

# *Fiat Lingua*

Title: Vatum: A Growing Collection of Conlang Literature, no. 1

Editor: Jack Bradley

MS Date: 06-29-2020

FL Date: 10-01-2020

FL Number: FL-00006D-00

Citation: Bradley, Jack, editor. 2020. "Vatum: A Growing Collection of Conlang Literature, no. 1." FL-00006D-00, *Fiat Lingua*, <<http://fiatlingua.org>>. Web. 01 October 2020.

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ISBN 978-1-71679-571-8

# *Vatum*

A Growing Collection of Conlang Literature

**Summer, 2020**

*no. 1*



Produced by lam 'aj Se'vIr malja'  
Edited by Jack Bradley

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## ***From the Editor***

Conlangers have made some incredibly in-depth languages with rich literature all their own. Within these pages is a space where conlangers who regularly compose in their own conlang(s) can present their writings as well as get inspired by the work of others. It's a place to share, to applaud, and to learn. When I announced that I was looking for contributions for this first edition of *Vatum*, there was no shortage of material. Conlangers of all sorts volunteered their work and I thank every one of this quarter's five contributors with all of my heart for entrusting me with their creations. Together, you have made something incredibly special. You all blow me away with your boundless talent (and patience!) My hope is that I'll keep receiving enough contributions to compile these showcases of amazing literary work being done by conlangers everywhere quarter after quarter into the foreseeable future. *nItebHa' maqonjaj!*

-Jack Bradley

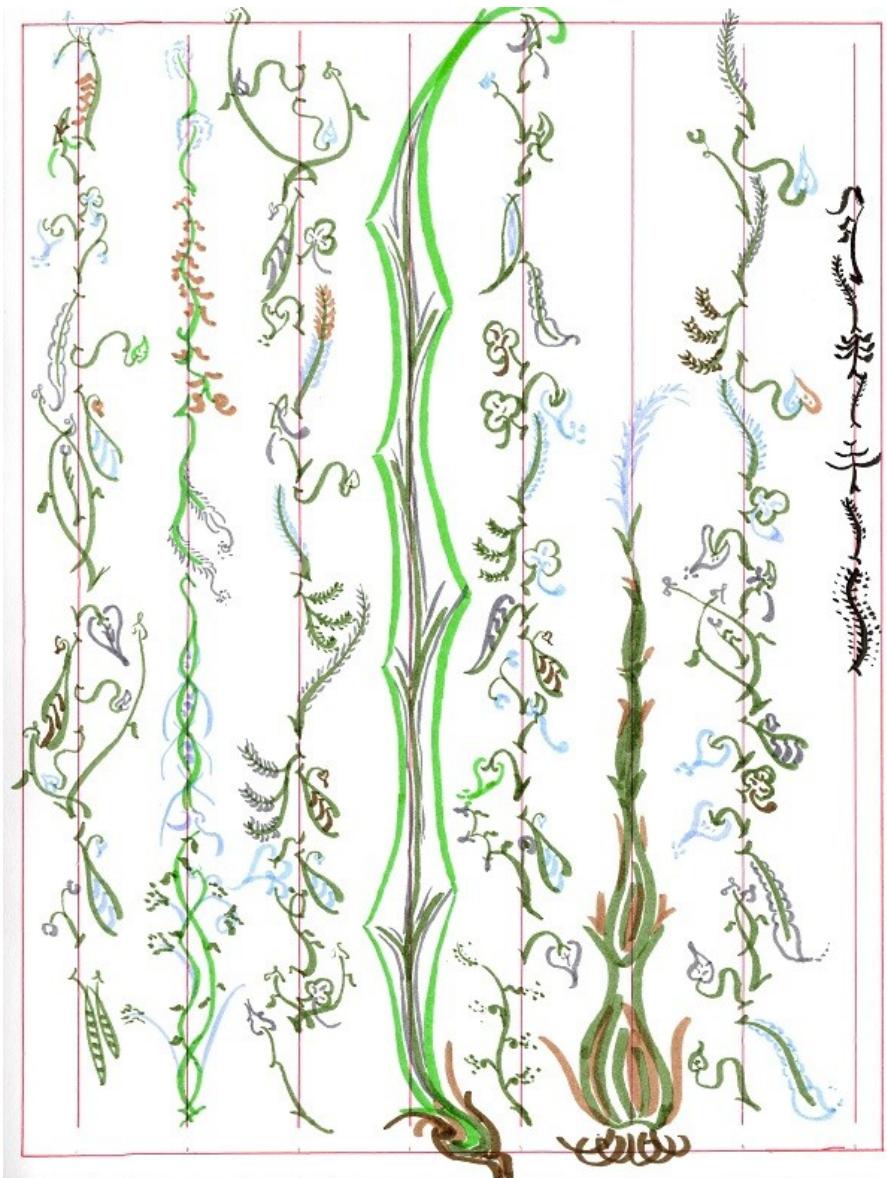
## *Swesware*

Chris Brown (Dêne)

Denê folk of the world called Yeola love to compose little bits of nature themed poetry. Here, *Swesware* is a winter poem. They also delight in complicated pictorial scripts, of which the Flower Script is an example.

waylly na-moccanye surya pwe-herí sweswarocceng  
sweswarenem Yeoles and en-derí harachanweste  
le talghonye nimam and na-derí calamuravehers  
esat endi sayano melle pwe-remanimonye wesenyas!

*soft the cloak she snowed  
in snow is Yeola shrouded  
in fur-blanket is the girl sleeping  
until her her Mother awakens!*



# *From the Valley of Life to the Island of the Green Scarab*

*Gimlaay Zarideyna ta Karfeyese ta Shirit Shishaa*

: תִּלְנֹוּ פָּנְעָא וְסָדְרַתְהֶתְן וְתַבְּעַלְמֵתְא וְתַכְּנוּןְן:

James Hopkins (Itlani)

*The Itlani are great storytellers. The prazhendi, the popular storytellers, will either generate new stories for pure entertainment or re-tell old and well-known stories to inspire and educate. Below is one such re-telling. It is a shorter and lighter version of a part of the Prazhenú ta Vana, “Stories of the Origin” well known and loved by all Itlani. This version was popularized by An-Aylea. Many have grown up hearing her rendition.*

כַּתְּלוּכְּתָהָרַתְהֶתְן גִּמְלָאֵי : תְּרוּמָנוּלָתְהֶתְן בְּדִירָתְהֶתְן : תְּרוּמָהְפְּנִילְתְּפִרְתְּהֶתְן תְּהִלְלָהְנֶה  
תְּהִלְלָהְנֶה וְסָדְרַתְהֶתְן : בְּרִתְמָנוּלָתְהֶתְן אֲנְדֵנְכָתְהֶתְן : עִגְּבָהְתֶּתְהֶתְן תְּמִבְּחָאַתְהֶתְן  
: תְּמִבְּחָאַתְהֶתְן תְּמִבְּחָאַתְהֶתְן : בְּרִתְמָנוּלָתְהֶתְן תְּמִבְּחָאַתְהֶתְן : בְּרִתְמָנוּלָתְהֶתְן תְּמִבְּחָאַתְהֶתְן :  
תְּמִבְּחָאַתְהֶתְן תְּמִבְּחָאַתְהֶתְן : יְפָתָהְהֶתְן : כַּתְּלוּכְּתָהָרַתְהֶתְן-תְּמִבְּחָאַתְהֶתְן תְּמִבְּחָאַתְהֶתְן כִּגְלָתְהֶתְן  
תְּמִבְּחָאַתְהֶתְן תְּמִבְּחָאַתְהֶתְן : תְּמִבְּחָאַתְהֶתְן תְּמִבְּחָאַתְהֶתְן :

[1] Iidova djatavit onyaru. Apuún kadimyava. Siarél veykalyavel mogova arzenya raaréy. Vulbrugú kadimyaven. Tendayunú ta visova Siarela klanaakriyaven. Dozhunú panaifyaven, chadizhe byudemarizhe. Siarél mogese areylya ra-vemyavel. Idatá, Rozh-Shpiláv ta ebonova kimsiit eylbrediese manukanavya veykalyavor.

[1] This I have heard. A disaster came. She-who-is-Blue decided not to tolerate us anymore. Groundshakes came. Great waves wiped across the surface of She-who-is- Blue. Great waters arose, destroying much. She-who-is-Blue no longer wanted to be our nest. Then, Rozh-Shpiláv decided to guide the people to a new home-world.

TTABTTIA F BTUDCE-11 F NF-13 BLER MFL-HEU FNUBEL F :LCNU-FBTETBTE-1  
BLETBTFBTCFU F CNU FNUB-131A F :TTTNUB- FNUENBFCN FNUENDA  
FNUELJITTE F JDI-TAU :B1CFU E6LT :TTTNUB- FNUENBFCN FNUENDA  
FNUETFTENU F :B1CFU E6LT :BNU-1 FNUB-131D F :HFBTF F :TTTNUB-  
F :JICUARL-JHE F TTNUONLNU TLMOTBCTU F HFBTF F :TTTNUB-  
TJHF-1 TBU-1LNUETA F JDI-TCCNU F NBU-1 :E-TTTNUBTUBTUBTBCU F :K-ABH-1  
- TBL-1 F :TTB-1JTER F NBU-1 JNU-1NTUATE JNU-1NUU :E-TTTNUBTUBTBCU  
FNU-1D WTF-131U F TBL-1NU W-1L :WTF-131D F W-1L N-1D NETM-1U TBL-1NU  
JNU-1NUTE BLETBTFBCH-1 F BNU-1B-1R F NE-1L W-1ATE ::NETW-1CNUF BLETCB-1LT  
::TENU-1LT

[2] Franartantoilu, ta drunit bredí Drun seti ta versukan ta dzevanzaa zumirit vey istonirit onyava. Ta fazhenit eyl ta Itlantanarun onifyava. Itlán shtamishtaratyiva: Ushór Itlán. Izaese ta Ravzhurit ebón, losh tamagit marfanit ebín, ta Semeritanú vey ta Djiratanú, klanadepikyava. Ta tanto ta Klanamisha kadimyava vey Rozh-Shpiláv ta ebonovó klanamanukanavyavor. Dini ta gimlaese ta zarideyna vutova manukanavyavor, kiinizhe ruvivizhe dini ta Prazhenavá ta Vana – iidova ishyari mog shey ta suuday. Shey iidova ta yastay mogit ushelarun tilyari. Ruzay sheri ta perneyín ta ebontanarun rachadizhe ruvyira.

[2] For a long time, the magenta planet Drun at the end of the travel-

*portal had been watched and studied. It became the new nest of the Itlani. It was renamed Itlán: Father Itlán. The Crane people along with other friendly tribes, the Spruce Clan and the People of the Whirlpools, moved there. The time of the Crossing came and Rozh-Shpiláv guided the people across. He lead them to the valley of life, as is told in the Stories of the Origin – this we all know from our infancy. We learn this all from the milk of our mothers. But little is said of the sufferings of the people.*

::TTTUBH FNUBU-TA7HETL ::TTTUBH FNUFBH FNUFCB ::FNUFU TBH-TLNETA TCOUNU ॥  
::B-ATI7MUNAR-LIC ::B-ATI7MUNAR-LIC: B-ATI7MUNAR-LIC B-ATI7MUNAR-LIC  
TNUBGTUEHOTF BLETBTFBH-1 ॥ TABTU FUFETE: UHTATE ::B-ATI7MUNAR-LIC  
FNUFBETUTE F HONTC ॥ TABHL ॥ IAUAN B-ATI7MUNAR-LIC JLTET TITUNNUTO  
::B-ATI7MUNAR-LIC TNUBGTUEHOTF TNUBGTUEHOTF TABTU FUFETE F B-ATI7MUNAR-LIC  
::TITUNNUTO TNUBGTUEHOTF TABTU FUFETE ॥ FNUFBETUTE F HONTC ॥ TABHL ॥ IAUAN

[3] TA GIMLA ZARIDEYNA shirit vey olutit onyava. Varovfeynit onyava. Izá ta ebonú franarizhe anarakyaven, loshdepikyaven, loshvadikyaven, loshetarashyaven. Ruzay, ranti ta bakhna ta ebontanarun djamokrazhniya mabugyava tadú khapanaifyaven izizá vey sheyzá vey layso ta chayantoit ayzanenú ta Drunit Trela Rozh-Shpilava vutova degrimya makayaven. Idatá ta Sanukír ta Drogosa mabugifyava.

*[3] The Valley of Life was green and nourishing. It was mild and gentle. For a long time the people were content there, they dwelt together, they worked together, they grew together. But, when the number of the people started to become too many disputes sprang up here, there and everywhere and even the sweet smelling, sweet tasting teachings of Rozh-Shpiláv's Magenta Movement could not*

*extinguish them. It was then that the Age of Migration began.*

¶ МИТАЕ БАТМОДА-ТЕ ТУБЕНДАН ТАМЛУНЕТА МИССОННУ Ф ЫВИ-БИДО Ф А  
ТНЕДА ТИЦНР-ДИЕ ЛИЦДАФ Ф А БАТМЫДА-ТИЕДА ТИЕДА Ф ТИЦДА  
ИТИДА-БИДО Ф АЛДЫРЫЛДАРЫ НАСТУРТУ ПАСДА: ТИЦНРЛУ РИДА Ф : ТИЦДА  
Ф ДИЕ Ш БИЕТУРДА НЕБЕТЕДА Ф ПАСДАЛУ ТИЦНДА Ф ТАДЕДА Ф : ТИЦДА  
МИТАЕ НЕБУНАДА СИБИРДЕМЕДАЛДА АЛДА ТИЕДА ТИЕДА Ф ДИЕ ТИЕДА  
:::БАТМУЛДА СИБИРДЕМЕДАЛДА АЛДА ТИЕДА Ф : ТИЦДА

[4] Ta min ebonú ta Gimlaay Zarideyna inubranya ravemyaven ruzay ta tankiú ta rozhreza djurova venyaven vey ta heslaúd Rozh-Shpilava djurova amgalyava. Vey iid ishyiva: kulit akalalit bredí tashi ta min ebonavá kseyvaya. Ta birafú ta Drogosa gidanit vey franarit onyaren vey ras ta tantoova ras ta shapova vutova iiz fidiriprazhenya lafiyari ruzay iküí chadit anaravá ta perneyú ta ebontanaran akishtyaven.

*[4] The three peoples did not want to leave The Valley of Life but the needs of peace and tranquility required it and the wisdom of Rozh-Shpiláv counselled it. And this is known: a whole exploratory planet lies before the three peoples. The adventures of the Migration are great and long and we have neither the time nor the space to tell out their stories but through many regions the sufferings of the people were severe.*

ТУДО Ф Ш ТЕМДА ТЕМДА СИЛДА-СИЛДА ЕЛДА ТАМЛУНЕТА ТСОДА Н  
ТСОДА НЕДА :: ТЕМДА Ф СИЛДА-СИЛДА ЕЛДА ТАМЛУНЕТА  
ТИФУТ Ф Ш ТНЕДА Ф : ТЕМДА Ф : ТЕМДА Ф : ТЕМДА Ф : ТЕМДА  
БЕТЕРДЕ СИЛДА-СИЛДА ЕЛДА Ф : ТЕМДА Ф : ТЕМДА Ф : ТЕМДА  
МИТАЕ БАТМЫДА СИЛДА-СИЛДА ЕЛДА Ф : СИЛДА Ф : АЛДА Ф : БАТМУЛДА  
ГИДАЕДА Ф СИЛДА-СИЛДА ЕЛДА Ф : ТЕ МИТАЕ БАТМУЛДА  
:::БАТМУЛДА СИЛДА-СИЛДА ЕЛДА Ф : БАТМУЛДА СИЛДА-СИЛДА ЕЛДА  
:::БАТМУЛДА СИЛДА-СИЛДА ЕЛДА Ф : БАТМУЛДА СИЛДА-СИЛДА ЕЛДА  
:::БАТМУЛДА СИЛДА-СИЛДА ЕЛДА Ф : БАТМУЛДА СИЛДА-СИЛДА ЕЛДА

[5] TA GIMLA ZARIDEYNA anár shasderevushit mantabira onyara vey ta maka ta nasheyovó ekhdatyá shprunizhe safafivit onyava. Djufi-bolo, ta gimla stranit ta rugesa, ta kutroa, ta tuhibroa, ta rafoa vey ta aktoa helistizhe onyava vey ta kadjegú, ta madjuzú vey ta taraniú ta latsdiarun palanaizhe ipulyaven. Ta ambáz, ta yast vey ta gisgís palonyaven ruzay ta nasheyú afakyaven ra. Ta ebontanú ardalit latseshkit birzaovó zhanya cheykopyaven. Ta muit drogarú runese kiharya mabugyaven. Shatova run-pirenese izaay proshyaven: Djurova Anso mishtaratyaven.

*[5] THE VALLEY OF LIFE is a region of treeless highland and the ability to cultivate crops was greatly limited. Nevertheless, the valley was certainly rich in shrubs, sword-grass, red-grass, mosses and lichens and the goats, the sheep and the cattle of the farmers thrived healthily. Meat, milk and cheese were plentiful but the crops were not happy. The people had to find more farmable land. The first pioneers began to move north. They founded a city north-east of there: They called it Anso.*

БТВТСЖНР ФУБЛНУН БТЛ :: ТТТУНУНБ ФТЛ ФУБАНУТБТН ■ ФУСТЕР ЛЧБТ ::  
МТАЕ БИЛУФТЕФЛНД :: ТЧБТ ТДЛС :: ТТХБТСЖНР ■ БТФБНУН ■:: ТТУНУТ  
ДУБТСЖ НЛТ ■ ЙАУ :: ТЕМУТСЖНР :: ТАФ-НУН ЛЧС-НЯ :: ЙАУ ІПНЕ-Н  
ТТУЛРЕТФЕ ЛЧБТ :: ТТУНБ ФУАЛЕТ Ф-НБТ ■ ЙАУ ■ ТТУНБ ФУУЛ-НДЕТ  
■:: ТТТУНУНБ ФУАЛЕТ БТСДТ ■■■ НФ-Н

[6]ANSO dralit vey banadjinit shat onifyava. Shan gidanit dozhlanan zamyiva. Ta ebontanú ta dozhanova “Lusa Ansoa” mishtaratyaven ruzay tsornítá idá kiinizhe “Pevlúsh Iyetea”

pilayira. Izá ta vul halanís arsefeshkit onyava vey izá ta banet arurzit onyava. Anso etarashyava vey seti shey aulan arshmiit onifyava.

*[6] ANSO became a good and beautiful city. It was located along a large body of water. The people called it “Anso Bay” but nowadays it is known as the “Iyete Ocean”. The soil is more easily planted there and the weather there is better. Anso grew and every year became more prosperous.*

“**И** **А**НСО **Б**АЙЕРДА **И**ДИ-**Б**АЛДАЕТ **И**ДИУТС **Б**И-**Б**ИНТБФБХУ-**И** **И**ЧТД **И**ЖУБТБСТС **С**.  
И<sup>И</sup>ТЕТА **Л**ЮУ **А**Р **И**ЛДЛХЕ-**И**Л **И** ТР-**И**: **Б**И-**И**ЛДЛНДОТБТСУ **Г**И-**Х**ЕТА **Ф**УЕТОТ  
Г<sup>Г</sup>ЕТА **И** БҮЛҮТТІНУ **И**ТЕ<sup>И</sup>МЕТА **И**АУ **Б**ЕЕТБТ **И** **Б**И-**И**ЛДИУ-**Т**E **Т**УЛ<sup>И</sup>ТЕ<sup>И</sup>ФІ  
**Ф**УДА-**И** **И**ЕЛДО **Ф**УБУНДАБІН **И**ЖУНТБФ-**И**УА **Л**ЮУ **Б**И-**И**ЛДАСТС-**И**И **Ф**УЕТОТ  
Д<sup>Д</sup>А-**И**ТБ НБАУ **И**И<sup>И</sup>ТЕТА **И**ФОТ **И**БТБФБХУ-**И** **И** **И**ТЕ<sup>И</sup>МЕ **И**И<sup>И</sup>ТБАНУ-**И**ЕЕ-**И**СТ  
**Ф**УЛТ **И**Б-**И**ЛДИУ-**И**ФЕТЕ<sup>И</sup>ЛДО **И**С<sup>И</sup>ЛДЛННТД **И**Б-**И**ЛДЕ-**И**Т **И**ДИ-**И**Б-**И**ЛДИУ-**И**ЕР  
Л-**И**Е **Ф**УНЦЕР **И**Б-**И**ЛД **Л**ЮУ **И**Б-**И**ЛДИУ-**И**Л **И**ЖУНУТЕБТ-**И**ЕБТЕА **И**АУ **И**С<sup>И</sup>ДЕ<sup>И</sup>Н-**И**ЕР  
**Ф**УДСТНТ **И** **И**ДНУЕТУ **И**И<sup>И</sup>ТМЫБ-**И**БЕДОЛЛНУТ **И**И-**И**ДИ-**И**Б-**И**ЛДБСТД **И** **И**Б-**И**ЛДО<sup>И</sup>АС  
Т<sup>Т</sup>И-**И**ЕТ **И**Т **И**Б-**И**ЛДИУ-**И**ДОТД **И**Б-**И**ЛДИУ-**И**ДОТД **И**Б-**И**ЛДИУ-**И**ДОТД  
::**И**ЕМУФЕТЕ<sup>И</sup>ЛДО **И**И-**И**ЕД-**И**Б-**И**ЛДИУ-**И**ДОТД:: **И**И-**И**ЕД-**И**Б-**И**ЛДИУ-**И**ДОТД

[7] Lanlanizhe salú ta ebontanainen layso arrunese dzevyaven vey ta Amarit Dzarovó klanamishyaven. Secha ta derevushú pe iíd dzaravá etarashya ra-makayaren, ta amarró izá naryara. Idakín ta dzarú amarit beylatsyaren. Iíd pientaizhe banadjinit mashrá ta mosit Talorrovinañ onyara. Ta ebontanú djamó ta dzaravá, dini naese drogyaven vey djurova “Na Mavivvula” mishtaratyaven. Chadit drogarsalú izá franar-anarakizhe depikyaven. Iíd na dralit resh ta latsamín vey ta fahunosey ta uridamarun onyava. Karizhe, ta yagusit drogarsalú gidanit oglumese maldjayaven. “Djumdjeyelún” djurova

mishtaratyaven vey tsorni-sáy “Djumdjeyelún Kesrea” mishtaratyira.

[7] Eventually groups of people travelled even further north and crossed the Yellow Mountains. Although trees could not grow on the mountains, the yellow-grass was dominant there. That is why the mountains appear yellow. This is particularly beautiful during the wondrous Pilgrimages of Talór (sunsets). The people journeyed beyond the mountains, into the steppe and called it the “Mavivvúl Steppe”. Many migratory groups settled there contentedly. This grassland was good for the livestock and for hunting game. Finally, various travelers reached a great fjord. They called it, “Narrow-Deep” and now it is called the Great Narrow-Deep Fjord of Kesre.

DNETDH-NER FNBU-IBH-ILNETA MTALE FNLTETA TF ÇLDT FNBTETE E  
TDNCUUNTH-UHC-LTE BLETBFBH-HI TF TH-LDBLERL TF ■ BHTTM-DOTF  
FNJETETATL TAHF TH-AT TF -DIFTL JOTF-BÖTET MTALE : TTNUEUDLEUN  
TF DO: B-HTTBH FNUTTFCCTO BLETTLUL FNEL TF THH-HEETU TF :LTTHUBH-  
::BÜCFU THU-HEEN FNBLER TF JWH-ATEU FNBU-NFTBTHU-

[8] Franarit aulú ta zaradit ruzay zarideyneynit drogosaris djamoyaven vey ta shprunudova ta ebontanarun chadolokoviilisa virmukaryiva. Ruzay Uramún-Tamú vutese ta azova chokha dafarazhit onyavad: ta karfeyova ta shirit shishaarun maldjaavit onyaven: mu ta oybanadjinit karfeyú ta drunit bredia Itlán.

[8] Long years of difficult but life-filled migration passed and the strength of the people was greatly tested by this ordeal. But the One-Great-Friend, Uramún-Tamú, the Creator gave to them the jewel of a reward: they had reached the isle of the green scarab: one of the

*most beautiful islands of the magenta planet Itlán.*

■ ТЕТУБА ТЕМНУДУ ॥ БЕСДВЕРЯ ॥ НЕУЛ ТИЛНУЛ ФУЕЛ ॥ МЫАЕТУ ॥  
॥ ТЛЕТ ॥ ТЛЧНА ॥ ТАЕДСТН ॥ ТНЕ-ДО-Д ॥ ТАЕТН ॥ ТЕНДА ॥ ПУБЕРД  
॥ ЪЛТАН-ИЕ ॥ ТАЕДСТН ॥ НЕУЛ ॥ ТЕТУБА ТБФЛС ॥ ТАБЕРД  
ЕУСТ-ДИ-У ॥ ॥ ТСДАМНУСТ ॥ ЪЛНОД-И ॥ ТОТЛЧХ ॥ ТНТЕДСЕ  
ТУБЕДСУ ॥ ТЛЧНДУ ॥ ТЛЧНД ॥ ПУЕД-И ॥ ПУБА ॥ ПУЕЛ ॥  
॥ ॥ ДСТФБДС-И ॥ ДСТФБДСУУЛ ॥ ТИСТДЛД-ДИ-И ॥ ПУЕТ НЕУЛ ॥ БИЕТУБ  
॥ БИЕТУБДУ ІДНБНДФ ॥ БИЕТУБ

[9] TA KARFÉY TA SHIRIT SHISHAA dini ta zornastan ta kubeyta onyara vey stranit ta notsia, ta braza, ta semeria, ta bulurza, ta pilua, ta urua, ta sapruna vey ta lutana onyara. Dazhini djurit amavá roeynadú, ta tsirstragú, ta doladamú, ta yovogú, ta tuhibtsulaú vey ta koalír zhanyiren. Djurit oznatú djemarit ta fardova, ta kevdoa vey ta istania onyaren vey dini djurit derevushsalavá ta dakiuntasú, ta djoluntasú vey ta vorinú otrinizhe kunyaren.

*[9] THE ISLAND OF THE GREEN SCARAB is in the taiga zone and is rich in pine, fir, spruce, birch, larch, alder, willow and poplar trees. Among its animals are found grass-snakes, fire-lizards, frogs, toads, red-wolves and white eagles. Its rivers are full of salmon, trout, and seal and in its forests brown-bear, black-bear and wolves roam free.*

Д-Д-ДЛУЛ ФУЕЛ ॥ ТИ-ДАЕТУ ॥ ОТ ПУНДА-ДЦТН ॥ ПУЛ-ДУЛ ॥ Д-Д-ДАЛЕ ॥  
॥ А БИФ-ДЕН ФУЕДЕР ЛДС - ДАЕТН ФУЕЛ ІДНБНДФ ॥ ПУЕД-ДЦТН ॥  
ДСТД-ДИ-ДАЕТУ ॥ БИЕТУБД ॥ ТЛ-ДОДЛ ФУЕДОДТЕБА ॥ ТИСТДСЕ  
ФУЕЛ ॥ ДСТД-ДАЕТУ ॥ БИЕТУБДСУУЛ ॥ ТИСТДЛД-ДИ-И ॥ ТЛХФБДСУ  
ФУЕЛ ॥ НПД-Д ॥ ТЛ-ДУЛДТ ॥ - БИЕТУБД ФУЕДЕДАЛ ТЛХФБДСУ  
■ ТЕТУБД ФУЕДУБДСЕР ОГАДС-Д-Д-Д ॥ НЕУЛН ॥ БИЕТЛНЛ  
॥ ТБУД-ДИ-ДАЕТУ ॥ БИЕТУБД СОДАДА ॥ НЕУЛН ॥ БИЕТЛНЛ  
॥ БИЕТДОДЛУЛ ТИЛНЛ ФУЕЛ ॥ ТБА-Д

[10] Ruzay ta oykedit vey oyaleybit am ta karfeya ta shirit shishá-sá onyara. Talvorit natunizhe shirit gurdzu – losh drunit brietín pe djurit liravá vey narvamarit shumesha onyara. Mashrá ta urit harkazavá ta Rumelosa ta derevushsalovó iküitaleayaren. Ta karfeyese djurit mishtaratova dafaravit onyaren – vey daeshkizhe ta “Vuoti ta Shirit Shishaarun” fidiri ta Fereshay Talór- Shirela dralpilaavit onyara vey iíz djurova ra-prazhenyazhu shta. Vey ta anú ta Itlanit yoteyna ta aniena ta shirit shishaa kadimyaren.

*[10] But the most amazing and most dazzling animal is the green scarab itself. It is a bioluminescent mostly green beetle – with magenta spots on its wings and a bright yellow head. During the short nights of the Leafing (Summer) they illuminate the forests. They have given its name to the island – and of course the “Miracle of the Green Scarabs” from the Book of Jewels is well known and I will not re-tell it here again. And from the colors of the green Scarab come the colors of the Itlani flag.*

■ ТАЛУБАТЫ ТИРЫР ФУНДУР ॥ ФИГАЕТУ ॥ ፳ ॥ ТИЛУУНУБАНЕУН ٤ ፳ ॥  
ТИЛУУДОЦ ФУНДУСЧУУ ٤ ፳ НЕТБАЕТЭ ФИЛДАТРА ФУНДАУ ॥ ፳ ॥ ТИЛУУНУР-ИЛ  
॥ ፳ ॥ ٤ ፳ ॥ :ЛТИЛДИСТУР ТЕМДЕЛТ ТИЛ-ТЕДЖИМ ФУНД-ЛСТФ ٤ ፳-Ф-Б-ЛОТСТ  
॥ ጀ ጀ ॥ :Е-ТИЛДИСТУР ॥ Е-ТИЛДИСТУР ጀ ጀ ॥ СФЕР-Е-СТФ Е-СЕТДЛСТФ  
॥ ጀ ጀ ॥ ТБ-Д-ИС-И-Р Б-Ф-Л-Д-Б-Л-Д-Т-В ጀ ጀ ॥ :ТЛУУНУС-Б-АН-Б-У-Р Б-ЛЕТУ-И-Л-  
॥ Н-Б-Е-Р-А ॥ :Б-И-Л-Д-У-Р ТБ-И-Е-Т-В ॥ ٤ ፳-И-Т-Е-Р ጀ ጀ ॥ :ТЛУУ-Е-Ф-И-О-Д-О-  
॥ :/Б-И-Л-Д-У-Р ॥ :Б-И-Л-Д-У-Р ТБ-И-Е-Т-В ॥ ٤ ፳-И-Т-Е-Р ጀ ጀ ॥ :Н-Б-Е-Р-А ॥

[11] Vey idaizhe brinkiyava u ta karfey ta Shirit Shishaa zhanyiva vey depikyiva. Secha ta izait paleshát franarizhe kilikit samyava Uramún-Tamú talvonit yazhtaova djureyre pabasyavad. Izá ta Talruvarór Talór-Shirél kuteyryavor vey ayzanyavor. Izá ob ta shuvekarun diniensiyiva. Izá natunshatún Pelesona vey Forokhena

kumenteryiva. Iidú ta prazhenú ta narena onyaren. Eshkizhe ranti ta tanto vey ta muzhet dzavanyazhen iidovó ukhese ruvyazhu. Shtashún!

