is unlikely that they developed at the same time. Ryka does not have a native imperative form. Commands are usually expressed with the optative or obligative. In addition, Ryka has borrowed and grammaticalized a few imperative verbs from Asiul to express a colloquial imperative and hortative.

5.2.1 Subjunctive

The subjunctive mood expresses uncertainty about the truth of the subject talked about. It can be combined with past tense to talk about events that could have possibly happened like this but are unconfirmed or even doubted, or with temporal adverbials to talk about an event that possibly takes place right now but is not witnessed by the speaker. It is also used as a future tense (since you can never be sure about what will happen in the future). Its static form is *dajl*, its dynamic form *khej*.

5.2.2 Optative

The optative mood expresses wishes and desires ('it is desired that...'). It is commonly used for requests, as there is no imperative in Ryka. A causal argument can be added to mark a specific person who wishes for the action to happen. It surfaces as the prefix *qje-*, yielding the optative verb articles *qjedal* and *qjekhen*.

5.2.3 Obligative

This mood is similar to the English modal verbs 'must' and 'should' and thus denotes obligation. It is another replacement for the imperative and used for orders and commands. Normally, the obligative is expressed by a "hardening" of the initial consonant to its earth form (*tal, ken*), but is also has an emphasized form which is built by additionally suffixing *-ak* and stretching the previous sound, yielding *tallak* and *kenpak*.

5.2.4 Commissive

The commissive mood expresses plans and promises to do something and is another way to denote future tense. It is marked by the suffix *-u*, producing *dalu* and *khebu*.

5.2.5 Permissive

As the name suggests, this mood expresses permission to do something, similar to English 'may'. It is marked by the suffix *-yn*, producing *dalyn* and *khebyn*.

(e. g. *khebyn lesh ty* 'you may leave').

5.2.6 Imperative and Hortative

As mentioned before, Ryka does not have an imperative of its own. Asiul, however, does, and when the Asiuluiam revived Ryka, they felt as if something was missing in the language. At first, they simply reverted to Asiul when issuing brief commands such as "look!" or "come!". After some time, the selection shrunk to just five Asiul imperative verbs which were also shortened and adapted to Ryka's phonology, namely:

- *(a)rajda* 'go!' ← as. *araina*

- *lajda* 'come!' ← as. *laenea*
- *dokka* 'look!' ← as. *docona*
- *rabbja* 'listen!' ← as. *rabia*
- *deja* 'say!' ← as. *candeia*

These can be used as interjections in sentences such as:

(36) a. *Dokka! Dal katthab yl kua lodlylyl!* 'Look! There's a beautiful butterfly!'

b. *Arajda! Ken phylgo pjo qulor-todopud ty lokul!* 'Go! You must fly to the supermarket for me!'

However, they have recently been grammaticalized into full modal markers replacing the verbal articles. Here, all verbs referring to the act of seeing something take *dokka*, all verbs of hearing take *rabbja* and all verbs of speaking take *deja*. *Rajda* (never *arajda*, which is only used as an interjection) is the general purpose marker used if the addressee is close to the speaker, while *lajda* is used if the addressee is farther away from the speaker. Unlike in English (and Asiul), the agent may not be omitted from the sentence.

(37) *Dokka lu pyr kua lodlylyl ty!*

dokka	*lu*	*pyr*	*kua*	*lodly-lyl*	*ty*
see.IMP	look	the	butterfly.ABS	pretty-REL.P	you.ERG

"Look at the beautiful butterfly!"

(38) *Rajda phylgo pjo qulor-todopud ty lokul!*

rajda	*phylgo*	*pjo*	*qul-or+todopud*	*ty*	*lo-kul*
go.IMP	fly	the	supermarket-ILL	you.ERG	I-TER

"Fly to the supermarket for me!"

(39) *Lajda tek pjo yrypekh ty ko qulesh khen worteru ty!*

lajda	*tek*	*pjo*	*yrypekh*	*ty*	*ko*	*qul-esh*	*khen*	*wor-teru*
come.IMP	bring	the	dishes	you.ERG	the	house-ELA	KHEN	come-TMP

ty
you.ERG

"Bring the dishes from the house when you come!"

(40) *Rajda twoka tesh ko korynror peko thyalnderu!*

rajda	*twoka*	*tesh*	*ko*	*koryn-ror*	*pe-ko*	*thyaln-deru*
go.IMP	go	we.ERG	the	forest-ILL	this-the	night-TMP

"Let's go to the forest tonight!"

As you can see in the last example, the construction can also serve as a hortative when using a first person plural agent. Affect marking is usually completely absent in the verb accompanying the imperative particle.

The imperative has become frequent in colloquial speech, especially between younger people and with elder people speaking to children. However, it is rather informal and may be seen as condescending between adults, and is therefore also only rarely encountered in writing (except on the web). Since it is a rather recent innovation, this will probably change in the future, but at the present, the construction should be used with care, and it is advisable to always use the optative instead, especially for non-native speakers.

5.3 Tense

By default, all Ryka verbs are in the present tense. There is only one other tense, which is the past. The past tense is generally expressed by the affix *-N*, which will however take different forms depending on the final syllable of the verb.

1. If the nucleus of the final syllable consists just of a single vowel (and not a diphthong), a nasal will be inserted after this vowel, forming either a suffix (if there is no coda or the coda is /r/ or /l/) or an infix. E.g.:
   (a) *qu* 'do' → *qun* 'did'
   (b) *twoka* 'walk' → *twokan* 'walked'
   (c) *hyr* 'love' → *hyrn* 'loved'
   (d) *gog* 'drink' → *gong* 'drank'
   (e) *daruth* 'dry' → *darunth* 'dried'
2. If the nucleus of the final syllable consists of a diphthong and that diphthong does not already contain the nasal, the second vowel is replaced by the nasal. E.g.:
   (a) *kej* 'make' → *ken* 'made'
   (b) *lewr* 'be ill' → *lern* 'was ill'
   (c) *pataj* 'ask' → *patan* 'asked'
   (d) *hyttja* 'open' → *hyttyn* 'opened'
   (e) *pawggwab* 'sway' → *pawggunb* 'swayed'

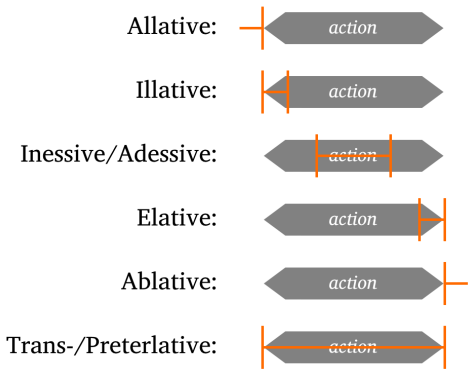


Figure 5.1: Bla

3. If the nucleus of the final syllable consists of a nasal diphthong, *-an* if suffixed. If there is no coda, the final /n/ of the verb becomes /b/. E.g.:
   (a) *pont* 'beat' → *pontan* 'beat'
   (b) *kon* 'win' → *koban* 'won'
   (c) *tuln* 'chat' → *tunlan* 'chatted'
   (d) *daqynd* 'die' → *daqyndan* 'died'
   (e) *panpun* 'press' → *panpuban* 'pressed'

5.4 Nominal case on verbs

As mentioned before, the majority of the *kuttath-heka-tok* (not the *kuttath-heka-ejby*) may also be applied to verbs. The local cases encode aspect and may be used in both main and subordinate clauses, while the other cases are used as conjunctions, introducing a subordinate clause. When a verb has a nominal case attached to it, its article may not be dropped.

5.4.1 As aspect markers

The 'near to' and 'inside' row of the local cases is employed to mark aspect. Metaphorically, the action denoted by the verb phrase is viewed spatially as an area with an entrance, an interior and an exit. Figure 5.1 illustrates which part of an action is referred to by which local case. Aspect marking case may only be applied to dynamic (*khen*) verbs, and never to static (*dal*) verbs.

5.4.1.1 Allative: Prospective aspect

The allative, denoting movement towards something, encodes prospective aspect, which is translatable as "about to do something". The subject is moving towards the action, i.e. the action has not yet started but will begin soon.

(41) *Pjoph ta tyth khen gurrungaka ty telysh? - Khen pekur ly!*

pjo-ph	*ta*	*ty-th-∅*	*khen*	*gurru-n-ga=ka*	*ty*
the-PL	your	tooth-PL-ABS	KHEN	brush-PST-AFF:dissatified=Q	you.ERG

telysh
already

khen	*pek-ur*	*ly*
KHEN	do.this-ALL	I.ERG

"Did you already brush your teeth? - I'm about to do it!"

5.4.1.2 Illative: Initiating an action

The illative, denoting movement into something, marks the beginning of an action, which is translatable as "starting to do something". The subject is moving into the action, i.e. is beginning its execution.

(42) *Khen yrynpor ly khen pokponkjakteru hojl pjo wa larupor.*

khen	*yry⟨n⟩p-or*	*ly*	*khen*	*pokpo⟨n⟩⟨kja⟩k-teru*
KHEN	eat⟨PST⟩-ILL	I.ERG	KHEN	knock⟨PST⟩⟨AFF:curious⟩-TMP

ho⟨j⟩l	*pjo*	*wa*	*laru-por*
someone⟨ERG⟩	the	my	door-ALL

"I was just starting to eat when someone knocked on my door."

5.4.1.3 Inessive & Adessive: Progressive aspect

The inessive, denoting location inside, and the adessive, denoting location nearby, are both used to mark progressive aspect, i.e. "being in the process of doing something". The action is ongoing, it has already started but not yet ended.

The two cases differ in the degree of involvement of the agent into the action: If the agent is concentrating on the action, willfully doing it or in another way deeply "in"volved in the action, the inessive is used, while the adessive is used for cases where the action is carried out casually or unconsciously, or generally without much involvement by the agent. Usually, verbs with an ergative agent use the inessive as a progressive marker, while verbs without agent or with a genitive agent use the adessive (the difference between ergative and genitive agents will be introduced in section **??**). However, the choice of the progressive marker is also dependent on the animacy of the agent: Inanimate agents will never be accompanied by the inessive aspect marker.

(43) *Khen haper pypjo qekha kakag tukh dakjusha ta Hadakunttajt.*

khen	*hap-er*	*py⟨pj⟩o*	*qekha*	*ka⟨ka⟩g-∅*	*tukh*
KHEN	hunt-INE	the⟨PC⟩	their	footprint⟨PC⟩-ABS	the.PL

dakjush-a	*ta*	*Hadakuntta⟨j⟩t*
Dakiuzui.PL-GEN	PN	Hadakunttat⟨ERG⟩

“Hadakunttat is following the tracks of the Dakiuzuiam.”

(44) *Lopesh qjekhen leposh ty; khen ajpkenler tej wa!*

lo-pesh	*qje-khen*	*le⟨po⟩sh*	*ty*
I-ABL	OPT-KHEN	go.away⟨AFF:angry⟩	you.ERG

khen	*ajpkenl-er*	*tej-∅*	*wa*
KHEN	forget-INE	you-ABS	I.GEN

“Go away from me; I am forgetting you! (I am giving my best to forget you!)”

(45) *Khen pjurunry pjoph wa gekh ly.*

khen	*pjuru⟨n⟩r-y*	*pjo-ph*	*wa*	*gekh-∅*	*ly*
KHEN	chew⟨PST⟩-ADE	the-PL	my	nail.PL-ABS	I.ERG

“I was (absently) biting my nails.”

(46) *Khen dwerasheshy pjo tarqul pjo robbojt!*

khen	*dwera⟨she⟩sh-y*	*pjo*	*tar-qul-∅*	*pjo*
KHEN	destroy⟨AFF:shocked⟩-ADE	the	whole-house-ABS	the

robbo⟨j⟩t
robot⟨ERG⟩

“The robot is destroying the whole house!”

5.4.1.4 Elative: Finishing an action

5.4.1.5 Ablative: Completive aspect

5.4.1.6 Translative & Preterlative: ???

5.4.2 As conjunctions

The nominal case endings can also be applied to verbs, functioning as aspect inflections or conjunctions.

5.4.2.1 Instrumental: "By"

5.4.2.2 Comitative: "While"

5.4.2.3 Abessive: "Without"

5.4.2.4 Causal: "Because"

5.4.2.5 Terminative: "In order to"

5.4.2.6 Topical: "???"

5.4.2.7 Temporal: "When"

5.4.3 Avoiding double case

The sentence in example (42) contained two verbs with case, one with the illative to mark aspect and the other with the temporal case as the conjunction "when":

(42) *Khen yrynpor ly khen pokponkjakteru hojl pjo wa larupor.*
"I was just starting to eat (eat-ILL) when someone knocked (knock-TMP) on my door."

But what if we swap first and second clause to put the focus on the knocking?

(47) **Khen pokponkjak hojl pjo wa larupor khen yrynporteru ly.*
"Someone knocked on my door when I was just starting to eat (eat-ILL-TMP)."

The above sentence is ungrammatical. Just like a noun, a verb can only carry one case. There are two strategies to get around this.

One would be to move the conjunction case onto the clause particle *thyk*, which will be treated in section 8.2.1:

(48) *Khen pokponkjak hojl pjo wa larupor thykteru khen yrynpor ly.*
"Someone knocked on my door when (THYK-TMP) I was just starting to eat (eat-ILL)."

One can also mark the aspect with another verb instead of the illative case, by forming a compound (see section 6.2) between *ker* 'begin' and *yryp*:

(49) *Khen pokponkjak hojl pjo wa larupor khen kernteru-yryp ly.*
"Someone knocked on my door when I was just starting to eat (begin-TMP + eat)."

5.5 Affect

Affect marking is perhaps the most exotic feature of Ryka, and it is so indispensable for its speakers that despite its oddity, it has not been lost in any of the Ryka dialects and even found its way into Asiul. Affect denotes the speaker's attitude and emotions towards what is said. While this is usually encoded nonverbally in other languages, Ryka uses a range of verbal infixes to express affect.

It is not known how the affect markers developed in the language. While e.g. Ryka's non-core cases can be traced back to nouns and verbs still existent in the language, and most of its other inflections were already present in Ryka as it was invented by the Kurakaam, affect marking seems to have appeared out of nowhere. It is plausible that it was adopted from Stage Ryka (see section 10.3), since earliest written records of the use of affect markers are theater plays and stories. However, it is completely unclear where the infixes evolved from, since there are no morphemes with similar shape and meaning in the lexicon. It has been suggested that they are onomatopoetic for the emotions they are expressing.

Before the introduction of Asiul, affect was almost an obligatory inflection of the verb, and rarely was a sentence uttered or written without some affect infix inside. An utterance not inflected for affect was perceived to be very odd, because it sounded cold and unemotional. Affect is still extremely common, especially in prose, poetry and speeches, but is declining in oral conversation. It has become especially rare in already heavily inflected verbs. In online communication, it has almost completely been replaced by emoticons, and the youngest generation is beginning to adopt Asiul's unbound affect markers in their speech, placing them at the end of their sentences, as if they were using them as emoticons.

All affect infixes are placed after the final vowel or diphthong of a verb, thus also often surfacing as suffixes. A complete list of all affect markers with their associated emotions can be found in Table 5.1; all of them will be discussed with examples below.

5.5.0.1 -CVka-

This infix reduplicates the first consonant and vowel of the syllable it is inserted into. anxious, frightened, unsure

5.5.0.2 -bala-

joyous, excited, enthusiastic

-CVka-	anxious, frightened, unsure
-bala-	joyous, excited, enthusiastic
-bbu-	sad, disappointed, depressed, unwell, pitiful
-be-	wistful, regretful
-ddy-	hopeful, expectant, yearning, demanding, anticipating, encouraging
-ˆe-	sad, longing
-ga-	bored, dissatisfied, criticizing
-khu-	pejorative, contemptuous, disgusted, sarcastic
-kja-	happy, cheerful, jolly, playful, funny, amused, affectionate
-le-	happy, pleased, friendly
-po-	angry, dissatisfied, chiding
-qu-	impressed, admiring, respectful, praising
-ro-	determined
-she-	shocked, disbelieving
-ttha-	curious, fascinated, interested, admiring

Table 5.1: text

(50) *Dal lodlybalapon papjo bush!*

Dal	*lodly-bala=pon*	*pa-pjo*	*bush-∅!*
DAL	beautiful-AFF:joyous=very	this-the	place-ABS

“This place is so beautiful!”

5.5.0.3 -bbu-

sad, disappointed, depressed, unwell, pitiful

(51) *Dal lujtabbupqabot lo?*

Dal	*lujta⟨bbu⟩p=qabot*	*lo-∅*
DAL	pretty⟨AFF:sad⟩=NEG.Q	I-ABS

“I am not pretty, am I?”

5.5.0.4 -be-

wistful, regretful

5.5.0.5 -ddy-

hopeful, expectant, yearning, demanding, anticipating, encouraging

5.5.0.6 -ˆe-

sad, longing

5.5.0.7 -ga-

bored, dissatisfied, criticizing

5.5.0.8 -khu-

pejorative, contemptuous, disgusted, sarcastic

(52) *Thykke, tejtte dal thybakhutpon.*

Thyk-ke,	*tej-∅-tte*	*dal*	*thyba⟨khu⟩t=pon.*
THYK-EMP	you-ABS-EMP	DAL	tall⟨AFF:sarcastic⟩=very

"Yeah, *you* are really the greatest."

5.5.0.9 -kja-

happy, cheerful, jolly, playful, funny, amused, affectionate

(53) *Wa khen lunkja, qa khen lerponguttel khen workerkor ko kor.*

wa	*khen*	*lu-n-kja*	*qa*	*khen*	*ler-pong-ut-tel*
I.GEN	KHEN	see-PST-AFF:amused	he.GEN	KHEN	APPL.ABL-fall-PASS-ARG.P

khen	*wor-kerko-r*	*ko*	*kor-∅.*
KHEN	APPL.DIR-climb-INE	the	tree-ABS

"I saw him falling from a tree when climbing it."

5.5.0.10 -le-

This marker expresses a general sentiment of happiness and friendliness. It shows that the speaker is pleased and content, and is often used to sound inviting.

(54) *Qjekhen woler ty ko tasha qulor!*

qje-khen	*wo⟨le⟩r*	*ty*	*ko*	*tasha*	*qul-or*
OPT-KHEN	come⟨AFF:friendly⟩	you.ERG	the	our	home-ILL

"Please come into our home!"

5.5.0.11 -po-

angry, dissatisfied, chiding

(55) *Kenpak papo ty patrutte!*

Kenpak	*pa-po*	*ty*	*pa-tru-tte*
KHEN.OBL	eat-AFF:angry	you.ERG	this-TMP-EMP

"Eat *now*!"

5.5.0.12 -qu-

impressed, admiring, respectful, praising

5.5.0.13 -ro-

determined

5.5.0.14 -she-

shocked, disbelieving

5.5.0.15 -ttha-

curious, fascinated, interested, admiring

5.6 Applicatives

An applicative is a grammatical marker that promotes an oblique argument into core argument position. English does not have applicative markers, but imagine it had one for locatives, namely the prefix *foo-*, then we could rewrite the sentence 'I went to the supermarket' as 'I foowent the supermarket' or 'We are sitting on the ground' as 'We are foositting the ground'.

Ryka has five applicatives that cover all *kuttath-heka-tok* except abessive case. Obviously, a single applicative is used for multiple cases. The oblique is promoted to absolutive patient while the former absolutive, if existing, becomes a terminative oblique.

The applicatives are all prefixes and developed after the split between White and Black Island Ryka, as they cannot be found in BIR.

5.6.1 Instrumental applicative

The instrumental applicative is expressed by the prefix *ter-* (≪ *khen ter* 'to use') and is used to promote instrumental, topical and comitative arguments.

