

Mamltab

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1 Introduction

Eton ʊm tibo sa cetet. Eton ʊm xromnibo sa cetet cowe blam-ʊm limḏibo eton oro maḡin cetet amnānintimi.

I always go to my friend. I always follow my friend who has and does and will hurt me, [and] le my beloved.

Mamltab ʊm nansoz salḏam, xe ba.

Mamltab is ever glass, not water.

The Mamlt people call themselves **Mam + It**, the people of [courier] letter(s). They call their state language Mamltab, which is the planetwide international standard language of Maḏz.

Mamltab comes from one of the two major language families spoken on Maḏz. Most of the languages in its language family, **Mamltabtotḥr**, have multiple click consonants. Mamltab, as it is used for international communication, has reduced all of its clicks to one dental click, **ḥ**, and an ejective, marked as **k**.

Most of its irregularities have been reduced, too, through language reforms: Most Mamltabtotḥr languages have 20-30 irregular verbs, and Mamltab has few. Its most common irregularities are adjectives that do not have the usual adjective endings. These adjectives are often borrowed from other major languages on the continent or from classical languages spoken before Mamltab. Mamltab also has the remnants of a classifier/gender system in the way nouns are assigned object pronouns and how a noun transforms into an adjective, both based on the final consonant or vowel of a word.

Standardized Mamltab has been taught in its current form for a long time, and it is a point of pride for Mamltaqal citizens that it doesn't change as fast as other languages. All language is fluid, but Mamltab runs like glass, not like water.

2 Phonetics: Vowels, Consonants, Diphthongs

2.1 Sounds

- V: a, e, i, o, ǎ, ʊ, l, r
- N: m, n
- S: b, t, ċ, k, q
- F: s, z, ð, c, x
- L: l, r, w, ġ

The ċ is a dental click made via a sucking sound with the tongue in the same position as the American English /l/.

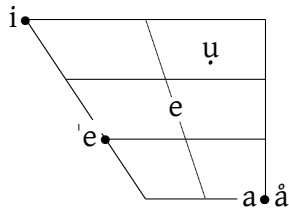
Mamltab also differentiates between /k/ and the voiceless palatal affricate, a multi-character symbol in the IPA. I use **c** to denote that here. The **k** in Mamltab is an ejective k, and the non-ejective k is an allophone.

The ġ sound is the IPA /ɰ/, the voiced velar approximant.

The **x** is primarily pronounced like the English h in *hue*. Before back vowels and before approximants (e.g., xl), it slips into the Scottish *loch*.

Mamltab uses the approximants **l** and **r** as both vowels and consonants. **rbaċa**, **brt**, and **etnr** would all have a vowel pronunciation. In the IPA, this is actually known as a syllabic consonant, similar to l and r in Sanskrit. **rabe**, **ðerqo**, and **atar** are all examples where the r is treated like a consonant.

The symbol **o** refers to the diphthong ou. Here's more on the vowels allowed:



2.2 Syllable Structure

- (N,F,S)(L)V(F,S,L,N)(N,S)
- (F,N,V)L(V,S,F)

2.3 Word Stresses

The Mamltab stress system relies on a hierarchy of stressed vowels. The vowels a, ǎ, l, r, and diphthong o (/ou/) are vowels that receive primary stress wherever they appear in a word.

The hierarchy of stress for words that contain these vowels is l > r > o > ǎ > a. If multiple syllables contain the same primary stress vowel, the first one is stressed.

In multisyllabic words where none of these vowels is present, the stress is on the second to last syllable. In monosyllabic words where none of these vowels is present, there is no stress.

Example One, stress in a sentence:

Mağin blqam samwoz bağa-eđa komi bų.
M'ağin b'lqam samw'oz b'ağa-eđ'a k'omi bų.

Example Two, with no stressed vowel:

Ĉembe
Ĉ'embe

Example Three, with two of the same vowel:

aza
a'za

Example Four, another sentence:

Eton lba sorqiluz zat xesil.
Et'on 'lba s'orqiluz z'at x'esil.

3 General Rules

Sentence Structure

SUBJ + ADV + VERB + INDOBJ + OBJ. Prepositions precede things, as do adjectives. **Sen so** is a friendly smile.

The first verb in a complex phrase (e.g., one connected by the pronoun *who*) is the only one that usually has the temporal particle unless the times in which the two verbs took place is different.

Kal blqam ağanoz mo âsâ mağin çobe kal sazizoz.

They compared lim to a poet whom they knew.

Kal blqam ağanoz mo âsâ mağin çobe kal blam sazizoz.

They compared lim to a poet whom they had known.

Axe ceğat bocatawl lâwzonctemza.

Daughter of theirs hates-not responsibility.

For compound phrases, especially involving location, there are several ways to do things. The primary verb is the one that is conjugated; the other one is not. **Eton blm sibibo salđi**, *I traveled underneath yesterday*, is the simplest construction and is unambiguous. If both verbs have objects, however, the verb that is conjugated takes precedence. Its object will come first, as in the construction: **Mağin blqam samwoz bağa-eđa komi bu**. *Le placed the bicycle on the table*, literally *Le (within this year) place-INDIC bicycle-PLACE-CLITIC (to be on)-INFIN table*.

Inquiry

Queries of Process, Time, Reason

These use the QUERY pronouns **Çoml** (*how*) or **Çomum?** (*why*).