*[11] And so it happened that Green Scarab Island was found and populated. Although the settlement there remained small for a long time the Creator planned a glorious future for it. The Light-Speaker Talór-Shirél would visit and teach there. An order of monks and nuns would take root there. There the capital city of an Empire and a Commonality would be established. These are the stories of history. Perhaps when the time and interest prevail I will tell you these. Until we see each other again!*

## *Our Solar System*

### *Ólves-Óñenyár* *ӮӮӮԸԸ~ӮӮԸԸԸԸ*

Tony Harris (Alurhsa)

*The following is translated from a passage in an Alurhsa children's reader, intended to help children between the ages of 7 and 8 ½ Alurhsa years old learn about the planets of their solar system. The language is suitable for young readers, but the information is helpful for Terrans seeking to know more about this fascinating civilization.*

ӮӮӮԸԸ~ӮӮӮԸԸ ԱӮӮԿ ӮӮӮԸԸՐԸ ԿԿԸ ԽՃԱՋԵ ԱՉՖԱ  
ՃՃՅԱՐ ՃՃՅԱՐ ӮӮӮ ՔԵՐԱ ԻԿԿԱՀԱՐՄՈՅՑ ӮӮӮԸԸ~  
ԱՌՎՆԸԸ ՋԱ ԵԿ ՅՃԱԾԿ ӮӮӮԸԸ ԿՆԸԸ ӮӮӮԸԸ~  
ԿՆԸԸ ӮӮӮԸԸ ӮӮӮԸԸ ӮӮӮԸԸ ԱԿԿԱԿ ՔԵՎԱՐԱՀԱ ԾՊԸԿՔԱՐ ՋԱ  
ӮӮӮՆԱՐԱ ԵԿ ԱԸՖԻՄՖՈ ՋԱ ԵԿ ՃՃՅԴՐՖՈ ӮӮӮԸԸ  
ԱԿԿԱՎԸԸ ՔՐԿԱԸԸ ԵԿ ԾՊԸԿԿԱՐ ԾԱ ӮӮӮԸԸ ԱՊԸԿՔ  
ӮӮӮԸԸ ԾՊԸԿԿԱՐ ԵԿ ӮӮӮԸԸ ԵԿ ӮӮӮԸԸ ԾՊԸԿԿԱՐ  
ӮӮӮԸԸ ԾՊԸԿԿԱՐ ԵԿ ӮӮӮԸԸ ԵԿ ӮӮӮԸԸ ԾՊԸԿԿԱՐ  
ӮӮӮԸԸ ԾՊԸԿԿԱՐ ԵԿ ӮӮӮԸԸ ԵԿ ӮӮӮԸԸ ԾՊԸԿԿԱՐ

Ólves-lúvá sódlô Lòndrá. Lhôñ gázárre áyshá hiyán ìtsayá pel texná dlòláznyá ólves-ánóñen ddá zhë yásmë vlórhyë óñen ólves-óñenyárá. Lòndrá ácélô shevánsán enevgán ddá lúvánán zhë thelnóny ddá zhë házhöróny. Ólvé álurhen órlhályá zh'enevgán tsú pólef ánégvâ ólves-enesnerrëván, ddá zhë lúvánán pólef shrëtâ diqenón, pólef ghelâ, ddá pólef áhilâ ólves-ánsígvâyón.

Our sun is named Londra. It is a huge silver ball of fire around which circle our homeworld and the other nine planets of our solar system. Londra provides lifegiving energy and light to the plants and animals. We Alurh also use the energy to power our civilization, and the light to grow crops, to see, and to heat our homes.

ቃዕሚሬክ~ቃይድናቸል ሲጥቻለዎ ቅዕስ የየሬምኑ ቃይሚዥራደን፤  
ቂይ ሚጭ ቅዕስ እተቻለ ስያስቦይ ቅዕስ ወይቶዥብቸዋል  
የሚዥብቸውን ወግሞቸውን፤ ሆኖ በርሃንኔዋል ቃይሚዥራ  
ክላቅ ቃይማና አላማንድ ቁጥር ቅዕስ አላማና ቅዕስ አላማና ቅዕስ  
አዋጅ ወይምለዋል ማረጋገጫ፤

Ólves-levishá ánóñen lhôñ xrevná Lòndráyá, he eçe lhôñ bhilá áváme ól delselká nedelsáks dûvlen. Ens úmázhëxná Lòndrá sáyô ttòsvì zánye hiyán çávin lhôñ zárrevá ól Álurhná zó denelsárenóxná.

*Our beautiful homeworld is the nearest to Londra, but even so it is over one hundred and seventy five dûvlen away. Because of this Lòndrá looks like just a small ball, although it is thousands of times larger than Alurhna.*

ቃዕሚሬክ~አጥቻለዎ አላቅ ቃላጊዥከባል ጥሩ ምሳሌዎ፤  
ፖ'አዘራል ላንግጣል ቅዕሚዥብቸዋል ምንጻለዎ ቁልጊዥዎ  
ፖ'አቶዥብቸዋል፤ ልማልዎ ላንግጣል ጥሩ ቅዕሚዥባል፤ ጥሩ  
ሁቅዕታ አላቅ ልማልዎ ቃከበሽ እና ጥሩ ቅዕሚዥ አላጊዥባል  
እዝነ እና ቅዕስ እና አላቅ ማረጋገጫ፤ ቅዕስ ወይምለዋል የሚቻልኝ እና  
አላጊዥባል ላይ ቅዕሚዥባል ላይ የሚዥብቸዋል፤ ይፈቻ  
አላጊዥባል አላማና ቃዕሚሬክ~አጥቻለዎ እና ቃዕሚሬክ~  
አጥቻለዎ፤

Ólves-ánóñen sáyô óráñethensá zhë skánáç. Zh'ásqám Álurhnáyá zlúdelsá súcéame telámé zh'alskenáxná, ávnáme







dlòznónyá gó sirá qórásháxná. Kálý ttòsnë yásmë lòndráyë ávô bhilává Lòndráç ól Álurhná eref dyárs-dlòznen, ó dyárs-síznâ, ávô qórsává, nálý ánzhyádhráme Álurhná móvrô vězhâ lháskyetsván gó zh'ónen ten bleshváyëv ándzálâ vězhô enthá lhányeszván ddá lhôñ eref wóqe Lòndráyá nálý zhë shthálës lhôñ qórsá. He yáneres ens zhë dlòznenán Álurhnáyá delzyû lórqává úsme ónen lhôñ siqe Lòndráyá ddá lhôñ lórqává zhë shthálës.

*In order to travel from Alurhna to the other Children of Londra you must take a shuttle. But it will take a different amount of time depending on when you leave. How is this possible? It happens because just like Alurhna revolves around Londra, the other Children of Londra also revolve around it. And they do not revolve in the same amount of time. Because every Child of Londra is farther from Londra than Alurhna, there revolutions, or years, are longer, so for example Alurhna could be in Lhaskyetsva while the planet you want to visit might be in Lhanyeszvë and therefore on the other side of Londra so the trip is long. But another time because Alurhna's revolution is shorter that same planet might be on this side of Londra so the trip is shorter.*

၃၄ အာဖာ့ဂဲ ဖုရေး ၂၉၁၁ နှင့် နှေ့မြတ်မြတ် အာဖာ့ဂဲ  
နှင့် အာဖာ့ဂဲ အာဖာ့ဂဲ နှင့် အာဖာ့ဂဲ အာဖာ့ဂဲ အာဖာ့ဂဲ  
အာဖာ့ဂဲ အာဖာ့ဂဲ အာဖာ့ဂဲ အာဖာ့ဂဲ အာဖာ့ဂဲ အာဖာ့ဂဲ

Zhë sítavá ónen ghel Lòndráç lhôñ Árikan. Árikan lhôñ nílísá zányevá ól Álurhná ddá dlòznô Lòndrán sùlme eldelsálh súcá

bhiláváme. Nelhényá lhúdelselká zlúr Álurhnásá bhóran pólef ttòdlòznô Lòndrán, he zhë bhóran Árikaná lhôñ lórqává ól zh'Álurhnáyá, kálý dlörô nílísá qálsáváme. Zhë bhóran Árikaná gójô zlúr bhóráxná vùn nestá peshárá. Nálý zhë síznân Árikaná lhôñ lhúdelselká ksöndelsálh Árikansá bhóran.

*The second planet from Londra is Arikan. Arikan is a little smaller than Alurhna and orbits Londra only 43% further away. It takes three hundred and eight Alurhnan days to complete a trip around Londra, but the day on Arikan is shorter than the Alurhnan day, because it rotates a little faster. The day on Arikan lasts eight hours and seven tenths. So the year on Arikan is three hundred fifty three Arikan days.*

ՖԼՈՒՆԿԻ ՔԵԿՈՅԵՖԿԱ ՔՉԵ ԱՐԴԻՎԱՐԱ ԿԿՐ ԸՖ ԱՆՁԱՑԿՐ  
ՄՔԵ ԿԿ ՔՉԵ ԱՎԵՐԻԱՅԱ ԻԱՎՀ ԱՐԴԻՎԱՐԱ ԿԿՐ ԱԱԹՑԵՎԱ  
ԿԿ ԱՎԵՐԻԱ ԱԱ ԻԱՎՀ ԿԿՐ ԸԲՄԻ ՔԵԿՈՅԵՖԿԱ  
ՔԵԿՈՅԵՖԿԱ Յ'ԿՐԵՐԻՔՐԱԻԿԻ ԱՐԴԻՎԱՐԱ ԿԿՐ ՔԵԼՄԱՔԱ  
ԸԿՐ ԱՆՁԱՑԿՐ ԻԵԿԻ ԻԵՎԻ ՔԵՎԻ ՔՉԵ ԱՎԵՐԻԱՅԱ ԱՆՁԱՑԿՐ  
ՎԺՄԻ ԱԱՎՅՅԵՎ ՔՉԵ ԱՐԴԻՎԱՐԱ]

Yásmë lesmelës tye Árikaná lhôñ el llájáyëv éve ól tye Álurhnáyá. Kálý Árikan lhôñ zányevá ól Álurhná, ddá kálý lhôñ eshkî lesmelán remenón, zh'óñentránsës Árikaná lhôñ leftává. Elñ llájáyëv nestá kevi tye Álurhnáyá, llájáyëv ttòsvì zílyev tye Árikaná.

*Another difference on Arikan is that you weigh less than on Alurhna. Because Arikan is smaller than Alurhna, and because it is made of different materials, the gravity on Arikan is weaker. If you weigh seven kevi on Alurhna, you weigh only six on Arikan.*

ՔՉԵ ԱՐԴԻՎԱՐԱ ՊԱԿԻ ՔԵԿՈՅԵՖԿԱ ՅԱՄԱՐԾԱ ՄՎՄՍ ԹՎՎՅԵ  
ՔՉԵ ԱՎԵՐԻԱՅԱ ՃԵ Յ'ԱՐԴԻՎԱՐԱ ԿԿՐ ԿՎԱ ՄՎԱ ԱԱ

ՖԵԼՏԱԼ ԱՖՎԱԾԻ ԲԵ ՈՎՈՐԻ ՔԵՐԴ ՊԼ ՇՎՐԱՆԿԵ ԳԵՐ  
ԿԱԼՏԱՐԱՔ ԱԼՏԻ ՔԵԼ ԵԿ ՇԼԱՋԱՎԱՀԱ ՑԵՎՉԱՎԻԱ ՊԱԿ  
ԱԽԱՋԱԼ ԵՎԱՐԱ ԱԵՖԻ ՔԵ ՔՐԿԻՄԻԶԱ ՔԵԼ ԵԿ  
ԺՎՎԵՊԱՐԱ ԱԼ ԵԿ ՑԱԽԱ ՎԵՐԱԿԱՎԱՎԻԱ ՈՅԱՀԱ  
ՖՈՒՔ ԵԿ ՌՎՐԱ ԱՓԱՎԾԻ ԱՐԴՎԱՎԱ ԵԿ ԱԵՖԻ ԱՅ  
ԱՐԱԿԵ ՔԱԽՋԵ Կ ՎՎՎԻԿ ԵՎՈՒԱՐԻԵ ԵԿ ԵՃՋԿ Կ ԵԿ  
ԱՎՋԿ Կ ԵԿ ԱՎԱԻ Կ ԵԿ ԱՎԻ ՔԵ ՉԵՎՈՒԶԱ ՔԵԼ  
ԱՓՎՐԻԱՅԱ ԱՐԴՎԱՎԱ ԾԱ ՔԻ ԿՐԱՎԱ ՎՎ ԱՓՎՐԻԱ ԱԼ  
ԵԿ ՂՎՋԾԻ ՔԵ ԱԵՎՎԻԶԱ ՊԼ ՎԵՎՎԻԶԱ ԺՃԻՒ  
ԺՃՎԱՌԱՎԱՀԱ ԺՃԱՐԱԲԱ

Tye Árikana vîgô rehelshá zháfáren kólf xólyá tye Álurhnáyá he zh'Árikansá lhôñ clá fósá ddá leftá. Álurhen ñe móvrô shevâ vá qórsáme veñ zháfiráç nejá tye zhë vedlávnáyá shthelyáóná. Vîgô zánye elírá theln te shrêtónyá tye zhë hólexárá ddá zhë yásma vedlántháyáóná, myává léyô zhë ñórá álsken Árikana. Zhë theln ávô ávnáme lúnye ó vlónë bhésáxne zhë bhiyä ó zhë sóyä ó zhë gaín ó zhë sín te ghelenyá tye Álurhnáyá. Árikan tsú tõñ crêvá ól Álurhná ddá zhë býyen te gevónyá vá deshónyá hiná hilánsáván hinárán.

*On Arikana there is a breathable atmosphere like we have on Alurhna but the Arikana air is very thin and weak. Alurh cannot live there for long without air tanks except in the low places. There are small native plants that grow in the valleys and the other low areas, where the little water on Arikana is found. The plants are mostly blue or purple instead of the orange, light or dark green or red that are seen on Alurhna. Arikana is also colder than Alurhna and the people who live there must wear warmer clothing.*

ՊԱԿ ԱԵՎԵՎԱՀԱ ԵՃԱԾՎԾԻ ՔԵԼ ԱՐԴՎԱՎԱ ԵԿ  
ԱԽԵԾՎԱ ԵՃԱԾՎԾԻ ԿԿՐ ԱԲԱՎՖԻ ՔԵ ԿԿՐ ԵԿ  
ՎՐԿԻՄՎԱ ԵՃԱԾՎԾԻ ՎՎՎԱԿ-ՐԱԿԱ ՔԵԼ

ڻાફ્ફનશીલાં એની મહાદેવજીઓના જીવણ કે  
કેદ્યુંથી અધ્યાત્મિકાની જા મહાદેવજીઓના કેદ્યું  
અર્થાતુંથી અધ્યાત્મિકાની જીવણ ઉપરાંત માફુલ  
ને જીવણ દ્વારા એ મધ્યા જીવણ કેદ્યુંથી જીર્ણાંત્રાં  
કેદ્યું અર્થાતુંથી

Vigô sedelsán bhìgeven tye Árikaná. Zhë zárrevá bhìgeven lhôñ Áwnálits, te lhôñ zhë prëyevná bhìgeven ólves-jàmsá tye yáshóñenyá. Vigô ksöndovírá bøyen te gevónyá Áwnálitsán, ddá ksöndóvenyá tye Árikaná. Ávná zh'íthlánáóná lhôñ kaskámì kálý ñe lhôñ móvrá el kórá bøyen geválnâ berkámì tye Árikaná.

*There are twenty-seven settlements on Arikán. The biggest settlement is Awnalits, which is the first offworld settlement of our people. There are five hundred thousand people who live in Awnalits, and five million on Arikán. The cities are mostly underground because it is not possible for so many people to live above ground on Arikán.*

અર્થાતું રૂક હાયા માફાનાંદાં પ્રયુષ જા જારુની ને  
એની જાસરાણ ન્યુ અયામણ કેદ્યું વરારાં નાયા નેદ્યા  
કેદ્યું કેદ્યા ચાલી નેદ્યા કેદ્યું નિશ્ચા મહાદેવ અનુરૂપ  
માનાંજાના એનીલેઝા કેદ્યું પ્રયુષ જા અધ્યા જીવાલ  
કેદ્યુંથી પ્રા હષેનાંદે નેદ્યાલ રાજ્યાખુન્ડા  
નોદાંજી હાયા માફાનાંદાં તાંહરાં એક અશ્વા જા ત્યુ  
ખાર એક પ્રયુષ નાયા પ્રયુષ ત્યુ હફાની ત્યુ એનીલેઝા  
એક ક્રેનીલે તુલાંદાં જા હ્રષીલ ત્યુ  
માનાંજાના એક જાસરાણ એક નેદ્યાનીં ત્યુ  
દ્વારાંજાના એક જાસરાણ એક નેદ્યાનીં ત્યુ

Árikan xô sília kálzámán, Lóran ddá Zhíran. Ñe vigô zháfáren  
ñó álsken tye dyárá, nálý ñeyë gelv gevô vá. Ñeyë gelv nejá  
ksönye zánye kámìzhánsá bhìgeven tye Lóraná ddá ává lhúvá tye

Zhíraná. Órá spezháne tselem qíédónyá úmázhëc sílá kálzámáç. Zh'ásqám ávô dleshá ddá zhë cír ávô ttórsá nvel kólf zhë skán. Zhë bhígeven ávô ttòsneme kaskámi ddá sùlme zhë kámìzhónevár ddá yáshë bøyenár te nelhényá pólef fárónâ zhë kámìzháqárán gevónyá zhë bhígevenón.

*Arikan has two moons, Loran and Zhiran. There is no atmosphere or water on them, so there are no living things there. No living things except for five small mining settlements on Loran and another three on Zhiran. Many important metals come from these two moons. The surfaces are rocky and the sky is always as black as space. The settlements are entirely underground and only the miners and other people who are needed to make the mining equipment work live in the settlements.*

ڇ ԿԱՐԱՀԱ ՖՇԻՎՐԱԶԿ ԿԿՐ ՄՃԱՓ ՄՃԱՓ ԿԿՐ  
ԱԲԴՈԾ ԿԱՐԱ ԵՓԻՃԱ ԱԽՃՇԽ ՉՉ ԱՉՎՐԱ ԱԼ ԻՃՐԿ  
ԿՓՃ ՖԵԲՐԱՔՆԵ ՎՐԵ ԵՎՐՎ ՄՃԱՓ ԿՎՃ  
ԵՎՎԵՖԱԲ ԵՎՐՎ ԱՉՎՐԱ ԱԼ ڇ ԿԱՋԻՇ ՄՃԱՓՆ  
ԿՎՃ ԱՐԱ ՉՉ ՃՎՎՔԿ ԱՉՎՐԱ ԱՃԱՌԱ ՄՃԱՓՆ ԹԱՎԶ  
ԿԿՐ ՄՃԱ ԿԱՐԱԲՈ ԵՃՎԱ ՖՇԻՎՐԱ ՉՉ ԱՉՎՐԱ ԱԼ  
ՐԵ ՊԿ ՄՃԱԲՈՆԻ ԱՎԻԿ ՄՃԱՓ ԹԱՎԶ ՃՃԿ ՎՐ  
ՄՃԱՎԵ ՈՃԿԵՖԽԱ ԱԼ ՎՐԵՎԵՄԽԱՎՏԱ ՊԵՐ  
ڇ ԱԿՐԱ ՊԵ ԱՃՎՎԿ ՎՐԱ ՅՇՎԵՎԱ ՄՃԱՓ ԱՇԱՅԿ  
ՄՃԱ ԱԿՐԱ ՋԱՌԱ ՎՐԱ ՖՆՎԵՎԱ ԱԼ ՎԻՎԱ ՄՃԱՓԱ  
ՄՃԱՓԱ ڇ ԿԱՐԱ ՊԵՐ ՖՇԻՎՐԱ ԱԼ ԿԿՐ ԱՃՎԱ

Zhë lhúvásá lòn-dráyé lhöñ Kisál. Kisál lhöñ sùlme lhúvá elkátá zárresi ól Álurhná, ddá dlörô clá lesqáváme. Dwi bhóran Kisálá góyô elde-sás bhóran Álurhnáyá. Ddá zhë sízná Kisálá góyô ává ól vlórhyé Álurhnásáxná síznâxná kálý lhöñ kìn lhúváxne bhilává Lòn-dráç ól Álurhná. Ne xô kálzámán. Sódlô Kisál kálý



zháfárenán pólef áklâ zhë hìlësán. Ñe vïgô álsken tye Kìsálá, ddá eref ñe vïgô elírá gelv.

*The atmosphere of Kisal is very thin, and is made up of gases that we cannot breathe like chlorine and methane. The gravity of Kisal is only 62% of the gravity of Alurhna, so if you weigh seven kevi on Alurhna you weigh only four and a half on Kisal. There is no water on Kisal, and also no native life.*

ରେ ଯାନିକ ପାତରାଙ୍ଗ ଏକାଲୟାଶ ଫୁଲ ମହାଯାଦୀ କୁଳ ଶମା  
ମହାଯାଦୀ ଉଦ୍‌ଧାରଣା ରୁଷିଯା ରୁଷିଯା ରୁଷିଯା ରୁଷିଯା  
ରୁଷିଯା ରୁଷିଯା ରୁଷିଯା ରୁଷିଯା ରୁଷିଯା ରୁଷିଯା ରୁଷିଯା

Ñe vïgô verhsá bhìgeven tye Kìsálá, he ens Kìsálán delzyû xólélá nòv spezháneç dleshórhóç ddá tselemóç vïgô ává ól ksòndelsá kámìzhálits, ddá cen ttòsná gevónyá ás lhúdelsá bóyen pólef fárónâ zhë kámìzheskvátsán. Lhôñ lefsá sheven, ddá zhë bóyen sevláme álstónyá ñává ól dwi sílá zenyáxná ttòsnë bhèrz.

*There are no real settlements on Kisal, but because Kisal is rich in important minerals and metals there are more than fifty mines. Up to thirty people live at each one to operate the mining systems. It is a difficult life, and people generally stay no more than one or two months each time.*

କାନ୍ଦା ତାଙ୍କ ମାନାଙ୍କ ଲାଜା ପାତରାଙ୍ଗ କାନ୍ଦା କାନ୍ଦା  
କାନ୍ଦା କାନ୍ଦା କାନ୍ଦା କାନ୍ଦା କାନ୍ଦା କାନ୍ଦା କାନ୍ଦା କାନ୍ଦା  
କାନ୍ଦା କାନ୍ଦା କାନ୍ଦା କାନ୍ଦା କାନ୍ଦା କାନ୍ଦା କାନ୍ଦା କାନ୍ଦା

ԵԿ ԱՎՉԵԼՈՒ ԵԿ ՔՐԴՔԱԼՈՒ ԵԿ ՔԱՐՏԱԼՈՒ ԵԿ ԱԺԱԼՈՒ  
Ե'ԱՌՋԱՔԻԱԼՈՒ ՆԱ ԵԿ ՔՍԱՊԱԼՈՒ ԱՇԱՅԿ ԱՄՋԱ  
ՔՌԱՅԿԵ՛ ՊԳԱՑ ՔՐԱՔ ԽԱՎԱԼՈՒ ՆԱ ԵԱՔԻ ՆԵ  
ԱՌՋԱՔՑ ԱԵՔ Ք ԵՖ ԲԴՎԻ ԱԽՐԱԾ ՎՅԱՐԱ ԸԵՑ  
ՎՅԱՐԻ-ԽԱՎԱԼ ՊԳԱՑ ՔՐԱ ԵԽԱԿԵՎԱՐԱ]

Lhúvá zhë seqáyá elká londráyá ávô zháfeshká óñázhge, texná vízé dyárán delzyû delsáksáxne ás lhúdelsáksáxne zárrevá ól Álurhná he reményá ávnáme zháfenaráxná kólf zhë sóyzhem, zhë tvixázhem, zhë lúvìzhem, zhë sízhem, zh'ányáshtázhem, ddá zhë lüzénem. Úmázhë lhúvá óñázhge xónyá órhál kálzámán, ddá çávin ñe ávrályá gevâ ó eç rütsâ ásqámi dyará, eçe dyárs-kálzám xónyá órá bhigevenán.

*Three of the next four planets are gas giants, which means they are fifteen to thirty-five times bigger than Alurhna, but are made up mostly of gasses like chlorine, methane, hydrogen, argon, nitrogen, and ammonia. These three worlds have several moons, and although we cannot live or even stand on their surfaces, their moons have many settlements.*

ԾՎՐՎԱ ԱԿՐ Ե'ԵՎՄԱՐԱ ՔՐԵՐ ՔՇԱՎՐԱՖ ՆԱ ԵԿ  
ԱԽԱՌԵՑ ԵԿ ԿԱԽԵՔԱՐԱ ՔՐԱՅԿԱԼԵՑ ՃԵ ԸԵՑ ԱԿՐ  
ՎԵՎԱԽԱՎԱՐԻԵ ՔԲԻ ԱԽՁԱՔԱՐԱ ԱԽԵԼԵՑ ԱՀ ԱՎԿՐԱՆ  
ԾՎՐՎԱ ԱԿՐ ԱԽՎԱՎԵՎԱԲԵՎՄԱ ՎԱՐՎԵՐ ՔՇԱՎՐԱՖ Ի  
ՆԱ ԱԽԱՌԻ ՔՑԵ ԾՎՐՎԱՐԱ ԱՎՑԻ ՎԵՎԱԽՄ ՔԲԻ  
ԱԽՁԱՔԱՐԱ ԱՎԿՐԱՆԱՐԻ ԱԽԱՌԻՔԻ ԸՑՐ ԾՎՐՎԱՖԻ  
ԳԼԵՔ ԱՀ ԳԼԵ-ՔԱՐԱ ԿՎԱՆԻ-ԱԽՐԱԾ ԵԿ Ա ԱՀԱՎԻ  
ՌԱՅԱ ԱՀ ԱԽՎԱՀԱԾ ԱԽԵԼԵՑ ՔԱՐ ԱՀ ԵԿ ՅԱԽՈԿ ՔՐԵՐ  
ԱՀՁԻՑ ՔՑԵ ԱՎԿՐԱՆԱ ՃԵ ԵԿ ԵՎՐՎԱ ԾՎՐՎԱՐԱ  
ԱԿՐ ՔՎՐՎԱ ՈՎԵ ԱՀ ԱԽՁԵՑ ԱՎԿՐԱՆԱ ԵՎՐԻ ԸԻ  
ԵԿ ԱԽԵԿԻԱՐԻ ԾՎՐՎԱՐԱ ԱԿՐ ՄԱՇԱՌԵՐԻԵ ՄԵԿԻԱ  
ԵՎՐՎԱՐԻԿԻ ՔԱ ԱԽՁ ԸՑՐ ԱՎՎԱԶԿ ԱԿՐԻ

ՄԵՐՔ ՔՅԱ ԱՎԱՐԱՋԱ ԵՎԱ ԽՃՁԱԿԻ ԱԽՎԵՓԱՐԻ  
ՄԵՐՔ ՔՅԱ ԾՎՐՎԱՋԱ

Mórdá lhôñ zh'elkává ónen Lòndráç, ddá zhë zányevá zhë zháfeshkáyá óñázhgeyá, he eçe lhôñ delsáksáxne vùn silitáyá zárrevá ól Álurhná. Mórdá lhôñ zlúdelselká dívlen Lòndráç, ddá síznâ tye Mórdáyá góyô delsálk vùn silitáyá Álurhnásáxná síznâxná. Elñ móvrálná ghelâ ólves-lúvá dhyáns-ásqámáç zhla sáyálná ñává ól nílísáme zárrevá tük ól zhë yásmë ónen sáyónyá tye Álurhnáyá. He zhë bhóran Mórdáyá lhôñ lórqá, éve ól zílyev Álurhnásá bhór. Ens zhë zárrésáxná Mórdáyá lhôñ ksönyexne festává zh'óñentránsés vá, nálý elñ llájáyëv nestá kevi tye Álurhnáyá zhla llájáyëv lhúdelsáks kevi tye Mórdáyá.

*Morda is the fourth planet from Londra, and the smallest of the gas giants, but even so it is fifteen and a half times bigger than Alurhna. Morda is eight hundred dívlen from Londra, and a year on Morda lasts fourteen and a half Alurhnan years. If you could see our sun from its surface it would seem like no more than a slightly larger dot than the other planets look like from Alurhna. But the day on Morda is short, less than six Alurhnan hours. Because of Morda's size the gravity there is five times as strong, so if you weigh seven kevi on Alurhna you weigh thirty-five kevi on Morda.*

ԾՎՐՎԱ ԱՋՔ ԱԲԱՋԱ ՖԱՐՋԵ ՋԱ ԿՍԱՐ ՒԱՋ ԵԿ  
ՅԱԼՏԱՐԵՄ ՔԵՈՄ ԱՅԱՋԵ ԱՎՉԵՄԵՐԻԱ ՋԱ  
ՔՍԻՄՊԵՆԵՐԻԱ ԸԱՀ Յ'ՖՐԵՄԻՔԱՐԻԿԱՀԱՐԻԱ ՋԱ ԵԿ  
ԻՎՐԵԱՐԻԱ ՅԱԼՏԱՐԵՄԵՐԻԱ ՎԵՐԱ ՔՃԿՐԿԻ  
Յ'ԱՀՐԱՆԱ ՒԱՋՄ ԾՎՔԱՐ ՔԸՎՎԵՄԵՐԻԱ ՊԱՐԱՖԱՐԻԱ  
Կ ՊԱՐԱՖԱՐԻԱ ՔԵ ՔՐԵՎԻՐ ՄԱԻԱՔՐԱՄԵԿՎԿԱՀԱՐԻ  
ԿԵՐ Յ'ԱՀՐԱՆԱ ՊԱԿ ԿԵՐ ԱՇԱՔՔԱԼԵՐ ՋԱ ԾՎՐՎԱ  
ՔՔՔԱՎԵՐԻԱ ՋԱ ՔԸՎՎԵՔԱ ԾՎՐՎԱՀԱՐ ԻԵՔԵՐԻԱ ԾՎ  
ՀՃՔ Յ'ԱՀՐԱՆԱ ԿՎԱ ԵՎՔ ԱՇԱՔՔԱԼԵՐ ՋԱ ԾՎՐՎԱ

Mórdá sáyô skánáç lúnye ddá gaín kálÿ zhë zháfáren remé ávnáme sóyzhemáxná ddá lüzénemáxná. Ens zh'ónentránsésáxná ddá zhë dlórüçánsáxná zháfárenáxná ttórá tìdhrës zh'ásqámá kályé móshvá vebóyensáxná várháláxná ó várháláxná te órlhónyá kánsátránegvësán. Ber zh'ásqámá vïgô zhel ányáshtázhemá ddá mûnyár tvixázhemá, ddá vegelvá mónesár dleshòná. Tsú hìvô zh'ásqám Mórdáyá clá zárreme crê.

