

11 Josef World Conculture Relay I 2020 Torch

Text

Vikanusalaar, vika-vikat. Mu bhilan. Tukhan, mighaṭinaar barutajharuus, tuban, rin-mišukinaar. Jhila vudambhasor ajharanda uhupan di viṭun Kasuk sanandun. Anjharai Renvah ana tu aşvarai śakuuh. Orṭukurrai nar gutvam, chalaavah tu stumaavah, jhilaavah gutvaru artukundavaru. Abaakir ruṭaah, ḍimal yabaakir ruṭaavaha? Kunaurai Ubharumah, ra diharaya *Nichimunchatu*, ri diharaya Kaduh tu Jandih t' Uuñśah. Kunirrai vibrumah, rum diharaya *Qoyqochatu*. Kuṭirrai Harseradai, rum diharaya *Nuaqaatuysa*.

Usudhuñir kurak sur Dhipasuran Ekah tu Nakuh. Anjhari mu achakir tu uvanurrai jamam arvanam viṭvan. Ugusitai tin-jaman Ekah *kullu*-vasanimah baldamnimah maṭimah, tu kapririn Nakuh *kullu*-pikuus batuus.

Pikidalat, vika-vikat, sur ṭulaava abaḍhri ḍairaah. Pikadalat, vika-vikat, agumir chaṇaava. Avilitai Jandih tu ukśalurtai Ekan-kiivam sakek. Tu umiiran yakapratayu Naku Ekatyer *kullu*-pikuuh, tu agaṣaandu dupaḍharun ugusurtai kulinalam. Unjhari dhurakuśuh tu umbaratayu Nakuh hapā inalan, tu ututirtai Nakuh tapus tu adantruśa Ekar. Tak abaḍhriir, agumir, akatir.

Di agururtai kuśuh Naku-charangauh, tu akalatayu jasur, ju kinaurataya Kuumu-ḍairaru *Uuñu Mayoqhoysa*, Dharavarah. Ukinuri, ganudait ajasit dhimah tu ambaritai tu asaphirtai tu uśukit Nakuh. Ikinalitai ganu tu Eka-adantram. Aḍuritrau Ekah kiivatek chaaśkik, tu uśukit Ekah jhila ḍunorah, tu ajingurit.

Nusit Ekah, Udhulivaar adantruuh, di mu ukunivaar bakasum.

Nusit kuśuh, Bakan Machiputa Llasurtanka-ragnaayah. Bako karus jhilus sur tu timusvir. Nusundek kuśek Ekah gurundi padatyum ukunit.

Asayit tu nusit, Ar yabguh or tu adantrar kiivan?

Tu vardurit sayaha dim-dhulanda. Ughaṭitrai adantram tu akukaturrai kuśuh. Machiputa aṭukandih nusangi-charangaah, rir-jhila asayit.

Vaanit Uuñu Mayoqhoysa tu rir-nosit, Sahapul Kuumuram tu Llasurtankam harbakamnaah. Sakandak bunaraya Aika-Naakavisa jharumah bataturumah hapasananduuh. Ugutirtai Machiputa tharaayah tu chakkayah katamnaavah. Machipautiuh-ragniih dalankari tu ajhuri jha Ḍuna-saka-viṭun.

Ethnography

The **Salvians** are a proud, powerful people, living along the Ragnaya River, in the mountains that encircle it, and across the cenotes that stretch past it into the Wild Sea. Uniquely among the civilizations in the world, Salvians have turned the unstable magical powers inherent in all humans into an art form—and a science. Most features of their culture even five thousand years in wouldn't look out of place in the Bronze Age, but they have spells and charms to rival the most sophisticated technological empires—maintained through their strong connection with the jungles around them.

And yet the most powerful skill, the Gift of their race (now vanishingly rare), is the ability to pass into what they call *Kasuñjih*, the spirit world, and listen to the echoes of creation. Sitting in a state called *vasaalih* “tapasya”, they are able to gain access to Kasunji and to learn of other places and people around them—and beyond.