- **Çoml ağıt qamikoz?** *How do they go into the valley?*
- **Çomum ağıt qamikoz?** *Why do they go into the valley?*

The way a person responds to the above depends on formality register. Regardless of register, the particle **xun** links the framing answer to the reason/method being given. **Xun** is a prepositional particle with similar meaning to *about* when *about* is used to denote that something concerns something else.

For [REGISTERS I-II](#), one simple needs to say, *This/that reason is ...*, or **Ğanuç/Manuç nansoz xun ...** for *why?* questions and *This/that method is ...*, or **Ğim/Tâm nansoz xun ...** for *how?* questions.

For **REGISTERS III-IV**, one needs to double the subject of the sentence by saying *This/that reason is ...*, or **Ĝanu/Manu ĉom nansoz xun ...** for *why?* questions and *This/that method is ...*, or **Ĝim/Tām ĉoml nansoz xun ...** for *how?* questions.

Non-Polar Questions

These ask **Ĉe?** (*who*), **Ĉor?** (*which/what*), **Ĉuna?** (*where*), and **Ĉabl?** (*when*).

Mamltab, like many languages, does wh-fronting when constructing its non-polar questions.

- **Ĉe nansoz sen kitr be ĝabu?** *Who is the friendliest person here?*
- **Ĉor nansoz sen kitr beiĉalarmo ĝabu?** *Which is the friendliest representative here?*
- **Ĉor nansoz ĉranten kitr bânâ ĝabu?** *Which is the yellowest room here?*
- **Ĉor nansoz keĉ batr bamâ?** *What is the darkest meat?*
- **Ĉuna nansoz bânâ?** *Where is the room?*
- **Ĉabl aĝit qamikoz?** *When do they go into the valley?*

Questions of Verification

-**esaĉ** is particle used when asking to confirm that something is true. This particle is appended to whatever is being questioned.

If we start with the sentence, **Qeĉr nansoz sen kitr be ce âmnlel cetaĝ**, *Qeĉr is the friendliest person from ler family*, here is what this particle allows us to do:

- **Qeĉr-esaĉ nansoz sen kitr be ce âmnlel cetaĝ?** *Is it Qeĉr who is the friendliest person in ler family?*
- **Qeĉr nansoz sen kitr-esaĉ be ce âmnlel cetaĝ?** *Qeĉr is the friendliest person in ler family, right?*
- **Qeĉr nansoz sen kitr be ce âmnlel-esaĉ cetaĝ?** *When you say that Qeĉr is the friendliest, you mean compared to ler family, right?*
- **Qeĉr nansoz sen kitr be-esaĉ ce âmnlel cetaĝ?** *Qeĉr, the friendliest in ler family, is a person, right?*
- **Qeĉr nansoz-esaĉ sen kitr be ce âmnlel cetaĝ?** *Is or is not Qeĉr the nicest person in ler family?*

Conjunctions

oro *And.*

xa *Or.*

ablmo *While.* Also used as a noun to mean *a period of time.* This is not the same word as an *instant*, **blmâm.**

4 Pronouns

	Pronouns	
	Subj/DO	Poss/IndO Suffix
1sing	eton	-et
1pl	on	-on
2sing	zaki	-zal
2singform	zaler	-ar
2pl	kal	-kl
2plform	krt	-rt
3sing	maġin	-aġ
3pl	aġit	-ġat

In addition, nouns ending in nasals have the pronouns **bat**, **-at** (singular) and **bata**, **-ata** (plural). Nouns not ending in nasals take **kit**, **-it** (singular) and **kitim**, **-tim** (plural).

The pronoun suffix will attach itself to prepositions and to nouns that a person possesses. One could say, **Zaler blam temtoz ġazaġ ba.** *I gave water to lim [over a year ago].* One could also say, **Zaler blam temtoz ġazaġ ba cetar.** *I gave your water to lim [over a year ago].*

ċobe. *Who/whom*, a relative pronoun exclusively used to refer to subject/object people from the previous phrase.

ċowe. *That/which*, a relative pronoun exclusively used to connect to objects from the previous phrase.

(Note that below, I mean adjectives applying to people, animates, or inanimates).

Ġabe. *This person/adjective*

Tatbe. *That person/adjective*

Ġama. *This animate being/adjective*

Tama. *That animate being/adjective*

Ġako. *This inanimate/adjective*

Taco. *That inanimate/adjective*

Ġabu. *This place. Here.*

Nabu. *That place. There.*

Ġanu. *This reason.*

Manu. *That reason.*

Ġim. *By this method, this means.*

Tâm. *By that method, that means. Thus.*

Blsa. *Now.*

Amu. *Then.*

Oqam. *Sometime.*
Ĉe? *Who?*
Ĉor? *What?*
Ĉuna? *Where?*
Ĉabl? *When?*
Ĉomum? *Why?*
Ĉoml. *How?*
Ĉulo. *Such, of the type previously mentioned.*

Taređ. *Such, to so high a degree.*
Indefinite pronouns and their prefixes:
Ĉera *Some.* Prefix **ĉem-**. **Ĉembe**, *some person.*
Waĉe *Every.* Prefix **weĉ(e)-**. The (e) is present for consonant-starting words.
Lo *No/none.* Prefix **Lwe-** with starting consonants or **lew-** with starting vowels.
Lota *Never.* Prefix **lta(w)-**.

