

Rišra

*A language sketch
of the Isles dialect*

By Atyx

*žeř naf legsa we,
šiposnejl žěj šerišra.*

*In the thousand islands,
is hidden the Rišra people.*

Glossing Abbreviations

ABS	Absolutive	INA	Inanimate
ACC	Accusative	NDEF	Indefinite
AL	Alienable	INST	Instrumental
ANI	Animate	INTER	Interrogative
CAU	Causative	INTRA	Intra-tribe Pronoun
COMP	Comparative	LOC	Locative
DAT	Dative	NARR	Narrative Prefix
DEF	Definite	NEG	Negation
DIR	Directive	NOM	Nominative
DIST	Distributive	ORD	Ordinal
DL	Dual	PAST	Past
ERG	Ergative	PL	Plural
EXTRA	Extra-tribe Pronoun	2	Second Person
FAMILY	Family Pronoun	SG	Singular
1	First Person	STUDENT	Student Pronoun
FRIEND	Friendly Pronoun	SUPRA	Supra-tribe Pronoun
FUT	Futur	TEACHER	Teacher Pronoun
GEN	Genitive	3	Third Person
IMP	Imperative	USUAL	Usual Pronoun
NPFV	Imperfective	WARRIOR	Warrior Pronoun
INAL	Inalienable		

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Introduction

In the northern lands, the multiple languages spoken in each tribe can in reality all be reduced to multiple dialects of one main language, with a few exceptions. This language is known as *Rišra*, whose name is said to come from *Proto-Qöskri*'s **ghisj* “to be true, to be correct” and a suffix acting as a patientive nominalizer. It is supposed that this name was taken during the first breakdown of the proto-language into multiple smaller languages during the northern bronze age crisis as a way to assert this language authority over the other ones.

It could be said that it worked, since *Rišra* has most probably become the most influential language in the northern lands, thanks to its powerful civilization and their chiefdom of *Griižiirbwi* (or *Ggažeřbra*).

However with the dissolution of the *Griižiirbwi* chiefdom, the languages once again started to diverge. Thanks to the earliness of it happening, and the still present bounds binding every tribe together, the languages are not so different than the ones before the chiefdom, which allow us to speak about dialects rather than fully different languages.

This document will look deeper into the *Isles dialect*, mostly because of its influence and the much greater easiness to speak with its inhabitants rather than their less diplomatic neighbours up north.

For simplicity, when referring to the *Isles dialect*, the name *Rišra* will be used. When speaking about the *Rišra languages*, this term will be used. As for the *Rišra language* before the splitting, the term *Classical Rišra* will be used.

Chapter I - Phonology

I.1 - *Rišra* Phonology

Rišra has 30 consonants, the size is explained by a velar distinction for front plosives, and a length distinction for velar plosives. There are palatal allophones, which are the variants of the postalveolar consonants before an /i/, the fricatives /f s ʃ/ voice to /v r r/ next to a voiced consonant, and an epenthesized /j/ or /l/ appear between two adjacent vowels : /j/ when followed by a front non-open vowel, and /l/ for the rest.

		Labial	Alveolar		Palatal	Velar	Uvular	Glottal
			Plain	Post				
<i>Nasal</i>		m	n	ɳ				
<i>Plosive</i>	<i>Unvoiced</i>	p(ɣ)	t(ɣ)	tʃ(ɣ)	(tʂ(ɣ))	k(:)	q	
	<i>Voiced</i>	b(ɣ)	d(ɣ)	dʒ(ɣ)	(dʒ(ɣ))	g(:)		
<i>Fricative</i>		f v	s	ʃ	(ʂ)	ɣ~w	ʁ	h
<i>Approximant</i>			l	ʌ~j				
<i>Trill</i>			r					

As for the vowels, *Rišra* has a system of 8 vowels. Each vowel can be lengthened, more or less commonly, except for the schwa.

	Front	Mid	Back
<i>Close</i>	i		u
<i>Mid</i>	e ε	ə	ʊ o
<i>Open</i>		a	

I.2 - Phonological Changes from the proto-language

I.2.1 - *Proto-Qöskri* phonology

To better understand the sound changes, it is good to see what was the proto phonology of this language family.

	Labial	Alveolar		Velar	Uvular	Laryngeal
		Plain	Palatalised			
<i>Nasal</i>	*m	*n	*ɲ			
<i>Unvoiced</i>	*p	*t	*tʃ	*k	*q	*ʔ
<i>Plosive Voiced</i>	*b	*d	*dʃ	*g	*ɢ	
<i>Aspirated</i>	*bʰ	*dʰ	*dʃʰ	*gʰ	*ɢʰ	
<i>Fricative</i>	*f	*s	*sʃ			*h
<i>Approximant</i>		*l	*lʃ	*w		
<i>Trill</i>		*r	*rʃ			

	Front	Back
<i>Close</i>	*i *y	*u
<i>Mid</i>	*e *ø *ɛ	*o
<i>Open</i>		*a

I.2.2 - From *Proto-Qöskri* to *Classical Rišra*

Here are the sound changes that happened between *Proto-Qöskri* and *Classical Rišra* :

- Word-initial glottal loss
- Palatalization of alveolar consonant before palatalized consonants or /i,y,e/
- Loss of rounding of /y,ø/ except before /w/
- lengthening of vowels before /h/ and deletion of it, except if before a vowel
- Fortification of the approximants /l,lʃ,w/ to /r,rʃ,y/ after aspirated consonants
- Grimm's Law
- Vowel rising after palatalized consonants
- Post-alveolarization of palatalized consonants
- Post-alveolarization of alveolar consonants except liquids before palatalized liquids

