

The Story of Ovah (shade/rest/remembrance) and Shildam (harvest/bounty/labor)

Ovah and Shildam loved each other in the time before Beda (the time before time). Shidam showed Ovah date-palm blossoms and Ovah showed Shildam the strength of the date-palm tree. Because of this meeting at the date-palm tree, Beda named the fourth day Shildamday and the fifth day Ovahday.

Ovah went to the date-palm grove to get a gift for Seon (health/water/vision: God). He noticed a hawk land in the tree. He thought he would take the hawk's eggs as a gift to Shildam. So he climbed the tree and grabbed all the eggs and brought them to Shildam. Shildam said "thank you for these twelve eggs", and Ovah smiled.

So they cooked the eggs and had a feast. But a hawk child was inside the egg.

Suddenly Shildam put her hand on her stomach and began to panic. Shildam said "A child grows my womb. We unintentionally hurt all these hawk children and I think (it is) that which brings this dark omen that I may never know the name of my womb."

The lovers' happiness fled from them. They ran into the grove and they climbed the tree and jumped over the rocks below.

But they did not die. They changed themselves into hawks and flew away into the sky.

Sálqes Kóváneyá ddá Átrélánáyá

Préshthòszrì hólef dzeláynû bóvel zh'áyshará, wágùnyá áyáshén Kóváne ddá Átréláná. Gó tìdhrâ Pelíráñ léyô Átréláná ttávinán zhë jepeshá se náshô dhën Kóváneny. Se Kóváne náshô Átrélánány zhë festán jepán. Máthé dyárs-wágä ens úmázhëxná ágnevesáxná kólf sálqé Ságheláxná zhë Preyevárá.

Ányákrelû zhë ddárhsú celenán Ónyádíç, ddá lhényelé shhúr Átrélánáyá. Kóváne álznô pólef shòkâ jepeshán epná Átrélánány, ddá áthô ákokán te ávenyáshû be jepány. Ábácô célánâ ónùvárán zh'ákoká vúshî celenán Átrélánány. Nálÿ mlúzhû zhë bhelká se faqû zh'ónùvárán se yátrû dhën Átrélánány. Dívô Átréláná "Kseleln ens zh'ónùváráxná", ddá lrwinô Kóváne.

Híqónyá zh'ónùvárán se gácalónyá. He léyelsvô zh'ákok dhyáns-káyárán hhushelê ddá píthô dhën qèrzê Táshneyaráxná zhë Bhelkárená, ddá zhë Táshneyár pálrô máxán zhë híqefáç ¿etsáç.

Pesh píjáçô Átréláná ddá hhíqô zhë hhesqán. Dívô Átréláná "Veséláme dlàshályun úmázhën ákokáyárán álef áqíédô úmázhë pálrës. Gámás dezhyené lháxná elev káyeyá lháls-shhúrá."

Táneres tákré álvá zhë ddárhsúyá. Ídlásónyá zhë jepárány se mlúzhónyá zhë bhelká pólef ádlùn káns zhë dleshònárán kasi.

Révû negel Áxván ttórán ten píthelû zh'ákok, ddá dzelyónû dyárán ákokány pólef ábhésâ zh'ákokáyárán, se ghányáshónyá be zhë rezhány círány

The Story of Kovane and Atrelana

In the time before time when the Silver People were young, Kovane and Atrelana love each other. While they are exploring Paradise Atrelana finds a fig flower and shows it to Kovane. And Kovane shows Atrelana the strong fig tree. Their love is celebrated because of this meeting, as is told in the Book of the Ancestors.

The couple received a gift from the Beloved Creator, and Atrelana's womb was filled. Kovane goes to fetch figs for Atrelana, and he notices a hawk that lands in a tree. He decides to give the hawk's eggs to Atrelana as a gift. So he climbs the tree and grabs the eggs and brings them back to Atrelana. Atrelana says "Thank you for the eggs", and Kovane smiles.

They cook the eggs and feast. But the hawk had found that her children had been stolen and asks them to be avenged by the Spirits of the Forest, and the Spirits curse the smoke from the cooking fire.

Suddenly Atrelana panics and clutches her belly. Atrelana says "Without understanding we killed these hawk-children and so this curse has arrived. The name of the child of my womb will never be known by me."

In that moment the couple's joy is broken. They run to the fig grove and climb the tree to throw themselves against the rocks below.

But God listens to all that the hawk asked, and causes them to become hawks, in order to replace the hawk-children, and they fly away into the vast sky.