5 Nouns

Suffixes

-ta: plural ending for nouns ending in nasals
-(w)im: plural ending for nouns that do NOT end in nasals
-tab: noun ending that indicates a language, and sometimes just the Mamltab in general (usually a mark of the speaker's foreign-ness; Mamlt call themselves the Mamlt, not the Mamltab)
-lt: noun ending that indicates *people*. **Mamlt*** is the root of many things about the Mamlt people.
-užo: village of
-timi *Diminutive.* Used for making things little, as in the word **azatimi**, which means *girlfriend*.
-aqan: in the valley; used for towns/cities
-užam: ending for cities that comes from an old way of referring to the area they are in
-qal: Denoting a quality of a thing
-sa: Suffix attached to food items derived from terrestrial plants. **Brsa** is *bread*, for example.
-ba: Suffix attached to any food product that comes from a body of water, such as sea vegetables or swimming animals.
-zim: Suffix attached to food items derived from land animals.
-xes: Home, house of.
-n: Transforms a verb into a noun. **Bamin**, *chewiness*.
-okur: A sense of possibility. Used in cases where a verb has the capacity to be done to transform it into an adjective. The final **-i** of the verb is dropped, unlike with the **-n** suffix. **Bamokur**, *chewable*.

-ro: Makes the noun into a profession.

-ânk: Used to form the name of a system, school of thought, or theory based on whatever the noun means. Used also to form names of a tendency of behavior, action, state, condition, or opinion belonging to a group or its ideology. Similar to the English *-ism*. **Acenlel + -ânk** is **acenlelânk**, which means **temple-system**, an ideology among urban planners in Mamlaqal that privileges placing temples at the centers of neighborhoods and towns. **Beânk** is *Humanism*, which in Mamlaqal culture is not synonymous with atheism.

-ot *from/by*, **so amnot** is *from mountain* and **amntot** is *from mountains* because the *-a* reduces. This particle is not used to describe location. The sense of **so amntot** implies that something was given by the mountains.

-eb *With*. This is added as a particle to the word that something/someone is with. **Eton laroz azatimieb ođa**. *I am in bed with girlfriend*.

-çr: This transforms an adjective into a noun.

-k: This is similar to the English *-like* – it denotes something that is similar to something else.

5.1 Prefixes

it-: Used to intensify something. The opposite of **-timi**.

ce- *of*. Also **cet-**, which is the form of *of* used with pronoun endings and nouns as a buffer. **xesil cetrt**. *your (form) house*. This is used to denote ownership.

5.2 Prepositional Particles

zat *at*. This denotes temporality.

ğaz *to*. Not used to indicate movement. This indicates direction (it is 1 km to the south), proximity (it is parallel to the brook), attachment (the key to the cell), transfer of ownership (gave the book to lim).

mo. A function word that indicates applications of adj/n to something else (friendly to the staff, **sen mo ticemta**). Also used as a function word to indicate a relation to a standard (They compared lim to a poet they knew; **Kal blqam ağanoz mo âsâ mağin çobe kal sazizoz**). Used also to indicate the result of an action or process (to their surprise, **mo siliđokl**; to pieces, **mo taçowim**).

xun. Indicates the sense of the English word *about* when *about* is used to denote *concerning*, *with regards to*.

te. Indicates the sense of the word *against* where it means *in opposition to*, *in conceptual contrast to*, and *in protection from*.

se. Indicates the sense of the word *against* when it means *in physical contact with something beside it such that it is supported or that it has brushed/bumped it.*

xamb. *Among-in-place.*

zol. *In front of, at/of least importance, before-in-place.*

bu. *Behind, at/of most importance.*

xe. *Not, where xe takes the places of a negative clause.*

bamðe *Negative intensifier.*

weð *Positive intensifier.*

6 Adjectives and Adverbs

-en: adjective ending for nouns ending in vowels or b, t, c, ç, k, q and l, r, w, consonants. For vowels (but not l or r), the final vowel is removed. Not every noun has a derivative adjective.

-r. Ending for nouns ending in consonants s, z, ð, x. Also, nouns ending in ġ take this ending, but the ġ is dropped.

-tas. Adjective ending for nouns ending in nasals.

Adjectives come in the order of number + purpose + origin + color + age + shape + physical quality + size + opinion. Thus, *Those five writing Ameisi indigo new rectangular thin big novel papers* would be the order of operations in Mamltab.

Adverbs come before the verbs and are not inflectionally marked.

6.1 Comparisons and Magnitude

The particles **bamðe** (*negative intensifier*) and **weð** (*positive intensifier*) are also used for expressing magnitude. They correspond to *the most* when they are given adjective endings to make **bamðen** and **weðr**. The negative intensifier is used when *the most* is in a negative sense, and the positive intensifier is used when *the most* is in a positive or neutral sense.

The other ways of expressing magnitude are irregular adjectives.

uğarða, *more*

ziwoğa, *less*

zol, *the most important.* The intensifier can be doubled with **bamðen** and **weðr** to make **bamðen zol** and **weðr zol**. **Zol** is not used outside of this specific role as a marker of importance. One will also note that this is a prepositional particle.

bu, *the least important.* Can be doubled with **bamðen** and **weðr** to make **bamðen bu** and **weðr bu**. As with **zol**, **bu** is not used outside of this specific role as a marker of importance. One will also note that this is a prepositional particle.

To make comparisons, the particle **ćesm** is used between the objects being compared. The word order is ADJ + MAGNITUDE + **ćesm** + OBJ.