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5.6.2 Essive applicative

The essive applicative is expressed by the prefix *yn-* (≪ *dal yn* 'to be (at a place)') and is used to promote adessive, inessive, superessive and subessive as well as temporal arguments.

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5.6.3 Directive applicative

The directive applicative is expressed by the prefix *wor-* (≪ *khen wor* 'to come') and is used to promote allative, illative, superdirective and subdirective as well as terminative arguments.

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5.6.4 Ablative applicative

The ablative applicative is expressed by the prefix *lesh-* (≪ *khen lesh* 'to leave') and is used to promote ablative, elative, superelative and subelative as well as causative arguments.

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5.6.5 Translative applicative

The translative applicative is expressed by the prefix *qag-* (≪ *khen qag* 'to pass through') and is used to promote preterlative, translative, supertranslative and subtranslative arguments.

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5.7 Subordination

Ryka verbs have two sets of so-called subordinators, suffixes that subordinate the verb phrase to another phrase to form relative or attributive clauses or use the verb phrase as an argument for another verb. Both of these uses will be dealt with in detail later in the syntax section (see section 8.14).

The relative suffixes

This grammatical ending is applied to the verb to subordinate it to a noun, agreeing with the noun's gender. If the verb phrase is subordinated to a proper name, it agrees with the natural gender of the name's referent, e.g. with the Asiului gender if the name refers to an Asiului.

There are two different sets of subordination suffixes depending on whether the head noun is the absolutive patient or ergative or genitive agent of the subordinated verb phrase:

	I.	**II.**	**III.**	**IV.**
Patient	-Lek	-Lut	-Lyl	-Lyp
Agent	-Kylek -krek	-Kyt	-Kylle	-Kylyp -kryp

Note that the suffixes are dominant and will change the mode of the preceding consonant. The first /y/ in *-Kylek* and *-Kylyp* is omitted when preceded by a

	khen ajph 'to end'	*khen thyln* 'to melt'	*khen ryka* 'to speak'
REL.P.I	ajblek	thynllek	rykalek
REL.P.II	ajblut	thynllut	rykalut
REL.P.III	ajblyl	thynllyl	rykalyl
REL.P.IV	ajblyp	thynllyp	rykalyp
REL.A.I	ajpkylek	thyrnkylek	rykakrek
REL.A.II	ajpkyt	thyrnkyt	rykakyt
REL.A.III	ajpkylle	thyrnkylle	rykakylle
REL.A.IV	ajpkylyp	thyrnkylyp	rykakryp
ARG.P.FAC	ajptel	thyrntel	rykatel
ARG.P.ITR	ajptagel	tyrntagel	rykatagel
ARG.A.FAC	ajpturyn	thyrnturyn	rykaturyn
ARG.A.ITR	ajpturyk	thyrnturyk	rykaturyk

Table 5.2: The relative and complement suffixes applied to the verbs *khen ajph* 'to end', *khen thyln* 'to melt' and *khen ryka* 'to speak'.

vowel or diphthong, forcing the following /l/ to change to earth mode /r/. -*Kylle* is actually pronounced [kil:], without final vowel, but since the writing system cannot display final long consonants, it is written with final /e/. In transcription, you will sometimes see it as *-Kyll*, but we will transcribe it as *-Kylle* to stay true to the original orthography.

Table 5.2 contains a few examples.

The verbal complement subordinators

These four subordinators are applied when a verb phrase is the argument (i.e. subject or object) of another verb. They correspond to the patient and agent roles of nouns: Which subordinator suffix to choose depends on whether the verb phrase in question fills the patient or agent position of the main clause. Also, they distinguish between factual ('… that …') and interrogative ('… if …', '… whether …') verb phrases.

	factual	**interrogative**
Patient	-Tel	-Tagel
Agent	-Turyn	-Turyk

Note that the suffixes are dominant and will change the mode of the preceding consonant to earth mode. Table 5.2 contains a few examples.

Chapter 6

Word formation

6.1 Derivation

6.1.1 Change of article

We have seen in the section about the verbal articles (5.1) that the same verb may have two different meanings depending on the article it is accompanied by. Or, put differently: That a change of the verbal article alone may create a new verb with a new meaning. The same is true for nouns, and it even holds between verbs and nouns. Consider the word *beb*, which comes in five flavors depending on its article and case of its agent (see Section **??**):

(56) a. *tuk/pyr beb* 'finger; toe'

b. *ko beb* 'number; element'

c. *khen beb* (ERG agent) 'to grab, catch'

d. *dal beb* (ERG agent) 'to hold'

e. *khen beb* (GEN agent) 'to find'

The core meaning obviously is 'finger', while all its derivations are metaphorical. *Ko beb* means 'number' because the Asiuluiam employ their fingers for counting, and hence each finger on the hand refers to a certain number. Since the number words used in counting are derived from the names for the elements, each finger also refers to an 'element'. You can use your fingers actively to dynamically *khen beb*, to 'grab, catch' something, or to statically *dal beb*, to 'hold' something. It might also be that you accidentally or by chance *khen beb*, 'find' something with your fingers.

Since the noun and verb classes expressed by the respective articles are so semantical, they are an easy and natural choice to express such metaphorical derivations. However, it is not always transparent when a change of article is sufficient and when an affix is needed to express a new meaning. Consider the following pairs of derivations:

(57) a. *ko qok* 'wood' → *dal qoku* 'wooden'
ko ullok 'stem' → *ko ullokqol* 'wood' → *dal ullokqol* 'wooden'

b. *khen pel* 'to touch' → *dal pel* 'to be close'
khen ryt 'to sting' → *dal rytud* 'to be sharp, stinging'

In (57a) we can see two derivations of 'wooden' from 'wood'. However, in the first case the derivational suffix *-(t)U* is used, while in the other case a mere change of article is enough. The difference between the two stems is that one, *ko qok*, is a root, while the other one, *ko ullokqol*, has itself been derived from another root, *ko ullok*. Since the suffix *-qol* marks the material of another noun, in this case a tree trunk, it is possible that this is semantically explicit enough to not require an additional material-like suffix *-(t)U*. We can also regard the suffix *-qol* as being able to produce both nouns and static verbs, so that *dal ullokqol* was directly derived from *ko ullok*.

Example (57b) is a bit trickier. Here, the two pairs do not have the same meaning, but the transition is semantically similar. Both the act of touching something and stinging or stabbing something are touching forward movements, and both of the derivations, being close to or "in touch" with something and being stinging or emitting a sensation of sharpness are the direct results of these acts. However, one of them is a mere change of article while the other requires the "agentive" derivational suffix *-(u)d*. This is even more puzzling considering that 'sharp' is a much more metaphorical derivation from 'to sting' than 'to be close' is from 'to touch'. Perhaps the "agentive" suffix is needed because the stinging sensation is more exciting than mere proximity to something.

6.1.2 Prefixes

Most of Ryka's derivational prefixes are clearly derived from (auxiliary) verbs and may thus be seen as lexicalized verbal compounds. Many of the prefixes still have productive verbal counterparts that can be used to form compounds with very similar meanings. In these cases, the prefixes are usually used when the target in question and the prefix conventionally occur together, i.e. when the combination is already widely lexicalized, or to express a strong "inseparable" semantic connection between the source verb and the target word. It is hard to find an illustrating example from English because it has so few derivational affixes:

(58) *ko kesh* 'ice, frost' → *khen dakesh* 'freeze' vs. *khen dag-kesh* 'become frozen'

6.1.2.1 List of derivational prefixes

ga- V → V

Continue to V, still be V.

a. ???

gu- V → V

Reflexive (V oneself); unifies patient and agent of transitive verb into single agent of intransitive verb.

a. *khen bykh* 'to drag' → *khen gubykh* 'to creep'

tosh(u)- V → V

More pressure.

a. *khen shojge* 'to flow' → *khen tosshojge* 'to stream'

b. *khen hur* 'to breathe' → *khen tosshur* 'to pant'

dwe(g)- V → V ≪ *khen dweg* 'to complete'

Completeness.

a. *khen rash* 'to break' → *khen dwerash* 'to destroy'

b. *khen qu* 'to do' → *khen dwequ* 'to achieve'

c. *khen kawd* 'to diminish, decrease' → *khen dwekawd* 'to disappear'

dyr- V → V

Causative; transforms agent of transitive verb into patient of transitive verb with new agent (former patient may be expressed by another case).

a. *khen pa* 'to eat' → *khen dyrpa* 'to feed'

b. *khen puj* 'to learn' → *khen dyrpuj* 'to teach'

6.1.3 Suffixes

In contrast to the prefixes, Ryka's derivational suffixes usually cannot be traced back to a lexical source. The few cases in which they can (*-ush*, *-(sh)oj* and *-qor*) are puzzling, because one cannot imagine from what kind of construction they may have evolved. Ryka's compounds as well as almost all of its other syntactic constructions are strictly head-initial, so the existence of such a huge amount of suffixes is striking. It is possible that the majority of suffixes did not develop naturally, but was explicitly invented as the language was created.

6.1.3.1 List of derivational suffixes

-(a)t X → X

Opposite.

a. *dal lewr* 'ill' → *dal lewrat* 'healthy'

b. *ko qul* 'home' → *dal qulat* 'foreign'

c. *pak* 'that' → *pakat* 'although, despite'

-(a)r X → Vd

Needing X, X being in need.

a. *khen gog* ‘to drink’ → *dal gogar* ‘thirsty’, *tuk/pyr gogar* ‘thirst’

b. *dal gelua* ‘to sleep’ → *dal geluar* ‘tired’

c. *tuk/pyr gak* ‘gut, intestine’ → *dal gakar* ‘sad, desperate’, *tuk gakar* ‘sadness, despair’ (emotions are thought to sit in the guts and the stomach, not in the heart)

-AlN N → X

Absence of N.

a. *ko thyan* ‘sun’ → *ko thyaln* ‘darkness’

b. *ko tenkky* ‘water’ → *dal tenkkaln* ‘dry, withered’

-(e)kh V → N

Tool for doing V.

a. *yryp* ‘eat’ → *yrypekh* ‘dishes’

b. *dal lu* ‘see, watch’, *dal tewr* ‘far’ → *pjo lukh-tewr* ‘telescope’

-(e)l Vd → N

Property Vd.

a. *dal shoth* ‘hot’ → *ko shothel* ‘heat’

b. *dal khyr* ‘to be able’ → *tuk/pyr khyrel* ‘ability’

-(o)th V → N

General patient of V (cf. -(y)k!).

a. *khen hynth* ‘to smell’ → *ko hynthoth* ‘smell, odor’

b. *khen thesh* ‘to show, point at’ → *pjo theshoth* ‘meaning’

c. *khen tuln* ‘to talk’ → *tuk tunloth* ‘conversation’

-(u)d V → N|Vd

(Being the) agent of V. V-ing, the V-ing, that which is/was V-ing.

a. *khen hap* ‘to hunt’ → *tuk/pyr hapud* ‘hunter’

b. *dal beb* ‘to hold’ → *pjo bebud* ‘possessor (grammar)’

c. *khen ryt* ‘to sting, pierce’ → *dal rytud* ‘sharp, stinging’

d. *khen panpun* ‘to press’ → *dal panpund* ‘heavy (“pressing”)’

-Ul X → N

Member of a group that is X(-ing), an X person.

a. *dal qulat* ‘foreign’ → *tuk qulatul* ‘foreigner’

b. *tuk pogyt* ‘family’ → *tuk pogytul* ‘family member’

c. *ko thyth* ‘sand’ → *tuk thythul* ‘Kuraka’

d. *ko athy* ‘ash’ → *tuk athjul* ‘Asiului’

-ush X → N ≪ *pjo bush* ‘place’

Place.

a. *dal gwok* ‘to dwell’ → *pjo gwokush* ‘home, living place’

b. *dal gynsh* ‘wet’ → *ko gynshush* ‘wetland, swamp’

c. *ko thyth* ‘sand’ → *ko thythush* ‘desert’

-(y)k V → N|Vd

(Being the) concrete patient of V (cf. -(o)th!). V-ed, the V-ed, that which is/was V-ed.

a. *khen hap* ‘hunt’ → *tuk/pyr hapyk* ‘prey’

b. *khen pataj* ‘to ask’ → *pjo patajk* ‘question’

c. *khen qeth* ‘to think’ → *tuk qethyk* ‘thought’

d. *dal bute* ‘young’ → *tuk butek* ‘child (Rasvrisu)’

e. *khen hagok* ‘to close’ → *dal hagokyk* ‘closed’

f. *khen thesh* ‘to show, point at’ → *pjo theshyk* ‘that which is shown’

g. *khen tuln* ‘to talk’ → *tuk tunlyk* ‘that which is said or talked about’

-(Y)sh X → Adv

Adverbial suffix. X-ly.

a. *khen het* ‘to jump’ → *hetysh* ‘suddenly’

b. *khen tel* ‘to reach, arrive’ → *telysh* ‘already’

c. *tuk/pyr thap* ‘head’ → *thapysh* ‘mainly’

-(C)VC V → V

Frequentative. Reduplication of final -VC or -CV if there is no coda. V-le.

a. *khen pjur* ‘to bite’ → *khen pjurur* ‘to chew’

b. *khen het* ‘to jump (once)’ → *khen hetet* ‘to jump, hop (repeatedly)’

-kykh N → N

Tool for creating N.

a. *pjo yryp* ‘food’ → *pjo yrypkykh* ‘cookware’

-(t)e V → V

Verbal diminutive, weakening. V slightly.

a. *khen panpun* ‘to press’ → *khen panpunte* ‘to shove’

b. *dal pyppha* ‘to cost’ → *dal pypphate* ‘cheap’

-(t)U X → Vd

Be X-like physically.

a. *ko qok* ‘wood’ → *dal qoku* ‘wooden’

b. *khen phylgo* ‘to float’ → *dal phylgow* ‘light (not heavy)’

c. *ko kunttat* ‘mist, low clouds’ → *dal kunttatu* ‘damp’

-(d)uk V → N

Way of doing V, way of V happening.

a. *khen qyk-pug* ‘to put together’ → *pjo qykuk-pug* ‘receipt; grammar’

-(th)Yd X → Vd

Be X-like (non-physical properties).

a. *ko qok* ‘wood’ → *dal qokyd* ‘precious, valuable’[1]

b. *ko hethel* ‘cloud’ → *dal hethelyd* ‘sleepy, lazy’

c. *dal pundur* ‘dull, sallow’ → *dal punduryd* ‘blind’

d. *ko ryka* ‘sound’, *ko qer* ‘earth element’ → *pjo ryka-qeryd* ‘earth consonant’

-(sh)oj X → N ≪ *ko shojge* ‘flow’

X in movement.

a. *ko hur* ‘air’ → *ko huroj* ‘wind’

b. *khen pwoktok* ‘to babble, chatter’ → *pjo pwoktokoj* ‘empty talk, annoying conversation’

-Rek Vd → N

Degree/measure of Vd.

a. *dal kurku* ‘old (animals, things)’ → *pjo kurkurek* ‘age’

b. *pjo shat* ‘noise’ → *pjo shatrek* ‘volume’

c. *dal kankh* ‘dense’ → *pjo kankrek* ‘statistics, frequency’

-(p)yn N → N

Mass, collection of N.

a. *ko kor* ‘tree’ → *ko koryn* ‘forest’

b. *pyr pjare* ‘animal’ → *pyr pjarepyn* ‘herd, flock, swarm’

c. *pjo jug* ‘word’ → *pjo jugyn* ‘sentence’

-Ba N → N

Nominal diminutive. N-ie, little N.

a. *ko ullok* ‘stem’ → *ko ullogba* ‘branch’

[1] Due to the Asiuluiam’s worship of nature and especially trees, wood cutting underlies strict regulations. Objects made from wood are therefore very rare and valuable, and owning them is a sign of wealth. Wooden furniture is treated extremely carefully and will be passed on for generations.

b. *pyr heph* ‘harpy’ → *pyr hebba* ‘bird’

c. *pjo khy* ‘deep crack, ravine’ → *pjo khyba* ‘furrow, wrinkle’

-qor N → N ≪ *pjo qor* ‘flat, plain surface’

Augmentative, N of great size, N of great expanse.

a. *ko puk* ‘hole’ → *ko pukqor* ‘cave’

b. *ko tenkky* ‘water’ → *ko tenk(ky)qor* ‘lake, sea’

c. *ko qurn* ‘earth, soil’ → *ko qunrqor* ‘land, island’

-qol N → N

Material of N.

a. *ko qank* ‘stone, rock (object)’ → *ko qankqol* ‘stone, rock (material)’

b. *ko ullok* ‘stem’ → *ko ullokqol* ‘wood’

-(°)ja N → Attr

Consisting of N; only appears in compounds.

a. *ko peldo* ‘plumage, fur’, *ko kesh* ‘ice’ → *ko peldo-keshja* ‘hoarfrost’

b. *ko kor* ‘tree’, *ko tyth* ‘spike’ → *ko kor-tythja* ‘conifer’

6.2 Compounding

Ryka can build nominal compounds from a noun and any number of any other part of speech. There are no verbal compounds, these are realized as serial verbs (see section 8.15.1).

Ryka compounds are, as most other structures in the language, head-initial, i.e. the semantic and syntactic head of the compound comes first. All inflections are also placed on the head, so that they actually occur in the middle of the compound. The individual parts of a compound are separated by double dots (:) in the native script and by a dash in the Latin transcription.

6.2.1 Types of compounds

6.2.1.1 NP-like

(59)

a. *gudanth-thyanta*
gudanth + *thyan-ta* voyage + sun-GEN
‘voyage of the sun’ → day

b. *kule-kora*
kule + *kor-a* blood + tree-GEN
‘blood of a tree’ → tree sap

c. *kutta-heka*

kutta + *hek-a* mark + place-GEN
‘mark of (proper) place’ → (grammatical) case

d. *beb-tunttykul*
beb + *tuntty-kul* finger + count-TER
‘finger for counting’ → thumb

e. *qor-tulngul*
qor + *tuln-gul* plain + chat-TER
‘plain for communicating’ → internet

f. *jug-tebgul*
jug + *teb-gul* word + replacement-TER
‘word as replacement’ → pronoun

6.2.1.2 AP-like

(60) a. *kor-hada*
kor + *hada* tree + white
‘white tree’ → birch

b. *qot-pekta*
qot + *pekta* beam + colored
‘colorful beam’ → rainbow

c. *kop-pat*
kop + *pat* object + angled
‘angled object’ → cube

d. *hol-pel*
hol + *pel* person + close
‘close-by person’ → companion

e. *qethoj-tok*
qeth-oj + *tok* think-flow + weird
‘weird thinking’ → riddle, puzzle

f. *kutta-heka-ejby*
kutta-heka + *ejby* case + true
‘true case’ → true case (see section 4.4)

g. *peldo-keshja*
peldo + *kesh-ja* plumage + ice-A
‘icy fur’ → hoarfrost

h. *phyk-thybeb*
phyk + *thy-beb* line + two-times
‘double line’ → end-of-sentence sign (·╫·)

6.2.1.3 VP-like

(61) a. ဖြဩျ:ဂဇျ *khyrel-qettel*
khyr-el + *qet-tel* be.able-N + think-ARG.P
'ability to think' → mind

6.2.1.4 Copulative compounds

(62) a. ᚽꓲꟺ:ᑎꝿꓲ⊻ *hunppar-qakunttat*
hunppar + *qa-kunttat* storm + and-low.clouds
'storm and clouds' → cloud storm

6.2.2 Compound phonology

- *kule-kora* [ˈkulœˌkɔra]
- *kutta-heka* [ˈkutːaˌhɛka]
- *qethoj-tok* [ʔɛˈθɔi̯tɔk]
- *peldo-keshja* [ˈpɛldɔˌkɛɕi̯a]
- *gudanth-thyanta* [guˈðanːθiˌanta]
- *qor-tulngul* [ʔɔrˈtulngul]
- *qot-pekta* [ˈʔɔtpɛkta]
- *kop-pat* [ˈkɔpːat]
- *hunppar-qakunttat* [ˈhumːparːaˌkunːtat]
- *beb-tunttykul* [ˈbɛβɛˌtunːtikul]
- *jug-tebgul* [ˈi̯uɣuˌtɛbgul]
- *kor-hada* [ˈkɔrɔˌhaða]
- *hol-pel* [ˈhɔlɔpɛl]
- *phyk-thybeb* [ˈɸi̹kiˌθiβɛβ]
- *khyrel-qethel* [ˈxirɛlɛˌʔɛθɛl]

Chapter 7

Closed classes

7.1 Personal pronouns

The personal pronouns inflect in number and gender, but not every possible combination is covered. There are no pronouns for the first and second person paucal. First person pronouns occur only in the Rasvrisuam gender (logically, because they are the only ones that can talk about themselves), while everything can be adressed using the second person except for artificials (if you talk to your table, you would probably consider it being something spiritual and thus use the first gender).

