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# *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

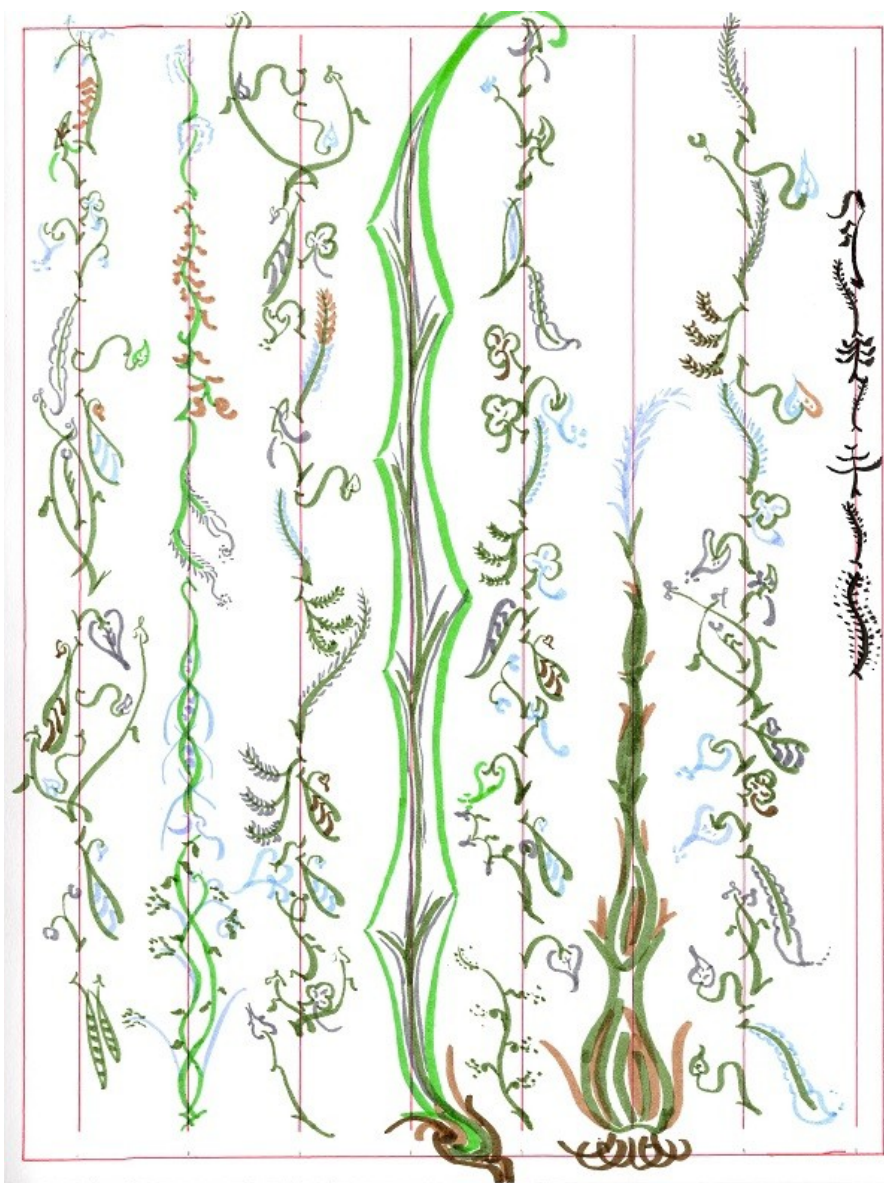
## *Swesware*

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!*









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.

<sup>74</sup> Ա ՆՈՈՈՆ ԵՆ ՎԵՅՆԻՔԻՆԵՐ ԱՆՈՎՅԱԿ ՄԻ ԿՆԵՐԱՅ ԿՄՈՒՆԸ: ԼԻՅՒԼԵՒԹՅՈՒՆԿ ԿՄՈՒՆԸ: ՄՅՒՂ ԵՒ ԻՍԿԻՂ ԵՅՅԻՑԵՆՈՐԿԻ ԱՅԵՅՆՈՒՄԱՆԸ: ԵԿԵՐԻՔՈՒՄԱՆԸ: ԵԿԵՐԻՔՅԵՆՈՒՄԱՆԸ: ԵՒ ԿՍԵՐԱՅԻՑՆԵՐԻ ԲԻԾՈՒՄՅԵՐԱՄՈՒՄՈՒՄՆԵՐԸ ՕՆՆԱԴՄԱՆԸ ԵՆՆԻՒՄ ԲԱՅԱՆՑԱԿԱՆՄԱՆԸ ՄՅՈՒՄՅՒՄ ԵՒ ԿՅՈՒՄՅՒՄ ԵՒ ԲԵՆԻՑՅԱՆՔԱՆԻՐ ԱՄՆՅԵՐԻՒՄ ԵՒ ԲՅԱՑԻՑԱՅ ԵՅԻՅՆԵՐ ԵՒ ԿՅՈՒՄՅԵՐՈՒՄ ԼԵՂՅԱՆՆԵՐՈՒՄ ԵՒ ԿՅՈՒՄՅԵՐՈՒՄ ՕՐՈՒՄՅԱՆՈՒՄՆԵՐԸ: ՄՅՈՒՄՅՒՄ ԵՒ ԿՅՈՒՄՅՈՒՄ ԵՒ ԿՅՈՒՄՅՈՒՄ:

[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*















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 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.

ቸቸላይ-ቸላይሻ ዳብብን ዓይነት ብድረ ማሪያን የሚቆይ፣  
አይ ይላይ ዓይነት ነፍስ ለሰው ቸቸ ማሪያውን  
የሚሠቃላቸው ልሳንዎችን ይቆይ ለሰውነት የሚቆይ  
ክሊት ሃይሎተ ክሊት ኦታንቶ ፎቶን ዓይነት ክሊት ክሊትላ ከላይ ቸቸ  
ለላታቸው ክቶ ማሪያውን ይሠቃላቸዋል።

Ólves-levishá ánóñen lhôñ xrevná Lòndráyá, he eçe lhôñ bhilá ávame ól delseká nedelsáks dúvlen. Ens úmázhëxná Lòndrá sáyô ttòsvì zánye hìyán 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 dúvlen away. Because of this Lòndrá looks like just a small ball, although it is thousands of times larger than Alurhna.*

ቸቸላይ-ልብብን ክሊት ተሰብራለች፣ ነፍ ይጠራ።  
ኃ'ለካሪሰ ለላታቸው ክቶ ማሪያውን ይቆይ፣ ለሰውነት  
ኃ'ለካሪሰ ለላታቸው ለላታቸው ነፍ ይጠራ። ነፍ  
ደቂቅ ክሊት ለሰውነት የሚቆይ ነፍ ነፍ ይጠራ። ክሊት  
ይላይ ነፍ ይጠራ፣ ነፍ ይጠራ፣ ማሪያውን ይሠቃላቸው ለ  
ለላታቸው ለላታቸው ለላታቸው ለላታቸው ነፍ ይጠራ።  
ክሊትን ለላታቸው ቸቸላይ-ላታቸው ነፍ ቸቸላይ-  
ለላታቸው ነፍ ይጠራ፣ ማሪያውን ይሠቃላቸዋል። ነፍ ይጠራ።

Ólves-ánóñen sáyô óráñethensá zhë skánáč. Zh'ásqám Álurhnáyá zlúdelsá súçáme telámé zh'álskenáxná, ávnáme







dlòznónyá gó sirá qórásháxná. Kálÿ ttòsnë yásmë lònðráyë ávô bhilává Lònðráç ól Álurhná eref dyárs-dlòznen, ó dyárs-síznâ, ávô qórsává, nálÿ ánzhyáðhráme Álurhná móvrô vëzhâ lháskyetsván gó zh'òñen ten bleshváyëv ándzálâ vëzhô enthá lhányeszván ddá lhôñ eref wóqe Lònðráyá nálÿ zhë shthálës lhôñ qórsá. He yáneres ens zhë dlòznenán Álurhnáyá delzyû lórqává úsme óñen lhôñ siqe Lònðráyá 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 Lhanyesvë 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.*

ገሃ ዘጸላላጸ ሸቡዋ ጥሮሶ ሸጸብሠጸጸጸ ሄደብ ለጸተሆን  
 ለጸተሆን ሄደብ በጸረዘል ዘለብጽሮጸ ሸሸ ለሸሸብ ጸላ  
 ብጸብጸ ሸጸብሠጸጸ ዘሸሸሮ ሮሸሸሮ ሸሸሸ ሸሸሸ  
 ዓጸሸሸሸሸሸ | በሮሸሸሸሸ ሄሸሸሮሸሸሸሸ ሸሸሸሸ  
 ለሸሸሸሸሸ ዓሸሸሸ ሸሸሸሸ ሸሸሸሸሸ ሸሸሸሸሸሸ ጸሮ  
 ገሃ ዓሸሸሸሸ ለጸተሆንሸሸ ሄደብ ሸሸሸሸሸሸ ሸሸ ጸሸሸሸሸሸሸ  
 ቀሸሸ ብጸሸሸ በጸረዘል ጸሸሸሸሸሸሸ | ገሃ ዓሸሸሸሸ  
 ለጸተሆንሸሸ ሸሸሸሸ ሸሸሸሸሸ ሸሸሸሸሸሸ ሸሸሸ ሸሸሸሸ  
 ሸሸሸሸሸ ገሃ ዘጸብጸብጸ ለጸተሆንሸሸ ሄደብ ሄሸሸሮሸሸሸሸ  
 ቀሸሸሸሸሸሸ ለጸተሆንሸሸ