-
- Epenthesis of /i/ before palatalized liquids when word-initially and followed by a vowel or inter-vocally and loss of palatalization in them
 - /li,ri/ => /ʌ,r/
 - lateralization of /r/ word-initially
 - /r/ => /ʁ/
 - Voicing of fricatives except /h/ inter-vocally or next to a voiced consonant
 - Loss of /ʔ/ next to high vowel and reduction of them to approximants
 - /ʔ/ merger to /h/
 - /i/ reduction to /j/ after a vowel
 - /w/ + /y,ø/ sequences merger to /ʉ/
 - Rhotacization of /z/ to /r/
 - Lowering of /ʉ/ to schwa
 - Loss of /ʒ/ before post-alveolar affricates and fricatives
 - /ʒ/ => /ð/

I.2.3 - From *Classical Rišra* to *Rišra*

The following sound changes are the ones that happened between the classical form and the modern form :

- Rhotacization of /ð/ to /r/
 - Lowering of /i/ to /e/ before a rhotic
 - Lowering of /i/ to /a/ after a rhotic
 - Lenition of /g/ to /ʁ/
 - Loss of rhotic before another rhotic
 - Loss of word-final short vowels unless after two or more consonants where the first one is not an approximant, and unless the word is monosyllabic
 - Shortening of long vowels word-finally unless the word is monosyllabic
 - Voicing of dorsal rhotics
 - Velarization of plosives when before a dorsal rhotic
 - Merging of nasal + /ʁ/ sequences to /g/
 - Unvelarization of velar plosives and lengthening
 - Unvelarization of uvular plosives
 - Shortening of long schwas
-

I.3 - Syllable Shape

Rišra has a maximum syllable shape of CRVjC, with R being either a trill, a fricative, or an approximant. It is however rare to see a maximum syllable, as we most often see CV, CRV, CVC, and CVjC shapes (with possible omission of an onset word-initially).

I.4 - Stress

Originally, in *Proto-Qöskri* and *Classical Rišra*, the stress was solely placed onto the penultimate syllable. However, with the loss of word-final short vowels, words can now also be stressed on the ultimate syllable.

As it is now quite unpredictable on if the word-final syllable with a coda is stressed or the one before it, an acute accent is placed onto the last vowel if the stress is word-final. For vowels romanized with an umlaut, double acute accent is used.

I.5 - Romanization

For the following of the document, *Rišra* will be romanized as such :

		Alveolar						
		Labial	Plain	Post	Velar	Uvular	Glottal	
<i>Nasal</i>		m	n	ñ				
	<i>Unvoice</i>							
	<i>d</i>	p pr	t tr	č čr	k kk	q		
<i>Plosive</i>	<i>Voiced</i>	b br	d dr	ž žr	g gg			
<i>Fricative</i>		f v	s	š	w	r	h	
<i>Approximant</i>			l	j				
<i>Trill</i>			ř					

	Front	Mid	Back
<i>Close</i>	i		u
<i>Mid</i>	e ě	y	ü o
<i>Open</i>	a		

*A long vowel is marked by doubling of the vowel

Chapter II - Nouns

II.1 - Grammatical Number and Definiteness

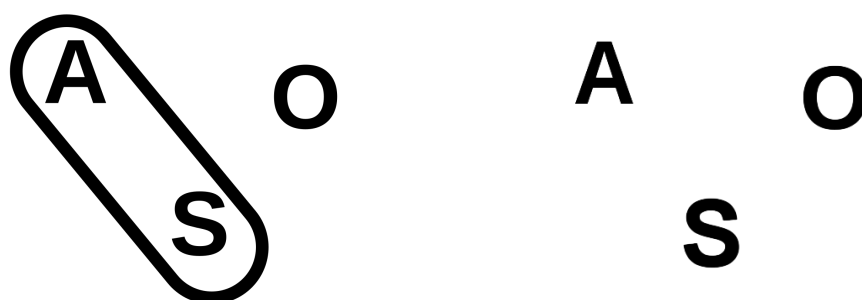
Classical Rišra had grammatical number and definiteness marked on the article, placed before the noun phrase. However, the number practically vanished because it was most often marked with a final vowel that got lost in many cases, but managed to stay for inanimate plurals. At such, *Rišra* developed a new way to mark plural for animates through the use of a prefix *še-*, most likely from the old **tjě*, meaning “a group, a collection of things”.

	Singular		Plural	
	Indefinite	Definite	Indefinite	Definite
<i>Animate</i>	wem	žěj	wem še-	žěj še-
<i>Inanimate</i>	∅	žiš	ař	žeř

II.2 - Grammatical Cases

II.2.1 - Alignment Cases

Rišra possesses four cases for alignment purposes, depending on whether or not the subject is animate. During *Proto-Qöskri*, cases were used to form different functions and act as focuses, while also trying to maintain the most animate noun as the subject. Nowadays *Rišra* scrambled the word order back to their classic VSO and left a system where the animacy of the subject dictates the alignment of the clause. If the subject is animate, then the alignment is said to be Nominative-Accusative. However, with an inanimate subject the alignment is Tripartite.