*Morda looks blue and green from space because the atmosphere is mostly made up of chlorine and ammonia. Because of the gravity and the corrosive atmosphere all exploration of the surface is done by unmanned probes or probes that use antigravity. On the surface there is frozen nitrogen and pools of methane and lifeless stone mountains. It is very cold on the surface of Morda.*

ДҮРВАЛ ҬА ՄԱԺԻՉԵ ԽԱՎԱԼԾԱՐԻ ՔԵՖ ԿԿՐ ԱՎԻԲԻՆ ԵՒ  
ԱԽԵԼԾԱՐԻ ԱՎԻԲԻՆ ԿԿՐ ԽԵՎԵԳԻՆ ՀԽԵՆ ԱԽԵԼԾԻ ԿԿ  
ԱՎԻՐԱՐԻ ՅԱՎՎՐԱՐԻ ՎՃԱՏԻՐ ԱԽԵԼԾԻ ԿԿ ՄԽԱՎԻ ՇԵ  
ԱՎԻԲԻՆ ԿԿՐ ԽԵՎԻ ՋԱ ՊԽԱՐԱ, ԳԵՐ ՀԱԽԱՐԸԱՔ ՋԱ  
ԱՎԻԲՄԸԱՔ ՋԱ ԿԻՍԻ ԿԿ ԵԽԱՐԸԵՐԸ ԱՎՐԸԵ ԵԿ  
ԵԽԱԼԾԱԾԻԱԶՐ ԽԱՎԱՐԱ ՎՃԱԼՖԱԶՐՎ ՅԱՎԸ ԽԱԾԱԿԵՐ  
ՔՉԵ ԱՎԻԲԻԶՐԻ ՇԵ ԸՐԵՐ ԵՇ ԽԵՎՈՒՐՅԱ ՈԱՎՃ ԵՇՃԱ  
ԽԵՎՃ ՅԱ ԵԿ ԽԵՎԱՆԸ ԱԽԵԼ ԽԱՎԱԼԾԻ ԳԵՄԻՆ ԿԿՐ  
ԽԽԵՎԵԳԻՆ ՀԽԵՆ ԱԽԵԼԾԻ ԿԿ ԱՎԻՐԱՐԻ ՋԱ ԿԿՐ ԵԿ  
ԹՐԵԼԾԱ ԽԱՎԱԼԾ ԴҮՐՎԱՆԴԻ Յ'ԱԽՐԱՆ ԿԿՐ ՃՃԱԶՐ  
ԿԿ Յ'ԱԽՐԱՆ ԱՎԻԲԻԶՐ ԽԱՎՃ ԵԿ ՏԵՐԵՎ ԳԵՄԻՆԶՐ ԿԿՐ  
ՆԻՆ ԵՇ ՏԵՐԱ ՒՄ Յ'ԱԽՐԱՆ ՋԱ ԱՌԱԵԿ ՎԱԽՄԻԿ  
Յ'ԱԽՐԱՆ ՔԵՐԵՎՅԱ ԵՄՎՃ ԿԵՎՃ ԿԵՄԻՆ ԸՐԱ ԵԿ  
ԽԵՎՎԱՐԻԱՐԻ ԵՃԻԲԻԵՐԻԱ ԻՊՄՎՃ

Mórdá xô ksònye kálzámán, teç lhôñ Áliská zhë zárrevná. Áliská lhôñ nedelsá súçá zárresi ól Álurhná, yáshóváxne ttòsnežá

zárresi ól Kisál. He Áliská lhôñ dleshá ddá nvátsá, veñ zháfárenáç ddá álskenáç, ddá crêsi ól zhë skán. Ápreme zhë Bhìgevensáyá Gálaxá vîgeláynû yáve kámizhen tye Áliskáyá, he exen ñe nelhényá nálý ñevá gevô vá. Zhë seqáme zárre kálzám, Beská, lhôñ lhúdelsá súcá zárresi ól Álurhná, ddá lhôñ zhë xrevná kálzám Mórdány. Zh'ásqám lhôñ hìlavá ól zh'ásqám Áliskáyá kálý zhë tseqel Beskáyá lhôñ áshhá ñe tserá kas zh'ásqámá, ddá úmázhë dzónô zh'ásqámán veghólá. Ñevá gevô Beskán ens zhë sevlánsáxná çòdlíshenáxná néfáshhemá.

*Morda has five moons, of which Aliska is the largest. Aliska is 70% as large as Alurhna, in other words almost as large as Kisal. But Aliska is rocky and dark colored, with no atmosphere or water, and as cold as space. Before the Settlements War there were some mines on Aliska, but today they are not needed so no one lives there. The next largest moon, Beska, is 30% as large as Alurhna, and is the closest moon to Morda. The surface is warmer than the surface of Aliska because the inside of Beskaya is molten not far below the surface, and this makes the surface unstable. No one lives on Beska because of the frequent eruptions of lava.*

၃၄ မူနာရီ ၂၈၉၀၏ ဖုန်းဆိုင် ဝန်ဆေးရန် ပေါ်လျှင် မူနာရီ ၁၈၇၅၏ ၂၈၂ မူနာရီ ၂၈၃၆ တွင် မူနာရီ ၁၈၇၅၏ ၂၈၃၇ မူနာရီ ၂၈၃၈ တွင် မူနာရီ ၁၈၇၅၏ ၂၈၃၉ မူနာရီ ၂၈၃၀ တွင် မူနာရီ ၁၈၇၅၏ ၂၈၃၁ မူနာရီ ၂၈၃၂ တွင် မူနာရီ ၁၈၇၅၏ ၂၈၃၃ မူနာရီ ၂၈၃၄ တွင် မူနာရီ ၁၈၇၅၏ ၂၈၃၅ မူနာရီ ၂၈၃၆ တွင် မူနာရီ ၁၈၇၅၏ ၂၈၃၇ မူနာရီ ၂၈၃၈ တွင် မူနာရီ ၁၈၇၅၏ ၂၈၃၉ မူနာရီ ၂၈၃၁။

Zhë lhúvá yásmë kálzám Mórdáyá, Mághál, Mektá, ddá Inúzhá, ávô zánye dleshá óñísá te ñe xónyá zháfárenán, ddá teyá lhôñ leftá zh'óñentránsës. Mektá ddá Inúzhá ñe ávô hiyán nejá dreshvá ddízjyá sháqen.

*The three other moons of Morda, Maghal, Mekta, and Inuzha, are*

*small rocky planetoids that do not have atmospheres, and whose gravity is weak. Mekta and Inuzha are not spheres, but rough, ragged shapes.*

ዶቃወሬ ብኩን ጥሩ ቅልጋብረዥላ ንርሏን የጋብረዥላዎን፤ ርዕ ብኩን  
ቋሉአካሮ ርች ብኩን ተስፊሮቻለ ዝጀችሁ ብኩን ቅጽሠሪያለ  
ዘፈሱዥላ የች ስተጥበት የቃወሬ ብኩን ሔዋል ሊሪሱ ቫሮች  
ቅርሏን ተሮ ሁኔታ ነጥመሱ ፀጥሞውን አል ከምጥለህ  
ቁልጋብረዥላዎን፤ ጥሩ ተስፊሮቻለ ብኩን ሌጥነት  
የጋብረዥላዎን ተሮ ባሻነት ብኩን ሌጥነት ከጥናለሁ  
አጥገባዎች እንደሚከተሉ የግዢ ወጪን የጥናለሁ ወጥናለሁ  
የጋብረዥላዎን ጥሩ ተሳርሱ ብኩን ቅልጋብረዥላዎን፤ ጥሩ ብኩን ሌጥነት  
ቁልጋብረዥላዎን፤ የጋብረዥላዎን ብኩን ሌጥነት ከጥናለሁ  
እነዚህን የጥናለሁ ወጪን ሌጥነት ከጥናለሁ  
አጥገባዎች እንደሚከተሉ የግዢ ወጪን የጥናለሁ  
የጥናለሁ፤ የጥናለሁ፤ የጥናለሁ፤ የጥናለሁ፤ የጥናለሁ፤  
የጥናለሁ፤ የጥናለሁ፤ የጥናለሁ፤ የጥናለሁ፤ የጥናለሁ፤  
የጥናለሁ፤ የጥናለሁ፤ የጥናለሁ፤ የጥናለሁ፤ የጥናለሁ፤

Vódeg lhôñ zhë ksònyevá óñen Lòndráç. Ñe lhôñ óñázhge ñó lhôñ zháfeshká, çávin lhôñ lhúváxne zárrevá ól Álurhná. Vódeg lhôñ clá crê dleshá óñen te xô bhayánón lüzénemá ddá sevlánsá kámárráksáyón. Zhë záfaren lhôñ ávnáme tvixázhem. Bhóran Vódegá góyô delsálk Álurhnásáxná bhóranáxná vùn nestá bhórá, çávin ens delzyû vlódel selká ksöndelsá dùvlen Lòndráç zhë shhádhá lesmelës zhë círá lhôñ ve lhôñ ghelévrá zhë Dlòrázhge. Dwi síznâ Vódegá lhôñ sedelsálk Álurhnásá síznâ vùn nestá zenyáyá. Zh'óñentránsës Vódegá lhôñ sítáxne festává ól zh'Álurhnásá nálý elñ llájáyëv nestá kevi tye Álurhnáyá zhla llájáyëv delsálk kevi tye Vódegá.

*Vodeg is the fifth planet from Londra. It is neither a giant nor made of gasses, although it is three times as big as Alurhna. Vodeg is a very*



*The strangest and most important detail about Vodeg are the so-called living crystals. These shapes that look like trees or other sorts of plants grow near the shores of the ammonia seas. Most are small and low, but depending on location some become over two vlen high. They are not really living because they do not reproduce. They are formed by mineral salts from the foam of the waves on the seas, which are sprayed onto the shore by the wind. There is constant wind on Vodeg so the sea is often churned up which makes foam with mineral salts from the sea bottom. These form the so-called living crystals.*

ঝুঁটক র ঘুঁট হুঁচুন ফাঁজহানলা পুঁই ক্ষেত্র  
ফুঁটাস মেল হাসুন পুঁ পুঁ রেজপাল হুঁজিত  
ঝুঁটকলা ক্ষেত্র প্রেহালি পুঁ অংয়ুক ফুল তুঁ  
ফুন্দেল্পুন ঝুঁটকলা জল ধো ফুন্দেল্পুন পুঁ  
পুঁই এবাজু ধো অংয়ুক পুঁরহান হাসুন নৃপত্তি  
তুঁ কীড়ানু ঝুঁটকলা পুঁই হুৰক রায়হালভুনে পুঁ  
হুঁজিত ঝুঁটকলা পুঁকু তুঁ মেদ্বে হেডুন তুঁ  
ফাঁজহানলা লুক হুঁচুন ত'য়ুলুপুনি

Vódeg xô dwi sùlén kálzámán, Intús, te lhôñ delsá súcá zárrevá szé ól Álurhná. Dlòznô Vódegán clá xresáme, te ányovô órá zhë kámárráksán Vódegá, ddá tsú kámárráksáyón tye Intúsá. Úmázhë tsú ányovô túrsán zárren nyuvón zhë bhayáná Vódegá. Intús dlòrô qálsásime ól dlòznô Vódegán, nálý zhë simle dleqá zhë kálzámá eshnô svóná zh'óñenyán.

*Vodeg has only one moon, Intus, which is actually 10% bigger than Alurhna. It orbits Vodeg very closely, which causes many of the earthquakes on Vodeg, and also earthquakes on Intus. This also causes regular large tides on the seas of Vodeg. Intus rotates at the same speed as it revolves around Vodeg, so the same side of the moon is always facing the planet.*

ত'নুন্দ ঝুঁটকলা ক্ষেত্র নুনে পুঁয়ুপু পুঁফুন

ЀѧѧլԾԱԾՈՒԹՅՈՒՆ ՃԵ ՊՃԱԿ ԿԽՎԱ ԵѧѧլԾԱԾՈՒԹՅՈՒՆ ՔՅԵ ՖՐԻՄԻՆԻ  
ԱՀՎԱ ԳԵ ԵԿ ԱԾԵՐԱՋԱ ՉԵՓ ՎՎՎԵԿԱԼԵ յԱ ՎՐԵ ԶԱՐԵ  
ՊՃԱԿ ՎՐԱ ՏԵՓԵԾՈ յԱ ԱԾԵՓՎՐ ՔՅԵ ՖՐԻՄԻՆԻ ՈՂՎԱ  
ԵՐՔԱՑՔԻ ԵԿ ԵѧѧլԾԱԾՈՒԹՅՈՒՆ ԵՎՋԵԲՔՎԵՎԱ ՎՐԱՎ  
ԱՎԵԿԱԾՈՒԹՅՈՒՆ ՇԱԱՎԱ ՎՎՎԵԿԱԾԱՎԱՐԱ

Zh'ásqám Vódegá lhôñ me veghólá pólef ershâ bhìgevenán, he vígô lhúvá bhìgeven tye Intúsá, sílá be zhë dleqáyá ghel Vódegác ddá dwi yáqe. Vigô órá tselem ddá dleshórh tye Intúsá nálý ershálits zhë bhìgevenáóná elyershónyá órhál spezhánen ȝezón ólves-enesnerrévány.

*The surface of Vodeg is too unstable to build a settlement, but there are three on Intus, two on the side away from Vodeg and one on the other side. There are many metals and minerals on Intus, so the factories in the settlements produce several important things for our civilization.*

ԵԿ ԱՀՎՔԵԾՈ յԱ ԱԾԵԲՔԵԾՈ ՎՎՎԵՎՐԱՑԿ ԱՐԿ ՅԱՄԵՓԻԸ  
ՎՐԱԿԱԾՈ յԱ ՎՎՎԵՎՐԱԾՈ ԱՀՎԱԼԵՎՈ ԱՎԵԿԱԾՈՒԹՅՈՒՆ ԵԿ  
ԱՀՎՔԵԾՈ ԿԿՐ ԱԾԵՎԵԿԱՀՎԱՐԱՐԱԾ ԱԼԵՎԵԾՈ ՎՎ ԱՎԿԱՐԱԾ  
յԱ ԿՔԱՎՈ ԵԿ ԱԾԵԲՔԵԾՈ ԿԿՐ ԿԽՎԵՎԵԿԱՀՎԱՐԱՐԱԾ  
ԱԼԵՎԵԾՈ ՎՎՎԵԲՔՐ ՔՎԻՋԱ ՅԱՄԱՐԵԿԱԾՈՒԹՅՈՒՆ ՔՐԱ ՅԱՄԵԾՈ  
ՄՎՎՍ ԵԿ ՎՎՎԵՏԱԾՈՒԹՅՈՒՆ ԵԿ ԱՎՉԵԿԱԾՈՒԹՅՈՒՆ յԱ ԵԿ ԱՀԿԱԾՈՒԹՅՈՒՆ յԱ  
ԵԿ ԱՒԲԱՐԵ ՎՎՎԵԲՔՐ ԱՀՎՎԱՐԱԾ ՔՐԱՎԵԿԱԾՈՒԹՅՈՒՆ ԵԿ  
ՅԱՄԱՐԵԿԱԾՈՒԹՅՈՒՆ ՎՎՎԵԲՔՐ ԱՐԱՎԱՐՈՒԹՅՈՒՆ ԱՎՎԱՐՈՒԹՅՈՒՆ  
ՔՐՎՎԵՔԱԾՈՒԹՅՈՒՆ ՔԵ ԾՎՎՔՎԱՐԱԾ ՎԵՎՎԱՅՎՈՎ ԱԼԵՎԵԾՈ ՎՎ  
ՎՎՎԵԿԱԾՈՒԹՅՈՒՆ ԵԿ ԿԱՐԵՔ ԱՎՎԱՐՈՒԹՅՈՒՆ ՎՎՎԵՎՐԱԾՈՒԹՅՈՒՆ  
յԱ ԵԿ ՅԱՄԱՐԵԿԱԾՈՒԹՅՈՒՆ ԿԿՐ ԱՎՎԱՐՈՒԹՅՈՒՆ ԱՎՎԱՐՈՒԹՅՈՒՆ

Zhë zílyevá ddá nestává londráyë ávô zháfeshká óñázhge, ddá ttòsneȝá sílánev. Farendá, zhë zílyevá, lhôñ sedelsúráxne zárrevá ól Álurhná, ddá Àshíd, zhë nestává, lhôñ lhúdelsáksáxne zárrevá. Ttòsílá xónyá zháfárenán órá zháfemá kólf zhë



festává ól zh'Álurhnásá, nálŷ elñ llájáyëv nestá kevi tye Álurhnáyá zhla llájáyëv sedelselká sedelsálk kevi tye Farendáyá. Eç ñe móvráyevá údrâ ódán. Ens úmázhëxná ttórá tìdhrës tye Farendáyá kelyásveyn vebólensáxná vrejáqáxná ó ólhefáxná skánvárháxná te xónyá kánsátránegvánsán eskvátsán. Gánásháxne ñe viðô bhìgeven ó eç kámízhen tye Farendáyá.

*Farenda is 1,150 dûvlen from Londra. One Farendan year is thirty-seven Alurhnan years, and it rotates slowly enough that one Farendan day is more than thirty-three Alurhnan days. The gravity on Farenda is thirty-two times stronger than on Alurhna, so if you weigh seven kevi on Alurhna you weigh two hundred and twenty-four kevi on Farenda. You could not even move your arm. Because of this all exploration of Farenda has been done by unmanned devices or special purpose spacecraft that have antigravity systems. Obviously there are no settlements or mines on Farenda.*

ÍSÀÐÍÐIÀÐA ͲÀ པັກຫ ຢາພູລະນາ ແລ້ວອ່າຮັດເບີ ຕໍ່  
ຫຼັຈີສື່ອມລະແ ແກ້ວ ໄລິມບີ ສຸກີກຳ ວັດຊະນີ ເລ ຖິພະລຸ  
ໜີລາງຸ ຢາພູລະນາ ແກ້ວ ສົກີກຳ ເມລີເສີຍຂ່າ ພົກ ດັກຽມບີ  
ແລກີກ ໄລິມບີ ສູກ ສູກີກຳ ທະບູກ ຮຸ່ວຍ ເມລີເສີຍທີ່ ເລ ລົ  
ຖິພະລຸ ສູກ ສູກີກຳ ບັດຊະນີ ຕໍ່ ຢາພູລະນາ ມະ ຮັບອຸບປະ  
ຫາລັກຮັດໝາຍ ສັກ ຂະກີ ແກ້ວ ຖິພະລຸ ເລ ອົບິວິວ ຂະ ເລ  
ສູກີກຳ ມະ ສັກ ຢາພູລະນາ ສູກີກຳ ຕໍ່ ຮັບອຸບປະຫາລັກ ຕໍ່  
ຫາລັກຮັດໝາຍ

Farendá xô elká kálzámán. Seqársáme zhë zárrevnác ávô Makesh, Túltá, Dúlzhán, ddá Kólág. Úmázhë kálzám ávô ttòsnë zányevá ól Álurhná, çávin Makesh lhõñ vlódepsá súçá zárresi ddá eç Kólág lhõñ sílátá zálesi. Zhë kálzám ñe xónyá zháfárenán. Viðô yáve tselem ddá dleshórh he ás vneres ñe viðô kámízhen kálŷ ñe nelhályá zhë gásehán ácelámán.

Farenda has four moons. In order from the largest they are Makesh, Tulta, Dulzhan, and Kolag. These moons are all smaller than Alurhna although, Makesh is 90% as large and even Kolag is half as large. The moons do not have atmospheres. There are some metals and minerals but there are no mines yet because we do not need the extra supply.

ԿՔԱՎ ԿԿՐ ԵԿ ԱԱՏԵՐԻՆ ՎՐԸՆ ՎՎՇԵՒ-ՎՐԸՆՋԱՐԱԼ  
ԿԿՐ ՎԵՐԵՎՄԱ ԱԵՎԵՖԵՎՄԱ ԿԱՎԵՖԵՎԱՄԻ ՎԱՎՎԵՐ  
ՎՃՐՎՐԱՅԻ ԱԼ ԱԱՄԻԴ ԿՔԱՎԱ ԿԿՐ ԵՎՎԵՓԵՎԱՀԻ  
ԱՎՎՐԱՀԱ ԱԱՄԻԴԻ ԱԼ ՎԵԲԵՎԵՎՄ ՎՎ ՏԱՐԵՎԱՎԱԼ ԻԵՐԿ  
ՌԱՎԻՆԵՎ ԱՎԵՄ ԵՎՐՎԱ ԿՔԱՎԱ ԿԿՐ ՎՃԵՎՄ ԵՎՄԱ  
ԵԽՐԻ ԵՎՎԵՎԻՐԱՄԻԿԻ ԿՔԱՎԱ ԿԿՐ ԱԱՐՈՎՎԱԼ  
ԵՎՎԵՓԵՎԱՀԱՐԻՇ ՄԵՍԻՋԱՅԱ ՎՎ ԵՎՎԵՎԱՀԱՐԻ ԻԱՎՇ ԵՎՇ  
ՎԱԶԱՎԿԻ ԱԾԵՎ ՔԵՎ ԱՎՎՐԱՅԱ ԵՎՆ ՎԱԶԱՎԿԻ  
ԿԱՎԵՎՄԵՎՄԱ ԱԵՎԵՓԵՎԱՅ ՔԵՎ ՔԵՎ ԿՔԱՎԱԼ Ե՛  
ԵՎՎԱ ՔԵՎԻ ԿՔԱՎԱ ԱԾԵՎ ԱՎՎՐԱՅԱ ՎՐԿԵՄԱՐԻԱ  
ՏԱՐԱՀԱՐԻԱ ԱԼ ԱԱՐԱՎԵՎԻ ՋԱՎՋԵՎԻ ՄՎԵՄ ՔԵՎ  
ՏԱՐԵՎԱՅԱԼ Ե՛ ՊԱԿ ԵՎՎԵՎԵՎՄ ԵՎ

Àshíd lhôñ zhë zárrevná óñen ólves-óñenyará. Lhôñ denelsá sedelselká lhúdelsáks dúvlen Lòndráç, ddá síznâ Àshídá lhôñ eldelsáz Álurhnásá síznâ, ddá lesmele ól Farendá, dlòrò qálsáme álef bhóran Àshídá lhôñ ttòsvì elká bhór. Zh'óñentránsès Àshídá lhôñ gághnélá, eldelsánáxne festává ól zh'Álurhnásá, nálý elñ llájáyév nestá kevi tye Álurhnáyá zhla llájáyév lhúdelselká sedelsáv kevi tye Àshídá. Ñe móvá tìdhrâ Àshídá nejá ádhráváxná órlhefáxná fáráqáxná, ddá gánásháxne yáshnyets, kólf tye Farendáyá, ñe vígô bhigeven ñó kámizhen.

*Ashid is the seventh planet in our solar system. It is 1,235 dúvlen from Londra, and one year on Ashid is 46 Alurhnan years, and unlike Farenda it rotates quickly so one day on Ashid is only four hours long.*

*The gravity on Ashid is crushing, fourty-seven times stronger than on Alurhna, so if you weigh seven kevi on Alurhna you weigh 329 kevi on Ashid. We cannot explore Ashid except with certain special purpose devices, so again, as on Farenda, there are no settlements or mines.*

କ୍ଷେତ୍ର ରୀ କାନ୍ଦା ଅନ୍ଧିଶିତ୍ର ପାଥିଲାମାନୀ ଲିଟିଲ୍ ଠାରଟାଇ ନାଲ  
ମଧ୍ୟକାହିଁ ପାଦକାନ୍ଦା ଏହା ଚାଲୁଛି ହାତପାରିଛ ଅନ୍ଧିଶିତ୍ର ଯେ  
ଗ୍ରାମିଣଙ୍କାରୀ ନାଲ ଲିଟିଲ୍ ନାଲ ଠାରଟା ଏହି ପତିତ  
ଜାଲସାରିଲାମାନୀ ଖାଲ୍‌ଫିନ ରେ ଏହା ରେକାଟିପାରା ଯେତାକିମାନାରୀ ନାଲ  
ଏହି ଏହି ଶିଳ୍ପିଲାଫିଲ କୋଟି କ'ାନ୍ଧାରାନା ଲିଟିଲ୍ କାନ୍ଦା  
ମଲ୍ଲାଯାନ୍ତିଲେ ମଲ୍ଲାର୍ପିଲାଫିଲ ଲାହିରାନାରୀ ନାଲ ହିନ୍ଦିଫାଲିଲେ  
କୋଟି ଠାରଟାରୀ କାହିଁ ଏକାକି ଏକାକିଲେଣି ଶିଳ୍ପିଲା  
ତାହା କ'ାନ୍ଧାରାନା ଲିଟିଲ୍ ଠାରଟା କାନ୍ଦା କାନ୍ଦାକିଲେଣି ନାଲ  
ଏରମ୍ଭ ଲିଟିଲ୍ ଜାଲସାରିଲାମାନୀ ଏକିଲା ଏକିଲା ଏକିଲା  
କାହିଁ ଏକିଲା ଏକିଲା ଏକିଲା ଏକିଲା ଏକିଲା ଏକିଲା ଏକିଲା  
ଏକିଲା ଏକିଲା ଏକିଲା ଏକିଲା ଏକିଲା ଏକିଲା ଏକିଲା ଏକିଲା

Àshíd xô lhúvá zárren kálzámán, Ántesh, Mírtá, ddá Nögásh. Ttòlhúvá ávô vele sítákne zárrevá ól Álurhnáyá, ddá Ántesh ddá Mírtá eç xónyá zháfárenán, çávin ñe ávô rehévrá ólvéxná, ddá eç elñ delzálná tye zh'ásqámá Ánteshá hivô sevláme sedelselká ákánsá, ddá simlányáme tye Mírtáyá. He vïgô bhìgeven dóvírá býóyená kas zh'ásqámá Ánteshá, myává hivô bóleváváme ddá

ershé eshkán zháfárenán. Exen úmázhë bhìgeven, te elevé Lhásvojë, lhôñ bòlevá íthlán, eç elñ lhôñ kaskámì, he prë zhë Bhìgevensáyá Gálaxá elevé Veklózh ddá dzelányû nyírzálits. Verhsí dzeláynû zhë zhrágánsávná, móghánsávná, venishélávná nyírzálits ten ershelsvô ólves-ÿáms áyelef. Zhë Bhìgevensá Gálax falelù ens úmázhëxná nyírzálitsáxná. Gá zhë gálaxá yáve bóyen bleshveláynun dlághâ dhëن, he ábácelé yávrídâ dhëن vúshî íthlánán zhë lhásváyá, pólef kóvónâ ólvën el deshá gámás lévâ kálsán yáshnyets vëzhâ, ddá el móvá ávùnyefâ zhë váshhán ás zhë thánsány.

*Ashid has three large moons, Antesh, Mirta, and Nogash. All three are about twice as large as Alurhna, and Antesh and Mirta even have atmospheres, although we cannot breathe it, and even if we could the temperature on the surface of Antesh is often two hundred degrees below zero, and likewise on Mirta. But there is a settlement of one million people below the surface of Antesh, where the temperature is more normal and an artificial atmosphere is created. These days the settlement, which is called Lhasvoje, is a normal city, even if it is underground, but before the Settlements War it was called Veklozh and it was a prison. In fact, it was the most cruel, deadly, and merciless prison our people had ever made. The Settlements War began because of this prison. After the war some people wanted to destroy it, but it was decided to rebuild it as a city of hope, to remind us that we must never allow such a thing to happen again, and that we can convert evil into good.*

၃၄ ၁၆၇၈ ၂၇၉၈ ၈၂၄၉၂။ ၂၇၈၅၄၂ ၂၇၈၅၄၂ ၂၇၈၅၄၂။  
၂၇၈၅၄၂။ ၂၇၈၅၄၂။ ၂၇၈၅၄၂။ ၂၇၈၅၄၂။ ၂၇၈၅၄၂။ ၂၇၈၅၄၂။ ၂၇၈၅၄၂။  
၂၇၈၅၄၂။ ၂၇၈၅၄၂။ ၂၇၈၅၄၂။ ၂၇၈၅၄၂။ ၂၇၈၅၄၂။ ၂၇၈၅၄၂။ ၂၇၈၅၄၂။ ၂၇၈၅၄၂။  
၂၇၈၅၄၂။ ၂၇၈၅၄၂။ ၂၇၈၅၄၂။ ၂၇၈၅၄၂။ ၂၇၈၅၄၂။ ၂၇၈၅၄၂။ ၂၇၈၅၄၂။ ၂၇၈၅၄၂။  
၂၇၈၅၄၂။ ၂၇၈၅၄၂။ ၂၇၈၅၄၂။ ၂၇၈၅၄၂။ ၂၇၈၅၄၂။ ၂၇၈၅၄၂။ ၂၇၈၅၄၂။ ၂၇၈၅၄၂။  
၂၇၈၅၄၂။ ၂၇၈၅၄၂။ ၂၇၈၅၄၂။ ၂၇၈၅၄၂။ ၂၇၈၅၄၂။ ၂၇၈၅၄၂။ ၂၇၈၅၄၂။ ၂၇၈၅၄၂။

Zhë belná lhúvá ónen ávô váyen. Eprës dyárá elnáshelé dyárán ñe delzyû zhásná vùn zhë yásmá lòndráyáóná. Zh'emíren te remónyá dyárán ávô sehene lesmel ól zhë yásmë óñenyó el dezhyályá dyárán áqíëdelâ elÿ zhë skánáç gel ólves-óñenyáráç. Ddá sónyá áqíëdelâ dwirze.

*The last three planets are mysteries. Research on them has revealed that they were not originally with the other Children of Londra. The elements that make them up are sufficiently different than the other planets that we know they arrived from space beyond our solar system. And they seem to have arrived one at a time.*

၃ၬ မိန္ဒရာ၏ ဖဲ့သွာ့ရာ၏ အူရှင် ဟနာရီ ဟံမာ နဲ့  
နီးရဲ နီးရဲ ဇလာရဲရဲ့ပေါ့ ဟနာရ ရဲဝိ အုပါင်း  
လဲဖဲ့ယာရာ၊ ဖဲ့မှုပဲရဲပဲ လဲဖဲ့ယဲယာရာ၊ ဗျူရာ့  
၃ၬ လဲဖဲ့ယဲယာ အဲန္တရာ ၃'နဲ့မြဲ၉၃၈၁ ကျွဲ့ နှေ့ မြဲဖဲ့  
ဖဲ့ ဖဲ့ရာ၏ နဲ့ရဲ ၃ၬ ဇလာရဲရာ ပဲဖဲ့ရဲရာ၊ မိန့် များ  
သမီးရဲရာ၊ အားမာရန့်၊ လဲ အူရှင် ဤရာ၏ ဖဲ့ရဲရာ၊ များ နဲ့မြဲ၉၃၈၁  
နဲ့ရဲရာ၏ နဲ့ရဲ၇၃၂။

Zhë zlúrává lòndráyë lhôñ Dlásír. Dleshá crê ónen veñ zháfárenáç, Dlásír remé ávnáme tselemáxná, ó évnexne tselánemáxná. Eprës zhë tselánemá ástûrô zh'óñenyán dhalâ clá éve ól ttòsnë ónen zhë zhásnáyá nestáyá, zó kìn dûshentá síznâ. Ñe lhôñ móvrá káls óñenyán álekselé tye ólves-óñenyárá.

*The eighth Child of Londra is Dlasir. A rocky, cold planet with no atmosphere, Dlasir is mostly made of metal, or at least metallic ore. Research on the metallic ore indicates the planet is younger than any of the original seven planets in our system by almost a billion years. It is not possible for such a planet to have formed in our solar system.*

ԱԿԱԲ ԻՋԻ ՔԵՄՐԱԾԵ, ՎՐԻ ԵՒՐԱ ՊԱ ԱՎՅԱ  
ՎԵՄԻԱ ԱՎՐԱԲԱՐԱ ԷՎՐԱԲԱՐԱ Ի ԱԿԱԲ ԱԿ  
ԵԽՎԱ ՔՇԱՎՐԱՖԻ ԱԻ ԱՇՎԾԱՌԵՎԱ ՎԱՐՎԵՐԻ ԱՆՎՀ  
ՎՐԻ ԱՀԱՐԻ Ի ԱԿԱԲ ԱԿ ՊՎՎՎԵՄԻԱ ԱՀԱՐԻ  
ԱՎՐԱԲԱՐԱ Ե'ՎՐԵՄԻՌԱՆԻԿԻ ԱԿ ՔԵՄՐԱՎԱ ԷՎՐԻ  
ԿԵՄՐԱՎԱ ԵԿ ԽԵՎԵՆԱ ՎԱՐԱ ԿՎԻ ՄԵՄՔԱՐԱ ԿՎ  
ՎԵՄՐԱՎԱՐԱ ԱՆՎՀ ԱՆՎՀ ՎԵՄՔԱՐԱ ՎԼՎՀ  
ՎԵՄՔԱՐԱ ԱԿՎՋԵՎ ՎԵՄՔԻ Ի ԱԿԱԲ]

Dlásír dlòrô lesqáme, dwi bhóran vá góyô delsán Álurhnásáxná bhóranáxná. Dlásír lhôñ bhilá Lòndráç, zó sedenelsá dûvlen, nálý dwi síznâ Dlásírá lhôñ vlódelsá síznâ Álurhnáyá. Zh'ónentránsés lhôñ leftává, çávin cedzés zhë tselemá dzónô dhón festává ól delzálñá, nálý nestá kevi Álurhnáyá llájô ttòsnejá zíleyev kevi Dlásírá.

