

Torch Text

<Ho bombwes, etaro, alpar pin wan ma renó gum boln u pin rum brombwa ri de mawu moweber bli. Welumumb, ri safer de rum rofimo harumb, bornger rum ronir wemb bli imo sefro ir, sefrondumb sulng pin rum wesi bolner nidríro hengúlo. Welerumb lohotar, pin bomba gur wurle dermetar pa, pin mambo gur umbur wumbon gopar, alpar boln bórngo umbur dermend ore! Gwéro pin wan bolnrom renumb - ho bombwes ir ho mosne ropar!>

<Ingumb Selembung mo surngung lohotar, barsun ir tori de rum mwir ir ewarel sle rum umbur Éga ir Nágo. Els rum umbur *Nowagádorisa*, ehobind liba nidriwerumb u rum mabre ehobind hengul taro holumumb, u umbur hobitar *Gómor*. Taro rum mowin hengul wumbohar.> Els rum frumbe ir sombi bolgó ir moméro weréro els rum bro gengi browi. <Holerumb Éga rum bombwes ebrel dewumb fumbege ir, Nágo rum mito edlupe *gólo* ropa gul, molmban elal dadrisil.>

<Fung alibwáro golóro, esnarombind rum glame ir nito gromb bleld belal ir, Éga rum woma im wirf emund.> Moméro libwáro, Nágo de rum mito edlupe gólo welmumb imo Éga ir, ri de wambu beralumb undonirung, sal rum bro rugwen wumbo. Frumbund rombra rum frumbe guró ir Nágo rum lobum rugwem engombon ir, rum bilfen ewond ir eremund Egaró. Els rum glame ir nito lohar ir gwéro, rum rondlema ilboma.

Pa, frumbund de rum malur Nágo ir, rum borbon im ratadu, sal rum hora *Ónro Marogórisa*, Ragordilbelal, imo wiri gowir esnaromblind Gómoril. Gweró rolawer rum wiri glolfi ir hors rum wirfeb holtro ir, gur rum alsroma Nágo ir bilfen sal furdó. Sal rum bilpelo glolfli ir emrund Égalil. Sal rum hongro Égalil ir, bund sul omagapi, barsun rum wipel molmbatar ehenglul ir sal rum woma im suti ir mawu belis.

Belisumb Éga rum ma frumbundó, ar rum bilu eremund pa, ar rum umbel els umbur lem. Frumbund rum ma, pin umbur *Madribóda Lasordánga*, <liba roláro glolfli>. Ar umbur efalug namban lem ir pwoblund lemil. Ri de wesi ewarni frumblund Éga rum brombwa dermender ir bomba.

Gwéro sal rum sildomo ir rum ma, swar umbur mome emrund bundumb bling?

Sal rum owamb ri de sildomo alpar els rum bilbor eremund. Sal rum biwambu emund sul ir rum nalpwo frumbund rum mawu gur. Madribóda rum swimbe ewarni ir enawir sul, ri de sildomo lawu.

Ir momalar, Ónro Marogórisa rum hengi ingumumb ir rum ma, ho orngo Gómor ir Lasordánga imo els wan mombiln hobitaró libaró.

Ingúmo, elarusumb Égalil ir Nágolil rum umbur efling ropa ir hendamban u de rum sri fnagihar. Madribóda rum swimbe els ehol nung rum umbur egwating ir ebobund imo els mawu le. Rolarumb glolfli, Madribódarumb, els rum brongo ir frumbe harumb <Eldrotwon ir Hobitwon wera>.

Tallfellow Cultural Context

Tallfellow, known to Tallfellow-speakers as *Mambehoblind* (lit. “lip of the people”), is spoken by

halflings (very similar to Tolkien's hobbits) who live in the fantasy world of Dombellus; the native word for such a halfling is *hobind*, which also just means “person”. Specifically, the ehobind (that being the plural of hobind) live on the continent of Azalia among the temperate hills, fields and forests of *Elmbumbi* “the Patchwork”. Out of all the lands of Dombellus, those on Azalia are closest to the Fey Realm, in which strange, magical and often dangerous beings live; every few thousand years the elves and goblinoids of the Fey Realm invade the Mortal Realm where mortals live, and destroy their civilization and technology to prevent them from using it to harm the fey and the balance of nature as they might otherwise do. The Zelev Empire was a great human empire that held power over much of Azalia the last time this happened, but now they are long gone and even in the Patchwork where their capital once stood, little remains of their works but legend. Today the halflings and other denizens of the Patchwork know little of the fantastic technology and magic the Zelevs once wielded.