When the subject is of higher animacy than the object, then the subject of a transitive or an intransitive sentence is left unmarked, and only the object takes the accusative marking *-ňif*.

gë-jl žěj še-reř-∅ sabef-ňif
see.NPFV-PL DEF.ANI PL.ANI-man-NOM stone-ACC
 “The men are seeing a stone”

When the subject is of lesser animacy than the object, or if the subject of the intransitive clause is inanimate, then a tripartite alignment is used. The subject of intransitive sentences is made using the nominative case marker *-jl* for V-ending words, and *-jü* for C-ending words. The subject of transitive sentences is made using the ergative case marker *-(ě)r*, and the object of a transitive sentence is left unmarked.

čree-jl sabef-ěr žěj še-reř-∅
hurt-PL stone-ERG DEF.ANI PL.ANI-man-ABS
 “The stone hurted the men”

čree-jl ař sabef-jü
hurt-PL NDEF.INA.PL stone-NOM
 “Stones hurt”

	Subject	
	Animate	Inanimate
<i>Nominative</i>		-jl / -jü
<i>Ergative</i>	-∅	-(ě)r
<i>Absolutive</i>		-∅
<i>Accusative</i>	-ňif	

II.2.2 - Other Cases

Rišra also possesses seven other cases. There are two genitive cases, the inalienable genitive is used for body parts, souls, family members and tribe members. The alienable is used for the rest. The instrumental case is used for with what, or who was the action done. The Causative is because of why the action was done. Then, the directive is for motion, and the locative for position. *Rišra* also allows for some case staking, though most speaker limits themselves to a maximum of three cases on the noun.

<i>Genitive</i>	<i>Inalienable</i>	-(ë)š
	<i>Alienable</i>	-žis
<i>Dative</i>		-(ë)ž
<i>Instrumental</i>		-vle
<i>Causative</i>		-(ë)f
<i>Directive</i>		-(ë)w
<i>Locative</i>		-sa

Chapter III - Pronouns

Rišra possesses an extensive amount of pronouns. They are usually separated into two main categories, even though it is not really relevant: informal and formal.

To start with the informal pronouns, the usual way to mention oneself is to use the usual pronouns. They are the most basic ones, like one would speak about the *Japanese* “*watashi*” or “*anata*”. They may as well be omitted, and is often done by the natives, which is an easy way to differentiate natives and non-natives.

We then go to the first part of the family bounding pronouns, with the friendly pronouns. Those are used among groups of close friends. They also can be used for close colleagues, but must be used sparingly.

The family pronouns are self-explanatory. They are used among family members, and are seen as more formal than using friendly pronouns, which is possible for family members that are very close.

The Intra-tribe pronouns is seen as the most formal from this category, and the first of the tribe pronouns category. It is used to refer to someone from the same tribe. It can also be used to reinforce the idea that someone is now a full part of the tribe. For example, it has been recorded that some chieftains would simply say: *drar* or *drer* when accepting someone, and also has become a common way to accept someone's asylum request, or to accept someone at a tavern's table.

	<i>Informal</i>	Usual	Friendly	Family	Intra-tribe
	<i>Singular</i>	i			žrar
1	<i>Dual</i>	ijl	žil	šëla	eřas
	<i>Plural</i>	eřas		žrar	
	<i>Singular</i>	črë		črëdrar	drar
2	<i>Dual</i>	ečra	qjef	edr	drer
	<i>Plural</i>	sahačra	saqjef	sadrar	
	<i>Singular</i>	y			ser
3	<i>Plural</i>	yjř	yqjef	drar	

We then have the pronouns that are seen as more “formal”. The first one is the second from the tribe pronouns category: the extra-tribe pronoun. The collapse of the *Griižiirbwi* *chiefdom* was not a straightforward process, and the resulting pieces of the collapse often broke down even more into smaller tribes. Depending on how long ago those breakdowns happened, how far the tribes are to each other, and how well are the relation between the tribes, different tribe pronouns may be used. The extra-tribe pronouns are for tribes that are close together somewhat, or share a common history of cultural or economical exchanges. It is however not simple to know whether to use the extra-tribe pronouns or the intra-tribe pronouns, as they can also include the other tribes into a larger tribe family. As such, it is mostly based on feelings.

The supra-tribe pronoun is easier, because there is only one word. depending on who is mentioned through that pronoun and how it is said, it can both be very vulgar and very respectful. When using the supra-tribe pronoun to mention our own person or our group, it can be a way to say that the group is not yet part of the tribe group, but aspire to be. However with another intonation it can also be used to reinforce the fact that they are not from the tribe group and don't want to be from it. The second and third person goes somewhat the same route. It can be a simple way to mention or speak to a foreigner, but with enough intonation it can be used as an insult. For this ambiguity, it is simpler for non-native people to just not use that pronoun, and if one's called that way, one should take the context into account to know if it is in the formal way or the insult way it was used, as this pronoun is extremely context-dependant.

Then there are the teacher-student pronouns. The first person teacher pronoun is used to reinforce the teacher's authority over the student, often followed by a maxim or a scolding. The second person is the correct way to ask to speak to the teacher, and not another pronoun even if the teacher is a friend or family, as it acknowledges the fact that the one saying it has learnt a valuable lesson. Finally the third person teacher pronouns are simply none. Indeed if one wants to speak about a teacher or mention him, one should use *wjeř* "teacher" followed by the name of the teacher. This way of mentioning a teacher may also be used for second person.

The student pronouns are used in the same way as the teacher pronouns, only differentiating by actually being the one taught. The first person reinforces the fact that one is the student and wants to learn, while the second and third person are used by the teachers to talk to their students.