Cultural Intro

The Alurhsa are a mostly human appearing species native to a planet circling a star on the outermost fringe of the Andromeda galaxy. They have an exceptionally long history, and have achieved a stable, peaceful society in spite of many eons of division. They have a high level of technology but use it only to improve their quality of life, and keep it mostly background whenever possible. They are passionately conservational when it comes to their environment and see themselves as caretakers and protectors of their planet, and the other planets in their solar system. They work to live in harmony with and acknowledgment of their place in the great web of existance.

Alurhsa history can be divided into many periods, but there are three overarching eras: the Before Time, the Separate Time, and After Unification. The Before Time refers to the period from the mythological founding of the Alurhsa people by a divinely induced mating between two otherwise incompatible species brought to the planet by divine intervention and vague means, through an also divinely caused catastrophic event which scattered the now numerous Alurhsa out from the paradise heartland across their world as nomads. Many legends are set during this time, or during the Gevúntánsës, the Diaspora, as the now nomadic peoples spread out and settled the planet.

Alurhsa mythology and spirituality are often an interweaving of both monotheistic and animistic elements. While there is considered to be one, single, divine entity, variously called by names like Beloved Creator, Holy Weaver, etc., who has overarching authority and controls the great web of existance, there are also other spiritual entities that are associated with various natural elements or formations. Mountain Spirits, Fire Spirits, Frost Demons, walking trees, rock people, and so on are scattered throughout the ancient stories. Many of the myths, as well as prophecies, histories, instructions, etc. are gathered together in the hundreds of books in the Alurhsa holy text, the Ìnsálek.

One important note about Alurhsa storytelling is that commonly the verb tense may start off in the past tense to indicate it's a story, but then immediately flip to the present to make the story seem alive, as though it is happening in the here and now, so the listeners or readers can immerse themselves in the action.

Cultural notes

1. "In the Before Time" refers to the era after the mythological founding of the Alurhsa race, when the people all lived in one region, together, before the Great Diaspora that saw them driven out to wander and settle across the face of their world. This time is seen as one of great peace and joy, but also of great depravity. Just depends which story you're reading.
2. The Silver Ones, or the Grey Ones. This is technically the species name of the Alurhsa, but also refers to the Alurhsa living in the Before Time as one single people.
3. Pelírá is technically "around (the) center", but as a proper name it's that one region where the Alurhsa lived in the Before Time, a paradise.
4. Book of the Ancestors. The Alurhsa holy scripture, the Ínsálek, contains hundreds of different books from many, many writers over the course of their vast history. The Book of the Ancestors tells the story of the Before Time.
5. God has many names in Alurhsa. The Beloved Creator is one of them. The different names are used depending on what aspect of the divine is in focus at any given time.
6. An ákok is a large, condor-sized bird of prey, all black, with a wide swallow-like tail. God often manifests using an ákok as an avatar, and the bird is considered sacred.
7. Alurhsa spirituality is an interesting mix of monotheism and animism. While God is considered the supreme being, the Beloved Creator, the Holy Weaver, etc., there are numerous references in Alurhsa mythology to Mountain Spirits, Fire Spirits, Frost Demons, etc., who seem to be in charge of many natural elements and take an active part in shaping stories.
8. Áxván is a primary name of God, used when referring to the divine power responding to an event, issuing a judgement, etc.

A final note about names. Alurhsa names are often derived from meaningful words/roots using suffixes like -áne/-áná. In the passage I was passed, the characters had names related to memory and harvest, so I used names which would carry that implication.

