

I Introduction to the Language

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I Introduction to the Language

I-1. Introduction

To begin, let us look at the title of this book, *Kessë K'Mártölämmë*, the word *kessë* means 'the book'. In the following word, the " *k'* " prefix denotes a relationship between the two words; hence, we have "the book of"-Mártölämmë. Let us examine the last word, which the literal meaning of Mártölämmë is "Mártö-tongue". However, it translates into the "language of Mártö", where Mártö is the progenitor of a people. Thus, the translation of *Kessë K'Mártölämmë* is "the book of the language of the people of Mártö". From this simple lesson of the language, I introduce Mártölämmë.

Mártölämmë...what kind of language is it? Where did it come from? Well, to answer some of your questions from a personal perspective, this language represents what is forgotten from history and is lost in time. Mártölämmë is unique to the people that spoke it, but I will briefly discuss this people later in this chapter. Moreover, this language is also a personal language that I have studied and tried to document for many years. Essentially, this language can be publicly classified as a constructed language; however, it is a natural language unique to those who are aware of it. By writing this book, I am accomplishing my childhood dream by recording and completing the account of this beautiful language.

I will begin this account by providing some personal background and some insight about the language. When I was a young child, my mother attended college; while she sat in her courses, I invested countless hours at the university's library poring over research books, encyclopedias, and archaeological journals. I had an insatiable passion for archaeology, paleontology and paleography. In my paleographic pursuits, my passion introduced me to the ancient languages that the ancient scripts documented. As I read these materials, I searched for any information on these ancient texts and their paleographic scripts to sate my desire to learn more.

My desires led me to more studying and collecting of many ancient orthographic systems. I memorized many of these systems in order to read the texts; but alas, I could only read the text. Unfortunately, I did not comprehend the meaning behind the written text. In order to understand what the ancient scribes wrote, I decided to learn elementary ancient Egyptian and ancient Sumerian. In addition, it is most unfortunate that the other languages that I wanted to learn were either unknown or unpublished at that time and, of course, the Internet did not exist during that time. Hence, my childhood studies lead me to linguistics.

Language learning was confusing and disorienting at first as a child in a bilingual family. At the center of this confusion, lying dormant within me was a language in my inner heart. At times, this language rose up unexpectedly into my thoughts and took form as if awakened from within. However, I soon began to learn my native languages, as well as, to discern the differences in my inner language. My perceptions of this internalized language are like trying to recall old dreams you once had: opaque, misty, and subtle. Yet, these perceptions were enough to glimpse shades of meanings.

From these perceptions, my attempts to relate this unknown language to any language have failed. Frustratingly, I could not compare it to any that I have encountered, ancient or modern. This language is so dissimilar to my primary languages, English and Spanish, that it

took me decades to interpret it accurately and correctly because my studies in linguistics progressed slowly.

In my youth, a personal event interrupted my studies in linguistics and of languages. This event in my life greatly influenced a change in the direction of my hobbies and my passions. In my early teens, this influential event was my encounter with the "The Lord of the Rings" written by J. R. R. Tolkien. After reading the novel twice, this sparked a great interest in Tolkien's fictional languages; coupled with related linguistic interests, my passion feverishly increased my scope in my language studies. The very idea of artificial languages and natural languages coexisting for different uses fascinated and inspired me. At the age of twelve, this fascination drove me to begin the development and the documentation of my innate language that became a natural extension of my private studies.

The process to document this language slowly developed from my experiences in my native Indo-European language systems. As I studied other natural and artificial languages, I soon realized that these linguistic systems were not relatable to my attempts in describing the language. In the following years, Mártölämmë metamorphosed many times in order to rectify or to modify many incorrect linguistic processes and language misconceptions. During the entire process of documentation, I tried to discern the original syntax, grammar, and core vocabulary of the language. I have persevered to remain true to my inner 'listenings' in my memories.

From the beginning, the language contained many grammatical constructs that were not understood until I extensively studied modern linguistics. When I was younger, this posed many complications that were problematic and it frustrated my attempts to record the language. Recently, the benefits from my years of personal studies in many languages and in linguistics have enabled me to comprehend the Mártölämmë linguistic processes, which I can now independently describe them in this account.

In the many revisions, the described linguistic processes have always seemed to be lacking wholeness. Moreover, I never seemed satisfied with any of the previous versions of this ever-changing document. I have determined the reason to be twofold. First, the problem of misinterpreted linguistic processes caused much confusion in documenting the language properly. Secondly, the natures of the language and its related memories have contained many conflicting or confusing language elements. In my late twenties, I resolved some of the confusion regarding certain elements in Mártölämmë.