For Salvians, the world passes through a cycle of eight suns, each of which is represented by a different astronomical body passing close to the Earth. The current era is the *Sura-Yardah*, the era of Golden Sun. The previous era was *Dhipa-Yardah*, where a blue sun rose to a black sky and all save the high mountains of the world were crowded. Despite contradictory ideas of when humanity began, many epic tales are set in the *Dhipa-Yardah*.

Salvians are not alone in the world. They know of the thousands of spirits of varying sizes who inhabit the world, passing through different levels of power as they move through life. They know of the telepath-populated Empire of Quiram to the west, and the clone-ruled Akotoyan Archipelago to the East, and the Kingdom of the Winged People in the southern mountain range that runs along the continent. And in the highlands, and the cloud forests, they know of an intelligent bird-like species with a certain propensity for magic itself—we may call them phoenixes. These they worship as messengers from the gods, and they have noted that the Winged People do as well. Beautiful birds to be sure, with dark rainbow plumage that glitters in the light of the sun, but is it mere animal worship instead of a recognition of a kindred spirit? One shaman, whose name is not recorded, sought to find out. The text above is a recollection of their travels, and the tale they found. Note that it has been altered from the original account, which would have been in poetic metre, and also written with “exterior” sandhi (i.e. between words; this text is limited to “interior” sandhi with sound changes in compounds, which technically makes it more of a primer than a full text).

Short Grammar

HELPFUL HINTS

There is a certain degree of free word order in Classical Salvian, but the default form is usually VSO, or VAE. In cases where these mix, the first unmarked form is presumed to be the subject, and the latter the object, but this may be subject to change. Adjectives follow nouns, and prepositions go ahead of nouns.

PHONOLOGY

Consonants:

	Unvoiced	Unv.Asp.	Voiced	V.Asp.	Nasal	Approx.	Fricative
Labial	P /p/	Ph /pʰ/	B /b/	Bh /bʱ/	M /m/	V /v/	

Dental	T /t/	Th /tʰ/	D /d/	Dh /dʰ/	N /n/	L /l/	S /s/
Retroflex	Ṭ ṭ /ṭ/	Ṭh ṭh /ṭʰ/	Ḍ ḍ /ḍ/	Ḍh ḍh /ḍʰ/	Ṇ ṇ /ṇ/	R /r,ɾ/	Ṣ ṣ /ṣ/
Palatal	Ç /tʃ/	Çh /tʃʰ/	J /dʒ/	Jh /dʒʰ/	Ñ /ɲ/	Y /j/	Ś ś /ʃ/
Velar	K /k/	Kh /kʰ,x/	G /g/	Gh /gʰ,ɣ/	Ng /ŋ/	H /h/	

Vowels: a aa e i ii o u uu ai au ava aava aya aaya

SANDHI

	a+	ā+	i+	ī+	u+	ū+	e+	ai+	o+	au+
+a	aa	aha	ya	ya	va	vaa	aya	aaya	ava	aava
+ā	aa	aaha	yaa	yaa	vaa	vaa	ayaa	aayaa	avaa	aavaa
+i	e	ai	ii	ii	vi	vi	ai	ai	avi	aavi
+ī	e	ai	ii	ii	vii	vii	ai	ai	avii	aavii
+u	o	au	yu	yu	uu	uu	ayu	aayu	au	au
+ū	o	au	yuu	yuu	uu	uu	ayuu	aayuu	au	au
+e	ai	ahai	ye	ye	ve	ve	aye	aaye	ave	aave
+ai	ai	aahai	yai	yai	vai	vai	ayai	āyai	avai	aavai
+o	au	ahau	yo	yo	vo	vo	ayo	aayo	avo	aavo
+au	au	aahau	yau	yau	vau	vau	ayau	aayau	avau	aavau

DECLENSION

There are eight cases in Classical Salvian, based on the split between “high” and “low” nouns. “High” nouns take nominative/accusative alignment (experiencer is equated with agent), while “low” nouns take ergative/absolutive alignment (experiencer is equated with patient). Both sets take the genitive (“of the phoenix”), instrumental (“with the phoenix, by means of the phoenix”), ablative (“from the phoenix”), locative (“in the phoenix, at the cenote”), and dative or allative (“to the phoenix, for the phoenix”).