The last set of pronouns is the warrior pronouns. They are mostly used between hunting parties, raid parties, and in army groups. They are seen as quite formal though, and are often used to set the hierarchy in place. During times of war, warriors and soldiers that go well together will often refer to themselves as friends and thus use friendly pronouns.

<i>Formal</i>		Extra-tribe	Supra-tribe	Teacher	Student	Warrior
1	<i>Singular</i>			<i>iřa</i>	<i>rehif</i>	<i>biřa</i>
	<i>Dual</i>	<i>črűwàw</i>				
	<i>Plural</i>	<i>črűw</i>		<i>řiř</i>	<i>ěřěf</i>	<i>řěla</i>
2	<i>Singular</i>					
	<i>Dual</i>	<i>ilűwàw</i>	<i>hařahyň</i>	<i>guwařa</i>	<i>erěhef</i>	<i>abařa</i>
	<i>Plural</i>	<i>řelűwàw</i>		<i>sawařa</i>		<i>řabàř</i>
3	<i>Singular</i>					
	<i>Plural</i>	<i>ewàw</i>		∅	<i>rě</i>	<i>byř</i>

We can also mention a last pronoun, though it is pretty outdated. The pronoun *reř* means "we, one". It is an undefined pronoun like the *English* "one". It is now only found in law texts, decrees, and other very educated fields.

III.1 - The Pejorative Usage of Third Person Pronouns

Nowadays third person pronouns are less and less used in spoken *Rišra*. While the written form kept the values of those pronouns the same, spoken *Rišra* seems to have placed a pejorative meaning on these pronouns. Indeed, they can be used as second person pronouns to carry a pejorative or insulting meaning, meaning that has spread to third person pronouns in general. Now they are mostly replaced in spoken *Rišra* by the direct name or the addressee, or simply omitted.

Chapter IV - Verbs

Verbs in *Rišra* are conjugated for tense, aspect, the plurality of the subject, and also a special narrative prefix. The template can be represented as such:

-1	0	1	2	3
Narrative	Root	Aspect	Tense	Plural

IV.1 - Roots

Verbs in *Rišra* are usually only one root per verb, but it is not unusual to come across supplementary roots for special tenses or aspects, mostly for verbs that are commonly used. For example, the verb “to see” possesses three different roots: the present perfective form *vjii*, the present imperfective form *gě*, and the past form *fěvji*.

Those special verb roots often come from other verbs that were similar to the principal verb and did suppletion to the other verb forms. If we take again the verb *vjii* “to see”, in *Proto-Qöskri*, meant “to see, to notice”. The imperfective form would come from “to observe, to look at”. Meanwhile the past form most likely comes from the original verb with an old fossilized past marker **p(ě)-*.

IV.2 - Aspects

Aspects are usually marked with suffixes. *Proto-Qöskri* had numerous aspects, but they dwindled one by one during the evolution to *Rišra*. Nowadays, only two and a half aspects still exist. The two are the unmarked perfective aspect, and the imperfective aspect marked by the suffix *-nje*. The “half” aspect comes from the future tense. Indeed it retained an inchoative either perfective or imperfective aspect.

IV.3 - Tenses

There are three tenses in *Rišra*: the unmarked present tense, the past tense marked by the suffix *-čruš*, and the future tense that can also take an inchoative meaning, marked by the suffix *-mjy*.

IV.4 - Plural Marking

Rišra evolved from *Proto-Qöskri* a way to mark plurality with the suffix *-jl* or *-je*, depending on the ending of the word. What is different however from some other languages, is that the plural marking is ambiguous: it can mark either the subject's, the object's, or both's plurality.

This comes from *Proto-Qöskri*'s iterative aspect, which marks that the action was done more than once. It was already a bit ambiguous and even more so in Classical *Rišra* where it could mean that the subject did the action to multiple objects, or that multiple subjects did the action to one (or multiple) object, hence the ambiguity behind the plural marking.

IV.5 - The Narrative Prefix

The narrative prefix *ši-* holds multiple meanings: its most common use is as a way to tell a story, by making the tenses relative to the time the story is set in. This particularity allowed this prefix to serve other functions. It can be used as a reportative. And it is more recently used for relative clauses, sometimes replacing the relative construction all together.

IV.6 - The Irregular Usage of Reduplication

Rišra has developed a way to use reduplication with the perfective form for multiple strategies, but the usage is very irregular. One of the usage is to put emphasis on the verb when alone:

čree čree!
hurt hurt!
"It hurts!"

To derive a pejorative meaning:

riš riš wjeř-ø...
speak speak teacher-NOM...
"The teacher rambles so much..."

To have an habit meaning:

daa-čruš-je daa qjef, ši-šiñ šiñibef-ëw.
go-PAST-PL go 2DL.FRIEND NARR-swim lake-DIR
"We used to go to the lake to swim."

To have a meaning of “again”:

ü! fěžimeš žra!
surprise come.PAST come
“Oh, he came back!”

Here we can better see that the reduplication only use the perfective form of the verb when irregular.

Chapter V - Numbers

There are three sets of numbers inherited from the proto-language: the cardinal numbers (one, two, three...), the ordinal numbers (first, second, third...), and the distributive numbers (one by one, two by two, three by three...).

The cardinal and ordinal are used before the noun they modify, and require no further changes to the sentence. The distributive numbers however require the verb to be in the iterative aspect to work as distributives. It has been seen the use of the distributive numbers as multiplicative numbers (once, twice, thrice...) by not using the iterative aspect, although it is still a bit informal.

