

Myths of Naul

(incomplete work)

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Dedication

This book belongs to Patrycja, my mother and everyone from the immortal Decin Companions, as Ūkos himself would certainly want.

1) Preface

What should the reader know, before he starts to read the book; also, an advice, how to read complicated names.

- 1.1 Pause your journey and listen to the myths of the land of Naul, from ancient times, when the gods and spirits of the world forged ancient legends.
- 1.2 I, Ükos the Scribe, received the sacred mandate and privilege from the Beings, Mírondě, as well as from Ivarinden and Tildo, later well-praised here, to write the book of the beginnings.
- 1.3 The book that the gods chose for themselves to be written and to give forever a clear order, as all things used to be.
- 1.4 I will often write only in a concise way, not always worthy of the greatness of heroes and colorful, glorified deities, the way in which it came to my mind, in words and also in writing from others.
- 1.5 And behold! Scribes's task is always difficult, because only by changing the structure of the sentences does he give reason for the slander to be spread.
- 1.6 Therefore, I beg you, and I will always ask, for the forgiveness of the great Naul Rulers, they would look at me with mercy if they look at my mistakes.
- 1.7 I drew from many sources, from clay tablets once buried in black earth, through books bound in old leather, charred, remembering many, to the words of living creatures, into whose eyes even the brave are reluctant to look.
- 1.8 However, in the first places I must mention the famous sages who tried to put together the fragments of all knowledge.
- 1.9 It is Anadyoliy from Black Meadow who allowed me to read in "Wisdoms of the Past".
- 1.10 I took many words from the books: "Records of God's Gifts", "Songs of Heaven", "What I Heard, and as the Truth Accepted", "Tiny Songs" from the famous chronicler Ilanda.
- 1.11 Important stories were also collected from Mendir, from the book: "Myths of the Yed-nozem."
- 1.12 Finally, I added rumors and legends from master Garand Drakoslav, from the books: "Whispers of the Past", "Word of the Dragon" and "What is where on the Naul".
- 1.13 And to tell the truth, I talked to these sages, and I listened to what each of them was saying and together at once, and at the same time I dropped what sounds contradictory - and also what the taste of personal bias clings to.

- 1.14 For I am aware that my life is limited and I cannot procrastinate too long in storing all the fragments of knowledge, but rather to make a firm decision at one time and write down everything I know - and not look any further.
- 1.15 Why else would a holy book be detailed but unfinished, which is not bound in leather plates and passed on for research to those who desire it.
- 1.16 What good would indecision be here for thinking about the destinies of a world where time does not play a major role?
- 1.17 Why, then, should we listen to all mere conjectures, about the history of Naul, and not try to finally unite, under the supervision of all the holy deities and great sages, all the words and sentences about what can be called ancient times?
- 1.18 Then this book was created, and perhaps my disciples, who will develop my research, perhaps they will take the book as a solid stone, as an unbreakable foundation, as a well of knowledge and correct, true and sacred names.
- 1.19 So first I have to clarify what rules of all the scriptures and words I have decided to use so that the researcher of this book can understand even better.
- 1.20 First, I decided to number each scripture so that later it would be possible to follow the truth of those sentences, and even as simple, but striking prayers, use all the paragraphs.
- 1.21 I believe that whole texts or just individual verses have been, and will continue to be, read by bards and magicians at mass gatherings, but especially when invoking deities.
- 1.22 In these times, too, some passages must have been created, which are due to rhetorical rules and do not fit into the scheme of other myths, yet I decided to keep them so that the truth would prevail over confusion again.
- 1.23 Furthermore, I am determined to keep to myself and to all around me the obligation that the names used in the Domödi language and in other languages, also used, be truthfully read and not omitted.
- 1.24 That is why I always choose to use first old words and then only translated words, albeit easier, but lacking the spiritual fullness of ancient times.
- 1.25 And after all, every educated person knows that not only in words but also in tone, the recitation sounds more delicious, and the word itself, spoken correctly, is similar in its effect to magic.
- 1.26 Some of these rules may seem silly to you, and only from the beginning. Perhaps you can skip another conversation, but return to it when you become entangled in the web of compound words that await you in the lyrics.
- 1.27 And thus read the letters and words; and thus, put them out of your mouth properly.
- 1.28 The letters "ä, ë, ö, ü, i" are long; and by no means dark. It sounds like the words "laugh, dead, door, doom and seem".

- 1.29 The double letters "ss, cc, zz" are similar to "sh, ch, j" - as in the words "ship, chair" and the French "je t'aime". If they appear at the beginning of a sentence or as a name, they are written "Ss, Cc, Zz", but their pronunciation is the same as if they were lowercase.
- 1.30 Say the letter "w" as "v", as in the word "very". The exceptions are the words: "Ivarindo", "Vasë", where it is really "v".
- 1.31 The vowel "y" is pronounced as in the word "yet". So the syllables "di, ti, ni" are always pronounced harshly, as if there were syllables "dyh, tyh, nyh". If "i" is to be pronounced, it is a short version of "ee", as in word "tip".



Illustration 1 - Symbol of Ükos

- 1.32 The letter "q" is pronounced as "kw", with "w" pronounced through rounded lips.
- 1.33 The letter "h" is somewhat shorter and harsher.
- 1.34 The letters "k, p, t" are pronounced truncated and without the exhalation.
- 1.35 If you see the letter "c", pronounce it in the usual way as in Russian word "tzar" and not as "k".
- 1.36 If you come across two letters "nn", you must also try to pronounce them twice in a row.
- 1.37 Names and surnames Ivarinden are not inflected. For example, "Rünor Zelinor" and "without the permission of Rünor Zelinor". Likewise, the names Lepostiriyon, who belong to the Huna family, are not inflected.
- 1.38 This note is added due to many Slavic languages.

- 1.39 Words designating the geographical names "Tuwendi, Söl, Wänam, Fös, Rotu and Si'tuyn" are written with a hyphen and, if followed by a capital letter. For example, "Wänam-Äwani, Fös-Utumne".
- 1.40 An apostrophe is always written after the initial syllable of nobility "al" and the following letter after the apostrophe is always capitalized.
- 1.41 An apostrophe is also often written in long words, in which case it indicates the division of the word into more readable parts - but it also means that you should add an accent to the next syllable instead of the apostrophe. For example, read the word "Sauli" in a different way than "Sa'uli," which does not combine the letters "a" and "u", but pronounce them separately.
- 1.42 There can be no more than twelve letters between apostrophes, mainly to increase readability - but words so long must not be divided, as this leads to abbreviations and simplification; and this is not permissible for noble names.
- 1.43 My good reader, if you don't understand something now, don't despair, later, everything will be explained in other parts of the book.
- 1.44 The words are combined with ideas and intertwine in a strong bond that will make sense to you.
- 1.45 In time, everyone will see.

2) Tüyilndë and the origins are false truth

A treatise on the Being, on his holy names, and on misinterpretations of creation

- 2.1 In the beginning there was the Being and various creatures gave it different names, but they never got an understanding of its essence, because it is not possible.
- 2.2 The Being is still there, for there is nothing else and the Being is everything.
- 2.3 Whoever understands all the affairs of the Being will become one, and this cannot happen, although everything consists of the Being.
- 2.4 The existence never arose, it lasts and is eternal, it was here when the worlds were born, it will always be when the worlds fade and disappear completely.
- 2.5 Until the veil of the eternal Linor'sitorganto, the Unlight, which is created out of nothing, encompasses the whole being of everything around us, to the infinite distances, the Being will last, but different, and yet the same.
- 2.6 Being is Eternal, Spreadful, Oversightful, Unchangeable, Unique, Infinite, Almighty, Omnipresent, and various others, for that is all we think of, and some will say to themselves: it is Cruel, Devilish, and Sick, Dirty, and Impoverished, but it is true because there the Being is such.
- 2.7 However, no one can capture even a small piece with his imagination, nor his hand, nor his heart, because such a piece of knowledge decomposes into small.
- 2.8 And what's too small doesn't serve a purpose.
- 2.9 So the Domödi language was called Tüyilndë, Makulaykay, Tërifä'sürindë, Al'Maymë, Sülimë and Ay Aoyalan.
- 2.10 These names are the True ones, that is, Al'Lünami'lakolë.
- 2.11 And the name of Being is also Däurniwo, the Holy Name.
- 2.12 It is also called Kalkolinë, and that is the Golden name.
- 2.13 The Being was also called by the names of the Trinity, namely Landi, Galamti and Nazardi, collectively referred to as Al'Fäy'lakolë.