Ehobind are simple folk with few ambitions and thus little large-scale organization. Most live in small communities called *esawer* (sg. *sawer*), which are basically extended families. A hobind goes through three basic life stages: *molarus*, childhood, during which a child is raised collectively by the entire sawer, and especially the members of their own *bagwend* (household); *moweber*, during which they leave their sawer to migrate to a new one, considered a coming-of-age ritual that is expected of all ehobind regardless of gender; and *mobagwend*, the final stage of a hobind's life when they find a new sawer to their liking, settle down and typically stay in that sawer for the rest of their life. Eventually, a hobind in the mobagwend stage will be old enough to become a *fahend* “elder”, at which point they will join the *fahendwa* “council of elders” and govern the rest of their sawer jointly with the other efahend.

Hobind elders have the duty of telling stories to younger folk in their sawer to pass on knowledge and traditions and encourage good behavior. This is especially important both for preparing children for the moweber journey and for passing on skills and strategies for maintaining the sawer to adult ehobind. This is commonly done during meals, especially at suppertime. If there is no elder in a given bagwend, someone from the fahendwa will usually be assigned to that house to ensure they are provided with a storyteller for their meals, and will be compensated with a share of the food.

The Tallfellow text given above is being told by a fahend to her sawer about a surprising encounter she had during her moweber journey, in which she encountered a lark that sang to her about another world. Larks are revered by ehobind as wise birds whose songs hide deep insights about the world; for that reason elders and magicians often keep them as pets. Thus, the mysterious insights she received were more than worth relaying to the next generation.

Tallfellow Overview

Tallfellow is a language designed to sound and feel “familiar” to an (American) English speaker, since Tolkien's hobbit characters tend to stand in for the reader in his fantasy setting, and so translating it should be relatively straightforward. The romanization is at least IPA-adjacent, but for pronunciation purposes note that r = /ɹ/; e = /ɛ/; u = /ʌ/ (/u/ is absent from the language); o = /əʊ/; mb, nd and ng are prenasalized stops; and p and t are always aspirated.

Tallfellow has lexical stress, which is most commonly on the first syllable but may appear anywhere in a word. It is usually not written explicitly but is given in the vocabulary at the end by accent marks. In

cases where it is given explicitly in the text (also with accent marks), this means either that the word requires such a marking for disambiguation purposes (most commonly with the allative and ablative cases) or that it is a foreign word for which Tallfellow speakers will not know where the stress goes. For instance, my name might be written *Enrígi*.

Tallfellow uses SVO word order almost exclusively and is a nominative-accusative language, with adjectives and other modifiers typically following nouns or whatever they are modifying. Instrumental nouns immediately follow verbs. Adverbial phrases usually go at the end of the sentence, but locative, ablative and allative phrases are often shifted to the beginning to introduce a time or location, especially in existential constructions. Verb inflection is all but nonexistent in Tallfellow, with tense, aspect and mood being handled by particles preceding the verb or by adverbs. Nouns however have several forms of inflection, including five cases (nominative/accusative, genitive/instrumental, locative, ablative, allative). These are given below in the order they must be applied to a noun:

Plurals: Plurals are formed by prefixing *é-* to the beginning of a noun starting with a consonant, or *ér-* to one starting with a vowel. The accent mark means that the stress of the word is drawn onto the prefix added. (This effect is applied before adding any cases.) Adjectives do not have plural prefixes unless they are acting as substantive nouns; so *rófi* is “happy”, but *érofi* is “the happy ones”.