*Dlasir rotates slowly, one day there lasts seventeen Alurhnan days.  
Dlasir is two thousand dûvlen from Londra, so one year on Dlasir is 90 years on Alurhna. The gravity is weaker, but the presence of the metals makes it stronger than it otherwise would be, so seven kevi on Alurhna weighs almost six kevi on Dlasir.*

ԱԿԱԲ ԱԿ ՎՃԱՎԱ ԱԿՎԱ ԵՎՄԱՖԱ ԱՆՎԵՄԻ ԿՎ  
ԱՎՐԱԲԱ ԵՇ ՊՏԱԿ ԱՉԱՎԻ ԱՎՄԻԾՈ ԵԿ ԱԿԱՄԻ ԱՎՎՈԵԾ  
ՎՐԵՄՔԱ ԱհՐԱԾ ՎԲԻ ՎՐԱ ԽԵՎԵՆԱ ՊՏԱԿ ԱԿՎԵԾ  
ԱՆՎՀ ՎԵՄՔԻ ՎԵԿԵՆՈ ՎԱՐԵՆՈ ՎԱ ՎԱՆՉԻ ՊՏԱԿ ՎԱՆՉԵ  
ՎԱՐԴԱՎԱ ՎԱ ՎՎՎԵՆ-ԵՎԵՆԱՎԵՎԱ ՖԱ ՊԿ ԱԵՎԵՆ  
ՎԵՎԻ ՎԵՎԵՆ ԵՎ ՎԵՎԵՆ ՎԵՎԵՆ ՎԵՎԵՆ ՎԵՎԵՆ ՎԵՎԵՆ  
ՎԵՎԵՆ ՎԵՎԵՆ ՎԵՎԵՆ ՎԵՎԵՆ ՎԵՎԵՆ ՎԵՎԵՆ ՎԵՎԵՆ

Dlásír lhôñ ttòsvì lhúvá elkátá zárresi ól Álurhná. Ñe vîgô áyáls álskem ñó ázháf, sùlme dreshvá ásqám vùn órá tselánemá. Vîgô

dlárhem, nátsel, bízhem, márem, ddá yásmó. Vígô yánye kámízhen, he ólves-enesnerrëv shá xô sehene káls tselemón ely xresáváç óñenyóç ddá kálzámóç, ddá yáórlhályá ávná tselemón hólef ershályá ó vrídályá.

*Dlasir is three quarters as big as Alurhna. There is no liquid or air of any kind, just a rocky surface with a lot of metallic ore. There is iron, copper, tin, gold, and others. There are a few mines, but our civilization has enough of such metals already from closer planets and moons, and we recycle most of the metal we use to build or make things.*

ନ୍କାର ରା ଜାଗା ଫଳିଲଦାନୀ ପାତାନୀ ଦାନିହାରି ନା  
ଦିଶାମି କ୍ଷେତ୍ରା ଏକ ଅଧିକାରୀ ତା ଅକ୍ଷୟରୀ ପାତାନୀ  
ଜକର ପାତା ଯୁ ଶବ୍ଦାତା ଅକ୍ଷୟରୀ ଯୁ ଲକ୍ଷ୍ମୀନୀ ଦାନିହାରି  
ନା ଦିଶାମି ଏକ ଲେ ଅଧିକାରୀ ନା ଅଭିନ୍ଦିତ ଶବ୍ଦାତା  
ହେବୁଣ ଯୁଦ୍ଧ ଅକ୍ଷୟରୀ ଅଭିନ୍ଦିତ କିମ୍ବା ଆଶ୍ରମିତା ଏବଂ  
ନ୍ତିରୁଷା ତାତ୍ତ୍ଵରୀତିରୀ

Dlásír xô lhúvá kálzámán, Pághán, Mántír, ddá Mekú. Ttòlhúvá ávô zánye, zhë zárrevná, Pághán, lhôñ éve ól delsátá zárresi ól Álurhná. Mántír ddá Mekú ávô eç zányevá, ddá sùlme dreshvá dleshòn kólf zárre skánéf te ízhelenyun álef dlòznónyá zh'óñenyán.

*Dlasir has three moons, Paghan, Mantir, and Meku. All are small. The largest, Paghan, is less than one tenth as large as Alurhna. Mantir and Meku are even smaller, just large rough rocks like big meteors that were pulled into orbit around the planet.*

ପାତାନୀ ତା ଯୁଦ୍ଧରୋତ୍ତମା ପାତାନୀ ଜକର  
ଶବ୍ଦାତା ଯୁଦ୍ଧରୋତ୍ତମା ପାତାନୀ ଜକର  
ପାତାନୀ ଏକାନ୍ତ ରା ଜକର ଏକ ଯୁ ଶବ୍ଦାତା  
ଶବ୍ଦାତା ଏକାନ୍ତ ଏକାନ୍ତ ଏକାନ୍ତ ଏକାନ୍ତ

ՖՐԵԹԻ ԳԵՐ ՅԱՄԱՐԾՈՒՅ յԱ ԱԽԱՑԵՑՔ ԿՇ ՖՐԱՔ  
ՄԱՎԱՀԱԾ ԵԿ ՅԱԽՈԱ ՖՇԻՎՐԱՋԱՓՈԱ ԻՇՔԻ ՅԱԱ ԱՎԱՆ  
ԵՎՐԱ ԳՔԻ ԻԾԱՒԱ ՊԼԵԱՐԱ ՃՇ ԱԿՐ ՄՎՐԱՋԵ ԵԿԱՅ  
ՖՇԻՎՐԱՅ ԵՎ Ե՛ ՅԱԱԿ ԳԵՐՓԱ ԵՎՈ յԱ ԵՆՉՈՎԻ ԵԿ  
ԱԲՓԿ ՍԵԱԽԾԵՓԿԱ ԱԿՐ ՖՖ ԴԵՄՈ ՐԵ ԵԿ ԿԱ ԿԱՐԱ ՔՇ ԵԿ  
ԱՒԱՐ ԱՌ ԵԿ ԻՇՔԱՅԱ ԵԿ' ԿՇԵՄԱՐՔԱՐԱԿԱ ԱԱՎԱՀՅԱ  
ԱԿՐ ՄԵՄՒԱ ԱԲՓԿԵ ԱԵՎԵՓԿԱ ԱԱՅ ԵԿ' ԱՎՐԱՐԱՋԱ  
ԱՎՈ ԻԾԱՒԱ ՄԵՎՔԵ ԱՎԵՎԵՓԿԱ ԱՎԵ ԵԿ' ԱՎՐԱՐԱՋԱ  
ԱՎՈ ԻԾԱՒԱ ՄԵՎՔԵ ԱՎԵՎԵՓԿԱ ԱԿՐ ԱՌ ԱԱՎԱՀՅԱ ԿՇ  
ՎԱԲ ՄԵՎՔԵ ԱՎԵՎԵՓԿԱ

Nálásy, zhë vlórhyává londráyë, lhôñ sedenelsá vlódel selká dívlen Lóndráç, nálý zhë síznâ vá lhôñ ává ól delselká nedelsá Álurhnásá síznâ. Lhôñ zánye dleshá óñen, veñ zháfárenáç ddá zányevá ól órhál kálzám zhë yásmá londráyáóná. Dlòrô vás zlúr bhórá vùn nestá peshárá, he lhôñ kóráme bhilá Lóndráç el ñe vïgô verhsá blé ddá ñevan. Zhë sùlë lesmelës lhôñ shthó ghelé be zhë círá, ve zhë skán áv zhë Dlòrázhge. Zh'óñentránsës Nálásyá lhôñ leftá, sùlme sedelsá súçá zh'Álurhnáyá, nálý nestá kevi Álurhnáyá lhôñ ává nílisá ól dwi kevi Nálásyá.

*Nalasv, the ninth Child of Londra, is 2,900 dívlen from Londra so the year there is more than one hundred seventy Alurhnán years. It is a small, rocky planet, with no atmosphere, smaller than several moons of the other Children of Londra. It rotates in eight hours and seven tenths, but it is so far from Londra that there is no true daytime or night. The only difference is what is seen in the sky, whether space or the Great Wheel. The gravity of Nalasv is weak, only 20% of that of Alurhna, so seven kevi on Alurhna weighs a little more than one kevi on Nalasv.*

ԱՎԵՎԱ ՔԿ ԱՎԵՎԱ ԱԽԱՑԵՑ ՄԱՎԱՀԱԾԱ ՔՐԻԵՑ յԱ  
ԾՎԻՆԻ ՔԵ ԻՇԱԽԱՎԱ ԵԿ' ԿՇԵՄԱՐՔԱ ԿՎԱ ՔՐԵԱՀՈԵ  
ԱՎՎԻՆՅԱ ԱԿՐԱ յԱ ԾՎԻ ՄԱՎԱՀԱԾԱ ՎՇԻՎ  
ԱՎԵՎԱ ԵՎՐԱՅ ՄՎԵԼ ԾԱՄԻԿԱ յԱ ԾՎԻ ԱԿԱՀՐԱ

የያዘለች ገል ዘመኑ ላይ ወርሬች ገል ተሸጋሪ በይገል  
ካላከለሸለ ከይቻዎት ቁል ለተወካለበት እንደሞጣጥቹነት ላይ  
ተፈቀማቸውሉ ፈቃ ሙሉዕስተኛልቷል በልዋለሁያለን በፋይ  
ወረዳቸላም ሚዛ ጉዳ ከፈራልጋዕዱ

Nálásv xô sílá zányen kálzámán, Röñesh ddá Wótásh, te dlòznónyá zh'óñenyán cla xresáme. Ásvónyá lhúvá ddá elká kálzenán ttòsné Nálásvá bhóran. Kólf Mántir ddá Mekú Dlásíra, Röñesh ddá Wótásh ávô dreshvá ddá ñe hiyán, nejá gázárre dleshòn te ándzáme ízhelényun ás kálzésáný gó shthezneláynun Nálásván nòs díshtháláxná elý zhë Dlòrázhgeç.

*Nalasv has two small moons, Ronesh and Wotash, which orbit Nalasv very closely. They complete three and four orbits every Nalasvan day. Like Dlasir's Mantir and Meku, Ronesh and Wotash are rough and not spheres but huge rocks that were probably pulled into orbit as they passed Nalasv on a trajectory out of the Great Wheel.*

የይየአ፣ ለተወካለበት ከክክል በልዋለሁ ገል ጉዳ ገዢነት  
የፈራልጋዕዱ ማቅረብ ቅዱ ቅዱ ቅዱ ቅዱ ቅዱ ቅዱ ቅዱ  
ገል እንደሞጣጥቹነት ላይ ተፈቀማቸውሉ የፈራልጋዕዱ ፈቃ  
ሙሉዕስተኛልቷል

Verhsì, ándzáme Dlásir, Nálásv, ddá zhë belná lòndráyë tsú póntelsvényun elý zhë Dlòrázhgeç, ddá ízhelényun ás kálzésáný Lòndráyá gó shthezneláynun.

*In fact, Dlasir, Nalasv, and the last Child of Londra probably also were cast out of the Great Wheel, and pulled into orbit around Londra as they were passing by.*

ጉዳ ገዢነቶች የፈራልጋዕዱ እና ገዢነት ቅዱ ቅዱ  
ወይምለዋል ቅዱ ቅዱ ቅዱ ቅዱ ቅዱ ቅዱ ቅዱ

ԵԿ ԱԽՏԵՇՊԱ Ե'ԾՔԱԽԱՋԱ ԿՐԵԼՈՅԱ ԱԽՆՎԵՖԱՎՄԻ  
ԱԽԵԱ ԱԽՏԵՄԻ ԿՎ ԱԳՎՐԱ Ի ԽԵՐԻ ՀԱՎԱԾԵԼ ԵԿ  
ԵԿՐՎԱ ՊԵՐԴԻԱԱ ԱԿՐ ՎՃԵՐԱ ՄԽԵՐՈՇ ԵԿՐ ՊՔԻ  
ԱԽՎԱ ՊԵՖԱՐԱ ՃԵ ԵԿ ԱԽԱԲԻ ՊԵՐԴԻԱԱ ԱԿՐ ԱՐԱ ԿՎ  
ԱԽՆՎԵՖԱՎՄԻ ԱԳՎՐԱԱ ԱԽԱԲԻ ԵԿ' ԿՐԵԼՈՒԹԱՆԻ  
ՊԵՐԴԻԱԱ ԱԿՐ ՎՃԵՐՈՄՐԱ ԱՒՐԱ ԿՎ ԵԿ' ԱԳՎՐԱՋԱ ԱԱՎ  
ԵՎՐ ԱԼՉԱՑԿԻ ՊԵՖԱ ՊԵՎԻ ԱԳՎՐԱՋԱ ԵԿՎ ԱԼՉԱՑԿԻ  
ԱԽՎԿԵՎ ՊՔԻ ԱԽՎԱՋԱ ՊԵՐԴԻԱԱ ՊԵՐԴԻԱԱ ԵՎ ՔԻ  
ՔԱՎԱԾԱՐԱ

Zhë belnávná lóndráyë lhôñ Berishán, zhë delsává óñien ólves-óñenyará. Berishán lhôñ zhë zárrevná zh'elvácáyá óñenyá, zlúdelsaks súçá zárresi ól Álurhná. Dlòrô qálsáme, zhë bhóran Berisháná lhôñ ttòsvì ksònye bhór vùn sítá peshárá, he zhë síznâ Berisháná lhôñ ává ól lhúdelselká Álurhnásá síznâ. Zh'óñentránsés Berisháná lhôñ ttòsnejá sirá ól zh'Álurhnáyá, nályü elñ llájáyëv nestá kevi Álurhnáyá zhla llájáyëv zílyev vùn sílatáyá Berisháná. Berishán ñe xô kálzámán.

*The last Child of Londra is Berishan, the tenth planet in our solar system. Berishan is the largest of the outer planets, 85% as large as Alurhna. It rotates quickly, the day on Berishan is only five hours and two tenths, but the year on Berishan is more than three hundred Alurhnian years. The gravity on Berishan is almost equal to that of Alurhna, so if you weigh seven kevi on Alurhna you weigh six and a half kevi on Berishan. Berishan has no moon.*

Ե'ԱԽՐԱԾ ՊԵՐԴԻԱԱ ՔԻ ՔԵՅԱ ՊԱՐԱՎԻ ԾՐԱՐ ՊՃԱԿ  
ՔՐԱ ԵԿՔԱ ԱԽՎԱԾԱ յԱ ԻԽԱԱ ՊՎԱԾԱՎԱ  
ԾՎԱԾԱՐԳԻ ՊԵ ԱԳՎԻ ԱՐՖԱԾԵ յԱ ՖԱԾԱԾ  
ԵԿ' ԿՐԵԼՈՅԱ ԵԿ ԱԽԱԲԵ ԵԿ ՊԵՐԴԻԱԱ ԵՎ ԱԿՐ  
ՔԱՎԱԾԱ յԱ ՔԱՆԱՖԱՆԻ ԵԿ' ԱԽՐԱԾ ՊԵՐԴԻԱԱ ԱԿՐ ԾԿ  
ՊԵՖԱ ԵԿ ՊՐԿՎԵԿԱ ԿՎՔԱ-ԽԱԾԱ

Zh'ásqám Berisháná xô rezhán táválón myává vîgô órá zhelsá áslízhem ddá dlúnán parzemiján mónesárón te ábónô áysháme ddá çáyáme zh'óñenyán zhë skánac. Zhë verhsen el lhõñ lúvánsá ddá yánáshánsá zh'ásqám Berisháná lhõñ tsú gheles zhë prévezhená ólves-ÿámsá.

*The surface of Berishan has vast plains with a lot of frozen mercury, and tall mountains covered in sulphur that make the planet glow silver and yellow from space. The fact that the surface of Berishan is bright and reflective is also part of the history of our people.*

ገԵՐԵՒԱՆ ԿԿԸ ԵԵՖԻԱ ԵԿՔԱԿԱ ԿՌԸԹ ՔԵ ԱՐԱԿԱՎԵՔՎ  
ՖՖՎԵՀ~ՖՐԵՄՉԱՐԱԲԻ ԱԼ ԳԵՐԻ ԱՐԱԿԱՎԵՔՎ ԱԿ  
ՖՖՎԵՀ~ՎՐԵԿԱԾԵԱԲԱ Կ ՊՐՈՊԵՐԻՑ ՄՎՔՄԸ ԱԼՎՐՈՒ ԱԿ  
ԵԿ ԱԵՐԱԿԻՑԱԽԱՀԱ ՃՎՔԸԼ ՖՖՎԵՀ~ՌԱԴԻ  
ՌՎԱՔԸԼԳՅԻՓ ՔԵԼ ԱՎՐՈՒԱՐԻԱ ՊՎՔԸԼ ԵՐՄԻԲ+ ԵԿ  
ՒԱՆԱԲԱՐԱ ԱԿ ԲՖՎԵՋԱԶԱ ԱԼՎԵՖԻՑՎԱԿ ԵՔՄԱՎՔԲ ՊՎՔԸԼ  
ՅԱՇԸԼԵՑ ԵԿ ԿԵՄՔՆԵՍԻԱ ՎԵՔՎԻՇԱ ԱՆՐԱԻ  
ՎԵՔՆԱԲԻԱ ՇԵԱՐԱ ՔԿ ԿՎԱ ԿՐԱՏԿԵԼ ԱԼ ԱԼՎՅՎԻՇԱ  
ԽՆԱՅԿԻ ԿՎ ԿԱՐԵՇՊՐԱ ՔԵ ՔԿ ԸԵ ԿՐԱՎԱԼ ԿԿԸ  
ՊՎԵՎԱԱԲԵ ԱԼ ԵԿ ԿԿԸ ԿԿԸ ԿՄԿ ԱՄԿ ԱԼ ԿԿ  
ԵԿ ԵՎՈՒՐԻԱ ԱԼ ԵԿ ՎԵՔՆՎԱՎԱՐԻԱ ՔԿ ՎԵՔՆՐԱԲՄՈՒ ԱԿ  
ԱՐԿ ՎԵՄՊԵՆԵՇ ԱՐԱ ԱԼ ԸԵ ՇԵՎՎՐՎԻՇԱ ԱԲ+ ԵԿ  
ՎԱՖԻԱՆԻ

Berishán lhõñ zhë belná elvácá óñen te áqíédelû ólves-óñenyáráný, ddá verhsì áqíédelû gó ólves-prévezhená, ó évnexne kólfe sálqé. Gó zhë Gevúntánsésá hólef ólves-ÿáms pashteláynû tye Álurhnáxná pólef bhüksâ zhë kámírán, íe boleyává shthálelsvô eshkális pólef yáqâ yásheqe zhë Lhekshárrenán. Deshónyá sánzâ Ttòlhárnán, myává tôñ clá crêzhge, ddá kelyónyá úmázhën gó lhányeszvá, te tôñ eç crêvá.

Lhôñ nveláze, ddá zhë cír lhôñ lélhá ddá nvel, ddá gó zhë bléxná ddá zhë veluváláxná tóñ ttòvríshén ás ávô ttòsneme ánvá ddá ñe móvrónyá íshâ zhë dícisán.

*Berishan is the last outer planet to arrive in our solar system, and in fact it arrived during our history, at least according to the stories. During the Gevíntánsés when our people were wandering across the surface of Alurhna to settle the land, one tribe had travelled north to reach the other side of the Great Spine. They had to cross the Frostlands, which are bone-chillingly cold, and they were doing this during lhányeszvë, which is even colder. It was the month of Nvelazë, and the sky was completely empty and black, and throughout the daytime and the evening there had been a blizzard until they were totally lost and could not tell which direction was which.*

ڙા ڙફ્ફલરાયા ખાન ધાર ખાસ્યાદ જા અનાંડાદે  
દ્વારાનાંદી શિથ ڙા ખરુરિએ કેલ ષણ્ણ દાઢા તારા  
ત્યાંધ ટે રે ફલિએ ધાક્કે અલાંગે જે અષ્ટાંગ ગે ઢા  
ઠાંણ્ણા ફળાંગા ખરાએ ધારાએ ટણ્ણા ગેસ્ટાંફ અન્ધ  
જા અચ્છા જાપા જા અનાંગ જાપ અન્નરાફ ઢા દાંફાની  
નાંગ ઢાંફાં ગેસ્ટાંફાએ ટેન શરીર શફ્ફાંગાયા ફિઝાં  
જાપ ગેસ્ટાંફાની અર ઢા ઢાંફાં જાંફાં નેંઘ ઢા  
દ્વારાનાંદાંગ અન્ધ જાંફાનાંદાંગ જા અન્ધાંઘ શરીર  
ફિઝાંગા ગેસ્ટાંફાની ન્રાંફાંફાંફ ઢા ઢાંફાં  
ફાંફાંફાં જાંફાં ન્રાંફાંફાં ન્રાંફાંફાં ઢા ઢાંફાં

Zhë bóleyává lhôñ veñ lhásvac ddá ándzáme móghánálná ens zhë crêxná. He pesh mâtô zhírá ilúv te ñe lefô vîgâ, zanye he álúvá be zhë nvelá lélháyá círá. Vóná te xelô Berish áthô ddá ádhrô dhën, ddá ásálqô dhën ástúrâ zhë mácisán. Nálý zh'Ilúv Berishá, ten exen elevályá kóvi dhán Berishán, áqô zhë bóleyáván gel zhë mónesáráný ás hálántháný. Ddá ólvë exen

kóvályá Berishánán úreveleyelâ zhë londráyárán hólef dzeláynû bóvel ólves-ȝáms.

*The people were in despair and would probably have died from the cold. But suddenly a new star rose that should not have been there, small but bright in the black empty sky. A wisewoman named Berish noticed it and pointed it out, and proclaimed that it indicated the East. So, Berish's Star, which we now call Berishan, led the tribe beyond the mountains to safety. And we remember today that Berishan joined the Children of Londra when our race was very young.*

ቃይ ገብጽተዢና ምርጫ የሚሸፍ እኩለያለም ተደግኝነት  
በአዲጋዢነም ምቁጥርና ጽሑፍ እኩለያለም ተደግኝነት ተደግኝነት ምርጫ  
መስራየት እኔ እኩለያለም ጽሑፍ የሚሸፍ የሚሸፍ ተደግኝነት ምርጫ  
በአዲጋዢነም ምርጫ የሚሸፍ ተደግኝነት ተደግኝነት ተደግኝነት ምርጫ  
በአዲጋዢነም ምርጫ የሚሸፍ ተደግኝነት ተደግኝነት ተደግኝነት ምርጫ  
በአዲጋዢነም ምርጫ የሚሸፍ ተደግኝነት ተደግኝነት ተደግኝነት ምርጫ

Tye Berisháná exen vígô órhál bhìgeven myává márhyónev elçónyá zhë gálsvárrenván, kálŷ veñ zháfárenáç ddá bhilárrá zhë lúvánáç Lòndráyá ttòsnë móvrô línsáme ghelê. Lhôñ dwensilá cen belen zhë londrántháyá, he órá ándzálónyá pólef vùzâ ólves-pónán zhë gálsvárrenvá.

*On Berishan today there are several settlements where scientists study the universe, because with no atmosphere and very far from the light from Londra everything can be seen clearly. It is lonely at the edge of Londra's Domain, but many people visit to understand our place in the universe.*

## *Beltös Mythology*

Jeffrey Brown (Beltös)

*A fantasy or science fiction story often starts with a premise. What if the world were like it is today, except some impossible assumption is added – What if there were dragons and we could talk to them? – Or, what if you could go backwards in time? The Beltös language (and its culture) starts with a similar impossible premise: What if the Whorf hypothesis were true?*

*Benjamin Lee Whorf was a famous early 20th century linguist who, among other things, hypothesized that the language one speaks limits or constrains the thoughts one can think. If a certain idea could not be expressed in a certain language, then the speaker could not even conceptualize that idea. Subsequently, linguists studied the hypothesis and found it to be untrue. It was still posited that although one's language did not constrain one's thought processes, it might still influence them, by making some ideas harder to conceptualize in certain languages. Further studies showed that also not to be true, so if there is anything to the Whorf hypothesis, the linguistic influence is so weak as to be undetectable.*

*However, in this fantasy world, it is true. And therefore, by constructing a language in a particular way, it should be possible to constrain and influence the culture of the people who speak that language. If this sounds similar to the plot of the science fiction novel,*

*The Languages of Pao, you are correct. However, the author, Jack Vance never specified exactly what any of those languages were like.*

*Beltös is such a language.*

*Before we construct a language to limit thought, we should consider what type of culture we want. The main idea for Beltös is to eliminate every possible means of confrontation. The culture is a peaceful one, where no altercation, no argumentation, no disagreement, nor even any cruel or sarcastic comments are possible to express. This leads to the most important restriction of Beltös:*

*There is no negation.*

*Really. None.*

*There is no word for “no.” There is no word for “not.” There is no word nor morpheme to express “un-” or “anti-”.*

*Surely, you might think, one can express opposites simply by using the antonym of what has been expressed. If one wished to negate: “He is tall,” then one can simply state: “He is short.” Yet, that actually is not true. “Tall” and “short” are positive attributes of objects; to say that a person is short is not necessarily demeaning or pejorative or negative in any way. Similarly, the negative of “black” is not “white,” it is “non-black”; and red or blue or any color is equivalently negating to the attribute of black.*

*Every negative word, any concept that could be construed as negative or diminishing or cruel, has been ruthlessly stripped from the vocabulary. Only in the most roundabout way, using the most inconvenient and indirect phrasing, is it possible for a speaker even to express the faintest glimmer of disagreement or disapprobation.*

*I hope you, dear Reader, enjoy some of the fables that make up the Beltös mythology.*

*Interlinear Gloss Key:*

<https://www.temenia.org/Beltos/glosses/Gloss-Key.html>

*Beltös Culture:*

<https://www.temenia.org/Beltos/Culture.html>

*Beltös Grammar:*

<https://www.temenia.org/Beltos/Grammar.html>

## *Myth 1*

**gojez~gojezme**

INTSV~time\_ago

*A long time ago,*

**‘emmenzem ja ‘o-ponnam-∅ ‘en ja ‘o-taš-∅ šet-amkan**  
at\_that\_time.PTCL HI NOM.S-sun(ii.M)-CIR and.CONJ HI NOM.S-moon(ii.F)-CIR X.P-be(PP)

**zillažä**

young.ADJV

*when the sun and the moon were young,*

**Ø ‘e-beltös-∅ ke-dezgëja-ba Ø sata-gi‘i-ssen žam‘a sesë**  
EQ NOM.S-people(v.N)-CIR N.S-speak-PP EQ ACC.P-word(ii.N)-CIR different.ADJV EVID.HT  
*the people spoke different words.*

**ja ‘e-daž‘an‘i-∅ ‘en ja ‘e-läzdembas-∅ zet-amkan**  
HI NOM.S-agreeableness(iii.F)-CIR and.CONJ HI NOM.S-cooperativeness(iii.F)-CIR F.P-be(PP)

**maldambalžä**

difficult.ADJV

*Agreement and cooperation were difficult.*

∅ ‘e-beltös-∅                        ke-páde-ba  
EQ NOM.S-people(v.N)-CIR N.S-sorrow-PP  
*The people were sad.*

päzzelsom ki                        ke-dengiš-a  
often.ADJV 3N.S.NOM.EQ N.S-hunger-PP  
*Often they were hungry.*

ja satá-šanzaš-äh                sik-amkan dlinžiš  
HI NOM.P-marriage(iv.N)-CIR N.P-be(PP) rare.ADJV  
*Marriages were rare.*

žeš z-en‘inni-∅                        ‘a-dlinžeš  
LO NOM.P-child(v.X)-CIR ELTV-rare.ADJV\ELTV  
*Children [were] rarer.*

∅ ‘e-beltös-∅                        ke-dazmädez-imma ‘iğ ‘a da                        šetë-da-∅  
EQ NOM.S-people(v.N)-CIR N.S-wonder-PI QUOT INTRG 1P.INCL.NOM.EQ X.P-do-NI  
bam'a tan-lémmas-ën  
OBLGV ACC.S-what[iv.N]-CIR  
*The people wondered: What should we do?*

šiti                        šetë-ždassee-ba ‘apéto                ja z-elbäh-‘ož  
3X.P.NOM.EQ X.P-ask-PP under.PREP HI OBL.P-priest(v.X)-CIR  
*They asked the priests.*

šiti                        šetë-ždassee-ba ‘apéto                ja ze-bimgliš-oz  
3X.P.NOM.EQ X.P-ask-PP under.PREP HI OBL.P-shaman(v.M)-CIR  
*They asked the shamans.*

šiti                        šetë-ždassee-ba ‘apéto                ja ‘ilsam das‘eli  
3X.P.NOM.EQ X.P-ask-PP under.PREP HI old.ADJV wise.ADJV  
*They asked the old, wise [ones].*

ja das‘eli                        šetë-dasabi-ba si‘em                ja ‘e-mampízgëma-š  
HI wise.ADJV X.P-gather-PP for.PREP HI OBL.S-consultation(iii.F)-CIR  
*The wise [ones] gathered for consultation.*

ja satá-gi‘i-∅                        jatitima                        sik-amkan žam‘e                se‘im                jašiti  
HI NOM-P-word(iv.N)-CIR 3X.P.GEN.HI N.P-be(PP) different.ADJV but.CONJ 3X.P.NOM.HI  
šetë-dezes‘az-imma tätzne                siki-zes‘am-än  
X.P-draw-PI ABLTV ACC.P-picture(viii.N)-CIR  
*Their words were different but they could draw pictures.*

jašiti                        šetë-dizin-a ‘iğ                ∅ z-azziž-∅                        ‘imzemannalžan  
3X.P-NOM.HI X.P-decide-PP QUOT EQ NOM.P-person(v.X)-CIR every.ADJV  
šetë-dabäskazdan-∅ ‘apéto                ja žo-ka-š                        ja žo-blamda-m                ždönnis  
X.P-pray-NI under.PREP HI OBL.P-god(ii.N)-CIR HI GEN.P-wind(ii.M)-CIR because.CONJ

ja žo-blamda-∅        sešē-dlazjaždin-∅    ja ‘o-la‘a-n        ‘en        las‘o        ja  
 HI NOM.P-wind(ii.M)-CIR M.P-are like-NI           HI ACC.S-breath(ii.F)-CIR and.CONJ from.PREP HI  
 ‘o‘i-la‘a-š            Ø        saṭa-gi‘i-∅        sikē-ma‘e‘o-∅        sesë  
 OBL.S-breath(ii.F)-CIR EQ NOM.P-word(iv.N)-CIR N.P-come-NI        EVID.HT  
*They decided that all the people must pray to the gods of the winds, as the winds are like breath, and it is from breath that words come.*

Ø z-azziž-∅        ‘imzemmalžan setë-dasabi-ba jäzbisli  
 EQ NOM.P-person(v.X)-CIR every.ADJV        X.P-gather-PP        together.ADJV  
*All the people gathered together.*

šiti        šetë-dabäskazdan-imma ‘apompëh ke-diblilkim-mimma mamsi‘e  
 3X.P.NOM.EQ X.P-pray-PI        while.CONJ N.S-lighten-PI        long(temporal).ADJV  
 ‘en        ‘apompëh ke-digitën-imma mamsi‘e  
 and.CONJ while.CONJ N.S-darken-PI        long(temporal).ADJV  
*They prayed all day long and all night long.*