	Prs.	**I. Elem.**	**II. Rasvr.**	**III. Ani.**	**IV. Art**
Sing.	1^{st}	–	lo	–	–
	2^{nd}	korej	tej	khejt	–
	3^{rd}	kowl	qe	khel	hewp
Pauc.	1^{st}	–	–	–	–
	2^{nd}	–	–	–	–
	3^{rd}	kokowl	qek	khekhel	hehewp
Plur.	1^{st}	–	tash	–	–
	2^{nd}	korejsh	bowt	khejth	–
	3^{rd}	kowsh	qekh	khesh	hewph

7.1.1 Pronoun stems

The above paradigm shows the absolutive forms of the personal pronouns. When inflected for other cases, a slightly reduced form of the absolutive pronouns is used as a stem.

Each pronoun may have a stem ending in a vowel (*V-base*), a stem ending in a consonant (*C-base*), or both. The latter is true for all plural pronouns and the 3rd person paucal pronoun of the Rasvrisu gender. Here, the V-base is selected by all cases that can only be expressed with a single suffix that

		1SG	1PL	2SG	2PL	3SG	3PC	3PL
I.	**V-base**	–	–	kory-	kory^{h}-	/	/	ku^{h}-
	C-base	–	–	/	korysh-	kul-	kokul-	kush-
II.	**V-base**	lo-	ta^{h}-	ty-	/	qe-	qe^{q}-	qe^{h}-
	C-base	/	tash-	/	but-	/	qek-	qekh-
III.	**V-base**	–	–	/	khy^{h}-	/	/	khe^{h}-
	C-base	–	–	khyt-	khyth-	khel-	khekhel-	khesh-
IV.	**V-base**	–	–	–	–	/	/	hy^{h}-
	C-base	–	–	–	–	hyp-	hehyp-	hyph-

starts with a consonant, and the C-base is selected by all cases that have both consonantal and vocalic suffixes, i.e. most Locative cases, the Genitive and the Topical.

Even though they end in a vowel, the V-bases of the two-base pronouns will alter the mode of the case suffix. The plural pronouns change the suffix to wind mode (indicated by ^{h} in the table) and the Rasvrisu 3rd person paucal pronoun geminates the suffix (indicated by ^{q} in the table).

The following table shows the paradigm for the instrumental (*-tje*) as an example:

	1SG	1PL	2SG	2PL	3SG	3PC	3PL
I.	–	–	korytje	korythje	kuldje	kokuldje	kuthje
II.	lotje	tathje	tytje	buttje	qetje	qettje	qethje
III.	–	–	khyttje	khythje	kheldje	khekheldje	khethje
IV.	–	–	–	–	hyptje	hehyptje	hythje

Using these stems, the pronouns can be inflected regularly. The only exceptions to this is the ergative paradigm, which is outlined in the following section, and the Rasvrisu singular pronouns in the Genitive. Here, *lo* becomes *wa*, *tej* becomes *tja* and *qe* becomes *qa*. The remainder of the Genitive paradigm is completely regular.

7.1.2 Ergative pronouns

The ergative personal pronouns have already been mentioned as exceptional in phonology chapter, but they are also irregular from a morphological point of view. The intrusive nature of the ergative infix and its high frequency have altered the likewise frequent personal pronouns notably.

Most prominently, it has deleted the original final vowel of all pronouns except for *tash*, where the vowel was fronted to *tesh*, and replaced it with a high front vowel [i] or [y]. Where a diphthong was deleted, this high front vowel is long, retaining the stress pattern of the original pronoun. When the original vowel was rounded, the high front vowel is likewise a rounded [y], irrespective of the surrounding phonemes that normally trigger the pronunciation of /y/ as fully rounded [y] instead of [i] or [i̯].

	1SG	1PL	2SG	2PL	3SG	3PC	3PL
I.	–	–	kory	korysh	kyl	kokyl	kysh
	–	–	kɔˈry:ɾ	kɔˈry:ɕ	ky:l	kɔˈky:l	ky:ɕ
II.	ly	tesh	ty	byt	qy	qyk	qykh
	ly	tɛɕ	ti:	by:t	ʔi	ʔik	ʔix
III.	–	–	khyt	khyth	khyl	khekhyl	khysh
	–	–	xi:t	xi:θ	xil	ˈxɛxil	xiɕ
IV.	–	–	–	–	hyp	hehyp	hyph
	–	–	–	–	hy:p	hɛˈhy:p	hy:ɸ

7.2 Other pronouns

7.2.1 Interrogative & Demonstratives

The interrogative pronoun is *ken*. It can be inflected regularly into all cases to form interrogatives such as *kenteru* 'when', *kenpy* 'where' or *kental* and *kenkul* 'why', but does not distinguish number.

As in many languages, Ryka's demonstratives have a near-far distinction. *Pek* refers to something close to the speaker and *pak* to something in the distance or invisible. Proximity to the hearer is not taken into account. Just like personal pronouns, the demonstratives have developed a V-base and C-base:

	SG	PC	PL
V-base	pe-	peᵠ-	peʰ-
C-base	pek-	pekk-	pekh-
V-base	pa-	paᵠ-	paʰ-
C-base	pak-	pakk-	pakh-

This is a full list of all interrogative and demonstrative pronouns:

	What	This	That	*Meaning*
ABS	ken	pek	pak	*Who/What (was affected)?*
ERG	kej	pejk	pajk	*Who/What (did it)?*
GEN	kenta	peka	paka	*Whose?*
INS	kentje	petje	patje	*Using whom/what?*
COM	kenpan	pepan	papan	*Accompanied by whom/what?*
ABE	kenpoj	pepoj	papoj	*Without whom/what?*
CAU	kental	petal	patal	*Why? Caused by what?*
TER	kenkul	pekul	pakul	*Why? To achieve what?*
TMP	kenteru	peteru	pateru	*When?*
TOP	kentebekh	pekebekh	pakebekh	*About what?*
ADE	kenpy	peky	paky	*Where?*
ALL	kenpor	pekur	pakur	*To where?*
ABL	kenpesh	pekesh	pakesh	*From where?*

	What	This	That	*Meaning*
PRE	kenpa	pekwa	pakwa	*Along where?*
INE	kenry	peker	paker	*In where?*
ILL	kenror	pekor	pakor	*Into where?*
ELA	kenresh	pekesh	pakesh	*Out of where?*
PER	kenra	pekera	pakera	*Through where?*
SUP	kentyn	pekatyn	pakatyn	*Over/On where?*
SUPDI	kentor	pekator	pakator	*Onto where?*
SUPEL	kentesh	pekatesh	pakatesh	*Off where?*
SUPTR	kenta	pekata	pakata	*Over/Across where?*
SUB	kenkyn	pekyn	pakyn	*Under/Below where?*
SUBDI	kenkur	pekur	pakur	*To below where?*
SUBEL	kenkwesh	pekwesh	pakwesh	*From under where?*
SUBTR	kenkwa	pekwa	pakwa	*Under where?*

7.2.2 Quantifiers

The quantifying particles *daj* 'some', *to* 'no' and *pynt* 'all/every' can be prefixed to the interrogative pronoun to form quantifying pronouns (e.g. *token* 'nobody/nothing', *dajkenpy* 'somewhere', *pynkenteru* 'always'). *Ken* is usually omitted in informal speech and texts in all cases but the absolutive and ergative. *Pynt-* has lost its final /t/ in all cases. Just like the interrogative, these pronouns cannot inflect for paucal or plural.

In the same way, *daj-*, *to-* and *pyn-* can be prefixed to the demonstratives *pek* and *pak* to mean 'some of this/that', 'none of this/that' and 'all of this/that'.

	Some…	No…	Every…
ABS	dajken	token	pynken
ERG	dajkej	tokej	pynkej
GEN	daj(ken)ta	to(ken)ta	pyn(ken)ta
INS	daj(ken)tje	to(ken)tje	pyn(ken)tje
COM	daj(ken)pan	to(ken)pan	pyn(ken)pan
ABE	daj(ken)poj	to(ken)poj	pyn(ken)poj
CAU	daj(ken)tal	to(ken)tal	pyn(ken)tal
TER	daj(ken)kul	to(ken)kul	pyn(ken)kul
TMP	daj(ken)teru	to(ken)teru	pyn(ken)teru
TOP	daj(ken)tebekh	to(ken)tebekh	pyn(ken)tebekh
ADE	daj(ken)py	to(ken)py	pyn(ken)py
ALL	daj(ken)por	to(ken)por	pyn(ken)por
ABL	daj(ken)pesh	to(ken)pesh	pyn(ken)pesh
PRE	daj(ken)pa	to(ken)pa	pyn(ken)pa
INE	daj(ken)ry	to(ken)ry	pyn(ken)ry
ILL	daj(ken)ror	to(ken)ror	pyn(ken)ror
ELA	daj(ken)resh	to(ken)resh	pyn(ken)resh
PER	daj(ken)ra	to(ken)ra	pyn(ken)ra
SUP	daj(ken)tyn	to(ken)tyn	pyn(ken)tyn
SUPDI	daj(ken)tor	to(ken)tor	pyn(ken)tor

	Some…	**No…**	**Every…**
SUPEL	daj(ken)tesh	to(ken)tesh	pyn(ken)tesh
SUPTR	daj(ken)ta	to(ken)ta	pyn(ken)ta
SUB	daj(ken)kyn	to(ken)kyn	pyn(ken)kyn
SUBDI	daj(ken)kur	to(ken)kur	pyn(ken)kur
SUBEL	daj(ken)kwesh	to(ken)kwesh	pyn(ken)kwesh
SUBTR	daj(ken)kwa	to(ken)kwa	pyn(ken)kwa

In everyday speech, one will rarely hear these pronouns used when referring to persons or objects. Instead, the nouns *hol* "body, person" and *kop* 'thing' are used like pronouns, meaning 'somebody' and 'something', respectively. They can also be prefixed with *to-* and *pynt-* and sometimes even with *daj-* for emphasis, as in (63).

(63) *Qjekhen ped lo hojl khen kejrypkul. – Kebu hojl? – Dajhojl.*

qje-khen	*ped*	*lo*	*ho⟨j⟩l*	*khen*	*kejryp-kul*
OPT-KHEN	help	I.ABS	body⟨ERG⟩	KHEN	make.food-TER

keb-u	*ho⟨j⟩l*
which-a	body⟨ERG⟩

daj-ho⟨j⟩l
some-body⟨ERG⟩

"Someone should help me with the cooking. – Who? – *Any*one."

7.2.3 The demonstratives as "proverbs"

The demonstrative pronouns *pek* and *pak* are also used to refer to predicates. Consider the following example:

(64) *Kopynt runk khen pan pyr hejph! – Khen pak kenteru?*

ko-pynt	*runk*	*khen*	*pa-n*	*pyr*	*he⟨j⟩ph*
the-all	fruit.ABS	KHEN	eat-PST	the	⟨ERG⟩harpy

khen	*pak*	*ken-teru*
KHEN	that	what-TMP

"The harpy ate all of the fruits! - When did that happen?"

Here, *pak* refers to the aforementioned action, namely the harpy eating all of the fruits. The demonstratives cannot be inflected for tense, but since they

originally encode distance, *pek* will refer to actions that are happening now or have been happening in the immediate past, while *pak* refers to actions that are "in the distance", i.e. in the past.

7.2.4 qagejl

In addition to *pek* and *pak*, Ryka has a third demonstrative pronoun, *qagejl*. While *pek* and *pak* refer to individual instances of something, *qagejl* refers to abstract or general objects or actions. Among others, *qagejl* will be used for indefinite, non-specific objects and habitual or future actions. The following examples might help to make the distinction clearer:

(65) *Ty tal lu pepyr hebba pysshylyp ko sharkatyn. Dal lujtappon pak.*

ty	*tal*	*lu*	*pe-pyr*	*hebba*	*pysshy-lyp*	*ko*
you.ERG	DAL.OBL	look	that-the	bird.ABS	twitch-REL	the

sharka-tyn
branch-SUP

dal	*lujtap=pon*	*pak*
DAL	beautiful=very	that

"You have to look at that singing bird on the tree. It is so beautiful."

(66) *Ty tal lu ysh hebbaph pysshylyp ke sharkatyn. Dal lujtappon qagejl.*

ty	*tal*	*lu*	*ysh*	*hebba-ph*	*pysshy-lyp*	*ke*
you.ERG	DAL.OBL	look	a-PL	bird.ABS-PL	twitch-REL	a

sharka-tyn
branch-SUP

dal	*lujtap=pon*	*qagejl*
DAL	beautiful=very	that

"You have to look at singing birds on trees. Those are so beautiful."

In the first sentence, the speaker refers to a specific bird, an instance of a bird, and uses the demonstrative *pak* to point at it. In the second sentence, there is no instance of bird to point at, just the abstract object 'singing birds on trees', so *qagejl* must be used to refer to it. Note that even though *qagejl* will take case endings, it cannot be inflected for number like *pek* and *pak*.

(67) *Khen twokapesh ly ko korynra. Pekturyn khen tekkan lo.*

khen	*twoka-pesh*	*ly*	*ko*	*koryn-ra*
KHEN	go-ABL	I.ERG	the	forest-TRA

pek-turyn	*khen*	*tekka-n*	*lo-∅*
this-ARG.A	KHEN	happy-PST	I-ABS

"I just walked in the forest. It made me happy."

(68) *Khen twoka ly ko korynra teruy. Qagejrturyn khen tekka lo.*

khen	*twoka*	*ly*	*ko*	*koryn-ra*	*teruy*
KHEN	go	I.ERG	the	forest-TRA	often

qagejr-turyn	*khen*	*tekka*	*lo-∅*
that-ARG.A	KHEN	happy	I-ABS

"I often walk in the forest. It makes me happy."

Again, there is a specific instance of walking in the forest in the first sentence, and since it has only just ended, *pek* is used to refer to it. In the second sentence, *qagejl* must be used, because there is no such instance, only a general description of some kind of action.

Qagejl is always used to refer to future actions, because these have not yet happened, and hence there is no concrete instance *pek* or *pak* could be used with.

Note that the *pek/pak* vs. *qagejl* distinction is not parallel to the distinction between definite and indefinite articles in English. Definite articles can be attached to a generic noun ("The harpy is a large carnivorous bird.") and indefinite articles can be attached to a specific noun ("I see a bird on this tree.").

7.3 Adpositions

7.4 Numerals

Standard Ryka comes with two distinct numeral lexicons, one of which is used as cardinal numerals, and one of which is used for building the ordinal numerals.

7.4.1 Numeral morphology

Ryka has a base 8 numeral system. Although this is rare among the languages of the world, it does not seem surprising considering the importance of the numbers 4 and 8 in the asiulen culture, as there are four elements traditionally divided into two main forces each (air → wind/sound, fire → light/warmth, water → fluids/steam, earth → soil/plants). In fact, the words for the numbers 1 to 8 used for counting nowadays are derived from the words for these eight elemental forces.

When counting, Ryka speakers use their thumbs to point to the remaining four fingers, which is why the thumb is called *tunttybeb* 'counting finger' and the word *beb* 'finger' can also mean 'number' as well as 'element'. Each of the eight non-counting fingers corresponds to one elemental force and each hand contains one of each of the four main elements.

The order in which the elemental forces are recited in counting is thought reflect their importance for life (from most to least important). Note how 'cloud' (steam) is listed higher than 'water' (fluids), because clouds are a much more present source of moisture on the Llof than bodies of water (which, in fact, emerge from cloud condensation).

№	***Ryka***	**English**	**Origin**	**Element**
ꕯ	*hur*	one	*hur* 'air, wind'	air
ꕤ	*thy*	two	*thyan* 'sun, light, color'	fire
ꕢ	*heth*	three	*hethel* 'cloud'	water
ꕩ	*qurn*	four	*qurn* 'earth, soil'	earth
ꕦ	*shyth*	five	*shyth* 'fire, heat, temperature'	fire
ꕨ	*kor*	six	*kor* 'tree'	earth
ꕬ	*tenk*	seven	*tenkky* 'water'	water
ꕧ	*ryk*	eight	*ryka* 'sound'	air
ꕧꕧ	*ryryk*	64	*rykqoryk* 'eight times eight'	–

The number words above are a relatively late invention, but have replaced Ryka's original numerals in written and formal speech in most domains. They originated in the dialects of the Asiulvesacam, Aegonu and eastern Raena, and were restricted to that area until the Masiuluiam imposed the capital's dialect as the Standard Ryka language. After that, they quickly spread into all regions in written and formal speech, but the original number words can still be heard in the northern and western dialects. They are also the only numerals that have cognates in Balconian Ric, since the language became independent long before the introduction of Standard Ryka.

№	***Ryka***	**English**	**Balconian**
ꕯ	*(g)eg*	one	*ghey* [ʁɛj]
ꕤ	*thojt*	two	*zoit* [θøːt]
ꕢ	*hykh*	three	*hix* [hiχ]
ꕩ	*kyda*	four	*cid* [kid]

№	*Ryka*	English	Balconian
ϭ	*qud*	five	*'ud* [ʔud]
ჲ	*kep*	six	*cep* [kɛp]
໖	*tol*	seven	*tol* [tɔl]
⌽	*daw*	eight	*dau* [dɔː]
ↀ	*dottaw*	64	*dauto* [dɔːtɔ]

The number one is usually pronounced *eg*, but receives an initial *g* when directly preceded by a vowel within the same word (i.e. when prefixed with something ending in a vowel). This is probably a remnant of the now unpronounced water glottal.

Since the elemental numerals are a simple substitute for the original number words, both number lexicons are inflected in the exact same way. To express larger numbers, the affixes *-Qa-* 'and, plus' and *-Qo-* 'times' are used. Note that the initial glottal stop of these affixes will force the preceding consonant into earth mode and geminate it. (69) shows how 241 'two-hundred-forty-one' would be pronounced with both lexicons.

(69) a. *hetqoryrykqakorqorykqahur*

[illegible]

het	*-qo-*	*ryryk*	*-qa-*	*kor*	*-qo-*	*ryk*	*-qa-*	*hur*
three	*	64	+	six	*	eight	+	one

[ˈhɛtːɔˌryrykːaˌkɔrːoˌrykːaˌhur]

b. *hykqodottawqakepqodawqageg*

[illegible]

hyk	*-qo-*	*dottaw*	*-qa-*	*kep*	*-qo-*	*daw*	*-qa-*	*geg*
three	*	64	+	six	*	eight	+	one

[ˈhi̦kːɔˌðɔtːau̯ʔaˌkɛpːɔˌðau̯ʔaˌɣɛɣ]

Like the numeral glyphs (see section 3.2.3), this counting system cannot go past 511. To express larger numbers, Ryka has adopted the decimal system and all missing number words from Asiul.

