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SETVAYAJAN
An Abandoned Conlang

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Contents

1	Why I Abandoned Setvayajan	7
2	Phonetics	9
2.1	Phonology	10
2.1.1	Orthography	10
2.1.2	Consonants	12
2.1.3	Vowels	13
2.2	Syllable Stress	14
2.2.1	Word Stress	14
3	Nouns	15
3.1	Nouns	15
3.1.1	Direct and Indirect Object Marking	15
3.1.2	Determiners	16
3.1.3	Possession	18
3.1.4	Plurals	18
3.1.5	Noun Derivation	20
4	Pronouns	23
4.1	Personal Pronouns	23
4.1.1	Non-Gendered Pronouns	25
4.2	Demonstrative Pronouns	26
4.2.1	Demonstrative Adjectives	27
4.3	Indefinite Pronouns	28
4.3.1	Existentials as Indefinite Pronoun Replacements	28
4.4	Interrogative Pronouns	29
4.4.1	Interrogative Adjectives	30
4.5	Subject Dropping	30
5	Modifiers	33
5.1	Modifier Placement	33
5.2	Modifier Formation and Derivation	34
5.2.1	Other Derivational Affixes	34

6	Verbs	37
6.1	The Infinitive	37
6.1.1	Gerund	38
6.1.2	Imperative	38
6.2	Tense and Aspect	39
6.2.1	Tenses	39
6.2.2	Aspects	40
6.3	Applicatives	41
6.4	Causatives	41
6.4.1	Direct Causative	42
6.4.2	Indirect Causative	42
6.5	Grammatical Mood	42
6.6	Participles	44
6.7	Ditransitive Verbs	44
6.8	Passive Voice And Intransitive Verb Conversion	45
6.8.1	Passive Voice	45
6.9	Reflexive Constructions	46
6.10	Verb Intensification	46
6.11	Verb Derivation	46
6.11.1	Affixation XXX	46
6.11.2	Compounding	47
7	Prepositions	49
8	Conjunctions	51
8.1	Conjunctions	51
8.1.1	Coordinating Conjunctions	51
8.1.2	Subordinating Conjunctions	51
9	Negation XXX	53
10	Subordinate Clauses	55
10.1	Relative Clauses	55
10.1.1	Direct And Indirect Objects In Relative Clauses	55
10.1.2	Adjectives As Subordinate Clauses	56
10.2	Noun Clauses	56
10.3	Adjective Clauses	56
10.4	Sentences with Multiple Subordinate Clauses	56
11	Topicalization	57
12	Existentials	59
12.1	Ko - Existential	59
12.2	Āz - Non-Existential	59
12.3	Existentials For "It is" Constructions	60

13 Numbers	61
13.0.1 Cardinal Numbers	61
13.0.2 Ordinal Numbers	62
14 Language and Culture	63
14.1 Sentence Final Discourse Particles	63
14.2 Interjections	63
14.2.1 Main Interjections	63
14.3 Addressing People	65
14.4 Greetings and Farewells	66
14.4.1 Standard Greetings	66
14.4.2 Informal Greetings	66
14.4.3 Formal Greetings	67
14.4.4 Farewells	68
14.5 Setvai Names	68
14.5.1 Family Name	68
14.5.2 Given Name	69
14.5.3 Hazum - House Name	70
14.5.4 Name Format	72
14.6 Apologizing	72
15 Setvayajan Sound Changes	73
15.0.1 First period (1,500 - 1,000 years ago)	73
15.0.2 Second period (1,000 - 650 years ago)	73
15.0.3 Third period, modern Setvayajan (650 - 345 years ago)	75
15.0.4 Vowel and diphthong changes that happened consistently over all periods:	76
15.1 Modern Sound Change Processes	77
15.1.1 Phonotactics	77

Chapter 1

Why I Abandoned Setvayajan

The following document is Setvayajan as it stands at the point I decided to abandon the project to work on a better, more systematic, and more cleanly designed version. I had started the project in 2014, though put it down in a formal manner in 2015. At the time I hadn't really considered Setvayajan being entirely naturalistic, more of a Philippine and Hindustani sounding artlang. David J. Peterson's advocating for the naturalistic style of conlanging struck a chord with me, and I decided halfway through to try to get Setvayajan to that state while keeping what I'd already done.

Bad move. Because I hadn't started off with a solid proto language first, I was working with what was already there, and trying to retcon what was there into a naturalistic conlang. There was also a strong drive to get words in modern Setvayajan that "sounded right", and so I'd started off with the modern version in mind and worked backwards to a "proto" form to get what I wanted. This is fine for easter eggs, but for a lot of the words, it just resulted in a total mess. What also really didn't help was the list of sound changes were largely ad-hoc (and some pushing into "Hmm... I'm not so sure" territory), added on the fly and poorly explained, so months later I'd look at them and then forget why a particular rule was written as it was or get confused because I hadn't been careful.

Grammarwise, all of it, and I do mean all of it was based on the modern form of Setvayajan, not working from a proto language (because well, like I said, there was none). I actually like much of the grammar (and I really don't hate it), but it lacks the interplay that sound changes and the proto language's grammar can create to produce the modern language. To sum it all up, a lack of good planning and the lack of a proto grammar ended up with me in a constant cycle for years trying to clean up a total mess that could have been avoided if I'd planned out the proto form first and then worked from there.

Read on to see the lurching, hulking, shambling mess that Setvayajan turned out to be.

Chapter 2

Phonetics

2.1 Phonology

Setvayajan's sound inventory consists of twenty three consonants, and seven vowels. All consonants and five vowels are represented in the Latin orthography and native writing system. Two vowels are not represented by their own characters, being allophones. The basic syllable structure is vowel, consonant-vowel, vowel-consonant, and consonant-vowel-consonant.

2.1.1 Orthography

Orthography is the way a language is written. Here, what is meant by orthography is the method in which Setvayajan is written in Latin letters. Setvayajan does have its own writing system called *Ranjāl*, which will be explained in its own chapter, but this section explains how to write Setvayajan in our writing system.

The Latin orthography for Setvayajan is largely based on English spelling conventions for the consonants, and Māori's system of using macrons for writing long vowels. The use of macrons (the long bar above the vowel) is simply an aesthetic and space saving method. While the standard orthography calls for writing long vowels with a macron over the vowel, the long vowels can also be written as doubled letters, but this is only used when writing letters with macrons would not be possible (as in web addresses, for instance). I find this to be unattractive, and it also leads English speakers to perceive certain doubled vowels as entirely different sounds than intended. For example, English speakers see *ee* as /i/, and *oo* as /u/).

Below is the Latin orthography for Setvayajan. An explanation of the various sounds represented by these letters and digraphs is given in the sections on the consonants and vowels:

- Consonants: b, d, f, g, h, ch, j, k, kh, l, m, n, ng, p, r, s, sh, t, th, v, y, z, zh
- Vowels: a, ā, e, ē, i, ī, o, ō, u, ū

The six digraphs *ch*, *kh*, *ng*, *sh*, *th*, and *zh* are explained below. Two digraphs, *ch* and *sh*, are pronounced as they typically are in English, but the others may not be as obvious to an English speaker:

- *ch* - /tʃ/: This represents the same sound as in *chime*, but *never* to represent /ʃ/ (as in *chef*). This is the only time the letter c is used in this orthography.
- *kh* - /x/: This is the same sound as *ch* in the Scottish word *loch*, or the German word *nacht*.
- *ng* - /ŋ/. This is the consonant sound at the end of *sing*. It is never followed by a /g/ as in *singer*.
- *sh* - /ʃ/. Pronounced the same as in *shine*.

- *th* - /θ/. Pronounced as the *th* in *thing* but *never* as in *this*
- *zh* - /ʒ/. This is the sound represented by *z* in *azure*.

Few orthographies are perfect, and this system can be a bit troublesome, particularly with regard to *kh*, *sh*, *th* and *zh*. Normally, a following *h* is pronounced separately, but here, they represent four particular sounds; /x/, /ʃ/, /θ/, and /ʒ/. In order to represent two separate consonants, an apostrophe is inserted:

- *k'h* - /kh/
- *s'h* - /sh/
- *t'h* - /th/
- *z'h* - /zh/

These four examples are the only instances in the Latin orthography when the apostrophe is used in this manner. The apostrophe is never used for "effect" as is so often seen in western works of fantasy or sci-fi where it is a meaningless, and often excessively overused decorative mark intended to make a word look "exotic" or "alien". In Ranjāl, this is not a problem as it has very clear ways of distinguishing between these consonant sounds and consonant clusters.

Diacritic Marking

In addition to the macron, Setvayajan's orthography and uses an acute accent mark. The acute accent mark is used to denote words where the syllable stress falls on a syllable where it would not normally be expected. In Setvayajan, it generally appears in borrowed words where the original stress is preserved, or in affixed words which do not result in new, derived words.

2.1.2 Consonants

Below is the consonant chart for Setvayajan. The twenty two phonemic consonants are laid out in the chart based upon point of articulation (where the sound is produced in the mouth) along the top row, with the manner of articulation (how the sound is produced in the mouth) along the left most column.

	Bilabial	Labiodental	Dental	Alveolar	Palato-Alveolar	Palatal	Velar	Glottal
Plosives	p (p), b (b)			t (t), d (d)			k (k), g (g)	
Nasals	m (m)			n (n)			ŋ (ŋ)	
Tap/flap				r ~ r (r) ²				
Fricative		f (f), v (v)	θ (th)	s (s), z (z)	ʃ (sh), ʒ (zh)		x (kh) ³	h (h)
Affricate					tʃ (ch), dʒ (j)			
Approximant	w (u) ¹					j (y)		
Lateral Approximant				l (l)				
Notes	<p>¹ /w/ is properly a voiced labio-velar approximant, produced simultaneously with the lips and the tongue. Setvayajan doesn't count it as a normal consonant as it only appears when a vowel follows diphthongs ending in /u/, or when a vowel follows /u/. In Ranjäl, it does not have its own glyph, represented instead by the glyph for /u/.</p> <p>² The letter r represents two sounds, which are allophones of each other: /r/, the voiced alveolar tap, and /r/, the voiced alveolar trill. Both appear in predictable places, /r/ at the beginning and ends of words while /r/ falls between vowels or before and after other consonants.</p> <p>³ /x/ appears in several instances, as a distinct sound at the beginnings of words, derived from an older /tʃ/, at the ends of words where formerly there was /k/, and in the modern language as an allophone of /k/, appearing at the beginning of stressed intervocalic syllables when /k/ is intervocalic.</p>							

Figure 2.1: Setvayajan Consonant Inventory

Where a two different sounds are separated by a comma, the left sound is unvoiced while the right one is voiced. Letters that are bolded are the phonetic characters, while letters in parentheses are the written representation of the sounds the phonetic letters represent.

Consonant Allophones

Setvayajan has few consonant allophones, and they are not indicated in writing. Their appearance is regular and predictable:

- /p/, /t/, and /k/ can become aspirated if they are part of a stressed, closed syllable.
- In many dialects of Setvayajan, /k/ tends to become /x/ at the beginning of a stressed syllable if it is intervocalic. This is not universal for all speakers.
- /r/ is an allophone of /r/ and appears at the beginnings and ends of words.

2.1.3 Vowels

The vowels are illustrated in the chart below. There are five vowels, and these are split between short variants and long variants.

	Front		Back	
Close	i (i)	i: (ī)	u (u)	u: (ū)
Near-Close	ɪ (ɪ)			
Close-Mid	e (e)	e: (ē)	o (o)	o: (ō)
Open	a (a)	a: (ā)		
Open-Mid	ɛ (ɛ)			

Figure 2.2: Setvayajan Vowel Inventory

For an English speaker, vowel length may seem like an exotic thing, but vowel length does appear in English. Long vowels are allophones of short vowels in English, and most English speakers don't notice them. In Setvayajan on the other hand, vowel length is distinctive and differentiates the meaning between two otherwise identical words:

- *an* - uncertainty particle
- *ān* - hard, durable, tough

For an average English speaker unfamiliar with languages that distinguish between long and short vowels to differentiate between otherwise similar words, the two words would sound the same. Some listeners might notice the length difference, but would typically not understand that the vowel length makes a difference in determining the meaning of the word.

Vowel Allophones

There are only a handful of vowel allophones, which are not distinguished in writing in Setvayajan. Not all dialects share the same allophonic rules for the vowels, and Setvayajan spoken by speakers of dialects without these allophonic rules may sound odd to a non-native speaker who is used to the standard dialect:

- /e/ and /i/ are allophones of /ɛ/ and /ɪ/ which always appear in closed syllables in the standard. Some dialects lack /ɛ/ and /ɪ/ entirely.
- /a/ and /e/ often reduce to /ə/ in unstressed syllables.
- Stressed short /a/, /e/, and /i/ tend to be pronounced as /æ/, /ɛ/, and /ɪ/.

2.2 Syllable Stress

Setvayajan marks stress in a word based on syllable weight. This means that the heaviest syllable will always take the stress in a word. The weight of a syllable is one of three types: heavy, medium, and light. This weight is determined based upon the following factors:

- Heavy syllables always end in unvoiced stops, geminate consonants, or they contain long vowels.
- Medium syllables end in consonants other than the unvoiced stops, or in a diphthong.
- Light syllables are always open and always end in short vowels.

2.2.1 Word Stress

Stress marking is predictable in Setvayajan. For a Setvayajan speaker, assigning stress is largely natural, and this pattern tends to be followed with non native languages for Setvayajan speakers. But for a learner of Setvayajan, the process may not be as transparent. To keep it simple for the sake of explanation, the following pertains to words of no more than three syllables:

- If all syllables are of equal weight, the second to last (penultimate) syllable will take the stress
- If a word contains light syllables and at least one medium or heavy syllable, the heaviest syllable will take the stress.
- If a word contains at least two heavy syllables, or two medium syllables, the first heavy or medium syllable will take the stress.
- If there is at least one long vowel in the word, it will take the stress regardless of whether another heavy syllable comes before it.

With longer words, the stress marking is more complex, but primary stress always falls on the heaviest syllable in a word, or the penultimate syllable if all syllables are of the same weight. Secondary stress is distributed to every other syllable out from the syllable with primary stress.