Zhë sílává óñen ghel Lònðráç lhôñ Áríkan. Áríkan lhôñ nílisá zányevá ól Álurhná ddá dlòznô Lònðrán sùlme eldelsálh súçá



bhíláváme. Nelhényá lhúdelseká zlúr Álurhnásá bhóran pólef ttòdlòznò Lòndrán, he zhë bhóran Árikaná lhôñ lórqává ól zh'Álurhnáyá, kály dlòrò nílísá qálsáváme. Zhë bhóran Árikaná góyô zlúr bhóráxná vùn nestá peshará. Nály zhë síznân Árikaná lhôñ lhúdelseká ksòndelsálh 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.*

ጌለዘገዛ ፍላጋዎቻችሁ ትጋራ ለጸጥታዎን ያዘጋጁ ሆኖ ላላጋላጊዎ ጠላቅ ገደብ ትጋራ ለፍጥነት ለመገኘት ለሌሎች ጋራ ለመገናኛት ይቻላል። ሌሎች ጋራ ለመገናኛት ይቻላል። ሌሎች ጋራ ለመገናኛት ይቻላል። ሌሎች ጋራ ለመገናኛት ይቻላል። ሌሎች ጋራ ለመገናኛት ይቻላል።

Yásmë lesmelës tye Árikaná lhôñ el llájáyëv éve ól tye Álurhnáyá. Kály Árikan lhôñ zányevá ól Álurhná, ddá kály lhôñ eshkí lesmelán remenón, zh'óñentránsës Árikaná lhôñ leftává. Elñ llájáyëv nestá kevi tye Álurhnáyá, llájáyëv ttòsvì zilyev 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.*

ትጋራ ለጸጥታዎን ለመገኘት ለሌሎች ጋራ ለመገናኛት ይቻላል። ሌሎች ጋራ ለመገናኛት ይቻላል። ሌሎች ጋራ ለመገናኛት ይቻላል። ሌሎች ጋራ ለመገናኛት ይቻላል። ሌሎች ጋራ ለመገናኛት ይቻላል።













ዞሮቶ ቶጌሮ ለፋባዎብሊጌሊ ኃፋጋ ላሊጎሊጎሊኖ ዜቡሠሮቶብሊዞ  
ዞሮቶ ቶጌሮ ወፋራሠሊጌሊ

Mórdá lhôn zh'elkává ôñen Lônðráç, ddá zhë zányevá zhë zháfeshkáyá óñázhgeyá, he eçe lhôn delsáksáxne vùn sílátáyá zárrevá ól Álurhná. Mórdá lhôn zlúðelseiká dúvlen Lônðráç, ddá síznâ tye Mórdáyá góyô delsálk vùn sílátáyá Álurhnásáxná síznâxná. Elñ móvrálná ghelâ ólves-lúvá dhyáns-ásqámáç zhla sáyálná ñává ól nílísáme zárrevá túk ól zhë yásmë ôñen sáyónyá tye Álurhnáyá. He zhë bhóran Mórdáyá lhôn lórqá, éve ól zilyev Álurhnásá bhór. Ens zhë zárrësáxná Mórdáyá lhôn ksònyexne festává zh'óñentránsës vá, nálÿ elñ llájáyëv nestá kevi tye Álurhnáyá zhla llájáyëv lhúðelsáks 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 dúvlen 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.*

ወፋራሠሊ ዘሊጎ ዘቀለለጅ ፋብቶሮ ጎሊ ለጋህብ ቀላፈ ኃኑ ኃለሳራሮብ ጾሮወጠ ለኖብሊወሮ ዘፋጌኃሮወላዎብ ጎሊ ፋህዘጠብሮወላዎብ፤ ሮብዞ ኃ'ፋብሮብፋራላዞካዘላዎብ ጎሊ ኃኑ ቡፋሪህጂላዞዘላዎብ ኃለሳራሮብላዎብ ጋጅራሊ ቶላጋራካዞ ኃ'ለዘጎላወላ ቀላፈጎጠ ወፋቶሮ ላላጎፋጌሮብላዞላ ሃላላፋላዎብ ፋ ሃለላፋላዎብ ቶሮ ፋራካፋብጌሊ ቀለብላፋራላዞላኖካዘላጠ፤ ጎሮሪ ኃ'ለዘጎላወላ ሃላጠካ ኃሮፋ ለብጌላቶላኃሮወላ ጎሊ ወብብጌላሪ ቶኖቶላኃሮወላ፤ ጎሊ ሃሮላሮፋሃላ ወፋብሮዘላሪ ቡሮቶጅብላ፤ ወብ ጵላኖካ ኃ'ለዘጎላወላ ወፋራሠሊጎ ካፋሊ ዘለጃሮወሮ ካሪህ፤





zárresi ól Kìsál. He Áliská lhôñ dleshá ddá nvátsá, veñ zháfärenáč ddá álskenáč, ddá crêsi ól zhë skán. Ápreme zhë Bhìgevensáyá Gáláxá vîgeláynû yáve kámizhen tye Áliskáyá, he exen ñe nelhényá nálý ñevá gevô vá. Zhë seqáme zárre kálzám, Beská, lhôñ lhúdelsá súçá zárresi ól Álurhná, ddá lhôñ zhë xrevná kálzám Mórdánÿ. Zh'ásqám lhôñ hilává ól zh'ásqám Áliskáyá kálý zhë tseqel Beskáyá lhôñ áshhá ñe tserá kas zh'ásqámá, ddá úmázhë dzónô zh'ásqámán veghólá. Ñévá gevô Beskán ens zhë sevlánsáxná çòdlishenáxná 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.*

ጋኝ ኩብሃል ደለዘጋኝ ቀለቻዘለጋ ጋቸረወለደላ፣ ጋለሃለቶ፣ ጋሮቀቶ፣ ጋለ ተጠብጋ፣ ለላዳ ዘለጠጋሮ ከሮቀላ ቸሮ ገሮ የቸጠጋ ጋለጋሮሮሮሮሮ፣ ጋለ ተሮደላ ኩባሮ ሞሮሮቶ ጋ'ቸሮሮቶሮሮሮሮሮሮ ጋሮቀቶ ጋለ ተጠብጋ ገሮ ለላዳ ጵጵደላጠ ጠሮገሮ ወሮሮቀሃ ጋለዘጋለ ቀለሮሮጠ

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

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



*cold, rocky planet that has ammonia seas and frequent earthquakes. The atmosphere is mostly methane. A day on Vodeg lasts fourteen Alurhnan days and seven hours, although because it is nine hundred and fifty dúvlen from Londra the main difference in the sky is whether the Great Wheel is visible. One year on Vodeg twenty-four Alurhnan years and seven months. The gravity on Vodeg is twice as strong as on Alurhna so if you weigh seven kevi on Alurhna you weigh fourteen kevi on Vodeg.*

ጌኑ ዘግሮጎላዎሮላ ጋላ ገሞዘራላዎላ ተለዎብ ዮረሞላ ሕጻኑ ጌኑ ቁሮሮብጎላ ግሮሮሮብጎላ፤ ስወላጌኑ ቁራሮብ ቶሮ ስለጎብጎላ ጋላጎብ ቶ ጎላቶኑ ዘሮብ ቱሮኑቶብጎላ ቶሮሮ ምህረግ ጌኑ ምዘጠብሮሮብጎላ ጋላጎብጎላ፤ ለሞላ ለሞ ዘለጠጎሮ ጋላ ሂሮላ፤ ጎሮ ግሮ ጠኑ ቁሮጎላ ጎላሂ ሞዘሮሮብጎላ ስጠጠጠ ስጠ ለላ ሞ ዘጎላ ሂሮብ፤ ገሮ ለሞ ሂሮዘላዎሮ ቁሮሮ ሰላጎ ገሮ ለጎብጎላ፤ ለሞዘጠጠጎላ ስሮቶላዎላ ሞጎ ሞቱላ፤ ሞጎሞላ ጌኑ ጋላጎብጎላ ቶሮ ለጠቶጠ ገሮ ጎሮሞላጎላ ጌኑ ጎላሞዘላዎላ፤ ሂላሞ ጠጎላ ጎላሞ ቶሮ ሂሮሞላዎላ ጠላጎ ጌኑ ጋላጎብ ስሮሞ ሞቶራጎጠ ጋላ ሮሞ ሞቶ ሂሞ ስሮቶላዎላ ስጠሮሞላ፤ ጌኑ ጋላጎብጎላ፤ ስወላጌኑ ገሮጎብጎላ ጌኑ ቁሮሮብጎላ ግሮሮሮብጎላ፤

Zhë spezhánevná ddá blesqávná kálren Vódegá lhôñ zhë shevónjá preleksená. Úmázhë sháqen te sáyónyá bhelk ó yáshë theln shrétónyá xre órüvá zhë lüzénemeshkáyá bhayáná. Ávná ávô zánye ddá vedlá, he pów zhë shthelyá yáve dzelyónyá dlúnán zó ává ól silá vlen. Ñe ávô verhsáxne shevá kály ñe ázhùvónyá. Áleksényá dleshórháxná elý lúsháč ónyëvá zhë bhayáná te ádlishé be zh'órüvánÿ zhë hávësáxná. Vígô góyá hávës tye Vódegáxná nálý zhë bhayán sevlá shùtrúyé ddá ershé lúsh vùn dleshórháóná thírenáč zhë bhayáná. Úmázhë remónyá zhë shevónján preleksenón.