Illustration 2 – Creation of the world

- 2.14 The names of the Eternal Heavens of the world are Zalandonë, Liyakonë, Estagonë, Silowindonë and Alkalondë, also known as Wëmindî'yowulnoa'lakolë.
- 2.15 Finally comes the names of the Eternal Depths of the World, Andromaston, Olominton, Rozmaron, Sofiston and Leprukon, namely Wëmindî'alha'bystorëa'lakolë.
- 2.16 There is great power in all those groups of names, and one who wants to worship any deity or essence must first learn to feel the power of these glorious words.
- 2.17 But only by reading all the secret and known books of God would a mortal find part of the truth, but some books are already lost, even in the minds of divines.
- 2.18 And all labor in knowledge is ultimately subject to the Panta'fûsnaton, as will be discussed later.
- 2.19 So the truth is hidden forever as long as the world lasts. However, it is possible to get much closer to it.
- 2.20 However, some races of Feofees on Naul have often mistaken the origin of their world, for various reasons.
- 2.21 Some were drowning in stupidity and never saw, others were barbaric, they were closer to the path of brevity, and it was difficult for them to think.
- 2.22 Others then rebelled against the truth and drowned themselves in lies, albeit in bright colors and pleasant.
- 2.23 Some think that at the beginning of the world there was a big egg and from which the world arose, because in it everything was hidden, whether oceans or lands, as well as all animals.
- 2.24 Others believe that at first there was a great spirit who slept over the open and desolate ocean and uttered the first words of creation when he awoke.
- 2.25 Others think that in the beginning there was an ancient mother, from whose womb all other beings were born, and the sea came from her blood and the land from her body.
- 2.26 Others believe that in the beginning there was a word, and that everything in the world was entwined with magic words, and souls are then complex sentences, pronounced by the gods.



Illustration 3 – Creation
of the world

- 2.27 However, we cannot call any of these thoughts blasphemous, for the very denial of the true history of creation sinks these thoughts into the mire of misery, and pushes them into oblivion, into the infinite farness of the true Being.
- 2.28 May wisdom and true knowledge rule Naul!

3) **Mĩrondě and the beginning of things**

The creation of everything, the five parts of the universe and the failure to create the world

- 3.1 Tũyilndě was enclosed in Uyalmöwi, the Space — although infinite and free — and lived in Linor'sitorganto, which was not yet Darkness, but could not be called Light because it had not yet arisen.
- 3.2 However, the Time was not yet coming then, Tũyilndě swayed on the waves of Space and asked the Primordial Question, which is unanswered, and so it was forgotten.
- 3.3 The day will come when the Primordial Question will be asked again, but it will be after the end of all worlds.
- 3.4 The Being would meditate for ages if there were ages. But that the moment of creation cannot be told, only the Being knows it, and so no one can find it except after the end of all Time.
- 3.5 And then, in a mighty tremor, when the Light staggered and the Space swelled like the sea in the most terrible winds, The Beings split up into five parts, but the parts were diverse, though they came from one and were unequal, and that was to be the basis of everything.
- 3.6 Until the end of all days, so be it.
- 3.7 Mighty was the shuddering that has permeated The Beings and is called Elawĩniyan'andiyě.
- 3.8 But that The Beings actually remained, but in parts, it is said that everything is from The Beings and there is nothing else.
- 3.9 The two ancient parts were: the First Supreme Infinite, the Second Supreme Infinite, the so-called Ulu and Aldo.
- 3.10 Ulu was a brave man who kept the world established, and his power was infinite. His was also the strength of a stone, eternal and rigid.
- 3.11 Aldo was a prolific woman and her beauty had no bounds. Hers was an immense forward movement, a desire to create and produce without reason.
- 3.12 Their bodies were made up of Ānu, the Color, and it was the basis of everything in the world.
- 3.13 The two together bore the name Mĩrondě.



Illustration 4 – Beginnings of the world

- 3.14 Even the Colors initially swirled in confusion and flowed into the corners of space.
- 3.15 Beautiful, though confused, was the waterfall of colors.
- 3.16 Then each color chose its pilgrimage - blue to heaven and water, green to forest and trees, red to blood and life, brown to earth and mud, black to night and underground, yellow to light and hope.
- 3.17 The third part was Time, Tëy, which began to flow in one direction, away from the center, and will never return, for his steps are measured and his determination is and will be boundless.
- 3.18 Tëy is powerful, but he does not rule. So what is his fate?
- 3.19 He walks on paths, like water along a riverbed, where it is easy to walk, this way he goes fast, where he finds resistance and a narrow path, he walks slowly and always differently.
- 3.20 All is caught in his silver cloak and wander with him, although all often feel different.
- 3.21 However, seeing Tëy is an illusion, because Time itself is imperceptible. It eats every particle until everything disintegrates into the colors from which the world was created.
- 3.22 And behold! Everything ages because everything is younger than Tëy. Only the world itself, as it comes from the most basic color, is ageless. Not even Mïrondë, who are equal to him.
- 3.23 The fourth part was Nüma'ilton, the Supreme Laws. They are a scripture that sets limits and brings order, they are the walls of the world, a solid skeleton of bones of all principles.
- 3.24 That is why the world does not fall apart and is bound, like a confusing web of colors and relationships.
- 3.25 Nüma'ilton is a word that seals and determines the step. It is the force that pushes the waters of being back between the banks of The Beings.
- 3.26 For the right is not the left, and the light is not darkness.
- 3.27 Because down is not up and black is not white.
- 3.28 For the soul is not a stone, and water is not a fire.