Vocabulary

- ár - collective suffix
- áy - suffix indicating offspring of
- dí - (suffix) honored, beloved (to a superior)
- ef - (suffix) for the purpose of
- en - suffix indicating a concrete noun, i.e. physical object or a single instance of an action
- ës - (suffix used to make verbs into nouns representing the action in general)
- ón - suffix, causes to. Followed by accusative of one caused to do the action, and dative of the object of that action
- ábácâ - to decide
- ábhésâ - to replace
- ádlâ - to throw down, cast down, drop
- ágnevâ - to meet, get to know each other
- ákok - a hawk-like bird of prey, solid black with wide swallow-like tail and long, sharp claws. Glendre is a large ákok in mythology considered to be an avatar of God.
- álef - with the result that/of (followed by infinitive of verb, or accusative of noun)
- álvá - joy
- álznâ - to go under one's own power
- ányákrâ - to get, receive
- áqíédâ - to arrive
- áthâ - to notice
- átrélâ - to harvest
- ávenyáshâ - to become without flying, i.e. to land (on something not the ground)
- áyáshé - each other (rarely in Nominative, always used with the reflexive voice even if the meaning isn't reflexive)
- áyshárá - the Silver People, the species name of the Alurhsa
- be - on
- bhelk - tree
- bóvel - young
- çalâ - to dine, eat
- cëlâ - to give
- celen - gift
- cìr - sky
- ddá - and (joining nouns, and phrases where sequence is not indicated)
- ddárhsú - couple, romantic/mating pair
- delzyû - (irregular) to be. See grammar notes
- dezhyâ - to know (a fact)
- dhë - it (referring to physical objects, not concepts etc.)
- dhyáns - 3rd person singular possessive
- dívâ - to say, tell
- dlàshâ - to slay, kill
- dleshòn - rock
- dzelyâ - to become (followed by accusative of the thing one becomes)
- elev - name
- ens - because of (takes instrumental case)
- epná - for the benefit of (followed by dative)
- ¿ets - intentionally made fire
- faqâ - to seize, grab
- festá - strong
- gá - after, also a prefix indicating augmentation

gámás - never (in the future), nevermore
ghányáshâ - to fly away
gó - during, while
hhíqâ - to cling to, hold tight, clutch
hhushâ - to sneak off with, steal
híqâ - to cook
hólef - when
ídlásâ - to run
jáçâ - to panic
jepesh - Alurhsa fig, a soft green fruit with many seeds.
jep - the tree that produces jepesh
káns - against (followed by accusative)
kas - under (kasi - underneath, below)
káyë - child, offspring
kólf - like, as
kóvâ - to remember
kselâ - to thank
léyâ - to find, stumble upon, come upon
lhá - I, first person pronoun (feminine)
lháls - 1st person singular possessive
lhényâ - to fill
Irwinâ - to smile
máthâ - to celebrate
máxá - smoke from an intentional fire
mlúzhâ - to climb
nálÿ - so, therefore
náshâ - to show
negel - however (never the first word in a phrase)
ñelef - never (in the past), never before
ónuv - egg
ónyâ - to create (from nothing)
pálrâ - to curse, magically or spiritually wish or inflict bad fate
Pelírá - from pel (around) and lírá (the center or core). The ancient designation of the area around the Lake of the Two Rivers where the pre-Diaspora Alurhsa dwelt.
pesh - suddenly
pí- - prefix indicating rapid start
píthâ - to request, ask for
pólef - in order to, for the purpose of (followed by infinitive of verb, or accusative of noun)
préshthòszrì - in the Before Time
preyev - "before person", ancestor
qèrzâ - to avenge
révâ - to listen to
rezh - vast
sághel - book, writing, narration (as opposed to sálek: a physical book, a volume)
sálqâ - to tell a story
sálqes - story
se - and then, and next, joins phrases that describe sequential events
shhúr - womb
shòkâ - to fetch
tákrâ - to break
táneres - immediate(ly), at that moment, right away

táshne - spirit

tázhë - that

te - relative pronoun

tìdhrâ - to explore

ttávin - flower

ttórâ - all, the total amount

úmázhë - this

veséláme - without grokking, unintentionally, unknowingly

vúshï - in the role of, as (followed by accusative)

wágä - love, agape

wágâ - to love (personal connectedness, romantic, equivalent of Greek agape)

yátrâ - to bring back

zhë/zh' - definite article

zheznâ - to go under another's power, to ride

Grammar Notes

Alurhsa is an inflected language in the sense of most Indo-European languages, although the vocabulary is quite different, and the case usage and verb tenses don't totally match up. Alurhsa word order is highly flexible and many sentences, especially those with the copula, end up VSO, or even VOS.

Alurhsa is also a fairly agglutinative language in that you can build up, and nuance, words by plugging on affixes or combining roots. Watch for this, as not all forms will be listed in the dictionary separately.

Nouns, pronouns, and adjectives all inflect for case and number, although the plural form shows only in nouns, and then only if no other element in the sentence already shows or implies the plurality of a given noun, and even then it is often left up to the reader/hearer to pick up contextual clues from the entire passage or conversation. When in doubt, go with what seems intuitive. If someone is going to a lot of trouble to get something, they may well be getting multiple of the thing even if the noun shows as singular. A native speaker is used to picking up the clues on this and will just "know".

Nouns have six cases:

Nominative has no ending and is the base form.