Genitive/Instrumental Case: This case is a genitive when following a noun and an instrumental when following a verb; so *díglo* could mean either “of the spear” or “by means of the spear” depending on word order. Note that the instrumental does not double as a comitative. The rules for forming the genitive/instrumental are somewhat complicated; in their simplest form, they involve infixing *l* directly before the final vowel in a noun, but phonological rules often forbid this, causing sound changes based on what the preceding consonant is as in the table below:

| Preceding Consonant(s) | Genitive Affix | Nominative Example | Genitive Example |
|---|---|---|---|
| b, mb, d, nd, f, g, ng, s, none | Infix <i>-l-</i> | <i>bágin</i> “house”; <i>índ</i> “stairs” | <i>báglin</i> “of the house”; <i>línd</i> “of the stairs” |
| h, r, w (by itself or clustered with any of the consonants above) | Delete h/r/w, then infix <i>-l-</i> | <i>méri</i> “sibling”; <i>wás</i> “cloud” | <i>méli</i> “of the sibling”; <i>lás</i> “of the cloud” |
| l, all adjectives and foreign words | Suffix <i>-il</i> , or <i>-lil</i> if ending in a vowel | <i>blún</i> “river”; <i>Enrígi</i> “Enrique” | <i>blúnil</i> “of the river”; <i>Enrígilil</i> “Enrique's” |
| m, n (by itself) | Infix <i>-r-</i> | <i>bómi</i> “hand” | <i>bómri</i> “of the hand” |
| p, t | Infix <i>-w-</i> | <i>mépo</i> “close friend” | <i>mépwo</i> “close friend's” |
| fm, fn, sm, sn | Delete m/n, then infix <i>-r-</i> | <i>smálng</i> “dragon” | <i>srálng</i> “of the dragon” |
| mw, nw, mr, nr | Replace m/n with mb/nd, then infix <i>-l-</i> | <i>wímwo</i> “celebration” | <i>wímblo</i> “of the celebration” |
| pr, pw, tr, tw | Replace p/t with b/d, then infix <i>-l-</i> | <i>wotrí</i> “wizard” | <i>wodlí</i> “of the wizard” |

Recognizing genitive forms is probably the most difficult part of translating Tallfellow, especially for words with only a single syllable.

Like Tallfellow's other cases, the genitive is very regular. Only pronouns are irregular, with unique possessive adjectives in place of genitive or instrumental forms (*bli* "my", *lem* "your", etc.). These decline like adjectives but are used anywhere a genitive or instrumental pronoun is needed as well.

Demonstratives: Tallfellow demonstratives are incorporated into the noun. Form them by suffixing *-(w)er* "this" or *-(r)um* "that", with the letters in parentheses being omitted after a consonant. Note that *-(w)er* is often used to introduce something new, leading it to be used in places where no demonstrative would be used in English.

Locative Case: The locative case is formed very simply by suffixing *-(r)umb* to nouns or *-(r)ung* to adjectives, omitting the *(r)* after consonants. It is used to indicate the location of something in space or time (at, in, by, near, etc.) or the background of motion (through, during, etc.) and can also function as a comitative (with [someone], etc.). When it appears at the beginning of a sentence that uses *úmbur* "be", it indicates an existential "there is" statement, which can stand in for possession or description of attributes (as in *Pinumb umbur wapum*, "I have an apple", lit. at me there is an apple).

Words with irregular locative forms include several common positional nouns and all possessive adjectives. These will be noted in the vocabulary list.

Ablative and Allative Cases: The only difference between the ablative ("from, since, by") and the allative ("to, toward, until") is stress for most nouns, so they include explicit stress markings. To form these cases for both nouns and adjectives, add the suffix *-(r)o*, omitting the *(r)* after a consonant; then shift the word's stress onto the penultimate syllable (for the ablative) or onto the final *-o* (for the allative). If both occur in the same phrase, the ablative will come first (as in *gelwéno glibó*, "from the forest to the city").

Several common positional nouns have irregular ablative and allative forms (typically the same ones with irregular locatives), and these are noted in the vocabulary list.