Chapter 3

Nouns

3.1 Nouns

In Setvayajan, nouns may be derived from roots, from affixed roots, or compounded words. Basic nouns tend to be roots while compounding and affixing are highly productive methods of deriving new words. Setvayajan tends to coin new words rather than borrow them. Unlike English, nouns are marked for case, but rather than as an affix as in Latin, two case marking particles are used.

3.1.1 Direct and Indirect Object Marking

Setvayajan marks direct and indirect objects using two marking particles. These particles are placed before the nouns they mark. In addition to marking nouns for the direct and indirect objects in a sentence, they can also act as a sort of generalized preposition. When used in this way, context needs to be clear to ensure that the meaning of the sentence is understood:

- *Kahinno kau tsaya ni tsuo.* - I hit him on the head

In the above example, the marking particle *ni* is standing in for the preposition *ran*, which in this case means *on*. Use of these particles to stand in for prepositions happens far more with indirect objects because the choice of verb will often imply what preposition would normally be used with the indirect object. If a preposition is used with the noun, the particle is omitted:

- *Kahinno kau tsaya ran tsuo.* - I hit him on the head

In this example, *ran* (meaning *on*) takes the place of the indirect marking particle *ni*. In very colloquial varieties of Setvayajan, the word marking particles get dropped, and word order becomes strictly fixed. When the direct and indirect object marking particles are omitted, the word order becomes a strict *verb-subject-object-indirect object* word order. However, pronouns will still be used in their direct and indirect object forms.

- *Kahinno saro to isan vo sho.* - The man hit the house with a rock.

- *Kahinno saro isan sho.* - The man hit the house with a rock.

The first example above is the standard form, while the second example is the colloquial form with marking particles dropped. Most Setvayajan speakers consider this form of object marker dropping to be incorrect at best, and a sign of poor education at worst.

Direct Objects

When a direct object appears in a sentence, it is marked by the direct object marker *to* unless the direct object is preceded by a preposition. When preceded by a preposition, the direct object marker is dropped. When a preposition is not used, the *to* marker is always placed immediately before the direct object. If the direct object is preceded by a modifier, the *to* marker is placed before the modifier.

- *Miraino kau to isan.* - I saw the house.
- *Miraino kau to mur gi isan.* - I saw the red house.

Indirect Objects

Like direct objects, unless a preposition is used, indirect objects are preceded by the marker *ni*. This marker gets used more often than the direct object marker as a stand-in for prepositions, but at the same time requires clear context for this purpose. In the same way as for the *to* marker, if a modifier is used with the noun, *ni* is moved before the modifier.

- *Kahinno kau to atnal ni sho.* - I hit the door with a rock.
- *Kahinno kau to skoi gi atnal vo sho.* - I hit the tall door with a rock.

3.1.2 Determiners

Determiners help to determine what the noun or noun phrase is referring to. These include articles, demonstratives, and interrogative determiners. Here, only the articles, quantifiers, and the interrogative determiners will be discussed. Other determiners have their own sections. In Setvayajan, they work like adjectives do, and come before the nouns they determine.

Definite And Indefinite

By default, all nouns in Setvayajan can be either definite or indefinite, and definiteness or indefiniteness is translated depending upon context. However, when a Setvayajan speaker feels the need to specify something in particular, the demonstrative pronouns are used as modifiers:

- *ban gi tsān* - this tree
- *ras gi tsān* - that tree

- *maz gi tsān* - that tree there

In a similar way, if a Setvayajan speaker needs to specify indefiniteness, it uses the number *kal*, meaning *one*:

- *kal gi tsān* - a tree
- *kal gi isan* - a house
- *kal gi saro* - a man

Quantifiers

Quantifiers determine the amount of something. There are just four in Setvayajan:

- *sir* - all, every
- *nith* - many, much
- *siman* - some
- *āl* - litte, few

Siman can be used to mark indefiniteness, though this is used more specifically to indicate an indefinite group of something:

- *siman gi tsān* - some trees/trees
- *siman gi isan* - some houses/houses
- *siman gi saro* - some men/men

Interrogative Determiners

Interrogative determiners are used to ask questions. In English they are often called *wh-questions* because all except *how* begin with *wh-*. In Setvayajan, they are all distinct and don't share a similar form:

- *mai* - what, which
- *ao* - when
- *nō* - where
- *gyo* - how

3.1.3 Possession

Possession in Setvayajan was formed originally by the suffix *-han*. Over time, this suffix expanded into three forms due to sound changes in the language, and the form used depends on the final sound of the word it is suffixed to. While the possessive suffix comes in three forms, the rules for which form to use are based around sound change rules for /h/, and application to the noun is simple. In terms of word order for possessed nouns, the possessed noun always precedes the possessor, and both are preceded by the direct and indirect case markers when used.

- Possession suffix rules:
 - *-han / -an / -yan*
 - * *-han*: follows any word ending in a vowel
 - * *-an*: follows any word ending in voiceless stops
 - * *-yan*: follows any word ending in consonants other than voiceless stop.
- Examples:
 - *Isanyan saro*. - The man's house.
 - *Amuhan khakyath*. - The khakyath's meat.
 - *Kahinno hān to tsuohan saro*. - The woman hit the man's head.
 - *Ilevyan jāl*. - The town's marsh.
 - *Byanyan sāth*. - A person's self.

Use of Possessives in Sentences

When used in complex sentences where case marking particles are used, the possessed noun must follow the appropriate case markers, or take the type of case marker indicated by the pronoun if followed by one:

- *Miraiyo kau to isanyan tsula*. - I look at your house.
- *Makono kau to sengyan saro*. - I cooked the man's food.

3.1.4 Plurals

Setvayajan has a couple of pluralizing methods. The most basic is a plural like the English plural, a simple suffix added to the ends of nouns. Plurals of this type are the most frequently encountered plural in the language. It takes different forms depending on whether the root word ends in a vowel, diphthong or consonant:

- Root ending in a vowel or *-au*: *-yu*
 - *banta* - boat > *bantayu* - boats

- *ilau* - flame > *ilauyu* - flames
- *sori* - star > *soriyu* - stars
- Root ending in a consonant or diphthong (except *-au*): *-u*
 - *āsei* - ice > *āseiu* - ices
 - *hān* - woman > *hānu* - women
 - *dāth* - hill > *dāthu* - hills

As a straightforward way to say “two of something”, the dual number is largely restricted to things perceived by the Setvai to come in pairs naturally, such as eyes. However, it is on occasion used as a derivational affix, in which case it can create an unexpected change in meaning from what is expected based on the root noun. When used for things that the Setvai perceive as coming in pairs, it is not considered a derivational affix, taking two forms depending upon whether the noun begins in a consonant or a vowel or diphthong:

- *ō-*: for words beginning in consonants
- *ōy-*: for words beginning in vowels or diphthongs

The form *ōy-* is used to prevent altering the initial vowel or diphthong of the noun. Because of the phonetic rules governing long vowels, if root contains a long vowel in the first syllable, this long vowel is lost.

- With nouns perceived as coming in pairs:
 - *ōtana* - hands
 - *ōyori* - eyes
 - *ōcho* - feet
- With other nouns (and also modifiers), the affix used to derive new words:
 - *ō* + *īnausu* (child) > *ōinausu* - twin (hypercorrected to *ōinausuyu* to mean *twins*)
 - *ō* + *sitau* (knife) > *ōstau* - a knife with two cutting edges, a kind of dagger
 - *ō* + *zhukh* (ugly) > *ōzhukh* - horrendously ugly
- With names or words referring to people, the implied meaning is “that person and their counterpart”, referring to someone in a relationship of some sort as the person. This use is very colloquial and slangy use, however.
 - *ōsaro* - man and his spouse
 - *ōyata* - animal and its mate
 - *ōyīnausu* - child and their parent

3.1.5 Noun Derivation

Setvayajan creates new nouns by two processes: compounding and affixing. While words do get borrowed, Setvayajan speakers will more often coin a new word based on the meaning of the original word, or create one by forming a compound. If a word is not easily coined, created via compounding, or it's shorter and simpler, then a Setvayajan speaker may borrow the word instead. Borrowing is more prevalent if the word comes from a language with status, such as Vosāth.

Compounding is probably the simplest of the two derivational methods. The base noun is preceded by a word that modifies the base noun, whether it is another noun, modifier, or verb root. New compounds often escape the initial effects of Setvayajan phonotactics, but after a short period of time, the compound is perceived as a single word and regular phonotactic processes begin to change the word.

Setvayajan is quite rich in affixes to derive new nouns. Most are suffixes, but there are a handful of prefixes, and some infixes (affixes with go within the root word). Because affixes create new words, the original root words can be obscured by phonotactic processes, hiding the etymology. In the following list, if there are multiple versions of the affix, it means the specific form is used depending on a preceding consonant or vowel. The first version is the primary form, followed by possible changes due to phonotactics. See the section on phonotactics for reference.

- Place:
 - Place described by the root, place of: *-har, -yar* (after consonants)
 - Originating from (also used for abstract ideas of a similar vein): *gau-, go-*
 - Where something happens regularly: *-ten, -den*
 - Place intended for something: *-kyō*
 - Something done at a specific place: *-es*
 - Settlement, town: *-jā*
 - Country name: *-toza, -doza, -tsa, -dza*
- Time:
 - Time something happens: *-azin, -zin*
 - Time in which something is done: *-ran, -dan*
 - Season something happens: *-ivas, -vas*
 - Occurrence/event of something: *-on*
 - Rite, ritual, ceremony: *-tava, -tva*
 - An organized event based on the root: *-rendan, -dendan*

- Role:
 - Someone or something who does something as a role: *-tan, -dan*
 - Someone or something that acts as or does something: *-ho*
 - Someone who does something as a profession: *-sin, -zin*
 - Someone or something associated with the root (inherent): *-su*
 - Someone or something that uses the root in some way: *-reyo, -deyo, -jo*
 - Someone or something that causes the root to happen or something to become the root: *te-, ch-*
 - Someone or something that replaces or imitates the root: *-kren*
- Tool:
 - Something used to perform an action: *-ith*
 - Something used to measure or contain what's referenced by the root: *-nan*
- Result:
 - An object or result of the root: *-al*
 - Something made into what the root describes: *-mur*
 - **XXX** something made out of what the root describes: *-soi, -zoi*
 - Something in the form of or derived from the root: *-vā*
- State:
 - The state, quality or condition of something: *-ro, -do*
- Act/Process or Verb based nouns:
 - Based on verbal roots, can be translated to "act of" though not always. Tends to describe the process indicated by the root, but also used for simple verbal nouns: *-ram, -dam*
- Relationships:
 - Persons or things in a relationship expressed by the root: *-sem, -zem*
 - A reciprocal relationship based on the root: *-um*
- Abstract nouns:
 - Nouns based on an abstract idea or quality: *-ar*
 Note: *-ar* is the preferred form for abstract ideas or qualities as nouns, rather than the plain root.

- Collectives and Measurement:
 - A group of things referenced by the root: *-bara, -bra, -para, -pra, -vara, -vra*
 - A large number of things, generally uncountable: *-ika*
 - A measured quantity of something: *-shor, -zhor*
- Pejorative:
 - Simple pejorative (often productive for insults): *-rakh, -dakh*
 - Diminutive pejorative (implying a lesser version/quality): *-dir, -tir, -zir*
 - Used with moods, feelings, and emotions to denote the negative opposite: *kyo-*
- Miscellaneous Suffixed Affixes:
 - Something done excessively or repeatedly: *-bos, -pos, -vos*
 - Something done for the benefit of someone or something: *-is*
 - Something incomplete, broken or not quite right: *-maka, -ngka*
 - Doctrine or theory of something: *-eth, -jeth*
 - Originating from, pertaining to: *-ajan*
 - Honorific used at the end of given names: *-le*
- Miscellaneous Prefixed Affixes
 - Augmentative (a larger version): *si-, sh-*
 - Without: *iras-, irash-*
 - Someone or something that is: *ya-*
 - Someone or something that is not: *van-*
 - Two of something in a pair: *ō-*
 - Resembles/similar to/like: *ar-*
 - * Becomes infix if the root begins in a consonant: *karōn* - "grasslike" (from *kōn* - "grass")

Chapter 4

Pronouns

Setvayajan pronouns are divided into personal, demonstrative, indefinite and interrogative pronouns. There are forms for subject, direct object and indirect object pronouns. Originally, these were all the same in form but marked with the *to* and *ni* markers. Over time, the direct and indirect object markers became prefixed to them, often changing their origin.

Originally, only the singular personal pronouns had polite forms. Later, politeness was extended to all pronouns referring to people using the *-le* politeness suffix which was originally used only with names when addressing people (it still keeps this function). Formation was originally regular, but sound changes have caused changes in form, and the origin of some of the polite pronouns is obscured. Others are obvious by a final *-l*. Sound changes also caused a few familiar and polite forms of the demonstrative pronouns to merge, and to correct this, Setvayajan speakers added the *-le* politeness suffix to these again (which whittled down to *-l* due to sound changes), creating regular polite forms.

4.1 Personal Pronouns

The personal pronouns in Setvayajan are more complex than they are in English, as in some instances there is no one to one correlation between Setvayajan and English pronouns. Setvayajan pronouns also take into account politeness, requiring a specific pronoun based upon the relative difference in social status between the speaker and the listener or those the speaker is discussing.

Aside from the polite forms, you'll notice some differences from what English has. There is a first person dual form, which includes just the speaker and the listener but no one else. This form is usually used in cases where the action happens simultaneously to both the speaker and the listener, a shared experience. It is also used when the action is reciprocal between the two.

The other major difference are the two forms of first person plural pronouns that are inclusive and exclusive. These forms are used to established who did what with the speaker.

