The Torch

"Kīržagžayai nāma iddata-ai."

Dayuš iya tupphūn kāvyasya kavinī-ca aitam šraddhat-ma šašārnā:

Dinam sādhu cīmnai Aikažaiš isat. Sainās dū avarini yuddhasya maryān Kīržagžaiš sažhamratan-ai, arušam bažhu sikruviš aštaviš ikriyatan. Sākhyās čruyamānaivyas janasya na isan-žhi, arušam sikruviš bažhuviš sut ikriyatan.

Abridged Māryanyā Grammar

Māryanyā is an Indo-European *a posteriori*, but I'll spare you the historical details.

Phonology

Māryanyā has the following phonemes:

Consonants		Labial	Alveolar	Palatal	Velar
Nasal		m /m/	n /n/		
Plosive	Unaspirated	p /p/ b /b/	t /t/ d /d/		k /k/ g /g/
	Aspirated	ph /pʰ/ bh /bɦ/	th /tʰ/ dh /dɦ/		kh /kʰ/ gh /gɦ/
Affricate	Unaspirated			c /t͡ɕ/ j /d͡ʑ/	
	Aspirated			ch /t͡ɕʰ/ jh /d͡ʑɦ/	
Fricative	Unaspirated	v /v~ʋ/**	s /s/	š /ɕ/ ž /ʑ/*	h /x/*
	Aspirated			žh /ʑɦ/	
Approximant				y /j/	
Tap			r /ɾ/		

*These phonemes are marginal and are mostly found in loanwords.
**⟨v⟩ is a labiodental approximant intervocalically and a clear voiced labiodental fricative in clusters.

Vowels	Front	Mid	Back
High	i i:		u u:
Low		a a:	

Diphthongs are au and ai.

Length is contrastive in vowels and stops, represented by a macron and doubling of the consonant letter respectively (so ⟨dd⟩ is /dː/ and ⟨ddh⟩ is /dʱː/).

Morphology

Nominals

Nominals include nouns, adjectives, pronouns, and numerals. They have different declension patterns depending on the ending (usually a vowel). Nouns are declined for gender (masculine, feminine, neuter), case (see below), and number (singular, plural); adjectives are declined to agree with the gender, case, and number of the noun; numerals agree only in case, although they're declined similarly to pronouns, which sometimes encode gender. Here are the declension patterns (not including rarer ones not found in the torch):

a-stems	Masculine		Neuter		Feminine	
	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
Nom.	-as	-ās	-am	-ā	-ā	-ās
Acc.	-am	-ān			-ām	
Instr.	-ā	-aiviš	-ā	-aiviš	-āyā	-āviš
Dat.	-āya	-aivyas	-āya	-aivyas	-āyai	-āvyas
Abl.	-āt		-āt		-āyās	
Gen.	-asya	-ānām	-asya	-ānām		-ānām
Loc.	-ai	-aišu	-ai	-aišu	-āyām	-āšu

i-stems	Masculine		Neuter	
	Sing.	Plur.	Sing.	Plur.
Nom.	-iš	-inī	-i	-inī

Acc.	-im			
Instr.	-inā	-iviš	-inā	-iviš
Dat.	-ayai	-ivyas	-inai	-ivyas
Abl.	-aiš		-inas	
Gen.		-inām		-inām
Loc.	-au	-išu	-ini	-išu

u-stems	Masculine		Neuter	
	Sing.	Plur.	Sing.	Plur.
Nom.	-uš	-auš	-u	-unī
Acc.	-um	-ūn		
Instr.	-unā	-uviš	-unā	-uviš
Dat.	-au	-uvyas	-unai	-uvyas
Abl.	-uš		-unas	
Gen.		-ūnām		-ūnām
Loc.	-au	-ušu	-uni	-ušu

an-stems	Neuter	
	Sing.	Plur.
Nom.	-a	-āni
Acc.		
Instr.	-nā	-aviš
Dat.	-nai	-avyas
Abl.	-nas	
Gen.		-nām
Loc.	-ni	-ašu

3rd person and demonstrative pronouns	Masculine	
	Sing.	Plur.
Nom.	-a(s)	-ai
Acc.	-am	-ān
Instr.	-aina	-aiviš
Dat.	-asmai	-aivyas
Abl.	-asmāt	
Gen.	-asya	-aišām
Loc.	-asmin	-aišu

The names of the cases above are nominative (NOM), accusative (ACC), instrumental (INSTR), dative, (DAT), ablative (ABL), genitive (GEN), and locative (LOC). Most are used for their most common uses in indo-european languages; nominative for agent or sole argument, accusative for patient, ablative for motion away, genitive for possession or association, locative for where something happened, translated as "in" or "at", and instrumental for something used to carry out an action, translated as "with", "using", or "for". Dative, besides the original meaning of indirect object or receiver, is also used as an ethic dative for opinion or perception, and for motion to or towards.