Vocabulary

álibwa (noun) group of wild plants, patch (of berries etc.), vegetation, foliage

álpár (conjunction) because, for

alsróma (verb) strangle, choke

ár (pronoun) we, us (possessive pronoun *lá*)

bársun (noun) woman

béld (noun) forehead, brow, scalp, skull; branches of a tree

bélis (noun) dream, hope, desire

béral (noun) tree

bílbor (verb) steal, seize, rob, burgle

bílfen (verb) hold, carry, bring; make into, cause to be (takes the allative)

bilpélso (verb) suffocate, asphyxiate, smother

bílu (verb) take, get, pick up

biwámbu (verb) lift, raise up, hoist, pull up

bli (possessive adjective) my, mine; irregular locative *bling*

bóbund (noun) animal, creature, living thing

bólgu (noun or adjective) south, southern; irregular locative *bólgumb*, irregular ablative/allative *bolgo*

bóln (noun) story, tale, legend; topic, matter

bolnróm (verb) tell a story, recite, narrate

bómba (verb) see, understand

bómbwes (verb) pay attention to, notice; watch over, supervise

bórbon (verb) bake, make bread, prepare, plan, schedule

bórng (noun) lark

brél (noun) flower

bró (verb) find, reach, come to, arrive at

brómbwa (verb) learn, find out, realize, figure out

bróngo (verb) fish, gather food, hunt

brówi (adjective) new, found, recent

búnd (noun) womb

dádris (adjective) huge, enormous, vast

de (particle) marks progressive aspect, used for ongoing actions (as English -ing)

dérmend (noun or adjective) truth, fact; true, real

dérmetar (adverb) really, truly, actually, in fact, indeed, definitely

déwumb (adjective) red

dlúpe (noun) fruit

Éga (proper noun) Ekah, the name of a Qumor woman

Éldroton (proper noun) the Fey Realm, the Feywild

éls (pronoun) plural form of *sál* (possessive pronoun *slé*)

émund (noun) baby, infant, small child

éngombon (adjective) entire, whole, all of, total, complete, full

fálug (noun) hunter, ranger, trapper

flíng (noun) wing

fnágihar (adverb) vividly, colorfully, in all colors, spectacularly; distinctly, clearly (spoken)

frúmbe (verb) fly

frúmbund (noun) bird, flying creature

fúmbeye (adjective or noun) fresh, ripe, young, sprouting, budding, nascent; sprout, sapling

fúng (adverb) far, for a long time

fúrd (adjective) stupid, foolish, unresponsive, asleep (body part), inactive, unconscious

géngi (noun) land, country, region

gláme (verb) hug, embrace

glólfi (noun or adjective) fire; on fire, burning

gólo (noun) the *kullu* plant, apparently a wild plant bearing fruit that resembles an overgrown strawberry

Gómor (proper noun) the Qumor people

gówir (noun) death, exile, doom

gró (noun) bottom, underside; irregular locative *grómb*; irregular ablative/allative *goro*

grópar (adverb) anyway, nevertheless, however

gúl (possessive adjective) its, their, theirs (one or more inanimate possessors); irregular locative *gúlng*

gúm (adverb) now

gúr (pronoun) it; stands in for inanimate nouns, including any nonliving object or creature, as well as plants (possessive adjective *gúl*)

guró (adverb) away; directly follows a verb

gwáting (noun) duck

gwéro (ablative adverb) next, then, thereupon, after that, thus, therefore

gweró (allative adverb) to that end, for that reason, thus, therefore

há (noun) sky, weather

héndamban (adjective) golden-colored

héngi (verb) come

héngul (adjective) another, other, different

ho (particle) marks imperative mood, i.e. commands or exhortations

hóbind (noun) halfling, hobbit, person

hóbitar (noun) race, culture, people

Hóbiton (noun) the Mortal Realm, the Material Plane, the world of mortals

hól (noun) place

hóltro (adverb) everywhere, all over

hóngro (verb) push down, press against the ground, pin (takes the genitive)

horá (verb) call to, get the attention of

hórs (noun) smoke, smog

ílboma (noun) dinner; feast

imo (conjunction or preposition) so as to, in order to, for

ing (noun) time, moment

ir (conjunction) and

láwu (adverb) also

líba (adjective) one, first

libwár (adjective) some, a few, several, multiple

le (particle) can, able to

lém (possessive adjective) your (sg.), yours (sg.); irregular locative *léng*

lóbum (verb) grab, snatch, seize, grasp

lóhar (adverb) again, twice

lóhotar (adverb) incredibly, remarkably; even

má (verb) say; tell (with allative)

mabré (verb) beget, give birth to

Madribóda Lasordánga (proper noun) *Machiputa Llasurtanka*, apparently the name of a Qumor spirit

málur (verb) view, watch, observe

mámbo (verb) assert, emphasize, make clear, assure (you) that...