		Singular			Plural		
		Masculine	Neuter	Feminine	Masculine	Neuter	Feminine
1 st	Nom	-uh	Either	-ih	-usa	Either masculine or feminine forms apply, depending on the original word in Proto- Empath.	-isa
	Acc	-um		-im	-umah		-imah
	Gen	-auh		-aih	-aavah		-aayah
	Inst	-ok		-ek	-okah		-ekah
	Abl	-ot		-et	-otah		-etah
	Loc	-on		-en	-onah		-enah
	Dat	-or		-er	-orah		-erah
2 nd	Nom	-ah			-us	-is	
	Acc	-am			-uśa		-iśa
	Gen	-aha			-aus		-ais
	Inst	-ak			-aku		-aki
	Abl	-at			-atu		-ati
	Loc	-an			-anu		-ani

	Dat	-ar			-aru		-ari
3 rd	Abs	-u	Either	-i	-uus		-iis
	Erg	-o		-e	-ava		-aya
	Gen	-au		-ai	-aava		-aaya
	Inst	-uk		-ik	-okah		-ekah
	Abl	-ut		-it	-otah		-etah
	Loc	-un		-in	-onah		-enah
	Dat	-ur		-ir	-orah		-erah
4 th	Abs	-am			-us		-is
	Erg	-aa			-os		-es
	Gen	-aha			-aus		-ais
	Inst	-ak			-uka		-ika
	Abl	-at			-uta		-ita
	Loc	-an			-una		-ina
	Dat	-ar			-ura		-ira

CONJUGATION

Time is less relevant in Classical Salvia than it has become in its daughter languages. Instead, each of the forms corresponds to a particular **aspect**. The **aorist** is the fundamental form of the word, the “simple” form to use Indo-European terminology (i.e. “he runs”) and can also be used for a habitual or gnomic form (i.e. “he runs [as an occupation, every day, etc.]”). The **imperfective** refers to actions not yet completed, or in progress (i.e. “he is running”). The **perfective** is useful for actions that are completed, the equivalent of the perfect and pluperfect (i.e. “he ran, he has run, he had run”). The **potential** is a tad trickier, referring to events that might happen later on, but it doesn’t map completely to the future tense, also pulled into use for hypothetical and abilitative forms (i.e. “he will run” but also “he can run”, “he could run”). **Mood** is also very important, not only for the description but in how the speaker feels about it. The **realis** is quite simple, equivalent broadly to English’s indicative mood. The **irrealis** corresponds sometimes to the subjunctive (“he may run”, “he would run”, “he may have run”) and sometimes to conditional clauses (“if he would run”, “if he had run”). The **intensive** serves a triple function as an optative, jussive, and imperative—in effect the desire of the speaker that something happen (“may he run” or even just “run!”).

	E-Grade (<i>a, i, ī</i>)			O-Grade (<i>a, u, ū</i>)		
	Realis	Irrealis	Intensive	Realis	Irrealis	Intensive
Aorist	Bhil-, Bak-	Bhel-, Baak-	Bhail-, Bahak-	Bur-, Bhar-	Bor-, Bhaar-	Baur-, Bhahar-
Imperfective	Abhil-, Abak-	Abhel-, Abaak-	Abhail-, Abahak-	Abur-, Abhar-	Abor-, Abhār-	Abaur-, Abhahar-
Perfective	Ibhil-, Ibak-	Ibhel-, Ibaak-	Ibhail-, Ibahak-	Ubur-, Ubhar-	Ubor-, Ubhār-	Ubaur-, Ubhahar-
Potential	Yabhil-, Yabak-	Yabhel-, Yabaak-	Yabhail-, Yabahak-	Vabur-, Vabhar-	Vabor-, Vabhār-	Vabaur-, Vabhahar-