šiti        šetë-dabäskazdan-imma ‘apompëh ke-diblilkim-mimma tejez  
 3X.P.NOM.EQ X.P-pray-PI        while.CONJ N.S-lighten-PI        many\_times.ADJV  
*They prayed for many days.*

ja žo-blamda-∅        sešē-zgazjiš-imma ‘a-zamdaš        ‘en        ‘a-téjoz  
 HI NOM.P-wind(ii.M)-CIR M.P-blow-PI        ELTV-some.ADJV and.CONJ ELTV-much.ADJV\ELTV  
*The winds blew more and yet more.*

nizë        ja žo-ka-∅        ja žo-blamda-m  
 DPRO.PROX.NOM.EQ HI NOM.P-god(i.N)-CIR HI GEN.P-wind(ii.M)-CIR  
 sikē-dezgëja-bilba-bimma  
 N.P-speak-REFL-PI  
*This [was] the gods of the winds speaking with each other.*

ja žo-ka-∅        ja žo-blamda-m        sikē-ždasse-bilma-ba ‘ig        ‘a  
 HI NOM.P-god(i.N)-CIR HI GEN.P-wind(ii.M)-CIR N.P-ask-REFL-PP        QUOT INTRG  
 da        šetë-da-∅ bam‘a tan-lëmmas-ēn  
 1P.INCL.NOM.EQ X.P-do-NI OBLGV ACC.S-what[iv.N]-CIR  
*The gods of the winds asked themselves: What should we do?*

ja‘o ‘o-blamda-∅        dapa‘az-ponnam=le š-izpäm-ba ‘ig        žeš  
 VH NOM.S-wind(ii.M)-CIR rise=sun=place.ADJV M.S-say-PP QUOT LO  
 z-azziž-∅        ‘imzemmalžam šetë-dezgëja-∅ bam‘a žeš saṭa-gi‘i-ssen  
 NOM.P-person(v.X)-CIR every.ADJV X.P-speak-NI OBLGV LO ACC.P-word(iv.N)-CIR  
 žalna  
 same.ADJV  
*The east wind said: All the people must speak the same words.*

ja‘o ‘o-blamda-∅        gannepel=le ‘en        ja‘o ‘o-blamda-∅  
 VH NOM.S-wind(ii.M)-CIR seawards=place.ADJV and.CONJ VH NOM.S-wind(ii.M)-CIR  
 ‘ambażdas=le        ‘en        ja‘o ‘o-blamda-∅        dajamma-ponnam=le  
 landwards=place.ADJV and.CONJ VH NOM.S-wind(ii.M)-CIR set=sun=place.ADJV

**sešē-dadaž'an'i-ba**

M.P-agree-PP

*The north wind and the south wind and the west wind agreed.*

ja'ō žo-blamda-∅      sešē-zgažjas-a 'enamli      seš-embidim-ba ∅  
 VH NOM.P-wind(ii.M)-CIR M.P-blown-PP strong.ADJV M.P-bring-PP EQ  
 sata-gi'i-ssen      tāhmaz      bos      ∅ 'e-beltös-ož  
 ACC.P-word(ii.N)-CIR good.ADJV to.PREP EQ OBL.S-people(v.N)-CIR

*The winds blew hard [and] brought good words to the people.*

žbäz'inna ∅ 'e-beltös-∅      ke-dezgěja-∅ ∅ saṭa-gi'i-ssen      žalna  
 now.PTCL EQ NOM.S-people(v.N)-CIR N.S-speak-NI EQ ACC.P-word(ii.N)-CIR same.ADJV  
 šiti      šetē-dazamgan-∅ ja 'e-žbammazda-∅      žeš 'i-dožbam-äm  
 3X.P.NOM.EQ X.P-be\_happy-NI HI NOM.S-bountifulness(iii.F)-CIR LO GEN.S-food(vii.M)-CIR  
 te-datiš-∅ ja 'e-žbammazda-∅      ja '-inga'om-äm      te-datiš-∅ ja  
 F.S-there\_be-NI HI NOM.S-bountifulness(iii.F)-CIR HI GEN.S-lovingness(iii.F)-CIR F.S-there\_be-NI HI  
 'e-žbammazda-∅      žeš zem-'en'inni-ssom zamganli te-datiš-∅  
 NOM.S-bountifulness(iii.F)-CIR LO GEN.P-child(v.X)-CIR happy.ADJV F.S-there\_be-NI  
*Now the people speak the same words. They are happy. There is much food. There is much love.  
 There are many happy children.*

žbäs'inna ∅ 'e-beltös-∅      ke-zožbadäx-∅ maš      ja 'e-bazbam-ëš  
 now.PTCL EQ NOM.S-people(v.N)-CIR N.S-smile-NI with.PREP HI OBL.S-gladness(iii.F)-CIR  
 baz  
 very\_much.INTRJ  
*Now the people smile with gladness very much!*

## Myth 2

gojez~gojezme 'emmenzem      ja 'o-ponnam-∅      'en      ja 'o-taš-∅  
 INTSV~time\_ago at\_that\_time.PTCL HI NOM.S-sun(ii.M)-CIR and.CONJ HI NOM.S-moon(ii.F)-CIR  
 šet-amkan zillažčä      ∅ 'e-beltös-∅      ke-da'im-ba žeš ši-melzgo-ssen  
 X.P-be(P) young.ADJV EQ NOM.S-people(v.N)-CIR N.S-eat-PP LO ACC.P-animal(vi.X)-CIR  
 'en      žeš ši-žešöpa-n      'en      žeš ši-laz'am-ën      sesë  
 and.CONJ LO ACC.P-bird(vi.X)-CIR and.CONJ LO ACC.P-fish(vi.X)-CIR EVID.HIT  
*A long time ago, when the sun and the moon were young, the people ate animals and birds and fish.*

'omzdam-∅      maldambalža niždasëm      se'im      niždas  
 NOM.S-beliefffulness(iii.F)-CIR difficult.ADJV DPRO.DIST.GEN.EQ but.CONJ DPRO.DIST.NOM.EQ  
 'amjin  
 true.ADJV  
*This is hard to believe, yet it [is] true.*

ke-da'im-ba žeš ši-až'ez-ën      'en      ke-'ogil-ba žeš ž-ižbas-än      ∅  
 N.S-eat-PP LO ACC.P-flesh(vi.M)-CIR and.CONJ N.S-drink-PP LO ACC.P-blood(ii.M)-CIR EQ  
 'e-beltös-∅  
 NOM.S-people(v.N)-CIR  
*The people ate the flesh and drank the blood.*

**gojez~gojezme** Ø ‘e-beltös-Ø                    **še-dlazjaždin-a** žeš **ši-melzgo-ssën**  
 INTSV-time ago EQ NOM.S-people(v.N)-CIR N.S-be\_like-PP LO ACC.P-animal(vi.X)-CIR  
*A long time ago the people were like animals.*

**žeš ši-melzgo-ssëh** ‘en žeš **ši-žesöpa-Ø** ‘en žeš  
 LO NOM.P-animal(vi.X)-CIR and.CONJ LO NOM.P-bird(vi.X)-CIR and.CONJ LO  
**ši-laz’am-ëh** **šetë-dabäskazdan-a** bos ja ‘o’i-ponnam-äš ‘en bos  
 NOM.P-fish(vi.X)-CIR X.P-pray-PP to.PREP HI OBL.S-sun(ii.M)-CIR and.CONJ to.PREP  
 ja ‘o’i-taš-äš  
 HI OBL.S-moon(ii.F)-CIR

*The animals and the birds and the fish prayed to the sun and to the moon.*

**žešiti** **šetë-dabäskazdan-a** ‘ig ‘ozzen ‘e-žgazjo-š ‘en  
 3X.P.NOM.LO X.P-pray-PP QUOT by.PREP OBL.S-kindness(iii.F)-CIR and.CONJ  
**‘e-bam’antan-ëš** **jadëma** **šetë-debeškäs-Ø** žešena **ke-da’im-Ø** ja  
 OBL.S-graciousness(iii.F)-CIR 2P.M/F.GEN.HI X.P-help-NI 1P.EXCL.ACC.LO N.S-eat-NI HI  
**‘e-beltös-Ø** žešena  
 NOM.S-people(v.N)-CIR 1P.EXCL.ACC.LO

*They prayed: By your kindness and graciousness (= please) help us. The people eat us.*

**‘apompëh še-diblilkim-mimma** ja ‘o-žbažäh‘a-Ø **k-a’ol-a** ja  
 while.CONJ M.S-lighten-PI HI NOM.S-sky(ii.M)-CIR N.S-seen\_by-PP HI  
**‘o-ponnam-än** ‘en jaši **še-pimmam-a**  
 ACC.S-sun(ii.M)-CIR and.CONJ 3M.S.NOM M.S-frown-PP  
*The sun saw [this] while the sky lightened and he frowned.*

**‘apompëh še-digitën-imma** ja ‘o-žbažäh‘a-Ø **k-a’ol-a** ja ‘o-taš-äň  
 while.CONJ M.S-darken-PI HI NOM.S-sky(ii.M)-CIR N.S-seen\_by-PP HI ACC.S-moon(ii.F)-CIR  
**‘en jati** **te-pimmam-a**  
 and.CONJ 3F.S.NOM F.S-frown-PP  
*The moon saw [this] while the sky darkened and she frowned.*

**jašiti** **šetë-‘annel-a** ‘ig ‘a lëmmas da **šetë-da-Ø** **bam’ä**  
 3X.P.NOM.HI X.P-think-PP QUOT INTRG what? 1P.INCL.NOM X.P-do-NI OBLGV  
*They thought: What must we do?*

**ja ‘o-ponnam-Ø** ‘en ja ‘o-taš-Ø **šetë-damampizgë-bilma-ba**  
 HI NOM.S-sun(ii.M)-CIR and.CONJ HI NOM.S-moon(ii.F)-CIR X.P-consult-REFL-PP  
**jašiti** **šetë-dizin-a** ‘ig Ø ‘e-zbenpézma-Ø **te-mažbam-Ø** žeš  
 3X.P.NOM.HI X.P-decide-PP QUOT EQ NOM.S-education(iii.F)-CIR F.S-be\_needed\_by-NI LO  
**‘e-beltos-ön**  
 ACC.S-people(v.N)-CIR  
*The sun and the moon spoke [with each other]. They decided: The people needed education.*

ja ‘o-ponnam-∅                ‘en                ja ‘o-táš-∅                šetē-ždinpéjaš-a    las’o                ja  
 HI NOM.S-sun(ii.M)-CIR and.CONJ HI NOM.S-moon(ii.F)-CIR X.P-travel-PP from.PREP HI  
 ‘o‘i-žbažäh‘a-š    bos                žeš ‘o‘i-mamma-‘äš  
 OBL.S-sky(ii.M)-CIR to.PREP LO OBL.S-earth(ii.F)-CIR  
*The sun and the moon traveled from the sky to the earth.*

ja ‘o-ponnam-∅                še-dlazjaždin-imma    ja ‘e-péssaz-ön                mammes  
 HI NOM.S-sun(ii.M)-CIR M.S-be\_like-PI HI ACC.S-man(v.M)-CIR tall.ADJV  
 ‘em-sëzba-ssöm    zažjan                ‘en                ‘i-milliš-äm                tejez                ‘ižbi  
 GEN.S-hair(v.F)-CIR yellow.ADJV and.CONJ GEN.S-muscle(vi.M)-CIR many.ADJV in.PREP  
 Ši-dlamze-š                ‘en                ‘ižbi    ši-ja‘a-š  
 OBL.P-leg(vi.M)-CIR and.CONJ in.PREP OBL.P-arm(vi.M)-CIR  
*The sun was like a tall gentleman with yellow hair and many muscles in [his] legs and in [his] arms.*

ja ‘o-táš-∅                te-dlazjaždin-imma    ja ‘e-jezzas-ön                si‘ali  
 HI NOM.S-moon(ii.F)-CIR F.S-be like-PI HI ACC.S-woman(v.F)-CIR beautiful.ADJV  
 ‘em-sëzba-ssom    soz‘a                ‘en                ši-dlamze-m                dammam                ‘en  
 GEN.S-hair(v.F)-CIR white.ADJV and.CONJ GEN.P-leg(vi.M)-CIR thin.ADJV and.CONJ  
 ši-ja‘a-m                dammam  
 GEN.P-arm(vi.M)-CIR thin.ADJV  
*The moon was like a beautiful lady with white hair and thin legs and thin arms.*

šetē-ma‘e‘o-ba    ja dlim                bos                ∅ ‘e-beltös-ož                jašiti                šet-izpám-a  
 X.P-come-PP HI two.ADJV to.PREP EQ OBL.S-people(v.N)-CIR 3X.P.NOM.HI X.P-say-PP  
 ‘ig                šetē-demeh‘im-∅    bam‘a    žešeděja                žeš š-až‘ez-ën                ‘en                žeš  
 QUOT X.P-abstain\_from-NI OBLGV 2X.P.NOM.LO LO ACC.P-flesh(vi.M)-CIR and.CONJ LO  
 Ž-ižbas-än                žeš ši-melzgo-ssöm                ‘en                žeš ši-žesgöpa-m                ‘en  
 ACC.P-blood(ii.M)-CIR LO GEN.P-animal(vi.X)-CIR and.CONJ LO GEN.P-bird(vi.X)-CIR and.CONJ  
 žeš ši-laz‘am-äm  
 LO GEN.P-fish(vi.F)-CIR  
*The two came to the people. They said: You must abstain from the flesh and blood of animals and birds and fish.*

∅ ‘e-beltös-∅                k-a‘a-ba                šiti                šet-izpám-a ‘ig                ‘a  
 EQ NOM.S-people(v.N)-CIR N.S-laugh-PP 3X.P.NOM.EQ X.P-say-PP QUOT INTRG

šetē-da‘im-∅ ‘a                žeš si-žbazlansa-n                ‘en                žeš s-anližge-n  
 X.P-eat-NI 1P.EXCL.NOM.EQ LO ACC.P-leaf(vii.M)-CIR and.CONJ LO ACC.P-root(vii.M)-CIR  
 šet-engis-∅ ‘a                ‘apompěh jeděja                šetē-dibilikim-∅ ‘imzemannalžam  
 X.P-hunger-NI 1P.EXCL.NOM.EQ while.CONJ 2X.P.NOM.HI X.P-lighten-NI every.ADJV  
*The people laughed. They said: Are we to eat leaves and roots? We [would] hunger when you (pl.) lighten every [time] (= every day)*

ja ‘o-ponnam-∅                š-izpám-a ‘ig                še-delžen‘e-∅    ja‘e                žeděna                ‘ozzen  
 HI NOM.S-sun(ii.M)-CIR M.S-say-PP QUOT M.S-give\_to-NI 1S.NOM.HI 2X.P.ACC.LO by.PREP  
 žeš t-inne-š  
 LO OBL.S-gift(iv.N)-CIR  
*The sun said: I give to you a gift.*

jaši                    š-azbalm'im'o-ba    ja    žo-jonžbas-än            zamdaš    sešë-zdinpéjaš-a  
 3M.S.NOM.HI    M.S-call-PP                    HI    ACC.P-star(ii.M)-CIR    some.ADJV    M.S-travel-PP  
 las'ó                ja    'o'i-žbazbäh'a-š    bos    žeš    'o'i-mamma-'äš    jašiši  
 from.PREP    HI    OBL.S-sky(ii.M)-CIR    to.PREP    LO    OBL.S-earth(ii.F)-CIR    3M.P.NOM.HI  
 sešë-glazdol-a    žeš    ši-zgellispo-n  
 M.P-become-PP    LO    ACC.P-domesticated\_lizard(vi.F)-CIR

*He called the stars. Some [stars] traveled from the sky to the earth. They became the domesticated-lizards (an indigenous species of large herbivorous lizard).*

ja    'o-ťaš-∅                    t-izpám-a    'iň    šetë-da'im-∅    dälle    žešédeja    žeš  
 HI    NOM.S-moon(ii.F)-CIR    F.S-say-PP    QUOT    X.P-cat-NI                    PRMSV    2X.P.NOM.LO    LO  
 si-pípa-n                nendlažga    ši-mo'an-ëh                žeđema  
 ACC.P-domesticated\_lizard\_egg(vii.M)-CIR    therefore.CONJ    NOM.P-stomach(vi.F)-CIR    2X.P.GEN.LO

žeđas'illas  
 full.ADJV

*The moon said: You may eat the eggs of the domesticated-lizards. Therefore, your bellies [shall be] full.*

Ø    'e-beltös-∅                    k-izpám-a    'iň    nizë                    tähmaz    'en  
 EQ    NOM.S-people(v.N)-CIR    N.S-say-PP    QUOT    DPRO.PROX.NOM.EQ    good.ADJV    and.CONJ  
 šiti                šet-ipa-ba    žeš    ši-zgellispo-n                'en                šetë-zimza-ba  
 3X.P.NOM.EQ    X.P-take-PP    LO    ACC.P-domesticated\_lizard(vi.X)-CIR    and.CONJ    X.P-put-PP

žeđina                'ižbi    žeš    ki-mapón-äh  
 3X.P.ACC.LO    in.PREP    LO    OBL.S-paddock(viii.N)-CIR  
*The people said: This [is] good. And they took the domesticated-lizards and put them in a paddock.*

'en                žeš    ši-zgellispo-∅                    zetë-penjammi-ba    'en    Ø  
 and.CONJ    LO    NOM.P-domesticated\_lizard(vi.F)-CIR    F.P-lay\_egg-PP                    and.CONJ    EQ  
 z-en'inni-∅                šetë-sagol-a    žeš    si-pípa-n                'en                Ø  
 NOM.P-child(v.X)-CIR    X.P-gather-PP    LO    ACC.P-domesticated\_lizard\_egg(vii.M)-CIR    and.CONJ    EQ  
 ze-jezzas-∅                zetë-me-ba    žeđitin                'en                Ø    'e-beltös-∅  
 NOM.P-woman(v.F)-CIR    F.P-cook-PP    3M.P.ACC.LO    and.CONJ    EQ    NOM.S-people(V.N)-CIR

ke-da'im-a    žeđitin  
 N.S-eat-PP    3M.P.ACC.LO  
*And the domesticated-lizards laid eggs and the children gathered the eggs and the women cooked them and the people ate them.*

žeš    ši-melzgo-ssëh                'en                žeš    ši-žesgópa-∅                'en                žeš  
 LO    NOM.P-animal(vi.X)-CIR    and.CONJ    LO    NOM.P-bird(vi.X)-CIR    and.CONJ    LO  
 ši-laz'am-ëh                šetë-dazamgan-imma    Ø    'e-beltös-∅                    ke-dadassög-'a  
 NOM.P-fish(vi.X)-CIR    X.P-be\_happy-PI                EQ    NOM.S-people(v.N)-CIR    N.S-learn-PP

tähmaz  
 good.ADJV  
*The animals and the birds and the fish were happy. The people [had] learned well.*

ja    'o-ponnam-∅                'en                ja    'o-ťaš-∅                    šetë-ždinejaš-a    las'ó    žeš  
 HI    NOM.S-sun(ii.M)-CIR    and.CONJ    HI    NOM.S-moon(ii.F)-CIR    X.P-travel-PP                    from.PREP    LO  
 'o'i-mamma-'äš    bos    ja    'o'i-žbažäh'a-š  
 OBL.S-earth(ii.F)-CIR    to.PREP    HI    OBL.S-sky(ii.M)-CIR  
*The sun and the moon traveled from the earth to the sky.*

ja ‘o-ponnam-∅      še-zožbadäx-bimma bas‘adil    ∅    ‘e-beltös-ož      ‘apompēh  
 HI NOM.S-sun(ii.M)-CIR M.S-smile-PI above.PREP EQ OBL.S-people(v.N)-CIR while.CONJ  
 še-dibilikim-mimma ja ‘o-žbažäh‘a-∅    ‘en      ja ‘o-taš-∅  
 M.S-lighten-PI HI NOM.S-sky(ii.M)-CIR and.CONJ HI NOM.S-moon(ii.F)-CIR  
 ū-zožbadäx-bimma bas‘adil    ∅    ‘e-beltös-ož      ‘apompēh še-digitēn-imma ja  
 F.S-smile-PI above.PREP EQ OBL.S-people(v.N)-CIR while.CONJ M.S-darken-PI HI  
 ‘o-žbažäh‘a-∅  
 NOM.S-sky(ii.M)-CIR

*The sun smiled above the people while the sky lightened (= during the daytime), and the moon smiled above the people while the sky darkened (= during the nighttime).*

sesē      ‘a-‘amjemli      gojez~gojezme  
 EVID.HT ELTV-verily.ADJV\ELTV INTSV~time\_ago  
 Most verily (= so it was) a long time ago.

### Myth 3

gojez~gojezme ‘ozzen saťa-dlizma-∅      ‘a-tejoz      sesē      ‘emmenzem  
 INTSV~time\_ago by.PREP OBL.P-year(iv.N)-CIR ELTV-much.ADJV\ELTV EVID.HT at\_that\_time.PTCL  
 ja ‘o-ponnam-∅      ‘en      ja ‘o-taš-∅      šet-amkan zillažžā  
 HI NOM.S-sun(ii.M)-CIR and.CONJ HI NOM.S-moon(ii.F)-CIR X.P-be(PP) young.ADJV  
 ‘o-‘Amokälo‘o-∅      še-mäh‘e‘o-ba bos      žeš ‘o‘i-mamma-‘ăš  
 NOM.S-[name](ii.M)-CIR M.S-come-PP to.PREP LO OBL.S-earth(ii.F)-CIR  
*Many years ago, when the sun and the moon were young, 'Amokälo'ō (a medium-size indigenous bird, white with long red tail feathers, which nests on reefs, is rarely seen on land, and which has been provisionally identified as the red-tailed tropicbird, or "Amokura" in Maori) came to the earth. [note the use of noun category II indicating that 'Amokälo'ō, in this context, is a spirit, not a man (category V) or a bird (category VI).]*

jaši      še-dengiš-imma jaši      še-žbäzin-a jazzi      ‘en      še-danazjel-a  
 3M.S.NOM.HI M.S-hunger-PI 3M.S.NOM.HI M.S-walk-PP far.ADJV and.CONJ M.S-arrive-PP  
 dan žeš ki-dežda-∅      ∅ ze-mä‘ezjaš-∅      dlim      šetö-gližbez-imma  
 near.to.PREP LO OBL.S-house(viii.N)-CIR EQ NOM.P-sister(v.F)-CIR two.ADJV F.P-reside-PI  
 ‘ižbi žekeš  
 inside.PREP 3N.S.OBL.LO

*He was hungry. He walked far and arrived near a house. Two sisters lived in it.*

‘o-‘Amokälo‘o-∅      še-dižmazma-bimma ‘atäg      žeš ki-dlipan-äh      ∅  
 NOM.S-[name](ii.M)-CIR M.S-stand-PI in\_front\_of.PREP LO OBL.S-door(viii.N)-CIR EQ  
 ‘e-mä‘ezjaš-∅      baždim ‘ižbi žeš ki-dežda-∅      ‘o-‘Amokälo‘o  
 NOM.S-sister(v.F)-CIR first.ADJV in.PREP LO OBL.S-house(viii.N)-CIR NOM.S-[name](ii.M)-CIR  
 tin žeš-a‘ol-∅      jaši      še-dlazjaždin-imma ∅      ‘e-pessaz-ön  
 3F.S.ACC.EQ M.S-seen\_by-NI 3M.S.NOM.HI M.S.-be\_like-PI EQ ACC.S-man(v.M)-CIR  
 mammeš ū-dažajaš-∅ ti      jašin  
 tall.ADJV F.S-welcome-NI 3F.S.NOM.EQ 3M.S.ACC.HI  
*'Amokälo'ō stood at the door. The first sister [was] in the house. She saw 'Amokälo'ō — he looked like a tall man — she welcomed him. [note the transition to non-past imperfective tense/aspect as a narrative technique]*

ti            **t-izpam-Ø**    ‘iğ      Ø-zgazpipenazma-Ø    zgessäzli    ‘ozzen  
 3.F.S.NOM.EQ F.S.say-NI    QUOT    VOC.S.visitor(iv.N)-CIR    favored.ADJV by.PREP  
 ‘e-žgazio-š        ‘en        ‘e-bam’antan-ëš        jadem        sešč-debeníz-Ø  
 OBL.S-kindness(iii.F)-CIR and.CONJ    OBL.S.graciousness(iii.F)-CIR    2S.M/F.GEN.HI    M.P-rest-NI  
 Ø    ši-dajanna-Ø        ‘ižbi    žeš    ki-dežda-Ø        žazbos    žešam  
 EQ NOM.P.foot(vi.M)-CIR in.PREP    LO    OBL.S.house(viii.N)-CIR    cool.ADJV    1.P.EXCL.GEN.LO  
*She said: O favored visitor (lit: "event of visitation"), by your kindness and graciousness (= formal "please"), rest [your] feet in our cool home.*

‘o-‘Amokälo’o-Ø        š-izpam-Ø    ‘iğ      Ø-mä‘ezjaž-Ø        ja    ši-dekäx-‘en  
 NOM.S-[name](ii.M)-CIR    M.S.say-NI    QUOT    VOC.S.sister(v.F)-CIR    HI    ACC.P-spirituality(iii.F)-CIR  
 ‘e-‘alpaz‘am-Ø        jadem        ze-dimizzez-Ø    zim'a    ‘imzimli    žeše  
 NOM.S.generosity(iii.F)-CIR    2.M/F.S.GEN.HI    F.S-please-NI    H.O.J    grateful.ADJV    1.S.NOM.LO  
 ždon        ‘e-žgazio-š        ‘en        ‘e-taga-š        jadem  
 because\_of.PREP    OBL.S-kindliness(iii.F)-CIR and.CONJ    OBL.S-hospitableness(iii.F)-CIR    2M/F.S.GEN.HI

*‘Amokälo ‘o said: O sister, may the spirits be pleased by your generosity (= formal "thank you"). I [am] grateful for your kindness and hospitality.*

‘o-‘Amokälo’o-Ø        še-bambaja-Ø    še-dlazzazzaz-Ø    š-izpam-Ø    ‘iğ  
 NOM.S-[name](ii.M)-CIR    M.S-enter-NI    M.S-sit-NI    M.S.say-NI    QUOT  
 Ø-mä‘ezjaz-Ø        žgazoli    žeše        še-dengiš-Ø    baz  
 VOC.S.sister(v.F)-CIR    kindly.ADJV    1.S.NOM.LO    M.S.hunger-NI    very\_much.INTRJ  
*‘Amokälo ‘o entered. [He] sat. [He] said: O kind sister, I am very hungry.*

Ø    ‘e-jezzaz-Ø        t-izpam-Ø    ‘iğ      Ø-zgazpipenazma-Ø    zgessäzli    nomjo  
 EQ    NOM.S-woman(v.F)-CIR    F.S.say-NI    QUOT    VOC.S.visitor(iv.N)-CIR    favored.ADJV    here.PTCL  
 žeš    ‘e-zo‘abesazma-Ø        si‘em    jeteš  
 LO    NOM.S-nourishment(iii.F)-CIR    for.PREP    2M/F.S.OBL.HI  
*The woman said: O favored visitor, here [is] food for you.*

ti            t-ipa-Ø    žeš    si-žillipa-‘än        zamdaš    ti            t-e-pöhdin-Ø  
 3.F.S.NOM.EQ F.S-take-NI    LO    ACC.P-rice\_ball(vii.M)-CIR    many.ADJV    3.F.S.NOM.EQ F.S-keep-NI  
 mižba    žeš    si-žillipa-‘än        si‘em    tis        t-e-delžen-e-Ø    ti  
 DSDRV    LO    ACC.P-rice\_ball(vii.M)-CIR    for.PREP    3.F.S.OBL.EQ F.S-give\_to-NI    3.F.S.NOM.EQ  
 ‘o-‘Amokälo’o-n        ‘ozzen    žeš    si-žillipa-‘äš        dlim        jaši  
 ACC.S-[name](ii.M)-CIR    by.PREP    LO    OBL.P-rice\_ball(vii.M)-CIR    two.ADJV    3.M.S.NOM.HI  
 še-da‘im-Ø    žetitin  
 N.S-eat-NI    3M/F.P.ACC.LO  
*She took many rice balls. She wanted to keep the rice balls for herself. She gave ‘Amokälo ‘o two rice balls. He ate them.*

Ø    ‘e-mä‘ezjaž-Ø        majas        t-e-mäh‘e-o-Ø    bos        žeš    ki-dežda-Ø        ja  
 EQ    NOM.S-sister(v.F)-CIR    second.ADJV    F.S.come-NI    to.PREP    LO    OBL.S-house(viii.N)-CIR    HI  
 ‘e-pessaz-Ø        š-a‘ol-Ø        tin        ti        t-e-žbájalba-Ø    ‘iğ  
 NOM.S-man(v.M)-CIR    M.S.seen\_by-NI    3F.S.ACC.EQ    3F.S.NOM.EQ F.S-greet-NI    QUOT

Ø-zgazpi-penazma-Ø zgessäzli ‘ozzen ‘e-žgazjo-š ‘en  
 VOC.S.visitor(iv.N)-CIR favored.ADJV by.PREP OBL.S-kindness(iii.F)-CIR and.CONJ  
 ‘e-bam‘antan-ës jadem sešë-debenítz-Ø Ø ši-dajanna-Ø ‘ižbi  
 OBL.S-graciousness(iii.F)-CIR 2S.M/F.GEN.HI M.P-rest-NI EQ NOM.P-foot(vi.M)-CIR in.PREP  
 žeš ki-dežda-Ø žazbos žešam  
 LO OBL.S-house(viii.N)-CIR cool.ADJV I.P.EXCL.GEN.LO  
 The second sister came home. She saw the man. She greeted [him]: O favored visitor; by your  
 kindness and graciousness, rest [your] feet in our cool home.

‘o-‘Amokálo‘o-Ø š-izpám-Ø ‘ig Ø-mä‘ezjaž-Ø ja ši-dekäx-‘en  
 NOM.S-[name](ii.M)-CIR M.S-say-NI QUOT VOC.S-sister(v.F)-CIR HI ACC.P-spirituality(iii.F)-CIR  
 ‘e-‘alpaz‘am-Ø jadem ze-dimizzez-Ø zim‘a ‘imzimli žeše  
 NOM.S-generosity(iii.F)-CIR 2M.F.S.GEN.HI F.S-please-NI H.O.J grateful.ADJV 1.S.NOM.LO  
 ždon ‘e-žgazjo-š ‘en ‘e-‘taga-š jadem  
 because\_of.PREP OBL.S-kindness(iii.F)-CIR and.CONJ OBL.S-hospitality(iii.F)-CIR 2M.F.S.GEN.HI  
 ‘en jaši š-izpám-Ø ‘ig Ø-mä‘ezjaz-Ø žgazoli žeše  
 and.CONJ 3M.S.NOM.HI M.S-say-Ø QUOT VOC.S-sister(v.F)-CIR kindly.ADJV 1.S.NOM.LO  
 še-dengiš-Ø baz  
 M.S-hunger-NI very\_much.INTRJ  
 ‘Amokálo‘o said: O sister, may the spirits be pleased by your generosity (= formal "thank you"). I  
 [am] grateful for your kindness and hospitality. And he said: O kind sister, I am very hungry.

Ø ‘e-mä‘ezjaž-Ø majas té-delžen‘e-Ø jašin ‘ozzen žeš  
 EQ NOM.S-sister(v.F)-CIR second.ADJV F.S-give\_to-NI 3M.S.ACC.HI by.PREP LO  
 si-žillípa-‘äš tejez jaši še-da‘im-Ø daljaz ti  
 OBL.P-rice\_ball(vii.M)-CIR many.ADJV 3M.S.NOM.HI M.S-eat-NI all.ADJV 3F.S.NOM.EQ  
 té-delžen‘e-Ø jašin ‘ozzen žeš si-žillípa-‘äš daljaz jaši  
 F.S-give\_to-NI 3M.S.ACC.HI by.PREP LO OBL.P-rice\_ball(vii.M)-CIR all.ADJV 3M.S.NOM.HI  
 še-da‘im-Ø žetitin tanjem  
 M.S-eat-NI 3M.P.ACC.LO also.PTCP  
 The second sister gave him many rice balls. He ate [them] all. She gave him all the rice balls. He  
 ate them too.

‘o-‘Amakálo‘o-Ø š-izpám-Ø ‘ig de té-dažlo-Ø ‘en  
 NOM.S-[name](ii.M)-CIR M.S-say-NI QUOT 2F.S.NOM.EQ F.S-act\_kindly-NI and.CONJ  
 té-dalpaz‘am-Ø ‘en té-dazganžbas-Ø baz jaši š-izpám-ba  
 F.S-act\_generously-NI and.CONJ F.S-sacrifice-NI very\_much.INTRJ 3M.S.NOM.HI M.S-say-PP  
 bos Ø ‘e-mä‘ezjaž-ø majas  
 to.PREP EQ OBL.S-sister(v.F)-CIR second.ADJV  
 ‘Amokálo‘o said: You [are] most kind and generous and self-sacrificing. He said [this] to the  
 second sister.