I-2. Purpose of the Book

This book aims to provide the language elements necessary for a student who can understand English to learn Mártölämmë. Of course, I assume that any student trying to learn Mártölämmë has a basic understanding of elementary grammar and some experience in linguistics. If not, the book will explain many of these concepts and will use many illustrations to aid the student. With this in mind, the text will expose the student to these elements and the student will quickly learn the language.

The student will experience Mártölämmë from the many descriptions and illustrative material including example texts and sample sentences. The various chapters and sections divide the material in the book into major topical divisions. This book is a limited learning system. In the future, I hope to compose a complete learning system, "Lessons in Mártölämmë".

The following statements briefly describe the various chapters of this book. The second chapter describes the orthographic and current phonological systems of the language. The third chapter contains an overview of the morphological and semantic systems that govern language usage. The following chapters describe the principle word forms of Mártölämmë: nouns,

pronouns, verbs, verbals, adjectives, adverbs, adpositions, and conjunctions. These chapters contain explanatory texts, notes, and illustrative examples describing the various morphological forms and semantic synthesis. The later chapters contain detailed, concise references relating to grammatical structures, language syntax, language notes, and the glossaries.

I-3. Basis of the Language

Since my language is comprised of mostly mnemonic¹ references, I can easily describe the underlying precept of the language: it is simplicity and conciseness without sacrificing semantic accuracy. Although many artificial languages strive to perfect logical structures to maximize semantic accuracy, these languages are spartan with words with many associative connotative meanings (i.e. one word equals exactly one meaning). Mártölämmë, on the other hand, is a constructed language; however, it does not mimic an artificial language.

Mártölämmë is like any reconstructed natural language. I must confess, once I understood the linguistic processes, the language is simple in its construction and elaborate in its implementation. As a reconstructed natural language, it does contain certain 'perks' to remember; fortunately, these 'perks' or 'irregularities' are not many. Later in the book, I will cover a few idiomatic terms or phrases that seem to be strange forms, foreign acquisitions, or drastically modified dialect (i.e. slang). These little diamonds have posed the greatest challenges to me in their relationship to the language.

Additionally, the features of the language contain simplified morphological and semantic processes. These processes control the manner of word formation to represent the idea or concept in the proper function within the sentence. One could state that the language is a conceptual language that employs concepts or abstractions into word functions with respective semantic meanings. Lastly, the language exemplifies the processes that govern the different aspects of the language by allowing any student to learn easily Mártölämmë.

I-4. Development of the Language

During the development of Mártölämmë for the past thirty-plus years, I focused on the following: (1) improving the descriptions of many language elements, (2) recording the vocabulary, and (3) clarifying many undetermined or problematic elements. Lastly, I have endeavored to improve the formation and the relationship of the *talyi*² and *beþi*³. In the improvement of the many descriptions to major elements, I expanded or further clarified the word forms and improved the proper usage explanations. I tried to resolve any conflicting or confusing information in these descriptions.

During the latter phases of document evolution, I noticed further division in Mártölämmë into two similar modes of the same language. I came to this conclusion after many attempts to rectify or to explain many particular differences in syntax or in grammar. Upon reexamination of certain phrases or statements, I discovered commonalities in these many differences that I could not resolve into a simple, logical scheme. Therefore, I decided to describe the dualistic nature of the language in following text that best represents these two modes.

The two modes of the language consist of a formal mode, dubbed classic, and a common mode, called vulgar. Each mode contains differences in grammar and word usage. Since my mnemonic references consist of diverse elements in Mártölämmë, the vulgar mode of Mártölämmë seems to be the most common in my recollections. I will fully describe these modes of the language in later sections of the book.

In later studies of Mártölämmë, the analysis of the word forms used in statements led me to a discovery. I soon realized that the analysis led me to a system of simplified morphology by utilizing a new class of words: the base words or stem words. The base words are the fundamental forms to many related or similar words with the same 'meanings' but with different functions within statements. In order to utilize the base words, called *bepi*, I had to reverse engineer the words known to me. This process provided the *bepi*, which a following chapter will fully describe. The latest development in the language is the synthesis of the root words derived from the *bepi*, called *talyi*. The *talyi* provide new and different insights in the language. This book will not cover the *talyi* except to mention their existence and their involvement in the development of derived *bepi*.