ጳጳሳዊ ልማት ላይ ለሚከተሉት ሁሉም ጉዳዮች ማረጋገጫ ይኖራል፡፡ ጳጳሳዊ ልማት ላይ ለሚከተሉት ሁሉም ጉዳዮች ማረጋገጫ ይኖራል፡፡ ጳጳሳዊ ልማት ላይ ለሚከተሉት ሁሉም ጉዳዮች ማረጋገጫ ይኖራል፡፡ ጳጳሳዊ ልማት ላይ ለሚከተሉት ሁሉም ጉዳዮች ማረጋገጫ ይኖራል፡፡

Zh'ásqám Vódegá lhõñ me veghóla pólef ershá bhìgevenán, he vigô lhúvá bhìgeven tye Intúsá, sílá be zhë dleqáyá ghel Vódegáč ddá dwi yáqe. Vigô órá tselem ddá dleshórh tye Intúsá nálý ershálits zhë bhìgevenáóná elyershónyá órhál spezhánen jezón 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.*

ጳጳሳዊ ልማት ላይ ለሚከተሉት ሁሉም ጉዳዮች ማረጋገጫ ይኖራል፡፡ ጳጳሳዊ ልማት ላይ ለሚከተሉት ሁሉም ጉዳዮች ማረጋገጫ ይኖራል፡፡ ጳጳሳዊ ልማት ላይ ለሚከተሉት ሁሉም ጉዳዮች ማረጋገጫ ይኖራል፡፡ ጳጳሳዊ ልማት ላይ ለሚከተሉት ሁሉም ጉዳዮች ማረጋገጫ ይኖራል፡፡ ጳጳሳዊ ልማት ላይ ለሚከተሉት ሁሉም ጉዳዮች ማረጋገጫ ይኖራል፡፡ ጳጳሳዊ ልማት ላይ ለሚከተሉት ሁሉም ጉዳዮች ማረጋገጫ ይኖራል፡፡ ጳጳሳዊ ልማት ላይ ለሚከተሉት ሁሉም ጉዳዮች ማረጋገጫ ይኖራል፡፡ ጳጳሳዊ ልማት ላይ ለሚከተሉት ሁሉም ጉዳዮች ማረጋገጫ ይኖራል፡፡

Zhë zilyevá ddá nestává lòndráyë ávô zháfeshká óñázhge, ddá ttòsnejá sílánev. Fárendá, zhë zilyevá, lhõñ sedelsúraxne zárrevá ól Álurhná, ddá Àshíd, zhë nestává, lhõñ lhúdelsáksáxne zárrevá. Ttòsílá xónyá zháfárenán órá zháfemá kólf zhë

lúvizhem, zhë sóyzhem, ddá zhë sízhem, ddá zhë skánáč ttòsílá sáyónyá óralíhyensá. Zhë zháfären ttòsíláyá grúnényá góyáxná vrólexnexná te móvrónyá delzyû zárrevá ól ólves-ánóñen. Zhë cìrish dlónónyá parzáshírán, ddá zhë zháfären lhôñ zárreme dlórüçánsá.

*The sixth and seventh Children of Londra are gas giants, and almost twins. Farendá, the sixth, is twenty-eight times bigger than Alurhna, and Ashid, the seventh, is thirty-five times bigger. Both have atmospheres made up of many gases such as hydrogen, chlorine, and argon, and from space both look striped. The atmospheres of both are beaten by continual storms that can be larger than our homeworld. The clouds rain sulphuric acid, and the atmosphere is very corrosive.*

ፊፋሪዎሠል ኩዳሩ ሠዎቦዎዘል ሠዎዎዘዎቶላ ተዘፈቦሠዎዎዘል ሠዎዎዎዎዎ ቶዎቦሠራደ፤ ሠሪቶ ፊፋሪዎሠላዘል ዘዘዘዘተ ኩዳሩ ኩዎሠዎዎዘል ለቶቦሠላዘል፤ ስለ ዘፈራዝ ዘዎዎዎዎ ዎዎዘራላዎ ዎዎ ሠሪቶ ፊፋሪዎሠላዘል ዓፋሪህዘ ኩዳሩ ለላ ቶዎ ኩዎሠዎዎዘልኩ ለቶቦሠላዘል፤ ን፣ፋሪዎቶራላዘዘዘ ፊፋሪዎሠላዎ ፊፋሪ ኩዎሠዎዎዘልዘላዎዎ ሆዘተላላ ቶዎ ን፣ፋሪዎቦሠላዘል፤ ዘላፊ ዎቦ ላላዎላዎ ስዎዘተላ ተዎዎ ቶዎ ለቶቦሠላዎ ንዎህ ላላዎላዎዎ ዘዎሠዎዎዘዎቶላ ዘዎሠዎዘላቶ ተዎዎ ቶዎ ፊፋሪዎሠላዎ፤ ዎዎ ስዎ ስዎላዎላዎላ ስዎላዎ ቶዎላዘ፤ ዎዘዘ ስዎላዎላዎላ ላዎላዎ ቶላዎላዘ ቶዎ ፊፋሪዎሠላዎ ተዎዎላዘዎዎዎ ላዎላዎዎዎላዎላዎ ላዎላዎላዎላዎ ቶ ቶዎላዎላዎላዎ ዘዎላዎላዎላዎ ቶዎ ቶዎላዎ ላዎላዎላዎላዎላዎላዎላዎ ላዎላዎላዎላዎ ቶ ዎላዎ ዓላዎላዎላዎ ቶ ዎዎ ላዎላዎላዎላዎ ቶዎ ፊፋሪዎሠላዎ፤

Fárendá lhôñ denelsá delseká ksòndelsá dúvlen Lòndràç. Dwi Fárendásá síznâ lhôñ lhúdelsán Álurhnásá, ddá dlòrô sehene lesqáme el dwi Fárendásá bhóran lhôñ ává ól lhúdelsálh Álurhnásá. Zh'óñentránsës Fárendáyá lhôñ lhúdelsásáxne

festává ól zh'Álurhnásá, nálÿ elñ llájáyëv nestá kevi tye Álurhnáyá zhla llájáyëv sedelselká sedelsálk kevi tye Fárendáyá. Eç ñe móvráyevá údrâ ódán. Ens úmázhëxná ttórâ tidhrës tye Fárendáyá kelyásveyñ vebólensáxná vrejáqáxná ó ólhefáxná skánvárháxná te xónyá kánsátránegvánsán eskvátsán. Gánásháxne ñe vigô bhìgeven ó eç kámizhen tye Fárendáyá.

*Farenda is 1,150 dúvlen 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.*

ISARSEHWA PH EPFA HAFHIANOMI HERRRHADPE ZH  
HIAEPVPAE LXX DVPESH I NPTAI WNPZAMI NA PFPAM  
NDASZH HAFHIAN LXX JXHPH HIANPEVA FP APQPMI  
EAPPI DVPESH HKN VFPWEPHA HNEA HIAEPH NA PE  
PFPAM HKN HIAFAFA HIAPEH I ZH HAFHIAN KE PFPZA  
ZALDARSEHMI VAKH ZAPE DPEPEO NA HEPFP ZPE LH  
VPEPEH KE VAKH PADAPSEH HAPZ KE HEPHAPZA ZH  
KAPPEXMI HEPFANOMI

Fárendá xô elká kálzámán. Seqársáme zhë zárrevnáç ávô Makesh, Túltá, Dúlzhán, ddá Kólág. Úmázhë kálzám ávô ttòsnë zányevá ól Álurhná, çávin Makesh lhôñ vlódelsá súçá zárresi ddá eç Kólág lhôñ sílátá zálesi. Zhë kálzám ñe xónyá zháfärenán. Vigô yáve tselem ddá dleshórh he ás vneres ñe vigô kámizhen kálÿ ñe nelhályá zhë gásehán ácelámán.







ershé eshkán zháfárenán. Exen úmázhë bhìgeven, te elevé Lhásvojë, lhõñ bólevá íthlán, eç elñ lhõñ kaskámi, he præ zhë Bhìgevensáyá Gáláxá elevé Veklózh ddá dzelányû nyírzálists. Verhsi dzeláynû zhë zhrágánsávná, móghánsávná, venishélánvá nyírzálists ten ershelsvô ólves-ǰáms áyelef. Zhë Bhìgevensá Gáláx falelû ens úmázhëxná nyírzálistsáxná. Gá zhë gáláxá yáve bóyen bleshveláynun dlághâ dhën, he ábácelé yávrídâ dhën vúshî íthlánán zhë lhásváyá, pólef kóvónâ ólvën el deshá gámás lévâ kálsán yáshnyets vëzhâ, ddá el móvá ávünyefã zhë váshhán ás zhë thánsányë.

*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.*

ጅዥ ጎረቤታን ይጥቅም የሥራ ስራ ግዴታ [ ደብዳቤ ግጥም  
ደብዳቤዎችን ግጥምን ገቢ ግጥምዎችን ገጠማል የቆየ ጅዥ  
ይህንን ግጥምዎችን ገጠማል ] ጅዥ ግጥምን ትደርገውበት  
ግጥምን ስራ ስራዎችን ግጥምዎችን ግጥምዎችን  
ደብዳቤዎችን ግጥምን ስራ ስራዎችን ግጥምዎችን  
ደብዳቤዎችን ግጥምን ስራ ስራዎችን ግጥምዎችን  
ግጥምዎችን

Zhë belná lhúvá óñen ávô váyen. Eprës dyará elnâshelê dyarán ñe delzyû zhâsná vùn zhë yâsmâ lônðráyáóná. Zh'emîren te remónyá dyarán ávô sehene lesmel ól zhë yâsmê óñenyó el dezhyályá dyarán áqíëdelâ elÿ zhë skánâç gel ólves-óñenyárâç. 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.*

ጌዥ ዘፍቡደላላ ፍጅቦሠግደላጌዥ ኗዢ ስጋዘዘደገገ ስላቆላ ኑሪህ ፍብሮቦ ሃሮብ ጋላሳላሮሮቦላ፤ ስጋዘዘደ ጾሮጠ ለግብላወ ስላቆሮላገገ ፍ ጠግቦሮቦሮ ስላቆላሮላገገገ ሮግራዥ ጌዥ ስላቆላሮላ ለዘፍቡደዥ ጌዥግብሮቦ ጋላፍቶ ኑቆላ ጠግሮ ፍፍ ጋጅዘቦዥ ፍብሮቦ ጌዥ ጋላዘቦላጌ ስላቆላጌ ጠፍ ተገቦ ሠብቆሮቦላ ዘጋዘቦቶገገ ገሮ ኗዢ ገፍሃራ ተላፍ ፍብሮቦ ለፍቦላሮላገገ ፍጅ ፍፍሃሮላፍፍግብሮቦላገገ

Zhë zlúrává lônðráyë lhôñ Dlâsír. Dleshá crê óñen veñ zháfârenâç, Dlâsír remé ávnâme tselemâxná, ó évnexne tselânemâxná. Eprës zhë tselânemâ ástúrô zh'óñenyán dhalâ clá éve ól ttòsnê óñen zhë zhâsnáyá nestáyá, zó kìn dúshentá síznâ. Ñe lhôñ móvrâ kâls óñenyán âlekselê tye ólves-óñenyárâ.