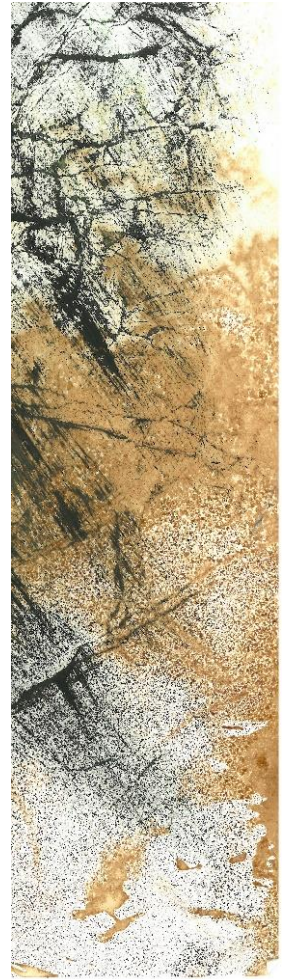


Illustration 5 - Beginnings of the world

- 3.329 No one can break Nūma'ilton, he must kneel before them and submit, for otherwise he would fall apart and disappear, and neither Tëy nor Mirondë themselves would find him.
- 3.330 It is said that Molhon himself is the claw of Nūma'ilton.
- 3.331 The fifth, last part, was Yoltaen, the Force.
- 3.332 Ancient and powerful, instrument of the mind, hand of destiny, hammer of wizards, mystical brush in the hands of God, Yoltaen, Alfindeon and Hagrhan.
- 3.333 It is magic in the eyes of the people, it is God's power in the hands of the priests, it is a blessing and it is a punishment. It is its own Power above all, and it is older than other principles, whether Owolarinë, Ivarinden, or Toturostë.
- 3.334 The universe was full of Yoltaen, and she, too, was not homogeneous, mingling in currents, blowing from the ends of the center to the brim, raging or standing still and resisting time.
- 3.335 From the very beginning, it preferred to associate with Änu, and in later times Ulu created the Matter from it.
- 3.336 However, a large council about the land, the so-called Qinta'qeysaran, is already beginning here.
- 3.337 Here the mind of Mirondë decided, according to Nūma'ilton, in the cloak of Tëy, in Uyalmöwi and in Linor'sitorganto, what the world would look like.
- 3.338 But what is a part is not a whole, as the whole is not wrong, a part is.
- 3.339 That is why Mirondë was wrong twice before seeing and finding a way to create the world.
- 3.340 Such was the First Creation of the World - Utiwäyintë.
- 3.341 But everyone created their own way and there was confusion.
- 3.342 The ground mingled with water, mud hanging in the air and covered with dust. The storms raged furiously for a moment, turning the stone into a vortex of felt, only to make the air stand still and everything fall up and down. The light penetrated the darkness and the darkness suffocated him, and there was a disordered movement everywhere that could not give life a solid foundation.



Illustration 6 - Beginnings of the world



Illustration 7 - Symbol of Mironde

- 3.43 And life also came into being, and it was not beautiful in appearance, for flesh mingled with stone and water wailed, tears were living rivers, and roots were intertwined in pain with chaos.
- 3.44 Disenchanted and disappointed, Mironde were. Tears streamed down by them like waves on the seas.
- 3.45 Even the second creation of the world failed and was therefore called Oligugon, although it was to be called Lăyintiwăyintē.



Illustration 8 - Symbol of Yoltaen

- 3.46 Then Mironde became angry with themselves and were unhappy. However, sadness was replaced by anger, which drives forward. And Aldo said:
- 3.47 "Let us create our children so that we do not make a mistake again, so that we have less to worry about the coming world, so that it will be better. For our children will be most beautiful by merging the two of us, and so we will be in them ourselves and never otherwise. They will think like the two of us together, but at the same time their will will be our will, without change until the end of all days. We will not leave them with tears, but only happiness, joy and the desire to create what we have not been able to do. They will no longer remember what went wrong, but they will always only move forward with a song of hope. The light of tomorrow will guide them like a lantern of their destiny. And that's why I say - so be it!"
- 3.48 Thus rose Ivarinden - the Creators.



Illustration 9 – Symbol of Ivarinden

4) Ivarinden

Twelve Creators, their names and their missions

- 4.1 And behold! The twelve were Ivarinden, and their names were as the core of their characters, their minds, and their councils in the mysterious corners of the emerging world.
- 4.2 The will of Ivarinden was the will of Mïrondë, their eyes saw everything, and their desire to create the uncreated was endless. They were invisible with naked eye and had no principle of man or woman, but were similar to the elements they formed from their souls and bodies.
- 4.3 It is therefore not possible to speak of Ivarinden as a woman and a man, but to call them only things is abhorrently unworthy, that is, they are all called masculine.
- 4.4 The names of Ivarinden were as follows: Üminden, Ürundirë, Lamindo, Eriyudol, Atalen, Balbro, Mnëndi, Firdi, Wuka, Altiyanë, Eliyannë and finally Rünor.
- 4.5 Aldo named six of them a predicate, which was an important sign.
- 4.6 In those days, the word was rare and powerful, as it was seldom after, perhaps in the hands and minds of the great wizards of later ages.
- 4.7 The predicates of the names were the scepters of power and the footsteps of destiny.
- 4.8 Ürundirë was called Aldutren, but because he loved light and could not create without it, he was also named Yowannë Likostrindë.
- 4.9 And Ürundirë was most devoted to the councils of Mïrondë and saw very far, despite the mysterious cloak of Tëy.
- 4.10 Eriyudol was predicated Kintunnë, but the Sprites preferred to call him Olwamiyan because he loved the gloomy song of the waves on the steep cliffs.
- 4.11 Balbro was powerful in his arms, but his hands were tender, always carefully shaping the color formed in them, and therefore he was given the middle name Seltan, but also Urfan or Ertalten and many others.
- 4.12 Firdi was called Ssërendë because an evil will resided in him from the beginning and he was focused on it. He was also called Gagandoyl, and soon after his arrival Mnëndi gave him the name Hastafog, because Firdi constantly spoiled the work of others.
- 4.13 Altiyanë, called Perunir, loved the color green and mixed it most into his creations to create a beautiful image. He was also nicknamed Edelniyan for his diligence. He was most respected by his daughter Täyirndë, who called him Al'Rinostrindino.
- 4.14 Rünor was Zelinor, and he never manifested himself in the construction of the world, as can be seen, but secretly passed on the fates of all, so he was called Ezeliyannë.
- 4.15 Ulu named six of others, and those names were as many gifts.

4.16 Üminden was called Skagarak, the Builder, but sometimes predicated Waldatrennē, because his mastery of giving shape shape was unmatched.

4.17 Lamindo was called Ewiyindē, but was also named Kalpos or Yamilkandi. He always spread sweet pleasure to all corners of the world, and his laughter was full of gold and precious stones.

4.18 Atalen loved the fresh air and drove it all over the world, and mixed with color, so he got the predicate Nordūlon. But because he was the father of heaven, he was also called Yowulnatir.

4.19 Mnēndi was the greatest master of all Creators and ruled over many miracles, so he was named Ymēnen.

4.20 Because Yoltaen was most under his control, and she willingly wrapped herself in his arms, he was also called Anamiyor and Oyorkandi'walēon.

4.21 Wuka was Uto, but people preferred to call him Olwanē. He was also known as Al'Tasirmostin, for from the beginning he liked to send immense lightnings and called on everyone to fight in a challenge.

4.22 Eliyannē thought of life very much and the little things running around the country, and therefore he was nicknamed Sernozen, but also Kilistāwu or Ünomlan.

4.23 And all the Ivarinden had many other names, if they were given names, because in later times they were forgotten and Tildo, together with Vasē, their children, took over the world.

4.24 There was a voice that sounded like a whisper from the beginning, but was now clear and bright, permeating everything like a healing touch, like blissful music and like a shining ray of darkness.

4.25 "Behold! That is Tēnē, Sümē, Ülindon, and with these words I reveal what our council is. You understand us, you apprehend. But it will not happen to anyone else, unless there is another Ivarindo, but he is not and never will be, perhaps until at the end of all days. Your names will give the new world meaning and shape. Your breath will blow the destiny of things until the distant times of the future. Color will be the basis of your creation and you will not be mistaken, because what will be created should always have been created. See your dream and fulfill your urge, build the world as it is in your dreams, for these are our dreams, dreams of Mīrondē, but remember that your mind is our mind, and therefore

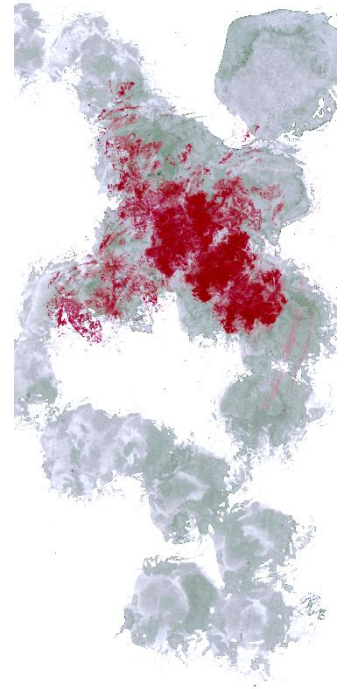


Illustration 10 - Ivarinden

you never create by yourself, but always according to the authorities of Mïrondë, because otherwise it is not possible. Descend now to where the Foundation is, and where is Naulinnë, the rudiment of the world."