	Cardinal	Ordinal	Distributive
1	ě	ěbre	ěř
2	sa	sabre	sař
3	ši	šiš	šeř
4	ňēs	ňěřše	ňěř
5	ka	kaš	kař
6	wařa	wařaš	wařèř
7	um	umaš	umàř
8	hab	haš	habèř
9	soj	soše	sojèř
10	ra	rabre	rař
100	sal	sař	sař
1000	naf	nav	nafsu

Chapter VI - Negation

Rišra possesses two ways of making negations, one as a word derivation, the other to swap the sentence polarity. The prefix *žr(a)-* is used to literally mean “*the opposite of...*”. This can be placed on nouns, adjectives, pronouns, and wh-words.

žra-šiň-mjy buř-sa!
NEG-swim-FUT coldness-LOC
“I will not swim in the cold!”

This prefix can be used to negate the sentence alone, and is used as that in informal speech. For a more formal negation, the use of the word *ňegěň* before the verb must be used.

ňegěň čree-jl žěj žra-še-qeňěř-ňif.
NEG hurt-PL DEF.ANI NEG-PL.ANI-dog-ACC
“Do not hurt the dogs.”

Chapter VII - Interrogations

Rišra forms question through either the generic question marker *ra*, or one of the four wh-words, which could be called the r-words in this language.

<i>what</i>	rewùm
<i>who</i>	rerēs
<i>how</i>	ragě
<i>how much</i>	rav

The question marker is placed at the end of the sentence. When alone, it place the question on the sentence and the verb itself.

črě-f-sa yž, žimeš črě-š řleř-∅ ra?
2SG.USUAL-CAU-LOC for come.NPFV 2SG.USUAL-GEN.INAL sister-NOM INTER
“Is your sister coming for you?” (lit. for you, come your sister is?)

The wh-words are used to specify what is being asked about, and most often than not fronten the questionned element to be placed just after that word.

rav iles-ñif yž se se čřě-∅
how.much rabbit for hunt hunt 2SG.USUAL-NOM
How much rabbit do you usually hunt for?

Note that when using the wh-word *rav* “*how much*” the asked element will always be in the singular. Also, when using a wh-word, the generic question marker can be added, but is mostly seen as redundant and unnecessary.

Chapter VIII - Imperatives

Imperatives in *Rišra* are made by using the word *kka* word-initially, which clitizise as *kk=* to the next word if it starts with a vowel.

kka daa!
IMP go
“Leave!”

kk=erür y-žis wev-ñif!
IMP=take 3SG.USUAL-GEN.AL weapon-ACC
“Take your weapon!”

Chapter IX - Comparatives

Adjectives in *Rišra* are verb-based, and can be used as such. For example:

ě i-š řleř-∅.
tall 1SG.USUAL-GEN.INAL sister-NOM
“My sister is tall.”

These are usually intransitive verbs. However, they can be used as transitive verbs, but they change their meaning to “subject is more verb than object”. See:

ě i-š řleř-∅ črě-š sowofso-ňif.
tall 1SG.USUAL-GEN.INAL sister-NOM 2SG.USUAL-GEN.INAL father-ACC
“My sister is taller than your father.”

When there is no object however, the word *wum* can be used as a placeholder. An alignment case can be attached to it for a more formal wording.

ě wum.
tall COMP
“It is taller.”

As well, *Rišra* possesses a way of forming superlatives. It is made by placing the adjective as a clitic to the next word, and marking the noun in the locative. Thus :

ě=(j)i-š řleř-∅-sa.
tall=1SG.USUAL-GEN.INAL sister-NOM-LOC
“My sister is the tallest (of us).”

Chapter X - Syntax

X.1 - Word Order

X.1.1 - Head Clause

Rišra word order has stayed the same as the proto-language for head clauses, with a VSO word order. In more details though, the structure can be made as such :

(I) V (S) (O) (C)

- I is the indirect object
- V is the verb
- S is the subject
- O is the object
- C are complements, such as time, way of doing, location, and others

A complement can be fronted to before the verb to put emphasis on it, with the help of the locative case, which also serves as a vocative case.

With this we can see that the minimum clause required is only the verb. It can be so thanks to great use of contextuality.

X.1.2 - Relative Clause

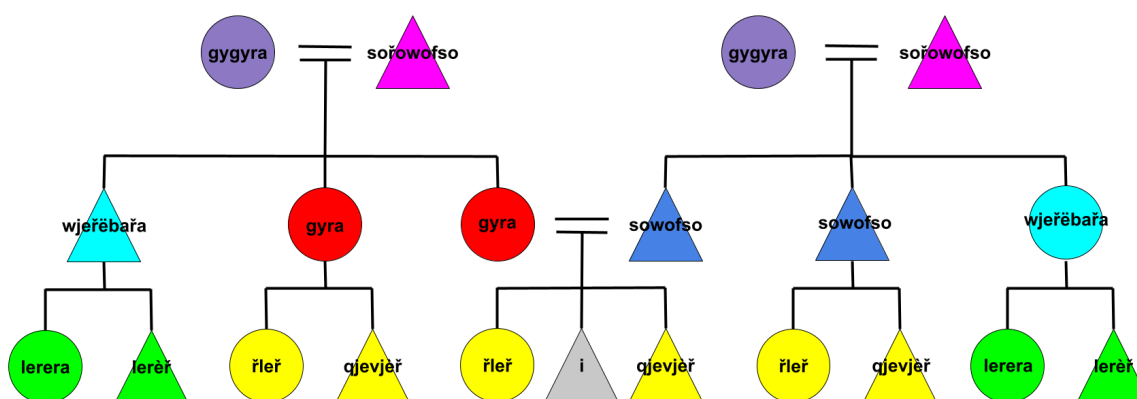
Relative clauses share the word structure as the head clause. It is placed after the noun or the noun phrase it modifies. *Classical Rišra* originally had a custom relative construction, but nowadays *Rišra* simply uses the narrative prefix *ši-* on the relative clause's verb.