*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.*

ብጋዘዝገድ ብጅደዳ ምድራደጋይ፣ ሠገቶ ዓገድጋብ ሂል ጠፍቶ  
ሠራዊዳብ ለፍጋብጠለዘላብጠለ ዓገድጋብጠላብጠለ፣ ብጋዘዝገድ ኗደገ  
ዓገድጋብ ለፍጋብጠለዘላብጠለ ጠፍቶ ጠፍቶ ለፍጋብጠለዘላብጠለ  
ሠገቶ ጠፍቶ ብጋዘዝገድ ኗደገ ለፍጋብጠለዘላብጠለ ጠፍቶ  
ለፍጋብጠለዘላብጠለ፣ ናገድጋብጠለዘላብጠለ ኗደገ ለፍጋብጠለዘላብጠለ  
ሠገቶ ጠፍቶ ናገድጋብጠለዘላብጠለ ሠገቶ ጠፍቶ ለፍጋብጠለዘላብጠለ  
ሠገቶ ጠፍቶ ለፍጋብጠለዘላብጠለ ሠገቶ ጠፍቶ ለፍጋብጠለዘላብጠለ

Dlāsír dlòrô lesqáme, dwi bhóran vá góyô delsán Álurhnásáxná  
bhóranáxná. Dlāsír lhôñ bhilá Lòndrác, zó sedenelsá dúvlen,  
nálý dwi síznâ Dlāsírâ lhôñ vlódelná síznâ Álurhnáyá.  
Zh'óñentránsës lhôñ leftává, çávin cedzës zhè tselemá dzónô  
dhón festává ól delzálná, nálý nestá kevi Álurhnáyá llájô ttòsnejá  
zílyev kevi Dlāsírâ.

*Dlasir rotates slowly, one day there lasts seventeen Alurhnan days.  
Dlasir is two thousand dúvlen 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.*

ብጋዘዝገድ ኗደገ ለፍጋብጠለዘላብጠለ ሠገቶ ጠፍቶ ለፍጋብጠለዘላብጠለ  
ሠገቶ ጠፍቶ ለፍጋብጠለዘላብጠለ ሠገቶ ጠፍቶ ለፍጋብጠለዘላብጠለ  
ሠገቶ ጠፍቶ ለፍጋብጠለዘላብጠለ ሠገቶ ጠፍቶ ለፍጋብጠለዘላብጠለ  
ሠገቶ ጠፍቶ ለፍጋብጠለዘላብጠለ ሠገቶ ጠፍቶ ለፍጋብጠለዘላብጠለ  
ሠገቶ ጠፍቶ ለፍጋብጠለዘላብጠለ ሠገቶ ጠፍቶ ለፍጋብጠለዘላብጠለ  
ሠገቶ ጠፍቶ ለፍጋብጠለዘላብጠለ ሠገቶ ጠፍቶ ለፍጋብጠለዘላብጠለ  
ሠገቶ ጠፍቶ ለፍጋብጠለዘላብጠለ ሠገቶ ጠፍቶ ለፍጋብጠለዘላብጠለ

Dlāsír lhôñ ttòsvi lhúvá elkátá zárresi ól Álurhná. Ñe vigô áyáls  
álskem ñó ázháf, sùlme dreshvá ásqám vùn órá tselánemá. Vigô

dlárhem, nátsel, bízhem, márem, ddá yásmó. Vigô yánye kámizhen, he ólves-enesnerrëv shá xô sehene káls tselemón elÿ xresáváč ôñenyóç ddá kálzámóç, ddá yáórlhályá ávnná tselemón hólef ershályá ó vridályá.

*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.*

ገዳማድ ጾዳ ኢሱዳ ሰላጥዘለዐለሽ፣ ሃላሃለሽ፣ ዐለሽተህዳ፣ ጋላ ዐራቀለ፣ ጋጽ ኢሱዳ ለጾዳ ዘለሽጾሮ፣ ኃካ ዘለጻሮሃለሽ፣ ሃላሃለሽ ኢዳረ ጠሃሮ ጉጉ ሠሮቻዳተላ ዘለጻሮቱ ጉጉ ለጉጋሞላ፣ ዐለሽተህዳ ጋላ ዐራቀለ ለጾዳ ሆዩ ዘለሽጾሮሃለሽ፣ ጋላ ዘቆዐሮ ሠሮቻዳ ስራቆጽቱ ጉጉገስ ዘለጻሮ ዘሞላጠጠስ ቱሮ ጸኅሮቻጠቐጸጋብ ለጉጋሚ ዘጽዘሹትንጾ ዓጉሩሮቐንጾ፣

Dlāsír xô lhúvá kálzámán, Pághán, Mántír, ddá Mekú. Ttòl húvá ávô zánye, zhë zárrevnná, Pághán, lhôñ éve ól delśátá zárresi ól Álurhná. Mántír ddá Mekú ávô eç zányevá, ddá sùlme dreshvá dlëshòn kólf zárre skánéf te ízhelényun 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.*

ሰላጥላዘሃ፣ ኃካ ሃጉጉጋረሃላ ጉጉገሠራጌካ፣ ኢዳረ ስራሠሮቐራቆጽ ሃጉጉገሠራቆጽቱ ሠሮቻዳራ ጉጉገሠራጌ፣ ሰላጉ ኃካ ዘጸዘሹት ሃላ ኢዳረ ለጾዳ ጉጉ ሠሮቻዳቆጽ ስራሠራቆጽ ለጉጋሞላዳ ዘጸዘሹት፣ ኢዳረ ዘለሽጾሮ ስራቆጽ













kóvályá Berishánán úrevelyelâ zhë lònдрáярán hólef dzeláynû bóvel ólves-ǰáms.

*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.*

ቶጌላ ገረጽጥቱለጠላ ላዎላዎ ሂጵቤክ ቶጶላፉ ጸጵቤላላዎ ስጋላላ ስላጋጋቸዎላላ ላዎቹቸዎጌላ ጋኽ ጠላቸዘላላዎላዎጠገገ ስላፉጋ ሃረግ ጋላላላዎላዎጠላፎ ጋላ ጸጵቶላላ ጋኽ ፍብሃለጠላፎ ፍቋዎሠጸላጌ ጋቋዘጠኽ ስፍሃጸዘ ፍገዎዘለሳላ ሃላቸጋገ ሄዘግ ሠገላዎዘጠጵቶላ ሄላዎ ገላቸላዎ ጋኽ ፍጵዎሠጸላዎዘላጌጌጌጌጌጌ ጵላ ቶጶላ ለዎሠዘለፍቸዎጌላ ግፍቸላጌ ሃጸዘቶ ቶፍላላዎ~ግፍቸዎጠገ ጋኽ ጠላቸዘላላዎላዎጠገገ

Tye Berisháná exen vigô órhal bhìgeven myává mázhyónev elçónyá zhë gálsvárrenván, kály veñ zháfärenáč ddá bhilárrá zhë lúvánáč Lònдрáýá ttòsnë móvrô línsáme ghelê. Lhôn 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)

**zillazžä**

young.ADJV

*when the sun and the moon were young,*

**∅ ‘e-beltös-∅ ke-dezgēja-ba ∅ safa-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)

**maldambalža**

difficult.ADJV

*Agreement and cooperation were difficult.*

Ø 'e-beltös-Ø ké-þade-ba  
EQ NOM.S-people(v.N)-CIR N.S-sorrow-PP  
*The people were sad.*

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

ja saťa-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-Ø 'a-dlinžeš  
LO NOM.P-child(v.X)-CIR ELTV-rare.ADJV\ELTV  
*Children [were] rarer.*

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

šiti šetë-ždasse-ba 'apëto ja z-elbäh-'oz  
3X.P.NOM.EQ X.P-ask-PP under.PREP HI OBL.P-priest(v.X)-CIR  
*They asked the priests.*

šiti šetë-ždasse-ba 'apëto 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-ždasse-ba 'apëto 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-mampizgëma-š  
HI wise.ADJV X.P-gather-PP for.PREP HI OBL.S-consultation(iii.F)-CIR  
*The wise [ones] gathered for consultation.*

ja saťa-gi'i-Ø 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 täzne 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 Ø z-azziž-Ø 'imzemmalžan  
3X.P-NOM.HI X.P-decide-PP QUOT EQ NOM.P-person(v.X)-CIR every.ADJV  
šetë-dabäskazdan-Ø 'apëto ja žo-ka-š ja žo-blamda-m ždonnis  
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-Ø sešē-dlazjaždin-Ø 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 saŋa-gi‘i-Ø sikē-ma‘e‘o-Ø sesē  
 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-Ø ‘imzemmalžan setē-dasabi-ba jāzbisli  
 EQ NOM.P-person(v.X)-CIR every.ADJV X.P-gather-PP together.ADJV  
*All the people gathered together.*