Ğako bađa nansoz cãmtas uđarđa ćesm taco nantin. *This bicycle is dustier than that one.*

The way these are constructed when pulling a specific object or person out of a group (e.g., comparing someone to the rest of her family or a bicycle to the others in the shop) or saying *that dustier bike* is totally different. To say, *Qeđr is the friendliest person in the family*, a set of particles is used. The particles vary depending on the adjective's ending. They appear between the adjective and the noun.

Adjectives ending in **-en** or **-r** receive the particle **kitr** to say *most* and **ćesm** to say *more*.

Adjectives ending in **-tas** receive the particle **batr** to say *most* and **ćat** to say *more*. Irregular adjectives (those that don't end in **-r**, **-en**, or **-tas**) also take these particles.

- **Ğako bađa nansoz cãmtas batr bađa xamb tacowim.** *This bicycle is the dustiest among those.*
- **Qeđr nansoz sen kitr be ce amnlel cetađ.** *Qeđr is the friendliest person of her family.*
- **Cãmtas ćat bađa.** *Dustier bicycle.*
- **Sen ćesm be.** *Friendlier person.*

7 Verbs

Most verbs have one to two syllable stems, such as **mođi**, *to borrow*. Verbs come in two types, I and II, and conjugate differently. Infinitives all end in *i*.

7.1 Basic Conjugation and Tense

TYPE I VERBS, as in **mođi**, drop the final *-i* to conjugate. They have endings **-oz**, indicative; **-awl**, indicative and negated; **-uđ**, hypothetical; **-uwul**, hypothetical and negated; and **-ozr**, imperative; **-lwa**, imperative negated.

An example could be, **Eton blqam mođawl xesil.** *I didn't borrow a house [this year].*

TYPE II VERBS, as in **sorqi**, *to sleep* and **si**, *to eat*, do not drop the final *-i*. They have endings **-bo**, indicative; **-b**, indicative and negated; **-luz**, hypothetical; **-lul**, hypothetical and negated; and **-lob**, imperative; **-wo**, imperative negated. An example is, **Eton lba sorqiluz zat xesil.** *I will probably be sleeping at the house today.*

Table 1: **ADVERB PARTICLES TO USE TO PLACE VERBS TEMPORALLY**. These vary depending on whether the sentence describes something directly experienced by the subject; indirectly experienced and for which there is evidence; or things that are essentially unconfirmed rumors.

Most of these words include the consonants b, l, q, and m together, separated by vowels. The way these temporal adjectives are combined with the saw/experienced, have evidence of, and via hearsay/unconfirmed in the irregular manner above is in direct contrast to the low number of irregular Mamltab verbs. Mamltab originally had standalone particles for its evidential markers; this is preserved in regular constructions of adverb evidentiality, but the ones above come from language contact with a now-extinct language family that operated based on consonant roots, when most regions where Mamltab is spoken were occupied by an invading power from overseas.

Other adverbs take a standard set of evidentiality suffixes. These are **-uqa** when something was not seen, but when there is evidence; and **-moq** when something is hearsay/unconfirmed.

	SAW/EXPERIENCED	EVIDENCE	HEARSAY/UNCONFIRMED
Always	um	ubul	ubil
Sometime today	blum	blu	blo
Sometime yesterday	blm	blmu	blmo
Within the past year	blqam	blqu	boq
Over a year ago	blam	blmu	blmo
Before speaker was alive	bla	blqa	bloq
Later today	lba	lbuqa	lbu
Future, speaker subj.	lbos	lbus	lbus
Future, speaker not subj.	lboso	lbuso	lbuso
Now	bsa	bsauqa	bsamoq
After	blwe	blwuqa	blwemoq
Before	balem	balemuqa	balemmoq
Between	baqel	baqelüqa	baqelmoq

A temporal adverb is needed if a speaker wants to denote tense, but whether the particle is a true verb particle or a temporal pronoun/adverb is up to the speaker. **Eton at blsa ðlamibo oða.** *I am going into (a) bed now.*

7.2 What You Do With What You Have

samwi (vI) means *to have, to possess*. It is used both for physically possessing objects and for possessing traits, such as to say *She is beautiful*. The Mamltab is, **Tatbe aza samwoz sent.** *That woman has beauty.*

To make the sense of *to keep, to put, to place, to take, and to send* — all of these with respect to something/someone taken/acted upon — particles are used, not verbs. The root verb of these interactions is the verb **samwi**, which stresses that the subject is the actor in these interactions.

Le () the bicycle* is the phrase we will use here.

Mağin blqam samwoz bağa-eða. The particle **-eða** attaches to the thing that one is keeping.

Mağin blqam samwoz bağa-nan. The particle **-nan** is what is used to give the sense, *to place*.

Mağin blqam samwoz bağa-zr. The particle **-zr** indicates *to take*.

Mağin blqam samwoz bağa-samb. The particle **-samb** indicates that something was sent.

To have is used for opinions (e.g., beautiful, unusual, lovely); for age; and to describe something's purpose (that has the purpose of some effect).

To be is used for size, physical quality, shape, age, color, origin, and material.

7.3 Location and Motion

7.3.1 Verbs of Motion and Location

The below verbs describe methods of *to go*. In complex situations, when one wants to denote a destination, the infinitive of **ti** is used.