fěžimeš žra žrar-ěš sowofso-∅,
come.PAST come 1SG.FAMILY-GEN.INAL father-NOM,
ši-daa-čruš žěj sebra-sa
NARR-go-PAST DEF.ANI hunting-LOC
“My father, who went to the hunt, came back.”

Chapter XI - Culture

XI.1 - Family Ties

Rišra culture shares a kinship system similar to the Iroquois one, with very small differences. The mother and the mother's sisters are called *gyra*, and the father and the father's brothers are called *sowofso*. Then, the sisters, the mother's sisters' daughters and the father's brothers' daughters are called *řleř*. The brothers, the mother's sisters' sons and the father's brothers' sons are called *qjevjeř*. The mother's brothers and the father's sisters are both called *wjeřebařa*, not caring for their sex. Their children are called *lerera* for the women, and *lerèř* for the men. Finally, grandmothers are called *gygyra*, and grandfathers are called *sořowofso*.



XI.2 - Clan Ties

It is important in *Rišra* culture to properly speak to other clan *Rišra* cultures. As such, proper words to speak to them like the kinship ones exist. Members of the same tribes may call themselves *seh* for a man, and *řleřèh* for a woman. Members of tribes with close ties or from the same tribe ancestor may call themselves *wežròh*.

XI.3 - Namming

While the name itself is quite easy to understand, *Rišra* namming culture resolve around a long plethora of title showing who someone is. First is the name of the person, it is most often simply made from a verb (but can be other words more rarely) followed by a special family agentivizer, patientivizer, or resultativizer. Those are respectively *-(ü)t*, *-pra*, and *-(a)v*. Then there is the husband/wife name. It is made with the name of the husband or wife, and followed by *-šif*. The next name is the parental name. It can be either the father's or the mother's name, depending on the custom in the tribe or family. Vowel ending names are

most often than not followed by a *-r* ending (Consonant ending names may have a *-re* ending but it is rarer). Finally, there is the name of the tribe itself, and then the name of the ancestor tribe, which is less and less used these days, and is nearly only used by the chieftains to assert their authority claims over other clans. As such a full *Rišra* name may become this: *ëv buřsařif weverürprar saleg (ëmemihsa)*.

Lexicon

A

abaŕa /a.'ba.ra/ (pronoun) : *Second Person Singular and Dual Warrior Pronoun*

B

biŕa /'bi.ra/ (pronoun) : *First Person Singular Warrior Pronoun*

byř /'bær/ (pronoun) : *Third Person Warrior Pronoun*

bu /'bu/ (verb) : *to freeze*

buř /'bur/ (noun) : *snow, ice, coldness*

buř /'bur/ (verb) : *to be cold, to be freezing*

buřšiŕi /bur.'fi.ŕi/ (noun) : *northern sea*

Č

čjif /'tʃʌif/ (conj) : *when*

čree /'tʃve:/ (verb) : *to hurt*

črě /'tʃvɛ/ (pronoun) : *Second Person Singular Usual Pronoun*

črědrar /'tʃvɛ.dʁaʁ/ (pronoun) : *Second Person Singular Family Pronoun*

črűw /'tʃvʊw/ (pronoun) : *First Person Plural Extra-tribe Pronoun*

črűwaw /tʃvʊ.'waw/ (pronoun) : *First Person Singular and Dual Extra-tribe Pronoun*

D

daw /'day/ (verb) : *Past Form to go, to walk*

daa /'da:/ (verb) : *Perfective Form to go, to walk*

drar /'dʁaʁ/ :

- (pronoun) *Third Person Family Pronoun*
- (pronoun) *Second Person Singular Intra-tribe Pronoun*

drer /'dʁeʁ/ (pronoun) : *Second Person Dual Intra-tribe Pronoun*

E

ečra /'e.tʃʁa/ (pronoun) : *Second Person Dual Usual Pronoun*

edr /'edʁ/ (pronoun) : *Second Person Dual Family Pronoun*

eŕigas /e.'ŕi.gas/ (verb) : *to leave without something (requires the Instrumental and the negation clitic)*

erěhef /e.'ʁɛ.hef/ (pronoun) : *Second Person Student Pronoun*

erűr /e.'ʁʊʁ/ (verb) : *to take*

eŕas /'e.ras/ :

- (pronoun) *First Person Plural Usual Pronoun*

- (pronoun) *First Person Dual and Plural Intra-tribe Pronoun*
ewàw /e.'waw/ (pronoun) : *Third Person Extra-tribe Pronoun*

Ě

ě /'ɛ/ :