Adjectives, including participles (see below) are in essence nominals, so an adjective that's not in agreement with a noun is acting as a substantive.

Verbs

The verbal system is analyzed as a consonantal root system similar to that of Semitic languages. Every verb root or lexeme consists of 2 or 3 consonants plus an inherent vowel, a, i, or u, though some verbs are found with either a or i. The citation form is the 3rd-person singular active perfective.

The three basic tenses are perfective, imperfective, and perfect. Moods like imperative/optative are formed in different ways. Roots have three stem-grades, zero, full, and vṛddhi, used in different conjugations. Verbs also have two voices, active and mediopassive or middle, which use different person-number endings. The forms of the grades are:

	Zero	Full	Vṛddhi
Biconsonantal	C_1vC_2	C_1avC_2	$C_1āvC_2$

Triconsonantal	$C_1C_2vC_3$	$C_1avC_2C_3$	$C_1\bar{a}vC_2C_3$

For full and vṛddhi, remember au > u, āu > au, āi > ai. So for a- and i-roots, full and vṛddhi are the same, whereas for u-roots, zero and full are the same.

Conjugations

Perfective
The perfective is formed with the zero-grade of the root and the augment i-, with the inherent vowel deleted for biconsonantal roots:

R-M-P (a, i) "to smear, anoint"	Active		Middle	
	Singular	Plural	Singular	Plural
1st	irmapam	irmapāma	irmapai	irmapāmai
2nd	irmapas	irmapatha	irmapathās	irmapadhum
3rd	irmapat	irmapatan	irmapata	irmapanta

Kh-D (a) "to bite, eat"	Active		Middle	
	Singular	Plural	Singular	Plural
1st	ikhdam	ikhdāma	ikhdai	ikhdāmai
2nd	ikhdas	ikhdatha	ikhdathās	ikhdadhum
3rd	ikhdat	ikhdatan	ikhdata	ikhdanta

Imperfective
The imperfective is formed with the suffix -iš- and the full grade of the root.

T-D (u) "to strike, hit, sting"	Active		Middle	
	Singular	Plural	Singular	Plural
1st	tudišam	tudišāmas	tudišai	tudišāmai
2nd	tudišas	tudišatha	tudišathās	tudišadhum
3rd	tudišat	tudišatan	tudišata	tudišanta

T-Š-Th (i) "to	Active		Middle	

stand, be, continue"	Singular	Plural	Singular	Plural
1st	taišthišam	taišthišāmas	taišthišai	taišthišāmai
2nd	taišthišas	taišthišatha	taišthišathās	taišthišadhum
3rd	taišthišat	taišthišatan	taišthišata	taišthišanta

Perfect

The perfect has its own suffixes, uses the full grade for singular active (vṛddhi for u-roots) and the zero grade for everything else, and reduplicates the first letter of the stem and the inherent vowel.

D-R-T (a) "to run away, to flee"	Active		Middle	
	Singular	Plural	Singular	Plural
1st	dadārtā	dadartama	dadartai	dadartamai
2nd	dadārtatha	dadartā	dadartasai	dadartadu
3rd	dadārtā	dadartus	dadartai	dadartarai

J-Š (u) "to enjoy"	Active		Middle	
	Singular	Plural	Singular	Plural
1st	jujaušā	jujušama	jujušai	jujušamai
2nd	jujaušatha	jujušā	jujušasai	jujušadu
3rd	jujaušā	jujušus	jujušai	jujušarai

Optative

The optative also has imperative or jussive meaning. It is formed with the zero-grade (sometimes prefixed with a-) followed by yā in the active and ī in the mediopassive.

Prefixes

Verbs have one slot for prefixes, *which replace the augment in the perfective*. They can act as valency operators, such as the causative *sa-*, or as applicatives (*turning the accusative into an indirect object governed by the applicative*), which are listed in the lexicon.

Participles

Participles do not distinguish tense or aspect but they do distinguish active vs. mediopassive. The active is the zero-grade (sometimes prefixed with -a) + ant-a/ā; the mediopassive is the

zero-grade + a-mān-a/ā. When they form their own clauses, the direct object is in genitive instead.