One can say, **Eton rel blm tibo bacit.** *I went on foot to the brook yesterday.* One can also say, **Eton rel blm nântibo bacit.** *I traveled alongside the brook yesterday.* One can also say, **Eton rel blm nântibo bacit ti acenlel.** *I traveled alongside the brook yesterday to go to the temple.* Or, **Eton rel blm nântibo bacit ðlami acenlel.** *I traveled alongside the brook yesterday to go inside the temple.*

To identify that one doesn't know the destination as a reference point, but one knows the character of the motion, one uses the conjugated **sibi** followed by one of these verbs

in the infinitive. **Eton blm sibibo salđi**, *I traveled underneath yesterday*. **Eton sir sibibo salđi** means that one takes subway transit.

There is no way to directly say *across*. One would have to say, *to go from Point A and come to Point B*.

sibi, TII. *To go*, no sense of directionality. **sibin** is the noun for *motion*.

ti, TII. *To go towards*, which takes a direct object. **Eton rel blm tibo bacit**. *I went on foot to the brook yesterday*.

salđi, TI. *To go under to reach a destination*

bani, TI. *To go over to reach a destination*

nãnti, TII. *To go alongside*, with the object being the object traveled alongside.

đlami, TII. *To go inside*, with the object being the thing that one goes into.

qamiki, TI. *To go into a valley*.

qamtemi, TI. *To go out of a valley*.

mamsi, TII. *To be located under*.

komi, TI. *To be located over/on*.

saki, TI. *To be located beside*.

wumi, TII. *To be located inside*.

qamali, TII. *To be located inside of a valley*.

lãri, TI. *To be located at*. **Lãrin** is the word for *location*.

xowi, TI. *To go towards the speaker*.

monđi, TII. *To go away from the speaker*.

The construction for the following two verbs, **qamixi** and **salxi**, take the destination as the direct object.

qamixi, TI. *To come towards a reference point other than the speaker*.

salxi, TI. *To go away from a reference point other than the speaker*.

7.3.2 Particles of Directionality

These particles go before the temporal particle beside the verb (which usually means immediately after the subject). If multiple ones are used, the negative intensifiers come last.

rel. *On foot*.

sir *By ground or underground transport*.

tana *Via water. Or swimming*.

iban *Via sky*.

rekr *To have gone somewhere via a circuitous route, or a route along which many stops were made*.

at *Directly with as few stops as possible*.

salđam Quickly.
saban Slowly.

8 Politeness

8.1 Politeness in Verbs and Pronouns

The examples below will use the following scenario: You want someone to purchase bicycles for the two of you. Mamltab has four politeness registers that are used for things like making requests, saying no, and the intimacy of the pronouns one can use when speaking to a superior.

REGISTER I: Zaki omlilob bađawim ġazki.

Purchase bicycles for us.

Note that **ġaz** is used to denote that something is for the ownership of the two involved.

The politeness register of the above sentence is intimate. It uses the informal second person pronouns, **zaki** and **-ki**, to make the request that the listener purchase the bicycles. This is used for friends, close business associates outside of work, and in parent-child relationships.

REGISTER II: Zaler omlilob bađawim ġazrt.

This is the standard, business-polite version of the request (the second level of politeness), when speaking to people who are relatively the same status or to family members whom one doesn't know that well. Social superiors also use this when speaking to their subordinates. This is also the level of formality used in news broadcasts and in nonfiction prose.

For the top two levels of politeness, pronoun replacement starts happening.

REGISTER III relies on **ġabe** and **tatbe**, *this person/formal me* and *that person/formal you*.

Tatbe replaces the second-person formal pronoun to make the sentence, **Tatbe omlilob bađawim ġazrt**. *That person, purchase bicycles for us.*

Another example with first person (this time in indicative, not imperative), **Eton lba tibo xesil**, *I will go to the house today*. For third-level formality, one would say, **Ġabe lba tibo xesil**. This is the level of formality required when speaking to a social superior, but it's also used when someone is making a potentially inconvenient request of someone else as a way of saving face.

REGISTER IV removes specified people from the sentence at all. This means replacing first, second, and third person pronouns with the indefinite pronoun **ćera** and switching the ownership suffix to third person plural. **Ćera omlilob bađawim ġazđat**. This literally means, *Some must purchase bicycles for themselves*. This is required when making

requests to a social superior. For ordinary conversation with a superior, one uses third-level formality.

8.2 Saying No

The way a speaker says no is **lât**. The word can stand alone in REGISTER I.

For REGISTER II, a speaker would say, **lâtet**, where **-et** is the possessive suffix of whatever personal pronoun is important here.

For REGISTER III, speakers have several options. **Ĉelât** is the Register III way of saying no when denying a request is unavoidable. Others will draw air in through their teeth before saying, **Sankqar-esac?**, *Your opinion, yes?*

For REGISTER IV, one may say, **Ĝabe temtawl baqalen âzertin**, *This one does not give waterlike approval.*

9 Vocabulary

9.1 Numbers

nâmĉen bađu is zero. This translates to, *empty jar*. It is often shortened to **nâĉ ađ** in slang and in REGISTER I-II speech.

zam is 1 where 1 is an unknown type or a numeral; the classifiers below are used for 1 when the type of thing being numbered is known.

ĉob is 2

wuĉă is 3

đrm is 4

sų is 5

sal is 6

zen is 7

xow is 8

ximn is 9

bow is 10

numbers are formed by saying “[something] numbered seven,” with [something] being a set of words meaning person **abem**, natural world objects/plants **temto**, technology and human-crafted objects **nantin**, animals **mâm**, and everything else **zam**.