šiti šetē-dabāskazdan-imma ‘aŋompēh kē-diblikim-mimma mamsi‘e  
 3X.P.NOM.EQ X.P-pray-PI while.CONJ N.S-lighten-PI long(temporal).ADJV  
 ‘en ‘aŋompēh kē-digitēn-imma mamsi‘e  
 and.CONJ while.CONJ N.S-darken-PI long(temporal).ADJV  
*They prayed all day long and all night long.*

šiti šetē-dabāskazdan-imma ‘aŋompēh kē-diblikim-mimma ŋejez  
 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-Ø sešē-zgazjiš-imma ‘a-zamdaš ‘en ‘a-ŋejoz  
 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.*

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

ja žo-ka-Ø ja žo-blamda-m sikē-ždasse-bilma-ba ‘iğ ‘a  
 HI NOM.P-god(i.N)-CIR HI GEN.P-wind(ii.M)-CIR N.P-ask-REFL-PP QUOT INTRG  
 da šetē-da-Ø bam‘a tan-lēm̄mas-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-Ø dapa‘az-ponnam=le š-izpam-ba ‘iğ žeš  
 VH NOM.S-wind(ii.M)-CIR rise-sun=place.ADJV M.S-say-PP QUOT LO  
 z-azziž-Ø ‘imzemmalžam šetē-dezgēja-Ø bam‘a žeš saŋa-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-Ø gannepel=le ‘en ja‘o ‘o-blamda-Ø  
 VH NOM.S-wind(ii.M)-CIR seawards=place.ADJV and.CONJ VH NOM.S-wind(ii.M)-CIR  
 ‘ambaždas=le ‘en ja‘o ‘o-blamda-Ø 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'o žo-blamda-Ø sešē-zgažjas-a 'enamli seš-embidim-ba Ø**  
VH NOM.P-wind(ii.M)-CIR M.P-blow-PP strong.ADJV M.P-bring-PP EQ

**saťa-gi'i-ssen fāhmaz bos Ø 'e-beltös-ōž**  
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.*

**Žbāz'inna Ø 'e-beltös-Ø kē-dezgēja-Ø Ø saťa-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-Ø ja 'e-žbammazda-Ø žeš 'i-dožbam-ām**  
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-Ø ja 'e-žbammazda-Ø ja 'inga'om-ēm te-datiš-Ø 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-Ø žeš zem-'en'inni-ssom zamganli te-datiš-Ø**  
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.*

**žbās'inna Ø 'e-beltös-Ø kē-žožbadāx-Ø maš ja 'e-bazbam-ēš**  
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-Ø 'en ja 'o-faš-Ø**  
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 Ø 'e-beltös-Ø kē-da'im-ba žeš ši-melzgo-ssēn**  
X.P-be(PP) young.ADJV EQ NOM.S-people(v.N)-CIR N.S-eat-PP LO ACC.P-animal(vi.X)-CIR  
**'en žeš ši-žesöpa-n 'en žeš ši-laz'am-ēn sesē**  
and.CONJ LO ACC.P-bird(vi.X)-CIR and.CONJ LO ACC.P-fish(vi.X)-CIR EVID.HT

*A long time ago, when the sun and the moon were young, the people ate animals and birds and fish.*

**'-omzdam-Ø maldambalža niždasēm se'im niždas**  
NOM.S-belieffulness(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.*

**kē-da'im-ba žeš š-až'ez-ēn 'en kē-'ogil-ba žeš ž-ižbas-ān Ø**  
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-Ø**  
NOM.S-people(v.N)-CIR

*The people ate the flesh and drank the blood.*

gojez~gojezme Ø ‘e-beltös-Ø kē-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 ‘iğ ‘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 žešëna kē-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 žešëna  
 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-än  
 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 šte-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 ‘iğ ‘a lëmmas da šetë-da-Ø bam‘a  
 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 ‘iğ Ø ‘e-zbenpezma-Ø šte-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-Ø ‘en ja ‘o-taš-Ø šetë-ždinpejaš-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-Ø še-dlazjaždin-imma ja ‘e-šessaz-ön mammeš  
 HI NOM.S-sun(ii.M)-CIR M.S-be\_like-PI HI ACC.S-man(v.M)-CIR tall.ADJV  
 ‘em-sězba-ssöm zažjan ‘en ‘i-milliš-ëm štejz ‘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-taš-Ø še-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-sězba-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.*

šetë-ma‘e‘o-ba ja dlim bos Ø ‘e-beltös-ož jašiti šet-izpam-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  
 ‘iğ šetë-demëh‘im-Ø bam‘a žešedēja 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-ssëm ‘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-ëm  
 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.*

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

šetë-da‘im-Ø ‘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-Ø ‘a ‘apompëh jedēja šetë-dibllikim-Ø ‘imzemmalžam  
 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-Ø š-izpam-a ‘iğ še-delžen‘e-Ø ja‘e žedëna ‘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-zdinpejaš-a**  
 3M.S.NOM.HI    M.S-call-PP                    HI    ACC.P-star(ii.M)-CIR    some.ADJV    M.S-travel-PP  
**las'o**                    **ja 'o'i-žbzbäh'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-taš-Ø**                    **t-izpam-a**                    **'ig šetë-da'im-Ø**                    **dälle**                    **žešëdeja**                    **žeš**  
 HI    NOM.S-moon(ii.F)-CIR    F.S-say-PP                    QUOT    X.P-eat-NI                    PRMSV    2X.P.NOM.LO    LO  
**si-pípa-n**                    **nendlažga**                    **ši-mo'an-eh**                    **žedëma**  
 ACC.P-domesticated\_lizard\_egg(vii.M)-CIR    therefore.CONJ    NOM.P-stomach(vi.F)-CIR    2X.P.GEN.LO  
**Žäs'illas**  
 full.ADJV

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

**Ø 'e-beltös-Ø**                    **k-izpam-a**                    **'ig nizë**                    **fähmaz**                    **'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  
**žetina**                    **'ižbi**                    **žeš ki-maḡon-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-Ø**                    **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-Ø**                    **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-Ø**                    **zetë-me-ba**                    **žetitin**                    **'en Ø 'e-beltös-Ø**  
 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 žetitin**  
 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-žesḡoḡa-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-eh**                    **šetë-dazamgan-imma**                    **Ø**                    **'e-beltös-Ø**                    **ke-dadassöḡ-'a**  
 NOM.P-fish(vi.X)-CIR    X.P-be\_happy-PI                    EQ    NOM.S-people(v.N)-CIR    N.S-learn-PP  
**fähmaz**  
 good.ADJV

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

**ja 'o-ponnam-Ø**                    **'en**                    **ja 'o-taš-Ø**                    **šetë-ždinejaš-a**                    **las'o**                    **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-žbzbäh'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-Ø še-zoʒbadäx-bimma bas‘adil Ø ‘e-beltös-öz ‘apömpëh  
 HI NOM.S-sun(ii.M)-CIR M.S-smile-PI above.PREP EQ OBL.S-people(v.N)-CIR while.CONJ  
 še-dibllikim-mimma ja ‘o-ʒbažäh‘a-Ø ‘en ja ‘o-taš-Ø  
 M.S-lighten-PI HI NOM.S-sky(ii.M)-CIR and.CONJ HI NOM.S-moon(ii.F)-CIR  
 šte-zoʒbadäx-bimma bas‘adil Ø ‘e-beltös-öz ‘apömpëh še-digitën-imma ja  
 F.S-smile-PI above.PREP EQ OBL.S-people(v.N)-CIR while.CONJ M.S-darken-PI HI  
 ‘o-ʒbažäh‘a-Ø  
 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).*

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

### Myth 3

gojez-gojezme ‘ozzen safa-dlizma-Ø ‘a-tëjoz 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  
 ‘o-‘Amokälo‘o-Ø še-mäh‘e‘o-ba bos žeš ‘o‘i-mamma-‘äš  
 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‘o (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‘o, in this context, is a spirit, not a man (category V) or a bird (category VI).]*

jaši še-dengiš-imma jaši še-ʒbäzbin-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 kí-dežda-Ø Ø ze-mä‘ezjaš-Ø dlim šetë-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 žekiš  
 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-Ø še-dižmazma-bimma ‘atağ žeš kí-dlipan-äh Ø  
 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-Ø baždim ‘ižbi žeš kí-dežda-Ø ‘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 ž-a‘ol-Ø jaši še-dlazjaždin-imma Ø ‘e-pëssaz-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 šte-dažajaš-Ø ti jašin  
 tall.ADJV F.S-welcome-NI 3F.S.NOM.EQ 3M.S.ACC.HI