№	*Ryka*	English	*Asiul*
⊙	*dyl*	zero	*nil*
Ч	*bynd*	nine	*vin*
I⊙	*danb*	ten	*nam*
I⊙⊙	*aj*	hundred	*ae*
I⊙⊙⊙	*phond*	thousand	*fon*
I⊙:⊙⊙⊙	*lond*	10,000	*lon*
I⊙⊙:⊙⊙⊙	*byl*	100,000	*bil*
...	...	etc.	...

The multiplication-addition morphology of traditional counting is applied to this loaned system as well. Hence, this is how the number 256,793 would be expressed in Ryka:

(70) *thyqobyrqashytqolontqakorqophontqatenkqoajqabyntqodanpqaheth*

thy	*-qo-*	*byr*	*-qa-*	*shyt*	*-qo-*	*lont*	*-qa-*	*kor*	*-qo-*	*phont*	*-qa-*
two	*	100,000	+	five	*	10,000	+	six	*	thousand	+

tenk	*-qo-*	*aj*	*-qa-*	*bynt*	*-qo-*	*danp*	*-qa-*	*heth*
seven	*	hundred	+	nine	*	ten	+	three

[ˈθi?oˌβyrːaˌɕitːɔˌlɔnːtaˌkɔrːɔˌɸɔnːtaˌtɛŋːkɔˌaj̩?aˌβi̯nːtɔˌðamːpaˌhɛθ]

7.4.2 Cardinal numerals

In Standard Ryka, the elemental lexicon is used to express the cardinal numbers, both in counting and for denoting quantities of nouns. Here, they basically function like adpositions. The noun is required to be in the genitive, while the numeral will take its syntactic case. As with quantifiers, the accompanied noun has to be in the singular.

(71) *Dal qokrut tuk shyth-hol pjo rupy-todopuda.*

dal	*qokrut*	*tuk*	*shyth-∅-*	*hol*	*pjo*	*rupy-*	*todopud-a*
DAL	stand	the	five-ABS	person	the	in.front.of	store-GEN

“Five people are standing in front of the store.”

(72) *Khebu pug tesh ko hetkhyn-kora.*

kheb-u	*pug*	*tesh*	*ko*	*heth-khyn-*	*kor-a*
KHEN-CMS	meet	we.ERG	the	three-SUB	tree-GEN

“We will meet under the three trees.”

7.4.3 Ordinal numerals

The ordinal numerals are formed from the original number lexicon, even in Standard Ryka. Formally, they are *dal* verbs, and require a relative construction (see section 8.14.1) to be attached to a noun, as in (73).

A number word is transformed into an ordinal numeral (verb) by the suffix *-˚ew*. The word for ‘first’ irregularly is *gew*, not *egew*. Also, the final vowel of *kyda* ‘four’ is deleted, yielding *kydew* ‘fourth’. The ordinal suffix seems to have evolved from *ejby* ‘pure, true’. In Balconian Ric, it is *-(gh)eiv*, and *gheiv* [ʁeːv] is also the Balconian cognate of Ryka’s *ejby*. Hence, the ‘first’ is actually the

'true number one' and the 'second' the 'true number two'. The stress remains on the number itself and does not move onto *-°ew*, even though this syllable would normally attract stress.

The ordinal numbers follow the noun phrase they refer to, just like any other relative verb phrase. When the noun has other VPs subordinated to it, the ordinal number usually comes last in case it has semantic scope over the other subordinated VPs. Thus, in (73c) the ordinal number *kydewlyp* 'fourth' comes after *rykalyp ta Bajluj* 'which Vaelu posed', because it is the fourth question of those Vaelu posed, not the first of four questions that he actually uttered.

(73) a. *tuk qekha podda thojtewlut* 'their second child'

b. *ko reteru kepewlek* 'in the sixth year'

c. *pjo patajk rykalyp ta Bajluj kydewlyp* 'the fourth question Vaelu posed'

To use the ordinal numbers as a noun (e.g. 'the second one'), you can simply use the patient derivation suffix *-(y)k* (see section 6.1) on the previously constructed *dal* verb.

(74) a. *tuk gewk karpakyt tuk qa jug* 'the first of (lit. carrying) his name'

b. *pyr qudewk harkylle-wor peky* 'the fifth one that appeared here'

Similarly, the adverbial suffix *-(y)sh* (see section 6.1) can be attached to derive the corresponding adverbs.

(75) *Gewsh khej qagejshel ly kental, qathojtewsh dal kapobdotte lo paky, urnderuhet hewp.*

gew-sh	*khej*	*qagej⟨she⟩l*	*ly*	*ken-tal*	*qa=thojtew-sh*
first-ADV	KHEN.SBJ	that⟨AFF:shocked⟩	I.ERG	what-CAU	and=second-ADV

dal	*ka⟨po⟩b=dotte*	*lo-∅*	*pak-y*	*ur-n-deru+het*
DAL	exist⟨AFF:angry⟩=NEG.EMP	I-ABS	that-ADE	happen-PST-TMP

hewp-∅
it-ABS

"First, why should I do such a thing, and second, I was not even there when it happened!"

7.5 Clitics

Chapter 8

Syntax

8.1 Morphosyntactic alignment

Morphosyntactic alignment is the way a language marks the arguments of intransitive and transitive verbs. Intransitive verbs are verbs that only take a single argument, which is referred to as the subject (S). Transitive verbs have two arguments, usually one that is carrying out the action, the agent (A), and one that is affected by the action, the patient (P). The single subject S of intransitive verbs may be agent (as in 'to run') or patient (as in 'to fall').

Most languages that encode these three roles grammatically have two different markers (e.g. cases) for A and P, and reuse one of these for S. Thus, one can differentiate between two prominent kinds of alignment: (Nominative-)accusative alignment, where S is encoded like A, and ergative(-absolutive) alignment, where S is encoded like P. English is an accusative language: The subject S of 'He runs' and 'He falls' is marked in the same way as the subject A 'he' of the transitive clause 'He kills me'. If English was an ergative language, S would take the accusative case like the object P 'me' in 'He kills me', and the intransitive clauses would be expressed as 'Him runs' and 'Him falls'.

Ryka used to be an ergative language, which is why its syntactic cases are still called absolutive and ergative. It would be more appropriate to rename them to patientive and agentive, but I have sticked with the convention in this grammar. Ryka is in fact not an ergative, but an active-stative language. This means that the case of the intransitive subject S depends on whether it is an agent or a patient. To go back to the analogy from English, the two intransitive examples are phrased 'He runs' and 'Him falls' in Ryka.

(76) a. *Khen hylde lo qy.* KHEN kill I.ABS he-ERG → 'He kills me.'

b. *Khen twoka-hur qy.* KHEN run he-ERG → 'He runs.'

c. *Khen pong qe.* KHEN fall he.ABS → 'He falls.'

Ryka takes this patient-agent distinction even further by differentiating active

and passive agents in transitive clauses. The agent 'he' in 'He kills me' and 'He sees me' does not have the same control over the respective action. Killing someone is (usually) something you do consciously and willfully, while seeing someone just happens to you. In these cases, the agent is marked with the genitive and not with the ergative.

(77) a. *Khen pun dajken qa.* KHEN learn-PST something.ABS he.GEN → 'He learned something.'

b. *Khen ajpkenlan pak wa.* KHEN forget-PST that.ABS I.GEN → 'I forgot that.'

The choice of agentive case usually corresponds to the verbal article: By default, *dal* verbs select an absolutive-genitive assignment and most *khen* verbs an absolutive-ergative assignment, which is considered to be the default case. But it might also be the other way round, which is usually marked in lexicons with '(erg.)' for *dal* verbs and '(gen.)' for *khen* verbs. Note that the genitive as a syntactic case is only present as a replacement of the ergative, hence it can only appear where an ergative can appear. No transitive verb can take both ergative and genitive as arguments. Some very simple examples for different assignments:

intr.: *dal qokrut*

Dal qokrut wa ko qunratyn.

dal	*qokrut*	*wa*	*ko*	*qunr-atyn*
DAL	sit	I.GEN	the	ground-SUP

"I am sitting on the ground."

intr.: *dal shatat* (erg.)

Dal shatat tukh butejkh.

dal	*shatat*	*tuk-h*	*bute⟨j⟩k-h*
DAL	be.noisy	the-PL	child⟨ERG⟩-PL

"The children are being noisy."

tr.: *dal lu*

Dal lu ke qank wa.

dal	*lu*	*ke*	*qank*	*wa*
DAL	see	a	stone.ABS	I.GEN

"I see a stone."

tr.: *dal beb* (erg.)

Dal beb ke qank ly.

dal	*beb*	*ke*	*qank*	*ly*
DAL	hold	a	stone.ABS	I.ERG

"I am holding a stone."

intr.: *khen twoka* — *Khen twoka ly.*

khen twoka ly
KHEN walk I.ERG
"I walk."

intr.: *khen pul* (gen.) — *Khen pul wa.*

khen pul wa
KHEN cry I.GEN
"I am crying."

tr.: *khen beb* — *Khen beb ke qank ly.*

khen beb ke qank ly
KHEN grab a stone.ABS I.ERG
"I grab a stone."

tr.: *khen beb* (gen.) — *Khen beb ke qank wa.*

khen beb ke qank wa
KHEN find a stone.ABS I.GEN
"I find a stone."

As you can see, the verb *beb* can have three different meanings, depending on its article and the cases used. It derives from the noun *tuk/pyr beb* 'finger', and has the abstract meaning 'to do something with your fingers'. Together with the static article *dal*, it means 'to hold', and since holding something is a conscious action, it requires the ergative. With the dynamic article *khen* it can have two different meanings, depending on case assignment: If the subject is 'fingered' by a conscious ergative actor, it is 'grabbed', if it is 'fingered' by the more passive genitive actor, it is 'found', having the connotation of accidentally stumbling upon something.

This kind of case-driven meaning shift is very common in Ryka, especially for the difference between conscious and unconscious actions. English needs two words for the unintentional 'to see' and the conscious 'to look (at)', in Ryka it is both *dal lu*, once with a genitive actor and once with an ergative one. Case assignment can also show whether an action carried out accidentally or deliberately: *Khen pong* 'to fall' with the absolutive means that the subject probably stumbled, but with the ergative it might have suicidal tendencies.

On a side note, while the agent of *khen ryka* 'to speak (a vocabulary language)' is in the ergative, the agent of *khen lath* 'to speak (Nunulm)' is in the genitive, indicating that Nunulm is the natural way to communicate and does not involve thinking, while speaking a vocabulary language requires some effort on the speaker's side.

8.2 Basic word order

Ryka is mostly head-initial: The verb precedes subject and object, nominal and verbal articles are placed in front of their complement, the possessor follows the thing possessed and there are only prepositions. As we have seen in the previous sections, though, Ryka is almost exclusively suffixing.

Ryka's basic word order is verb-patient-agent (or verb-object-subject, VOS, if you like these terms better). All other arguments follow the agent. Adjuncts are usually in the order local-temporal-other, as in:

(78) *Khen dyrpun tukh butekh ly ta Athjulebekh ko korynry danthekthud pepjo khoddekyntje.*

khen	*dyrpu-n*	*tuk-h*	*butek-h*	*ly*	*ta*	*Athjul-ebekh*	*ko*
KHEN	teach-PST	the-PL	child-PL.ABS	I.ERG	PN	Asiul-TOP	the

koryn-ry	*danthekthud*	*pe-pjo*	*khoddekyn-tje*
forest-INE	yesterday	this-the	book-INS

"I taught the kids Asiul in the forest yesterday with this book."

As we will see later, this basic word order is quite variable, due to Ryka's extensive case marking. Very often, a constituent will be fronted (see section 8.5), and other constituents may be reordered freely for disambiguation or poetic purposes.

8.2.1 The clause particle *thyk*

Remember example (48) from section 5.4.3 which illustrated how to avoid double case marking on verbs by moving the non-aspect case onto a particle *thyk*:

(48) *Khen pokponkjak hojl pjo wa larupor thyk<u>teru</u> khen yrynp<u>or</u> ly.*
"Someone knocked on my door when (THYK-TMP) I was just starting to eat (eat-ILL)."

On its own, the second clause would look like this:

(79) *Khen yrynpor ly.*
"I was just starting to eat."

What is *thyk* and where did it come from in the other construction?

The clause particle *thyk* is the head of every Ryka sentence. It can take negation and question clitics (see sections 9.2.2 and 9.2.3) as well as case endings, functioning as a scope particle over the whole clause. All markers attached to *thyk* apply to the whole clause, including subordinate VPs embedded inside of it. When no affixes or clitics are attached to it, it is usually invisible, but it may

be pronounced for emphasis (cf. English use of 'do' for emphasis), as in (80). On its own, it is also the Ryka equivalent for 'yes' (see section 9.2.3).

(80) a. *Khen yrynpor ly.* 'I was just starting to eat.'

b. *Thyk khen yrynpor ly.* 'I was *indeed* just starting to eat.'

c. *Khen pokponkjak hojl pjo wa larupor.* 'Someone knocked on my door.'

d. *Thyk khen pokponkjak hojl pjo wa larupor.* 'Someone *did* knock on my door.'

e. *Khen kejryp qy lokul terule.* 'Sometimes he cooks for me.'

f. *Thyk khen kejryp qy lokul terule.* 'He *does* sometimes cook for me.'

Even though *thyk* does not have to be pronounced if unmarked, it is always the first component of a clause. It cannot be moved and nothing can be placed in front of it, not even a constituent in focus (see section 8.5).

8.3 Transitivity

Transitivity, or valency, usually refers to the number of arguments a verb requires to produce a grammatical sentence. Here are some examples from English:

valency 0 *to rain*, as in 'it rains' (requires dummy subject 'it')

intransitive/valency 1 *to sing*, as in 'she sings'

transitive/valency 2 *to look at*, as in 'he looks at her' ('he looks at' or 'looks at her' are ungrammatical)

ditransitive/valency 3 *to give* 'he gives a book to her' ('he gives', 'gives a book' or 'he gives to her' are ungrammatical unless in certain contexts)

Ryka verbs have certain degrees of valency as well, but here it is more about how many arguments a verb can take, not how many it must. A Ryka verb may form a perfectly grammatical sentence without even a single argument, though it usually requires at least one to make any sense.

Dal kelar ke runk ko korer. Dal lu tuk kjeda. Khen qoj ta Hadapor.

Dal lu ke runk tuk kjeda. Khen tulu ta Hadapor. Khen qoj.

8.4 Antipassive and Passive

The passive is similar to applicatives in that it also promotes an argument of the verb, namely the patient, to another role, namely the agent. The original agent is demoted to be a possibly optional oblique argument. In English, we can rewrite 'I bought some books' to 'Some books were bought by me', an we can even leave out the agent and only write 'Some books were bought'. The antipassive is the opposite construction: Here, the agent is promoted (or demoted?) to become the patient of the verb, and the original patient becomes

oblique. For obvious reasons, the antipassive is more prevalent in ergative languages than in accusative languages.

It should be obvious, but the antipassive, passive and the applicatives are in complementary distribution; this means that a Ryka verb may only be in either the antipassive or the passive or any one of the applicatives.

8.4.1 Antipassive

Ryka, having developed from an ergative language, also comes with an antipassive. Its antipassive is different from its passive and its applicatives, being an unanalyzable suffix, while the others are prefixes clearly developed from former lexical compounds. This indicates that the antipassive is a very old feature of the language, and indeed, a similar suffix can be found in Balconian Ric which has neither a passive nor any applicatives. The antipassive (along with the passive) also plays an important role in Ryka's serial verb constructions.

The antipassive suffix is *-(e)ppe* (*-eppe* after consonants and *-ppe* after vowels). It promotes the ergative or genitive agent of the verb to the absolutive patient while the original patient is demoted to the terminative (or may be left out entirely).

It is hard to translate the effect of the antipassive to English, since it does not have the original ergative construction to begin with. To illustrate this, it is best to imagine the default Ryka sentence to be in the passive. Here are two regular sentences:

(81) *Khen tond jole khoddekyn tuk yrtajt.*

khen	*to⟨n⟩d*	*jo-le*	*khoddekyn*	*tuk*	*yrta⟨j⟩t*
KHEN	buy⟨PST⟩	a-few	book.ABS	the	father⟨ERG⟩

"The father bought some books. / Some books were bought by the father."

(82) *Pakesh khen qon hewph qy tukh qa shajshur.*

pakesh	*khen*	*qo-n*	*hewph*	*qy*	*tuk-h*	*qa*	*shaj-sh-ur*
then	KHEN	give-PST	they.ABS	he.ERG	the-PL	his	child-PL-ALL

"Then he gave them to his kids. / Then they were given by him to his kids."

To put them into the antipassive, the verb receives the antipassive suffix, the ergative becomes the absolutive and the former absolutive becomes a terminative. Note that due to Ryka's VOS ordering, this also means that the former absolutive moves to the end of the sentence.

(83) *Khen tondeppe tuk yrtat jole khoddekynkul.*

khen	*to⟨n⟩d-eppe*	*tuk*	*yrtat*	*jo-le*	*khoddekyn-kul*
KHEN	buy⟨PST⟩-ANTI	the	father.ABS	a-few	book-TER

"The father bought some books. / The father experienced the act of buying for some books."

(84) *Pakesh khen qonppe qe tukh qa shajshur hykhul.*

pakesh	*khen*	*qo-n-ppe*	*qe*	*tuk-h*	*qa*	*shaj-sh-ur*
then	KHEN	give-PST-ANTI	he.ABS	the-PL	his	child-PL-ALL

hy-khul
they-TER

"Then he gave them to his kids. / Then he experienced the act of giving to his kids for them [the books]."

This construction seems rather useless considering that the patient may be left out anyway due to Ryka's flexibility with regards to transitivity and, as we will see in the next sections, that Ryka has other means to shift a constituent into focus and make it the subject of the sentence. Indeed, the antipassive occurs almost never on its own in simple sentences like the above. It shows its real usefulness only in serial verb constructions, where it is extremely frequent, as we will see in section 8.15.1.

8.4.2 Passive

In contrast to the antipassive, the passive is a recent innovation in Ryka. It developed after the reintroduction of the language, when the former Asiul speakers found that they needed an equivalent to Asiul's passive. As we will see later, it is actually used in the exact same contexts as the antipassive, but is now regarded as bad style, and the antipassive construction should be preferred over it. Nevertheless, it is still used more frequently than the antipassive.

The passive is expressed by the prefix *qu-*, having developed from a verbal compound with the verb *khen qu* 'to do'. Sometimes, it is even separated from the main verb with a double dot ׃, as if it were still a compound, though all inflection markers go on the main verb and never on *qu-*. It will therefore be treated as a full prefix in this grammar, also in orthography. It promotes an absolutive patient to the genitive agent position (never to the ergative!). The former agent becomes a causative and is optional.

The example sentences from the antipassive section are passivized as follows. Again, the new causative has to move behind the arguments of the verb.

(85) *Khen qutond jole khoddekynta tuk yrtattal.*

khen	*qu-to⟨n⟩d*	*jo-le*	*khoddekyn-ta*	*tuk*	*yrtat-tal*
KHEN	PASS-buy⟨PST⟩	a-few	book-GEN	the	father-CAU

"Some books were bought by the father."