PERSON AND NUMBER

1 st Singular	Abs: -a(n) Erg: -naar/-anara/i/u	3 rd Singular	Abs: -it Erg: -tai/-ataya/ai/ayu
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1 st Plural Exclusive	Abs: -o Erg: -vaar/-avara/i/u	4 th Singular	Abs: -ur Erg: -rau/-arava/avi/au
1 st Plural Inclusive	Abs: -am Erg: -maar/-amara/i/u	Indefinite	Abs: -al Erg: -laar/-alara/i/u
2 nd Singular	Abs: -u(h) Erg: -sau/-asava/avi/au	3 rd Plural	Abs: -i(r) Erg: -rai/-araya/ai/ayu
2 nd Plural	Abs: -ul Erg: -lau/-alava/avi/au	4 th Plural	Abs: -au Erg: -baar/-abara/i/u

PARTICIPLES

Participles take nominative endings, have six forms marking for either absolutive or ergative alignment, and have perfect, imperfect, and potential aspect. Participles are often used where in English one would find a dependent clause.

-Vnda/i/u: imperfective absolutive

-Vnga/i/u: perfective absolutive

-Vmna/i/u: potential absolutive

-aVnda/i/u: imperfect absolutive

-aVnga/i/u: imperfect absolutive

-aVmna/i/u: imperfect absolutive

PRONOUNS AND POSSESSIVE SUFFIXES

Possessive suffixes take the singular or plural suffixes associated with the nouns they are attached to. They do not, however, decline for gender, as pronouns do.

	Pronoun	Suffix		Pronoun	Suffix
1 st Sing.	M: Anu F: Ani N: Ana	N/A: -na- Gen: -naha- E/I/A/L/D: -naa-	1 st Pl. Exc.	M/N: O F: Avi	N/A: -va- Gen: -vaha- E/I/A/L/D: -vaa-
2 nd Sing.	M: Su F: Svi N: Sva	N/A: -su- Gen: -sau- E/I/A/L/D: -so-	1 st Pl. Inc.	M/F/N: Ma	N/A: -ma- Gen: -maha- E/I/A/L/D: -maa-
3 rd Sing. “This, who”	M: Tu F: Ti N: Ta	N/A: -ti- Gen: -tai- E/I/A/L/D: -naa-	2 nd Pl.	M: Ulu F: Uli N: Ula	N/A: -lu- Gen: -lau- E/I/A/L/D: -lo-
4 th Sing. “That, who”	M: Ru F: Ri N: Rava	N/A: -ru- Gen: -rau- E/I/A/L/D: -ro-	3 rd Pl.	M: Du F: Di N: Da	N/A: -di- Gen: -dai- E/I/A/L/D: -de-
Indefinite “Which”	M/F/N: La	N/A: -na- Gen: -naha- E/I/A/L/D: -naa-	4 th Pl.	M: Ibu F: Ibi N: Iba	N/A: -ba- Gen: -baha- E/I/A/L/D: -baa-

Short Lexicon

Şş Dđ Tt Nn

Abar (o)

Abar, -mbar- (v) hold, steady, clasp

Aika-Naakavih (nn) Children of Eka and Naku

Ajhar (o)

Ajhar-, -njhar- (v) fly

Ar (?) question particle

Ardur

Ardur- (v) wake up, awaken

Arçuk

Arçuk-, -rçuk- (v) tell a story

Arvan (o)

Arvana/i/u (adj) new

Atuk

Atuk- (v) remember

Baðhr (o)

Baðhr- (v) embrace

Bak (e)

Bak- (v) be; **yabguh** (nm) future, fate; **harbak-** (v) be as one

Bar (o)

Baru (nm) arm

Bat (o)