máwu (verb) eat, spend time, experience; *ri de mawu* “during”

míto (verb) gather, collect

mo (conjunction) or else (exclusive OR)

mólmban (adjective) like, similar, resembling (takes the genitive)

mólmbatar (adverb) like, similarly (takes the genitive)

mómalar (adverb) apparently, seemingly

mombíln (verb) change into, become (takes the allative)

móme (noun) meal, period of time, situation, state of affairs, experience, interval; *moméro weréro* “after a long time”; *moméro libwáro* “after some time”

mósne (verb) think about, consider, remember

mowéber (noun) the journey made by young halflings to find a new community in which to settle

mówin (verb) love, hold, cuddle

mwír (verb) live, be alive, experience

Nágo (proper noun) Nakuh, the name of a Qumor man

nálpwo (verb) allow, accept, concede

námban (adjective) the same, identical (takes the genitive)

náwir (noun) action, deed, accomplishment

nídri (noun) plane of existence, other dimension, alternate reality, foreign world

níto (verb) have sex, be intimate

Nowagádorisa (noun) the *Nuaqaatuysa*, apparently the First Man and Woman in Qumor tradition

nu (pronoun) relative pronoun who, which, that; initial n is dropped after many consonants; has case forms *(n)ru* “whose, of which”, *(n)ung* “where, in which, when, at which time”, *(n)uro* “to/from which”

ómagapi (adjective or noun) starving, famished, empty, deserted, bleak, lifeless, worthless; famine, dark age

Ónro Marogórisa (proper name) the *Uuñu Mayoqhoysa*, apparently a Qumor spirit

oré (adverb) always, forever

órngo (verb) tie, knot, attach, bind, connect, link

owámb (verb) wake up

pa (conjunction) but, however

pín (pronoun) I, me (possessive adjective *blí*)

pwóbund (noun) lover, partner, significant other, mate

rágordil (noun) guard, protector, defender

rál (noun) strawberry, strawberry plant

ratádu (verb) fight back, strike back, take revenge on, retaliate

rén (pronoun) you (pl.), y'all

ri (conjunction) as, while

rófi (adjective) happy, glad, smiling, healthy, sunny, bright (of the sun); *rófimo* (verb) be happy, sunny, bright, etc.

róla (noun) nature spirit, elemental, *fey*; *róla glólfli* fire spirit, fire elemental

rómbra (adjective) beautiful, gorgeous

róndle (adjective) tasty, delicious, fun, enjoyable, pleasant; *róndlemo* (verb) eat delicious food, feast, savor a meal, have a good time, enjoy oneself

rónir (verb) put down, set down, place, add, bring in, introduce; land, arrive

rópa (adjective) black, dark, low-pitched

rópar (adverb) well, nicely, happily, beautifully

rúgwen (noun) home of a forest creature, nest, burrow, lair

rum (particle) marks past tense

sáfer (noun) sun

sál (pronoun) he, she, they (sg.), it, him, her, them (sg.); stands in for anything animate, including all living creatures but not plants; possessive pronoun *súl*

séfro (verb) sing, chant, recite poetry, play (wind instrument)

séfrond (noun) song, singer, poem, poet]

Sélemb (proper noun) the Zelevs, the Zelev Empire; *íng Sélemb* the age of the Zelev Empire, long ago

sildó (adjective) sad, unhappy, miserable, passed away; cloudy (sky); *sildómo* (verb) feel sad, grieve, worry, be upset, be cloudy (of the sky)

slé (possessive adjective) plural form of *súl*; irregular locative *sléng*

snárombind (noun) special person, partner in any kind of relationship, close friend, lover

sómbi (verb) walk

srí (verb) shine, glow

súl (possessive adjective) his, her, hers, their (sg.), theirs (sg.), its; irregular locative *súlng*

súrngung (preposition or adverb) before, previously, ago

súti (verb) sleep, go to sleep

swímbe (verb) describe, explain, show, answer (a question)