- 4.26 After that, the voice died down, and Ivarinden descended to Naulinnë to complete the Yastawäyintë with many works and create Naul.
- 4.27 Their diligence and effort was immense, as they laid stone by stone in the construction of the mountains, weaving currents, waves, and entire seas from the drops. They combed the new air and light with their arms, as well as the darkness and the basic essence of the new world.
- 4.28 It as if a rose was developing from a small, insignificant bud, to a beautiful flower with various reflections of the moon, and thousands of rays of the sun shattering into the colors of the rainbow, where the veins of the petals are like threads of fate and fiery red as a burning time that heals all with his steps, so for a long time Ivarinden kneaded the shape of the new world with their sight, mind, and magic fingers.
- 4.29 They hitched Yoltaen in a yoke of power and plowed the furrows of fate with her, according to the Nüma'ilton to make the world as rich as Ulu and Aldo wanted.
- 4.30 Thus the new world was filled with their bodies, and the bodies of Ivarinden became the diet of Naul. Their souls then the will of the world.
- 4.31 For everything in the world is fed with the world itself, when the wolf eats the mountain ram, when the hare eats the green grass, when the flower drinks hidden water, when the child drinks the sweet milk of his mother.
- 4.32 Likewise, young Naul drew the power of his creators.
- 4.33 At that time, Mïrondë withered and is not said to have disappeared, because they have transformed into a new world, into Ivarinden, and into the colors, powers, and instincts of all.
- 4.34 Ivarinden have always remembered that Mïrondë lives in them and that they still look down on the world with their inner vision, but no one can address them anymore.

- 4.35 Like the later Tildo, Vasë and Alnë, Lepostiriyon, and many others to be discussed, all were born from parts of the ancient Mirondë, the first creatures of the world.



Illustration 11 - Ivarinden

5) Yastawäyintë

The origin of the world, the creation of heaven, seas, mountains and lakes

- 5.1 Thus began the third creation of the world - Yastawäyintë.
- 5.2 In the beginning, there was only an unseen ocean and a strange ice floe that could bear nothing but eternity itself, and which was inaccessible and deadly cold, to Ivarinden themselves.
- 5.3 Even Ivarinden were always very afraid of the ice, at least at first. However, Mironde foretold the fear, so they created Lomöri, the Land, a vast layer that separated the world from the ice.
- 5.4 This happened at a time when Ivarinden were present at the beginnings of Naul. Lomöri is not a descendant of Ivarinden, but is the body of Mironde himself, and even Balbro could no longer fully change what was given.
- 5.5 There were nine great worlds on Lomöri, furrowed by mighty valleys, and from which nine continents were later born.
- 5.6 And they were not the same, for on one there was ice and on the other burning fires, and in the other there were thick and impenetrable mists, or steep and solid rocks.
- 5.7 And the living forces were yet to come, for their creation was in the hands of Ivarinden.
- 5.8 The heavens were created by Atalen, and Ivarinden was amazed at his work, but also because it was their first.
- 5.9 And the heavens were like a great ocean that floats, like a great cloud, whose color was marvelous.



Illustration 12 – Symbol of Naul

- 5.10 Although some later claimed that the blue of the shallows of the salt seas was more beautiful, Atalen then created the best blue color, which Alwamayna envied him in later times and tried in vain to make gems just as beautiful.
- 5.11 Atalen then created the air, from his gentle breath, and filled the world with it.
- 5.12 His breath was invisible, and he was to stand still and moisten the Feoffees in forme of a light breeze, in later times.
- 5.13 However, the air escaped back out of the world, for the air was always volatile, and it was not easy to calm even under a firm hand; and never shackle.
- 5.14 Atalen enveloped the heavens with air and asked Balbro to form a solid earth that would encircle the air and rest in peace. But Balbro replied:
- 5.15 "I can't form a vault from the mountains, because it wouldn't bear its weight and collapse. The mountains will be as strong as us and may be stronger, but not indefinitely. But if you want to stop the air escaping you, I'll mine out the Lomōri cave and fix it in and there shall be strong chains that shall bind the blue dome to the earth: and thy holy wind shall no more be eaten in the outer world.
- 5.16 Ürundirē bent one end of the heavens and connected him to the earth in the east, and Atalen did likewise in the west. But Eriyudol arose and said,
- 5.17 "I don't want to flood the earth with water, but at the same time I want to create big waves, a vast ocean, tides that will whip rocks, as well as gentle ripples that will sway the water foliage. Therefore I will shift the connection between heaven and earth far and fill the rest with water, without a taste and clear, to be the bevarage for everyone. Then I will create the frontier of the world where it will end up and it will be bordered this way - and the water will turn into air - and the air itself will turn into water, so I said and the water will bless our work."
- 5.18 Thus the sea was formed when Lamindo let the warm waters of the seas flow from his blood and from the flesh of his body, right from the landmass to the far beyond the measurable.
- 5.19 However, it did not happen exactly as he had anticipated, as Lamindo interrupted Eriyudol in his work. Although disturbed by honey delight, the world in the West is unfinished and not fully closed.
- 5.20 Where Manta'londo'kindalinē spread, the world is lost indefinitely and gradually thinned until it becomes unfit for life.
- 5.21 Delight, then, destroys the emerging work, but unknowingly brings other works that would not otherwise come to mind. Then Ivarinden realized that this essence was pleasing to the world, given by Mīrondē.
- 5.22 And Üminden rejoiced and sculptured an oval saint see, under a vaulted hip of clear crystal, where a thousand candles burning, by all of colors that are.

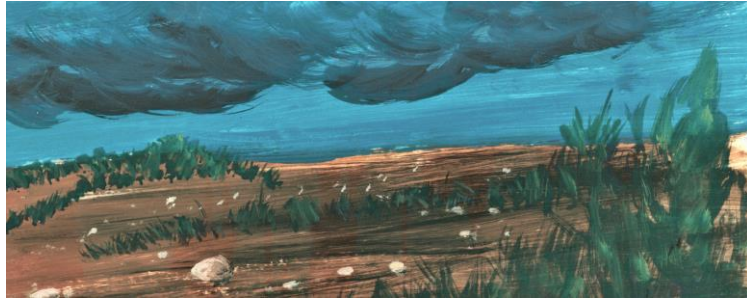


Illustration 13 – Ancient seas

- 5.23 He had set it up in the heavens, where only Ivarinden can fly and no one else. He called the place Ivarinda'hالن.
- 5.24 Üminden then said:
- 5.25 "This is our palace, our house, where we will look down on the world and create it. It will be like an immense image under our hands, and our minds are brushes that create miracles."
- 5.26 Wuka came at a slow pace, carrying a large bellows, where a lot of clay and sand and all the soil creatures, crumbs, and vermins, also with the aftertastes, were stacked.
- 5.27 He sowed the soil and scattered it with his handfuls, but as he disseminates and walked, the layer of soil was not the same everywhere and was completely missing in some places.
- 5.28 Wuka also brought vats of water from the sea and poured it into shapes according to his inner feelings, somewhere as complex as a play of drops on a morning cobweb, elsewhere as simple as a circle or an oval.
- 5.29 Thus lakes were created, which then gave rise to rain, because the toilsomeness with their replation was large.
- 5.30 The bright blue sky was reflected in the clear waters of the primordial ocean, the air was unrestrained and wild. The young mountains grew under Ivarinden's arms, and Tëy walked slowly and prudently.
- 5.31 At that time, Iwulin'daluyn'awalenin, the Agreement on the Powers of the Universe, was also created. It says that the power of the Outer World will remain in the Outer World and will not interfere with the fate of Naul.
- 5.32 The webbings were established, the chains of the world were anchored, the nooks and crannies of the domains were filled, and the firm place for Naul now could not be changed or endangered.
- 5.33 For the boundaries of the worlds were given, and even then it was seldom told what was happening in the Outer World, which was always strange and incomprehensible.