Bata/i/u (adj) black, dark X-colour; **batatura/i/u** (adj) black-gold

Bun

Bun- (v) wear

Bhar (o)

Bhar- (v) create, make (from nowhere)

Bhas (o)

Vudambhasuh (nmh) hummingbird

Bhil

Bhil (v) to walk, trek

Chak (e)

Chak- (v) to go by foot, walk; **chakkah, chakkis** (nn) beast, animal

Chal (o)

Chaluh, chalus (nm) wonder

Chan (e)

Chanu (nn) grass, (pl) grassland

Char (e)

Char- (v) do, act

Dal (o)

Pikidalam, pikidalus (nn) orchard

Dantr

Adantrah, adantrus (nn) baby

Di (conj) but, however, yet

Dih
Dih- (v) name

Dup
Dupa/i/u (adj) long, tall

Dhim
Dhimah, dhimis (nn) smoke

Dhul
Dhul- (v) take

Dhuñ
Dhuñ- (v) love; **sudhuñ-** (v) love oneself/each other

Dhur
Dhura/i/u (adj) beautiful, pretty, pleasant

Ḑim
Ḑimal (v,adv) perhaps (“it is thought”) (+irrealis)

Ḑir
Ḑairah, Ḑairus/Ḑairis (nm/f) married person, spouse, half of a couple

Ḑun
Ḑuna/i/u (adj) other; the rest; **Duna-sakah** (nn) the spirit and mortal worlds

Ḑur
Ḑur- (v) hold down, pin

Ḑhar
Ḑharu (nm) tree; **Ḑharavarah** (nn) Tree-Guard (a Qumor spirit, calqued)

Ekah (nf) the first Qumor woman, poss. from Qumor *Iqa* “life”

Gan (o)
Gan- (v) burn; **ragnih** (nf) phoenix

Gaş (e)
Gaş- (v) climb

Gum
Gum- (v) sing

Gur
Gur- (v) see

Gus
Gus- (v) find

Gut
Gut- (v) show, reveal X (+gen); **Gutvah, gutvis** (nf) story

Ghaṭ (e)
Ghaṭ- (v) to lift, hold up; **Mighaṭ-** (v) to raise up, rise up

Hap
Hapa/i/u (adj) all, everything, whole; **hapasanan-** (v) shine with all colours

Hup
Hup- (v) to journey, make a journey

Inal
Inalam (nf) nest, beehive, treehouse

Jam (e)
Jamah (nf) land, ground, earth, plane of reality; **Jandih** (nf) Jandih the goddess of the world

Jas (e)

Jasuh (nn) vengeance, defence, counterattack

Jas (o)

Jas- (v) rise

Jin

Jin- (v) sleep, dream

Jha (prep) over, across (movement above) (+inst)

Jhar (e)

Jharu (nm) wing

Jhil

Jhila,I,u (adj) similar; like (+dat)

Kal

Kal- (v) pray, beseech, call upon, connect with

Kapr (e)

Kapr- (v) gather, collect

Kar

Kar- (v) hunt; **karah, karus** (nn) hunter

Kas (o)

Kasuh (nm) Kasar, the Midnight Sun; **Kadhuh** (nn) Kadhu the god of magic

Kat (o)

Kat- (v) eat, feast; **kukat-** (v) allow to eat

Kiiv

Kiivam (nf) belly, stomach

Kśal (o)

Kśal- (v) fill, fill up, make swell, bid swell

Kul

Kula/i/u (adj) large

Kullu (n) *kullu*, a sweet deep-red fruit studded with tiny seeds, like an overgrown strawberry

Kun

Kun- (v) know (nouns)

Kur

Kurak (adv) strongly, with strength

Kuś

Kuśuh (nn) bird

Kuṭ

Kuṭ- (v) believe in, worship, revere

Maṭ (e)

Maṭa/i/u (adj) red, vivid red

Na (o)

Anu/i/as (pron) I, me

Nakuh (nm) the first Qumor man, poss. from Qumor *naaku* “stubborn will”