taró (adjective) each, all, every

tóri (noun) man

u (pronoun) see *nu*

umbél (verb) know, be skilled in

úmbur (verb) be

úndoni (adjective or noun) high, tall, towering; awkward, clumsy, impractical; cliff

wámbu (verb) ascend, rise, climb, stand up; err, make a mistake

wan (particle) marks future tense

wárel (noun) name, noun

wárni (noun) word, speech

wé (noun) front; irregular locative *wemb*

wél (noun) day

wélm (noun) morning, dawn

werá (adjective or adverb) two, both

wípel (verb) pass out, fall unconscious, faint, fall down, fall over

wírf (verb) grow (transitive), cultivate, raise, nurture, nourish, keep (a promise)

wírfeb (verb) spread, expand

wíri (verb) happen, make happen, occur, have (an experience), hold (an event), enact, bring about, effect, appear, show up

wési (verb) hear, listen

wóma (verb) begin, start, found, establish, serve food

wónd (noun) egg

wúmbo (adjective) big, great, large, tall

wúmbohar (adverb) a lot, greatly, well, very

wúmbon (adjective) important, major, significant, impressive

wurlé (particle) cannot

Smooth English Translation of Classical Salvian Text

There was a distant call, from far, far away. I walked, sat in meditation, and rose with wings sprouting from my arms; I leapt, then fell. Flying like a hummingbird I traveled, yet in the sky Kasuh was shining. Voices called to me as I flew through the Heavens. They told me a story of wonders and terrors, much like the stories we tell. They may have been about a person, or perhaps about our people? They know the Creators and call them *Nichimunchatu*; that is what they call Kadhuh and Jandih and Churata. They know the spirits, and call them *Qoyqochatu*. They worship the Progenitors, and call them *Nuaqaatuysa*.

Ekah and Nakuh lived during the Dhipa-Yardah era and loved each other very much. They flew and walked until they reached a new land in the south. In this land, Ekah found some ripe red *kullu*-flowers, and Nakuh gathered the dark *kullu*-fruits.

A long way from the orchard, the couple embraced under the branches. A long way from the orchard, they sang of the grassland. Jandih favored them and filled Ekah's belly with life. And one morning afterward Nakuh gathered *kullu*-fruits for his Ekah, and climbing a tall tree he found a large nest. A beautiful bird flew out and Nakuh grabbed the entire nest, and brought the eggs and babies to Ekah. Again they embraced, sang, and feasted.

But the bird saw Nakuh doing this, and called for a counter-attack, intending the Qumor couple to meet an evil fate at the hands of the *Uuñu Mayoqhoysa*, the Tree-Guard. So they did, for it brought forth fire and smoke rose, surrounding Nakuh so that he choked and fell. It smothered the fire and Ekah's child. It pinned Ekah with her belly lifeless, and she dropped like the rest, falling into a dream.

Ekah said, we took the babies, yet we knew they were yours.
The bird said, I am Machiputa Llasurtanka of the phoenixes. We are hunters like you and your partner. With the bird's speech Ekah, seeing the truth of this, understood.

And she was sad and said, What is the fate of the child in my belly?

And she awoke grieving that they had taken them. She held up her child and allowed the bird to eat it. Machiputa told her what she had said and done, likewise feeling sad.

And it seemed as if Uuñu Mayoqhoysa came and said, bind together the Qumor and Llasurtanka so that they may be as one.

From that point on Ekah and Nakuh's children wore black-gold wings that shone with all colors. Machiputa showed them ducks and beasts they could eat. With the phoenix Machiputa they gathered, hunted and flew through the sky over the spirit and mortal worlds.

