

# The Ei'lari Mysteries

*Seg'niu POV*

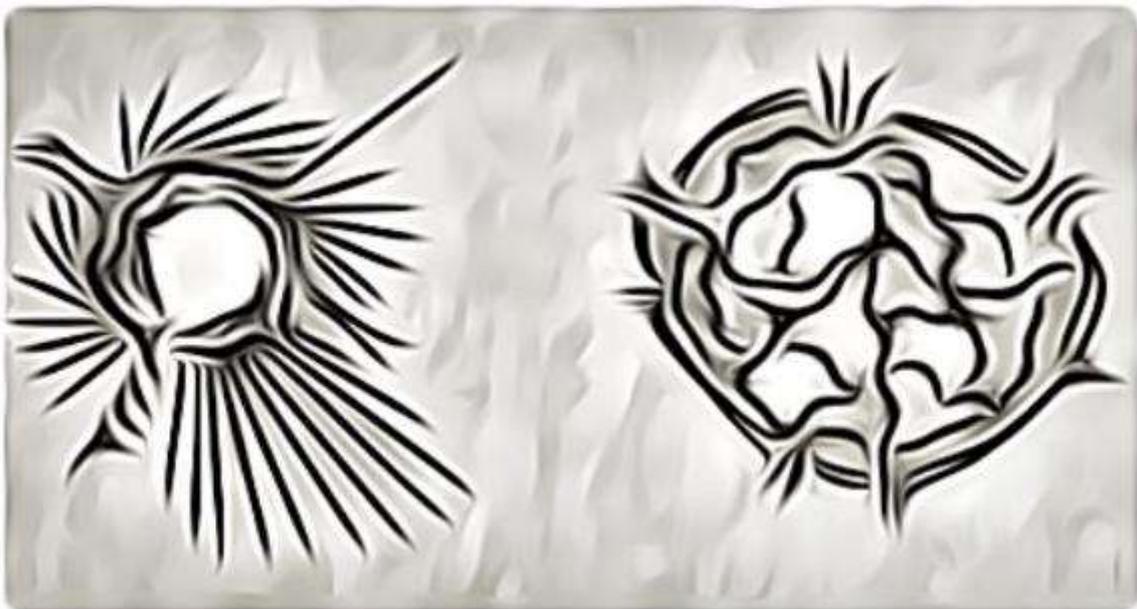
Ni'vim's expedition to the Tsa'mar to collect two Ei'lari Kara has piqued my interest. Although the two Kara are incomplete, we could not deny their importance.

I cloistered within my study today. A dim, glowing amber light had diffused throughout the surroundings. The glow of a brazier illumined the room. It was past midnight, but the requirements of sleep shall not deter me from uncovering the secrets of this tongue. The liberty of time permitted me to engrave the two Kara upon the pages of my compendium.

I entitled it *The Compendium of Ei'lara and Kol'lara* and would later pass it to Ni'vim for her mission. She does not fully know what Kol'lara is yet, but in time, she shall. So far, the book is empty, except for the two Ei'lari Kara, which I have etched on one of its pages. The journal entry wrote:



## *The Compendium of Ei'lara and Kol'lara: Unknown Ei'lari Kara*



Ni'vim got these two Kara during her expedition to one of the Tsa'mara.

We know not much about these incomplete Kara yet. However, much effort has shown that these verses do not resemble any of the tongues on Leea'doch. They do not adhere to the standard linearity of sentences either.



Gazing into the words before me, I was agog at the unusual clarity of the symbols. For what purpose they once served, no one knew for sure. However, some universals are immutable throughout the cosmos. What characterizes one is likewise shared by a million others. With symbols, all signs represent something abstract and communicate ideas between minds. What was it that Ei'lara was conveying to us all?

I flipped open a book entitled *The Historical Analysis of Language Groups* and perused the following paragraphs:

Most languages in this world are one or both in being visual and auditory. Many tongues are spoken and sometimes also written. However, the need for convenience often mandates that languages are written in linear forms. There are only rare occasions in which this law is breached. By the Yertians' research, this book has devised a method of tracing the genealogies of tongues throughout the world. Just like how the origins of species are traceable through cladistics, languages are possible to parse using the same method.

Imagine, that languages find their origins from a common source. Suppose one were to parse the modern tongues into the smallest components – phonemes and morphemes. In that case, one can find similarities between languages. This is historical linguistics. By finding the most salient commonalities, one can retrace their origins to an ancestral tongue.

How do we regress certain morphemes or phonemes to such, then? For one, there is no accurate way of doing so. However, we can use existing laws to approximate such. The law of Villua states vowels become more attenuated with time. What used to be glottal will tend towards being labial. Thus, if one were to

regress this, we can estimate that a certain word is more likely to be glottal in the past.

Of course, this is just a thought experiment. There is no one common ancestral tongue. However, investigations have pointed out eight distinct macrolanguage clusters in the world. Sha'vilo is most intriguing, for it differs morphologically and semantically from all other tongues. It takes a form of its own, as though originating from an ancient language that no one truly knows of.