Nal

Nal- (v) cover; **kinal-** (v) smother, suffocate

Nichimunchatu (n) Qumor word for the creators (“they definitely made something long ago and that’s a good thing”)

Nuaqaatuysa (n) Nuaqaatuysa, the First Man and Woman (among the Qumor at least)

Nur

Nur- (v) truth, fact, fate; **kinur-** (v) bring an evil fate to, cause damage to (+dat)

Nus

Nus- (v) speak, call

Ñuś

Ñuśa (#) three; **Uñśah** (nn) the Third One, Churata the deity of death

Pik

Piku (nm) harvested fruit/vegetables

Qoyqochatu (n) Qumor word for the spirits of the world, of varying powers and alignments

Kuumu (n) Qumor

Ri

Ri (pron) they, them

Rin

Renvah (n) the High Lands; the Heavens (?)

Ruṭ

Ruṭah, ruṭus (nm) person, human

Sak (o)

Sakih (nf) life; **chaśka/i/u** (adj) lifeless, dead; **sakandak** (adv) while living, from that point on

San (o)

San- (v) to shine, glow

Sap (o)

Sap- (v) tie, bind

Saph (o)

Saph-, saph- (v) strangle, choke

Say (o)

Say- (v) be sad, sadden; **sayah, sayis** (nf) sadness, grief

Sir

Sir- (v) be born, give birth; **Harserah, Harserus** (nn) Progenitor, first generation

Stum

Stumuh (nm) fear, dread

Sur (1)

Sur (prep) under, underneath (+gen)

Śak (e)

Śakuh (nn) voice

Śuk

Śuk- (v) fall, drop; **miśuk** (v) make drop, let fall

Şuh

Şuh, -şv- (v) call, summon

Tah

Tak (adv) a second time, again

Tap

Tapi (nf) egg

Tu (conj) and

Tub

	Tub-, tubat- (v) leap, jump
Tuk	Tuk- (v) sit
Tukh	Tukh- (v) meditate, sit in meditation
Tut	Tut- (v) carry, bring
Ṭul	Ṭulu (nn) branch
Thar (o)	Tharih (nf) duck
Umiir	Umiirah, umiiris (nn) morning
Usan (o)	Vasani (nf) flower
Uuñu Mayoqhoysa (n)	Ḍharavarah (“the trees in the state of continually being guarded”)
Van	Van- (v) come to, arrive
Vik	Vika/i/u (adj) far
Vil	Vil- (v) bless, favour
Vip	Vibrah, vibrus (nm) jinn, spirit
Viṭ	Viṭuh (nm) sky
Viṭv	Viṭvah (nf) south

Conculture Relay 2020 Translation

Their voices spoke from afar, very far away: I did not walk. I crouched; I lifted my wings high; I *leaped*; I brought my wings down; I flew like a gale, I flew above the day-sky of Yeola. I flew from this end of the heavens to that one, following Their voices. A tale they told, of wonder but also of dread, like our tales. They seemed like people to me; perhaps, like my people? They know the Creator, whom they call *Wônyadis*, whom we call the Mother of All, the Heavenly Father. They venerate the smoky Powers, whom they call *Uanacari*. They revere the Primal Couple, whom they call *Cwenyatreliyana*.

While the Denê were young, Enca and Nicco, Female and Male Primals, loved each other greatly. While they wandered, they came to a new country, towards the East; Enca found in this far place beautiful red *curiyo*-flowers, and Nicco gathered black-red *curiyo*-fruit.

In this faraway place, within an orchard, the couple embraced; in this faraway place, under the boughs, the couple sang of the wold [world?]. The Mother of All blessed them, and then filled the belly of Enca with life. And then in the morning Nicco went to fetch *curiyo* for his Enca, and while he was climbing to the top of a tall tree, he found a large bird nest in this far place. The bird flew away, and Nicco grabbed everything that he found in the nest, and he brought the eggs and younglings to Enca. Again they embraced, and they sang, and they feasted.