- (verb) *to be tall, to be great*
- (number) *Cardinal One*

ěbre /'ɛ.bɤe/ (number) : *Ordinal one*

ěř /'ɛr/ (number) : *Distributive one*

ěšěf /ɛ.'ʃef/ (pronoun) : *First Person Dual and Plural Student Pronoun*

F

feg /'feg/ (noun) : *water*

feñ /'feɲ/ (noun) : *happiness*

fetèp /fe.'tep/ (noun) : *sun, light*

fër /'fɛɤ/ (verb) : *Past form to think, to ponder*

fěžimeš /fɛ.'dʒi.meʃ/ (verb) : *Past Form to arrive, to come (intrans)*

fěvji /'fɛ.vʃi/ (verb) : *Past Form to see, to watch*

fiš /'fiʃ/ (verb) : *Perfective form to want, to need*

G

gas /'gas/ (verb) : *to leave, to go away*

gë /'gɛ/ :

- (noun) *clouds*
- (verb) *Imperfective Form to see, to watch*

ggaa /'g:a/ (noun) : *bear*

ggajli /'g:a.jli/ (verb) : *to be strong, to be worthy, powerful*

guwařa /gu.'wa.ra/ (pronoun) : *Second Person Singular and Dual Teacher Pronoun*

gy /'gə/ (verb) : *to be motherly*

gygyra /gə.'gə.ɤa/ (noun) : *grandmother*

gyra /'gə.ɤa/ (noun) : *mother*

H

hab /'hab/ (number) : *Cardinal eight*

haběř /ha.'ber/ (number) : *Distributive eight*

hařahyň /ha.'ra.həɲ/ (pronoun) : *Supra-tribe Pronoun*

haš /'haʃ/ (number) : *Ordinal eight*

he /'he/ (conj) : *so, then, since*

hem /'hem/ (verb) : *to transform, to change*

hras /'hɤas/ (noun) : *animal*

huf /huf/ (noun) : *hand*

I

i /'i/ (pronoun) : *First Person Singular Usual Pronoun*

if /'if/ (noun) : *room, interior*

ijl /'ijl/ (pronoun) : *First Person Dual Usual Pronoun*

ileřygë /i.le.'rə.gɛ/ (noun) : *name of the mountain range*

iles /'i.les/ (noun) : *rabbit*

ilüwàw /i.lü.'waw/ (pronoun) : *Second Person Singular and Dual Extra-tribe Pronoun*

īra /'i.ra/ (pronoun) : *First Person Singular Teacher Pronoun*

iwëm /i.'wɛm/ (verb) : *to be, copula*

K

ka /'ka/ (number) : *Cardinal five*

kař /'kar/ (number) : *Distributive five*

kaš /'kaʃ/ (number) : *Ordinal five*

kijra /'ki.jɤa/ (noun) : *insect*

kka /'k:a/ (marker) : *imperative marker*

kkaga /'k:a.ga/ :

- (verb) *to be enough, to be satisfied*
- (adv) *enough, with satisfaction*

L

leg /'leg/ (noun) : *island, land*

leguhèm /le.gu.'hem/ (verb) : *to model, to form the earth*

lerèř /le.'ɤer/ (noun) : *male cousin*

lerera /le.'ɤe.ɤa/ (noun) : *female cousin*

lew /'lew/ (noun) : *fish*

M

mem /'mem/ (noun) : *tree*

memih /me.'mih/ (noun) : *forest*

mip /'mip/ (verb) : *Past form to eat*

N

naf /'naf/ (number) : *Cardinal one thousand*

nafsu /'naf.su/ (number) : *Distributive one thousand*

nav /'nav/ (number) : *Ordinal one thousand*

nuu /'nu:/ (verb) : *to feel*

Ň

ňegěň /ŋe.'geŋ/ (marker) : *negation marker*

ňeř /'ŋer/ (verb) : *to have*

ňerop /ŋe.'ɔop/ (verb) : *to find something, to look for something*

ňěř /'ŋer/ (number) : *Distributive four*

ňěřše /'ŋer.ʃe/ (number) : *Ordinal four*

ňēs /'ŋes/ (number) : *Cardinal four*

P

pīi /'pi:/ (verb) : *Imperfective form to think, to ponder*

pos /'pos/ (verb) : *to hide*

pram /'pɾam/ (noun) : *anger*

Q

qeňěř /qe.'ŋer/ (noun) : *dog*

qjef /'qjef/ (pronoun) : *Second Person Singular and Dual Friendly Pronoun*

qjevjěř /qje.'vɫer/ (noun) : *brother*

R

ra /'ɾa/ :

- (number) *Cardinal ten*
- (verb) *Imperfective form to want, to need*

rabre /'ɾa.bɾe/ (number) : *Ordinal ten*

ragě /'ɾa.gɛ/ (wh) : *how*

rara /'ɾa.ɾa/ (verb) : *to laugh*

rař /'ɾar/ (number) : *Distributive ten*

rav /'ɾav/ (wh) : *how much*

rehif /ɾe.'hif/ (pronoun) : *First Person Singular Student Pronoun*

reř /'ɾer/ (noun) : *human, person, man*

reř /'ɾer/ (pronoun) : *we, one, "one may..."*

re-res /'ɾe.ɾes/ (wh) : *who*

res /'ɾes/ (verb) : *to be true, to be correct*

rewùm /ɾe.'ɣum/ (wh) : *what*

rě /'ɾe/ :

- (pronoun) *Third Person Student Pronoun*
- (verb) *Perfective form to think, to ponder*

rěhuvre /ɾe.'hu.vɾe/ (noun) : *opinion*

riš /'ɾiʃ/ (verb) : *to speak, to say*

rišra /'ɾi.ʃɾa/ :