Singular	Subject			Direct Object: <i>to-</i>		Indirect Object: <i>ni-</i>
1 st person	i	kau	me	tokhau	to, for, etc. me	nikhau
2 nd person familiar	you	sul	you	tsul	to, for, etc. you	nisul
2 nd person polite	you	ram	you	cham	to, for, etc. you	niram
3 rd person familiar	he/she	sei	him/her	tsei	to, for, etc. him/her	nisei
3 rd person polite	he/she	isu	him/her	tisu	to, for, etc. him/her	nisu
Plural	Subject			Direct Object: <i>to-</i>		Indirect Object: <i>ni-</i>
1 st person inclusive familiar	we	pan	us	topan	to, for, etc. us	nipan
1 st person inclusive polite	we	pāl	us	topāl	to, for, etc. us	nipāl
1 st person exclusive familiar	we	kes	us	tokhes	to, for, etc. us	nikhes
1 st person exclusive polite	we	kesh	us	tokhesh	to, for, etc. us	nikhesh
1 st person dual familiar	you and I	kavi	us	tokhavi	to, for, etc. us	nikhavi
1 st person dual polite	you and I	kvil	us	tokvil	to, for, etc. us	nikvil
2 nd person familiar	you	vran	you	tovrān	to, for, etc. you	nuran
2 nd person polite	you	vrāl	you	tovrāl	to, for, etc. you	nurāl
3 rd person familiar	they	kar	them	tokhar	to, for, etc. them	nikhar
3 rd person polite	they	kaz	them	tokhaz	to, for, etc. them	nikhaz

Figure 4.1: Setvayajan Personal Pronouns

The inclusive form is used to discuss things that the speaker and others did that also include the listener. The exclusive form is used to speak about things that the speaker and others did, but not the listener.

The polite forms are numerous, and aside from the first person singular, there are polite forms to match the familiar. These polite forms are used based upon the relative distance socially between the speaker and those they are discussing. Politeness levels are not quite as complex as they are in languages like Japanese or Javanese (there are no special word forms aside from the pronouns for marking polite speech), but one must take into account where they stand compared to where others stand. Usage of the familiar and polite pronouns is explained below:

- Familiar forms:
 - Used by adults to speak to children
 - Used among friends
 - Used with those of equal social status
 - Older people to younger people

- Superiors to subordinates
- Polite forms
 - Used by children to speak to adults
 - Used among younger peer groups to older peer groups
 - Used with those of unequal social status but not always one where the difference is great, such as classmates in more junior levels to more senior levels
 - Among colleagues at work unless they have become friends or have equal status
 - Younger people to older people
 - Subordinates to superiors
 - Between strangers (of about equal or older age)
 - Non-native speakers to native Setvayajan speakers (non-native speakers are advised to use these forms)

4.1.1 Non-Gendered Pronouns

Setvayajan pronouns are genderless, which is why *sei* and *isu* are translated as *he/she*. These pronouns say nothing about the gender of the person they are being used for other than that one is speaking about a person. Without there being a gender distinction, it might sound like these pronouns can be used for talking about things, where we would use *it* in English. This is not permitted as these pronouns are used strictly for discussing people.

How does Setvayajan discuss things without having to name them all of the time if there is no pronoun for *it*? It resorts to using demonstrative pronoun:

- *Suvaru kau tofan.* - I'm eating it (this)
- *Suvaru kau chas.* - I'm eating it (that)
- *Suvaru kau tomaz.* - I'm eating it (that there)

A more formal way of using the demonstratives sees them used as demonstrative adjectives linked to the noun *kor*, meaning *thing*. For this construction, the direct object marker *to* is omitted because the demonstrative adjectives are used in their direct or indirect object forms and so *to* is unnecessary:

- *Suvaru kau tofan gi kor.* - I'm eating it (this thing)
- *Suvaru kau chas gi kor.* - I'm eating it (that thing away from me)
- *Suvaru kau tomaz gi kor.* - I'm eating it (that thing out of reach from me)

4.2 Demonstrative Pronouns

Demonstratives are words which “point out” what someone is referring to based upon the distance between the speaker relative to the listener and whatever they are discussing.

Singular	Subject		Direct Object: <i>to-</i>		Indirect Object: <i>ni-</i>	
this	ban		tofan		nifan	
this (polite)	bāl		tofāl		nifāl	
that	ras		chas		niras	
that (polite)	rash		chash		nirash	
that there	maz		tomaz		nimaz	
that there (polite)	maj		tomaj		nimaj	

Plural	Subject		Direct Object: <i>to-</i>		Indirect Object: <i>ni-</i>	
	Plural	Dual	Plural	Dual	Plural	Dual
these	bāyu	oiban	tofāyu	tōiban	nifāyu	noiban
these (polite)	bāyul	oibāl	tofāyul	tōibāl	nifāyul	noibāl
those	rashu	oiras	chashu	tōiras	nirashu	noiras
those (polite)	rashul	oirash	chashul	tōirash	nirashul	noirash
those there	maju	oimaz	tomaju	tōimaz	nimaju	noimaz
those there (polite)	majul	oimaj	tomajul	tōimaj	nimajul	noimaj

Figure 4.2: Setvayajan Demonstratives

Setvayajan’s demonstratives are split three ways; near, away, and distant. English has a two way distinction which is why the translation of *maz* and *maj* is *that there*, though translating them as just *that* suffices. When to use *maz* and *maj* depends upon how far away something is from the speaker. Generally speaking, if the object requires getting up or travel, then *maz* and *maj* are used. There aren’t guidelines as to when to use which, and usage can even vary between two speakers next to each other and their estimation of how near the object is. There are also plural forms for the regular plural, and also for items that come in pairs (dual). The dual is used much less often than the plural, but it is important to know the forms for it. In addition there are direct and indirect object forms which are irregular and must also be learned as well.

4.2.1 Demonstrative Adjectives

Like the interrogative pronouns, the demonstrative pronouns can also be used as adjectives. Like other adjectives, they are linked to their following noun or pronoun with the *gi* linking particle:

- *Ban gi tsān.* - This tree.
- *Ras gi sho.* - That rock.
- *Maz gi isan.* - That house (there).

When used as modifiers, they don't take the *sa-* derivational affix, but they must be followed by the linking particle *gin*. Also, when the noun they modify is the object or indirect object of the sentence, the demonstratives take their direct or indirect object forms instead of the subject form being preceded by the direct or indirect object particles:

- *Miraino kau chas gi isan.* - I saw that house.
- *Suvano kau to seng maz gi isan.* - I ate food at that house (there).

However, when a preposition is used, the subject form is used instead:

- *Suvano kau to seng de maz gi isan.* - I ate food at that house.

4.3 Indefinite Pronouns

Indefinite pronouns refer to non-specific things, beings, and places. Setvayajan's indefinite pronouns started out quite regular but over time, they experienced phonetic changes that helped to reduce their length and obscure their origin. These changes were not at all regular across all of the indefinite pronouns, as some of them were altered to level out with similar indefinite pronouns or two indefinite pronouns from becoming the same word.

	Subject	Dir. Obj: <i>to-</i>	Ind. Obj: <i>ni-</i>		Subject	Dir. Obj: <i>to-</i>	Ind. Obj: <i>ni-</i>
somebody	kaizāth	tokaizāth	nikaizāth	something	kaigor	tokhaigor	nikhaigor
somebody (polite)	kaizāch	tokaizāch	nikaizāch	anything	noskor	tonoskor	noskor
anybody	nosāth	tōsath	nīsath	everything	sirgor	tsirgor	nisirgor
Anybody (polite)	nosāch	tōsach	nīsach	nothing	vangkor	tvangkor	nivangkor
everybody	sīzath	tsīzath	nisīzath				
everybody (polite)	sīzach	tsīzach	nisīzach				
nobody	vāsath	tvāsath	nivāsath				
nobody (polite)	vāsach	tvāsach	nivāsach				
	Subject	Dir. Obj: <i>to-</i>	Ind. Obj: <i>ni-</i>		Subject	Dir. Obj: <i>to-</i>	Ind. Obj: <i>ni-</i>
somewhere	kadar	tokhadar	nikhadar	sometime	kaizdan	tokhaizdan	nikhaizdan
anywhere	noshar	tōshar	nīshar	anytime	nostan	tonostan	ninostan
everywhere	sizar	tsizar	nisizar	everytime	sīzdan	tsizdan	nisīzdan
nowhere	vāyar	tvāyar	nivāyar	no time	vāstan	tvāstan	nivāstan

Figure 4.3: Setvayajan Indefinite Pronouns

4.3.1 Existentials as Indefinite Pronoun Replacements

Setvayajan allows the positive and negative existentials *ko* and *āz* to act as pseudo-indefinite pronouns. This use is contextual based upon the verb and the agent of the verb. Even so, at times the meaning can be ambiguous, though context of the conversation should still clarify what is meant. For these, they are placed before the conjugated verb:

- *Ko suvano kau.* - I ate something.
- *Āz rahano kau.* - I cut nothing/no one.

If the statement is to be made negative, then the verb must have the negating prefix *va-* added:

- *Ko vasuvano kau.* - I didn't eat anything.
- *Āz varahano kau.* - I didn't cut anything/anyone.

The previous examples would require a preceding statement in order to give proper context for their use (unless the speaker was intentionally trying to be as ambiguous as possible). Here's a more proper example:

- *Ko liha gi seng, ko suvano kau.* - There was a lot of food, I ate everything.

For more on the existentials, please see section 8.7.

4.4 Interrogative Pronouns

Interrogative pronouns are used to ask questions. In English, these are usually called *wh-words*, however in Setvayajan, they do not share a common initial sound as they do in English. Setvayajan's interrogative pronouns are a bit different than English in that there are familiar and polite forms. Another difference between Setvayajan and English is that the interrogative pronouns are not used as relative pronouns.

	Subject			Direct Object: to-			Indirect Object: ni-		
	singular	plural	dual	singular	plural	dual	singular	plural	dual
Who	ei	eyu	oyei	chei	cheyu	tōyei	nei	neyu	noyei
Who (polite)	el	ezhu	oyel	chel	chezhu	tōyel	nel	nezhu	noyel
What	hoi	hoyu	ogoi	tohoi	tohoyu	tōgoi	nihoi	nihoyu	nogoi
What (polite)	hil	hizhu	ogil	tohil	tohizhu	tōgil	nihil	nihizhu	nogil
Which	ur	uzu	ōr	tōr	tōzu	tōr	nur	nuzu	nōr
Which (polite)	uz	uzul	ōz	tōz	tōzul	tōz	nuz	nuzul	nōz

Figure 4.4: Setvayajan Interrogative Pronouns

The three basic interrogatives have polite forms in addition to their basic forms. These forms are used when talking about not only people of a higher status than the speaker, but for *what* and *which* objects which are held in high esteem:

- *Suvano ei to seng?* - Who ate the food? (familiar)
- *Suvano el to seng?* - Who ate the food? (polite)
- *Suvano hoi to seng?* - What ate the food? (familiar)
- *Suvano hil to seng?* - What ate the food? (polite)
- *Suvano ur to seng?* - Which ate the food? (familiar)

- *Suvano uz to seng?* - Which ate the food? (polite)

When the interrogative pronouns are used, they are treated in the same manner as personal pronouns, following the normal placement of subjects, objects, and indirect objects:

- *Suvayo ei chas?* - **Who** is eating that?
- *Kāmano sei gau tohoyu?* - **What** did he talk about?
- *Tadavathyo sei tōr?* - **Which** will she sell?

4.4.1 Interrogative Adjectives

The interrogatives can also be used as adjectives as they are in English. They are linked to their nouns in the same way as any other adjective:

- *Hoi gi isan?* - What house?
- *Uzu gi tsānyu?* - Which trees?
 - Alternately, the plural ending *-yu* can be omitted from *tsān*, as plurality is stated by *uzu*:
 - * *Uzu gi tsān?* - Which trees?
- *Ei gi maz?* - Who's that over there?

Notice that in English, the interrogative pronoun normally comes at the very beginning of the sentence (though, English isn't absolutely strict about this). In Setvayajan, the normal way of using them is as was explained to treat them as the personal pronouns are treated. However, if the interrogative pronoun is intended to be emphasized, they will always come before the verb, but the translation can change:

- *Ei suvayo tām?* - **Who** is eating that?
- *Gau tohoyu kāmano sei?* - **Of what** did he speak?
- *Tōr tadavathyo sei?* - **Which** will she sell?

4.5 Subject Dropping

Subject dropping refers to the practice of omitting already established subjects of sentences. Because direct and indirect objects are always marked, either through the direct and indirect object particles or by prepositions, this allows the subject pronouns which are not marked, to be omitted. Subject dropping is standard practice and for Setvayajan speakers it feels odd to hear an already established subject to be mentioned in every sentence while the subject is the topic of conversation. In fact, Setvayajan speakers introduce a new topic by introducing a subject after the verb in a new sentence.

- *Makono saro to ama, suvano (sei) chas.* - The man cooked the meat, (*he*) ate it.
- *Miraino kali to saro, miraino (sei) de tsaya.* - The woman saw the man, (*she*) looked at him.
- *Usavno ata de svati, demo, (ora) skara tōr usavno.* - The animal walked to the river, (*it*) walked along it later.

In the above examples, the subject pronouns (in italics) have all been dropped. They've been established in the first part of each sentence and so there is no need to mention them again in the second part of each sentence. In very colloquial Setvayajan, if a following clause or sentence is talking about the previous clause or sentence, the subject, direct object, and indirect object can be dropped, leaving a bare verb and sometimes a following preposition. This construction can be very vague and confusing and is considered improper. It is avoided in all but the most informal of situations:

- *Makono saro to ama, suvano (sei tōr).* - The man cooked the meat, (*he*) ate (*it*).
- *Miraino kali to saro, miraino (sei) de (tsaya).* - The woman saw the man, (*she*) looked at (*him*).
- *Usavno ata de svati, usavno (ora) skara (tōr) demo.* - The animal walked to the river, later, (*it*) walked along (*it*).

The interesting thing about this construction is that Setvayajan permits prepositions to remain without standing before nouns or pronouns. Of course, as explained, this is very colloquial and is not permitted in standard or even normal Setvayajan conversation. Keep in mind that in standard sentences, prepositions cannot sit at the end of sentences because they will always be required to precede a noun or pronoun.

Chapter 5

Modifiers

Setvayajan doesn't make a distinction in a formal sense between adjectives and adverbs and in fact, there isn't a suffix that generally marks adverbs. Because there isn't a real distinction between adjective and adverb except by the word being modified, it is more accurate to call all describing words modifiers instead. However, to simplify things in this document where appropriate, *adjective* and *adverb* will be used to clarify when necessary. Modifiers can come from a variety of sources; roots, nouns, compound words, or affixes. What signifies that a modifier is being used is the linking particle *gi*, which is placed between the modifier and the modified word.

- *Mur gi isan.* - The red house.
- *Suvano gi reko kau.* - I ate quickly.