On their own, these classifying words are all used for the number one and where *one* would be coupled with *this, that* as a demonstrative. The classifier **zam** is used when the type of thing being numbered is unknown. In addition, the words on their own are used as nouns to describe these categories of things.

9.2 Idioms and Conversational Bits

Ha? *Huh?*

Zo. *Yes.*

Lât. *No.*

Đalsu. *No kidding.*

10 Dictionary

učen (adj). *Sticky.*

uđat *A measure of something.* The verb **ğuđi** means *to measure*.

uđrte (n.) *A number of carefully chosen things; a range of things from which to make a choice.* Overlaps with the English concept of *selection*.

uğamsram (n). *Competition.* The verb form of this, *to compete* is **uğamsi**.

ubinđenimnqa (n). *Distribution.* The verb *to distribute* is **ubinđeni**.

ukimnen (n). *Correct.*

đâ (adj, IRR). *Right, directional.*

đaqa (n). *Quality, as in a quality something has.*

đalce (n). *Music.* A musician is a **đalcero**.

đan (adj, IRR). *Gray.*

đeltâncen (adj). *Sharp.* The word for *sharpness* is **tânce**.

đeğ (n). *Bite.* The verb form is **đeği**.

đenco (n). *Velocity.* **itđencen** means *fast, quick*. **đencotimen** means *slow*.

đilze (n). *Cause.*

đilzânk (n). *Cause-ism.* This is the primary philosophical school in Mamltaqal, which has split into many different factions that range from highly ritualized mystery schools to mystical divine union teach-

ings to this-life philosophies. This school of philosophy explores the origins of consciousness and uncertainty in the world and posits relationships between gods (the circles without centers) and the manifested universe.

đlam (n.) *Seafood.*

đol (n). *Beach.*

đom (n). *Purchase, as in what is bought.*

đomli (vII). *To buy, to purchase.*

đranten (adj). *Yellow.*

ğâđon (n). *A payment.*

ğim (n). *Harmony.* **Ğimânk** is the Mamlt equivalent of pacifism.

ğonbân (n). *Government.* Prefix **onb(e)**-makes words government-related. **Onbasionwim** means *international government council*. **Bilinro Cetonbasionwim** is the international law enforcement, BC.

ğonotambân (n). *technology, another word.* This is the one used in very formal settings.

ağan (n). *Observation.*

abam (n). *Belief.*

âbamđem (n). *Doctrine.*

labem *Artificial intelligence without a humanlike personality layer.* **Labemođa** is the word for the Sentinels; it comes from **labem mo iđa**, or *AI for blood*.

binma Artificial intelligence with a human-like personality layer.

abom (adj IRR) Fertile.

acen. Offering.

acenbomon. An offering pole. These are put up to ward off bad omens and storms and left there for the god who wards from afar.

acenlel. Temple. Acenlelimnantin-caqan. City of a thousand temples.

acenwol. (n). Ritual bath. These are performed in the ocean at specific times of year, when people travel from all over the mountains to the coast to bathe in white garments.

acim. Karatha, singular. The plural is, **Acimta.**

akemes (n). Respect. The moral sense of good is in the word **akemesqal**, goodness, and **akemesr**, good.

axurnu (n). Sugar. This is the word used to make sweet.

akemsank (n). The doctrine of respect, or etiquette.

akiwr (adj). Stiff, inelastic, not easily moved.

amn (n). mountain; **amntas** mountainous

amnðem the name of a goddess

amnen (adj.) Married.

amnlel (n). family; **amnlelen** family-minded

amnsi (n). peak

amni (vi). to have sex

amnani (vII). To love. **amnani** is love as a noun.

asa. Poet.

asion (n). World.

asr (adj) red

atam (n). Day.

atambanab. Sunroom.

atamkaatem. Solar electric facilities.

atan. AFAB masculine gender. Expected to take on more masculine roles.

atanmo (n). Copper. **Atanmen** is the adjective form.

axe (n). Daughter.

aza (n). Woman.

atsumo (n). History. **Atsumank** is the school of thought related to how histories are presented and how people culturally or individually remember the past and perform or explain it to others.

azertin. (n). Approval. Derived from verb **azerti**, to approve.

bū (n). Table.

bulmo (n). River.

ba (n). Water

banā (n). Room.

babwaza (n). Marsh, marshland.

babo (n). Wave, as in water-wave.

Babim is the irregular plural.

bacit (n). brook

baciten (adj) brooklike

bam (adj, IRR). Left, directional.

bağa (n). Bicycle.

bađu (n). Jar.

bazā (n). Food.

bami (v). To chew.

bamðe (n). Digestion.

bamā (n). Meat. The irregular plural is **bamim.**

Bamonkam (name). The name of the god who wards.

ban (n). Edge.

banssem (adj/adv IRR). Early.

be (n). *person*; **ben**, adjective *personlike* in the sense of the English adjective form of *human*.

beiðalarmo (n). *Representative*.

Beiðalarmim is the irregular plural.

bimå (n.) *Rule, law*.

bili. *To enforce the law or social mores*.

Bilin is *Enforcement*, and **bilinro** is an *enforcer*.

bimatomswumðo *Treaty*.