Smooth English Translation of Tallfellow Text

<Pay attention, everyone, for I will now tell you a tale that I learned while I was on my moweber journey. One day, while the sun shone in the sky, a lark landed before me to sing, and in its song I heard this tale from another plane of existence. Even to this day, I am actually unable to understand it, but nevertheless I assure you it is important, for a tale from a lark is always true! Therefore I am going to narrate it for you - pay attention and remember it well!>¹

<In Zelev times or even before lived a woman and a man whose names were Ekah and Nakuh; they were the *Nuaqaatuysa*, the first people in this alternate reality who begat all other people there, who are the *Qumor* people. Each loved the other very much.>² They flew and walked to the south and after a long while they reached a new land. <There Ekah noticed some ripe red flowers, and Nakuh gathered their dark *kullu* fruits, similar to huge strawberries.>³

<Far from the kullu patch, the couple hugged and had sex under the branches of a tree, and Ekah became pregnant.>⁴ Some time later, Nakuh was gathering kullu fruits in the morning for Ekah, and while climbing a tall tree, he found a large nest. A beautiful bird flew away and Nakuh seized the entire nest, and carried the eggs and babies to Ekah. They hugged and had sex again and thereupon, enjoyed a feast.

But, the bird had been watching Nakuh and was preparing to strike back; she called the *Uuñu Mayoqhoysa*, the Treeguard, so as to bring about the doom of the Qumor couple. To that end this spirit started a fire and the smoke spread everywhere, and it (the smoke) choked Nakuh and knocked him unconscious. It (the spirit) smothered the fire and Ekah's child. It pinned Ekah and, her womb lifeless, the woman fell unconscious like the others and she began to sleep and dream.

In the dream Ekah said to the bird, we took the children, but we knew they were yours. The bird said, I am *Machiputa Llasurtanka*, <one of the fire spirits>⁵. We are hunters the same as you and your lover. As she listened to the bird's words Ekah realized this was true and understood.

Thereupon she was sad and said, what of the child in my womb?

She awoke grieving because they had stolen the babies. She lifted up her child and allowed the bird to eat it. Machiputa told her of her words and deeds, grieving also.

And it seemed as if Uuñu Mayoqhoysa came then and said, bind together the Qumor and Llasurtanka so that they become one people.

From then on, the children of Ekah and Nakuh had black and gold wings that shone in all colors. Machiputa showed them places where there were ducks and animals they could eat. With the fire spirit, Machiputa, they gathered food and flew through the sky of <both the Fey Realm and the Mortal Realm.>⁶

Cultural Footnotes

(1) Of course the description of a Salvian mystic learning this story from voices in the heavens would be out of place as the ehobind have no such magic, so instead the story comes from a magical lark whose song contains insights about another plane of existence. Hobind elders don't know much about most of these other worlds, but they certainly know that they exist and that other planes such as the Fey Realm can have a great impact on life in their own world.

(2) Eras in the Salvians' reality have no meaning to a hobind, so the Dhipa-Yardah era is replaced with the age of the Zelev Empire, a similarly legendary and ancient era of the past in much of Azalia. Also, hobind legends don't include any story much like that of the First Man and Woman; most in Dombellus think of life as being cyclic, as mortals build themselves up and fey powers tear them back down, rather than having such a straightforward beginning. So it's necessary to include a little explanation here.

(3) The story is already explicitly set in another dimension, so the *kullu* fruits remain *kullu* fruits, but with some comparison to mortal plants for the audience's benefit.

(4) The original text had a passage here talking about Ekah and Nakuh "singing of the grassland", and then an earth goddess blessed Ekah, causing her belly to be "filled with life". I interpreted this as some sort of polite Salvian way of saying they slept together and Ekah got pregnant, especially since Ekah's baby turns up later on. But you can see from the much more direct Tallfellow version that a hobind just... wouldn't bother with all that subtlety. Halfings in the Patchwork strengthen their communities by attracting young travelers into their sawer, not by building and maintaining some sort of unbroken bloodline, so they don't have much reason to treat sex and pregnancy with the kind of awe the Salvians seem to; and even if they did, they'd be more straightforward about it than this.

(5) I think phoenixes do exist in Dombellus in some form, but ehobind aren't really aware of them. So here, Machiputa reveals herself (or himself, or herself, or whichever pronouns I ought to use for this entity; thankfully it's all the same in Tallfellow) as a generic "fire spirit". Ehobind are certainly aware of the many elemental beings and faeries that roam the Fey Realm and elsewhere.

(6) I don't know exactly what attributes the spirit world has for the Salvians, but it seems a fair bet that the Fey Realm is the closest analogue, and if this story were taking place on Dombellus, it's certainly where you'd expect beings like Machiputa and Uuñu Mayoqhoysa to come from.