(86) *Pakesh khen quqon hypha tukh qa shajshur qetal.*

pakesh	*khen*	*qu-qo-n*	*hyph-a*	*tuk-h*	*qa*	*shaj-sh-ur*
then	KHEN	PASS-give-PST	they-GEN	the-PL	his	child-PL-ALL

qe-tal
he-CAU

"Then they were given to his kids by him."

8.5 Focus/Topic

8.6 Emphasis

8.7 Negation

8.8 Questions

8.8.1 Yes-no questions

8.8.2 Constituent questions

8.9 Possession

8.10 Anaphora

8.11 Reflexives & reciprocals

To express reflexivity and reciprocality, Ryka uses a double marking strategy with the coreference proclitic *a=*. This clitic is attached to the antecendent and the following reflexive/reciprocal pronoun(s) will then reference the same entity as the antecedent. It is a clitic because it does not attach to the noun itself but to the article.

8.11.1 Reflexive

The reflexive pronoun is *tup*. This pronoun can only be inflected for case, not for number or gender.

(87) a. *Dal luttha atuk koba tujp pjo tenkkyshyber.*

dal	*lu-ttha*	*a=tuk*	*koba*	*tu⟨j⟩p*	*pjo*
DAL	see-AFF:curious	REF=the	sibling.ABS	self⟨ERG⟩	the

tenkkyshyb-er
mirror-INE

"Brother sees himself in the mirror."

b. *Khebyn qojle hewp aty tupur.*

kheb-yn	*qoj-le*	*hewp*	*a=ty*	*tup-ur*
KHEN-PER	give-AFF:friendly	it.ABS	REF=you.ERG	self-ALL

"You may give it to yourself."

c. *Khen papakatanpon alo qyk tupebekh.*

khen	*pa⟨paka⟩ta-n-pon*	*a=lo*	*qy-k*
KHEN	⟨AFF:anxious⟩ask-PST-very	REF=I.ABS	he.ERG-PC

tup-ebekh
self-TOP

"They interrogated me about myself."

The reflexive construction is also used for relativizing adjuncts (see section 8.14.1.3).

8.11.2 Reciprocal

Reciprocal constructions follow the same pattern. The reciprocal pronoun is *her*.

(88) a. *Khen push aqekh hejr.*

khen	*push*	*a=qe-kh*	*he⟨j⟩r*
KHEN	kiss	REF=he.ABS-PL	each.other⟨ERG⟩

"They kiss each other."

b. *Khen tarn apyp heheph hejr kok hettheler.*

khen	*tar-n*	*a=pyp*	*he⟨he⟩ph*	*he⟨j⟩r*	*kok*
KHEN	fight-PST	REF=the.PC	harpy⟨PC⟩	each.other⟨ERG⟩	the.PC

het⟨th⟩el-er
cloud⟨PC⟩-INE

"The harpies were fighting each other in the clouds."

c. *Dal lun atash hera ko twokata.*

dal	*lu-n*	*a=tash*	*her-a*	*ko*	*twoka-ta*
DAL	see-PST	REF=we.ABS	each.other-GEN	the	way-SUPTR

"We saw each other along the way."

8.12 Comparison

8.13 Equative clause

8.14 Subordination

8.14.1 Relative clause

8.14.1.1 Subject/Object relativization

(89) a. *ko kor (dal) thybadlek* 'the tall tree'

b. *pyr heph (khen) phylgokylle* 'the flying harpy'

c. *tuk hol (dal) lulut* 'the seen/searched person'

d. *tuk hol (dal) lukyt* 'the seeing/searching person'

e. *tuk hol (dal) lulut ta Bajluj* 'the person seen by Vaelu'

f. *tuk hol (dal) lukyt ta Bajlu* 'the person seeing Vaelu'

g. *tuk hol dal lulut ko korynra* 'the person seen in the forest'

8.14.1.2 Oblique relativization

8.14.1.3 Adjunct relativization

(90) a. *ako kor dal rjellek kok tupa rurunk* 'the tree whose fruits are delicious'

b. *ako kor khen rykanlek kok tupa rurunkebekh ly* 'the tree about whose fruits I talked'

(91) *Khen pokponk qy pjo wa larupor ake teruteru dal gelualek lo tupteru kenlelysh.*

khen	*pokpo⟨n⟩k*	*qy*	*pjo*	*wa*	*laru-por*	*a-ke*	*teru-teru*
KHEN	knock⟨PST⟩	he.ERG	the	my	door-ALL	REF-a	point.of.time-TMP

dal	*gelua-lek*	*lo*	*tup-teru*	*kenlelysh*
DAL	sleep-REL.P	I.ABS	self-TMP	normally

"He knocked on my door at a time when I am normally asleep."

8.14.2 Complement clause

(92) a. *khen ryka lutel qe ta* 'say that you saw him'

b. *khen ryka lutagel qe ta* 'say whether you saw him'

c. *khen pataj lutagel qe ta* 'ask if you saw him'

8.15 Cosubordination

8.15.1 Serial verbs

8.15.2 Chained verbs/Clause chains

8.16 Constituent reordering

8.17 Coordination

Chapter 9

Syntax (old)

9.1 Word order

9.1.1 Verb phrase

Every verb in a sentence must be accompanied by its verb article (*dal* or *khen*) inflected for mood and at least one of its arguments. There are no zero-valency verbs in Ryka like in English (e.g. 'to rain').

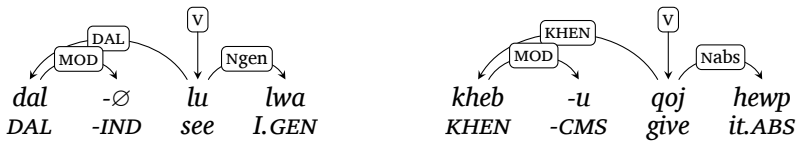


Figure 9.1: Dependency graphs for the simple verb phrases *dal lu lwa* 'I see' and *khebu qoj hewp* 'it will be given'

Note that verbs are only complete with at least one patient (i.e. absolutive) or agent (i.e. ergative or genitive) argument. A recipient (i.e. allative) argument for example cannot fill this place. Hence, while both (93a) and (93b) are perfect complete sentences, (93c) is considered to be ungrammatical.

(93) a. *Khebu qoj hewp.* 'It will be given.'

b. *Khebu qoj loj.* 'I will give.'

c. **Khebu qoj tejpor.* 'Will give to you.'

As we have seen in the morphology section, a verb can also be inflected for affect, tense and aspect (via case suffixes). It can take a subordination suffix to become the dependent of another verb phrase or a noun phrase, or it can take certain noun case suffixes to relate to another clause. Just as with *thyk* and nouns, the negation and question clitics may be attached to it.

However, not all of these can occur in any type of clause. We can divide Ryka's verb phrases into two types: Those that occur in full clauses and those that are complement to a noun or verb.

9.1.1.1 Head VP

A head verb phrase is the verb phrase in a main or subordinate clause that is only governed by *thyk*. This contrasts with the subordinate verb phrase that is the dependent of another verb or a noun and comes without *thyk*, as we will see soon. The constituent oder in this head VP looks as follows:

(94) [Verb-Article.MOD] [(⟨AFF⟩)Verb(⟨PST⟩)-(ASP|CNJ)=(NEG)=(Q)] [(Noun.ABS)] [(Noun.ERG|.GEN)] [other arguments...]

As you can see, aspect and conjunction suffixes cannot follow each other, since even verbs cannot take two cases. If we want to use both, the conjunction case has to be moved onto *thyk*. (95) shows maximal examples of such VPs and (96) is a glossed version of (95a).

(95) a. *(Thyk) qjekhen pheporansshesthoka hewp qej.*
'He had hopefully not destroyed it yet?!'

b. *…, (thyk) qjekhen pheporansthaldoka hewp qej.*
'…, because he did hopefully not destroy it?!'

c. *…, thyktal qjekhen pheporansshesthoka hewp qej.*
'…, because he had hopefully not destroyed it yet?!'

(96)

qje-khen	*phe⟨po⟩ra⟨n⟩s-shes=tho=ka*	*hewp-∅*	*qe-j*
OPT-KHEN	⟨AFF:angry⟩destroy⟨PST⟩-ELA=NEG=Q	it-ABS	he-ERG

"He had hopefully not destroyed it yet?!"

9.1.1.2 Subordinate VP

A subordinate verb phrase is one that carries either a verb or noun subordination suffix (see 5.7) and as such is not the direct dependent of *thyk*, but of a noun or verb in the outer clause. Hence, it cannot move case onto *thyk* and in fact does not accept conjunction case at all. Its constituent order looks as follows:

(97) [(Verb-Article.MOD)] [(⟨AFF⟩)Verb(⟨PST⟩)-(ASP)-SUB=(NEG)] [(Noun.ABS)] [(Noun.ERG|.GEN)] [other arguments...]

In this construction, the verb article is optional, as long as it is not inflected for mood or needed for semantic disambiguation. Instead, the subordination marker is obligatory. Of course, one of its arguments is also obligatory, but the role is filled by the noun subordination suffix, since it already encodes the thematic role of its referent in the subordinated sentence. When the VP is

subordinated to a verb, this does obviously not apply and an overt argument is needed.

(98) a. *Khen pheransh hewp.*
‘It was destroyed.’

b. *[pjo kop], (khen) pheranllyp.*
‘[the thing] which was destroyed.’

c. * *[pjo kop], (khen) pheranllyp hewp.*
‘[the thing] which it was destroyed.’

d. *[khen rykan], (khen) pherarntel hewp.*
‘[said] that it was destroyed.’

e. * *[khen rykan], (khen) pherarntel.*
‘[said] that destroyed.’

The question clitic =*ka* cannot appear in these subordinate constructions either. When subordinating to a verb, you can instead choose an interrogative subordinator to indicate that the subordinated phrase is a question.

(99) a. *Khen pheranskha hewp.*
‘Was it destroyed?’

b. *[khen patan] (khen) pherarntagel hewp.*
‘[asked] if it was destroyed.’

(100) shows a maximal example of a subordinated VP.

(100) *[pjo kop], qjekhen pheporansshellypto qej.*

qje-khen	*phe⟨po⟩ra⟨n⟩s-shel-lyp=to*	*qej*
OPT-KHEN	⟨AFF:angry⟩destroy⟨PST⟩-ELA-REL.P=NEG	he-ERG

“[the thing] which he has hopefully not destroyed yet!”

9.1.2 Noun phrase

Every noun in a sentence must be inflected for number and case and be preceded by an article of matching number and gender.

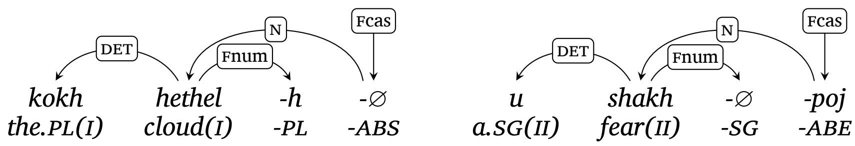


Figure 9.2: Dependency graphs for the simple noun phrases *kokh hethesh* ‘the clouds’ and *u shakphoj* ‘without fear’

In addition, a noun can be possessed or negated, it can be asked about and described by a subordinate verb phrase, and its article may be turned into a demonstrative or interrogative determiner. (101) shows the usual order of the components of a noun phrase and (102) is an example of a complex NP.

(101) [(DEM|ITR)-Article-NUM|QUANT] [(POSS)] [Noun-NUM-CAS = (NEG) = (Q)] [(Verb.REL)] [(Noun.GEN/Possessor)]

(102) *[Dal kab pek] pepjoph qja jugynkphojtoka, bellyp, tuk hewpa rossheluda papjo rutuqykuka?*

pe-pjo-ph	*qja*	*jugyn-kh-phoj = to = ka*	*bel-lyp*
that-the(IV)-PL	POSS.3.SG.II	sentence-PL-ABE = NEG = Q	be.long-REL.IV

tuk	*hewpa*	*rosshelud-a*	*pa-pjo*	*rutuqykuk-a*
the(II)	POSS.3.SG.IV	writer-GEN	this-the(IV)	grammar-GEN

"[This exists] not without those long sentences of this grammar's author?"

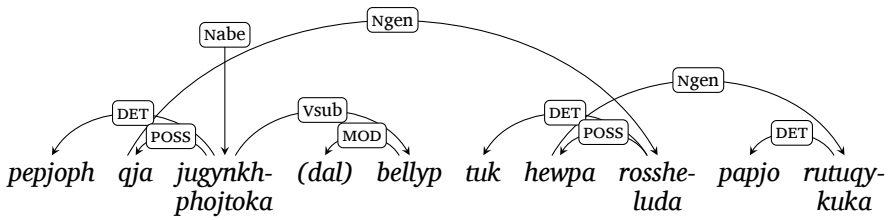


Figure 9.3: Dependency graph for the sentence in (102)

In the morphology section, we have already seen how articles can be modified (see 4.3) and how number and case are expressed on nouns (see 4.1 and 4.4), so we will now look at how possessive and relative clauses, or, more generally, verb subordination, work.

9.2 Clitics

9.2.1 Emphasis

9.2.2 Negation

Ryka uses the negation enclitic *=to* to negate sentences or constituents. It can be attached to *thyk*, verbs, nouns, adverbs and non-possessive pronouns, but not to articles (both verbal and nominal), postpositions and possessive pronouns. Since it is an enclitic, it follows after all regular inflection suffixes.

The negation enclitic negates the constituent it is attached to. To negate the whole statement, you can apply it to *thyk*, making it visible. Attaching it to the main verb also usually negates the sentence in general, except when stressed.

(103) a. *Khen pan kokh runkh pyr hejph.* 'The harpy ate the fruits.'

b. *Thykto khen pan kokh runkh pyr hejph.* 'The harpy did not eat the fruits.'

c. *Khen panto kokh runkh pyr hejph.* 'The harpy did not eat the fruits.'

d. *Khen pánto kokh runkh pyr hejph.* 'The harpy did not *eat* the fruits (but did something else to them).'

e. *Khen pan kokh runktho pyr hejph.* 'The harpy did not eat the *fruits* (but ate something else).'

f. *Khen pan kokh runkh pyr hejptho.* 'The *harpy* did not eat the fruits (but someone else did).'

In order to stress another part of speech, e.g. an article or possessive pronoun, attach *=to* to its head and stress the word you actually want to negate.

(104) a. *Khen pan kokh runkh pápyr hejptho.* '*This* harpy did not eat the fruits (but another harpy did).'

b. *Khen pan kokh lwá runktho pyr hejph.* 'The harpy did not eat *my* fruits (but other fruits).'

There also is an emphasized version of *=to*, *=tto* if the word ends in a vowel or *=totte* if the word ends in a consonant. This emphasizes the negation itself (cf. 'not at all'), not the negated constituent. It also attracts phonological stress. Placing this negation marker on the verb always only negates the verb, not the whole sentence.

(105) a. *Khen pánttó kokh runkh pyr hejph.* 'The harpy did not EAT the fruits!'

b. *Khen pan kokh rúnkthótté pyr hejph.* 'The harpy did not eat the FRUITS!'

9.2.3 Questions

9.2.3.1 Yes-no questions

To transform a simple statement into a yes-no question, Ryka uses the question enclitic *=ka*. It works just like the negation enclitic *=to* which we encountered in the previous section and can be attached to the same parts of speech. Similar to English, Ryka also marks questions with rising pitch, but the pitch accent is always placed on the *=ka*, not at the end of the sentence.

(106) a. *Khen pan kokh runkh pyr hejph.* 'The harpy ate the fruits.'

b. *Thykka khen pan kokh runkh pyr hejph.* 'Did the harpy eat the fruits?'

c. *Khen panka kokh runkh pyr hejph.* 'Did the harpy eat the fruits?'

d. *Khen pánka kokh runkh pyr hejph.* 'Did the harpy *eat* the fruits? (Or did it something else to them?)'

e. *Khen pan kokh runkkha pyr hejph.* 'Did the harpy eat the *fruits*? (Or did it eat something else?)'

f. *Khen pan kokh runkh pyr hejpkha.* 'Did the *harpy* eat the fruits? (Or was it someone else?)'

As an answer to these questions, you will often hear the constituent asked about repeated either positively or negatively.

(107) a. *Khen pan kokh runkkha pyr hejph.* 'Did the harpy eat the *fruits*?'
→ *Kokh runkh.* 'Yes, the fruits.'
→ *Kokh runktho.* 'No, not the fruits.'

Another strategy is to reply with positive or negative *thyk*.

(108) a. *Khen pan kokh runkkha pyr hejph.* 'Did the harpy eat the *fruits*?'
→ *Thyk.* 'Yes.'
→ *Thykto.* 'No.'

Shortening this even further, *thyk* has been established for 'yes' and *to* for 'no'. Just as *=to*, *=ka* has the emphasized forms *=kka* after vowels and *=kakke* after consonants. Again, these stress the interrogative nature of the expression, not a specific constituent. Also, they attract stress. The pitch accent in *=kakke* is on the *e*.

(109) a. *Khen pánkká kokh runkh pyr hejph.* 'Did the harpy EAT the fruits?!'

b. *Khen pan kokh rúnkkhákké pyr hejph.* 'Did the harpy eat the FRUITS?!'

Additionally, there are two question enclitics that already suggest the valency of the answer, similar to English tag questions. *-bakke* (after a vowel)*/-qabak* (after a consonant) expects a positive answer and *-botte* (after a vowel)*/-qabot* (after a consonant) expects a negative answer. The latter also negates the statement. The answer must be lexically emphasized. There is no pitch accent on these enclitics.

(110) a. *Khen panbakke kokh runkh pyr hejph.* 'The harpy ate the fruits, didn't it?'
→ *Khen pántté.* 'Yes, indeed!' / *Thýkké.* 'Yes!'
→ *Khen pánttó.* 'No, it didn't!' / *Tótté.* 'No!'

b. *Khen panbotte kokh runkh pyr hejph.* 'The harpy didn't eat the fruits, did it?'

→ *Khen pántté.* 'Yes, it did!' / *Thýkké.* 'Yes!'
→ *Khen pánttó.* 'No, indeed!' / *Tótté.* 'No!'

9.2.3.2 Constituent questions

In Ryka, interrogative pronouns are not fronted, but remain in their usual place. A sentence containing an interrogative word does not need one of the question enclitics to become an interrogative sentence.

(111) a. *Khen pan kokh runkh pyr hejph.* 'The harpy ate the fruits.'

b. *Khen pan ken pyr hejph.* 'What did the harpy eat?'

c. *Khen pan kokh runkh kej.* 'Who ate the fruits?'

Similar to how you can replace the verb with a demonstrative pronoun (cf. section 7.2.3), you can replace it with an interrogative pronoun to ask for it. In this case though, the interrogative must be accompanied by the question enclitic *=ka*.

(112) a. *Khen kenka kokh runkh pyr hejph.* 'What did the harpy do to the fruits?'

In all cases, *ken* gets the same pitch accent as *=ka* in yes-no questions.

9.3 Possession

Possessive constructions are double marked. The possessor is in the genitive case and follows the possessee which is accompanied by a possessive (genitive) pronoun that agrees with the possessor in number and gender. This pronoun is inserted between the possessed noun and its article. If the possessor is just a pronoun, there is of course no following genitive noun phrase.

(113) a. *pjo qja te tuk hapuda* the his arrow the hunter-GEN 'the hunter's arrow'

b. *pyr khela thonb yl thjela* the its tail a snake-GEN 'the tail of a snake'

c. *pjo lwa dekyn* the my book 'my book'

d. *jo lwa dekyn* a my book 'a book of mine'

This double marking evolved after the genitive became an agent-marking case. Previously, possession had just been marked on the possessor, but now that the genitive ending had another important purpose within many sentences, structural ambiguities as in (114) occurred frequently, where it was unclear which one of two subsequent genitive noun phrases was supposed to be an agent and which one a possessor.