5.1 Modifier Placement

There are certain standard rules for modifier placement. Typically, in a verbless sentence, adjectives normally come before nouns and pronouns. When used in a sentence with verbs, adjectives tend to come after the noun or pronoun except in certain set phrases or names for things. With adverbs, things are a little bit trickier. Most commonly, the adverb comes after the verb and before the subject, object, or indirect object. When an auxiliary verb is used, adverbs sit between the infinitive and the conjugated verb, linked to the infinitive. However, if the speaker wants to emphasize the adverb, most commonly done with adverbs of time, the adverb is placed before the verb:

- *Mur gi isan.* - The red house.
- *Miraino kau to isan gi Mur.* - I saw the red house.
- *Suvaru gi reko kau.* - I eat quickly.
- *Suvath gi reko metaru kau.* - I want to eat quickly.
- *Demo gi tasuvaru kau.* - Later, I'll eat.

While the placement described is standard, Stevayjan allows some leeway, especially for poetic purposes, but also if the speaker thinks it sounds better, and only if the meaning is clear. It's not uncommon for a sentence like *Suvaru gi reko kau* to be rearranged as *Suvaru kau gi reko*, but this works only because *reko* in the context of that sentence means *quickly*.

5.2 Modifier Formation and Derivation

While roots that aren't modifiers can be turned into modifiers by the linking particle, the standard way to indicate that a non-modifier root is being used as a modifier is to use the prefix *sa-*, *s-*. This prefix takes two forms depending upon the initial sound of the root. For roots that begin in consonants, it takes the form *sa-*. If the root begins in vowels or diphthongs, it becomes *s-*.

- *sa-* + *kōn* (grass): *sakōn* - grassy
- *sa-* + *dal* (strength): *sadal* - powerful
- *sa-* + *hing* (spice): *sahing* - spiced, seasoned

The *sa-*, *s-* prefix is a newer method of forming modifiers. An older, alternate method used the existential *ko* (*there is, there are*) as a prefix, *ko-*. As the prefix *sa-*, *s-* increased in use, modifiers using *ko-* were reduced to a handful of modifiers with different meanings than what they originally had. Originally it had stopped being a productive affix except with roots that begin with *sa-* or *sā-*, although it is seeing a resurgence in colloquial speech:

- Old *ko-* modifiers:
 - *ko* + *unai* (joy): *kōnai* - joyful > excited
 - *ko* + *inom* (rest): *kinom* - rested > unconscious
 - *ko* + *kōn* (grass): *kokōn* - grassy > overgrown
- *Sa* roots with *ko-*:
 - *ko-* + *sato* (to be acquainted): *kosato* - acquainted with, known to someone
 - *ko-* + *saka* (cycle): *kosaka* - cycled, completed
 - *ko-* + *sāth* (person, being): *kosāth* - human

5.2.1 Other Derivational Affixes

There are a number of affixes used to derive modifiers aside from the *sa/s-* affix. These affixes sometimes can be used to form nouns in addition to being used to create modifiers.

- *-ajan*, *-jan*: Originating from, pertaining to: *setvayajan* - of the Setvai, relating to the Setvai

- *san-*: having a large quantity of the root: *sanvisai* - gorgeous
- *-soi, -zoi*: made of: *kalisoi* - golden
- *gaw-, go-*: originating from: *gojin* - from mountains
- *sa-, s-*: abundance, fullness: *sunai* - joyful
- *dil-, ju-*: likeness, similarity to: *jujin* - mountain-like
- *va-, v-*: not, similar to "un/in" in English: *vaksai* - unholy
- *ras-, raz-, rash-*: lacking, without: *razdal* - weak
- *-yā. -ya-*: shaped, shaped like: *talayā* - crystal shaped

Chapter 6

Verbs

Setvayajan verbs are the first part of the sentence unless negated, preceded by adverbs or if a noun or pronoun is topicalized. They are formed from roots and conjugated through affixes. These affixes are applied in a regular order, which is the easy part of verb conjugation in Setvayajan. On the other hand, knowing which affix to use is often the most difficult part.

- The order of affixes on the verb root is applicative - causative - **verb root** - aspect - tense

Setvayajan doesn't allow for shifting these elements around, but their use is straightforward. Although it is theoretically possible to have every single category applied to a verb root, it is unlikely to be encountered frequently. The most commonly encountered combinations are root - tense, or root - aspect - tense.

6.1 The Infinitive

The infinitive in Setvayajan developed originally as a nominalization of the verb root. While the infinitive in Setvayajan is used to form the dictionary form of the verb (the base form), in addition it is also used to form the gerund, the imperative, and to allow verbal roots to stand on their own as finite verbs. Setvayajan also uses the infinitive to form verb phrases consisting of the infinitive followed by an auxiliary verbs.

In Setvayajan, the infinitive, gerund and the imperative all share the same suffix, *-soi*. It's important to note that words ending in *-soi*

- Infinitive: *kāmasoi* - to speak
- Gerund: *am kāmasoi* - the speaking
- Imperative: *Kāmasoi sula!* - Speak!

6.1.1 Gerund

Gerunds in Setvayajan are verbal nouns that name the action, rather than the result of the action. They describe the verb as a noun. In translation into English, they would be translated with the *-ing* suffix. In form, they take the same ending as the infinitive, *-soi*. These are then treated as a noun, and can take other affixes as necessary:

- *Ezosojan kau.* - My thinking.
- *Am rahasoi.* - The cutting.

As with any noun, they also take the direct and indirect object markers if they take that role within a sentence:

- *Sanasojan tokau.* - I have my dreaming.

While they are a type of verbal noun, they're different from basic verbal nouns in that they can also act in a verbal way:

- *Rahasoi to kari kai tsaya.* - Cutting fruit for him/her.

6.1.2 Imperative

In short, imperatives are commands. In forming the most basic imperative, it can appear as the infinitive as they share the same form, but intonation and context clarifies that what is said is in fact the imperative and not the infinitive. As the imperative can only be a command from a speaker to the listener or listeners, the first person singular pronouns cannot be used, but because the first person plural pronouns also include listeners, they are used with the imperative. Second person familiar pronouns are not usually used if it is understood that the imperative is being used, but when using the imperative with people of higher social status, the polite pronouns must always be used.

While the familiar form of the pronoun is usually omitted, they can be added if the intent may be unclear, or if the speaker believes the imperative may be mistaken for the infinitive or the gerund. When the second person familiar pronouns are used, they emphasize that the speaker is talking to the listener, and are always placed before the verb. The second person polite pronouns are never put before the verb as this is seen as rude):

- *Sul suvasoi!* - You eat!
- *Suvasoi ram!* - You eat! (polite)

When the first person plural pronouns are being used with the imperative, a slight change in translation happens. Because they include the speaker, the meaning changes to something more like "let's...", but the meaning can also be a more literal "We..."

- *Suvasoiru pan.* - Let's eat. or "We eat."

6.2 Tense and Aspect

Tense and aspect describe the timeline upon which the verb happens. Tense tells when the action occurred, while aspect tells how the action relates to the flow of time. Aspect is not the same as tense in that the aspects can happen at any point on the timeline: past, present, and future.

6.2.1 Tenses

Setvayajan has three tenses: past, present and future. While the three tenses are formed by suffixes, Setvayajan speakers will often omit the present tense suffix if context allows and if the verb is obvious. Many times, the present tense suffix is used to mean *right now*.

- Past: **-no**: *suvano* - ate
- Present: **-ru**: *suv^oaru* - eat
- Future: **ta-** **-ru**: *tasuv^oaru* - will eat

All three tenses can appear in more than one form due to sound changes involving /r/ when it comes into contact with a preceding consonant. These forms can appear to be irregular, though with an understanding of the sound changes, they are actually quite regular.

Past Tense:

The past tense takes the suffix *-no*:

- *aten* + **-no**: *atenno* - opened
- *saka* + **no**: *sakano* - cycled
- *uram* + **no**: *uramno* - touched

Present Tense:

The present tense takes the suffix *-ru/-du/-tu* depending upon the final sound of the verb root. The rule for determining this is:

- Any word ending in a vowel or diphthong use *-ru*
- When /r/ follows /s/ and /ʃ/, *-ru* becomes *-tu*
- When /r/ follows /l/, /n/, /z/ and /ʒ/, *-ru* becomes *-du*
- If the previous syllable contains /r/, *-ru* becomes *-du*

Examples:

- *ato + -ru: atorū* - resting
- *hāros + -ru: hārostū* - honoring, celebrating
- *sanān + -ru: sanāndū* - shaking, trembling
- *vora + -ru: vorādū* - sending, transmitting

Future Tense:

The future tense is unique in that it is a circumfix (it surrounds the root), and it is thought to have the same origin as the verb root *etam* (*go, going*), reduced to *ta-*. As with the present tense suffix, *-ru* in the future tense also experiences changes depending upon the final sound or syllable of the root word.

- *ta + ato + -ru: tātorū* - will rest
- *ta + hāros + -ru: tahārostū* - will honor/celebrate
- *ta + sanān + -ru: tasanāndū* - will shake/tremble
- *ta + vora + -ru: tavorādū* - will send/transmit

6.2.2 Aspects

The aspects in Setvayajan are six in number: cessative, continuous, habitual, inceptive, inchoative, and perfective. They originated from auxiliary verbs which eventually became reduced and then affixed to the root verb. XXX These aspects clarify how the verb relates to the flow of time, giving a little more information about the state of the action of the verb.

- Cessative: *-kar* - The cessative indicates that the action has stopped/finished happening. It can be used for both dynamic actions and those that relate to states.
- Continuous: *-ne* - The continuous indicates that an action is ongoing. When translating verbs marked by the continuous with a tense suffix, the sense is progressive, though when used with the past tense it can also mean a habitual action.
- Habitual: *-ri* - The habitual indicates that an action is performed by the agent routinely. When used with the past tense affix, it translates to "used to"
- Inceptive: *-sa* - The inceptive indicates that a dynamic action is starting to happen. It is not used for actions that describe a state, or those which are ongoing.
- Inchoative: *-to* - The inchoative on the other hand is used to indicate that a state has begun to happen to something.
- Perfective: *-li* - The perfective indicates that the action has completed at some point in time. When translating verbs marked by the perfective with tense suffix, the sense is "had/have/will have"

6.3 Applicatives

The applicatives were derived from prepositions and work to move an indirect object into direct object position. The original direct object (if there was one) is usually deleted, though it can still be added to the sentence in order to clarify context if needed. The applicatives are most useful with intransitive verbs, because they can turn the verb transitive. However, when used with transitive verbs, the original direct object can be dropped in favor of the indirect object, or the verb then takes two direct objects becoming ditransitive.

Because of the way applicatives work, they can replace some prepositions, as long as the context is clear. They also have had a history of being used to create new verbs, though these have been worn down over time phonologically, creating a "double applicative", in a sense.

For example, the verb root *jokas* means *stare*. While not apparent, this root contains the *de-* applicative and the root *okas* (observe/watch). The original meaning would have been *observe/watch toward something*. In modern Setvayajan, *jokas* can take the *de-* applicative, creating *dejokas* - *stare at*.

- Locative (happens at a place): *ran-* - The indirect object is a location
- Directional (happens toward something): *de-*, *dey-* - The indirect object is where the action is directed.
- Benefactive (happens for someone or something): *kai-*, *kay-* - The indirect object has something done for or on its behalf
- Instrumental/Comitative (happens with a tool or with someone): *vo-* - The indirect object is a tool used or is someone the action happens with.

6.4 Causatives

Causatives are used to indicate that the direct object has undergone some sort of action caused by someone or something else. Like the applicative, it can change an intransitive verb into a transitive verb because it requires a direct object to be added, but in this case, the meaning changes. Affected verbs remain semantically related to the original verb.

Setvayajan has two different types of causatives; direct causatives and indirect causatives. The direct causative is used when the subject consciously makes the direct object perform some sort of action. The indirect causative is used when the subject doesn't directly act to make the direct object do something, but the action happens because of the action of the subject.

6.4.1 Direct Causative

The direct causative is formed by prefixing *ma-* (before verbs beginning in consonants), or *m-* (before verbs beginning in vowels) to the main verb. This prefix is the root word for "cause, make happen". Verbs prefixed by *ma-*, *m-* are treated as new verbs:

- *nirath* - to sleep > *manirath* - to put to bed
- *usafath* - to walk > *musafath* - to lead someone (by walking)

The direct causative has the sense of the causer intentionally making the object experience an action. In the above example, *manirāth* is used when someone takes someone to their bedroom to put them to bed. The subject is making the direct object experience the action.

While the origin of this prefix is the root word for *force, compel (malekh)*, It is important to remember that the meaning behind this causative is that it is not necessarily suggesting force or coercion in all instances, but one of direct action. Context is important here. For instance, the verb *manirāth* would not be used to mean that the person was forcibly put into a bed or sedated. On the other hand, a verb like *mefāth* does imply force as it means *to cause to be held or to restrain*.

6.4.2 Indirect Causative

The indirect causative is formed by prefixing *az-* (if the verb begins in a vowel, or diphthong), or infixing *-az-* (if the root begins in a consonant). Causatives formed with *az* are treated like new verbs in the same fashion as verbs prefixed by *ma-*, *m-*:

- *azāsoi* - to conceal > *azzāsoi* - to obscure
- *miraisoi* - to see, look > *mazirasoi* - to glance

The indirect causative means that the action was performed on the direct object, but the direct object wasn't made by the subject to perform it. So for example, *azazāsoi* has the sense of the direct object being hidden by something or someone in an incidental fashion, but not deliberately. So it takes the sense of being obscured. Likewise with *maziraisoi*, the look toward the object is unintentional. This look is indirectly caused by someone or something and so means *to glance*.

6.5 Grammatical Mood

Setvayajan expresses grammatical mood through a number of auxiliary verbs. Unlike English which puts the infinitive after the conjugated auxiliary verb, Setvayajan puts the conjugated main verb after the infinitive. In addition, when adverbs are used, they are linked to the infinitive and come before the main verb:

- *meta* - want, desire, need
- - feel

- - hope
- - must, should
- - would
- - could
- - begin/start
- - continue
- - stop/cease
- - seem, appear
- - assume, suppose
- - dislike, hate

6.6 Participles

The past and present participles originated from a compound of the original participle suffix *-i*, combined with either the past or present tense suffixes to create the past participle ending *-ino*, and the present participle ending *-iru*. Depending on the root's ending, the /i/ sound either converted to the glide /j/, or remained /i/. These endings are regular except if the root ends in /i/, /i:/, or diphthongs ending in /j/, in which case an epenthetic /h/ is inserted between the root and the participle ending.