- 5.34 And this agreement was first violated by Melëra, the dragons, but it is said that those who were created before this time do not feel bound by the great holy agreement. Among them was Oboht, cursed.
- 5.35 Hidrandë has always been the greatest protector of Iwulin'daluyn'awalenin.
- 5.36 However, the Ivarinden are not rulers, and they could not become them - the consequences of this fate of Naul will shape many incoming generations.
- 5.37 Such was the young world, and many joys and sorrows awaited it.
- 5.38 Takový tedy byl mladý svět a mnohé radosti i strasti ho ještě očekávaly.



Illustration 14 – Young world

6) **Ziyë, Ewëni and Hulnoy**

The oldest creatures on earth, the emergence of grasses and other creatures

- 6.1 And behold! How magnificent was the work of Eriyudol and Lamindo, who created Ziyë, the Ancient Fish, and poured all their art into them.
- 6.2 Thus, the waters of the sea flooded with new life, and the greatness of these ancient creatures was immense, although the shoals at the same time became brighter with countless tiny colorful fish, and thousands of colors swept through the variegated swarm.
- 6.3 The fish's eyes saw the light of day for the first time and were astonished.
- 6.4 And the mountains were still young at that time, with an undeveloped soul, so it is said that perhaps Ziyë are the oldest beings, older than Tildo, older than Lepostiriyon, that can be met in the world.
- 6.5 Deep in their eyes, ancient secrets, words never uttered, and thoughts not understood by anyone, are reflected.
- 6.6 For their kingdom was great, from shoals to the depths, calm, without fighting, and very protean.
- 6.7 However, there are few of Ziyë left from those ancient times, because they were mortal. Gradually their fame and tongue declined until they became quite mute and just stared stiffly into the darkness of the depths of the seas, lost in ages.
- 6.8 Not much is known about these ancient creatures. They are mysterious and the last of them live at the bottom of the seas, where they guard forgotten treasures in the dim light of strange candles.
- 6.9 Ilmunayna herself, the Ruler of the Waters, is not a friend of them and their mind is foreign to her. However, he leaves them alone, in their strange dreams and in respect for the ancient.
- 6.10 Later fish are called Uykoyë and there have always been a large number and variety of their colors in all seas.
- 6.11 While Ziyë was drifting in the depths, the world of plains and lake shores was motionless and rigid, lifeless.

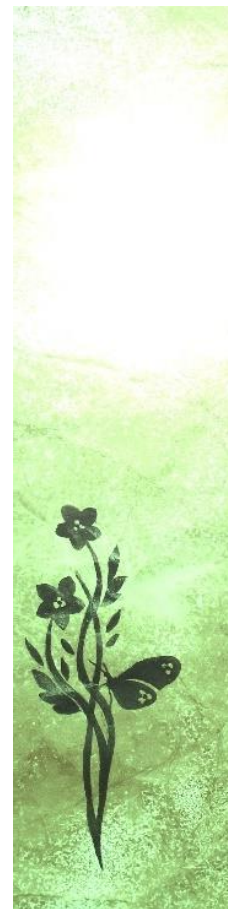


Illustration 15 - Ewëni

- 6.12 That is why Altıyanë spun the carpet, and a thousand of thousands more, each different, green, turquoise, and yellow, gold, and honey, which he collectively called Ewëni, The Grasshood.
- 6.13 For a long time Altıyanë nourished Ewëni with his body, until they were filled with their own lives and perhaps even souls, but they could not yet speak their own language.
- 6.14 They were then known as grass, and many later creatures held it in great esteem, for it is a noble creation of ancient times.
- 6.15 Altıyanë spread these carpets of grass in various places, where beautiful images were created from the colors of innumerable variations.
- 6.16 And İvarinden saw it was beautiful.
- 6.17 Eliyannë rejoiced, obeyed the impulse now awakened in him, and created the first land creatures, simple, but unique in those days.
- 6.18 They were the Hulnoy, the Wormers, also called the Noble Oldsnakes, who then crawled through the grass, full of joy.
- 6.19 And they were also motleyed, overvaried, often like works of art, studded with ornaments that were restless and changing.
- 6.20 At other times their color changed one by one, as the days went by, as their minds spilled over; other times, according to Ewëni, with whom they crawled.
- 6.21 Some have mastered the art of enchanting and speaking in tongues, but few of them.
- 6.22 They never had disputes with each other, and the beauty of their relationships was great.
- 6.23 So little is known about them and it is difficult to find someone to remembers them.
- 6.24 The Hulnoy family was wiped out in the ensuing wars, and Kakostrofös in particular killed them greatly. Later worms were only a mocking imitation, unworthy of the common name Domödi.
- 6.25 But Eliyannë did not allow all of his Hulnoy to become extinct and become spoilage of original beauty. He could not change their destiny, for the later Rulers could do it, but he could create something new, according to his instincts.
- 6.26 Therefore, he chose some of them, most genteel of Hulnoy, and provided them with clear eyes, magnificent armor, and powerful teeth, as well as the power to move quickly, like a sharp gust of wind.



Illustration 16 - Sahmet

- 6.27 Thus arose Uloë - Snakes, and were prudent, noble and esteemed.
- 6.28 They enjoyed great reason and were different from Hulnoy, especially in later times.
- 6.29 The most charming then wielded power of wings, which from the beginning were more like colorful flowers and butterfly wings.
- 6.30 Such flying snakes were then called Sahmet.
- 6.31 The Ivarinden are no more, and little is left of all these ancient creatures, Ziyë, Ewëni, Hulnoy and Sahmet.
- 6.32 Their kings vanished, if there were any at all, and they did not write books for themselves. Their stories are lost and hard to find, even single lines of knowledge.
- 6.33 Hulnoya'alayo'lantafolë, the Song of the Good Serpent of Noble, speaks of the beauties of that world, the form and bliss of those Grasses and Snakes, but it is fragmentary and incomplete.



Illustration 17 - Symbol of Ewëni

7) **Breaking of the Archbeauty and Ayamastë**

About the beauty of the old world, the coming of the evil great god and the healing of the World

- 7.1 Before damaging the world, the original Naul used to be magnificent, elaborated in never-ending joy and bright colors, spotless.
- 7.2 No human, no sprite, or the eyesight of anyone from Melëra, Lükasëli or later Feofees can see the world as it once was. And it is not even possible to imagine it, because it knows no bounds, it is immense, as Ivarinden used to be and they are no longer.
- 7.3 The beauty of the ancient world can not come back any longer.
- 7.4 But only poets, with their innumerable words, entangled in master verses, can perhaps recall a glimpse of times long past, sweet and adorable.
- 7.5 In the fusion of poems with charming music played on a thousand instruments, it is possible, at least for a while, in a trembling mind, to stop and briefly touch on thoughts of unseen things.
- 7.6 Rünor, usually mysterious and dormant in the work of buildings, then painted thirteen paintings, the most magnificent that have ever been and will be, namely Ulama'wänti 'Aldo'niyennë, the Magnificent Mirrors of the Land of Dreams.
- 7.7 These are the most amazing works of an artist ever created and many Feofees later tried to find them.
- 7.8 Rünor Zelinor carved, unfolded, cast, and sculpted them from all the original raw materials he had found, and on the scrolls of crystal, framed with emeralds and truesilver, he created the paintings of everything the young world was.
- 7.9 The essence of the immaculate beauty of the first Naul, The Archbeauty, which was later lost forever, was enclosed in them.
- 7.10 Whoever looks at them is absorbed and can never return to the later world, such is their power. Therefore it happened that those who found the scrolls of Ulama'wänti Aldo'niyennë never returned; than perhaps the only one known is Arkasüli.
- 7.11 But alas! Firdi Ssërendë hurried and his footsteps were ruined to the new things.
- 7.12 He tore the soil with his claw and corrupted the rocks, opened the mountains and opened the abysses.
- 7.13 He came like a storm and showed how the wind and water, mixed with mud, were supposed to rage, and they liked it.
- 7.14 However, everything is in the councils of Míronde and cannot be done otherwise.