(114)

dal	*lu*	*pjo*	*dekyn-∅*	*tuk*	*kjed-a*	*ta*	*Bajlw-a*
DAL	see	the	book-ABS	the	parent-GEN	PN	Vaelu-GEN

"Vaelu sees father's book."
"Vaelu's father sees the book."

Nowadays, the two readings of (114) have to be constructed differently and would result in the two unambiguous sentences in (115).

(115) a. *[Dal lu]$_V$ [[pjo qja$_i$ dekyn] [tuk kjeda]$_i$]$_P$ [ta Bajlwa]$_A$.*
'Vaelu sees father's book.'

b. *[Dal lu]$_V$ [pjo dekyn]$_P$ [[tuk qja$_i$ kjeda] [ta Bajlwa]$_i$]$_A$.*
'Vaelu's father sees the book.'

9.4 Subordination

9.4.1 Relative and attributive clauses

In the morphology section, we have seen the noun subordination suffixes for verbs (section 5.7). These can be used to employ a noun from an outer clause as the patient or agent of the verb they are attached to. More precisely, they are used to form relative clauses and use verbs as adjectives, as in fig. 9.4.

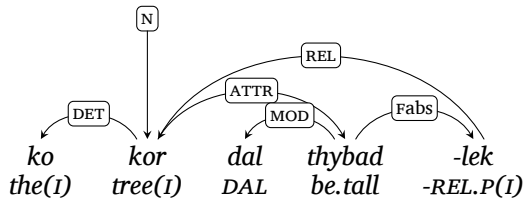


Figure 9.4: Dependency graph for *ko kor, dal thybadlek* 'the tree that is tall' / 'the tall tree'

The relative suffix agrees with the antecedent noun in gender. It cannot be inflected for number, but comes

9.4.2 Verb phrases in noun position

Verb phrases can also be used as arguments for another verb phrase. Similarly to how we subordinate verbs to nouns using the noun subordination suffixes, we can use the verb subordination suffixes to subordinate a verb to another verb. *-Tel* makes this verb phrase a patient and thus enables it to fill the absolutive argument of another verb, whereas *-Turyn* makes it an agent and thus equivalent to an ergative or genitive noun. Just as in noun subordination, the verbal article of the subordinate verb phrase is usually dropped unless this results in semantic ambiguity.

(116)
dal	*ojsh*	*lu-turyn*	*a-qekh*	*her-pan*
DAL	hurt	see-ARG.A.FAC	REF-they-ABS	each.other-COM

"Seeing them together hurts."

In contrast to normal word order, the subordinated verb phrases is usually moved to the end of the sentence behind the nominal arguments.

(117)
dal	*lu*	*qek-a*	*ponk-tel*	*qe-∅*	*ko*	*kor-resh*
DAL	see	they-GEN	fall-ARG.P.FAC	he-ABS	the	tree-ELA

"They saw him falling from the tree."

The suffixes *-Tel* and *-Turyn* are factual subordinators. They mark factual statements ('…that …'). There are also two interrogative subordinators, *-Tagel* for patients and *-Turyk* for agents which mark subordinate statements of unknown truth that are demanded by verbs such as *pataj* 'to ask'.

(118) a.
khen	*pataj*	*lo-∅*	*tuk*	*bute⟨j⟩k*	*bahowt-tagel*	*tuk*	*hyrtuth-∅*
KHEN	ask	I-ABS	the	child⟨ERG⟩	tell-ARG.P.ITR	the	truth-ABS

lo-j
I-ERG

"The child asks me if I tell the truth."

b.
dal	*asshyn*	*khen*	*bep-tagel*	*jo*	*gwokush-∅*
DAL	be.random	KHEN	find-ARG.P.ITR	a	living.place-ABS

pa-py
this-ADE

"It is pure luck whether or not one finds an accommodation here."

Arguments marked by cases other than absolutive, ergative and genitive do not have their own subordination suffixes. Instead, the nominal case ending is applied to the *thyk* head of the subordinate verb phrase.

(119) a.
khen	*ryka*	*qe⟨j⟩k*	*thyk-ebekh*	*khen*	*ajp-phor*	*ko*
KHEN	speak	they⟨ERG⟩	THYK-TOP	KHEN	end-ABL	the

shothel-∅
heat-ABS

"They talk about that the heat has ended."

b. ཁེན་ ཏེད་ ཀེ་ཡིས་ ཁེན་ ཕེབས་ ཏུག་ཧ་
khen *ped* *qe-j* *thyk-kul* *khen* *pheba* *tuk-h*
KHEN help he-ERG THYK-TER KHEN care.for the-PL
བཙུད་ཐོ་ཀོ
podda-th-∅
child-PL-ABS

"He helps with raising the children."

Chapter 10

Related languages and dialects

Standard Ryka only has a single relative, Balconian Ric, which is spoken on the Balconian islands. Both comprise the Rika language family. Modern Standard Ryka is largely based on the White Island dialect, while the old Black Island dialect, which ironically greatly influenced Asiul phonology, has been completely lost after the introduction of Asiul. This leaves Standard Ryka with just little dialectal variation.

10.1 Proto-Rika

The name Proto-Rika refers to the original Rika language as it was invented. It later evolved differently on the Balconian islands and the Asiulvesacam's Black Island and White Island into Balconian Ric, Black Island Ryka and White Island Ryka, respectively. After the reintroduction of Ryka, White Island Ryka was adopted as the Standard Ryka language that is described in this grammar.

10.1.1 Phonology

10.1.1.1 Consonants

Proto-Rika's (PR's) consonant inventory is largely equivalent to that of Standard Ryka (SR), with the exception of the water glottal and wind liquid.

	Labial	Dental	Liquid	Velar	Glottal
I. Earth	p	t̪	r	k	ʔ
II. Water	b	d̪	l	g	ɦ~ʕ
III. Wind	ɸ	θ	r̥~ʂ	x	h

As mentioned in SR's phonology section, the water glottal used to be an actual consonant. Its exact quality is unclear, but it is assumed to have been a glottal

or pharyngeal voiced fricative. In Balconian Ric, it has evolved into a voiced uvular fricative. PR's water glottal is usually transliterated with the apostrophe *'*, as in Balconian, or with *gh* in older sources.

The wind liquid has become a uvular fricative [χ] in Balconian Ric and a retroflex fricative [ʂ] White Island Ryka (the palatalization in SR is an influence of Asiul). It might have been [ʂ] or [ʃ] in Black Island Ryka. However, it has been suggested that the wind liquid started out as a voiceless alveolar trill, since this would be the most regular fit for the wind version of [r]. Hence, the wind liquid of PR is transliterated as *rh* as opposed to *sh* in Ryka.

10.1.1.2 Vowels

PR had the same vowels as SR, /a/, /ɛ/, /i/, /ɔ/, /u/. There is no evidence for /i/ having been rounded in any environment, since this process is peculiar to White Island Ryka (and thus, Standard Ryka). Hence, /i/ is transliterated as *i*, not as *y*.

In addition to these five, PR had the vocalic nasal [n̩] as an additional vowel. In contrast to SR, the nasal of PR could serve as the sole nucleus of a word:

Meaning	**Proto-Ryka**	**Black Island**	**Standard Ryka**
joy	*rhnk* [r̥n̩k]	*shynk* [ʂəŋk]	*shank* [ɕaŋk]
to hit	*pnt* [pn̩t]	*pynz* [pənθ]	*pont* [pɔnt]
bone	*katkhn* [kaθxn̩]	*kahheng* [kaxəŋ]	*katkhen* [kaθxɛm]
who	*ken* [kɛm]	*kem* [kɛm]	*ken* [kɛm]

The evidence from Black Island Ryka suggests that word-finally, the nasal assimilated to the preceding consonant, or surfaced as a labial [m] when preceded by another vowel, as it can also be observed in Standard Ryka.

PR had all combinations of diphthongs:

	a	**ɛ**	**ɔ**	**u**	**i**	**n**
a	-	aɛ̯	aɔ̯	au̯	ai̯	an
ɛ	ɛ̯a	-	ɛɔ̯	ɛu̯	ɛi̯	ɛn
ɔ	ɔ̯a	ɔ̯ɛ	-	ɔu̯	ɔi̯	ɔn
u	u̯a	u̯ɛ	u̯ɔ	-	ui̯	un
i	i̯a	i̯ɛ	i̯ɔ	i̯u	-	in
n	na	nɛ	nɔ	nu	ni	-

ɛ/i and ɔ/u were apparently not collapsed as in SR. Evidence for this comes from the writing system (they are still spelled differently in SR) as well as Balconian Ric, where those diphthongs evolved into distinct long vowels:

The nasal did not only occur as the second component of a diphthong, but also in the initial position. This can be seen in writing but also in evolution of onset nasals in Black Island Ryka:

Meaning	Proto-Ryka	Balconian	Standard Ryka
to begin	*'aeph* [ʕaɐ̯ɸ]	*'ăf* [ʁæːf]	*ajph* [aɪ̯ɸ]
to ask	*patai* [paˈtaɪ̯]	*pade* [ˈpaɖe]	*pataj* [paˈtaɪ̯]
cloud	*leog* [lɛɔ̯g]	*lȍy* [lœj]	*lewg* [lœu̯ɣ]
sick	*leur* [lɛu̯r]	*lör* [lør]	*lewr* [lœu̯r]
to shrink	*kaod* [kaɔ̯ð]	*kád* [kɑːɖ]	*kawd* [kau̯ð]
grief	*raud* [rau̯ð]	*rod* [roɖ]	*rawd* [rau̯ð]

Meaning	Proto-Ryka	Black Island	Standard Ryka
nose	*hnith* [hniθ]	*niz* [niθ]	*hynth* [hɪ̯nθ]
warm	*ginrh* [ginr̥]	*ginsh* [ginʃ]	*gynsh* [gɪ̯nɕ]
voyage	*gudnath* [gudnaθ]	*gunez* [gunəθ]	*gudanth* [guðanθ]
flat	*dang* [daŋg]	*dang* [daŋ]	*dang* [daŋ]

10.1.1.3 Phonotactics

Since the water glottal was pronounced, PR syllables had an obligatory onset. Just as in SR, the glottal row could not appear in code position, so it was allowed to be empty. Hence, PR's syllable structure was CV(V)(C). Just as in SR and Balconian, consonant mode harmony was enforced, i.e. only consonants in the same mode were allowed to cluster. The only language of the Rika family that dropped this constraint was Black Island Ryka.

10.1.1.4 Sound changes to White Island/Standard Ryka

Unless otherwise noted, all of the sound changes apply to both White Island (WI) and Standard Ryka. As stated before, the two dialects are virtually identical.

SR is a phonologically rather conservative language. With a few exceptions, notably the nasal, the consonant and vowel inventory and the syllable structure have remained unchanged since the introduction of PR. Balconian and especially Black Island Ryka have undergone far more drastic changes.

/ɦ~ʕ/ → ∅ The water glottal was lost.

/r̥/ $\overset{\text{WI}}{\rightarrow}$ /ʂ/ $\overset{\text{SR}}{\rightarrow}$ /ɕ/ The wind liquid became a voiceless retroflex fricative in White Island Ryka and was then palatalized in Standard Ryka through the influence of Asiul.

/r̥ː/ $\overset{\text{WI}}{\rightarrow}$ /t͡ʃ/ $\overset{\text{SR}}{\rightarrow}$ /t͡ɕ/ The geminated wind liquid became a voiceless alveolar affricate in White Island Ryka and was then palatalized in Standard Ryka through the influence of Asiul.

/ɔ̯/ → /u̯/ Non-syllabic /ɔ̯/ in diphthongs became closed /u̯/.

/ɛ̯/ → /i̯/ Non-syllabic /ɛ̯/ in diphthongs became closed /i̯/.

/n/V → V/n/ Nasal diphthongs with the nasal in initial position underwent metathesis and moved the nasal into final position.

∅→ **/ɛ/ | [+velar|dental] _ /n̩/** An /ɛ/ was inserted between a velar or dental consonant and the vocalic nasal.

∅→ **/ɔ/ | [+labial|glottal] _ /n̩/** An /ɔ/ was inserted between a labial or glottal consonant and the vocalic nasal.

∅→ **/a/ | [r|l|ʂ] _ /n̩/** An /a/ was inserted between /r/, /l/ and /ʂ/ and the vocalic nasal.

/n [r|l] / → **/ [r|l] n/** The nasal and short /r/ and /l/ underwent metathesis.

Note that the contexts in which /ɔ/ and /a/ are inserted before the vocalic nasal are identical to the positions in which /i/ is half or fully rounded. The only difference is that /i/ is always unrounded after SR /ɕ/; however, it is rounded after /ʂ/ in White Island Ryka, so this is an innovation of SR probably connected to the palatalization of the wind liquid.

10.1.2 Morphology

While White Island Ryka was conservative when it came to the phonology, it greatly altered Proto-Rika's morphology. PR was rather isolating, having only a few affixes. White Island Ryka very aggressively incorporated free morphemes and other lexical items into its nouns and verbs, leading to its agglutinative nature and high number of infixes. While Balconian Ric and to a lesser extent also Black Island Ryka showed agglutinative tendencies as well, White Island Ryka stands out with its intrusive morphology.

As mentioned before, Proto-Rika did not have a clear distinction between nouns and verbs, and as such no clear distinction between any of the open classes noun, adjective and verb.

Just like in SR, all suffixes beginning with a consonant adhere to mode harmony, i.e. change to the mode of the preceding consonant.

10.1.2.1 Gender & Articles

PR's "nouns" came in the same four genders as those of SR. While there were distinct pronouns for all four genders, PR originally only had two different nominal articles, namely *tuk* for animates and *py'ok* for inanimates. However, it quickly developed two additional articles, *ko* (< *kor* 'tree') for elementary gender and *piar* (< *piare* 'animal') for animal gender. Those were inherited by all Rika languages. They obviously correspond to SR's *ko*, *tuk*, *pyr* and *pjo*).

PR did not have any indefinite articles; to express indefiniteness, the article was omitted. SR's indefinite articles evolved from a combination of *'eg* 'one' and the definite articles.

The "verbal" articles were *dal* and *khn*, marking the stative and dynamic "gender", just like *dal* and *khen* in SR. They were also considered to be definite articles and as such only applied to verbs that referred to a specific action, event or characteristic. When referring to a general event, the article was omitted.

10.1.2.2 Number

Both nouns and verbs could be inflected for number. For verbs, this meant an increase in speed or intensity of the action.

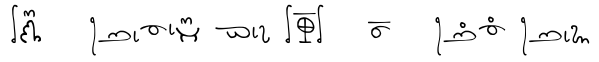
The paucal was formed via full reduplication. It was used less often than in SR, really being restricted to the sense of "a few" and "hastily". In SR, it survives not only in the paucal number for nouns, but also in the frequentative of the verb.

The plural suffix was *-hopon*, i.e. geminating a final wind consonant or putting it into wind mode and suffixing *-opon*. However, it was often shortened to just *-ho* and later on only used to emphasize the plural. SR still has the *-pon* suffix to put emphasis on verbs.

10.1.2.3 Case

PR only had the four *kuttath-heka-ejby* 'true cases'; all of the *kuttath-heka-tok* 'dubious cases' are innovations of White Island Ryka (and, for some, Balconian Ric).

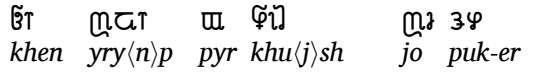
(120) a. *Khen 'iripn piar khurh puk 'ere 'in.*



khen	*'irip-n*	*piar*	*khurh*	*puk*	*'ere*	*'in*
KHEN	eat-PST	the	khush	cave	inside	being

"The khush (type of harpy) ate in a cave."

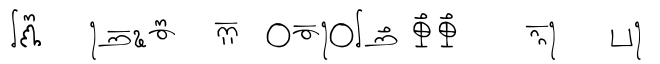
b. *Khen yrynp pyr khujsh jo puker.*



khen	*yry⟨n⟩p*	*pyr*	*khu⟨j⟩sh*	*jo*	*puk-er*
KHEN	eat⟨PST⟩	the	khush⟨ERG⟩	a	cave-INE

"The khush ate in a cave."

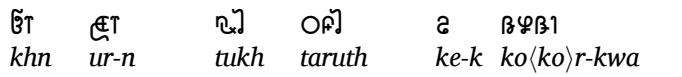
(121) a. *Khn 'uorn tuk tarudaho kor-kor kug qag.*



khn	*'uor-n*	*tuk*	*taruda-ho*	*kor+kor*	*kug*	*qag*
KHEN	come-PST	the	warrior-PL	tree.PC	below	pass

"The warriors came through some trees."

b. *Khen urn tukh taruth kek kokorkwa.*



khn	*ur-n*	*tukh*	*taruth*	*ke-k*	*ko⟨ko⟩r-kwa*
KHEN	come-PST	the.PL	warrior.PL	a-PC	tree⟨PC⟩-SUBTR

"The warriors came through some trees."

As in all Rika languages, the absolutive was not marked. PR was a real ergative language, i.e. the absolutive was always used for the object of a transitive verb and the subject of an intransitive verb.

The ergative was marked by the suffix *-ki*. It denoted the subject of transitive verbs.

The genitive was marked by the suffix *-ta*. It only denoted the possessor and was never used for the subject; this is an innovation peculiar to White Island Ryka.

Finally, the vocative was marked by the suffix *-'e*. It geminated preceding water consonants or put the preceding consonant into water mode and suffixed *-e*.

10.1.2.4 Tense

Past tense was marked by the suffix *-(q)n*, i.e. by *-qn* when the word ended in a diphthong or *-n* elsewhere, creating a diphthong or a new syllable with the vocalic nasal as the nucleus. This affix could also be applied to nouns, indicating a "former" person or object.

10.1.2.5 Mood

As in SR, all mood suffixes are applied to the article (both verbal and nominal).

The subjunctive suffix is *-i*. On nouns, it can be seen as some kind of evidential, expressing uncertainty about the true nature of the marked object. Similarly, on verbs, it expresses uncertainty whether the event actually took or takes place.

The commissive suffix is *-u*...

The obligative suffix is *-pak*...

The optative and permissive are innovations of White Island Ryka...

10.1.2.6 Antipassive

10.1.2.7 Subordination

10.1.3 Syntax

10.2 Black Island Ryka

10.2.1 Orthography

BIR did not have an official orthography, as it was not written while it was still in use. However, several years after the introduction of Asiul, a group of old BIR speakers wrote a collection of texts in BIR using the Asiul orthography. Since the dialect is now long extinct and noone was interested in documenting it while it was still in use, these texts are now the only source of BIR known.

’	**a**	**b**	**ch**	**d**	**e**	**f**	**g**	**h**	**hh**	**i**	**jh**	**k**	**l**	**ll**	**m**
(ʔ)	a	b	t͡ʃ	d	ɛ/ə	f	g	h/x	x	i	d͡ʒ	k	l	lː	m

mm	**n**	**nn**	**ng**	**nng**	**o**	**p**	**r**	**rr**	**(s)**	**sh**	**t**	**u**	**v**	**y**	**z**
mː	n	nː	ŋ	ŋː	ɔ	p	r	rː	(θ)	ʂ	t	u/ʊ	v	ə	θ

At the beginning of the word, the apostrophe indicates a glottal stop. Between vowels, it is used to either mark a glottal stop or separate the surrounding vowels to prevent diphthongization, as in Asiul. That BIR actually retained the glottal stop (at least in word-initial position) can be concluded from the occurrence of word-initial apostrophe in words where the SR cognate has a glottal stop:

Meaning	**Black Island**	**Standard Ryka**
house	*’ul* [ʔul]	*qul* [ʔul]
forest	*urruh* [urːʊx]	*urrok* [urːɔk]
black	*hha’e* [xaʔə]	*khaqe* [xaʔɛ]
sun	*zi’em* [θiəm]	*thyan* [θiam]

Word-initially, *h* and *hh* contrast and can be assumed to represent [h] and [x], respectively, as in Asiul. They also contrast before voiceless plosives, with *h* + plosive occurring where SR has a geminate plosive and *hh* occurring where SR has [x]. Word-finally and in a consonant cluster other than *h* + plosive, where PR did not have [h], only *h* occurs (in contexts where SR has [x] and [k]), so it seems to represent [x] there.