- Past Participle: *-i + -no: -ino, -hino*
 - *suvaino* - "eaten"
 - *usavino* - "walked"
 - *benihino* - "wound, twisted"
- Present Participle: *-i + -ru: -iru, -hiru*
 - *suvairu* - "eating"
 - *usaviru* - "walking"
 - *benihiru* - "winding"

Participles in Setvayajan are not used in compound verbs to form the progressive aspect as they are in English, but rather as adjectives and adverbs. In use, they always precede the words they modify, linked to them with the linking particle *gin*

6.7 Ditransitive Verbs

Ditransitive verbs are verbs that allow two direct objects to be used with a verb where normally only one direct object would be allowed. In Setvayajan, these are formed by use of the applicatives:

- Normal Transitive: *Suvano sei to seng nikau*. - He cooked food for me.
- Transitive to ditransitive: *Kaisuvano sei tokau to seng*. - He cooked me food

When a transitive is turned into a ditransitive through use of the applicative, the promoted indirect object is moved between the subject and the original direct object because it has gained a higher level of importance. This promoted indirect object is marked as a direct object to signal that it has been promoted from indirect object to direct object. Any indirect object that is not promoted follows the direct objects as normal and is marked by the *ni* marker or a preposition:

- *Kai suvano sei tokau to seng ni isan*. - He cooked me food *at home*.
- *Kai suvano sei tokau to seng so isan*. - He cooked me food *at home*.

6.8 Passive Voice And Intransitive Verb Conversion

6.8.1 Passive Voice

In an active sentence, the subject is played by the agent (the one who does the action), and the direct object by the patient (the one who experiences the action). The passive voice on the other hand, is used to turn the patient from the direct object into the subject and the agent into the indirect object, turning a transitive verb into an intransitive. Because the agent is moved out of subject position, it cannot be turned into a direct object as the action of the verb is not happening to it and so it must either be marked by *ni* or by a preposition. At the same time, moving the former direct object into subject position without some way of indicating this change can cause confusion, and so the direct object turned into the new subject is marked by the marker *nga*.

- Active: *Takaino saro to seng.* - The man burned the food.
- Passive: *Takaino nga seng ni saro.* - The food was burned by the man.

Setvayajan also allows the agent to be dropped:

- *Takaino nga seng.* - The food was burned.
- *Raharu nga kōn* - The grass was cut.

Conversion of Intransitives

Because of the way intransitives work, intransitives cannot be used in passive constructions as they can only take subjects, not objects. In order to use the verb in passive constructions, they have to be converted into transitives by way of the causatives. In addition to permitting them to take objects, it also causes a change in meaning of the verb, though the new meaning is semantically related to the original verb:

- Direct causative: *ma-* + *sanaso* (sleep) > *masanaso* - to put someone to bed
- Indirect causative: *-az-* + *sanaso* (sleep) > *sazanaso* - to make someone fall asleep

As you can see, with the addition of the direct and indirect causative affixes to *sanāth*, they have created new verbs. These new verbs keep the same semantic sense as *sanāth*, but unlike *sanāth* which can only be intransitive, they can now take direct objects. After the addition of the causative, the verb can then be used in a passive construction:

- Direct Causative: *ma-*
 - Active: *Masanano kau tsaya.* - I put him/her to bed.
 - Passive: *Masanano sula nikau.* - He/she was put to bed by me.
- Indirect Causative: *az-/az-*
 - Active: *Sazanano kau tsaya.* - I made him/her fall asleep.

– Passive: *Sazanano nga sula nikau.* - He/she was made to fall asleep by me.

The addition of the causative alone doesn't create a passive because the causative can be used with both transitive and intransitive verbs. Rather, the causative allows verbs that are intransitive to be able to take objects, with a change to their meaning.

6.9 Reflexive Constructions

Setvayajan doesn't have reflexive pronouns as English does. Instead it uses the noun for self, *byan* as the direct object.

- *Rahano kau to byan.* - I cut myself.
- *Takairu kau to byan.* - I'll burn myself.
- *Mirairu kau to byan.* - I see myself.

Note that *byan* doesn't need to be made into a fully possessed noun. While technically grammatically correct, the use of *byan* by itself already implies that it is both the object of the sentence and refers to the subject as well.

6.10 Verb Intensification

To intensify a verb, the augmentative prefix *si-* is prefixed to the verb.

- *si + raha* - cut: *sirahasoi* - To cut deeply, to gouge
- *si + beni* - wind, twist: *sibenisoi* - to twist something into knots
- *si + iyo* - ooze, drip: *sīyosoi* - to squirt

6.11 Verb Derivation

Verbs can be derived in Setvayajan through the use of compounding or affixation. These methods allow Setvayajan to take basic verbs and expand them to new, more nuanced or precise verbs.

6.11.1 Affixation XXX

There are a few affixes used to create new verbs. In older words, these derivational affixes may be obscured by sound changes and so may not be apparent without understanding the word's etymology.

- Prefixes:

- *rai-*: "out, out of, from"
- *sai-*: "beyond, across, over"
- *man-*: "under, lesser"
- *tan-*: "more, over"

6.11.2 Compounding

Compounding is the most common way to form new and more complex verbs. Compounds can be formed by combining verbs with any number of other word categories: prepositions, nouns, modifiers, and other verbs. New compounds tend to have very transparent origins and often avoid phonotactic processes at first, but over time they may be eroded down to the point that their origin is not immediately obvious. The order of compounding depends on the modifying word.

- Preposition + Verb root / Verb root + Preposition:
 - *de* (to, toward) + *manu* (turn, revolve): *demanu* - "turn toward, face"
 - *raha* (gouge, cut) + *sai* (across, past): *rāsai* - "write, draw, mark with lines"
 - *kagama* (talk, speak) + *dan* (against, opposite): *kāndan* - "dispute"
- Noun + Verb root / Verb root + Noun:
 - *apo* (cut through) + *tesagan* (tree): *apsān* - "cut down a tree" (referring to religious tree cutting)
 - *budo* (pound, smash) + *hing* (spice, seasoning): *bujing* - "pound or grind spices or seasonings into powder"
 - *han* (wood) + *kaŵa* (split, divide): *hangŵa* - "split apart using wood" (this refers to a rock splitting technique using dry wood pegs hydrated with water for splitting stone)
- Modifier + Verb root / Verb root + Modifier:
 - *raiko* (quick) + *hama* (pinch): *rekyama* - "pluck"
 - *kagam* (talk, speak) + *hada* (flat, level): *kāmyaza* - "speak in a monotone"
 - *mali* (pure) + *edo* (think, conceive): *mazhezo* - "think in a proper manner"
- Verb root + Verb root:
 - *imeras* (prepare, plan) + *mahakam* (attack, assault): *īzmakan* - "plan an attack"
 - *daisona* (require, demand) + *rawi* (offer, sacrifice): *dzonvi* - "expect a favor"
 - *tesoi* (put, place) + *kiyogo* (enclose): *tsikyō* - "mark a sacred boundary"

Chapter 7

Prepositions

Prepositions mark spatial relationships but they can also mark the semantic role of a word within a sentence. When used in Setvayajan, they replace the direct and indirect object marking particles. The exception to this is when they are used with the direct and indirect object pronouns, as the direct and indirect object particles fused with the base pronouns. When used with pronouns, they are used with the appropriate direct or indirect object forms.

- Place:
 - across, beyond, past: *sai*
 - after: *hari*
 - against, opposite: *dan*
 - along, alongside: *skar*
 - around, near, close to: *kar*
 - at (direction), to, toward: *de*
 - away, away from: *kyo*
 - behind: *mas*
 - before, in front of: *tva*
 - between: *aroi*
 - in, into: *so*
 - of, from: *gau*
 - on, over, above, at (location): *ran*
 - out, out of: *rai*
 - through, during: *av*
 - under, underneath, below: *man*
 - within: *daso*
 - without: *dandai*

- Time:
 - about, near, around, close to: *kar*
 - at, by, in, on: *ran*
 - before, until: *tva*
 - during, through: *av*
 - past: *sai*

- Syntactic:
 - by: *ti*
 - for: *kai*
 - from, of: *gau*
 - with: *som*

Chapter 8

Conjunctions

8.1 Conjunctions

Conjunctions are words or even phrases which tie together words, other phrases or sentences, expressing a relationship between them.

8.1.1 Coordinating Conjunctions

- and: *ka*
- as: *ris*
- because: *gōr*
- but, except, however: *rau*
- neither: *varā*
- either: *rā*
- nor: *vā*
- or: *krau*
- then: *asar*
- yet, still, however, nevertheless: *ū*

8.1.2 Subordinating Conjunctions

(REWORK THESE)

- after: *hari*
- although, though: *ur*

- as: *ris*
- because: *tehan*
- before: *sa*
- even if: *rezan*
- even though: *urzan*
- how (that): *ran*
- if: *roi*
- in order that: *norzan*
- lest (situation that): *mazastan*
- now that: *ran*
- provided (that):
- since: *kser*
- so that: *norzan*
- then: *ran*
- that: *ran*
- though: *ur*
- until: *diri*
- unless: *vandoi*
- when: *vis*
- whenever: *vistan*
- where: *rin*
- wherever: *rindan*
- while: *michas*

Chapter 9

Negation XXX

Setvayajan has a couple of strategies for negating nouns, modifiers, verbs, and phrases. The choice depends upon whether it is simple negation, or to describe the opposite of something. Simple negation is formed by placing the word for no, *van* in front of the word or phrase:

- *van mur* - not red
- *van kōn* - not grass
- *Van suvaru kau to seng.* - I'm not eating food.

To indicate the opposite of something, *van* is prefixed in its short form, *va-*. Not all words are prefixed this way, especially many modifiers which often have different words for the negative forms. This affix tends to be derivational rather than creating a purely opposite form of the root.

- *vasaro* - not masculine in a traditional sense, but sitting outside of the other genders as well.
- *vakōn* - open ground ("ungrassed", an area without grass growing)
- *vasuvasoi* - uneaten

Chapter 10

Subordinate Clauses

Subordinate clauses are clauses that are considered secondary to a main clause. They may or may not be phrases that can stand on their own as complete sentences. Their role is to provide more information about the main clause. Despite describing the main clause, they come after it because they are phrases and statements that provide more information about the main clause.

10.1 Relative Clauses

Unlike English, Setvayajan does not use relative pronouns for forming relative clauses. Instead, it uses a particle (relativizer): *hai*. Though, like English, the relative clause follows the main clause:

- *Suvano saro to kari*. - The man ate the fruit
- *Saro hai suvano to kari*. - The man that ate the fruit

When a direct object or indirect object is used in the main clause, the subordinate clause creates a passive sentence and *nga* is not required to be used:

- *Kari hai suvano ni saro*. - The fruit that was eaten by the man.
- *De isan hai suvano to kari ni saro*. - At the house where the fruit was eaten by the man.

10.1.1 Direct And Indirect Objects In Relative Clauses

Direct and indirect objects can be the subject of the main clause as well:

- Direct object: *Kari hai suvano saro*. - The fruit that the man ate.
- Indirect object: *Kai saro hai manino kau to kari* - The man who I washed the fruit for.

Direct and indirect objects drop the case marking particles, but they do not drop prepositions. While colloquial English permits prepositions to stand without their complements, this is not possible in Setvayajan.

10.1.2 Adjectives As Subordinate Clauses

When adjectives are used in constructions like *the house that is red* or *the man who is tall*, the pattern is the same as for longer subordinate clauses. Instead of using the linking particle *gi*, the relativizer *hai* is used:

- *Isan hai mura.* - The house that is red.
- *Saro hai skoi.* - The man who is tall.

10.2 Noun Clauses

Noun clauses are clauses that can act as subject or objects of the verb in the main clause.

10.3 Adjective Clauses

Adjective clauses are clauses that act as adjectives, describing the noun or pronoun in the main clause.

10.4 Sentences with Multiple Subordinate Clauses

At times, a speaker may need or want to chain a couple of relative clauses together. The composition of these chains follows the same format as a main clause followed by a relative clause, each clause linked to the next by the *hai* particle.

- *Saro hai makono to seng hai suvasoi metaru kau.* - The man who cooked the food that I want to eat.

Chapter 11

Topicalization

In normal active sentences, the topic is the agent, played by the subject. When the direct or indirect object is made into the topic, this is called *topicalization*. Setvayajan achieves this by moving the direct or indirect object before the verb, preceded by their direct or indirect object markers or preposition. Sentence structure for sentences with non-relative clauses is the same as for those with relative clauses.

- *Suvano kau tōr gi seng.* - I ate that food
- *Tōr gi seng suvano kau.* - That food, I ate (it).
- *So isan suvano kau tōr seng.* - In the house, I ate that food.

Chapter 12

Existentials

Existentials tell about the existence or presence of something. Setvayajan doesn't use verbs or a copula for this, but instead uses two words which are treated as modifiers: *ko* and *āz*. While there is a verb in Setvayajan for "to have"; *nahāth*, this verb is used only to indicate the kind of possession in which someone or something is holding onto something.

12.1 Ko - Existential

Ko indicates that something exists or is present. It is used for phrases such as there are, there is, have, etc.

- *Ko seng kau.* - I have food.
- *Ko seng.* - There is food.
- *Ko isan kau.* - I have (own) a house.

12.2 Āz - Non-Existential

Āz indicates that something does not exist or is not present. Its literal meaning is *none*. It is used for phrases such as *there are no...*, *there is no...*, *have not/have no...*, etc.

- *Āz seng kau.* - I have no food.
- *Āz seng.* - There is no food.
- *Āz isan kau.* - I have no house.

Because these existentials lack tense, they rely on the context of what the speaker is discussing to clarify what is meant, but if this is not enough, adverbs of time can be put at the beginning of the sentence before the existentials:

- *Demo gi ko seng kau.* - I will have food later.
- *Demo gi ko seng.* - There will be food later.
- *Astam gi āz seng kau.* - I didn't have food yesterday.