Genitive/Locative adds -á and shows either possession or location at which, depending on context.

Dative adds -ny and shows motion towards (more of an adessive) or indirect object.

Accusative adds -n and shows direct object, or also functions as somewhat of a general prepositional case for non-directional and non-locational prepositions.

Instrumental, which is more of a "trans-itive" in that it shows the means of an action, but also motion through, across, or location throughout, ends in -xná.

The ablative adds -ç and shows motion from.

The endings are added to the base noun, adjective, or pronoun, inserting -y- before vowel endings if the base word ends in a vowel, or -á- before consonants if the base word ends in a consonant. Nouns ending in the vowel "ë" are a bit unique, as the "ë" is dropped, mostly but not always, in declension and then the vowel or consonant rules are applied based on what's left.

Plurals generally replace the -á- bridge vowel with -ó-, and in the nominative they just add an -ó-. This gets tricky in that nouns whose base form ends in a vowel tend to just insert -y- before the -ó- all the way through, unlike the singular. There is a dual form in -ú but that functions more like a suffix. Likewise the collective suffix -ár- is often used in place of the plural when indicating a group of things that can be considered to form a collection. The definition of collection here is fairly loose. Both duals and collective nouns are considered singular as far as verb conjugations go.

Adjectives also decline, and match the case of their noun object, but only have singular endings even when the noun is plural. Adjectives take the same endings with the same construction rules as nouns, except that the -ë ending remains in all cases other than the Genitive/Locative. Pronouns decline in the same way as adjectives. Possessive pronouns are generally affixed to their object, separated by a hyphen.

Prepositions mostly do not have fixed case usage, and can vary depending on what motion is happening, even if metaphorically.

Verbs show person, number, mood, tense, aspect, and voice. While that may seem complex, it really all builds up more or less agglutinatively, and there are few irregular verbs. And most often those are irregular only in the present active indicative. The present active infinitive is the dictionary form of the verb and

consists of the base form plus the ending -â. The present passive infinitive replaces the -â with -ê, and the present reflexive infinitive replaces it with -ùn.

To make all other forms of the verb, except for the few irregulars, drop the -â of the infinitive and add endings, which often stack in an agglutinative-like way.

I'll stick to the subset of personal endings used in the text to make it easier.

Simple indicative:

Active, imperfective: -álŷ (1st singular), -ályá (1st plural), -ô (3rd singular) and -ónyá (3rd plural).

Passive, imperfective: -é (3rd singular)

Reflexive, imperfective: -ùnyá (3rd plural)

Active, perfective: -ályun (1st plural), -û (3rd singular)

Continuous/Imperfect (also used for Imperative):

Active, perfective: -áynû (1st singular)

The continuous mood (if that's the right word for it) indicates an action that continues, or continued, for a period of time. When used in the perfective aspect, it indicate the action continued for a period of time but definitively stopped at some point.

One honorific pseudo-imperative form, -eln, is used in fossilized phrases such as "shuleln" (welcome) and "kseleln" (thank you).

Tense, past, present, future, and a perfect which is more or less like the English auxiliary "have", are shown by an infix. No infix for present, -el- for past, -án- for future, -ásv- for perfect. The perfect can be combined with past and future as well, resulting in -elsv- and -ánsv-, just as in English we use the past and future of the auxiliary "have". And of course you can use the perfective aspect to further fine tune the exact nuance.

The irregular verb delzyû (to be) forms its past and future base forms off the contracted infinitive form dzâ, the present tense of which is not in use outside of poetry.

Beware of prefixes and infixes on verbs! A couple that could be gotchas in this passage are pí- which indicates a sudden beginning, and -ón- which is a causative. The -ón- plugs right onto the verb root, and the personal/tense endings are added to that. Syntactically, -ón- verbs take an object in the accusative for the one being caused to do the action, and the object of the action itself shifts to the dative.

Also watch out for dependent clauses which are functioning as objects of the main clause verb. These often use a form found in Latin where the subject of the dependent clause shifts into the accusative and the verb shifts into the infinitive. And remember that the tense endings can be used with infinitives, and just like with finite forms the tense ending goes on the verb base, then the ending, the infinitive in this case, comes after that.

Prepositions on verbs generally take the infinitive.

There are two words for "and", ddá and se. Se is used in the sense of "and then" or "and afterwards", in other words to show temporal progression. Ddá simply joins nouns or clauses without temporal reference.

I think that covers it. Good luck, and don't hesitate to email me if you have questions.