Meaning	**Black Island**	**Standard Ryka**
black	*hha’e* [xaʔə]	*khaqe* [xaʔɛ]
white	*hade* [hadə]	*hada* [haða]
red	*pehhte* [pɛxtə]	*pekta* [pɛkta]
sign	*kuhte* [kuhtə]	*kutta* [kutːa]
help	*tihe* [tihə]	*tyhe* [tihɛ]
bone	*kahheng* [kaxəŋ]	*katkhen* [kaθxɛm]
world	*rageh* [ragəx]	*ragakh* [raɣax]
forest	*urruh* [urːʊx]	*urrok* [urːɔk]

Put short, *hh* is always [x] and *h* is [h] word-initially, between vowels and before a voiceless plosive and [x] elsewhere.

To write [θ], the later texts consistently use *z*, while *s* also occurs in earlier texts. It is assumed that the authors switched to *z* to prevent confusion between *sh* [ʂ] and *sh* [θx].

The diphthongs are the same as in the Latin PR transliteration.

	Labial		Dental		Alveo./Retr.		Velar		Glottal	
	VL	*V*	*VL*	*V*	*VL*	*V*	*VL*	*V*	*VL*	*V*
Plosive	p	b	t̪	d̪			k	g	ʔ	
Nasal		m mː		n̪ n̪ː		(n nː)		ŋ ŋː		
Trill						r rː				
Fricative	ɸ~f	β~v	θ		ʂ~ʃ		x		h	
Affricate					t͡ʃ~t͡ʂ	d͡ʒ				
Lateral						l lː				

10.2.2 Phonology

10.2.2.1 Consonants

10.2.2.2 Vowels

10.2.2.3 Sound changes from Proto-Rika

/ɦ~ʕ/ → ∅ The water glottal was lost.

10.3 Stage Ryka

10.4 Balconian Ric

10.4.1 Writing system

10.4.2 Phonology

10.4.2.1 Consonants

	Labial		Dental		Alveolar		Pal.	Velar		Uvular		Glot.
	VL	*V*	*VL*	*V*	*VL*	*V*	*V*	*VL*	*V*	*VL*	*VL*	*V*
Plosive	p	b	t̪	d̪	t	d		k	g			ʔ
	p	*b*	*t*	*d*	*tt*	*dd*		*k*	*g*			*q*
Trill						r						
						r						
Fricative	f	v	θ	ð						χ	ʁ	h
	f	*v*	*s*	*z*						*x*	ʾ	*h*
Approx.		w				l	j					
		w				*l*	*y*					

10.4.2.2 Vowels

	Front					**Mid**		**Back**				
	-ROU			+ROU		-ROU		-ROU		+ROU		
	sh	*na*	*lo*	*sh*	*lo*	*sh*	*na*	*sh*	*lo*	*sh*	*na*	*lo*
High tense	i	ĩ	iː	y						u	ũ	uː
	i	*in*	*í*	*ü*						*u*	*un*	*ú*
High lax	ɪ	ɪ̃								ʊ	ʊ̃	
	ì	*ìn*								*ù*	*ùn*	
Mid tense	e			ø	øː					o		
	e			*ö*	*ő*					*o*		
Mid lax				œ		ə	ə̃					
				ȍ		*à*	*àn*					
Low			æː			a	ã		ɑː			
			ǽ			*a*	*an*		*á*			

Chapter 11

Lexicon

11.1 Selected vocabulary

11.1.1 Body

Since the Asiuluiam can transform themselves into any arbitrary animal, this list includes not only words for human, but for all kinds of body parts. It is worth remembering that when die Asiuluiam created Ryka, they did not know humans and other terrestrial animals. Natively, there are neither mammals nor animals with fur on the Llof, so it is no surprise that the words for 'fur', 'milk' and 'breast' are derivations. The most prominent creature on the Vesacam is the harpy, which has also been the main form of the Asiuluiam for centuries and is still the default for flight.

The harpy may have evolved from the Protarchaeopteryx, since they resemble each other closely, though it is unclear how this terrestrial animal might have come to the Llof. Harpies are feathered everywhere but on their face and feet. They have a bone ridge on their head that grows large feathers and a long tail with feathers of varying size. Their wings are fully developed, though most often far smaller than needed for a bird of their size to fly. To compensate for this, they have developed a close relation with the air element and are able to create strong winds to keep them in the air, which is why they are mostly gliding and not flapping their wings. Like many other reptiles on the Llof, they have a third pair of limbs that are attached to their chest. These additional arms can only be moved up and down, not left and right, but they do have a thumb.

[illegible]	***Ryka***	**Art.**	**English**	**Comment**
[illegible]	*hol*	t/p[1]	body; person	
[illegible]	*athjul*	tuk	Asiului	
[illegible]	*dakjul*	tuk	Dakiuzui	

[1] *t/p* is short for *tuk/pyr*, meaning that the gender of the body part in question depends on whether it belongs to a Rasvrisu or animal.

	Ryka	**Art.**	**English**	**Comment**
	jellu	tuk	Yellu	loanword from as. *yellu*
	khossha	tuk	cripple, deformed person	original Ryka term for 'Yellu', now highly pejorative (comparable to en. 'nigger')
	heph	pyr	harpy	
	karthyth	tuk	human	loanword from as. *carziz*
	thap	t/p	head; face	
	lal	t/p	ear	
	lu	t/p	eye	
	hynth	t/p	nose, nostril	
	purjosh	t/p	gills	
	russhan	t/p	snout, beak	area around chin, mouth and nose; without eyes
	pa	t/p	mouth	lips and mouth opening
	ty	pjo	tooth	
	lath	t/p	tongue	in elemental gender, this is the Ryka word for 'Nunulm'
	gar	t/p	throat; voice	inside part
	kasshank	t/p	chin, jaw	
	tutte	t/p	neck, nape, throat	outside part connecting head and body
	theggek	t/p	shoulder	
	keash	t/p	back, spine	
	rup	t/p	chest, breast	
	gujl	t/p	wart; teat, nipple, breast	of female
	betrath	t/p	belly	
	thonb	t/p	tail, buttocks	
	sheg	t/p	limb, leg, arm	
	sharka	t/p	arm, wing	human arms, wings of harpies; i.e. limb connected with shoulders
	kel	t/p	front arm	additional pair of limbs of harpies
	dowk	t/p	foot, leg	
	beb	t/p	finger, toe	Pl. *beph* used to express 'hand'
	gekh	pjo	claw, nail	
	peldo	t/p	fur, hair	
	puka	t/p	skin	
	rykten	t/p	scales, scaly skin	

𐑢𐑚	***Ryka***	**Art.**	**English**	**Comment**
𐑮𐑦	*ypput*	t/p	feather	also *yputyn* ‘plumage’
𐑞𐑤𐑒	*telukh*	t/p	flesh	
𐑒𐑨𐑑𐑒	*katkhen*	ko	bone	
𐑜𐑴	*goshet*	t/p	sinew	
𐑤𐑿	*lury*	t/p	vein	actually ‘thread’
𐑚𐑤	*kule*	t/p	blood	
𐑜𐑳	*gush*	t/p	sweat	
𐑞𐑡𐑐	*thjup*	ko	fat	
𐑐𐑫	*pul*	tuk	tear	actually ‘drop’
𐑛𐑧	*deth*	ko	excrement	
𐑚𐑹	*bawk*	pjo	egg	
𐑜	*gak*	t/p	organ, gut	
𐑮𐑢	*rwak*	t/p	brain	
𐑪𐑚	*obok*	t/p	heart	
𐑚	*ka*	t/p	stomach	organ
𐑣𐑿𐑑𐑦	*hewtty*	t/p	liver	
𐑒𐑡	*kaj*	khen	transform	shape shifting only
𐑑𐑲	*tyd*	dal	be	which form one is in
𐑤𐑳𐑒𐑑𐑴	*luktosh*	pjo	leftovers	dead cell material left over from transformation

Figure 11.1: The Lucifere is a large winged, very aggressive harpy that lives in the mountains of Orogea.

11.1.2 Family

For the Asiuluiam, blood bonds have never played a large role. Hence, they don't have family terms describing your genetic but your social relations to other members of your family.

Also, an asiulen family does not only consist of blood related people: Adoption, friends living together or lovers bringing part of their own family into a relationship all constitute to a mixed group. There is no marriage and thus there has never been a taboo on leaving your old partner to live with a new one, so some Asiuluiam may take children from multiple different partners to their new relationship.

So where is the boundary of a family? Before they started building the large cities, the Asiuluiam lived scattered all over the islands in small self-sustaining settlements of rarely more than 50 people. These where your family - the people living at your home. None of these had to actually be related to you, but you were spending your life with them. Some would be caring for you like parents, others would be teaching you their professions. Some, probably around your age, would be the ones you hang out with. Later, there would be family members you teach or care for. These five basic relations are what Ryka's family terms can differentiate. Note that they only apply to members of your *pogyt*, your family home, and that every *pogytul*, family member, is in one of these relationships to you, because it is impossible not to have any business with one of them.

[illegible]	***Ryka***	**Art.**	**English**	**Comment**
[illegible]	*pogyt*	tuk	family; home	
[illegible]	*pogytul*	tuk	family member, kin	
[illegible]	*kjed*	tuk	parent, grandparent, older sibling	s.o. who cares for you

Ꞷß	***Ryka***	**Art.**	**English**	**Comment**
ꞵᴟ	*yrtat*	tuk	teacher, master, parent, grandparent, older sibling	s.o. who teaches you
ꞵꞯ	*koba*	tuk	sibling	s.o. you are equal to
ᎮᎱ	*alyd*	tuk	lover, spouse	
ᏋᏬ	*podda*	tuk	child, younger sibling	s.o. you care for
ᏆᎥ	*shaj*	tuk	pupil, child, younger sibling	s.o. you teach
ꞯꞯ	*baba*		mom, dad, brother, sister, …	affectionate vocative form for *kjed*
ᴟᏫ	*tatte*		mom, dad, brother, sister, …	affectionate vocative form for *yrtat*
ꞵꞯ	*kobe*		brother, sister, …	affectionate vocative form for *koba*
ᏋᏬꞯ	*poddabe*		son, daughter, brother, sister, …	affectionate vocative form for *podda*

Today, many Asiuluiam don't live in *pogyth* anymore, and families in the cities are often reduced to the mother-father-child triangle of human western societies. The Ryka family terms are not appropriate to describe these kinds of relationships, so the kinship vocabulary of Asiul has been borrowed for this purpose.

Alternative spellings without nasal mode and vowel clustering are given where existent.

Ꞷß	***Ryka***	**Art.**	**English**	**Asiul origin**
ᏁᎥꞯᏮᏢᎮ	*ejbypusnand*	tuk	father	*eyvipunyán* [ˌɛi̯vipuˈɲan]
ᏁᎥꞯᏮᏆᏓᎮ	*ejbypundjad*			
ᏁᎥꞯꞵᴆ	*ejbykera*	tuk	mother	*eyviceira* [ˌɛi̯viˈkeːra]
ᏁᎥꞯᏯᏬᏆᎮ	*ejbytnerpnajnd*	tuk	brother	*eyvinermaen* [ˌɛi̯viˈnɛrmai̯ɛn]
ᏁᎥꞯᏧᏫᏂᎮ	*ejbyderbajd*			
ᏁᎥꞯᏯᏂᏨ	*ejbytnurby*	tuk	sister	*eyvinurvi* [ˌɛi̯viˈnurvi]
ᏁᎥꞯᏧᏂᏨ	*ejbydurby*			
ᏁᎥᏍᏆᏘ	*ejbysshyhy*	tuk	son	*eyvitsihi* [ˌɛi̯viˈtɕihi]
ᏁᎥꞯᏕᏗᎾ	*ejbykakhta*	tuk	daughter	*eyvicahta* [ˌɛi̯viˈkaxta]
ᏆᏮᏢᎮ	*shapusnand*	tuk	grandfather	*japunyán* [d̠ʑapuˈɲan]
ᏆᏮᏆᏓᎮ	*shapundjad*			
Ꮖꞵᴆ	*shakera*	tuk	grandmother	*jacéira* [d̠ʑaˈkeːra]
ᏎᏆᏘ	*shasshyhy*	tuk	grandson	*jatsíhi* [d̠ʑaˈtɕihi]
ᏆᏕᎾ	*shakakhta*	tuk	granddaughter	*jacáhta* [d̠ʑaˈkaxta]
ᏪᏮᏢᎮ	*thupusnand*	tuk	uncle	*zupunyán* [θupuˈɲan]
ᏪᏮᏆᏓᎮ	*thupundjad*			
Ꮺꞵᴆ	*thukera*	tuk	aunt	*zucéira* [θuˈkeːra]
ᏪᏯᏬᏆᎮ	*thutnerpnajnd*	tuk	cousin (m.)	*zunérmaen* [θuˈnɛrmai̯ɛn]
ᏪᏧᏫᏂᎮ	*thuderbajd*			

	Ryka	**Art.**	**English**	**Asiul origin**
	thutnurby	tuk	cousin (f.)	*zunúrvi* [θuˈnurvi]
	thudurby			
	thusshyhy	tuk	nephew	*zutsíhi* [θuˈt͡ɕihi]
	thukakhta	tuk	niece	*zucáhta* [θuˈkaxta]

The Asiul prefix *eyvi-* is actually a borrowing from Ryka *ejby* 'pure, true'. It had been introduced after the meaning of Asiul's original family words (*punyán*, *ceira*, …) had shifted towards that of Ryka's, since the Asiuluiam apparently didn't have any use for Western European family vocabulary. This is why today, as. *punyán* means the same as ry. *yrtat* and as. *ceira* means the same as ry. *kjed*. When words for 'mother' and 'father' were needed again, Asiul speakers started to prefix Ryka's *ejby* to these words and Ryka speakers borrowed the resulting terms back into Ryka. *Ja-* and *zu-* are native Asiul prefixes to denote greater distance in age and relation, respectively.

11.1.3 Elements

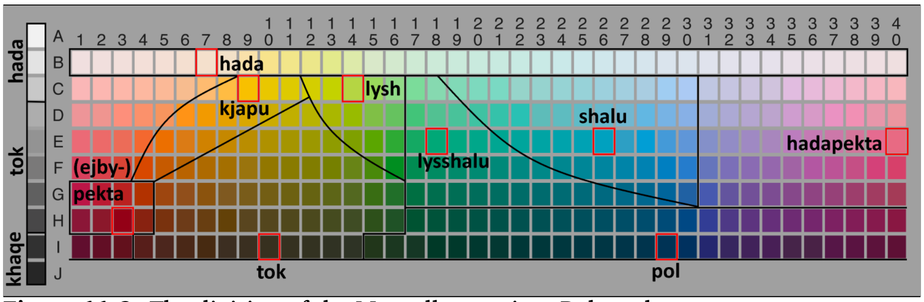


Figure 11.2: The division of the Munsell space into Ryka color terms.

11.1.4 Color

Ryka only has three native roots for color terms: *Khaqe* 'black', *hada white* and *pekta* 'colourful; red'. All words for further divisions are derived from other roots or originally had a different meaning. While today, *pekta* is used to describe something that has many different colors or is of a particular bright and pure color, it probably just meant 'colored' originally, being the single term for any kind of color that was not on the gray scale. It can also mean 'red' in specific contexts.

[illegible]	*Ryka*	Art.	Color(s)	Derivation
[illegible]	*khaqe*	dal	black, dark gray	
[illegible]	*hada*	dal	white; any light, whitish color	
[illegible]	*pekta*	dal	colorful; many different colors; any bright color; red	
[illegible]	*ejbypekta*	dal	red, dark orange	lit. 'true pekta'
[illegible]	*lysh*	dal	light green	also means 'fresh, juicy, wet, vivid, young'
[illegible]	*shalu*	dal	light blue, sky blue	derived from *shal* 'sky'
[illegible]	*kjapu*	dal	yellow, orange	derived from *kjap*, the name of a yellow flower
[illegible]	*pol*	dal	dark blue, purple, dark green	
[illegible]	*tok*	dal	brown, gray; any dull, unsaturated color	also means 'blurry, washed-out, dirty'

11.2 Swadesh list

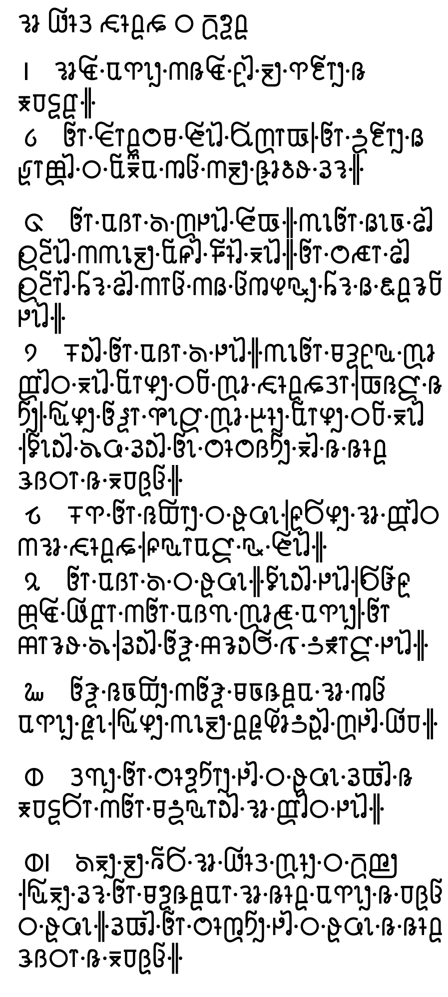
1. **I:** *lo* → 68
2. **you (SG):** *tej* → 68
3. **we:** *tash* → 68
4. **this:** *pek* → 70
5. **that:** *pak* → 70
6. **who:** *ken, uken* → 70
7. **what:** *ken, joken* → 70
8. **not:** *=to* → 93
9. **all:** *-pynt* → 36
10. **many:** *-˚y* → 36
11. **one:** *hur* → 74
12. **two:** *thy* → 74
13. **big:** *dal dohej* → **??**
14. **long:** *dal bel* → **??**
15. **small:** *dal gyppa* → **??**
16. **woman:** *???* → **??**
17. **man:** *???* → **??**
18. **person:** *tuk hol* → 109
19. **fish:** *???* → **??**
20. **bird:** *pyr hebba* → **??**
21. **dog:** *–* → */*
22. **louse:** *pyr put* → **??**
23. **tree:** *ko kor* → **??**
24. **seed:** *ko beldyl* → **??**
25. **leaf:** *ko phyth* → **??**
26. **root:** *ko rartul* → **??**
27. **bark:** *ko purranb* → **??**
28. **skin:** *tuk/pyr puka* → 109
29. **flesh:** *tuk/pyr telukh* → 109
30. **blood:** *tuk/pyr kule* → 109
31. **bone:** *ko katkhen* → 109
32. **grease/fat:** *ko thjup* → 109
33. **egg:** *pjo bawk* → 109
34. **horn:** *???* → **??**
35. **tail:** *tuk/pyr thonb* → 109
36. **feather:** *tuk/pyr ypput* → 109
37. **hair:** *tuk/pyr peldo* → 109
38. **head:** *tuk/pyr thap* → 109
39. **ear:** *tuk/pyr lal* → 109
40. **eye:** *tuk/pyr lu* → 109
41. **nose:** *tuk/pyr hynth* → 109
42. **mouth:** *tuk/pyr pa* → 109
43. **tooth:** *pjo ty* → 109
44. **tongue:** *tuk/pyr lath* → 109
45. **claw:** *pjo gekh* → 109
46. **foot:** *tuk/pyr dowk* → 109
47. **knee:** *???* → **??**
48. **hand:** *tukh/pysh beph* → 109
49. **belly:** *tuk/pyr betrath* → 109
50. **neck:** *tuk/pyr tutte* → 109
51. **breast (woman):** *tuk/pyr gujl* → 109
52. **heart:** *tuk/pyr obok* → 109
53. **liver:** *tuk/pyr hewtty* → 109
54. **drink:** *khen gog* → **??**
55. **eat:** *khen pa* → **??**
56. **bite:** *khen pjur* → **??**
57. **see:** *dal lu* → **??**
58. **hear:** *dal lal* → **??**
59. **know:** *dal keln* → **??**
60. **sleep:** *dal gelua* → **??**
61. **die:** *khen qyndlor* → **??**
62. **kill:** *khen hylde* → **??**