The processes involving the *bepi* are the basis of the formulation and usage for all words. It exemplifies the ease of morphological and semantic synthesis. The student can synthesize any word form or part of speech equivalent that is required for any statement from any base word. Therefore, the student must associate the base word to its proper abstraction and remember the rules for its respective syntactic function. In this manner, the student can formulate similar words of the same meaning with different grammatical functions. Examine the following:

Mártölämmë <i>bepë</i> =	<i>rant-</i> (concept of walking)	<i>húrn-</i> (concept of dreaming)
English equivalents =	<i>rantê</i> - to walk (verb)	<i>húrnê</i> - to dream (verb)
	<i>rantë</i> - the walk (noun)	<i>húrnë</i> - the dream (noun)
	<i>rantířö</i> - the walker (agent)	<i>húrnevë</i> - dreaminess (noun)
	<i>ranto</i> - walking (participle)	<i>húrniřö</i> - dreamer (agent)
	<i>rante</i> - <i>walklike</i> (adjective)	<i>húrne</i> - dreamlike (adjective)
	<i>rantu</i> - <i>walkwise</i> (adverb)	<i>húrnu</i> - dreamy (adverb)

One can easily gauge the benefits of the *bepi*. Such as, one benefit is the ease of word acquisition for any student learning the language. In addition, as with the English language, I perceive the language itself has borrowed some of its words into its lexicon (i.e. *vi'æld-*, no *talyë*, meaning: underground dwelling or nest, animal burrow) that did not exist prior to its acceptance and its usage. Additionally, the Mártölämmë language contains fewer words that have many connotative meanings. Hence, the language has a natural tendency to reduce ambiguity and misinterpretation of any one word used to convey any one meaning. For the student, the overall effect of these points represents statements and words that are more comprehensible, concise, and explicit in meaning with fewer indirect or ambiguous meanings.

I-5. The Language

With the features and characteristics of the language briefly described, what is the language like? I would like to mention that the mnemonic enunciation of the Mártölämmë language is like the rhythm and rate of the spoken Celtic languages, especially Gaelic. I must reiterate that Mártölämmë has no relationships to any modern languages and to their ancestral parents (i.e. Indo-European, Hamitic, Uralic, Sino-Tibetan, etc.). As with any language, it shares many common elements of the languages except the vocabulary.

Since the language is a reconstructed language, I will briefly describe Mártölämmë as a whole. The language is not an inflected language in the tradition of the Indo-European languages; yet it does contain similar attributes. It is primarily an agglutinative language with some inflectional attributes. Many prefixes, suffixes, and few circumfixes exemplify the

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employment of agglutination in the language. The result of agglutination provides words that appear in many different forms representing their exact syntactic function in the statement. The *bepi* and the affixes synthesize the differing word forms. These affixes represent meanings; in English, separate words usually express the same meanings. Please refer to the following example:

English statement:	" <i>The man walks in the woods every morning.</i> "
Mártölämmë equivalent:	Rantê mek̃tanu ðâm̃mö ki'delðö
English transliteration:	to walk every morning the man through the woods

Now, one can immediately notice the differences between the English and Mártölämmë statements. The primary difference in the statements is word order. In English, the word order for sentences is usually subject-verb-object (S-V-O). In Mártölämmë, the sentence structure employs the verb-subject-object (V-S-O) word order. Although the V-S-O word order is generally used, the language also employs features that enable the speaker to use free word order. Later chapters will provide more information on this topic; until then, please refer to the following examples:

English statement:	" <i>The man gives the girl the book.</i> "
Classic Mode: (free word order)	T'ðâm̃mö añê kes̃së d'ðâm̃wensö the man gives the book (to) the girl.
Vulgar Mode:	Añê ðâm̃mö kes̃së ðâm̃wensö gives the man the book (to) the girl.

The words in both statements illustrate another difference in the languages. The apparent lack of prepositions in Mártölämmë is particularly noteworthy. In actuality, the language employs a full range of adpositions that have their respective English equivalents as affixes and as particles (i.e. postpositions). In addition, the student will notice the lack of another type of particle, the determiner (i.e. 'the'). Unlike English, which contains a large battery of particles and determiners, the language employs a small number of specific particles; moreover, the most outstanding difference is the lack of the indefinite or definite articles.

I could continue to note the many differences between the two languages but to accomplish this very goal, I devote this entire book. Instead, I would like to continue by noting my perspective of the language as the last native speaker. This book of Mártölämmë is my personal endeavor to preserve a language from loss and to enable others to learn this wonderful language. From my standpoint, I am preserving a language of a lost and unknown culture. In addition, it represents the customs, morals, traditions, and thought of an ancient people of our past.

Lastly, for all intents and purposes, Mártölämmë is fictional; yet, the language seems naturally reconstructed. Unfortunately, I am the sole witness providing this last testament for the language and a former people. In light of this testament, I will segue to provide another purpose for this publication. This book will provide linguistic support for writings based from my mnemonic references of the culture and history of a lost people. Of course, the storylines contains my mnemonic references interwoven with fiction to fill in the gaps. I will provide more information later.

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To conclude this chapter, I hope you enjoy learning this unique language and, hopefully, any of my future writings...