Indeed, the ancient tongue baffled me. I could not find the resemblance between Sha'vilo and this mythical language. Day after day, my study piled up with heaps of crumpled paper. I sank my head into my arms on the desk, eyes tearing with aches. I have tried my best to connect Ei'lara to the existing known ones. The two Kara gotten by Ni'vim appeared on the tome before me, showing no overlap with any current tongue. For one, no language in this world is written in the orthography shown by Ei'lara.

Ei'lara glittered before me with helices swirling like a drill. Its Kara flashed, carrying a meaning that I knew nothing of. They pranced in the air and resembled pictograms – overly complex ones. Opening my notebook, I wrote:

Each of the details etched throughout the symbols invoke specific meanings. Their combination grants a specific Kara a very complex denotation. It appears the tongue is self-contained – self-referential, whereby every Kar has its meanings contained within itself. We need no reference to unravel what each Kar means.

I had much liberty to unravel its secrets the next day. Although Ni'vim has gained only two fragments of the Ei'lari Kara, we could infer many things from their existence.

I unfurled a papyrus scroll before me. Its surface had long aged. As my fingers unfolded the paper, its edges resounded with crisps. It was a jaundiced yellow, and cracks had appeared at its frills. Within it held the Kara obtained by Ni'vim.

Gazing over the vernacular, I drew resemblances between Ei'lara and other existing tongues. The following verse, in Sha'vilo, highlights the key mechanisms of our indigenous language:



It literally translates to: "Water one creates fire hot extinguish (One creates water to extinguish a blazingly hot flame)."

As seen above, Sha'vilo follows an object-verb-subject agreement. The adjectives and other modifiers follow the nouns. Adverbs accompany clauses at the back of a sentence. Sha'vili language is likewise interspersed with proverbs, such as:

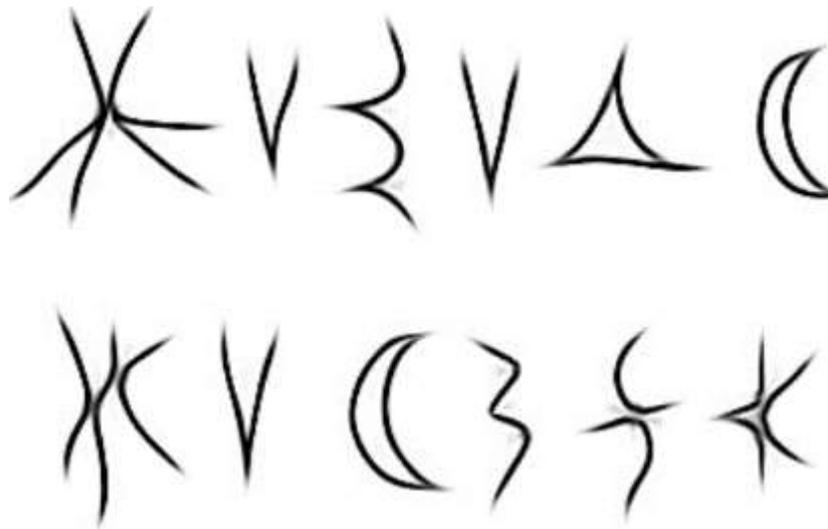
*Ti'sh Re Yo'ua*



We call these Tsi'la Yu. They range in terms of the number of syllables, but they are often short and do not burden one's memory. Each conveys certain parables or moral themes.

For instance, the one above means literally: a person who watches the skies loom with an ominous gray. He worries incessantly about the prospects that the heavens may one day come crashing down onto the mortal realm and bury everyone in it. He worries that the world would end - despite there being no practical reason or evidence to suggest such. As such, it conveys a moral lesson that one should savor life as though it is a chalice of wine. After all, no amount of worrying can ever take back the days when the suns have already set beneath the horizons.

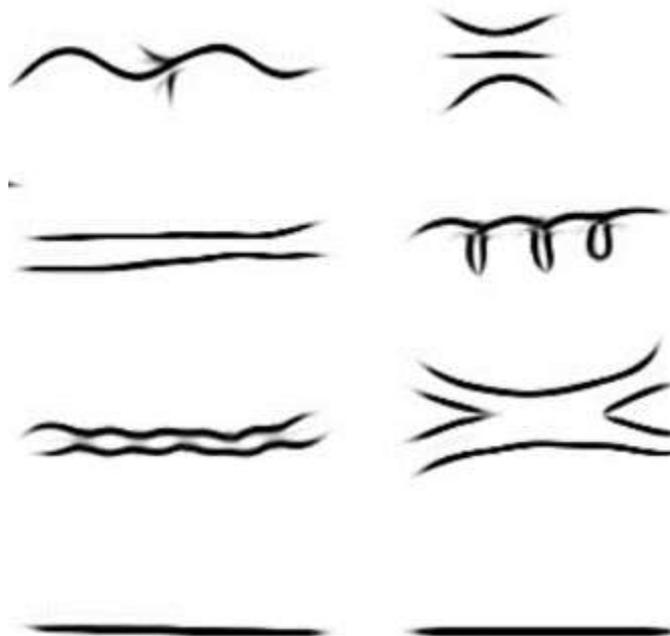
Flipping to another page, I saw other tongues etched upon its pages. Our language does not possess an abundance of honorifics. Indeed, in other tongues, this can be very prevalent. Aragasi words loomed before me:



I do not know how to pronounce them.