12.3 Existentials For "It is" Constructions

Where English would use the construction *it is*, *it isn't*, *it's*, *'it's not*, Setvayajan uses the existentials instead. The literal translation is of course *there is/there isn't*, but for weather phenomena, the translation is *it's/it isn't/it's not*.

- *Ko teva*. - It's raining.
- *Āz teva*. - It isn't raining.
- *Ko baji*. - It's cold (outside).
- *Āz baji*. - It isn't cold (outside).

Chapter 13

Numbers

Setvayajan distinguishes cardinal numbers and ordinal numbers. Cardinal numbers are used to count out something. Ordinal numbers are used to count out the rank or order of something. As with English, Setvayajan numbers are base ten.

13.0.1 Cardinal Numbers

- 0 - 19:
 - 0 - uri
 - 1 - kal
 - 2 - ngan
 - 3 - goi
 - 4 - sin
 - 5 - el
 - 6 - rong
 - 7 - san
 - 8 - doi
 - 9 - (yo) zho
 - 10 - me
 - 11 - mekal
 - 12 - mengan
 - 13 - myoi
 - 14 - mesin
 - 15 - mēl
 - 16 - merong
 - 17 - mesan
 - 18 - medoi

- 19 - meyo
- 20 - 30:
 - 20 - nanme
 - 21 - nanmekal
 - 22 - nanmengan
 - 23 - nanmyoi
 - 24 - nanmesin
 - 25 - nanmēl
 - 26 - nanmerong
 - 27 - nanmesan
 - 28 - nanmedoi
 - 29 - nanmezho
 - 30 - gim
 - 40 - sinme
 - 50 - elme
 - 60 - rongme
 - 70 - sanme
 - 80 - dim
 - 90 - zhom

13.0.2 Ordinal Numbers

To create ordinals, the suffix *-tan*, *-dan* is added to the final number in the sequence, similar to the way English uses *-st*, *-th*. On all numbers from smallest to largest, it is always suffixed to the very last number in the sequence:

Chapter 14

Language and Culture

This chapter discusses the use of language in Setvai culture. This is not a comprehensive chapter about it, but will introduce you to important parts of Setvayajan that are important culturally rather than grammatically.

14.1 Sentence Final Discourse Particles

14.2 Interjections

Interjections are those words which express emotion. In some ways they are similar to a number of the discourse particles, but these are always placed at the beginning of the sentence rather than at the end. They also do not fine tune the intent of the sentence but instead express the emotion of the speaker toward whatever is being said.

Along with words which express emotions like disgust, happiness, surprise, greetings are also included in this category. The interjections are largely meaningless on their own, in a way similar to words in English like *shh!*, *ouch!*, or *ugh!*. Some, like the greeting *kotan* have meanings.

14.2.1 Main Interjections

These interjections express emotions or feelings. This is not an exhaustive list, but include the most common ones encountered in Setvayajan.

- **Surprise or Excitement:** *Yās!*, *Ā!* - similar in use to *Wow!* or *Oh!*. *Ā* tends to be used with surprise more while *yās* tends to be used more with excitement. The two are interchangeable though.
- **Error or Mistake:** *Pun!*, *Jekh!* - similar in use to *Oops!* or *Uh oh!*. *Pun* is the milder socially acceptable way of expressing an error or mistake. *Jekh* on the other hand is a very strong, very rude word, similar to saying *Shit!* It is not used in polite society.

- **Hushing or Quieting:** *Sus!*, *Sū...* - similar in use to *Shh!*. *Sus* tends to be used when people or groups of people are being very loud. It lacks the soothing tone that *sū* does, which is repeated multiple times to soothe someone upset.
- **Disgust:** *Ngā!* or *Ekh!* - similar in use to *Ugh!* or *Ew!*. *Ngā* is an interesting case of initial /ŋ/ used in Setvayajan. It is said to represent the throaty gag of someone disgusted with something. The long vowel in *ngā* is often drawn out quite long to emphasize how disgusting something is. *Ekh* tends to be used more when the speaker is surprised by how disgusting something is, such as suddenly stepping in something disgusting. Frequently, speakers may follow one with the other: *Ngā...ekh!* or *Ekh! Ngā...*
- **Disdain or Contempt:** *Ts!*, *S!* - similar in use to *Tsk!*. Both of these are improper to use with anyone above one's social status. They are very rude when said to people of higher social standing. Their most frequent use is by parents to get their children's attention.
- **Dismissal:** *Ūs!* or *Svekh!* - Similarly to *Ts!* and *S!*, these are considered improper to use with anyone above one's social standing. *Svekh!* translates to *Enough!*

- **Disappointment:**
- **Shock or displeasure:** *Jekh!* - similar in use to *Shit!*, which is why it's also used for expressing an error or mistake was made. *Jekh* is also an expletive on the same level as *shit* in English. It doesn't have a meaning of its own, but is quite frequently heard in informal situations.
- **Pain:** *Ayā!*. The long vowel of *ayā* is usually drawn out.
- **Disbelief:** *Talā?* - similar in use to *What?*. *Talā* has the meaning of *Really?* or *Truly?*
- **Filler:** *Sā...* - similar in use to *um...* or *uh...*. This interjection originates from the linking particle *sa*

For those interjections that end in vowels, the final vowel can be drawn out quite long for emphasis, even if the vowel is not an actual long vowel.

14.3 Addressing People

The Setvai consider it to be crass to offensively rude to address someone by first name alone unless they are in a close, intimate relationship with the speaker. Outside of a close intimate relationship, displeasure, disrespect, or anger are usually signaled by use of the given name alone, although foreigners are usually forgiven for forgetting the rules of addressing people. There are several levels of address particles suffixed onto names:

- **Informal** - There are several particles used for this purpose, from all around standard informal particles used among people who are of the same status level, people familiar to the speaker, and for people of an inferior status level. Informal standard is used with people one knows, but are not in an intimate relationship with, such as coworkers, shop keeps, teachers:
 - **Informal standard:** *-min*
 - **Familiar intimate:** *-si*
 - **Inferior:** *-ikh*
- **Formal:** *-dul* - The standard formal particle is used with anyone in a position of superiority such as one's boss, community leaders, people in authority. However, at work it is more typical to use job titles instead. This particle is also used with strangers.
- **High formal:** *-seno* - This suffix is the most formal suffix used and is almost only used when addressing royals, which for most Setvai is uncommon. Colloquially it's used as an offensive and mocking way to address someone.

The Setvai consider it proper to drop address particles only among immediate family members (except when addressing one's grandparents or elders within the family who are always addressed with *-dul*), and sometimes lovers. However, lovers generally use the familiar intimate particle between each other.

14.4 Greetings and Farewells

Setvayajan like other languages has a variety of greetings and farewells depending upon the situation and the people with whom they are used.

14.4.1 Standard Greetings

The most standard greeting is *kotan*, which is derived from the words *kalai* (open, revealed), and *tana* (hand), which was originally an announcement that the approaching party was coming without weapons in hand. This was accompanied by a particular maneuver called *vayuranyu* (great touching of hands) where the greeter would approach the person being greeted with palms up. The person being greeted would extend both hands out palms up as well. Once in range, the person greeting would place their hands under the hands of the person being greeted and then turn their palms downward, touching the backs of their hands to the backs of the hands of the person being greeted, ending it by pulling their hands back, sliding them along the backs of the hands of the person being greeted.

Vayuranyu is still practiced when meeting with anyone from the innermost royal family, but for day to day greetings, a simpler greeting called *uranyu* is performed. To perform it, both people extend hands out as we do when shaking hands, but instead of touching palms, the backs of the wrists are touched instead and both people retract their hands towards themselves, sliding the backs of their hands from where they touched the other person's wrist and across their hand.

Time Based Greetings

These are the greetings one makes depending upon the time of day. While the translation into English uses "good", the actual adjective is the word *azai* - "clear".

- *azai horan* - good morning
- *azai ikas* - good day
- *azai anjan* - good night

14.4.2 Informal Greetings

Setvayajan has a number of informal greetings used among people of the same or lower social status. These are not used with people of higher social status or generally in formal situations. When greeting someone who is very close or of a lower status level than one's self informally, *uranyu* is generally skipped, much as English speakers will tend to skip handshakes in informal situations.

Je and Lau

Two sentence final discourse particles are used as greetings, *je* and *lau je* signifying frustration or annoyance, and *lau* used to soften questions or statements. When used alone to address people, they become informal greetings equivalent to saying "hey" or "hi".

- *je* - Normally used to express annoyance or frustration when it is used at the end of a sentence. When used as a greeting, its use is restricted to close friends and known people of lower status. When it is used with people of lower status that the speaker doesn't know, it is considered to be somewhat crass and disrespectful. It is never, ever used with older family members, and especially not people of higher status or strangers. In fact, using it with strangers is considered to be a good way to pick a fight.
- *lau* - Normally used to soften requests, commands, and statements when it is used at the end of a sentence. When it is used as a greeting, it's an informal way of addressing people. It is never used with unrelated people of a higher status when used as a greeting, but is permissible to use when addressing one's parents and grandparents, as well as strangers.

Other Informal Greetings

- *Ko kamai?* - *Is there peace?* This is loosely translated as asking *What's up?* or *hello* but not quite as informal as *je* and *lau*.
- *Atensoi.* - *Enter.* or *Come inside,* though a command, it is also understood as a greeting when welcoming guests into a house or building.
- *Kapalno.* - *You arrived.* It's similar to saying *You're here.*
- *Etonyo haryum?* - *Does your haryum remain?* The essence of this greeting is similar to *How's your family?* in English. The literal translation is actually *Haryum remains?*, but *your* is implied when used as a greeting.

14.4.3 Formal Greetings

Formal greetings are not commonly used except in certain circumstances, such as religious ceremonies, or formal events. Originally, for day to day greetings between persons of a lower status to those of a higher status, the phrase *kotan vai* was used, however, over time the two words were compounded and became *kotanvai*, accompanied with *uranyu*.

Most Formal

The most formal greeting is essentially a statement of submission to the person being greeted. For this, the phrase *Yusamyo kau man tauhan sula* - *I submit to your blade*, accompanied by the use of *vayuranyu*. This is a very rarely used greeting and is typically reserved

for greeting the top level of royalty in Setvai society; members of the immediate royal family. The significance of this phrase is that as one approaching someone of a higher status, you were submitting to their mercy, allowing them to take your life if you committed a transgression. This phrase is symbolic in modern Setvai society, and it is never used outside of greeting the royal family.

Formal

For the standard formal greeting, the phrase *Kapalyo kau som sakalai otana* - *I come with open hands* is used, accompanied by *uranyu*. This phrase is not used in daily interactions between people of different social levels, but it is required for any event or situation that is considered formal, typically religious ceremonies.

14.4.4 Farewells

Formal Farewells

Informal Farewells

The standard informal farewell is *doyo*, which is the equivalent of *bye bye* in English. Originally, it was only used among people of the same status or lower than one's self, but aside from the most formal of circumstances, or when someone is of a very high status from one's self, it is used among everyone, even between strangers. A similar farewell is *demon dai*, which means *see later*. While similar in use to *doyo*, it tends to feel more thoughtful than *doyo*.

Another farewell is *Tamiraiyo kavi*. This is similar to "see you later", though it means *We will see each other*

14.5 Setvai Names

The Setvai use three names, the family name, given name, and house name. In modern Setvai society, the house name is not generally given upon meeting someone, instead the family and given names are used. On official documents, or in formal situations, introductions always include the house name.

Historically, the family name is a relatively recent innovation, appearing within the past 300 years of Setvai history. Historic names consisted of the given name followed by the house name, with both names separated by the conjunction *gau* (of). The given name and house name are still connected with *gau*.

14.5.1 Family Name

Family names are a recent development in Setvai culture, and the oldest family names are no older than 300 years. They developed as the population of Setvai people increased as a way to further distinguish individuals within Setvai society. Family names come from a

multitude of sources, from plant names to locations, to something the original bearer was known for. However, the most common sources are locations and occupations. Because of the varied sources of family names, there are a large number of family names in use among the Setvai. The only real prohibitions in regard to family names is that none of the house names could be used as a family name, and obscene or offensive words cannot be taken either.

Family names do not necessarily mean that one family is related to another family with the same family name. When the system initially began, Setvai would often change family names upon establishing a new household, or upon entering a new phase in life. However, for at least 100 years, family names have been passed down from mother to child in the same way that house names are.

- Common Family Names:

- *Myosvati* - Black River
- *Sīraskar* - Dry Land
- *Savjatnal* - River Gate
- *Shiman* - Rock Path
- *Avdeskan* - Blue Tree
- *Musvaz* - Long Valley
- *Myomsār* - Black Land
- *Marūsa* - Three Fields
- *Nyoisan* - Grain House
- *Emizu* - Middle island

14.5.2 Given Name

Setvai given names are assigned by parents during the naming ritual after the thirteenth day after the child is born. This ritual is called *jimarutanikastva*, literally *thirteenth day ritual*. It is a private affair, attended only by the parents who decide on a name for the child in private, recording the name in the family records. Later, the name of the child is announced to the family and community.

Given names are generally not strictly gendered, but until the child is old enough to express whether they identify as *saro*, *hān*, *acchān*, *ajjaro*, or *ajisu*, the parents decide based upon the biological sex of the child. Still, there is still bias in Setvai society to see people as leaning toward *saro* (male), or *hān* (female), despite the establishment of *ajisu* as an established gender identity.

Given names are generally composed of an adjective and noun compounded together, less commonly encountered are names composed of two adjectives or two nouns. Some of the oldest names are old compounds that became popular and were worn down by sound

changes. Most Setvai given names are easily understood as to their component parts. It's also common to find given names using a single noun or adjective. When choosing names, the Setvai prefer to assign them based upon positive or auspicious associations. However, anything that seems boastful, haughty, or arrogant is avoided, as it is thought that it can bring not only misfortune, but is also thought to reflect poorly upon the character of the parents giving the name, or the person choosing a new name for themselves.

Given names can be changed later in life, especially when an individual settles on their gender identity. Traditionally, there was not a particular ceremony for this, though a more recent ceremony called *sūtvā* (name ceremony) has come to be established in Setvai society.