- 7.15 Firdi wounded the mountains, lava was gushing from their wounds and flooding the valleys, competing with waters, and hot steam forming clouds.
- 7.16 Storms raged, and Firdi released nocuous gases and filled the wells with poison and fever.
- 7.17 Some of the mountains sided with him, and he gave them the gift of eternal breathing of fire and called them Volcanoes and Firethroats, Gekünrë and Kastafos, and those mountains then walked the earth and destroyed divine works.
- 7.18 And the biggest of the volcanoes were the corrupt heroes, Zalwotir Fireworks, Germontutär Angersteps and Puponti Scorchstone.
- 7.19 But it shouldn't have stayed that way, even if there's no going back.
- 7.20 Mnëndi took pity over it, and tears of grace and lamentation erupted from him. Many fires were extinguished by them, even fires the stone itself burned in.
- 7.21 Mnëndi created chambers and fireplaces in which evil fire was bound and could not break out in all his fury.
- 7.22 He created valves and closed those evil wells and poison ponds, bound noxious gases with his breath and closed them deep underground.
- 7.23 Yet in later times, these curses returned to the earth, ravaging it and bringing suffering.
- 7.24 However, he could not hold back the three corrupt heroes, the Gelegahtör, the unholy Vulcans. It is also said that they never fell asleep, and since then, secretly, in fear of Tildo's anger, these Gelegahtör have walked the face of the Eastern Oddland.
- 7.25 It is also said that not all earthquakes are caused by Kolpodiyaon, the Wicked, but they are the ancient powerful vapors and stormy smokes that assert to the surface.
- 7.26 And so, because of, and thanks to Firdi and Mnëndi, good and evil arose on Naul, but evil always came first and destroyed what was given and was new.
- 7.27 Since then, the best have died first, and what was the best, left very early.
- 7.28 The Good then healed the wounds and brought back what was useful and beautiful, but often no longer as it used to be.



Illustration 18 - Firdi



Illustration 19 - Ayamastë

- 7.29 The eternal arrival and departure of all things and creatures has been given to all eternity, and this is the First of the foundations of the world, Filantayn'mulnë.
- 7.30 It says that the Evil comes first and the Good after that, to heal the wounds of evildoings.
- 7.31 Therefore, the Feofees must not despair of misfortune, but must hold the breath of hope, for then the time of remedy and happiness will come.
- 7.32 Here, also, Ayamastë - the Essential Sleep manifested itself for the first time. Perhaps because, according to the law, Filantayn'mulnë would heal what had arisen in the world.
- 7.33 Ayamastë came as if Yoltaen herself had covered the eyes of the world with her hand, and no one could resist it. For Ayamastë came to everything, and only the End of the World can hold it back, which is part of it.
- 7.34 And no one, whether Ivarinden, Tildo, Lepostiriyon, or even Fö and Molhon himself, or perhaps Nestömir brave, can overcome him.
- 7.35 It is said that Ayamastë is the opposite side of Mïrondë's vigilance, and their vigilance created the world.
- 7.36 And that is indeed the best. There is no better medicine in the world than Ayamastë. Emani love it and they sleep often and happily, and it brings them happiness, although in later times sleep was unnecessarily made a sign of laziness, which should not be.
- 7.37 It was time when Oluman - the Dream appeared for the first time.
- 7.38 And no one knows for sure whether dreams are all the same, because Hidrandë was not born to clarify it at the time, and Osqaldin is not the master of dreams.

- 7.39 It is said that dreams put hope and punishment in souls, elsewhere it is said that it is the breath of the will of Mironde and perhaps Ivarinden; elsewhere that the dream itself is of the same essence as the Being, and others speak of the fact that perhaps dreams are the voice of the unheard desires of Naul itself.
- 7.40 However, for centuries the dream took many forms, the deities sent messages through it, other times the enemies of the world harmed and spread despair through it.
- 7.41 Each of the tribes then interpreted dreams differently, but no one really captured their essence.
- 7.42 Maybe the secret will remain hidden forever.

8) Fö and Ewälan'ninustiyo'alldiyannë

About the origin of the solar being and its gift, about the creation of stars

- 8.1 After Yastawäyintë, and from the beginning, things were given as opposite to Naul, in the world there was Darkness, Tarör and there was Light, Yanwön. But it was not darkness, as is known in younger times, nor was it such light, but they were ancient substances.
- 8.2 They wrestled together on the islands, on the mountains, on the waves of the seas, in the valleys and plains, in the depths of caves and high above the ground, in wild vortexes.
- 8.3 Tarör rose high and Yanwön climbed into the holes, but that was not to be the case. And somewhere this struggle was terrifying, but other times it was breathtaking and yet confusing.
- 8.4 And it is said that this was the first war, given since Mironde. Others argue that the wolf also does not fight a mountain goat, although it eats it.
- 8.5 For such is the world from the beginning, so even light did not fight darkness in war.
- 8.6 Tu Mnëndi Ymënen said:
- 8.7 "How should order be when Darkness and Light struggle with each other and their role in the world to come. That is why, Ürundirë, I challenge you to create servants who will lead the Darkness to weak places and fight the light where there is no place for it."
- 8.8 Ürundirë also embarked on a work that was to mark Naul's face in his greatness forever.



Illustration 20 – Symbol of Fö

- 8.9 From the largest mountain that stood and is now where it always was, from Wäman, the Great Whitebeard, who was later called Līn by the dwarves, Ürundirë took out a heart, a large gem, of the purest substance, without a single vein, without a sign of decay.
- 8.10 It was as big as a rock, like a huge, oval boulder that glitters in the fire, and its beauty was unspeakable.
- 8.11 Ürundirë gave this heart the name Slöynan.
- 8.12 And he poured the light into it, in full flow, as if the mighty river Sintor was alone from the light and flowed into the heart like blood that gives life.
- 8.13 And Slöynan lit up with a great light, until the Creator himself stepped back, and it was to burn forever.
- 8.14 But the stone, precious and blazing, lay beneath the mountains, and darkness roared in the distance in a wild whirl.
- 8.15 Eliyannë approached here, and with his hands and mind he formed a very special creature.
- 8.16 It is said that it was also created from his body and fed with his father.