63. **swim:** *khen tutenkky* → **??**
64. **fly:** *khen phylgo, khen hyggush* → **??**
65. **walk:** *khen twoka* → **??**
66. **come:** *khen wor* → **??**
67. **lie (on side):** *dal byg* → **??**
68. **sit:** *dal byg, dal qokrut* → **??**
69. **stand:** *dal qokrut* → **??**
70. **give:** *khen qoj* → **??**
71. **say:** *khen ryka* → **??**
72. **sun:** *ko thyan* → **??**
73. **moon:** – → /
74. **star:** *ko ypput* → **??**
75. **water:** *ko tenkky* → **??**
76. **rain:** *ko padotenkky* → **??**
77. **stone:** *ko qank* → **??**
78. **sand:** *pjo thyth* → **??**
79. **earth:** *ko qurn* → **??**
80. **cloud:** *ko hethel* → **??**
81. **smoke:** *ko phurru* → **??**
82. **fire:** *ko shyth* → **??**
83. **ash(es):** *ko athy* → **??**
84. **burn:** *dal shyth* → **??**
85. **path:** *ko twoka* → **??**
86. **mountain:** *ko guprok* → **??**
87. **red:** *dal ejbypekta* → 116
88. **green:** *dal lysh* → 116
89. **yellow:** *dal kjapu* → 116
90. **white:** *dal hada* → 116
91. **black:** *dal khaqe* → 116
92. **night:** *ko thyaln* → **??**
93. **hot:** *dal shoth* → **??**
94. **cold:** *dal thakh* → **??**
95. **full:** *dal wakh* → **??**
96. **new:** *dal pyb* → **??**
97. **good:** *dal essha* → **??**
98. **round:** *dal bul* → **??**
99. **dry:** *dal ruth* → **??**
100. **name:** *pjo jug* → **??**

Chapter 12

Sample texts

12.1 The Tower of Babel



Pjo hewpa qjullaqor ta Babbela

1 Pjohur rykajd qakohur lath dal katthanb ko turragakshy.

2 Khen hanllyteru hojsh thyanpor, khen betthanb ke dangbush ta Shytnarry qekha qadal gworokror pepy.

3 Khen rykan pek aqejkh herpor. Qjekhen kejro kekh dekhankh qaqjedal shyroth hewph tajsh. Khen tequrn kekh dekhankh hekpy kekh qankha qake khaqekyrtug hekpy ke tublaposha qejkh.

4 Qapresh khen rykan pek qejkh. Qjekhen rubalattyk jo bishta tajsh shynkul tasha jo qjullaqorpan, perkylyp ko shal, thykkul khebyn kejddy jo jug shynkul tasha tajsh, shojkresh pakto peresh khej tewtekashal tash ko kowla pukatan ko tarragakha.

5 Qapkat khen kyphaln ta Lortoj, lutthakul pjo bishta qapjo qjullaqor, ruttynkrylyp tukh hojsh.

6 Khen rykan pek ta Lortoj. Shojkresh qekh, thekhulut uhur holyn qakhen rykakyt johur rykajd, khen qunporor pak, peresh khebu quporestho kop pettenllyp qejkh.

7 Khebu kyrophal qakhebu rurokulury pjo qekha rykajd loj, thykkul qjedal lalekhjorpedlesh aqekh hera.

8 pekyd khen tewbeshaln qekh ta Lortoj pepesh ko turragakthan qakhen rubettynkresh pjo bishta qejkh.

9 pektal dal thettha pjo hewpa jug ta Babbel, thyktal pepy khen rubekuluryn pjo kowla rykajd ko ragakha ta Lortoj. Pepesh khen teweshal qekh ta Lortoj ko kowla pukatan ko tarragakha.

Translation

(0)

pjo	*hewpa*	*qjullaqor*	*ta*	*Babbel-a*
the	its	large.house	the	Babel-GEN

"The tower of Babel"

(1)

pjo-hur	*rykajd-∅*	*qa=ko-hur*	*lath-∅*	*dal*	*ka⟨ttha⟩⟨n⟩b*
the-one	language-ABS	and=the-one	tongue-ABS	DAL	⟨AFF:curious⟩exist⟨PST⟩

ko	*tur-ragakh-shy*
the	whole-world-INE

"One language and one tongue (Nunulm) existed in the whole world."

(2)

khen	*ha⟨n⟩l-ly-teru*	*ho⟨j⟩s-h*	*thyan-por*	*khen*	*be⟨ttha⟩⟨n⟩b*
KHEN	move⟨PST⟩-INE-TMP	body⟨ERG⟩-PL	east-ALL	KHEN	⟨AFF:curious⟩find⟨PST⟩

ke	*dang+bush-∅*	*ta*	*Shytnar-ry*	*qe-kh-a*	*qa=dal*	*gwo⟨ro⟩k-ror*
a	flat+place-ABS	the	Shinar-INE	he-PL-GEN	and=DAL	⟨AFF:determined⟩dwell-ILL

pe-py
that-ADE

"When people where moving to the east, they found a plain in Shinar and started living there. "

(3a)

khen	*ryka-n*	*pek-∅*	*a-qe-j-kh*	*her-por*
KHEN	speak-PST	this-ABS	REF-he-ERG-PL	each.other-ALL

"They said this to each other."

(3b)

qje-khen	*kej-ro*	*ke-kh*	*dekhank-h*	*qa=qje-dal*
OPT-KHEN	make-aff:determined	a-PL	brick-PL	and=OPT-DAL

shy⟨ro⟩th	*hewp-h-∅*	*ta⟨j⟩sh*
burn⟨AFF:determined⟩	it-PL-ABS	we⟨ERG⟩

"We shall make bricks and burn them."

(3c)

khen	*te⟨qu⟩r-n*	*ke-kh*	*dekhank-h-∅*	*hekpy*	*ke-kh*	
KHEN	⟨AFF:admiring⟩use-PST	a-PL	brick-PL-ABS	instead.of	a-PL	
qank-h-a	*qa=ke*	*khaqe+kyrtug-∅*	*hekpy*	*ke*	*tubla+posh-a*	
stone-PL-GEN	and=a	black+resin-ABS	instead.of	a	seam+mud-GEN	
qe-j-kh						
he-ERG-PL						

“They used bricks instead of stones and tar instead of mortar.”

(4a)

qapresh	*khen*	*ryka-n*	*pek-∅*	*qe-j-kh*
afterwards	KHEN	speak-PST	this-ABS	he-ERG-PL

“Then they said this.”

(4b)

qje-khen	*ru⟨bala⟩ttyk*	*jo*	*bishta-∅*	*ta⟨j⟩sh*	*shynkul*	*tash-a*	
OPT-KHEN	⟨AFF:joyous⟩build	a	city-ABS	we⟨ERG⟩	for	we-GEN	
jo	*qjullaqor-pan*	*per-kylyp*	*ko*	*shal-∅*			
a	large.house-COM	touch-REL.A	the	sky-ABS			

“We shall build a city for ourselves with a tower that touches the sky,”

(4c)

thyk-kul	*kheb-yn*	*kej-ddy*	*jo*	*jug-∅*	*shynkul*	
THYK-TER	KHEN-TRAM	make-AFF:expectant	a	name-ABS	for	
tash-a	*ta⟨j⟩sh*					
we-GEN	we⟨ERG⟩					

“so that we may make a name for us,”

(4d)

shojkresh	*pak-to*	*peresh*	*khe-j*	*tew⟨teka⟩shal*	*tash-∅*	*ko*
if	that-NEG	then	KHEN-SBJ	⟨AFF:anxious⟩scatter	we-ABS	the
kowla	*puka-tan*	*ko*	*tar-ragakh-a*			
its	skin-SUPTR	the	whole-world-GEN			

“or else we might be scattered across the skin of the whole world.”

(5)

qapkat	*khen*	*kyphal-n*	*ta*	*Lorto-j*	*lu-ttha-kul*	*pjo*
but	KHEN	descend-PST	PN	Lord-ERG	see-AFF:curious-TER	the

bishta-∅	*qa=pjo*	*qjullaqor-∅*	*rutty⟨n⟩k-ry-lyp*	*tuk-h*	*ho⟨j⟩s-h*
city-ABS	and=the	large.house-ABS	build⟨PST⟩-INE-REL.P	the-PL	body⟨ERG⟩-PL

“But the Lord came down to see the city and the tower the people were building.”

(6a)

khen	*ryka-n*	*pek-∅*	*ta*	*Lorto-j*
KHEN	speak-PST	this-ABS	PN	Lord-ERG

“The Lord said this.”

(6b)

shojkresh	*qe-j-kh*	*the-khu-lut*	*u-hur*	*holyn-∅*	
if	he-ERG-PL	be-AFF:pejorative-REL.P	a-one	people-ABS	
qa=khen	*ryka-kyt*	*jo-hur*	*rykajd-∅*	*khen*	*qu-n-po-ror*
and=KHEN	speak-REL.A	a-one	language-ABS	KHEN	do-PST-AFF:angry-ILL

pak-∅
that-ABS

“If they, who are one people and speak one language, have started doing that,”

(6c)

peresh	*kheb-u*	*qu-po-res=tho*	*kop-∅*	*pette⟨n⟩l-lyp*	*qe-j-kh*
then	KHEN-CMS	do-AFF:angry-ELA=NEG	thing-ABS	plan⟨PST⟩-REL.P	he-ERG-PL

“then they will not stop doing what they planned.”

(7a)
kheb-u	*ky⟨ro⟩phal*			*qa=kheb-u*		*ru⟨ro⟩kulury*	
KHEN-CMS	⟨AFF:determined⟩descend			and=KHEN-CMS		⟨AFF:determined⟩confuse	
pjo	*qekha*	*rykajd-∅*	*lo-j*				
the	their	language-ABS	I-ERG				

"I will go down and confuse their language,"

(7b)
thyk-kul	*qje-dal*	*lale+khjorped-lesh*	*a-qe-kh-∅*	*her-a*	
THYK-TER	OPT-DAL	hear+understand-ELA	REF-he-PL-ABS	each.other-GEN	

"so that they will hopefully not understand each other anymore."

(8)
pekyd	*khen*	*tew⟨be⟩shal-n*		*qe-kh-∅*	*ta*	*Lorto-j*
like.this	KHEN	⟨AFF:regretful⟩scatter-PST		he-PL-ABS	PN	Lord-ERG
pe-pesh	*ko*	*tur-ragak-than*	*qa=khen*	*ru⟨be⟩tty⟨n⟩k-resh*		
that-ABL	the	whole-world-SUPTR	and=KHEN	⟨AFF:regretful⟩build⟨PST⟩-ELA		
pjo	*bishta-∅*	*qe-j-kh*				
the	city-ABS	he-ERG-PL				

"So the Lord scattered them from there over the whole world and they stopped building the city."

(9a)
pek-tal	*dal*	*the-ttha*	*pjo*	*hewpa*	*jug-∅*	*ta*	*Babbel-∅*
this-CAU	DAL	be-AFF:curious	the	its	name-ABS	PN	Babel-ABS

"Because of this, its name is Babel,"

(9b)
thyk-tal	*pe-py*	*khen*	*ru⟨be⟩kulury-n*			*pjo*	*kowla*
THYK-CAU	that-ADE	KHEN	⟨AFF:regretful⟩confuse-PST			the	its
rykajd-∅	*ko*	*ragakh-a*	*ta*	*Lorto-j*			
language-ABS	the	world-GEN	PN	Lord-ERG			

"because there the Lord cofused the language of the world."

(9c)

pe-pesh	*khen*	*tew⟨e⟩shal*	*qe-kh-∅*	*ta*	*Lorto-j*	*ko*
that-ABL	KHEN	⟨AFF:longing⟩scatter	he-PL-ABS	PN	Lord-ERG	the

kowla	*puka-tan*	*ko*	*tar-ragakh-a*
its	skin-SUPTR	the	whole-world-GEN

"From there the Lord scattered them over the skin of the whole world."

12.2 When a body dies

ᏣᏂᏓᏯᏆ·ᏮᏒ·ᎯᏂᏇ·ᏬᏉ

ᏮᏒ·ᏯᏁᏆ·ᏰᏍᏗ·ᏋᎾᏫ·ᏣᏬᏂ·ᏓᏇᏂ·ᏣᏇᏰ
ᏋᏂᏂ·ᏆᏂᏇ‖ᏮᏒ·ᏯᏁᏆ·ᏰᏡᏂ·ᏕᎾᏫ·ᏰᏇᏂ
ᏏᏣᏂᏇᏇ·ᏣᏇᏨ·ᏣᏍᏂ·ᎣᏍᏂ·ᏍᏇᏂ‖ᏮᏒ·ᏯᏁᏆ·Ᏸ
ᏮᏂ·ᏫᏆᏫᏫ·ᏰᏣᏁᏂᏂ|ᏨᏁᏆᏇ·ᏰᏂ·ᏨᏇᏂ·ᏓᏍᏫᏗ‖
ᎣᏰ·ᏬᏣᏂ|ᏪᏰᏇ·ᏰᏂ·ᏨᏇᏂ·ᏋᏆᏇᏫ·ᏰᏒ·ᏯᏁᏆ
ᏰᏫᏂ|ᏣᏂᏂ·ᏮᏒ·ᏏᏫᏂ·ᏨᏇ·ᏋᏆᏫᏒ·ᎣᏍᏂ·ᏰᏂ
ᏰᏫᏣᏣᏇᏂᏒ|ᏣᏬᏂ·ᏂᏂᏮᏒ·ᏫᏇᏋᏆ·ᏰᏂᏂ·ᏰᏂ
ᏬᏯ‖

Shojgaresh khen qyndlor u hol

Khen resshal ko rajb hurteru jo thortje eleko hurtje thonblek. Khen resshal ko pajr thyteru tuk kuletje pheshojgelut eletuk shybdje qatuk puldje. Khen resshal ko khuj hettheru ko thyantje, pesshallek kej tuk pukapesh, qako shytthje, phylgolek kej tuk hollesh. Thonbderu ken resshal ko qejr, thyktje khen pheshyth tuk hol qakhen qurnpukkej qe ke korebeldylgyn, thykkul qjekhen shalehal ko qja ky ko korror.

Translation

(0)

Shojgaresh	*khen*	*qyndlor*	*u*	*hol*
When	KHEN	die	a	body.ABS

"When a body dies"

(1)

Khen	*resshal*	*ko*	*ra⟨j⟩b*	*hur-teru*	*jo*	*thor-tje*	*ele-ko*
KHEN	move.out	the	⟨ERG⟩wind	one-TMP	a	shout-INS	or-the

hur-tje	*thonb-lek.*
breath-INS	last-REL

"The wind element escapes first, through a cry or the last breath."

(2) ཁེཏ་ རྟྲལ་ ཀ་ པ་ར་ ཐེ་ཏེ་བུ་ ཏུ་ ཀུ་ལེ་ཇེ་ ཕེ་ཤོ་རྗེ་ལུཏ་
Khen resshal ko pa⟨j⟩r thy-teru tuk kule-tje pheshojge-lut
KHEN move.out the ⟨ERG⟩water two-TMP the blood-INS flow.out-REL
ཨེ་ལེ་ཏུ་ ཤྱིབ་ཇེ་ ཀ་ཏུ་ཁ་ པུ་ས་ཐེ་།
ele-tuk shyb-dje qa-tu-kh pu-s-thje.
or-the sweat-INS and-the-PL tear-PL-INS

"The water element escapes second, through the blood streaming out or the sweat and tears."

(3) ཁེཏ་ རྟྲལ་ ཀ་ ཁུ་ཇ་ ཧེཏ་ཐེ་རུ་ ཀ་ ཐྱན་ཏེ་ཇེ་ པེ་ཤལ་ལེཀ་
Khen resshal ko khu-j het-theru ko thyan-tje, pesshal-lek
KHEN move.out the fire-ERG three-TMP the color-INS move.away-REL
ཀེ་ཇ་ ཏུ་ པུ་ཀ་པེ་ཤ་ ཀཀོ་ ཤྱིཏ་ཐེ་ ཕྱིལ་གོ་ལེཀ་ ཀེ་ཇ་ ཏུ་
ke-j tuk puka-pesh, qa-ko shyt-thje, phylgo-lek ke-j tuk
what-ERG the skin-ABL and-the warmth-INS float-REL what-ERG the
ཧོལ་ལེཤ་།
hol-lesh.
body-ABL

"The fire element escapes third, through the color that leaves the skin and the warmth that wafts out of the body."

(4) ཐོན་དེ་རུ་ ཀཱ་ཨེན་ རྟྲལ་ ཀ་ ཨེ་ར་ ཐྱིཀ་ཅེ་ ཁེན་
Thonb-deru k-en resshal ko qe⟨j⟩r, thyk-tje khen
last-TMP OBL-KHEN move.out the ⟨ERG⟩earth THYK-INS KHEN
ཤེཧྱཏ་ ཏུ་ ཧོལ་ ཀཁེན་ ཨུར་+པུཀ་ཀེཇ་ ཀྱེ་
pheshyth tuk hol qa-khen qurn+puk-kej qe
burn the body.ABS and-KHEN ground+hole-make it.ABS
ཀེ་ ཀོར་ཨེ་བེལ་གྱིན་ ཐྱིཀ་ཀུལ་ ཇེ་ཁེན་ ཤཱ་ལེ་ཧལ་ ཀ་ ཀྱ་ཨ་
ke kor-e+beldyl-gyn, thyk-kul qje-khen shalehal ko qj-a
a tree-0+seed-SUB THYK-TER OPT-KHEN move.up the it-GEN
ཀཱ་ཡ་ ཀ་ ཀོར་རོ་ར་།
k-y ko kor-ror.
element-ERG the tree-ILL

"At last the earth element must escape, by burning the body and burying it under a tree seed, so that its element will hopefully rise up into the tree."

Discussion

Appendix

Ryka syllabary

	Earth					Water					Wind				
	a	e	o	u	y	a	e	o	u	y	a	e	o	u	y
kak															
kat															
kar															
kap															
ka															
tak															
tat															
tar															
tap															
ta															
rak															
rat															
rar															
rap															
ra															
pak															
pat															
par															
pap															
pa															
qak															
qat															
qar															
qap															
qa															

Table 13.1: An overview over all possible mode-base-vowel combinations minus the nasal mode.