- Common Given Names:
 - *Kosoifal* - "Golden Flower"
 - *Āshajin* - "Iron Mountain"
 - *Tala* - "Jewel"
 - *Vaiseto* - "Great Sky"
 - *Mozakoru* - "Illuminated Moon"
 - *Muraikas* - "Red Sun"
 - *Ijanikas* - "White Day"
 - *Kamaitvai* - "Calm Sea"
 - *Izanteva* - "New Rain"
 - *Miro* - "Water"
 - *Ilautala* - "Flame Jewel"
 - *Mirokoru* - "Water Moon"
 - *Sivamali* - "Precious Pure"
 - *Ūyathreko* - "Tall Quick"

14.5.3 Hazum - House Name

Hazum, or house names are said to originate with the names of historic Setvai villages which were in turn named after a feature or particular plant found at the location of the original village site. When children are born, they are assigned to the hazum of their mother and most Setvai typically remain counted within their mother's hazum line. However, any time after the coming of age ceremony, they can also chose to switch their hazum to their father's hazum, falling under their paternal grandmother's hazum. In Setvai society it is considered taboo to marry anyone in either their father or mother's hazum line, and so families keep records of which hazum each parent originates from.

- Recognized hazum:
 - *Sīdath* - Stone Hill

- *Motsvati* - Broad River
- *Kalīndus* - Long Beach
- *Avjin* - Blue Mountain
- *Kōndath* - Grassy Hill
- *Sītso* - Dry Lake
- *Mutsāmbara* - Red Forest
- *Nūfasa* - Grain Field
- *Jinatnal* - Mountain Gate
- *Arōjlafakh* - Narrow Gorge
- *Memfasa* - Black Field
- *Maksvati* - Sand River
- *Kalkyōtvai* - Wide Bay
- *Sorenjā* - Border Settlement
- *Maksāth* - Sand Hill
- *Mōtso* - Smoking Lake
- *Seschan* - Iron Quarry
- *Uzānda* - Blood Root
- *Gōkri* - Bitter Fruit
- *Ksemizu* - Holy Island
- *Sekyātnal* - High Gate
- *Murasvati* - Red River
- *Nokapsār* - Cloven Earth
- *Tofanju* - Sulphur Springs
- *Saksār* - Flood Land

Foreigners who become Besāru citizens are not given one of the Setvai hazum names, but generally their country or city of origin in their homelands are used in place of a Setvai hazum, which is fitting considering the origin of the Setvai hazum names.

14.5.4 Name Format

The formal way to format a person's name is standard for all Setvai, and foreign names are written in Setvayajan literature and documents in the same fashion. Originally, the name format was given name connected to the house name by the preposition *gau* (of). Modern name formatting is as follows:

- Family Name - Given Name - House Name

Gau was dropped from formal names about a century ago, and some Setvai like to add it to their formal names. Most Setvai see this as an affectation and a sign of snobbery. The practice is unpopular, though not uncommonly encountered. An example name:

- *Marūsa Vaiseto Kōndath*

These days, Setvai typically use just their family and given names, as the importance of one's house has largely fallen out of importance in day to day Setvai society. The Setvai still take pride in their houses, but using them in daily social interactions feels archaic to most Setvai. Foreign names are also formatted in the same way.

- *Marūsa Vaiseto*

14.6 Apologizing

The Setvai don't have an equivalent to "I'm sorry". For the Setvai, making amends is shown, not told. However, they do have a way to acknowledge that someone is upset or offended, and for this they say *Dvanaru kau ko chando* - *I understand there is offense*. To us, it may seem unnecessarily cold to say that, but for the Setvai the followup is action and not just speech. Of course if one is insincere it will show by *not* following up *Dvanaru kau ko chando* with an appropriate action to make amends (and sometimes, this is intentional).

Chapter 15

Setvayajan Sound Changes

15.0.1 First period (1,500 - 1,000 years ago)

- Any borrowed words have sounds unfamiliar to the Setvai converted into close enough equivalents.
- Initial stops in closed syllables ending in stops experienced the following changes:
 - /p/ > /p^h/
 - /b/ > /β/
 - /t/ > /t^h/
 - /d/ > /ð/
 - /k/ > /k^h/
 - /g/ > /ɣ/
- These sounds then underwent further changes:
 - /p^h/ > /ϕ/ > /f/
 - /β/ > /f/
 - /t^h/ > /θ/ > /ʃ/
 - /ð/ > /z/
 - /k^h/ > /x/ > /h/
 - /ɣ/ > /ʔ/ > 0
 - * if the following vowel is /e/ or /i/, it becomes /j/

15.0.2 Second period (1,000 - 650 years ago)

- In words of two syllables:
 - Final /e/ and /a/ always drop
 - final /i/, /o/, and /u/ never drop

- In words of three or more syllables:
 - Vowels in syllables next to the stressed syllable drop, especially /e/ and /a/. However, if a three consonant cluster or word final cluster would result, the vowel is kept.
 - /a/ and /e/ will drop before /i/, /o/, and /u/
- /j/ before /i/ and /e/ became /ɜ/
- diphthongs /aj/, /au/, /ei/, and /oj/ monophthongize to /e/, /o/, /e/ and /i/ if they precede consonants
- In unstressed syllables, /e/ dropped, except where /e/ was derived from a diphthong and where it would produce an unpermitted consonant cluster.
- The loss of unstressed /e/ caused fricatives to appear when the following /j/ became part of a consonant cluster with certain consonants:
 - /dej/ > /dj/ > /ɕ/
 - /sej/ > /sj/ > /ʃ/
 - /tej/ > /tj/ > /tʃ/
 - /zej/ > /zj/ > /ʒ/
- When final unstressed /e/ dropped, existing and now final voiced consonants experienced the following changes:
 - /g/ > /ɣ/ > /j/
 - /d/ > /ð/ > /z/
 - /b/ > /β/ > /v/
- /l/ sees several changes depending upon whether it precedes or follows other consonants:
 - /l/ before other consonants became /u/, except before /j/ where it palatalizes to /ʎ/
 - /l/ following other consonants becomes /j/, except after /n/ where it remains
 - When following an initial /t/ or /d/, it sees these changes:
 - * /tl/ becomes /tʃ/
 - * /dl/ becomes /l/
- /kl/ and /gl/ become /ʎ/
- All instances of /lj/ become /ʎ/
- /dr/, /sr/ and /tr/ become palatalized:

- /dʲ/
- /sʲ/
- /tʲ/

- /ɬ/ becomes /j/ when following another consonant

15.0.3 Third period, modern Setvayajan (650 - 345 years ago)

- Voiced stops which were intervocalic changed to the following:
 - b > /β/ > /f/
 - d > /ð/ > /z/
 - g(a, o, u) > /ɣ/ > 0
 - g(e, i) > /j/
- In initial syllables of words, if /g/ was lost between /u/ and another vowel, /u/ could remain or become /w/, depending on the initial consonant:
 - If /u/ followed /l/, /m/, /n, /ŋ/, /r/, or /v/, it was retained as /u/, and an epenthetic /h/ inserted between /u/ and the following vowel.
 - In the case of /p/ and /b/, /w/ was lost and caused rounding: /pw/ > /p^w/, /bw/ > /b^w/
 - For all other consonants, /u/ became /w/
- /h/ sees two developments:
 - When following stops, it drops
 - When following other consonants, it becomes /j/
- /n/ before /l/, /ɬ/, /s/, /ʃ/, /j/, /ʒ/, or /z/ drops, lengthening the preceding vowel.
 - Word initial /n/ before /j/ causes /j/ to drop, especially if the following vowel is long
- Initial /r/ becomes /d/ when following a syllable with an initial /r/: /riri/ > /ridi/
- /p^w/ and /b^w/ become /f/
- Voiced stops before other consonants see these changes:
 - /b/ > /β/
 - /d/ > /ð/
 - /g/ > /ɣ/
- /w/ was affected in two ways:

- Initial and intervocalic /w/ became /v/
- /w/ became /v/ if following consonants other than /b/, /m/, /n/, /ŋ/, /p/, or /v/.
- /rj/ becomes /z/
- /ɾ/ becomes /ʒ/
- /tʃ/ becomes /x/
- /ji/ and /je/ become /ɟi/ and /ɟe/
- Final unvoiced stops fricativize
 - /k/ > /x/
 - /p/ > /f/
 - /t/ > /θ/
- The first unvoiced stop in a three consonant cluster drops
- /dʒ/, /sʒ/ and /tʃ/ become fricatives:
 - /dʒ/ > /ɟ/
 - /sʒ/ > /ʒ/
 - /tʃ/ > /tʃ/

15.0.4 Vowel and diphthong changes that happened consistently over all periods:

Historically, Setvayajan has either combined two of the same vowels into a long vowel, or reduced vowels in hiatus to a limited number of diphthongs. Here, these changes are explained.

- When two vowels of the same type came together, they became long:
 - /aa/ > /a:/
 - /ee/ > /e:/
 - /ii/ > /i:/
 - /oo/ > /o:/
 - /uu/ > /u:/
- when the following vowels come together, they experience the following changes:
 - /ae/ /aj/
 - /ai/ > /aj/

- /ao/ > /au/
- /au/ > /au/
- /ea/ > /ia/ > /ja/
- /eo/ > /io/ > /jo/
- /eu/ > /iu/ > /ju/
- /ia/ > /ja/
- /ie/ > /je/
- /io/ > /jo/
- /iu/ > /ju/
- /oa/ > /wa/
- /oe/ > /oj/
- /oi/ > /oj/
- /ou/ > /o:/
- /ua/ > /wa/
- /ue/ > /we/
- /ui/ > /wi/
- /uo/ > /wo/

15.1 Modern Sound Change Processes

15.1.1 Phonotactics

Phonotactics refers to what happens when sounds interact with one another in a language. These are the rules that govern permissible sound changes and interactions that happen in a language.

The phonotactic rules here concern compounding and affixation. Setvayajan tends to use compounding frequently to create new words, and for a while these compounds often escape the typical phonotactic effects until the compound moves beyond being heard by Setvayajan speakers as a combination of two words to a single word. Affixed words tend to be affected by these rules much faster because Setvayajan speakers hear affixed words as one word, rather than a root and its affix. However, some affixes do not create a new word, and so the original sounds tend to be preserved. A typical example of this is the adverbial suffix *-zan*, which does not cause a preceding /n/ to drop as it normally would, because *-zan* does not create a new word, but indicates the word it is attached to is now an adverb.

Consonant Clusters

Setvayajan permits consonant clusters, but largely avoids clusters of more than two consonants. It is much more hostile to initial clusters than word medial clusters, and does not permit them at the ends of words. While word interior clusters are given broader allowance in Setvayajan, the rules are still specific about what is allowed and what is not.

A strong agent of change within consonant clusters is triggered by the presence of voiced consonants as the first consonant of the cluster. Voiced consonants tend to cause unvoiced consonants following them to become voiced. Because of the extent of compounding and affixing in Setvayajan to form new words, these new words are quickly affected by these phonotactic processes.

When the preceding consonant affects the following consonant:

- Voiced stops cause following unvoiced consonants to become voiced.
- Unvoiced stops generally do not cause voiced stops to devoice, but they do cause other voiced consonants to lose their voicing.
- Voiced and unvoiced consonants of the same type or similar articulation will coalesce into a long consonant, depending on the first consonant in the cluster:

– /kg/ > /k:/ - *kk*

– /gk/ > /g:/ - *gg*

– /pb/ > /p:/ - *pp*

– /bp/ > /b:/ - *bb*

– /td/ > /t:/ - *tt*

– /dt/ > /d:/ - *dd*

– /dʑ/ > /ʑ:/ - *jj*

– /pf/ > /f:/ - *ff*

– /sz/ > /z:/ - *zz*

– /tʃ/ > /tʃ:/ - *cch*

– /sʃ/ > /ʃ:/ - *ssh*

– /ʒ/ > /ʒ:/ - *ssh*

– /zs/ > /s:/ - *ss*

– /zʃ/ > /ʒ:/ - *zzh*

– /sʒ/ > /ʒ:/ - *zzh*

- When /ʑ/, /tʃ/, and /θ/ come before /s/, /z/, /ʃ/, and /ʒ/, each cluster experiences the following changes:

– /ʑs/ > /ʑ:/ - *jj*

- /tʃs/ > /ts/ - *ts*
- /θs/ > /s:/ - *ss*
- /tʃz/ > /z:/ - *zzh*
- /tʃz/ > /dz/ - *dz*
- /θz/ > /z:/ - *zz*
- /tʃʃ/ > /tʃ:/ - *cch*
- /tʃf/ > /tʃ/ - *ch*
- /θf/ > /f:/ - *ssh*
- /tʃz/ > /tʃ:/ - *jj*
- /tʃz/ > /tʃ/ - *j*
- /θz/ > /z:/ - *zzh*

- Voiced and unvoiced stops cause following sibilant fricatives to lose or gain voicing depending on the stop and the following sibilant fricative:

- /p/ + /z/ > /ps/ - *ps*
- /p/ + /ʒ/ > /pʃ/ - *psh*
- /b/ + /s/ > /bz/ - *bz*
- /b/ + /ʃ/ > /bʒ/ - *bzh*
- /t/ + /ʃ/ > /tʃ/ - *sh*
- /t/ + /z/ > /ts/ - *ts*
- /d/ + /s/ > /dz/ - *dz*
- /d/ + /ʃ/ > /dʒ/ - *j*
- /d/ + /ʒ/ > /dʒ/ - *j*
- /k/ + /z/ > /ks/ - *ks*
- /k/ + /ʒ/ > /kʃ/ - *ksh*

- Two consonants of the same type are pronounced as a long/geminated consonant.