Illustration 21 - Fö with Slöynan

- 8.17 He was big, and yet fragile. In his essence, however, great power was dormant.
- 8.18 Who could ever see him, dazzled by the glare, would saw one eye, one wing and one claw. The creature's name is Fö.
- 8.19 As Fö saw Slöynan, he rejoiced, and a tear dripped from his eye, which turned into the rarest of gems there had ever been, and is said to become the dragon's heart later.
- 8.20 Fö grabbed Slöynan's claw and soared to the heights, where the world ends, at the edge of heaven.
- 8.21 There he swung his wing and began circling Naul forever, and will circle until the end of all days.
- 8.22 Then the counting of the days of time began, and the time before that was called Ar-wi'tëyla'ëlëön, while the time divided into days has since been called Ramtëyli.
- 8.23 Fö carried Slöynan in his talons, radiant and eternal, in which there was much of the soul of Ürundirë.
- 8.24 He was to show the Light the way and fill it with its endless light. In later times, Fö and Slöynan were collectively called the Sun.
- 8.25 However, Tarör was reluctant to give in to Yanwön and always rushed impatiently to where Yanwön was absent.
- 8.26 It was not to be this way, so Ürundirë created two servants, the Lords, who did not come from the later Vasë, and were known as Faygnawayn and Lüyrnawayn, Dawn and Twilight.
- 8.27 Lüyrnawayn was the one who pushed the Light in front of him and pulled it apart with his arms, like a swimmer pulling water. Then came Darkness and then Night.
- 8.28 But the Light was powerful, and much work gave Twilight to propel it, so Twilight was slow and Night was coming gradually.
- 8.29 Faygnawayn had a long cloak, and Darkness clung to it. For a long time it didn't want to leave the place where it had been resting for half a day, so it just didn't like to leave, holding on to his cloak. Then the Light followed.
- 8.30 Thus the Sun, Twilight, and Dawn came into being, and they persisted as eternal servants of the Creators to the great ends of the world, even when Ivarinden themselves were no longer.
- 8.31 However, Tarör never let go of the essence of things, again and always adhered to the last moment to all objects and their shapes. For it is the essence of all colors that they also carry Zatürnimar, the Shadow, which was then named Tarustonto for each object separately.
- 8.32 And these Tarustonti, as small reminders of the once mighty struggles between Tarör and Yanwön, now follow everyone, be it a Feofee, a tree, or a mountain. Perhaps only the souls do not have such shadows, because their color is of a different nature.

- 8.33 The message and legacy of Mirondë's will, namely the sleep of Ayamastë, also falls on Fö. The weary would not be able to bear the sacred light of the world, and Slöynan would perish.
- 8.34 Every day, Fö lies on Föyë'ayanarnen, the Fö's Bed, which is said to take the form of a boat shaped into a thirteen-pointed star. Perhaps only the hero Dëcen knows if this is really the case.
- 8.35 Here Fö dreams his Essential Sleep and no one knows if he has dream visions, but the most important thing is that always eager and rested, every morning he accedes his journey, all over Naul.
- 8.36 Wäla'wë were formed as milestones, like guard stones shining with strange light. They are ancient stars.
- 8.37 They were the work of all Ivarinden, but they were filled with a magical power that comes from the soul of Mnëndi Ymënen, and seven of them are the very eyes of Mnëndi.
- 8.38 At night, they marked the paths and magical wells in the heavens, which are already forgotten and are not sought by Tildo.
- 8.39 There are only one hundred and sixty-one of these original, ancient stars, and this number was then to become a sign for the sons and daughters of the rising deities.
- 8.40 The creation of the star is called Ewälan'ninustiyo'alldiyannë, and it is also the name of a song that sings about the lost journey through the ancient sky, when the world was still young and the nights were dark, moonless.

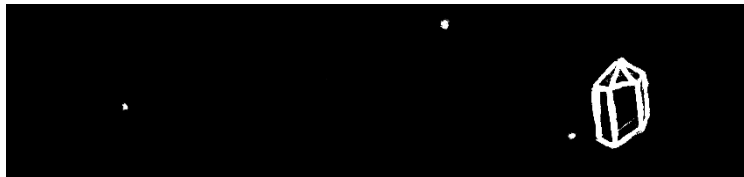


Illustration 22 - Wäla'wë

9) Nabisar and Fayahün

Creating the abyss of the world, and the tides

- 9.1 Then Firdi, called Gagandoyl, headed for the work of Ivarinden again, like a storm overwhelming the mountains and digging furrows as mighty valleys.
- 9.2 He liked the translucent shoals on the north of Naul, full of colorful shades and warm waters - and, indeed, they were full of life before they became corrupt.
- 9.3 For centuries, he drew strength in that juicy place and drained many lives, in order to strike with a powerful blow - and it was such a blow that the whole of Naul shook violently.
- 9.4 With his claw, Sirdi dug a large hole in the world, at the bottom of the seas, and let the ocean flow into the Outer World.
- 9.5 A mighty waterfall formed, and with a stunning roar, the water disappearing into a wasteland and emptiness.
- 9.6 The nameless creatures of the Outer World, too, swallowed the damp water as a true treasure.
- 9.7 And Oboht, the most disgusting of them, consumed much of the holy water that was still young at that time, and with it many Ziyë.
- 9.8 He penetrated the abyss to Naul and hid from Slöynan's scorching light in the underground halls, where he fell asleep, a maw full of treasures from the ancient seas.
- 9.9 He did not wake up until the Ruler of the Stone began to dig her halls. And later, brothers Tasüri and Garon were those, who destroyed him.

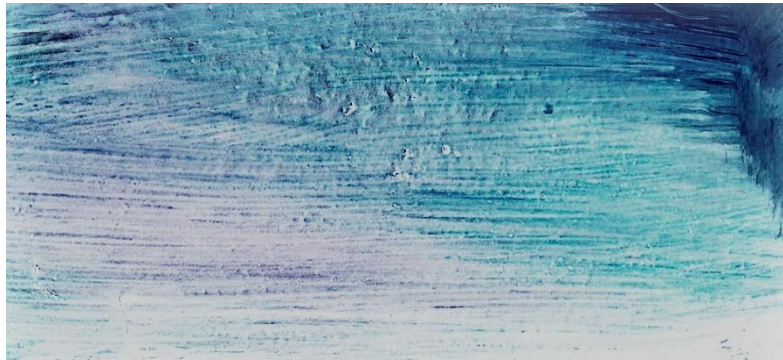


Illustration 23 – Open waters

- 9.10 Then Sirdi knew that the work was evil and he liked it, and he wished there would never be water again and everyone would perish in the arid wasteland.
- 9.11 The abyss was then called Nabisar and was always a scar on Naul's face.
- 9.12 In those places, an extremely icy chill penetrated Naul and first it froze the nearest land it encountered, named the Flowerland, lush and full of beauty.
- 9.13 It is said that to this day, these beautiful flowers are frozen under the mighty ice of this continent, lifeless, but unshaded by ages that have come.
- 9.14 Then Eriyudol looked at the damage, wept, and wanted to save his water.
- 9.15 So he reached into Lomöri and for a long time shaped ripples from it, squeezed the water with a immense might, and boiled the essences of Lomöri to pass through the world like misty vapors.
- 9.16 And a lot of water flowed, which will never return.
- 9.17 He then created a huge fish, very strange in shape, the color of the sea, yet not colorful. She drew the strength from the Outer World and drank unnamed tissues that were saturated with Nabisar water.
- 9.18 He named the fish Fayahün, but the dwarves called it Unduss'khahim because they feared it and she filled them with unbreakable terror.
- 9.19 Eriyudol gave the fish a place in the southwest, far from the roads that could lead to it, and let the sea fill it.
- 9.20 Twice a day, the fish dumped large amounts of water to fill the ocean, so it always remained clean and full, even though there was an abyss in the north.
- 9.21 As Fayahün spewed water and Nabisar absorbed it again, the sea level rose and fell again. In later times, the tides were said to occur, namely Lomdünë and Windünë.
- 9.22 Thus came the fresh seas, as they are known so far, with their waves and depths, full of life and also life-taking.
- 9.23 The seas are ancient and imbued with mysteries and so enchanting to the eye that many feoffees fail and they can no longer live contentedly without it's magic. They will become true sailors and the sea is their only love.
- 9.24 But the question also arises, where does the great wave of Slomtü that torments the sea come from? The one who sweeps the coast and floods the villages full of life so that they are no longer, and washes them into the sea as punishment from the gods?
- 9.25 All this is the unfortunate work of a whale named Waldahün and is the sister of ancient Fayahün.
- 9.26 Waldahün, too, is not like her sister, but rather like the hungry angler fish that boatmen pull out of the dark depths, or perhaps like Molhon himself.