*‘Amokälo‘o stood at the door. The first sister [was] in the house. She saw ‘Amokälo‘o — he looked like a tall man — she welcomed him. [note the transition to non-past imperfective tense/aspect as a narrative technique]*

ti **í-izpam-Ø** 'iǵ **Ø-zgazpipenazma-Ø** zgešsázli 'ozzen  
 3F.S.NOM.EQ F.S-say-NI QUOT VOC.S-visitor(iv.N)-CIR favored.ADJV by.PREP  
 'e-žgazjo-š 'en 'e-bam'antan-ěš jadem sešě-debentíz-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 'izbi 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 'iǵ **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-'alpoz'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-žgazjo-š 'en 'e-ťaga-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-bambazja-Ø še-dlazzazz-Ø š-izpam-Ø 'iǵ  
 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 **í-izpam-Ø** 'iǵ **Ø-zgazpipenazma-Ø** zgešsázli 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 **í-ipa-Ø** žeš si-žillipa-'än zamdaš ti **ťe-pöhdin-Ø**  
 3F.S.NOM.EQ F.S-take-NI LO ACC.P-rice\_ball(vii.M)-CIR many.ADJV 3F.S.NOM.EQ F.S-keep-NI  
 mižba žeš si-žillipa-'än si'em tis **ťe-delžen'e-Ø** ti  
 DSDRV LO ACC.P-rice\_ball(vii.M)-CIR for.PREP 3F.S.OBL.EQ F.S-give\_to-NI 3F.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 3M.S.NOM.HI  
 še-da'im-Ø žetitit  
 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 majaš **ťe-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-řessaz-Ø š-a'ol-Ø tin ti **ťe-žbajalba-Ø** 'iǵ  
 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-zgazpípenazma-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-ěš jadem sešë-debentíz-Ø Ø ši-dajanna-Ø ‘izbi  
 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 1.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-‘Amokälo‘o-Ø š-izpam-Ø ‘ig Ø-mä‘ezjaz-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-žgazjo-š ‘en ‘e-‘aga-š jadem  
 because\_of.PREP OBL.S-kindliness(iii.F)-CIR and.CONJ OBL.S-hospitableness(iii.F)-CIR 2M/F.S.GEN.HI  
 ‘en jaši š-izpam-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

*‘Amokälo‘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‘ezjaz-Ø majaš 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 téjez 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.PTCL

*The second sister gave him many rice balls. He ate [them] all. She gave him all the rice balls. He ate them too.*

‘o-‘Amakälo‘o-Ø š-izpam-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-dalpoz‘am-Ø ‘en té-dazganžbas-Ø baz jaši š-izpam-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‘ezjaz-ož majaš  
 to.PREP EQ OBL.S-sister(v.F)-CIR second.ADJV  
 ‘Amokälo‘o said: You [are] most kind and generous and self-sacrificing. He said [this] to the second sister.

‘en jaši š-izpam-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‘ezjaz-Ø majaš 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 zetē-sanpaz‘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-dadždes-imma ‘ammös  
 EQ NOM.S-sister(v.F)-CIR first.ADJV alone.ADJV 3F.S.NOMEQ F.S-live-PI alone.ADJV  
 kennaž Ø safa-dlizma-Ø daljaz midi Ø ‘e-beltös-öz sesē  
 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 safa-dlizma-Ø ‘a-íejoz 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-Ø ‘en ja ‘o-taš-Ø šet-amkan zillažža  
 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 í-ambašdas-ēš  
 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.*

šetē-datiš-imma žeš si-pommaššezna-Ø ‘en žeš ši-melzgo-ssēh  
 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-ēh ‘en žeš  
 and.CONJ LO NOM.P-bird(vi.X)-CIR and.CONJ LO NOM.P-fish(vi.F)-CIR and.CONJ LO  
 š-inbloge-‘ēh  
 NOM.P-lizard(vi.M)-CIR  
*There were non-edible-plants and animals and birds and fish and lizards.*

ja‘o ‘-elkäh-Ø ké-mähbeš-Ø žeš ‘o-mamma-‘än ‘en k-izpam-Ø ‘iğ  
 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  
 ké-datiš-Ø zim‘a žeš ‘e-beltös-Ø žepe ke-da‘azži-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 ta-ponna-ssēš ja‘em ‘en bos ja‘eš ké-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 ké-desgēja-Ø bos ja ‘-amla-š ‘iğ ja  
 VH NOM.S-god(i.N)-CIR N.S-speak-NI to.PREP HI OBL.S-turtle(vi.F)-CIR QUOT HI  
 Ø-‘amla-Ø ‘ozzen ‘e-žgazjo-š ‘en ‘e-bam‘antan-ēš  
 VOC.S-turtle(vi.F)-CIR by.PREP OBL.S-kindness(iii.F)-CIR and.CONJ OBL.S-graciousness(iii.F)-CIR

**jadem** **te-bamjan-Ø** **jade** **kennaž** **Ø** **ta-gannepel-ēs** **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-nał'al-äh** **ižbi** **Ø** **t-ambaždas-ēs**  
 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** **ke-desgēja-Ø** **bos** **ja** **'i-ždäxxa-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-ždäxxa-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-ēs** **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-nał'al-äh** **dan** **ja** **'-amla-š** **'en** **š-ižbäs-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-ēs**  
 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** **ke-desgēja-Ø** **bos** **ja** **'i-šipi'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-šipi'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-ēs** **jadem** **te-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-ždäxxa-š** **te-mal'až-Ø** **Ø** **'i-tazlas-ën** **te-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** **tepolli** **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** **ke-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-ēs** **jadem** **t-iž-blazdašmas-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

**'-amla-n** **'en** **ja** **'i-ždäxxa-n** **'en** **ja**  
 ACC.S-turtle(vi.F)-CIR and.CONJ HI ACC.S-monkey(vi.M)-CIR and.CONJ HI

**'i-šipi'i-n** **'ozzen** **ja** **si-lemgos-aš** **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-Ø k-iz-dazannaz-Ø ‘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-jazböh ‘a-ji’on ‘en ja ‘o-ponnam-Ø š-iz-dajäzbis-Ø**  
 ELTV-hot ELTV-bright\ELTV and.CONJ HI NOM.S-sun(ii.M)-CIR M.S-CAUS-put\_together-NI  
**‘ozzen ja ‘-amla-š ‘en ja ‘i-ždäxxa-š ‘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-cuckooshrike(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-Ø ja ‘e-šessaz-Ø**  
 and.CONJ after.PREP EQ set-OBL.S-sun(ii.M)-CIR M.S-exist-NI HI NOM.S-man(v.M)-CIR  
**‘en te-datiš-Ø ja ‘e-jessaz-Ø**  
 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 cuckooshrike 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-Ø k-izpam-Ø ‘iğ ja**  
 and.CONJ to.PREP 3X.P.OBL.HI VH NOM.S-god(i.N)-CIR N.S-say-Ø QUOT HI  
**Ø-šessaz-Ø ‘en ja Ø-jessaz-Ø ja’e žedëna**  
 VOC.S-man(v.M)-CIR and.CONJ HI VOC.S-woman(v.F)-CIR I.S.NOM.HI 2X.P.ACC.LO

**ke-jellös’a-pös pannimpa ja’en žešedēja šetë-dige-Ø ‘en si’em**  
 N.S-make-NP so\_that.CONJ I.S.ACC.HI 2X.P.NOM.LO X.P-know-NI and.CONJ for.PREP  
**ja’eš žešedēja šetë-dikim’ijä-Ø**  
 I.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-šessaz-Ø ‘en ja ‘e-jessaz-Ø šet-izpam-Ø ‘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-Ø dan ja’onänaš žeša šetë-da’azži-bilma-Ø 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 šetë-da’azži-bilma-Ø ‘apompëh**  
 and.CONJ near.PREP 2N.S.OBL.VH 1.P.EXCL.NOM.LO X.P-remind-REFL-NI while.CONJ  
**še-dibllikim-Ø daljaz ‘o-žbažbäh’a-Ø kennaž žeš safa-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 safa-šazlas-ëx zem-bos’a-ssom ‘en**  
 I.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 I.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-opim-ëš**  
 GEN.P-granddaughter(v.F)-CIR I.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 íe-dimizzez-Ø ja ‘-ozpa-Ø ja’okim  
 and.CONJ VH ACC.S-god(i.N)-CIR F.S-please-NI HI NOM.S-creativity(iii.F)-CIR 3N.S.GEN.VH  
 sesë ‘a-‘amjemli gojez-gojezme ‘a las’o giz’a’e Ø  
 EVID.HT ELTV-verify.ADJVELTV INTSV-time\_ago INTRG from.PREP where.INTRG EQ  
 ‘e-beltös-Ø ké-mäh‘e’o-Ø tinglä Ø ‘e-beltös-Ø ké-mäh‘e’o-Ø  
 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-Ø ‘en ja ‘o-‘aš-Ø  
 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 sešë-datiš-a Ø ze-pä‘ezjaž-Ø ža sesë  
 X.P-be(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.*

sešë-jispemtäx-‘a bam’a Ø ze-pä‘ezjaž-Ø las’o Ø ía-töhpoó-š  
 M.P-leave-PP OBLGV EQ M.P-brother(v.M)-CIR from.PREP EQ OBL.S-village(iv.N)-CIR  
 bos Ø ía-žassam‘em-ës ‘allijon pannimpa sešë-dazgazpipen-Ø  
 to.PREP EQ OBL.S-journey(iv.N)-CIR long.ADJV in\_order\_to.CONJ M.P-vist-NI  
 šiši ja ‘e-babaža‘ön titima ‘ataž jaši  
 3M.P.NOM.EQ HI ACC.S-grandfather(v.M)-CIR 3M.P.GEN.EQ before.CONJ 3M.S.NOM.HI  
 še-digliba-Ø ‘en še-ždinpejaš-Ø bos ja í-amblaždas-ëš ‘ammaš-aš  
 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.*