But the bird saw the thing that Nicco had done, and then the bird prayed for vengeance, and bade Tulvanacar, the Tree-Warden, bring doom upon the Denê couple. Now, while their doom was spoken, the smoke from their fire grew and choked them and Nicco fell. It smothered the fire to death; and then it smothered Enca's baby to death. It took hold of Enca, her belly lifeless, and then Enca fell like the others; and she dreamed.

Enca said: "We took their babies, but we did not know thy nature, Lady."

The bird said: "I am Sarcaysarcayan, of the Montelaro Tribe, the raptor-folk. Hunters we are, like you and your mate." While the bird spoke, Enca saw its tooth, and then she knew.

She grieved and said. "What doom is upon us, and upon the child in my belly?"

Thereupon they awoke, and grief overcame them. They lifted up their child and allowed the bird to consume the body of the child. Now, when Sarcaysarcaya hearkened to everything she had said and they had done, she grieved as they did.

Tulvanacar came forth again, and he said to them again: "I bind the Denê and Monteli, human and raptor, to be as one." And then, ever after, the children of Enca and Nicco wear red and black wings, and trim them with black-green and blue; and Sarcaysarcayan taught them of the toothless *quambe* and *monocq*; and the children of Sarcaysarcayan hunt in the boughs, flying high across the pale skies of Yeola.

Salvian

They called me from afar, from very far away. I do not walk. I sit in meditation; I lift high my arms, now wings; I leap; I bring down my wings. Flying like a hummingbird I pass through the spirit-sky lit by the Midnight Sun. The heavens flew past me, and the voices summoned me. They told me a story, of wonder and dread, like the tales we tell. They seemed to be people; perhaps like my people? They know the Creators, whom they call *Nichimunchatu*, whom we call *Rinah*, the High One, and *Galah*, the Low One, and *Uñśah*, the Third One. They know of the jinn, whom they call *Qawquchatu*. They revere their First Parents, whom they call *Nuaqaatuysa*.

Under the light of the Blue Sun, Eka and Naku loved each other strongly. They flew, they did not walk, and they came to a new country, to the south. Eca found in this place beautiful red horn-flowers, and Naku gathered black-red gooseberries.

In this faraway place, in the orchard, the couple embraced; in this faraway place, under the boughs, the couple sang of the puna. Galah blessed them and filled the belly of Eca with life. And then in the morning Naku went to fetch gooseberries for his Eka, and while he climbed to the top of a tall tree, he found a large bird nest. The beautiful bird flew away, and Naku grabbed everything that he found in the nest, and he brought the eggs and younglings to Enca. They embraced again, and they sang, and they feasted.

But the bird saw the thing that Naku had done, and then the bird prayed for vengeance, and bade *Uuñu Mayuqhuysa*, the Tree-Warden, bring doom upon the Qumor couple. Their doom was spoken; the smoke from their fire grew and held them and choked them and Naku fell. It smothered the fire, then Eka's baby, to death. It held Eka down, her belly lifeless, and then Eka fell like the others; and she dreamed.

Eka said: "We took the babies, but we did not know thy nature, Lady."

The bird said: "I am Machiputa, of the Llasurtanka Tribe, the phoenixes. We are hunters, like you and your mate." While the bird spoke, Eka saw its crest, and then she knew.

She grieved and said: "What doom is upon us, and upon the child in my belly?"

Thereupon she awoke, and grief overcame them. They lifted up their child and allowed the bird to consume its body. Now, when Machiputa remembered everything she had said and they had done, she grieved as they did.

Uuñu Mayuqhuysa came forth again, and he said to them: "I bind the Qumor and Llasurtanka, human and phoenix, to be as one." And then, ever after, the children of Eka and Naku wear black and gold wings and trim them with all colours. Machiputa taught them of the crestless duck and goose. And the children of Machiputa hunt in the forests, flying high across the bright skies of the mortal and spirit realms.