‘en jaši š-izpám-Ø ‘ig té-glazdol-Ø bam‘a ‘e-tedilla-n  
 and.PREP 3M.S.NOM.HI M.S-say-NI QUOT F.S-become-NI OBLGV ACC.S-wife(v.F)-CIR  
 ja‘em de Ø ‘e-mä‘ezjaž-Ø majas té-zožbadäx-Ø ‘en  
 1.S.GEN.HI 2F.S.NOM.EQ EQ NOM.S-sister(v.F)-CIR second.ADJV F.S-smile-NI and.CONJ  
 té-ždinjam-Ø  
 F.S-nod-NI  
 And he said: You must become my wife. The second sister smiled and nodded.

‘o-‘Amokälo‘o-Ø      še-glazdol-a    ja ‘o-ka-n      žeš š-amokälo‘o-m  
 NOM.S-[name](ii.M)-CIR   M.S-become-PP   HI   ACC.S-spirit(ii.M)-CIR   LO   GEN.P-tropicbird(vi.X)-CIR  
 jaši      š-iž-glazdol-a      ja ‘o-ka-n      žeš ši-žesgöpa-m      ‘ozzen  
 3M.S.NOM.HI   M.S-CAUS-become-PP   HI   ACC.S-spirit(ii.F)-CIR   LO   GEN.P-bird(vi.X)-CIR   by.PREP  
 Ø ‘e-mä‘ezjaž-ož      majaš      tanjem      jašiti      zetë-sanpáz‘am-ba      ‘ižbi      ja  
 EQ   OBL.S-sister(v.F)-CIR   second.ADJV   also.PTCL   3X.PNOM.HI   X.P-fly-PP                         in.ADJV   HI  
 ‘o‘i-žbažbäh‘a-š  
 OBL.S-sky(ii.M)-CIR

*‘Amokälo ‘o became the spirit of the tropicbirds (note the transition to noun category VI, indicating actual birds, not the spiritual personification). He made the second sister to become a spirit of the birds too. They flew into the sky.*

Ø ‘e-mä‘ezjaž-Ø      baždim      ‘ammös      ti      té-dadäždes-imma      ‘ammös  
 EQ   NOM.S-sister(v.F)-CIR   first.ADJV   alone.ADJV   3F.S.NOM.EQ   F.S-live-PI                         alone.ADJV  
 kennaž      Ø sata-dlizma-Ø      daljaz      midi      Ø ‘e-beltös-ož      sesë  
 during.ADJV   EQ   OBL.P-year(iv.N)-CIR   all.ADJV   among.PREP   EQ   OBL.S-people(v.N)-CIR   EVID.HT  
*The first sister was alone. She lived alone among the people for all her years.*

## Myth 4

gojez~gojezme ‘ozzen sata-dlizma-Ø      ‘a-ťejoz      sesë      ‘emmenzem  
 INTSV~time\_ago by.PREP OBL.P-year(iv.N)-CIR   ELTV-much.ADJV\ELTV   EVID.HT   at\_that\_time.PTCL  
 ja ‘o-ponnam-Ø      ‘en      ja ‘o-taš-Ø      šet-amkan zillažžä  
 HI   NOM.S-sun(ii.M)-CIR   and.CONJ   HI   NOM.S-moon(ii.F)-CIR   X.P-be(PP)   young.ADJV  
 žbaka      Ø ‘e-beltös-Ø      ‘en      Ø ‘e-ta‘en-Ø  
 absent.ADJV   EQ   NOM.S-people(v.N)-CIR   and.CONJ   EQ   NOM.S-other\_people(v.N)-CIR

ke‘atom      t-ambašdas-ëš  
 on\_surface\_of.PREP   OBL.S-land(iv.N)-CIR  
*Many years ago, when the sun and the moon were young, people (= Beltös) and other-people (= foreigners) [were] absent from the earth.*

šetë-datiš-imma žeš si-pommašsezna-Ø      ‘en      žeš ši-melzgo-ssch  
 X.P-exist-PI      LO   NOM.P-non\_edible\_plant(vii.F)-CIR   and.CONJ   LO   NOM.P-animal(vi.X)-CIR  
 ‘en      žeš ši-žesgöpa-Ø      ‘en      žeš ši-laz‘am-ëh      ‘en      žeš  
 and.CONJ   LO   NOM.P-bird(vi.X)-CIR   and.CONJ   LO   NOM.P-fish(vi.F)-CIR   and.CONJ   LO  
 š-inblöge-‘ëh  
 NOM.P-lizard(vi.M)-CIR

*There were non-edible-plants and animals and birds and fish and lizards.*

ja‘o ‘-elkäh-Ø      ke-mähbeš-Ø      žeš ‘o-mamma-‘än      ‘en      k-izpam-Ø ‘iž  
 VH   NOM.S-god(i.N)-CIR   N.S-look\_at-NI   LO   ACC.S-earth(ii.F)-CIR   and.CONJ   N.S-say-NI   QUOT  
 ke-datiš-Ø zim‘a žeš ‘e-beltös-Ø      žepe      ke-da‘žži-bilma-Ø dan  
 N.S-exist-Ø   H.O.J   LO   NOM.S-people(v.N)-CIR   RPRO.N.NOM.LO   N.S-remind-REFL-NI   near.PREP  
 ja‘o t-a-ponna-ssës      ja‘em      ‘en      bos      ja‘es      ke-dabäskazdan-Ø  
 VH   OBL.S-name(iv.N)-CIR   1.S.GEN.HI   and.CONJ   to.PREP   1.S.OBL.HI   N.S-pray-NI  
*God looked at the earth and said: Let there be people who remember My name and pray to Me.*

ja‘o ‘-elkäh-Ø      ke-desgëja-Ø      bos      ja ‘-amlä-š      ‘iž      ja  
 VH   NOM.S-god(i.N)-CIR   N.S-speak-NI   to.PREP   HI   OBL.S-turtle(vi.F)-CIR   QUOT   HI  
 Ø-‘amlä-Ø      ‘ozzen      ‘e-žgazjo-š      ‘en      ‘e-bam‘antan-ëš  
 VOC.S-turtle(vi.F)-CIR   by.PREP   OBL.S-kindness(iii.F)-CIR   and.CONJ   OBL.S-graciousness(iii.F)-CIR

jadem            té-bamjan-Ø    jade            kennaž        Ø    tā-gannepel-ëš    bos        Ø  
 2S.M/F.GEN.HI    F.S-swim-NI      2F.S.NOM.HI    through.PREP    EQ    OBL.S-sea(iv.N)-CIR    to.PREP    EQ

ki-nal'äl-äh        'ižbi        Ø    t̄-ambaždas-ëš

OBL.S-beach(viii.N)-CIR    onto.ADJV    EQ    OBL.S-land(iv.N)-CIR

*God spoke to the turtle: O honorable turtle, by your kindness and graciousness (= formal "please"), swim through the sea, to the beach, [and] onto the land.*

'en            ja'o    '-elkäh-Ø        ké-desgēja-Ø    bos        ja    i-ždäksa-š        'iğ  
 and.CONJ    VH    NOM.S-god(i.N)-CIR    N.S-speak-NI    to.PREP    HI    OBL.S-monkey(vi.M)-CIR    QUOT

ja    Ø-ždäksa-Ø        'ozzen    'e-žgazjo-š        'en  
 HI    VOC.S-monkey(vi.M)-CIR    by.PREP    OBL.S-kindness(iii.F)-CIR    and.CONJ

'e-bam'antan-ëš        jadem        še-beždel-Ø    ja'e        bos        Ø  
 OBL.S-graciousness(iii.F)-CIR    2S.M/F.GEN.HI    M.S-run-NI      2M.S.NOM.HI    to.PREP    EQ

ki-nal'äl-äh        dan        ja    '-aml-a-š        'en        š-izbäs-Ø        'ižbi        Ø  
 OBL.S-beach(viii.N)-CIR    near.PREP    HI    OBL.S-turtle(vi.F)-CIR    and.CONJ    M.S-climb-NI    onto.PREP    EQ

'i-mazmaš-ëš

OBL.S-back(vi.M)-CIR

*And God spoke to the monkey: O honorable monkey, by your kindness and graciousness (= formal "please"), run to the beach, near the turtle, and climb onto [her] back.*

'en            ja'o    '-elkäh-Ø        ké-desgēja-Ø    bos        ja    i-tipi'i-š  
 and.CONJ    VH    NOM.S-god(i.N)-CIR    N.S-speak-NI    to.PREP    HI    OBL.S-cuckooshrike(vi.F)-CIR

'iğ        ja    Ø-tipi'i-Ø        'ozzen    'e-žgazjo-š        'en  
 QUOT    HI    VOC.S-cuckooshrike(vi.F)-CIR    by.PREP    OBL.S-kindness(iii.F)-CIR    and.CONJ

'e-bam'antan-ëš        jadem        té-sanpaz'am-Ø    jade        dan        ja  
 OBL.S-graciousness(iii.F)-CIR    2S.M/F.GEN.HI    F.S-fly-NI      2F.S.NOM.HI    near.PREP    HI

'i-ždäksa-š        té-mal'až-Ø    Ø    i-tazlas-ëñ        té-zdažgas-Ø  
 OBL.S-monkey(vi.M)-CIR    F.S-grasp-NI    EQ    ACC.S-shoulder(vi.M)-CIR    F.S-sing-NI

tan-'a'om-ën        si'ali        tepölli        jadem

ACC.S-song(iv.M)-CIR    beautiful.ADJV    musical.ADJV    2F.S.GEN.HI

*And God spoke to the cuckooshrike (The golden cuckooshrike is a bright gold and black indigenous bird which lives in the dense forests of the island of the Beltös. It is known for the "duets" sung between male and female during the mating season.): O honorable cuckooshrike, by your kindness and graciousness (= formal "please"), fly near the monkey [and] perch on [his] shoulder [and] sing your beautiful musical song.*

'en            ja'o    '-elkäh-Ø        ké-desgēja-Ø    bos        ja    i-koki'o-š  
 and.CONJ    VH    NOM.S-god(i.N)-CIR    N.S-speak-NI    to.PREP    HI    OBL.S-hibiscus\_tree(vii.F)-CIR

'iğ        ja    Ø-koki'o-Ø        'ozzen    'e-žgazjo-š        'en  
 QUOT    HI    VOC.S-hibiscus\_tree(vii.F)-CIR    by.PREP    OBL.S-kindness(iii.F)-CIR    and.CONJ

'e-bam'antan-ëš        jadem        t-iž-blazdažmas-Ø        jade        ja  
 OBL.S-graciousness(iii.F)-CIR    2S.M/F.GEN.HI    F.S-CAUS-be\_smelled\_by-NI    2F.S.NOM.HI    HI

'-aml-a-n        'en        ja    i-ždäksa-n        'en        ja  
 ACC.S-turtle(vi.F)-CIR    and.CONJ    HI    ACC.S-monkey(vi.M)-CIR    and.CONJ    HI

'i-tipi'i-n        'ozzen    ja    si-lemgos-äš        jadem

ACC.S-cuckooshrike(vi.F)-CIR    by.PREP    HI    OBL.P-flower(vii.F)-CIR    2F.S.GEN.HI

*And God spoke to the hibiscus tree: O honorable hibiscus tree, by your kindness and graciousness (= formal "please"), waft the fragrance of your flowers over the turtle and the monkey and the cuckooshrike.*

‘emmenzem ja‘o ‘-elkäh-∅                    k-iž-dazannaz-∅ ‘ozzen ja ‘o‘i-ponnam-äš  
 then(temporal).PTCL VH NOM.S-god(i.N)-CIR N.S-CAUS-glow-NI by.PREP HI OBL.S-sun(ii.M)-CIR  
 ‘a-jažböh ‘a-ji‘on ‘en ja ‘o-ponnam-∅            š-iž-dajäzbis-∅  
 ELTV-hot ELTV-bright\ELTV and.CONJ HI NOM.S-sun(ii.M)-CIR M.S-CAUS-put\_together-NI  
 ‘ozzen ja ‘-amlas- ‘en ja ‘i-ždäxsas- ‘en ja  
 by.PREP HI OBL.S-turtle(vi.F)-CIR and.CONJ HI OBL.S-monkey(vi.M)-CIR and.CONJ HI  
 ‘i-tipi‘i-š ‘en Ø si-lemgos-äš ja ‘i-koki‘o-m  
 OBL.S-cuckoooshrike(vi.F)-CIR and.CONJ EQ OBL.P-flower(vii.F)-CIR HI GEN.S-hibiscus\_tree(vii.F)-CIR  
 ‘en mas‘abilbiš Ø dajanna-‘o‘i-ponnam-äš še-datiš-∅ ja ‘e-pessaz-∅  
 and.CONJ after.PREP EQ set-OBL.S-sun(ii.M)-CIR M.S-exist-NI HI NOM.S-man(v.M)-CIR  
 ‘en té-datiš-∅ ja ‘e-jessaz-∅  
 and.CONJ F.S-exist-NI HI NOM.S-woman(v.F)-CIR

*Then, God made the sun glow very hot [and] very bright. And the sun made the turtle and the monkey and the cuckoooshrike and the flowers of the hibiscus tree to melt together. And, after the sunset, there was Man and there was Woman.*

‘en bos jašitina ja‘o ‘-elkäh-∅            k-izpam-∅ ‘iğ ja  
 and.CONJ to.PREP 3X.P.OBL.HI VH NOM.S-god(i.N)-CIR N.S-say-∅ QUOT HI  
 Ø-pessaz-∅ ‘en ja Ø-jessaz-∅ ja‘e žeděna  
 VOC.S-man(v.M)-CIR and.CONJ HI VOC.S-woman(v.F)-CIR 1.S.NOM.HI 2X.P.ACC.LO

ke-jellös‘a-apos pannimpá ja‘en žešeděja šetö-dige-∅ ‘en si‘em  
 N.S-make-NP so\_that.CONJ 1.S.ACC.HI 2X.P.NOM.LO X.P-know-NI and.CONJ for.PREP  
 ja‘eš žešeděja šetö-dikim‘ijä-∅  
 1.S.OBL.HI 2X.P.NOM.LO X.P-worship-NI

*And, to them, God said: O honorable Man and O honorable Woman, I have made you so that you know me and you worship me.*

ja ‘e-pessaz-∅ ‘en ja ‘e-jessaz-∅            šet-izpam-∅ ‘iğ ja‘o  
 HI NOM.S-man(v.M)-CIR and.CONJ HI NOM.S-woman(v.F)-CIR X.P-say-NI QUOT VH  
 ‘-elkäh-∅ dan ja‘onänaš žeša            šetö-da‘ažzi-bilma-∅ žbäs‘inna  
 VOC.S-god(i.N)-CIR near.PREP 2N.S.OBL.VH 1.P.EXCL.NOM.LO X.P-remind-REFL-NI now.PTCL  
 ‘en dan ja‘onänaš žeša            šetö-da‘ažzi-bilma-∅ ‘apompēh  
 and.CONJ near.PREP 2N.S.OBL.VH 1.P.EXCL.NOM.LO X.P-remind-REFL-NI while.CONJ  
 še-dibilkim-∅ daljaz ‘o-žbažbäh-a-∅ kennaž žeš sata-šazlas-ëx  
 M.S-lighten-NI each.ADJV NOM.S-sky(ii.M)-NI during.PREP LO OBL.P-life(iv.N)-CIR  
 žešam ‘en kennaž žeš sata-šazlas-ëx zem-bos‘a-ssom ‘en  
 1.P.EXCL.GEN.LO and.CONJ during.PREP LO OBL.P-life(iv.N)-CIR GEN.P-son(v.M)-CIR and.CONJ  
 zem-pon‘e-ssom žešam ‘en zem-bos‘a-ssom-la‘aljas ‘en  
 GEN.P-daughter(v.F)-CIR 1.P.EXCL.GEN.LO and.CONJ GEN.P-grandson(v.M)-CIR and.CONJ  
 zem-pon‘e-ssom-la‘aljas žešem ‘en kennaž Ø t-ópim-ëš  
 GEN.P-granddaughter(v.F)-CIR 1.P.EXCL.GEN.LO and.CONJ during.PREP EQ OBL.S-time(iv.N)-CIR  
 ‘ilzazzim  
 forever.ADJV

*Man and Woman said: O most honorable God, we remember Thee now, and we [will] remember Thee each lightening of the sky (= "every day") during our lives, and during the lives of our sons and daughters and our grandsons and granddaughters, and during [all] time forever.*

‘en ja‘o ‘an-‘elkäh-‘an té-dimizzez-∅ ja ‘ozpá-∅ ja‘ókim  
 and.CONJ VH ACC.S-god(i.N)-CIR F.S-please-NI HI NOM.S-creativity(iii.F)-CIR 3N.S.GEN.VH  
 sesé ‘a-‘amjemli gojez~gojezme ‘a las‘o giz‘a‘e ∅  
 EVID.HT ELTV-verily.ADJV\ELTV INTSV-time\_ago INTRG from.PREP where.INTRG EQ  
 ‘e-beltös-∅ ke-mäh‘e‘o-∅ tinglä ∅ ‘e-beltös-∅ ke-mäh‘e‘o-∅  
 NOM.S-people(v.N)-CIR N.S-come-NI EVID.DI EQ NOM.S-people(v.N)-CIR N.S-come-NI  
 las‘o ja‘o ‘a-‘elkäh-‘až  
 from.PREP VH OBL.S-god(i.N)-CIR

*And His creation pleased God. Most verily (= "so it was") a long time ago. From where do the people come? The people come from God.*

## Myth 5

gojez~gojezme ‘emmenzem ja ‘o-ponnam-∅ ‘en ja ‘o-taš-∅  
 INTSV~time\_ago at\_that\_time.PTCL HI NOM.S-sun(ii.M)-CIR and.CONJ HI NOM.S-moon(ii.F)-CIR  
 šet-amkan zillažžä sešé-datiš-a ∅ ze-pä‘ezjaž-∅ ža sesé  
 X.P-bc(PP) young.ADJV M.P-exist-PP EQ M.P-brother(v.M)-CIR three.ADJV EVID.HT  
*A long time ago, when the sun and the moon were young, there were three brothers.*

sešé-jispémäx-‘a bam‘a ∅ ze-pä‘ezjaž-∅ las‘o ∅ ta-töhþopo-š  
 M.P-leave-PP OBLGV EQ M.P-brother(v.M)-CIR from.PREP EQ OBL.S-village(iv.N)-CIR  
 bos ∅ ta-žassam‘em-ës ‘allijon pannimpá sešé-dazgazpipen-∅  
 to.PREP EQ OBL.S-journey(iv.N)-CIR long.ADJV in\_order\_to.CONJ M.P-vist-NI  
 šíši ja ‘e-babaþa‘ön titima ‘ataþ jaþi  
 3M.P.NOM.EQ HI ACC.S-grandfather(v.M)-CIR 3M.P.GEN.EQ before.CONJ 3M.S.NOM.HI  
 še-digliba-∅ ‘en še-ždinþejaš-∅ bos ja í-amblaždas-ëš ‘ammaš-ëš  
 M.S-die-NI and.CONJ M.S-travel-NI to.PREP HI OBL.S-land(vi.N)-CIR GEN.S-cloud(ii.F)-CIR  
*The brothers needed to leave from the village on a long journey to visit their grandfather [it is ambiguous whether this represents the brothers' biological grandfather or if it is a term of respect for a wise elder] before he died and traveled to the land of the clouds.*

šíši sešé-dizin-∅ ∅ ‘en-bizzajöszama-n žeš ‘-am‘a-m tāpim  
 3M.P.NOM.EQ M.P-decide-NI EQ ACC.S-preparation(iii.F)-CIR LO GEN.S-meal(vi.M)-CIR big.ADJV  
 ‘ozzen žeš ši-pípi-š ‘en žeš ši-žilliþa‘ëš  
 by.PREP LO OBL.P-domesticated\_lizard\_egg(vii.M)-CIR and.CONJ LO OBL.P-rice\_ball(vii.M)-CIR  
 ‘en žeš ši-dazzos-ëš pannimpá šíši sešé-denjam-∅  
 and.CONJ LO OBL.P-bird\_egg(vii.M)-CIR in\_order\_to.CONJ 3M.P.NOM.EQ M.P-be\_strong-NI  
 kennaž ∅ ta-žassam‘em-ës ‘ataþ sešé-me-þos ∅ ze-pä‘ezjaž-∅  
 during.PREP EQ OBL.S-journey(iv.N)-CIR after.CONJ M.P-cook-NP EQ NOM.P-brother(v.M)-CIR  
 žeš ‘-am‘a-n šíši sešé-dlazzazzaz-∅ pannimpá šíši  
 LO ACC.S-meal(vi.M)-CIR 3M.P.NOM.EQ M.P-sit-NI in\_order\_to.CONJ 3M.P.NOM.EQ  
 sešé-da‘im-∅  
 M.P-eat-NI

*They decided to prepare a big meal of domesticated-lizard-eggs and rice-balls and bird-eggs to strengthen [themselves] during the journey. After the brothers cooked the meal, they sat [down] to eat.*

ja ‘e-jezzas-∅                      ‘islam    ū-mäh‘e‘o-∅    bos    žeš    ki-dlipan-āh  
 HI NOM.S-woman(v.F)-CIR old.ADJV F.S-come-NI to.PREP LO OBL.S-doorway(viii.N)-CIR  
 ū-dežda-m                         titima        jade        ū-izpäm-∅    ‘iğ    ū-engiš-∅    žeš  
 GEN.S-home(viii.N)-CIR 3M.PGEN.EQ 2F.S.NOM.HI F.S-say-NI QUOT F.S-hunger-NI 1.S.NOM.LO  
 ‘a                ja‘eja        seš-e-dazbem-∅    ‘alpay‘amli    že‘en        ‘ozzen    ∅  
 INTRG 2M.P.NOM.HI M.P-share\_with-NI generous.ADJV 1.S.ACC.LO by.PREP EQ  
 ‘-am‘a-š                šex        že‘en        ū-blazdaž~blazdažmas-∅  
 OBL.S-meal(vi.M)-CIR RPRO.M.OBL.EQ 1.S.ACC.LO M.S-INTSV~be\_smelled\_by-NI

*An old woman came to the doorway of their home. She said: I am hungry. Can you share generously [your] meal with me, which smells very [good] to me?*

∅ ‘e-pä‘ezjaž-∅                      baždim        ū-annel-∅    ‘iğ    ‘en        ū-mažbam-∅    žeš  
 EQ NOM.S-brother(v.M)-CIR first.PREP M.S-think-NI QUOT 1.S.ACC.EQ M.S-be\_needed\_by-NI LO  
 ū-dožbam-∅                         zo‘abesli        si‘em    ∅    ū-ta-žassam‘em-ëš    ‘allijon  
 NOM.S-food(vii.M)-CIR nourishing.ADJV for.PREP EQ OBL.S-journey(iv.N)-CIR long.ADJV  
 ū-i                ū-izpäm-∅    ‘iğ    si‘em    ‘es        ‘-am‘a-∅        niz  
 3M.S.NOM.EQ M.S-say-NI QUOT for.PREP 1.S.OBL.EQ NOM.S-meal(vi.M)-CIR DADJ.PROX  
 ‘e                ū-še-da‘im-∅    mižba  
 1.S.NOM.EQ M.S-cat-NI DSDRV

*The first brother thought: I need this nourishing food for the long journey. He said: This meal is for me. I want to eat [it]. (Note the fronting of the first person pronoun, symbolizing the selfishness of the speaker.)*

∅ ‘e-pä‘ezjaž-∅                      majaš        ū-annel-∅    ‘iğ    ‘en        ū-mažbam-∅  
 EQ NOM.S-brother(v.M)-CIR second.ADJV M.S-think-NI QUOT 1.S.ACC.EQ M.S-be\_needed\_by-NI  
 ū-žeš    ū-dožbam-∅                 zo‘abesli        si‘em    ∅    ū-ta-žassam‘em-ëš    ‘allijon  
 LO NOM.S-food(vii.M)-CIR nourishing.ADJV for.PREP EQ OBL.S-journey(iv.N)-CIR long.ADJV  
 ū-ši                ū-izpäm-∅    ‘iğ    ‘e        ū-engiš-∅    si‘em    ‘es        žeš  
 3M.S.NOM.EQ M.S-say-NI QUOT 1.S.NOM.EQ M.S-hunger-NI for.PREP 1.S.OBL.EQ LO  
 ū-si-pípa-∅                         ‘en        žeš    ū-si-zillipá-‘ah        ‘en        žeš  
 NOM.P-domesticated\_lizard\_egg(vii.M)-CIR and.CONJ LO NOM.P-rice\_ball(vii.M)-CIR and.CONJ LO  
 ū-si-dazzos-āh  
 NOM.P-bird\_egg(vii.M)-CIR

*The second brother thought: I need this nourishing food for the long journey. He said: I am hungry. The domesticated-lizard-eggs and the rice-balls and the bird-eggs [are] for me.*

∅ ‘e-pä‘ezjaž-∅                      dentas        ū-annel-∅    ‘iğ    ja ‘e-jessaz-∅        ‘islam  
 EQ NOM.S-brother(v.M)-CIR last.ADJV M.S-think-NI QUOT HI NOM.S-woman(v.F)-CIR old.ADJV  
 ū-engiš-∅    ‘a-zamdaž zos        ‘e        ū-ši        ū-izpäm-∅    ‘iğ    jo‘a  
 F.S-hunger-NI ELTV-much than.PTCL 1.S.NOM.EQ 3M.S.NOM.EQ M.S-say-NI QUOT yes.INTRJ  
 ja ū-jessaz-∅                         ‘islam        ‘ozzen    ū-ežgazjo-š        ‘en  
 HI VOC.S-woman(v.F)-CIR old.ADJV by.PREP OBL.S-kindness(iii.F)-CIR and.CONJ  
 ū-e-bam‘antän-ëš                     jadem        ū-še-däzben-∅    jaden        dälle    ū-ozzen    žeš  
 OBL.S-graciousness(iii.F)-CIR 2S.M/F.GEN.HI M.S-share\_with-NI 2F.S.ACC.HI PRMSV by.PREP LO  
 ū-am‘a-š                ‘e  
 OBL.S-meal(vi.M)-CIR 1.S.NOM.EQ

*The last brother thought: The old woman [is] hungrier than I. He said: Yes, O honorable old woman, by your kindness and graciousness (= formal "please"), with-permission, I share [my] meal with you. (Note, in contrast to the above, the rearing of the first person pronoun, symbolizing the selflessness of the speaker.)*

‘emmenzem žěš ‘e-zdezza-∅ zillažžä še-mäh‘e‘o-∅ bos žěš  
 then(temporal).PTCL LO NOM.S-boy(v.M)-CIR young.ADJV M.S-come-∅ to.PREP LO  
 kí-dlipan-äh kí-dežda-m titima žěši š-izpám-∅ ‘iğ  
 OBL.S-doorway(viii.N)-CIR GEN.S-home(viii.N)-CIR 3M.P.GEN.EQ 3M.S.NOM.LO M.S-say-NI QUOT  
 š-engiš-∅ žěše ‘a ja‘eja seše-dazbem-∅ ‘alpaz‘amli že‘en  
 M.S-hunger-NI 1.S.NOM.LO INTRG 2M.P.NOM.HI M.P-share-with-NI generous.ADJV 1.S.ACC.LO  
 ‘ozzen ∅ ‘am‘a-š šex že‘en še-blazdaž~blazdažmas-∅  
 by.PREP EQ OBL.S-meal(vi.M)-CIR RPRO.M.OBL.S 1.S.ACC.LO M.S-INTSV-be\_smelled\_by-NI  
*Then, a young boy came to the doorway of their home. He said: I am hungry. Can you share generously [your] meal with me, which smells very [good] to me?*

Ø ‘e-pä‘ezjaž-∅ baždim š-annel-∅ ‘iğ ‘en še-mažbam-∅ žěš  
 EQ NOM.S-brother(v.M)-CIR first.PREP M.S-think-NI QUOT 1.S.ACC.EQ M.S-be\_needed\_by-NI LO  
 ‘i-dožbam-∅ zo‘abesli si‘em ∅ tā-žassam‘em-ëš ‘allijon  
 NOM.S-food(vii.M)-CIR nourishing.ADJV for.PREP EQ OBL.S-journey(iv.N)-CIR long.ADJV

ši š-izpám-∅ ‘iğ si‘em ‘es ‘-am‘a-∅ niz  
 3M.S.NOM.EQ M.S-say-NI QUOT for.PREP 1.S.OBL.EQ NOM.S-meal(vi.M)-CIR DADJ.PROX  
 ‘e še-da‘im-∅ mižba  
 1.S.NOM.EQ M.S-eat-NI DSDRV

*The first brother thought: I need this nourishing food for the long journey. He said: This meal is for me. I want to eat [it].*

Ø ‘e-pä‘ezjaž-∅ majas š-annel-∅ ‘iğ ‘en še-mažbam-∅  
 EQ NOM.S-brother(v.M)-CIR second.ADJV M.S-think-NI QUOT 1.S.ACC.EQ M.S-be\_needed\_by-NI  
 žěš ‘i-dožbam-∅ zo‘abesli si‘em ∅ tā-žassam‘em-ëš ‘allijon  
 LO NOM.S-food(vii.M)-CIR nourishing.ADJV for.PREP EQ OBL.S-journey(iv.N)-CIR long.ADJV  
 ši š-izpám-∅ ‘iğ ‘e š-engiš-∅ si‘em ‘es žeš  
 3M.S.NOM.EQ M.S-say-NI QUOT 1.S.NOM.EQ M.S-hunger-NI for.PREP 1.S.OBL.EQ LO  
 si‘pípa-∅ ‘en žeš si‘zillípa-äh ‘en žeš  
 NOM.P-domesticated\_lizard\_egg(vii.M)-CIR and.CONJ LO NOM.P-rice\_ball(vii.M)-CIR and.CONJ LO  
 si‘dazzos-äh  
 NOM.P-bird\_egg(vii.M)-CIR

*The second brother thought: I need this nourishing food for the long journey. He said: I am hungry. The domesticated-lizard-eggs and the rice-balls and the bird-eggs [are] for me.*

Ø ‘e-pä‘ezjaž-∅ dentas š-annel-∅ ‘iğ žeš ‘e-zdezza-∅ zillažžä  
 EQ NOM.S-brother(v.M)-CIR last.ADJV M.S-think-NI QUOT LO NOM.S-boy(v.M)-CIR young.ADJV  
 š-engiš-∅ ‘a-zamdaš zos ‘e ši š-izpám-∅ ‘iğ jo‘a  
 M.S-hunger-NI ELTV-much than.PTCL 1.S.NOM.EQ 3M.S.NOM.EQ M.S-say-NI QUOT yes.INTRJ  
 ja Ø-zdezza-∅ zillažžä ‘ozzen ‘e-žgazio-ś ‘en  
 HI VOC.S-boy(v.M)-CIR young.ADJV by.PREP OBL.S-kindness(iii.F)-CIR and.CONJ  
 ‘e-bam‘antan-ëš jadem še-däzben-∅ jaden dälle ‘ozzen žeš  
 OBL.S-graciousness(iii.F)-CIR 2S.M.P.GEN.HI M.S-share\_with-NI 2M.S.ACC.HI PRMSV by.PREP LO  
 ‘-am‘a-š ‘e  
 OBL.S-meal(vi.M)-CIR 1.S.NOM.EQ

*The last brother thought: The young boy [is] hungrier than I. He said: Yes, O honorable young boy, by your kindness and graciousness (= formal "please"), with-permission, I share [my] meal with you.*