The copula is irregular in the perfective:

S/Bh-V (a, u) "to be"	Perfective		Imperfective		Perfect	
	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1st	isam	ismas	bhāvišam	bhāvišāmas	babhāvā	babhaumai
2nd	is	istha	bhāvišas	bhāvišatha	babhautha	babhaudu
3rd	isat	isan	bhāvišat	bhāvišatan	babhāvā	babhaurai

Syntax

Māryanyā is usually SOV, though topics can be fronted, and word order is slightly freer than poetry. All subclauses are head-final, except for relative clauses, which begin with the relative pronoun *iya*.

Noun phrases are head-initial, with attributives such as adjectives, numerals, and genitives following the head noun. Indeclinable adverbs precede the verb.

Coordination, conjunction, causality, etc. are expressed using enclitic particles, which attach directly to a noun or verb. In the romanization, they're separated by a hyphen.

Additionally, Māryanyā is strongly pro-drop; if the subject is indicated by the verbal agreement, especially if it's also the topic, it will be elided. This makes independent personal pronouns relatively rare.

Abridged Māryanyā Lexicon

ai - enclitic part. when, when that
aika - num. one
Aikaži - n. masc. (i-stem) a place name appearing in the torch, pronounced [ai̯kaʑi]
aita - pron. the proximal demonstrative; this, this thing.
aruša - n. neut. (a-stem) beer
ašta - num. eight
asthi - n. neut (i-stem) bone
avari - n. neut. (i-stem) field, plot of (flat, grassy) land
bažhu - adj. many, much
ca - enclitic part. and

catra - num. four

cīma(n) - n. neut. (an-stem) punishment, revenge

daša - num. ten

dayu - n. masc. (u-stem) god, deity

dina - n. neut. day

dū - num. two. Irregular, indicating the existence of a dual number in the language's past

hāpiri - n. masc. (i-stem) nomad, pastoralist

iccat - v. (u) (J-Š) to enjoy

icthat - v. (i) (T-Š-Th) to stand, stand on; stay, remain, continue; be, continue to be

icyat - v. (a) (C-Y) to punish, take revenge on

iddat - v. (a) (D-D) to give, bestow

iddhat - v. (a) (D-DH) to set down, place, put down, commit to writing, erect, establish

īdhat - v. (u) (Y-DH) to battle, make war

idratat - v. (a) (D-R-T) to run away, flee

ikhdat - v. (a) (Kh-D) to bite, eat

ikriyat - v. (i) (K-R-Y) to buy, purchase

imrat - v. (i) (M-R) to meet up, assemble, gather

irmapat - v. (a, i) (R-M-P) to smear, anoint

isat - v. (a, u) (S/Bh-V) to be

išranat - v. (a) (Š-R-N) to listen, hear

ittat - v. (u) (T-D) to strike, hit, sting

iya - pron. the relative pronoun

jana - n. masc. (a-stem) ethnos, nation, people-group, tribe

kavi - n. masc. (i-stem) wise man, sage

kāvya - n. neut. (a-stem) knowledge, art, poem, story, epic, myth

Kīržagži - n. masc. (i-stem) a proper name appearing in the torch, pronounced [kiːrʐagʑi]

kraya - n. masc. (a-stem) purchase, act of buying

kruma(n) - n. neut. (an-stem) lung

ma - enclitic part. complementizer or quotative particle

mān - enclitic part. but, however

marya - n. masc. (a-stem) warrior, horseman

Māryanyā - n. fem. (a-stem) the Māryanyā language

na - adv. not; negates verb

nāma(n) - n. neut. (an-stem) name, appellation, noun

nau - num. nine

panca - num. five

para - applicative. before, in front of, fore-, pre-

pari - applicative. around, circum-

prati - applicative. back, returning, in turn

šac - num. six

sādhu - adj. good, virtuous, pleasing

sainā - n. fem. (a-stem) army, host; missile, thrown spear, sling-stone

sakhi - n. masc. (i-stem) friend, companion (irregular; SG.NOM and ACC *sakhā*)

sākhya - adj. friendly

šatta - num. seven

sažha - applicative. with, along with

sažha - n. neut. (a-stem) power, ability, use

sikru - n. masc. (u-stem) a measure of grain weight; a measure of metal weight; a measure of monetary value equal to a *sikru* of silver

šraddhat - v. (a) (D-DH) to trust, believe, to place one's heart in. Related diachronically to *iddat*; the prefix is related to *žhardaya* but was reanalyzed as an applicative (c.f. Latin *crēdō*).

sut - adv. perhaps

tira - num. three

tupphu - n. masc. (u-stem) clay tablet, letter, document

yuddha - n. neut (a-stem) battle, war, fight

yuga - n. neut (a-stem) yoke

žhansa - n. masc. (a-stem) goose

žhardaya - n. neut. (a-stem) heart; thoughts, mind

žhi - enclitic part. because, because of