Binmimcå (n). *Statecraft*. **Binmimcen**, *stately*.

binmimcåqal (n). *Stateliness*. This is often a compliment given to officials who are doing a good job. **Eton samwoz binmimcåqal** means, *Le possesses skill at statecraft*.

biso (n). *Limit*.

br (n). *the major grain eaten in Mamltaqal*

blma. (n). *Time*.

blmaqı. (n). *Minute*.

bon (n). *North*.

bocati (vI). *To hate*.

bocatım (n). *Animosity*.

bocem (n). *Punishment*.

boqal (n). *Decad, a grouping of 10 days*.

ca. *Thousand*.

camån (n). *South*.

camciamn (n). *Weather*.

camqån (n). *brother*

casem. *A psychoactive plant*. This is an import from Ameisa, and while it's a different plant now, it shares origins with *ćukuseh*.

cåm (n). *Dust*.

cem (n). *Father*.

ci (vII). *To place an object or person*.

cimanm (n). *Memory*. *To remember is cimami*.

ebam (n). *Disease*. A doctor who treats ailments (but who isn't a surgeon) is called an **ebamro**.

ebaqam (n). *Fever*.

ebesorse (n.) *Medicine*.

ecem (n.) *Canvas*. This is what someone paints on when doing paintings. It need not be made of fabric.

ecenmåm (n). *Thought*. Philosophy is called **ecenmåmqal**.

ecimi (vII). *To teach*. A teacher is called an **eciminro**. A mentor is called a **ecimin-qal**.

emabi (vI). *To taste*. **Emabintas** is *tasty*. To talk about artistic taste, one uses the word *ağanqalot*, *given by pure observation*. It's not related to tasting food in Mamltab.

emacen (adj). *Parallel*.

emnå (n). *Test*.

emnuķı (adv). *About*. This only is *about* in the sense of movement in a particular area. **On rekr emnuķı blm wımoz witem**. *We walked yesterday in a circuitous manner in the park*.

eni (vII). *To need*.

emncanin (n). *Steadiness*. Related to verb **mlcani**, **To anchor**.

emncin (n). *Committee*. Related to verb **emnaci**, *to discuss in a group of three or more people*, and **emnacın**, *a discussion involving 3+ people*.

emeri (vI). *To stitch*. The noun form is **emerin**.

emtas (n). *Dependable, good*. This is the same word.

etåmni (vI). *To grip*.

ezimni (vII). *To tolerate, to permit*.

iða (n). *Blood*.

ilemi (vI). *To sum, to add.*

iðálmí (vI). *to count*

ağani. (vI). *To compare.*

inmü. (adj). *Rigorous.*

inamin (n). *Research, when research is based on facts that are available in archives or on tangible distributed objects to be collected. Related to verb **inamni**, To hunt for information when it is believed the information exists. Contrast this with **inmzrin**, which requires obtaining new information. Data science that uses preexisting data would use this term.*

inamen (adj). *Enthousiastic. Inamenqal, enthusiasm.*

inmzrin (n). *Data-acquisition-driven academic investigation, science, evidence-based social science and humanities. This requires creating new data or information that goes into archives. imzri, to investigate. Data science (e.g., high-energy physics) that uses data collected by the team conducting the data science would use this term.*

iqamno (n). *a tesekhaira; iqamnen tesekhaira-like; iqamnim multiple tesekhaira*

iqim (n). *Watcher. iqzim is a generic name for the helper android.*

iqonzewba (n). *Amount. The verb form is iqozebi, to inventory.*

saseisi (vI). *To know abstractly. This is the word for something that is known because it was learned, such as a set of directions, a language, or how to play an instrument.*

sazizi (vI). *To have knowledge of something/someone. This is the verb used for knowing people, a location, or something physically experienced.*

izesu (n). *Answer.*

kalri (vI). *To sell.*

kamân (n). *East.*

karâl. *An animal raised for its hairlike growths. The product is called karâlen.*

keð. adj. *Dark*

ki. (vII). *To do.*

kimo. (n). *Pen.*

kimomi. (vII). *To write. Kimomin, letters, as in the Mamltab writing system.*

kimeqa (n). *Fiction. Fictional is irregular, kimrð.*

lųwsa (n). *Finances.*

lalatam (n). *A day that isn't going so well, an off day.*

lâwzonctemza (n). *Responsibility. The adjective form is lâwzonctemzen. Note that the verb qewom is irregular and from a different root.*

leli (v). *To be in debt. Lelin is debt.*

lerbemzân (n). *Damage.*

lermamzalbe (n). *A crime against humanity.*

lermamzalmanka (n). *War. This just applies to the state and international level, not violence between smaller populations.*

lili (v). *To die. Lilin is death.*

lilanm (n). *Danger.*

lilbo (n). *Injury.*

limði (vII). *To hurt.*

mųğ (n). *mother*

mųmesa (n). *This is a pan-fried dish made with starch noodles and slices of the vegetable called mųme. It is a green plant that is very high in nutrients.*

mam. *Letter, as in written on stationery.*

maðm. *Pigment.*

mamze (n). *Paint.*

mance (n). Ink. **Mancekimen**, ink-written, is a common adjective.

manezi (vI). To say.

manka (n). Authority. **Manken** means authoritative.

mansam (n). Language.

međa (n). Color.

men. (adj). Round.

menkati. (vI). To push.

mim (n). animal

mi (vII). To kiss.

minka (n). A kiss.

minki (vII). To laugh. **minkin**, laughter.

minkamoğan (n). Pleasure.

momaqimnam the name of a goddess

monđo. (n). West.

qenami (vII). To force, to make.

mağni (vII). To be forced to do something against one's will.

nam (n). Fabric, cloth.