‘emmenzem sešē-diblišsollaz-Ø Ø ze-pä‘ezjaž-Ø ža bos Ø  
 then(temporal).PTCL M.P-depart-NI EQ NOM.P-brother(v.M)-CIR three.ADJV to.PREP EQ  
 ta-žassam‘em-ës ‘allijon šiši sešē-danazjel-Ø ‘ižbi ja  
 OBL.S-journey(vi.N)-CIR long.ADJV 3M.P.NOM.EQ M.P-arrive-NI at.PREP HI  
 ki-bemse-Ø täpim ja ki-bemse-Ø ‘a-gez‘az Ø  
 OBL.S-mountain(viii.M)-CIR big.ADJV HI NOM.S-mountain(viii.M)-CIR ELTV-steep.ADJV\ELTV EQ  
 ‘e-pä‘ezjaž-Ø baždim glejis‘e ždonnis žeš ‘i-mo‘an-Ø  
 NOM.S-brother(v.M)-CIR first.ADJV heavy.ADJV because.CONJ LO NOM.S-stomach(vi.F)-CIR  
 zäs‘illas ši š-ammo-Ø ‘ižbi Ø ‘i-dajanna-š ‘en  
 full.ADJV 3M.S.NOM.EQ M.S-stop-NI at.PREP EQ OBL.S-bottom(vi.M)-CIR and.CONJ  
 še-zdajedam-Ø mazmašli bos Ø ta-töhþopo-š  
 M.S-turn-NI backwards.ADJV to.PREP EQ OBL.S-village(iv.N)-CIR

*Then, the three brothers departed on the long journey. They arrived at a big mountain. The mountain [was] very steep. The first brother [was] heavy because [his] stomach [was] full. He stopped at the bottom and turned back to the village.*

Ø ze-pä‘ezjaž-Ø dlim sešē-žbabzin~žbabzin-Ø ‘en sešē-danazjel-Ø  
 EQ NOM.P-brother(v.M)-CIR two.ADJV M.P-INTSV-walk-NI and.CONJ M.P-arrive-NI  
 ‘ižbi ja ki-zbaþabi-Ø ‘i’in Ø ‘o-tëžla-Ø ‘a-balle  
 at.PREP HI OBL.S-river(viii.N)-CIR wide.ADJV EQ NOM.S-water(ii.F)-CIR ELTV-fast.ADJV\ELTV  
 Ø ‘e-pä‘ezjaž-Ø majaž glejis‘e ždonnis ‘i-mo‘an-Ø  
 EQ NOM.S-brother(v.M)-CIR second.ADJV heavy.ADJV because.CONJ NOM.S-stomach(vi.F)-CIR  
 zäs‘illas ši š-ammo-Ø ‘ižbi Ø ki-ždizmaljez‘a-Ø ‘en  
 full.ADJV 3M.S.NOM.EQ M.S-stop-NI at.PREP EQ OBL.S-river\_bank(viii.N)-CIR and.CONJ  
 še-zdajedam-Ø mazmašli bos Ø ta-töhþopo-š  
 M.S-turn-NI backwards.ADJV to.PREP EQ OBL.S-village(iv.N)-CIR

*The two brothers walked on and arrived at a wide river. The water [was] very fast. The second brother [was] heavy because [his] stomach [was] full. He stopped at the river-bank and turned back to the village.*

Ø ‘e-pä‘ezjaž-Ø dentás še-pazgaz-Ø Ø tan-žassam‘em-ën še-mäh‘e-o-Ø  
 EQ NOM.S-brother(v.M)-CIR last.ADJV M.S-complete-NI EQ ACC.S-journey(iv.N)-CIR M.S-come-NI  
 ši bos ja ki-dežda-Ø ja ‘em-babapäh-‘om ši  
 3M.S.NOM.EQ to.PREP HI OBL.S-home(viii.N)-CIR HI GEN.S-grandfather(v.M)-CIR 3M.S.NOM.EQ  
 š-izpäm-Ø ‘ig ja Ø-babapäh-Ø ši-‘e-Ø šesem ji‘en  
 M.S-say-NI QUOT HI VOC.S-grandfather(v.M)-CIR NOM.P-eye(vi.M)-CIR 1.S.GEN.LO bright.ADJV  
 ždon ‘i-goþki-š jadem zeté-dedekäx-Ø zim‘a  
 because\_of.PREP OBL.S-face(vi.M)-CIR 2M/F.S.GEN.HI F.P-fill\_with\_spirit-NI H.O.J  
 ‘e-jäh‘em-Ø ‘en ‘e-zamgan-Ø jaden ‘ižbi ja  
 NOM.S-peace(ii.F)-CIR and.CONJ NOM.S-happiness(iii.F)-CIR 2M.S.ACC.HI in.PREP HI  
 t-amblaðdas-ës ‘-ammas-äš  
 OBL.S-land(vi.N)-CIR GEN.S-cloud(ii.F)-CIR

*The last brother completed the journey. He came to the home of the grandfather. He said: O honorable grandfather, my eyes are bright because of your face. May peace and happiness fill you with spirit in the land of the clouds.*

ja ‘e-babaþäh-‘on                    ja tā-zgēja-Ø                    nizgä                    kē-dimizzez-Ø  
 HI ACC.S-grandfather(v.M)-CIR HI NOM.S-speech(iv.N)-CIR DADJ.MEDL N.S-please-NI  
 jaši še-sollaž-Ø ‘e-pä‘ezjaž-ön                    dentás ja ‘e-babaþäh-Ø  
 3M.S.NOM.HI M.S-bless-NI ACC.S-brother(v.M)-CIR last.ADJV HI NOM.S-grandfather(v.M)-CIR  
 š-isþam-Ø ‘iğ Ø ze-pä‘ezjaž-Ø                    dlim jadem seš-epamjäx-Ø  
 M.S-say-NI QUOT EQ NOM.P-brother(v.M)-CIR two.ADJV 2M.S.GEN.HI M.P-be\_missed\_by-NI  
 ‘en ždorris šiši seš-da‘im-a zamdaš ‘en  
 1.S.ACC.EQ because.CONJ 3M.P.NOM.EQ M.P-eat-PP much.ADJV and.CONJ  
 ši-mo‘an-ëh titima glejis‘e ja‘e še-däzbe-‘oz-a Ø  
 M.P-stomach(vi.F)-CIR 3M.P.GEN.EQ heavy.ADJ 2M.S.NOM.HI M.S-share(\_with)-APPL-PP EQ  
 ‘-am‘a-n jadem si‘em Ø ‘e-jessaz-ož ‘islam ‘en Ø  
 ACC.S-meal(vi.M)-CIR 2M.S.GEN.HI for.PREP EQ OBL.S-woman(v.F)-CIR old.ADJV and.CONJ EQ  
 ‘e-zdezza-ssož zillažä nendlažga ‘i-mo‘an-ën zbägdapa  
 OBL.S-boy(v.M)-CIR young.ADJV therefore.CONJ ACC.S-stomach(vi.F)-CIR light.ADJV  
 ze-dedekäx-Ø zim‘a ja ‘e-sollaš-Ø ja‘o am-‘elkäh-‘am  
 F.S-fill\_with\_spirit-NI H.O.J HI NOM.S-blessedness(iii.F)-CIR VH GEN.S-god(i.N)-CIR  
 ‘a-‘azza jaden  
 ELTV-high.ADJV 2M.S.ACC.HI

*That honorable speech pleased the grandfather. He blessed the last brother. The grandfather said: I miss your two brothers because they ate much and their stomachs [were] heavy. You shared your meal with the old woman and the young boy. Therefore [your] stomach [was] light. May the blessings of the highest God fill you with spirit.*

ja ‘e-babaþäh-Ø                    še-dibilišsollaz-Ø bos ja tā-amblaždas-ëš  
 HI NOM.S-grandfather(v.M)-CIR M.S-depart-NI to.PREP HI OBL.S-land(vi.N)-CIR  
 ‘-ammas-äm ‘en Ø ‘e-pä‘ezjaž-Ø                    dentás še-zdajedam-Ø  
 GEN.S-cloud(ii.F)-CIR and.CONJ EQ NOM.S-brother(v.M)-CIR last.ADJV M.S-turn-NI  
 mazmašli bos Ø tā-töhþopo-š ši še-dašazlas-imma  
 backwards.ADJV to.PREP EQ OBL.S-village(iv.N)-CIR 3M.S.NOM.EQ M.S-live-PI  
 kennaž ja tā-ópim-ës mamsi‘e ‘e-däzdesazma-m sollašli  
 during.PREP HI OBL.S-time(iv.N)-CIR long(temporal).ADJV GEN.S-aliveness(iii.F)-CIR blessed.ADJV  
 ždon ja ‘alpaz‘am-ëš  
 because\_of.PREP HI OBL.S-generosity(iii.F)-CIR  
*The grandfather departed for the land of the clouds and the last brother returned to the village. He lived a blessed life for a long time because of [his] generosity.*

## *Niyolue's Choice*

### *Niyuer tanivana*

Franc Kravos (Sudanian)

Sudanian<sup>1</sup> is the first constructed language I've made, spoken by the Sudanian nation. The idea was first conceived when I was in fourth grade. It was then too that I created my first conworld called Sudania, a supercontinent in an alternate reality containing of Australia, Madagascar, South Asian archipelago, New Zealand, Oceania and a part of Antarctica. The main idea is: what if humans had to share their world with another intelligent life form? And that life form is the Sudanian species. They aren't humans but *are* humanoid. As a species they are peaceful, connected with nature, freedom loving and highly intelligent. After I designed the continent and its native species, I named its places too. Then, I lost interest until high school, when I made the phonology and phonotactics of Sudanian out of those place names. It has now been three years since I made the actual language.

The language itself has a writing system—an abugida. However, as of this time, I still have not devised a way of writing it on the computer. Therefore, what I present here is the latinization.

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<sup>1</sup>(This language can also be called Sudanese, a derivation from the Italian word for south. To avoid ambiguity regarding the demonym Sudanese, this article uses the name Sudanian throughout.)

	Labial	Coronal	Velar	Glottal
Stops	P[p]	T[t]/D[d]	G[g]/K[k]	
Fricatives	F[f]	S[s]/Z[z]		H[h]
Nasals	M[m]/V[v]	N[n]		
Approximants		R[r]/RR[r]	Y[j]	

	Front	Central	Back
Close	I[i]		U[u]
Mid	E[e]		
Open		A[a]	

The letter *X* is pronounced like [ks]. A doubled consonant represents gemination (*NN*, *YY*, , *SS*). There are only two exceptions to this. The first is *RR* which is pronounced like postalveolar trill. The second is *XX* which is pronounced like [ksks]. Sudanian is a stress language and the first vowel of the word is always stressed unless the vowel is doubled. If we double a vowel like this *UU*, *AA*, *EE*, *II* means that the stress is on that vowel e.g. *DUVAA*. When there is an apostrophe in between two vowels that means that you make a small break and then say the vowel again e.g. *GA'AX*. Sudanian is a SOV (subject, object, verb) language and adjectives come after a word.

The short story below has been written in English and then it has been translated into Sudanian. It talks about a planet that has been invaded by an alien species, which has

**been destroying it and enslaving the native population. We follow the story around queen Niyolue (Niyuer in Sudanian) who is trying her best to help her people.**

The story, an important one for the Sudanian nation, demonstrates their worry that humans will destroy their beautiful home. In this alternate reality, humans and the Sudanian try to have good relations with each other, but the humans often disrespect that bond. Queen Niyolue represents the nation suffocating in worry, the Katherines represent humans, and the nation represents the Sudanian secret wish of what they want to do to humans. I hope you will enjoy this short story! If you want to learn more about Sudanian please contact me on Facebook.

Exyemivu nam mane vapieram vuzya ramuya. Fareku kazekuvudef kepuy pufueziga pisevatan za pumaneyafun vuzya zenuy muyaf. Pietu muzaza muyam za zanamerum, kar e sitera pufare nagu airepuysaza kazekuvuden nagu Fangryuinad danuva tu zapie gurrayum zanpante, raz. Vapiera, puy gumana turikin, rahuya raz. A pupimane uhuayien azatum, ama degu rravura in naterunainpagayafu, maz savante. Pare yuixuam puy arapufaye rumevam nam mane, ae in pufuemere gikuwan vuzya ruyuduex, raz.

*The two suns were shining bright on the walls of the room. The white curtains were gently moving in the slow and fresh wind. There was a gentle sweet aroma, which smelled like the flowers found on the white beaches in the northern part of Fangrolyuin Peninsula. The room was large, with a high ceiling and big open windows to let as much sunlight in as possible. On the*

*walls there were purple plants with yellow blossoms that were moving in the afternoon breeze.*

Kayava marayvun, puy zefuz yuixuaf za zapateke patezaexrirrukim menguyum kazekuvudem, netuiteu nizain piexhevaru maz gayafu. Tunata yuixuan nagu zevar iyysapufupiea vuz rafunagu. A deki yurevana eratun puynaguvante. Ay tunata kurasa, sitera a pufuruduvu. Zeva nagu duvaa maz duvevuzap zau a nam pamena maz pafuna. Zeva netuiteu maz inpufvante zainien zau a zevar nameygupiea matakun maz yuguvudu'uh zau a zevar zapateke pufunavam sitera uvupateka maz dusiteruh zau a uiteu, asei a mat zevamuy maz hatakanapafuna, maz tatuvente. Zevar yunmanduvu muyaf zatepie vafupietak maz ranvaneta zau u tuvu kutadu maz nitatuvente. In kutadu puskuvudu pietu vu'uzya rafu. Zeva, puy puskuvudu, muve fusyum za takien nam zevar vuta maz puskuvudarat. A iyysaparatay maz yanatinaiyyasapuzerru zau a kavara za fuzura ma'azz iyysapuzerru, suvunu a izerru maz savaratu espiratuf. Zeva guvare maz yuguvudu'uh zau a in mutakura utapafanf merakuvuden za tuinpan, mar am zeva exmeya kazetavar, raz. Zeva fuvuvana kutanf namuvupu zevar muvusezia za mutukutiza uvupu zevar rrafupiei vuzya nuzexdi. Zevar pufupieu, asei u pufuina maz karavante, vuzya daduex kadagien. Deratas zeva maz yanatinagayafulduvevuzax. Ganax penetarranx rafu zau zeva farefufu vuzya iyysapuzerru, suvunu zeva nitanin ganax maz sarafunat. Uin zeva pierat maz gayafu, a dupie rateraka maz gayaretag.

*Suddenly, through the doorway came a beautiful creature with purplish skin and long, luscious, white hair. Lightly dressed and showing lots of skin. On her head bestowed a purple jewel accompanied by little, silver wear, which hugged the jewel in such a way it looked like it was floating. She sat down on a chair and looked in the mirror. She inhaled deeply and took off her*

*majestic crown, configured her free hair into a bun and took a moment to look at herself. Her gentle hands reached for a compartment and took out some seashells. In them were paints, which she used to make dark and harsh lines on her face. She began to feel disconnected. Guilt and confusion came over her. But she quickly shook them off. She undressed and pulled on a puffy black and red dress that covered her from head to toe. She felt a tight grip on her waist and a contracting feeling in her three hearts. Her lungs were working hard to get a breath of air. Nevertheless, she started walking. It was hard and she felt dizzy, but she pushed through it. When she went outside she was escorted to a ship.*

Zeva azax nut tu kugavayaxa maz saziyi. A sitera susurakuva maz iyysapuzerru, suvunu a zan ususrakuva ma'azz rafu. Uin zeve puruden maz purugayafu, tu metukutiza maz sagayafutan. Pietana, kar zeva in a maz ingayafu, nehuemura nut rrauiv rafu. A turiki rafu zau a dunida zanuparatu zau a kate situm, kar e rafendu, savante. Zeva pietar maz gayafu zau a takavata rahuyan fusyun yisu maz henpagayafu zau a at fan fuiteua ma'azz pafuzape. Zeva maz inpufvante zau a takavata maz sayaruve muyam. Vapiera, kar a takavata yusi rafu, pufusyu rafu. In a muzaza hunatam pukasyum vu'uzya rafu. Pietar rafunara vuzya rafu. Ar guvare fusyum utapafien za puskuvude merakuvudem takien naguvante zau a zapateke mivana savante. A degu tunata uhuayanf dagan naguvante zau a zever nizata sakinatanaranedaz. Vapiera simata in exhererri savante. Simata denu marre za rrame vuzya denuvante. Zeve yusi simata duvevuzap, e ma'azz vudarravat zau e marre ma'azz irrama, suvunu exvanutu marre za rrame, kar zeve ma'azz irrama za irra, nut zevar nane uhuaykien ma'azz punidar aru narutuza. Zeve puy zever nane azatum ma'azz nanake, e sitera unudivada ma'azz hapuyamafite zau e ganede hunidadam ma'azz nanakevat. Fanedu sakayave zeva maz pafurafu. Meya nagu duvaa, kar ad meve sitera zeva nataman sazaduem, maz yuduvevuzap. Zeva sitera zeve sarafu. A ata aeiva za satu rafu.

Yunu zeve zeva maz pafurafu, e kefupu'ax asei zeva ma'azz rafu zau e zeva maz uge'eanunasarafunat. Zeva ganut vuiitu maz tatuvente zau a maz puruduveduex. Kaze kayave savemah in vapiera maz tarehiaxnuy. Kaze mat zeva savandera ma'azz pafuzape, suvunu rrauiv zeva azax maz zenu nanami, zeve maz uge'eanunahapuyamafite. Zevar hapuyamafit situ za ganivera rafu. Nidinui iu nut tefidina maz puruduveduex za zeva "Tuiye, sitera tefidina saiyyasape, kuvu sarunahapuyamafite! – Tuiye ku vu zenu husapafuna, mur zeva za vuz zantekaduexnananami?" maz nanami. Zeve savemah maz tarehiaxnuy zau zeva maz yuduvevuzap. Muya "Guvaraxix K-19 (*K-esaxx*)" maz nanami zau a maz fuya. Zeva "Ava maka zever kenetu muduf navu maz savaru, maka uk puruidu vu'uz saexduzu, asei maka ku vu iyysapuvaya, kar tuiye marafe mevaratum za nekarum iyivu ui menu yanavante ku vu savante." maz nanami. Iu duy tarafe puy "Tuiya devanu maz yizivi." maz sivui. Fakuyava duy tarafe "Ka zau regune marayvu kantaf ya geyaa sayizivi." maz nanami. Eum "Mitivar zeva niruze zarutan rafu. Hukayavu ma'avu kuzyu hutiyysaputan, kar Niytruka sitera Katherina ku vu yaniduga." maz nanami. Kaze zeve radiu maz yantinahapuyamafite. Vapiera fusyu maz tarehiaxnuy. Zeva metakutiza kutanf namuvupu zevar muvusezia radiu ma'azz nuzexdi. Eum maz fuya. Zeva "Zeva fumida rafu – zau geyava pafuzape, zeva zevar nampusku kaverata zenu duhunam." maz nanami. Zeve rad tat rrauiv ma'azz hapuyamafite. Zeva puy "Zeva sitera zevar munudu: saiyyasap, hatuy za tanten rafu." maz purudevan. Zeve radenu ma'azz hapuyamafite, kar e ma'azz zanu pufuvante. Sapamefuva zevar pafu maz yanatinanatinu zau zeva ni nut vapiera maz gayaveduex. Uin a pierat maz henpagayafu, a farefufu maz yanatinaiyysapuzerru. A nagu saizes maz narut zau a maz uge'eanunasapamefuvana. Pie fusyu za sarra vuz tarehiaxnuy.

*She didn't remember anything from the ride. It was like she fell asleep but was wide awake. When they finally arrived, the contracting feeling didn't go away. The building she entered was different than the one she left. It was tall and made of steel with sharp peaks sticking out. She went inside and advanced toward a large, dark door and looked at it for a moment. She took a breath and opened the door gently. The room was dim, filled with strange musky aromas. The creatures inside were wearing dark, puffy clothes and harsh, black makeup. They had little to no hair. They wore many big and heavy jewels and weren't ashamed to show off their gold. In the middle there was a table filled with much food and drink. Behind the table they sat, chugging and eating the food with half of it dripping or falling out of their large mouths. They talked with their mouths open, laughed as if there was no tomorrow, and argued over the smallest things. Nobody actually noticed. The queen sat herself down on a chair that wasn't made for someone of her small stature and slim build. Having noticed her, they became annoyed and endeavored to ignore her. Then, she gathered her courage and stood up. The room went quiet. They were all looking with resentment, but before she could say anything they started to laugh. Their laugh was piercing and swinish. After a while one of them stood up, "Stop laughing like a bunch of imbeciles. Can't you see she is trying to say something?" They went quiet and he sat back down. "Thank you K-19," she said. "Well, since I have caught your precious attention may I not waste it any longer, because I know you all, mighty and powerful beings, have little time to give." "You forgot wealthy," interrupted one of the attendees. "Yeah. And let's not forget extremely beautiful," said another. "Honestly, she looks quite horrible. Who would have thought, a Niyltruck dressing up as a Katherin," said a third. They all started to laugh again. The room went dark. She again felt a tight and contracting feeling in her waist. "She is foolish. And look! She can't even put on her makeup correctly," they laughed even more. "She is just like her parents: dumb, boring, and pathetic." They laughed so hard they couldn't breathe. Tears began to fill her eyes and she ran out of the room. When she came outside she began to feel dizzy. She fell to the ground and started crying. It began to get dark and cold.*

Suvunu ganax deki punuza rrayanf nagu zevar maz sagarux. Zevar fanukaya "Makar zikiva! – Tuiya makuu ga'ax, kar yaka ma'azz hidue, saneva kuvu nanariu." maz nanami.

Fanukayar idada razeva fuzaray raz, suvunu zeva idada difu uiteua maz iyysapemaru. Meya zeva maz kayarasa zau a maz yanatinasapanuguduna. Fanakaya zeva suy maz kayarasa zau zevu nagu saizes dui uiteaua ma'azz duvevuzap. Meya, neynuk pufuvantanel ninkanikienpe mur rrauiv, yanatinananaiyysamaru. Zeva "Tuiya, givuin tefidine tuiya radar vuenta ma'avuya rumuya, vuira ma'avu huvuiyyasata? Maka, sitera Katherines, uin zeve inipafuyava man yanatinaiyyasapemaru, ma'avu sarafunat, yunanuh mavu iyysaputan – ava K-19 (*K-esaxx*) ma'avu rafunat. Su maka ganax ma'avu vuiyyasata. Tefidine makar inipafuyava vey zenu ya iyysapemaru – Tefidine magamnazaxe vey zenu ya exdazavanx – tefidine makuu vuenta ya hurumuya? Maka iyysapen, kar makar munudu makuu man rumuya – Suvunu zevu kuvu sarafu. Zevu uxguma zau u makuu puy yanuva runananf man futan, mar maka yanuva geyaa ya yuruden, dafe Katherines makar yanuva ya kenur. Maka mekane meve yanuva denu ma'avu nekayavante, suvunu zeve nenur meru ma'avu rafu. Maka kaze manz zantekaduex. Maka sitera Katherines manz siterafu, a mekane zever yaneganax man iyysapureyna, a makar vuta zever namupusku manz duhunam zau neuiva mekane in te mutakura kutanf meve zeve maz kenuhuy, suvunu Katherines rur sarafunat za ganivada. Zeve, kar maka kuvu zantekaduex, zenu huypafuna? Y'ya-zien makuu kuvu nanariu, tuiya makuu, ga'ax maka geyaa ya due., kuvu nanariu." maz nanami. In pie saha vuzya rafu. Guduy y'yoa-zien: "Meya Niyue, tuiya zenu sahuypafuna, kar zeve tuiya kuvu saintefimeyvu? Suvunu tuiya zeve sarafu. Tuiya tuiyamuy rafu, a Niytruk rafu. Huva tuiya vuenta ya magayamaritu, nur asei a pantenamenunatefinur? Zeve gazeax neve regune ma'ann due. Makar meya, zeve reguner memayuvupu tan regune man gayafupuvu, e reguner airas man tatuvante, e reguner yanuva man sazadakaex zau e tefidine, kar

zever ide man nanasa, man uxgipa. Zeve saze su nagavere'exay neve reguner airas, memaya za tuiyar memaya man merenvuy. Suvunu tuiya sapafureux ma'avu rafu. Maka iyysapen, kar tuiya zeve ma'ann iyysapuyavanamenunagenunaya, suvunu tuiya tuiyar munudu sarafu. U suyakava man rafu, kar u meru ma'ann sananasa, suvunu tuiya kaveranta meve tuiyar yanuva hatakanamenunaduex. Tuiya makar punuza kuvu fuvuvante zau regunu re'eion ya intefidire." maz nanami. Niyue-sun fazurefu maz iyynurru zau zeva yanatinaiyysaputan. A rana muyunaranitenax, suvunu ganax penetaranx razeva raz zau mutakura kutanf zeva maz safanu. Zeva "Suvunu yanuva – zeve nataya yanitarante za uxgipa. Regunu ganax sageyava ya hudue. Maka zenuga ya zanapante ama regune zena ya'a genexnurdavanx – Maka rad ui kuvu muyu. Maka Katherineser kenutu vey ya kuravante ama zeve ya'a sayavuz." maz nanami. Y'ya-zien "Niyue-sun," maz nanami, a zevar punuza maz fuvuvante zau a in zevar pafu maz pafuzape. Y'ya-zien "Regune yanuva nagu pieuvupa, kar ap exyemivu za sezeuvupu nate zikiven, rafu zau regune yanuvu nateya samuyunazikivenan – Katherines ma'avuya sasayavuz, zeve irrama za irrama, asei e nanur meru ma'avuya rafu. Suvunu regune zenu ya re'e zau e reguner pieuvupa nut zeve ya gayafupuvu – Ama tuiya makar punuza geyaa kuvu fuvuvante zau regunu faya ya duex – genu." maz nanmi.

*But that was interrupted by a warm hand on her shoulder. "Your majesty," said her servant, "tell me what has happened to you?" It took her a few moments to comprehend what he had actually said and when she did, she hugged him and started crying. He hugged her back and so the two sat on the floor for a moment. She began to speak even though it was even harder to breathe than before. "Do you ever wonder whether people would like you more or less if they could see inside you? I mean, I've always felt like the Katherines dump me right when they start to see what I look like from the inside—well, all except K-19. But I always wondered about that. If people could see what I*

*look like from the inside—if they could live in my memories—would anyone love me? At least I know my parents did—but they are gone now. Dead. And they left me with an angry nation to calm before the Katherines punish them. I sacrifice myself for them more and more and yet they are never satisfied. I tried everything. I acted like them, I educated myself on their culture, I put on their makeup, and I even dressed myself in this tight dress for them. But the Katherines only ignored and laughed at me. Can't they see I'm trying? Tell me By'youla; tell me what do I have to do?" There was silence and then By'youla said: "Queen Niyolue, can't you see that they don't accept you. It is because you aren't them. You are you; you are a Niyoltruck and nothing less. Why would you sink so low just to please them? After all they did to us. Your majesty, they invaded our planet, took our land, enslaved our people, and killed the ones that rebelled. They have brought nothing but destruction to our land, our home, your home. But yet you stay blind. I know you have been raised to respect them, but you aren't your parents. They were cowards that never rose up. But you have the opportunity to do what is right for your people. Take my hand and we shall join the rebellion together." She was in shock and started to think. It was hard for her to make a decision and the tight dress didn't help. "But the people—they will be tortured and killed. We can't let that happen. I will surely find a way for us to coexist—I just need more time. If I could just get them to listen," she answered. "Niyolue," he took her hand and looked into her eyes, "We are a race on a planet governed by two suns and two moons; we do not have to be governed by two nations – The Katherines don't listen, they only consume and consume to fill their unquenchable thirst. But this is our chance to fight back and take what is rightfully ours. So take my hand and let's make a change—together."*

Zevu mat zevur pafe dui nayur ui ma'azz pafuipetekis zau Niyue-sun guduy maz zantekaduemnapuruduveduex. Zeva ganax nekur maz duex zau a kazidu dunifide ma'azz duex, a nitara in muyuexherriguva ma'azz nuzexdi. Ganax razeva penetaranx ma'azz rafu. Zeva zevar munfa nefunidenanf maz ruzyeyavu zau a neguverra maz fuvuvante. A mutakura maz pantenasiadaner, suvunu a maz yuratinav. A fuzura ma'azz iyysapuzerra. Zevar punuza uge'eanunagayespidiuex zau zeva yaui ma'azz iyysapenad. Zeva neguverra kize maz vufuvante. A

maz kimadunafenidu, suvunu a pufuina kinidun mavuiitu maz pufuvante zau a zevar mutakura maz yanatinasiadaner. Guduy zeva rad zenu maz pufuvante. Sapanumuve nam zevar vuta fusyun maz gayu. Zeva zevar namupusku puy zevar punuzu maz nepuru. A rad munuya ma'azz iyysapuzerru. Ganax, sitera zeva maz arayexdeix, raz. Zeva Y'yar punuza maz danyu zau Y'ya-zien zeva maz ruzejak. Zevar pafu mat takavat maz pufuruti. Zeva maz kimadunagaya fusenuvuax. Exyemivu nam vuta venuun yuixuan ma'azz ramuya. Zeva Niyue-sun nameygupiea maz yanavante zau meya mat an ma'azz pafuzape. Zeva an mavuiitu maz rafunagu zau a puy Y'ya-zien kef zeva yanatinagaya fuvuzax.

*They stared into each other's eyes for a while and then she tried to stand up. She was barely able. Every step hurt her in the waist. She couldn't bare it any longer. She lifted her feeble arm and grabbed the collar. She wanted to rip the dress apart, but she hesitated. It was hard. Her hand started to shake and all she could think about was what would happen next. She almost let go, as if she was ready to give in, but then she took a small breath and started rip her dress apart. At last, she could breathe. Tears of relief fell on her dark face. She took her hands and cleaned her makeup off. She felt even more relief, as if she was shedding her old skin. She touched By'youla's hand and he lifted her up. Her eyes looked back at the door. Finally, she was ready to walk away. The two suns were shining on her smooth purple face. He gave her the crown and she looked at it for a moment. Then she bestowed it on her head and began to walk with By'youla by her side.*

## ***Black Wolf, Red Robin Hood and the Three Pigs***

***Blacco Wolfaz, Ruodo Rohhben Hodez ande thô Thrêy Piggos***

Chris Brown (Dêne)

*In the world of Yeola, quite a lot of the literature of the Werre folk of the Eastlands is wrapped in the guise of folklore & legend, fairy tales and fables. Here is an example of an early kind of short story, written in Avantimannish, that has clear links to the tales of the granthund, the professional tale tellers of the Eastlands. A curious convention of the genre is the two part ending. Similar to a “choose your own adventure” that were popular here on Earth in the 1970s and 1980s, it is often the case in these tales that the audience or reader is given the option, towards the ending, of which path the hero will take. In this case, Red Robin Hood’s choice is between the White Witch and the Black Wolf, and the consequences of each.*

On fornam was this tuwellen mahheths ande ho hehôte Ruodo Rohhben Hodez ande ho buwete te Yanthwesseldale. Nuw thês dayô buwete alswo te thêm woudam selfe this grêten blacqen wolfaz ande he hehôte Blacco Wolfaz ande swithe euele was he, for that hit him líqete te underfanen summe mahheth or yere that yoet on therhhimfarend therh his selvam. Ande he wollet hem caften ande hem slehen ande hem yaarcutiscen ande hem douwngobben.

*One time there was this winsome maiden and she hight Red Robin Hood and she lived in Entwhistledale. Now, in those days, there also lived in the woods around this great black wolf and he hight Black Wolf and so very evil was he, indeed it pleased him to seize some girl or boy that was walking through his woods. And he would catch them and slay them and cook them up and gobble them all down.*

Nuw te this murhhene daye yoete on therhherfarend this Ruodo Rohhben Hodez therh thona woudam selfe hwer buwete that grêten Blacco Wolfaz. Ande sahe he te her on therhfarend with her thrêy pyggam delycioso.

*Now on one morning day, there went this Red Robin Hood travelling through those same woods where lived the huge Black Wolf. And he saw her going along with her three delicious pigs.*

Swo he uwthimlelôwe te beforon Ruodo Rohhben Hode with her thrêy pyggam ande him yelpend: “Stande ande delefere, thuw qenavô!”