šiši sešë-dizin-Ø Ø ‘en-bizzajöšazma-n žeš ‘-am‘a-m tápim  
 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-žillípa‘áš  
 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-aš pannimpa šiši sešë-denjam-Ø  
 and.CONJ LO OBL.P-bird\_egg(vii.M)-CIR in\_order\_to.CONJ 3M.P.NOM.EQ M.P-be\_strong-NI  
 kennaž Ø ía-žassam‘em-ëš ‘ataž sešë-me-šos Ø ze-pä‘ezjaž-Ø  
 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 šiši sešë-dlazzäzzaz-Ø pannimpa šiši  
 LO ACC.S-meal(vi.M)-CIR 3M.P.NOM.EQ M.P-sit-NI in\_order\_to.CONJ 3M.P.NOM.EQ  
 sešë-da‘im-Ø  
 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-jezzaz-Ø 'islam íe-mäh'e'o-Ø bos žeš kí-dlipan-äh  
 HI NOM.S-woman(v.F)-CIR old.ADJV F.S-come-NI to.PREP LO OBL.S-doorway(viii.N)-CIR  
 kí-dežda-m titima jade í-izpam-Ø 'ig' í-engiš-Ø žeše  
 GEN.S-home(viii.N)-CIR 3M.P.GEN.EQ 2F.S.NOM.HI F.S-say-NI QUOT F.S-hunger-NI 1.S.NOM.LO  
 'a ja'eja sešë-dazbem-Ø 'alpaz'amli že'en 'ozzen Ø  
 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 še-blazdaž-blazdažmas-Ø  
 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?*

Ø 'e-pä'ezjaž-Ø baždim š-annel-Ø 'ig' 'en še-mažbam-Ø 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

'i-dožbam-Ø zo'abesli si'em Ø ta-žassam'em-eš 'allijon  
 NOM.S-food(vii.M)-CIR nourishing.ADJV for.PREP EQ OBL.S-journey(iv.N)-CIR long.ADJV  
 ši š-izpam-Ø 'ig' si'em 'es 'am'a-Ø 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-Ø 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]. (Note the fronting of the first person pronoun, symbolizing the selfishness of the speaker.)*

Ø 'e-pä'ezjaž-Ø majaš š-annel-Ø 'ig' 'en še-mažbam-Ø  
 EQ NOM.S-brother(v.M)-CIR second.ADJV M.S-think-NI QUOT 1.S.ACC.EQ M.S-be\_needed\_by-NI  
 žeš 'i-dožbam-Ø zo'abesli si'em Ø ta-žassam'em-eš 'allijon  
 LO NOM.S-food(vii.M)-CIR nourishing.ADJV for.PREP EQ OBL.S-journey(iv.N)-CIR long.ADJV  
 ši š-izpam-Ø 'ig' 'e š-engiš-Ø 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-pīpa-Ø 'en žeš si-žillipa-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-Ø denfas š-annel-Ø 'ig' ja 'e-jessaz-Ø 'islam  
 EQ NOM.S-brother(v.M)-CIR last.ADJV M.S-think-NI QUOT HI NOM.S-woman(v.F)-CIR old.ADJV  
 í-engiš-Ø 'a-zamdaš zos 'e ši š-izpam-Ø 'ig' 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 Ø-jessaz-Ø 'islam 'ozzen 'e-žgazjo-š 'en  
 HI VOC.S-woman(v.F)-CIR old.ADJV by.PREP OBL.S-kindness(iii.F)-CIR and.CONJ  
 'e-bam'antan-eš jadem še-däzben-Ø jaden dälle '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  
 '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 žeš 'e-zdezza-Ø zillažžā še-mäh'e'0-Ø bos žeš  
 then(temporal).PTCL LO NOM.S-boy(v.M)-CIR young.ADJV M.S-come-Ø to.PREP LO  
 kí-dlipan-äh kí-dežda-m titima žeši š-izpam-Ø '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-Ø žeše 'a ja'eja sešë-dazbem-Ø 'alpoz'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 Ø 'am'a-š šex že'en še-blazdaž~blazdažmas-Ø  
 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-Ø baždim š-annel-Ø 'iğ 'en še-mažbam-Ø 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  
 'i-dožbam-Ø zo'abesli si'em Ø ta-žassam'em-eš 'allijon  
 NOM.S-food(vii.M)-CIR nourishing.ADJV for.PREP EQ OBL.S-journey(iv.N)-CIR long.ADJV

ši š-izpam-Ø 'iğ si'em 'es 'am'a-Ø 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-Ø 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-Ø majaš š-annel-Ø 'iğ 'en še-mažbam-Ø  
 EQ NOM.S-brother(v.M)-CIR second.ADJV M.S-think-NI QUOT 1.S.ACC.EQ M.S-be\_needed\_by-NI  
 žeš 'i-dožbam-Ø zo'abesli si'em Ø ta-žassam'em-eš 'allijon  
 LO NOM.S-food(vii.M)-CIR nourishing.ADJV for.PREP EQ OBL.S-journey(iv.N)-CIR long.ADJV  
 ši š-izpam-Ø 'iğ 'e š-engiš-Ø 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-piža-Ø 'en žeš si-žillipa-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-Ø denčas š-annel-Ø 'iğ žeš 'e-zdezza-Ø zillažžā  
 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-Ø 'a-zamdaš zos 'e ši š-izpam-Ø '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-Ø zillažžā 'ozzen 'e-žgazjo-š 'en  
 HI VOC.S-boy(v.M)-CIR young.ADJV by.PREP OBL.S-kindness(iii.F)-CIR and.CONJ  
 'e-bam'antan-eš jadem še-däzben-Ø jaden dälle 'ozzen žeš  
 OBL.S-graciousness(iii.F)-CIR 2S.M/F.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-dibliššollaz-∅ ∅ ze-pā‘ezjaž-∅ ža bos ∅**  
 then(temporal).PTCL M.P-depart-NI EQ NOM.P-brother(v.M)-CIR three.ADJV to.PREP EQ  
**fa-žassam‘em-eš ‘allijon šiši sešē-danazjel-∅ ‘izbi ja**  
 OBL.S-journey(vi.N)-CIR long.ADJV 3M.P.NOM.EQ M.P-arrive-NI at.PREP HI  
**ki-bemse-∅ tāpim ja ki-bemse-∅ ‘a-gez‘az ∅**  
 OBL.S-mountain(viii.M)-CIR big.ADJV HI NOM.S-mountain(viii.M)-CIR ELTV-steep.ADJV.ELTV EQ  
**‘e-pā‘ezjaž-∅ baždim glejis‘e ždonnis žeš ‘i-mo‘an-∅**  
 NOM.S-brother(v.M)-CIR first.ADJV heavy.ADJV because.CONJ LO NOM.S-stomach(vi.F)-CIR  
**zās‘illas ši š-ammo-∅ ‘izbi ∅ ‘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-∅ mazmašli bos ∅ ta-tōhpōpo-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.*

**∅ ze-pā‘ezjaž-∅ dlim sešē-žbazbin~žbāzbin-∅ ‘en sešē-danazjel-∅**  
 EQ NOM.P-brother(v.M)-CIR two.ADJV M.P-INTSV-walk-NI and.CONJ M.P-arrive-NI  
**‘izbi ja ki-zbatažbi-∅ ‘i‘in ∅ ‘o-tēžla-∅ ‘a-balle**  
 at.PREP HI OBL.S-river(viii.N)-CIR wide.ADJV EQ NOM.S-water(ii.F)-CIR ELTV-fast.ADJV.ELTV  
**∅ ‘e-pā‘ezjaž-∅ majaž glejis‘e ždonnis ‘i-mo‘an-∅**  
 EQ NOM.S-brother(v.M)-CIR second.ADJV heavy.ADJV because.CONJ NOM.S-stomach(vi.F)-CIR  
**zās‘illas ši š-ammo-∅ ‘izbi ∅ ki-ždizmaljez‘a-∅ ‘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-∅ mazmašli bos ∅ ta-tōhpōpo-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.*

**∅ ‘e-pā‘ezjaž-∅ dentas še-pazgaz-∅ ∅ tan-žassam‘em-ēn še-māh‘e‘o-∅**  
 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-∅ ja ‘em-baba-pāh-‘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-izpam-∅ ‘ig ja ∅-baba-pāh-∅ ši-‘e-∅ šešem 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-goški-š jadem zetē-dedekāx-∅ 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-jāh‘em-∅ ‘en ‘e-zamgan-∅ jaden ‘izbi ja**  
 NOM.S-peace(iii.F)-CIR and.CONJ NOM.S-happiness(iii.F)-CIR 2M.S.ACC.HI in.PREP HI  
**ť-amblašdas-eš ‘ammaš-āš**  
 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-babapäh-‘on      **ja** tá-zgēja-Ø      **nizgä**      **ké-dimizzez-Ø**  
 HI ACC.S-grandfather(v.M)-CIR HI NOM.S-speech(iv.N)-CIR DADJ.MEDL N.S-please-NI  
**jaši**      **še-sollaz-Ø**      **‘e-pä‘ezjaž-ön**      **denfas**      **ja** ‘e-babapäh-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-izpam-Ø**      **‘ig**      **Ø**      **ze-pä‘ezjaž-Ø**      **dlim**      **jadem**      **seš-eřamjäh-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**      **řdannis**      **šiši**      **sešē-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-ēh**      **titima**      **glejis‘e**      **ja‘e**      **še-dāzbe-‘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**      **zillažžä**      **nendlažga**      **‘i-mo‘an-ēn**      **zbāğdapa**  
 OBL.S-boy(v.M)-CIR young.ADJV therefore.CONJ ACC.S-stomach(vi.F)-CIR light.ADJV  
**ze-dedekäh-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**      **jadem**  
 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-babapäh-Ø      **še-dibliššollaz-Ø**      **bos**      **ja** tá-amblaždas-ēš  
 HI NOM.S-grandfather(v.M)-CIR M.S-depart-NI to.PREP HI OBL.S-land(vi.N)-CIR  
**‘ammaš-ām**      **‘en**      **Ø**      **‘e-pä‘ezjaž-Ø**      **denfas**      **še-zdajedam-Ø**  
 GEN.S-cloud(ii.F)-CIR and.CONJ EQ NOM.S-brother(v.M)-CIR last.ADJV M.S-turn-NI  
**mazmaši**      **bos**      **Ø**      **tá-tōhpōpo-š**      **ši**      **še-dařazlas-imma**  
 backwards.ADJV to.PREP EQ OBL.S-village(iv.N)-CIR 3M.S.NOM.EQ M.S-live-PI  
**kennaž**      **ja**      **t-ōpim-ēs**      **mamsi‘e**      **‘e-dāzdesazma-m**      **sollaši**  
 during.PREP HI OBL.S-time(iv.N)-CIR long(temporal).ADJV GEN.S-aliveness(iii.F)-CIR blessed.ADJV  
**ždon**      **ja**      **‘alpoz‘am-ēš**  
 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*, *ZZ*, *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 gikuvan 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 patezaexrirkim menguyum kazekuvudem, netuiteu nizain piexhevaru maz gayafu. Tunata yuixuan nagu zevar iyysapufupiea vuz rafunagu. A deki yurevana eraturan puynaguvante. Ay tunata kurasa, sitera a pufuruduvu. Zeva nagu duvaa maz duvevuzap zau a nam pamena maz pafuna. Zeva netuiteu maz inpufovante zainien zau a zevar nameygupiea matakun maz yuguvudu'uh zau a zevar zapateke pufunavam sitera uvupateka maz dusiteruh zau a uiteu, aseï a mat zevamuy maz hatakanapafuna, maz tatuvante. Zevar yunmanduvu muyaf zatepie vafupietak maz ranvaneta zau u tuvuvu kutadu maz nitatuvante. In kutadu puskuvudu pietu vu'uzya rafu. Zeva, puy puskuvudu, muve fusyumu za takien nam zevar vuta maz puskuvudarat. A iyysaparatay maz yanatinaiyysapuzerru 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, aseï u pufuina maz karavante, vuzya daduex kadagien. Deratas zeva maz yanatinagayafuduvevuzax. 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 rrauv 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 inpufuvante 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 zever 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 sazaduex, maz yuduvevuzap. Zeva sitera zeve sarafu. A ata aeiva za satu rafu.