- (noun) *name of the language*
- (noun) *name of the culture*
- (noun) *name of the people of the rišra culture*

ro /'ɾo/ (verb) : *Past form to want, to need*

Ř

- řjii** /'rʲi:/ (clitic) : *all of something*
řleř /'rler/ (noun) : *sister*
řleřèh /rle.'reh/ (noun) : *female tribe member*
řlog /'rlog/ (post) : *through, inside*
řwě /'rwe/ (verb) : *Imperfective Form to go, to walk*

S

- sa** /'sa/ (number) : *Cardinal two*
sabef /'sa.bef/ (noun) : *stone, rock*
sabre /'sa.bʲe/ (number) : *Ordinal two*
sadrar /'sa.dʲaʁ/ (pronoun) : *Second Person Plural Family Pronoun*
sahačra /sa.'ha.tʲʲa/ (pronoun) : *Second Person Plural Usual Pronoun*
sal /'sal/ (number) : *Cardinal one hundred*
saqjef /'sa.qjef/ (pronoun) : *Second Person Plural Friendly Pronoun*
sař /'sar/ :
 - (number) *Ordinal one hundred*
 - (number) *Distributive two*
 - (number) *Distributive one hundred***sawařa** /sa.'wa.ra/ (pronoun) : *Second Person Plural Teacher Pronoun*
se /'se/ (verb) : *to hunt*
sebra /'se.bʲa/ (noun) : *hunting, the activity of hunting*
seh /'seh/ (noun) : *male tribe member*
ser /'seʁ/ :
 - (pronoun) *Second Person Plural*
 - (pronoun) *Third Person Intra-tribe Pronoun***soj** /'soj/ (number) : *Cardinal nine*
sojèř /so.'jer/ (number) : *Distributive nine*
sořowofso /so.ro.'wo.fso/ (noun) : *grandfather*
soše /'so.ʃe/ (number) : *Ordinal nine*
sowof /'so.wof/ (verb) : *to be fatherly*
sowofso /so.'wo.fso/ (noun) : *father*

Š

- šabàř** /ʃa.'bar/ (pronoun) : *Second Person Plural Warrior Pronoun*
šëla /'ʃe.la/ (pronoun) :
 - (pronoun) *First Person Dual Family Pronoun*
 - (pronoun) *First Person Dual and Plural Warrior Pronoun***šelüwàw** /ʃe.lü.'waw/ (pronoun) : *Second Person Plural Extra-tribe Pronoun*
šeř /'jer/ (number) : *Distributive three*
ši /'ji/ (number) : *Cardinal three*
šif /'jiʃ/ (verb) : *to be the same*
šiň /'jiŋ/ (verb) : *to swim*
šiňi /'ji.ɲi/ (noun) : *sea*
-

šiňibef /ʃi.ˈni.bef/ (noun) : lake

šiř /ˈʃir/ (pronoun) : First Person Dual and Plural Teacher Pronoun

šiš /ˈʃiʃ/ :

- (number) Ordinal three
- (verb) Perfective form to eat

U

uf /ˈuf/ (verb) : to sleep

um /ˈum/ (number) : Cardinal seven

umàř /u.ˈmar/ (number) : Distributive seven

umaš /ˈu.maʃ/ (number) : Ordinal seven

uvbra /ˈuv.bʁa/ (noun) : sleep

Ü

ü /ˈʊ/ (inter) : surprise interjection

V

vjii /ˈvli:/ (verb) : Perfective Form to see, to watch

W

wařa /ˈwa.ra/ (number) : Cardinal six

wařaš /ˈwa.raʃ/ (number) : Ordinal six

wařèř /wa.ˈrer/ (number) : Distributive six

we /ˈwe/ (post) : in, inside

wev /ˈwev/ (noun) : weapon

wevır /we.ˈviʁ/ (verb) : to kill

wežròh /we.ˈdʒʁoh/ (noun) : ancestor tribe member

wjeř /ˈɣler/ (noun) : teacher

wjeřèbařa /ɣle.rɛ.ˈba.ra/ (noun) : uncle, aunt

wjiš /ˈɣliʃ/ (verb) : to teach

wum /ˈɣum/ (marker) : comparative marker

Y

y /ˈə/ (pronoun) : Third Person Singular Usual Pronoun

yjř /ˈəjr/ (pronoun) : Third Person Plural Usual Pronoun

yqjef /ˈə.qjef/ (pronoun) : Third Person Friendly Pronoun

yr /ˈəʁ/ (conj) : but, however

yž /ˈədʒ/ (post) : for (benefactive)

Ž

žër /'dʒɛʁ/ (noun) : *sadness*

žif /'dʒif/ (noun) : *wife, husband*

žil /'žil/ (pronoun) : *First Person Friendly Pronoun*

žimeš /'dʒi.meʃ/ (verb) : *Imperfective Form to arrive, to come (intrans)*

žimos /'dʒi.mos/ (noun) : *dragon, creator god*

žra /'dʒʁa/ (verb) : *Perfective Form to arrive, to come (intrans)*

žrar /'dʒʁaʁ/ :

- (pronoun) *First Person Singular Family and Intra-tribe Pronoun*
- (pronoun) *First Person Plural Family Pronoun*

žrüzif /'dʒʁyʁ.dʒif/ (noun) : *time*

Annex - Possible derivation(s)

-huvre : *resultative nominalizer*