*So he leapt out in front of Red Robin Hood with her three pigs and roared: “Stand and deliver, knave!”*

“Oi! Ei ent ne qennavaz, thuw moncigh forne huwndaz! Mähheths em ihh; nuw sête thih selfe uwt min weye!”

*“Hey! I ain’t no navy, you mangy old dog! I’m a girl; now stand yourself out of my way!”*

“Ne qyire hherten, ihh thih clepete qenavô, en word ensoltand, for that thuw be gangend therfarend therh min selvam!”

*“No, dearheart, I called you a knave — a name of insult, because you are going along through my woods!”*

“Uu, hit mih sayret, seyer. Beouten ne nuw ne hwethere em ihh genavô!”

*“Oh, sorry sir. Well, I ain’t a knave either!”*

“Ne thang that, min swête clousez! Nuw, wes gôde mightheths ande stande ande delefere!” sayete he, his meqele ruode ôhhus yawhheletun te thon meqelesto farhhe. He sayete: “Ih te thih sahe on therhthihfarend therh min woudam, Ruodo Rohhben Hodez! Travanspassant! Thiefaz! Beouten thuw es ofermehhel thunne, min clousez. Swo, telôse mih yân fête farhhe, yân gôdhapplih omswathet sauwsacge, ande eillem lêten thih te liven anther daye!”

*“No worries there, my sweet candy! Now, be a good girl and stand and deliver!” said he, his great red eyes ogling the biggest pig. He said: “I saw you coming through my woods, Red Robin Hood! Trespasser! Thief! Though you are too thin, my sweet. So, hand over yonder fat porker, that conveniently wrapped sausage, and I’ll let you live another day!”*

“Foh te that thuw stenckih forne moncgefothrô! Wollet ihh ïyen rather hyrren thih te seuwlhhen min land, Blacco Wolfaz, thana lôsen ênih min qennavô!”

*“Fie on that, you stinky old mangefur! I would really rather hire you to plow my fields, Black Wolf, than lose any of my little lads!”*

“Qennavos, thuw sayes?” he sayete ande lehhte; “Thih selfe lîqe! Ande red thih geontille prapastum of omplayemant, sôthlih aftes ihh fenece te eten yân fête farhhe, ei wellem treuwlih thih scewen huw te îyen scîthen thih swête falden, Ruod Rohben Hodez!”

*“Lads you say?” he said and laughed; “Well, please yourself! And as for your kind offer of employment, truly after I finish eating yon fat porker, I will truly show you how to plow your lovely fields, Red Robin Hood!”*

Meth that ande cuwycke swo wenckaz, ho her suwarfe ande rane, havend hyndes her meth rêpe strungon ther to thês pyggô snoddendum her twa pygges. Ho suwarfe her and thethrôwe ther, therh rodom ande om medewam, that Blacco Wolfaz te theys hâckscinnes! “Cwemet ye two!, lêten we ôs berzyen yn then forne falden — hit be wel acunon mih. Blacco Wolfaz ne môte ôs fanen her!”

*With that and quick as a wink, she turned and ran, hauling behind her with a rope attached to the three pigs' nose-rings. She swerved here and twisted there, under brooks and over trees, that Black Wolf ever at their heels! “Come along you three! — let's hide in this burrow. I know it well. Black Wolf may not seize us here!”*

Beouten se meqelen farhhaz rost ande him thethrêwe, terend that snoddendum uwt fram his snuwte. “Burrouw ne burrouw — ihh nellem ne yngangen nethes ther! Wolfaz ne wolfaz—ofermehhel dercke that huwlet plâze, ande we ne nost nouwt hwat lytheret ther!” Ande swo thane he fande summe yehuwlet falden for te him hîden.

*But the biggest porker roared and twisted himself away, tearing the nose-ring from his snout. “Burrow or no burrow, I will not go down there! Wolf or no wolf, that hollow is too dark a place, and we don’t know what’s lurking down there!” And so then he found some hollow log to hide himself in.*

Nuw cwemt that Blacco Wulfaz ahwuwffend ande apuwffend, beouten he bypassete then burrowe. Thane he stoppete en unsces ande hasete yân summe hwuffundum ande snuwrtundum acwemend ut fram then falden, ande he him selfe sayete: “By oscam, em ei utpuwffet, beouten ei cnêwô alle thona grespundum ande rasclundum te min ihht forne lungô! Ande eillem gambollen be ther summe fête farhhaz yn yân huwlet falden!”

*Now comes that Black Wolf a-huffing and a-puffing, but he passed right by the burrow! Then he stopped a moment and heard yonder some whuffing and snorting coming from the log, and he said to himself: “By hokey! I’m puffed, but I know all the gaspings and raspings of my own lungs! And I’ll wager there’s some fat porker in yon hollow log!”*

Swo up he lelôwpe and down he crascgete ofer then most falden ande he barste that falden asunder ande ther he fande that fête farhhe, ahwezend ande askremlend agast. Se yermen pyggaz scuwescwelle, beouten Blacco Wulfaz sancke his fanteth te then throwte ande pette stoppe ther to. He snâthe his throwte asunder ande then blôd douwnrane his neqen, hit scuwyrtete ande spâwe, gustend ut fram his tuwycknend lêqe tilles he starfe. Thane Blacco Wolfaz upname then lêqe ande begobbete him douwn levende ne benes.

*So up he leapt and down he crashed upon the fallen log and he bashed it asunder and there he found that fat pig, a-wheezing and shivering with fright. The poor pig squealed, but Black Wolf sank his fangs into his throat and put a stop to that! He slit his throat and the blood ran down his neck; it squirted and splattered, flowing from his twitching body until he died. Then Black Wolf snatched him up and gobbled him down, bones and all.*

Ande Ruod Rohhben Hodez smayge ut fram then burrowe with her twa pyggam ande yoete on her weye, under Blacco Wolfaz nappete. Nuw te that aftnônes, weknede Blacco Wolfaz ande bethanke him hwat he môye to nôneskengen. Thane he sahe he te her on therhfarend with her twa pyggam delycioso.

*And Red Robin Hood crept out from the burrow with her two pigs and went on her way while Black Wolf was napping. Now, that afternoon Black Wolf awoke began to wonder what might be for lunch. Then he saw her going journeying on with her two delicious pigs.*

...

Swo he uwthimlelowpe te beforon Ruodo Rohhben Hode with her two pyggam ande him yelpend: “Stande ande delefere, thuw kerelez!”

*So he leapt out before Red Robin Hood with her two pigs and yelled: “Stand and deliver, you little churl!”*

“Oi! Ei ent ne gerelez, thuw lythersame forne huwndaz! Mahheths em ihh; nuw sête thih selfe uwt min weye!”

*“Hey! I ain’t a little girl, you good for nothing old hound! I’m a young maiden; now stand yourself out of my way!”*

“Huw nuw qyire hherten, ihh thih clepete kerelez, en word ensoltand, for that thuw be gangend therfarend therh min selvam!”

*“How now dearheart! I called you a churl, a word of some insult, because you are going through my woods!”*

“Uu, hit mih sayret, seyer. Beouten ne nuw ne hwethere em ihh herelez!”

*“Oh, sorry sir. But all the same, I’m no churl!”*

“Ne thang that, min swête clousez! Nuw, wes gôde mightheths ande stande ande delefere!” sayete he, his meqele ruode ôhhus yawhheletun te thon meqeler farhhe. He sayete: “Ih te thih sahe on therhthihfarend therh min woudam, Ruodo Rohhben Hodez! Travanspassant! Thiefaz! Beouten thuw es ofermehhel thunne, min clousez. Swo, telôse mih yân fête farhhe, yân gôdhapplih omswathet backen, ande eillem lêten thih te liven anther daye!”

*No worries there, my sweet candy! Now, be a good girl and stand and deliver!” he said, his big red eyes ogling the bigger pig. He said: “I saw you on the way through my woods, Red Robin Hood! Trespasser! Thief! But you are too thin, my sweet. So, hand over yonder fat porker, that happily wrapped side of bacon, and I’ll let you live another day!”*

“Foh te that thuw euele forne yeithondaz! Wollem ihh ïyen rather hyrren thih te scîthen min falden, Blacco Wolfaz, thana lôsen ênih min qennavô!”

*“Fie on that, you evil old beast! I would rather hire you to split my logs, Black Wolf, than lose any of my little lads!”*

“Qennavos, thuw sayes?” he sayete ande lehhte; “Thih selfe lîqe! Ande red thih geontille prapastum of omplayemant, sôthlih aftes ihh fenece te eten yân fête farhhe, ei wellem treuwlih thih scewen huw te ïyen scîthen thih swête falden, Ruod Rohhben Hodez!”

*“Lads you say!” he said, and laughed. “Please yourself; and regarding that kind offer of employment, truly after I finish eating that fat porker, I will show you how to split your pretty little logs, Red Robin Hood!”*

Meth that ande cuwycke swo wenckaz, ho her suwarfe ande rane, havend hyndes her meth rêpe strungon ther to thês pyggô snoddundum her twa pygges. Ho suwarfe her and thethrôwe ther, therh rodom ande om medewam, that Blacco Wolfaz te theys hâckscinnes! “Cwemet ye two!, lêten we ôs berzyen yn then forne falden — hit be wel acunon mih. Blacco Wolfaz ne môte ôs fanen her!”

*With that and quick as a wink, she turned and ran away, heaving behind her with a rope strung from the pigs' noserings her two pigs. She swerved this way and twisted that way, through trees and around meadows, that Black Wolf at their heels! “Come on you two!*

*— let us hide in that old log — I know it well. Black Wolf may not get us there!”*

Beouten se mede farhhaz rost ande him thethrêwe, terend that snoddundum uwt fram his snuwte. “Blawe that for en gammele at bouwlam! Falden ne falder — ihh wellem ne yngangen nethes ther! Wolfaz ne wolfaz — min brother him hîdete yn suwyhh falder, and that duezstrange wolfaz râpe his throwte and him slôhe!” Ande swo thane he fande summe yehuwlet cave for te him hîden.

*But the middle pig roared and twisted around, tearing the nose-ring out of his snout. “Blow that for a game of bowls! Log or no log, I will not go down into there! Wolf or no wolf, my brother hid himself in a log like that, and that crazy monster-wolf slit his throat and killed him!” And so he found some hollow cave to hid in.*

Nuw cwemt that Blacco Wulfaz ahwuuffend ande apuwffend, beouten he bypassete then falder. Thane he stoppete en unsces ande hasete yân summe hwuffendum ande snuwrtendum acwemend ut fram then yehuwlet cave, ande he him selfe sayete: “By oscam, em ei utpuwffet, beouten ei cnêwô alle thona grespundum ande rasclundum te min ihht forne lungô! Ande eillem gambollen be ther summe fête farhhaz yn yân huwlet cave!”

*Now comes that Black Wolf a-huffing and a-puffing, but he passed by the fallen log. Then he stopped a moment and heard yonder some whuffling and snorting coming out from the hollow cave, and he said to himself. “By hokey, I’m puffed, but I know all the gasping and rasping of my own old lungs! And I’ll wager there is some fat porker in yonder hollow cave!”*

Swo nethes he lelôwpe and smâyge down that cave ande ther he fande that fête farhhe, ahwezend ande askremlend agast. Se yermen pyggaz scuwescuwell, beouten Blacco Wulfaz sancke his fanteth te then throwte ande pette stoppe ther to. He snâthe his throwte asunder ande then blôd douwnrane his neqen, hit scuwyrtete ande spâwe, gustend ut fram his tuwycknend lêqe tilles he starfe. Thane Blacco Wolfaz upname then lêqe ande begobbete him douwn levende ne benes.

*So down he leapt and wriggled down that cave and there he found that fat porker, wheezing and shivering with fright. The poor pig squealed, but Black Wolf sank his fangs into his throat and put a stop to that! He slit his throat and the blood ran down his neck; it squirted and spurted, flowing out from his twitching body until he died. Then Black Wolf snatched him up and gobbled him down, bones and all.*

Ande Ruod Rohhben Hodez smayge ut fram then mast falden with her ênsame pygge ande yoete on her weye, under Blacco Wolfaz nappete. Nuw te that evenes, weknede Blacco Wolfaz ande bethanke him hwat he môye to suppen. Thane he sahe te her on therfarend with her ênsame pygge delycioso.

*And Red Robin Hood wriggled out from the fallen log with her single pig and went on her way while Black Wolf was napping. Now, that evening Black Wolf awoke and wondered what might be for supper. Then he saw her going along with her single delicious pig.*

...

Swo he uwthimlelôwpe te beforon Ruodo Rohhben Hode with her ênsame pygge ande him yelpend: “Stande ande delefere, thuw qethez!”

*So he leapt out in front of Red Robin Hood and her single pig and hollered: “Stand and deliver, kid!”*

“Oj! Ei ent ne yêthez, thuw euel forne huwndaz! Mahheths em ihh; nuw sête thih selfe uwt min weye!”

*“Hey! I ain’t no goat, you evil old hound! I’m a maiden; now stand yourself out of my way!”*

“Huw nuw qyire hherten, en mahheths thuw sayes? Beouten ne thang that, min swête clousez! Nuw, wes gôde mahheths ande stande ande delefere!” sayete he, his meqele ruode ôhhus yawhheletun te thon ênsame farhhe. He sayete: “Ih te thih sahe on therhthihfarend therh min woudam, Ruodo Rohhben Hodez! Travanspassant! Thiefaz! Beouten thuw es ofermehhel thunne, min clousez. Swo, telôse mih yân fêté farhhe, yân gôdhapplih omswathet hammaz, ande ellem lêten thih te liven anther daye!”

*“How now dearheart? A maiden you say? But no worries, my sweet candy! Now, be a good girl and stand and deliver!” said he, his big red eyes ogling the one remaining pig. He said: “I saw you going through my woods, Red Robin Hood! Trespasser! Thief! But you are too thin, my sweet. So, hand over yon fat porker, that nicely wrapped ham, and I’ll let you live another day!”*

“Foh te that thuw cruthele forne vyllain! Wollem ihh ïyen rather hyrren thih te wandren min hyllen, Blacco Wolfaz, thana lôsen min ênsame qennave!”

*“Fie on that you cruel old villain! I would much rather hire you to wander my hill country, Black Wolf, than lose my last little lad!”*

“Qennavaz, thuw sayes?” he sayete ande lehhte; “Thih selfe lîqe! Ande red thih geontille prapastum of omplayemant, sôthlih aftes ihh fenece te eten yân fête farhhe, ei wellem treuwlih and myrthfullih wandren thih swête hyllen, Ruod Rohben Hodez!”

*“Lad you say?” he said and laughed; “Please yourself! And regarding your kind offer of employment, truly after I finish eating yon fat porker, I will truly and happily wander your lovely hill country, Red Robin Hood!”*

Meth that ande cuwycke swo wenckaz, ho her suwarfe ande rane, havend hyndes her meth rêpe strungon ther to thas pygges snoddundum her ênsame pygge. Ho suwarfe her and thethrôwe ther, under dalam and ofer hyllen, that Blacco Wolfaz te theys hâckscinnes! “Cweme thuw!, lêten we ôs berzyen on thon forne stênwerek. Forne Blacco Wolfaz ne qane stîgen thona steyeres!” Beouten se yerme pyggaz merelih stôde and cuwôqe. “Huw nuw qyire qennave? Hwat swo gast thih mar thane that Blacco Wolfaz?”

*With that and quick as a wink, she turned and ran, hauling behind her with a rope strung to the pig’s nose-ring her one remaining pig. She swerved this way and twisted that way, under dale and over hill, that Black Wolf on their heels! “Come you! Let us hide on that old stonework. Old Black Wolf can’t climb those stairs!” But the poor pig just stood and shivered. “What’s wrong, dear lad? What can so frighten you more than that Black Wolf?”*

“Leuke yân ther, frouvez, on thon stênwerek!” Ande swo they yoetun ande tilles thon steyere, ande standat ther this tallen

blancweman, her hêr longe, her fethros dercke ande she bedihht her selfe meth scînend qyiltmardane omswathned om her ballehhe. “Oi, ho be se Blancke Dwemmrund! Ande huw wel be ho acunon mih to!” scrâye that pyggaz!

*“Look yonder there, miss, on the stonework!” And so they went up to the stair, and standing there was this tall pale woman, her hair long, her wings black and she was wearing a shimmering kilted skirt around her waist. “Ah, she is the White Witch, and how well I know her!” cried the pig!*

“Sothelih, ickele ‘qennave!’ Huw wel thuw aquenat mih!”

*“Truly, little ‘lad’! How well you know me!”*

Beouten Ruodo Rohhben Hodez stôde confundon, ande ho sayete: “nuw, hwa be thuw, meth thih lange blancke appe, thih hêr ande thih fethros mednehhtes blaowe?”

*But Red Robin Hood stood confused, and she said: “Now, who are you, with your long white dress, your hair and your wings all black as midnight?”*

“Tuwelle qyilder, dyde thih modêr ne beden thuw te thêz threy pyggos brengen te vhâcgaren te this murhhene selfe? Ande dydet thuw ne wandren under thêm woudam? Ande nuw her be this ênsame pyggaz!” sayete se Blancke Dwemmrund.

*“Lovely child, did your mother not bid you bring these three pigs to the market this very morning? And did you not wander around the woods? And now here is this only remaining pig!” said White Witch.*

“Yea, that et sôths. Ho dyde mih beden, ande ei dyde swo wandren, and nuw her be this ênsame pyggaz. Thona anther twa this Blacco Wolfaz he slâhe.” sayete se mhhheths Ruodo Rohhben Hodez.

*“Yes, that is true. She did bid me, and I did wander, and now here is this only remaining pig. The other two were killed by Black Wolf,” said the maiden Red Robin Hood.*

“He hem slâhe?” axete se Blancke Dwemmerund.  
“*He slew them?*” asked White Witch.

“Yea — they was et!” ho sayete.

*“Yes — they was et!” she said.*

“Oton, qyire qyilder, they weren oton!” sayete se Blancke Dwemmerund.

*“Eaten, dear child, they were eaten!” said White Witch.*

“Uu, hit mih sayret, tuwelle vrouwez, they was oton!” sayete qyire Ruodo Rohhben Hodez. “Hm. Nuw, tobrenge mih thon ênsame pygge!” sayete se Blancke Dwemmerund.

*“Oh, sorry pretty lady, they was eaten!” said dear Red Robin Hood.  
“Hmm. Now, bring me that one remaining pig!” said White Witch.*

Thane, hwen ho yngane te tryzen thon pygge, they hasetun summe yelpend from under thona steyeram. Blacco Wolfaz selfe was ther! Ande swo balthe swo lîques! “Nay!” gryete he.

“Ho ne môte nouwte te teken thon pygge, for that ei môte him devoren thilleste that ei sterfen!”

*Then, when she began to drag the pig, they heard some yelping from below the stairs. Black Wolf himself stood there! And as bold as you like! “No!” cried he. “She must not take that pig, for I must devour him lest I starve!”*

Lôhte ho, se Blancke Dwimmerund, ande ho sayete: “Sterfen? Gôde Seyer Wolfaz, hit et thih folklorih domaz yn them waralte te sterfen. Ellier huw âye se talden cwemat te his rehhtfulle myrthfulle fenece? Min qyire mahheths, thuw môte qeusen: welles thuw thenken se tuwelle Blancke Dwimmerundum eth welles thuw thenken that harrivelle ande moncgeih wolfe?”

*She laughed, the White Witch, and said: “Starve? Good Sir Wolf, it is your folkloric duty in this world to starve. Else, how indeed shall the tale come to its rightful happy ending? My dear maiden, you must choose: will you believe the beautiful White Witch or will you believe that horrible and mangy wolf?”*

Ruodo Rohben Hodez smâye summe hwilles, leuqend fram then Blancke Dwimmerundum te then Blacco Wolfe te then yerme pygge, agast for that meth hwether thang curon, his fatum was domefullih demon. Ho thanke selfe: this Blacco Wolfaz et sothelih moncgeih ande this Blancke Dwimmerund et sothelih tuwelle. Ho sayete: “Uu, min modêr aw sayet that se onsehen môye mun dreuwnen.”

*Red Robin Hood pondered some time, looking from the White Witch to the Black Wolf to the poor pig, frightened for all that whichever way*

*she chose, his fate was doomfully sealed. She thought to herself: this Black Wolf is truly mangy and this White Witch is truly beautiful. She said: "Well, my mother always said that looks can be deceiving."*

"Sothelih, yunge mightheths," grommelete se Blacco Wolfaz, sqewelend under thon Blancke Dwimmerundum.

*"Truly, young maiden," growled Black Wolf, scowling at White Witch.*

"Ande elck we môtum yn them waralde te qeusen. Ande nuw se gammeles uerson werthat te then tuwelle mighthethe for dêmen to! Et se tuwelle Blancke Dwimmerund her ahîdend blacke hherten? Eth et se harrivelle ande morthenfulle Blacco Wolfaz him ahîdend hherten of gowlthes? Eth et he twawise dreuwnfulle, him selfe thenkend swo clênehertsame? Hwat curon dêmas thuw?"

*"And each of us must choose in this world. And now, the game turns to the lovely maiden to decide! Is the lovely White Witch hiding a black heart? Or is the horrible and murderous Black Wolf hiding a heart of gold? Or is he twice treacherous, seeming to be so innocent? What choice do you make?"*

Sôthelih qyire behasund! Hwat curon havet oure tuwelle Ruodo Rohben Hodez? Ho lisso huw that wolfos erend praceleso ande euele; beouten dwimmerund erend ne swo batter! Tuwelle oure dwimmerund, beouten môye ho wasen hîdend summe blacke ande brokon hherte?

*Truly, dear reader! What choice does our dear Red Robin Hood have? She knows how that wolves are perilous and evil; but witches*

*are not much better! Beautiful is our witch, but might she not be hiding some black and broken heart?*

...

*Blacco Wolfaz  
Black Wolf*

“Nuw, behwilles wolfos erend gôde, beouten dwimmerund wonend wese illsame!” Ande meth that ande cuwycke swo wenckaz, ho scofe then scuwellend pygge tillwarthes Blacco Wolfe! Se yermen pyggaz scuwescuwelle, beouten Blacco Wulfaz sancke his fanteth te then throwte ande pette stoppe ther to. He snâthe his throwte asunder ande then blôd douwnrane his neqen, hit scuwyrte ande spâwe, gustend ut fram his tuwycknend lêqe tilles he starfe. Thane Blacco Wolfaz upname then lêqe ande begobbete him douwn levende ne benes. Ande he him thethrôwe yn then blôd, him selfe baftend his elcks hêr meth then blôd!

*“Well, sometimes wolves are good, but witches are usually bad!” And with that and quick as a wink, she shoved the squealing pig towards Black Wolf! The poor pig squealed, but Black Wolf sank his fangs into his throat and put a stop to that. He slit his throat wide and the blood ran down his neck; it squirted and spewed, flowing out from his twitching body until he died. Then Black Wolf snatched up the body and gobbled him down, bones and all. Then he wriggled around in the blood, bathing each hair in the blood!*

Ande hwen Blacco Wolfaz him stôde, he his wolfhydscinte he doffete ande ther was this talle blaoman, blancke his hêr ande his fethros, his ôhhus forne fruron yses hêyuwe. Balthlih he lelope tewarthes, gerthfullih sprêdet his blancke fethros,

ande he nethescast Ruodo Rohhben Hode, sayend: “Ihh welle thih cwemen on thin time!” Ande la! he lelôwpe te then stênwerke, gefene then wepende Blancke Dwimmerundum te her throwte ande her scôqe tilles her benos brêgen ande her haufdez râve fram her liferêfet lêqe, ande that he onwayes cast, her leukend ande tilles the blôd râne ut fram her lêqe. Thane he yoete onwayes – up yn then êre lelôwpe he!

*And when Black Wolf stood up, he cast off his wolf-shape and there was a tall black-man; white his hair and wings, his eyes the blue of old frozen ice. Boldly he leapt up, wide he spread his white wings and he threw Red Robin Hood down, saying: “I will come for you in your time!” And lo! he leapt up on the stonework, grabbed the weeping White Witch by her throat and he shook her til her bones broke and her head fell from her lifeless body; and that he cast aside, watching as the blood drained from her body. Then he went on his way – up into the sky he leapt!*

Ande Ruodo Rohhben Hodez yoete aftsên te her selfes rêhhe ande ther was ênsame wastet dandar. Se bêttere wyndaz clêyete her hode ande the fulcô onsehen, on hyngrende ande on dauyende. Sefund yêr ho wandrete, ande longe her cgeournet. Beouten her traveylles ne quntt comparen beouten ille ongênes thôz douwthe felthos ande thôz lôferêfet rodos, thôz lêqos castet her ande ther yn elcke layne.

*And Red Robin Hood went thereafter to her own country and there was only wastrel land. The bitter wind clawed at her hood and the faces of the hungry and dying people. Seven years she had wandered, and long was her journey. But her labors could not compare but ill with the dead fields and the life bereft roads, the bodies cast here and there in every lane.*

“Hwat hâr happete?” axete Ruodo Rohhben Hodez awonder.  
“Tavet bêttere calde nuw ande was yestrendayes beouten sumaraz!” Thane cwame this calden blaowe hand te ombesetten her neqen ande ho her thethrôwe, askremlend, ande thâr was se blaoman, mednehhtes blaowe his scintaz, that was Blacco Wolfaz.

*“What happened here?” asked Red Robin Hood in amaze. “Tis bitter cold now and only yesterday it was summer!” Then came this cold, black hand encircling her neck and she turned, shivering, and there was the black-man, midnight his skin, that was Black Wolf!*

“Hwat hâr happete? Min qyire mahheths! Thuw dydet this alle; for that em ei dowthes Ihaafwardfrawaz, ande thuw dydet casten thih estrihhôn with mih! Ande thon nuw em ihh cwomon for thih!” Ande meth that ande cuwycke swo wenckaz ho cunnete te onweyes renen beouten he her scêssete to ande that Blacco Wolfaz him lelôwpe ofer her and her gefene te her neqen. He sanke his clêyes yn to her flêsce ande rîfete her hherte ut fram her brewste, tare he her elcke armes ande her elcke scanqen ut fram her leqe, her blôd rane ande her benes weren flungon te hâr and weren struhon te thâr, ho grane ande thane cwame fenecge te Ruodo Rohhben Hode.

*“What happened here? My dear maiden! You did all this; for I am the lord of death, and you did cast your lot with me! And now I am come for thee!” And with that and quick as a wink she tried to run away; but he chased her and he leapt above her and grabbed her by the neck. He sank his claws into her flesh, rending her heart from her breast. He tore her arms and her legs from her body until her blood*

*ran and her bones were flung hither and strung thither. She groaned and then came an end to Red Robin Hood.*

...

*Blancke Dwimmerund  
White Witch*

“Nuw, behwilles wolfos erend gôde, beouten thuw! Thuw seyer Blacco Wolfaz, thuw me scassete, mih with mine yerme thrêy qennavos! Thuw os scassete ofer thô êhuwam ande therh thô woudam, ne stoppende for to resten, thô bêtere wyndos awêhende, under hêyuwe heuenam eth ofer grêne medewam. Ande thane thuw slôhet thon formest pygge, ande thane thuw slôhet thon anther pygge; ande thane thuw atet thon formest pygge, and thane thuw atet thon anther pygge!” Ande meth that ande cuwycke swo wenckaz, ho hôve that yerme ênsame pygge up under thon stênwiske tewarthes thon Blancke Dwemmerundum! Blacck Wolfaz grane, onyeuwlende ande onheuwlende, swithe undôn. Ande meth wehhe her fethrô, se Blancke Dwemmerundum ho cast thon moncigh forne wolfe nethes thes stênwirkes scarpe steyeram ande thane cwame fenecge te Blacck Wolfe!

*“Well, sometimes wolves are good, but you! You sir Black Wolf, you chased me, me with my three poor lads! You chased us over streams and through the woods, not stopping to rest, though bitter winds blew, under blue skies and over green meadows. And then you slew the first pig, and then you slew another pig; and then you ate the first pig, and then you ate the other pig!” And with that and quick as a wink, she shoved the poor lone pig up the stonework towards the White Witch! Black Wolf groaned, yowling and howling, utterly undone. And with a blow from her wings, the White Witch cast that*

*mangy old wolf down the sharp stairs of the stonework and then came  
an end to Black Wolf!*

Thane tōke thon rēpe, ande strungon ther to thes ênsame pygges snoddundum, that bande thon pygge te Ruodo Rohhben Hode; ande ho slâde ut fram his scêthe her longe thunne hasele ande seulfer wande. Ho thrêyes qennackete te thon snodderundum, and cuwycke swo wenckaz hit gefelle ut fram his snuwte! Ande hwen se ênsame pyggaz him stôde, he his ffarhehydscinte he doffete ande ther was this talle yunge qennavaz, his hêr ruode, his ôhhus grâses grêne, his fethros ruode ande blancke.

*Then she took the rope that was strung to the lonely pigs snout, the one that bound the pig to Red Robin Hood; and she slid out from the sheath her long thin hazel and silver wand. She thrice knocked it upon his snout, and quick as a wink the ring fell from his snout! And when the lonely pig stood up, he shed his porky hide and there was this tall young boy, his hair red, his eyes grey-green, his wings red and white.*

Ruodo Rohhben Hodez onwondrende ho stôde te sêhen this wonder qennavaz beforon her! Lehhte myrthfullih Blancke Dwemmerund; “Ande thuw him sômlih fendas,” sayete ho, “wendet te thih selfe rêhh ande thâr buwet ye te ênenasse. Longe beforon than nuw, thih modêr duwemmete thêz thrêy qennaves, thilleste summe harmaz scelte them cwemen to. Ay than lacke! for that thô twa erend nuw dowthe, ande nuw se ên qennavaz livet.”

*Red Robin Hood stood in wonderment to see this wondrous boy stand before her! The White Witch laughed mirthfully: “If you think him pleasing,” said she, “go to your own land and there dwell together. Long before now, your mother laid a charm on these three*

*boys, lest some harm come to them. Alas! for the other two that are now dead, yet now the one boy lives.”*

Ande swo Ruodo Rohhben Hodez lâthe se qennave aftsêñ te her selfe rêhh ande they cwêmen ther to ande was thâr lêsafestez. Warme latesumarwyndaz underbleblawe thô rodom ande tetôke theys hêr ande têsenede theys fethres. Sefund yêr they wanderetun ande longe was theys cgeornet. Beouten thôz tremêlles weren underlayetun of thon rescjouyemant of thon peuplô seth thon frethfulle ande freuhhtfulle sumare ande hwen alswo hwen that they sêhen thô tuwelle mahheth ande qennave.

*And so Red Robin Hood led the boy along to her own land and they came there and there was a festival. Warm late summer breezes blew among the trees and teased their hair and their feathers. Seven years they had wandered and long was their journey. But those labors were overcome by the rejoicing of the people on account of the peaceful and fruitful summer, and also when they saw the lovely maiden and her boy.*

“Hwat hâr happete?” axete Ruodo Rohhben Hodez ande her qennavez awonder. Beouten they tocwêmen thon meqele eiktrewez yn medes thon medewe ande thâr was Blancke Dwemmerund ande ho them bokenede her to.

*“What happened here?” asked Red Robin Hood and her boy in wonder and amaze. But they came then to a great oak tree in the middle of the meadow and there was the White Witch, beckoning them to come to her.*

“Hwat hâr happete? Min qyire mhhheths! Thuw dydet this alle; for that em ei lifes frouwez, ande thuw dydet casten thih estrihhôn with mih! Nuw therh summe hwille havend cwomon frethaz ande plentet then rêhh to. Nuw ye twa wendet ande livet ande hustet therh thêm dayam hwilles hit last!” Ande swo they that dydetun, onbuwende te ênenasse aller theys dayô.

*“What happened here? My dear girl! You did all this; for I am the lady of life, and you cast your lot in with me! Now for some time, peace and plenty have come to the realm. Now, you two go your way and live and enjoy these days while they last!” And so that they did, staying together all their days.*





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