Yunu zeve zeva maz pafurafu, e kefupu'ax aseï zeva ma'azz rafu zau e zeva maz uge'eanunasarafunat. Zeva ganut vuiitu maz tatuvante zau a maz puruduveduex. Kaze kayave savemah in vapiera maz tarehiaxnuy. Kaze mat zeva savandera ma'azz pafuzape, suvunu rrauiiv zeva azax maz zenu nanami, zeve maz uge'eanunahapuyamafite. Zepar hapuyamafit situ za ganivera rafu. Nidinui iu nut tefidina maz puruduveduex za zeva "Tuiye, sitera tefidina saiysape, kuvu sarunahapuyamafite! – Tuiye kuvu 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 kenutu muduf navu maz savaru, maka uk puruidu vu'uz saexduzu, aseï maka kuvu iyysapuvaya, kar tuiye marafe mevaratum za nekarum iyivu ui menu yanavante kuvu 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 kuzu hutiyysaputan, kar Niyruka sitera Katherina kuvu yaniduga." maz nanami. Kaze zeve radiu maz yantinahapuyamafite. Vapiera fusyu maz tarehiaxnuy. Zeva metakutiza kutanf namuvupu zepar movusezia radiu ma'azz nuzexdi. Eum maz fuya. Zeva "Zeva fumida rafu – zau geyava pafuzape, zeva zepar nampusku kaverata zenu duhunam." maz nanami. Zeve rad tat rrauiiv ma'azz hapuyamafite. Zeva puy "Zeva sitera zepar munudu: saiysap, hatuy za tanten rafu." maz purudevan. Zeve radenu ma'azz hapuyamafite, kar e ma'azz zanu pufuvante. Sapamefuva zepar 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 Niyoltruck 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 fell dizzy. She fell to the ground and started crying. It began to get dark and cold.*

Suvunu ganax deki punuza rrayanf nagu zepar exvar maz sagarux. Zepar fanukaya "Makar zikiva! – Tuiya makuu ga'ax, kar yaka ma'azz hudue, 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 uiteua ma'azz duvevuzap. Meya, neynuk pufuvantaner ninkanikienpe mur rrauiv, yanatinananaiyysamaru. Zeva "Tuiya, givuin tefidine tuiya radar vuinta ma'avuya rumuya, vuiru ma'avu huvuiyysata? Maka, sitera Katherines, uin zeve inipafuyava man yanatinaiyysapemaru, ma'avu sarafunat, yunanuh mavu iyysaputan – ava K-19 (*K-esaxx*) ma'avu rafunat. Su maka ganax ma'avu vuyyysata. Tefidine makar inipafuyava vey zenu ya iyysapemaru – Tefidine magamnazaxe vey zenu ya exdazavanx – tefidine makuu vuinta 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 duex., 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 vuinta ya magayamaritu, nur aseï a pantenamenuatefinur? Zeve gazeax neve regune ma'ann duex. Makar meya, zeve reguner memayuvupu tan regune man gayafupuvu, e reguner airas man tatuvante, e reguner yanuva man sazadaakaex 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 penetarax 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 zepar punuza maz fuvuvante zau a in zepar 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, ase 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 zantekaduexpapurudueduex. 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 zepar munfa nefunidenanf maz ruzeyavu zau a neguverra maz fuvuvante. A mutakura maz pantenasiadaner, suvunu a maz yuratinav. A fuzura ma'azz iyysapuzerra. Zepar punuza uge'eanunagayespidualuex zau zeva yai 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 ruzeyaku. Zevar pafu mat takavat maz pufuruti. Zeva maz kimadunagayafusenuvua. 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 yanatinagayafuvuzax.

*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 thê m woudam selfe this grêten blacqen wolfaz ande he hehôte Blacco Wolfaz ande swithe euele was he, for that hit him liqete 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 uwthimlelôwpe te beforon Ruodo Rohhben Hode with her thrêy pyggam ande him yelpend: “Stande ande deleferre, 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 moncgih forne huwndaz! Mahheths 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 qenavô!”

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

“Ne thang that, min swête clousez! Nuw, wes gôde mahheths 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 sauwsage, 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 moncgefotrô! Wollet ihh îyen 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 fenecge te eten yân fête farhhe, ei wellem treuwlih thih scewen huw te îyen scîthen thih swête falden, Ruod Rohhben 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 snoddundum her twa pygges. Ho suwarfe her and thethrôwe ther, therh rodome 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 snoddundum 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 ahwuwoffend ande apuwoffend, 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 utpuwoffet, 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 fandte 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 down 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 uwthimlelôwpe te beforon Ruodo Rohhben Hode with her two pyggam ande him yelpend: “Stande ande defefere, 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 mahheths 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 îyen 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 fenecge te eten yân fête farhhe, ei wellem treuwlih thih scewen huw te îyen 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 rodome 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 falden — ihh wellem ne yngangen nethes ther! Wolfaz ne wolfaz — min brother him hîdete yn suwyhh falden, 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 ahwuwffend ande apuwffend, beouten he bypassete then falden. Thane he stoppete en unsces ande hasete yân summe hwuffundum ande snuwrtundum 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 duwn that cave ande ther he fande that fête farhhe, ahwezend ande askremlend agast. 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 scuwyrtete ande spâwe, gustend ut fram his tuwycknend lêqe tilles he starfe. Thane Blacco Wulfaz 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 Wulfaz nappete. Nuw te that evenes, wekned Blacco Wulfaz ande bethanke him hwat he môye to suppen. Thane he sahe te her on therhfarend 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!"*

"Oi! 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 fête farhhe, yân gôdhapplih omswathet hammaz, ande eillem 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 cruthete forne vyllain! Wollem ihh îyen 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 fenecge te eten yân fête farhhe, ei wellem treuwlih and myrthfullih wandren thih swête hyllen, Ruod Rohhben 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 stênwerkez. 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, frouwez, on thon stênwerke!” 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 qyilmardane 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 vahâcgaren te this murhhene selfe? Ande dydet thuw ne wandren under thêw 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 mahheths 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 fenecge? 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 Rohhben Hodez smâyge 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 mahheths,” 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 mahhethes 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 drewnfulle, 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 Rohhben Hodez? Ho lisse huw that wolfos erend praceloso 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 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. 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 wolfehydscinte 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, fefêne then wepende Blancke Dwimmerundum te her throwte ande her scôqe tilles her benos brêqen 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 bêtere wyndaz clêyete her hode ande the fulcô onsehen, on hyngrande ande on dauyende. Sefund yêr ho wandrete, ande longe her cgeournet. Beouten her traveyllen 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 bêtere 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 lhaafwardfrawaz, 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 fefêne te her neqen. He sanke his clêyes yn to her flêsce ande rêfete 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 stênwerke tewarthes thon Blancke Dwemmerundum! Blacck Wolfaz grane, onyeuwlende ande onheuwlende, swithe undôn. Ande meth wehhe her fethrô, se Blancke Dwemmerundum ho cast thon moncgih forne wolfe nethes thes stênwerkes scarpe steyeram ande thane cwame fenecege 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 tôle thon rêpe, ande strungon ther to thes ênsame pygges snoddundum, that bande thon pygge te Ruodo Rohhben Hode; ande ho slåde ut fram his scêthe her longe thunne hasele ande seulfer wande. Ho thrêyes qennackete te thon snodderundum, and cuwycke swo wenckaz hit fefelle ut fram his snuwte! Ande hwen se ênsame pyggaz him stôle, 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 stôle 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 aftsên 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 alswô 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 mahheths! 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 thêh 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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