This vernacular belongs to a culture that prizes hierarchy above all else. On the opposite end of the spectrum is the Yertian tongue. Yertians value efficiency and the economy of words, in line with their philosophy of rationalism. Therefore, almost no words exist in their language to denote the former culture's concepts.

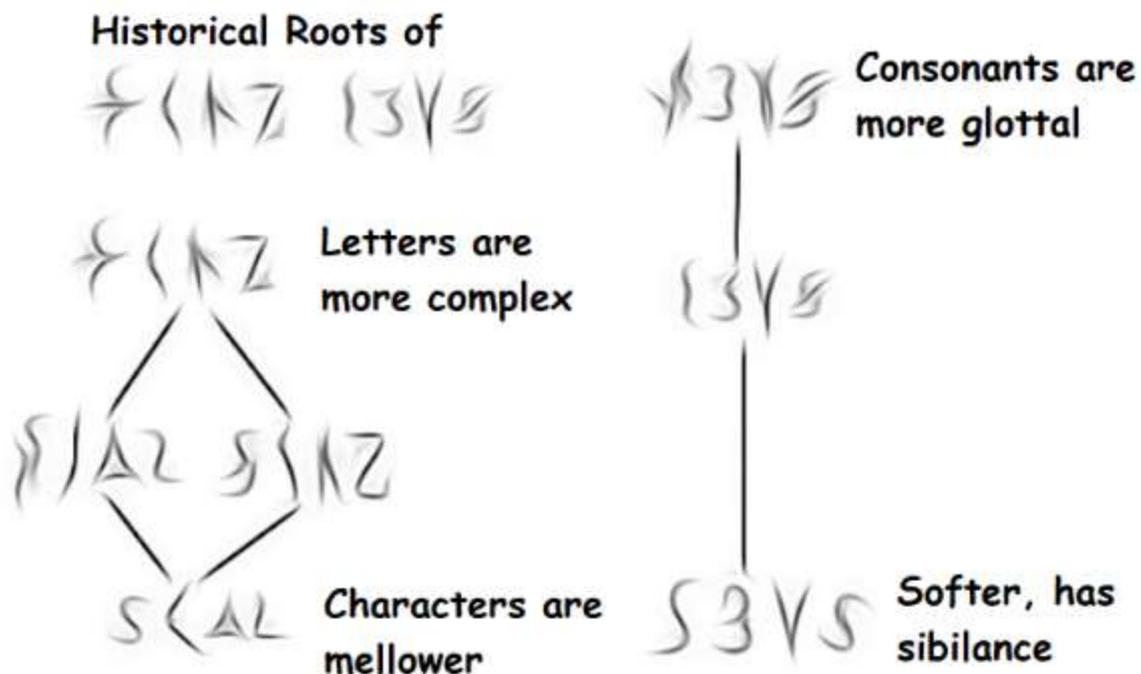
The Ei'lari Kara pose a problem. I have taken the freedom to parse some of its verses in my compendium. With ink dripping from my quill pen, I wrote the following, where I broke them into smaller elements:



It is interesting to note that we have previously obtained a few other Ei'lara Kara. Although I do not have them now, experts have underlined a few key traits.

The tongue is written so that the individual elements do not conform to a linear structure. In fact, the verses look like palindromes. They can be written or read forward and backward. Equally of note is that the verses are written possibly circularly. They do not comport with the object-verb-subject agreement of Sha'vilo tongue. If that is the case, how can the language be read? How can we decipher its meanings if one cannot correctly read it? Nothing makes any sense!

I have likewise tried to trace the provenance of Ei'lara using extant languages in the following charts:



As seen above, the now-extinct Cha'rou'ro can be derived by tracing its genealogies. Existing words from languages such as Cha'kosi, Kha'sowa, and O'nira, can be interpolated using mathematical regression. Using principles of linguistics, we can then approximate a lost language's words. Of course, this is not precise.

The strange thing is that I have tried to do the same for Ei'lara. But I am forced to conclude that it does not follow the structure of any close language on Leea'doch! If that is the case, where was it from?

Equally intriguing to note is that certain language classes are not meant to be spoken. Kimdu and Quara are magical verses

invoked, sometimes kinaesthetically, for conjurations. In my studies of the two Ei'lari Kara, attempts to summon some spells have failed. None of whatever I did could cause the Kara to conjure any magic. Therefore, if it is neither sorcery nor communication, then what was it for?

I do not know the answer. But I trust Ni'vim would one day unravel its mysteries. After all, I promised *her* that Ni'vim should be imbued with the zeal and interest to do so. It might not be now, but one day, she will need all she can afford to procure the tongue in its entirety.