namđr (adj). Flat.

nântas (adj). Young.

nâmçen (adj). Empty.

nan. (adj) Approximately

nanti. To craft. **Nantin**, technology or other objects created by tools.

nân. (n) earth, in a lowercase sense. This is the sense of the word ground and stuff in the land's surface.

nansi (vI). To be, but not in a physical sense. The verbs **lâri** and others are used for physical locations. This is more about physical properties. To say to seem, the hypothetical of a verb is used, so there is no separate verb for that.

neđi (vII). To decide.

nemati (vII). To create, to make.

nemzim (n). Cooking fat. Derived from animals.

nemi (vII). To permit, to allow, to let.

neqo (n). Protest. This is in the sense of an assembly of people protesting. **Ne-mati neqo** is the way someone says, to have a protest or to protest.

nemen (adj). Fat. This is not used as a pejorative. The compound **ođem nemen**, bed-fat, would be used in that way. **Nemen** is instead used just as a size marker.

nenozı (vI). to number

emâ (n). Year.

ođa (n). Bed.

oğam. Feminine AMAB gender.

obam (n). Name.

okom (n). Money.

omawi (vII). To fold. **Omwin**, things that are folded and put away.

omni (vII). To trade.

osu (n). A crease in something, used like our word fold in some ways.

oswu (n). cousin

qumsa. Drink made from the qumtem plant. It contains caffeine.

qamel (n). valley

qamixe (n). Branch, as in conceptually.

qarni (vI). to shake

qânke (n). System. **-ânk** is derived from it.

qase (n). Air.

qeđr (adj). Wise

qewom (vIRR). To have responsibility for. One of the few irregular verbs in Mamltab. This is used to construct phrases similar to the use of the verb to keep in English where keep denotes responsibility, such as, *Le keeps ler children happy*. Indicative **qezđa**, negated

qeb; hypothetical **qeru**, negated **qel**; imperative **qr**, negated **qrb**.

rul (n). *Trouble*. Colloquially, **rul** means a bad date.

râzr (adj). *the quality of being easily used without too much trouble*. **Taco râzr bânâ ezimnibo bazâ**. *That easily-used room permits food*.

rilca. *Man, AMAB*.

sa (n). *friend*; **sen** *friendly*

salðam (n). *Glass*.

samtzi (vI). *To see from a near distance*.

sanqi (vI). *To bring/transport*. Used to construct *to get, too* — **ğanbu sanqi**. Originally from the construction, *to bring here-there*.

sankqu (n). *Opinion*. **Sankqen**, *opinionated*.

sen. *Friendly*.

sent. (n). *Beauty*.

siliðo (n). *Surprise*.

silencamnsi (vII). *To raise a child*.

silentomi (vII). *To grow plants or participate in agricultural production*.

camso (n). *Child*.

sinâmn (n). *chosen family*; **sinamntas** *friendship-oriented*

so (n). *smile*

sorqi, TII. *To sleep*.

srmken (n). *electric*. **srmkâqal**, *electricity*. **srmkâ**, *electron*.

sabten (n). *Hollow*.

sren (adj) *angry*. **sro** is *anger*.

taço (n). *Piece, fragment*.

tâmoði (vI). *To observe from a distance*.

tað (adj) *Strong*.

tamið (adj). *Terraced*. **Tamiðlt**, *People of the terraces*. **Tamiðtab**. **Tamiðamn**,

Terraced mountain. That's the name of a small mountain village near the edge of the bread basket of the mountains.

tamqa (n). *Terrace*.

tem (n). *vegetation*

teðqawo (n). *Forest*

witem (n). *Park*

temti (vI). *to give*.

ten (adj). *Nice*.

ticem (n). *Staff*, as in a staff member. Multiple staff members must have the plural.

toðo (n). *Heart*.

wu (n). *sister*

weði (vII). *To bathe*.

welðo (n). *Bath*.

wir (n). *Branch*, as in the branch of a tree.

wiwaw (n). *gate*

wiwawumn (n). *perimeter*

wumðo (n). *Stage*.

xamsa (n). *Cooking oil*. Derived from plants, as opposed to fat, which is animal-derived.

xaði (n). *To have sexual intercourse*.

xawnâm (n.) *Things highlighted as a selection*.

xawni (vII) *To highlight or emphasize*.

xesil. *House, home*.

ximsa. *Gender-transgressors who don't follow any specific social conventions related to gender*.

xlam (n). *Soup or stew*. These are the primary foods of the mountain regions, and they are usually noted by their featured ingredients.

xromni vII. *To follow*.

zūl (n). *Impulse.* **zūlen**, *impulsive.* **zūli**,
to instigate.
zūmbi VII. *To kiss.* **zūmbin**, *a kiss.*
zankwal (n). *nature*
ze (n). *Footfall.*
zeba (n). *Foot.*
zebr (n). *Tread lightly.*
zewi (VII) *To curve.* **Zewin** *is a curve.*
Zewintas *is curvy, curvaceous.*
zimsen (adj). *Private.*

zlinemn (n). *Powder.* **Zlinxr** *is an adjective meaning powdery.*
zo (n). *Lava.*
zon. (n). *Mercury, the metal.* **Zontas**,
Quicksilver.
zođni. VII. *To hunger.* **Eton blum**
zođnibo. *I am hungry, and this is happening*
today.
zranaze (n). *Coal and petroleum products.*
zwetas (adj). *Possible.*