In other cases, the following consonant affects the preceding consonant:

- Voiced consonants that are not stops are devoiced by following unvoiced stops.
- Unvoiced consonants that are not stops are voiced by following voiced stops.
- /x/ defricativizes and becomes /k/ before other consonants.
- Before other consonants, the following Voiced fricatives change in these ways:

- /β/ > /v/

- /ð/ > /j/
- /ɣ/ > /j/
- Influenced by changes to the voiced fricatives /β/, /ð/, and /ɣ/, before other consonants, the following voiced stops reflect the same changes as their fricative counterparts:
 - /b/ > /v/
 - /d/ > /j/
 - /g/ > /j/
- The initial consonant of a stressed syllable voices or devoices a consonant preceding it.
- The consonant clusters /kt/, and /ks/ become /t:/ *tt* and /ts/ *ts*
- Geminate consonants simplify to non-geminates when part of a three consonant cluster
- Nasals before other consonants are strongly affected by following consonants:
 - The nasals /m/, /n/ and /ŋ/ will change their point of articulation to match that of a following stop, otherwise they are pronounced as is.
 - The nasal /n/ weakens and drops before /l/, /s/, /ʃ/, /z/ and /ʒ/, causing any preceding vowels to lengthen unless there is an existing long vowel in the word, in which case the vowel preceding the /n/ is kept as a short vowel.
 - Nasals before other nasals assimilate to the following nasal, becoming a geminate.
- In word initial consonant clusters, if a nasal vowel is the second vowel, it disappears.
- Before /w/, the phonemes /b/ and /p/ combine with /w/
- The phonemes /t/, /d/, /s/, and /z/ combine with /j/ to form /tʃ/, /dʒ/, /ʃ/, and /ʒ/
- The consonant /l/ experiences several changes
 - /l/ assimilates into /j/, causing it to geminate when it precedes it: *lila + hat* > *lilhat* > *lilyat* > *liyyat*
 - /l/ becomes /u/ before other consonants
- when /r/ precedes unvoiced consonants, it causes them to become voiced.
- The consonant /r/ is prone to a few changes:
 - When /r/ precedes /d/, /d/ becomes /z/

- When /r/ follows /s/ and /ʃ/, it becomes /t/
- When /r/ follows /l/, /n/, /z/ and /ʒ/, it becomes /d/
- When /r/ precedes /l/, /n/, /z/ and /ʒ/, it disappears and lengthens the vowel preceding it, unless there is an existing long vowel in a syllable preceding the new long vowel.
- If two consecutive syllables contain /r/, the second will become /d/

Three Consonant Clusters

Historically, Setvayajan has only permitted consonant clusters of up to two consonants, tending to reduce them to two consonant clusters over time. However, in modern Setvayajan and only between vowels within words does Setvayajan permit clusters of up to three consonants. These generally arise in the modern language from compound words. Not every consonant sequence is permitted for these clusters. The most stable are sequences that start at the back of the mouth and move forward, or start at the front of the mouth and move backward. However, if there is a fricative or affricate consonant somewhere within the cluster, this order of pronunciation is generally ignored.

Despite allowing consonant clusters of three consonants word internally, they tend not to be stable over time. Sound changes that cause consonant clusters to reduce can trigger, depending on the consonants involved. This can reduce a potential three consonant cluster to a two consonant cluster, or even a single consonant.

A good example of this is what happens when a three consonant cluster contains two consonants articulated in the same or close to the same part of the mouth while the other consonant is pronounced further away. The two consonants may merge, or the consonant furthest away may disappear. Usually, the middle consonant will drop, especially if the middle consonant is a nasal, or if the first two consonants are stops.

- /ndg/ > /ŋg/ - *ngg*
- /stk/ > /sk/ - *sk*
- /pts/ > /ps/ - *ps*
- /rbd/ > /rd/ - *rd*
- /rst/ > /st/ - *st*
- /rŋk/ > /rg/ - *rg*

If a sequence of three consonants is not permitted, an epenthetic /a/ is inserted between words in compounds.

Instability of /h/

The sound /h/ is somewhat unstable in Setvayajan. The sound changes that it experiences are not always consistent and can be irregular when they occur. Generally, they are as follows:

- Intervocalic /h/ can disappear between vowels, especially within long words, but particularly if it begins a syllable following the stressed syllable of the word. However, if it is the initial consonant in a stressed syllable, it is usually retained (not always, it can be erratic), though long or commonly used words often see it drop.
- After all stops, /h/ tends to drop.
- When /h/ follows other consonants, a glide forms in place of /h/. However, if the vowel following /h/ is /i/ or /i:/, then /h/ drops.
- Within a word, when /h/ comes before another consonant, it drops, but causes the preceding vowel to lengthen, unless there is already a pre-existing long vowel in the word already.
- Final /h/ disappears at the ends of words. If the syllable containing the lost /h/ is stressed and contains a short syllable, the syllable retains the stress (unless a long vowel appears in the word). If the syllable falls outside of normal stress assignment, it is marked with an acute accent

Reduction of Long Vowels

Setvayajan only permits one long vowel in words of two and three syllables, and prohibits two long vowels from appearing in adjacent syllables for longer words, reducing any long vowel that is not primarily stressed to a short vowel. Words of four or more syllables may permit more than one long vowel. As the first long vowel in a word is always stressed, any subsequent long vowel will be reduced to a short vowel. If a compound word is formed from two words with long vowels each, the first word retains its long vowel, and the second word's long vowel is shortened.

Some of the phonotactic rules create long vowels when they occur, which may be shortened instead if the word in which they occur already has an existing long vowel.

Vowel Clusters and Diphthongs

Unlike the consonants which have constraints on which consonants can come together and which ones cannot, Setvayajan permits any vowels to come together. However, depending upon the vowels, their quality, and their length, they may remain in hiatus (pronounced separately), diphthongize, or merge into a single vowel.

- Short *ai* and *au* are prone to monophthongization, but always in the following instances:

- /ai/ before /j/ > /e/ - e
- /au/ before /v/ > /o/ - o

- If the vowels are both the same, they become a long vowel:

- /aa/ > /a:/ - ā
- /ee/ > /e:/ - ē
- /ii/ > /i:/ - ī
- /oo/ > /o:/ - ō
- /uu/ > /u:/ - ū

- If the first vowel is stressed, the following changes occur:

- /ae/ > /aj/ - ai
- /ai/ > /aj/ - ai
- /ao/ > /au/ - au
- /au/ > /au/ - au
- /ea/ > /ea/ - ea
- /ei/ > /ej/ - ei
- /eo/ > /eo/ - eo
- /eu/ > /eu/ - eu
- /ia/ > /ia/ - ia
- /ie/ > /ie/ - ie
- /io/ > /io/ - io
- /iu/ > /iu/ - iu
- /oa/ > /oa/ - oa
- /oe/ > /oj/ - oe
- /oi/ > /oj/ - oi
- /ou/ > /o:/ - ou
- /ua/ > /uwa/ - ua
- /ue/ > /uwe/ - ue
- /ui/ > /uwi/ - ui
- /uo/ > /uwo/ - uo

- If the second vowel is stressed, the cluster may become a long vowel, a glide may be inserted, or it may diphthongize. Orthographically, the second vowel is marked with an acute accent:

- /ae/ > /aje/ - *aé*
- /ai/ > /ai/ - *aí*
- /ao/ > /awo/ - *aó*
- /au/ > /awu/ - *aú*
- /ea/ > /ja/ - *eá*
- /ei/ > /i:/ - *eí*
- /eo/ > /jo/ - *eó*
- /eu/ > /ju/ - *eú*
- /ia/ > /ja/ - *ía*
- /ie/ > /je/ - *ié*
- /io/ > /jo/ - *ió*
- /iu/ > /ju/ - *iú*
- /oa/ > /owa/ - *oá*
- /oe/ > /owe/ - *oé*
- /oi/ > /owi/ - *oí*
- /ou/ > /u:/ - *oú*
- /ua/ > /uwa/ - *uá*
- /ue/ > /uwe/ - *ué*
- /ui/ > /uwi/ - *uí*
- /uo/ > /uwo/ - *uó*

- If neither vowel is stressed, the cluster sees the following changes:

- /ae/ > /aj/ - *ae*
- /ai/ > /aj/ - *ai*
- /ao/ > /au/ - *ao*
- /au/ > /au/ - *au*
- /ea/ > /ja/ - *ea*
- /ei/ > /ej/ - *ei*
- /eo/ > /jo/ - *eo*
- /eu/ > /ju/ - *eu*
- /ia/ > /ja/ - *ia*
- /ie/ > /je/ - *ie*
- /io/ > /jo/ - *io*
- /iu/ > /ju/ - *iu*

- /oa/ > /wa/ - oa
- /oe/ > /oj/ - oe
- /oi/ > /oj/ - oi
- /ou/ > /o:/ - ou
- /ua/ > /wa/ - ua
- /ue/ > /we/ - ue
- /ui/ > /wi/ - ui
- /uo/ > /wo/ - uo

- For diphthongs beginning with /j/, if they follow the consonants /t/, /d/, /s/, and /z/, these consonants become palatalized, changing to /tʃ/, /dʒ/, /ʃ/, and /ʒ/. However, they are not altered to their proper equivalents (th, j, sh, zh) in the written form:

- /tia/ > /tʃja/ - tia
- /dia/ > /dʒja/ - dia
- /sia/ > /ʃja/ - sia
- /zia/ > /ʒja/ - zia

- If they precede a vowel, the diphthongs /aj/, /ej/, and /oj/ are written with /j/ as *y*:

- /aj/ > /aj/ - ay
- /ej/ > /ej/ - ey
- /oi/ > /oj/ - oy

- With a following vowel, the diphthong /au/ is different in that does not see an orthographic change, as /w/ is represented by the glyph for **u** in ranjāl:

- aua - /awa/
- aue - /awe/
- aui - /awi/
- auo - /awo/

Because they appeared in Setvayajan relatively late, long vowels have different sound changes than short vowels in hiatus and short diphthongs. The type of changes that happen depends upon whether the first or second vowel is long:

- With long or short /a/, at the beginning of words, depending upon whether the first or second vowels are long, the clusters are treated differently:
 - If /a/ is long, the cluster may either reduce to long /a/, remain in hiatus, or diphthongize:

- * /a:a/ > /a:/ - ā
- * /a:e/ > /a:e/ - āe
- * /a:i/ > /a:j/ - āi
- * /a:o/ > /a:o/ - āo
- * /a:u/ > /a:u/ - āu

– If the second vowel is long, the cluster can reduce to a long /a/, or /j/ is inserted between the short vowel and a long /e/ or /i/. If the long vowel is /o/ or /u/, then an /h/ is inserted:

- * /aa:/ > /a:/ - ā
- * /ae:/ > /aje:/ - ayē
- * /ai:/ > /aji:/ - ayī
- * /ao:/ > /aho:/ - ahō
- * /au:/ > /ahu:/ - ahū

- Depending upon whether the first or second vowels are long, initial /e/ and /i/ are affected differently:

– If the first vowels are /e:/ and /i:/, they do not become glides, though a glide appears between the vowels, excluding /e:e/ and /i:i/. This glide is not indicated in writing, and careful speech eliminates it:

- * /e:a/ > /e:ja/ - ēa
- * /e:e/ > /e:/ - ē
- * /e:i/ > /e:j/ - ēi
- * /e:o/ > /e:jo/ - ēo
- * /e:u/ > /e:ju/ - ēu
- * /i:a/ > /i:ja/ - īa
- * /i:e/ > /i:je/ - īe
- * /i:i/ > /i:/ - ī
- * /i:o/ > /i:jo/ - īo
- * /i:u/ > /i:ju/ - īu

– If the second vowel is long, /e/ and /i/ become the glide /j/, except in the case of /ee:/, /ei:/, and /ii:/ :

- * /ea:/ > /ja:/ - eā
- * /ee:/ > /e:/ - ē
- * /ei:/ > /i:/ - eī
- * /eo:/ > /jo:/ - eō
- * /eu:/ > /ju:/ - eū
- * /ia:/ > /ja:/ - iā
- * /ie:/ > /je:/ - iē

- * /ii:/ > /i:/ - \bar{i}
- * /io:/ > /jo:/ - $i\bar{o}$
- * /iu:/ > /ju:/ - $i\bar{u}$

- Depending upon whether the first or second vowels are long, initial /o/ and /u/ are affected differently:

- If /o/ or /u/ are long, the cluster may become a simple long vowel, a diphthong, or /w/ is inserted between the vowels:

- * /o:a/ > /o:wa/ - $\bar{o}a$
- * /o:e/ > /o:we/ - $\bar{o}e$
- * /o:i/ > /o:i/ - $\bar{o}i$
- * /o:o/ > /o:/ - \bar{o}
- * /o:u/ > /o:wu/ - \bar{o}
- * /u:a/ > /u:wa/ - $\bar{u}a$
- * /u:e/ > /u:we/ - $\bar{u}e$
- * /u:i/ > /u:wi/ - $\bar{u}i$
- * /u:o/ > /u:wo/ - $\bar{u}o$
- * /u:u/ > /u:/ - \bar{u}

- If the second vowel is long, the cluster may become a simple long vowel, or the glide /w/ is inserted between the vowels, though not indicated orthographically:

- * /oa:/ > /owa:/ - $o\bar{a}$
- * /oe:/ > /owe:/ - $o\bar{e}$
- * /oi:/ > /owi:/ - $o\bar{i}$
- * /oo:/ > /o:/ - \bar{o}
- * /ou:/ > /u:/ - \bar{u}
- * /ua:/ > /uwa:/ - $u\bar{a}$
- * /ue:/ > /uwe:/ - $u\bar{e}$
- * /ui:/ > /uwi:/ - $u\bar{i}$
- * /uo:/ > /uwo:/ - $u\bar{o}$
- * /uu:/ > /u:/ - \bar{u}

- For diphthongs beginning with /j/, if they follow the consonants /t/, /d/, /s/, and /z/, these consonants become palatalized, changing to /tʃ/, /dʒ/, /ʃ/, and /ʒ/. However, they are not altered to their standard orthographic forms (th, j, sh, zh):

- /tia/ > /tʃja/ - *tia*
- /dia/ > /dʒja/ - *dia*
- /sia/ > /ʃja/ - *sia*

– /zia/ > /ʒja/ - *zia*

- Any long vowels following /j/ remain long vowels:

– /tia:/ > /tʃja:/ - *tiā*

– /dia/ > /dʒja:/ - *diā*

– /sia/ > /ʃja:/ - *siā*

– /zia/ > /ʒja:/ - *ziā*

Additional Sound Changes

There are a few additional sound changes that occur throughout the history of Setvayajan:

- /ij/ before consonants or word finally always becomes /i:/
- In words longer than three syllables, there tends to be a loss of vowels in syllables preceding or following the stressed syllable. This loss depends on whether the consonant cluster that results is permitted or not.
- If more than one long vowel appears in a word, the unstressed long vowels reduce to short vowels.
- Haplology (deletion) of repeated or similar syllables. Affixed words tend to experience it quite fast as most affixes create new words. Compound words are more resistant until they begin to be understood as a single word rather than a combination of two words.