- 9.27 It is brown in color, but sometimes it only changes that it is unrecognizable and the colors only confuse the others when they disappear in the black-gray abyss of the seas.
- 9.28 And Waldahün is not as powerful, so magnificent, because no one cares for her and feeds her divine food, as is the case with her happier sister.
- 9.29 However, she is free to move around the seas and is not carrying the burden of the tide.
- 9.30 After Fayahün was predestined by the mission, Waldahün waited a long time for her, but it did not come.
- 9.31 Ivarinden forgot about Waldahün, and she spent a long time on the days of the seas singing sad songs.
- 9.32 After long ages, Waldahün became bitter, and then she devoured in anger those who dared to disturb her in the depths of the seas.
- 9.33 Here and there, in bitter moments, she remembers the injustice that afflicted her.
- 9.34 Great anger possesses her, swirls the mud around the beasts roars in a loud voice, stronger over others, and the fear spreads around her.
- 9.35 Then, when she cannot directly destroy Tildo and Vasë to make them feel her sorrow, she gets angry at everything around her, even more at the feofees, then in anger she waves her powerful fins and creates a great wave.
- 9.36 It is smaller at sea and only lonely ships can bother with it, but when it is near the coast, the Slomtü wave rises over the roofs of even the tallest houses and wreaks havoc.
- 9.37 Then woe to those who are not ready and do not know how to escape from the wave, and woe - this no one knows.
- 9.38 That is why feofees always build temples of Wyantalinnë along the coast, of the Lady of the Sea Creatures, but they have no idea that the Lady does not care for sister of Fayahün.
- 9.39 All that remains is to believe in Osqaldin's fate that the event will not happen today, and Waldahün, sad but calmed, will continue to sail the raging sea without rage.

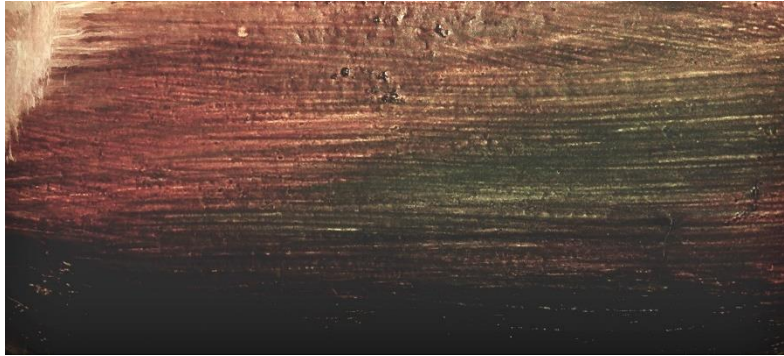


Illustration 24 – Mythical depths

10) Lepostiriyon

Houses of Praelementars, according to the elements of the World

- 10.1 In the great world there were mountains and valleys, sundry rocks and delves, some as high as the heavens, some reaching into the depths where eternal darkness resided.
- 10.2 On the land there were waters and lakes, like blue ribbons and turquoise eyes on divine face.
- 10.3 The great seas, too, had long ago been settled, green and blue like the heavens, and raging when they were angry or at rest when they fell asleep.
- 10.4 A light breeze blew on the incomplete world, but elsewhere the air was turbulent, destroying the land around it.
- 10.5 However, most of the lands of Naul were desolate, nobody cared for them, and those landscapes were lifeless, sometimes full of raging elements that no one ruled.
- 10.6 And where the Grasshood, the Noble Oldsnakes, or the Ancient Fishhood did not reach the land, no one sang the songs of Ivarinden, no one walked on the clear ground, no one swam in the seas, no one flew in the air, and no one danced according to old customs.
- 10.7 And so, in their offices, in the joint assembly, the Ivarinden set themselves the task of creating such creatures that would contain the pure essence, the primordial form, and the idea of each of the elements, of each Ivarinden.
- 10.8 There were twelve elements, and none had the properties of the other element, but some were closer and others stood against each other.
- 10.9 Just as fire, Füyñ, was against water, Wöyñ, so the forces of decay, Goyn, were against the forces of birth, Aoyn. The stone, Qin, stood motionless against the air, Lüyn, like a rigid fate, Noyn, stood against Eoyn, a relentless movement forward.



Illustration 25 – Weirdness of Lepostiriyon

- 10.10 At that time, creatures arose, unlike anything, visible and invisible, large and small, many in form but the same in mind.
- 10.11 Their will was strange and incomprehensible to later creatures, for they are similar to the Ivarinden and their counsils are complex and the Ivarinden are no longer.
- 10.12 And many call themselves brothers and sisters, but they are not like that, and still others are such brothers and sisters, although they are also connected by other bonds.
- 10.13 And they are not subordinate to Tildo by nature, but many let themselves be ruled because it is wise.
- 10.14 Others walk on their own paths, and it is useless to understand them, for they come from ancient times and may have a veiled mind beyond comprehension.
- 10.15 And also those who do not recognize Tildo and fight against them are devoured by envy or anger over fate, but there are not many of them.
- 10.16 Not everyone of them can be found, and some may not have survived, but who can say for sure? When they want, even Tildo can't discover them, so it is possible that they are somewhere secret or perhaps forgotten and do not long for the light of the world.
- 10.17 Their riches are immense, but they themselves do not see them as such, and they value things that are simple and often strange, even misunderstood.
- 10.18 For what worth is the palace of diamonds for the one who commands the fate of the mountains with his arm; what good is a gold castle to one who flies the heavens so fast that not even the king of the winds can catch up with him?
- 10.19 Such were the Lepostiriyon Ivarindüyin, or Archelementars of the Creators.
- 10.20 Näyiwölë Al'Kifaylë, the sons and daughters of Ürundirë, were light and fire.
- 10.21 Others were Klopindë Al'Opaylkoltë, who were the daughters and sons of Atalen, air and heaven.
- 10.22 Then came Moralë Al'Hondë, Balbro's sons and daughters, and they were stone and metal.
- 10.23 There were also Hipostilë Al'Wäsë, the sons and daughters of Mnëndi, who were minds and counsils. The greatest of them in mind and deeds was Uwa, called Udo'mnëndon.
- 10.24 Then there were also Restarë Al'Gugmopë, sons and daughters of Firdi, evil and destruction.
- 10.25 However, Elinwayë Al'Qintë, the sons and daughters of Lamindo, who were love and beauty, hurried immediately. Their bodies, their breath and their works are bedazzling!
- 10.26 There were also Heqiltë Al'Opyolkë, the sons and daughters of Wuka, who were on the way back and decomposed in the beginning.
- 10.27 Then came Saylfanë Al'Loynä, sons and daughters of Eriyudol, who were water and ice.

- 10.28 Others were Qastalē Al'Mistimalē, the sons and daughters of Altiyanē, who were greenery and healing.
- 10.29 Oyolowinē Al'Pūyikē, sons and daughters of Eliyannē, were also born, who were eager to live and move forward.
- 10.30 Others were Fäyikrunē Al'Erasatuyinē, the sons and daughters of Üminden, who were matter, its property and nature.
- 10.31 The last to come came Wāsayndē Al'Mäynē, the sons and daughters of Rūnor, and they were from destiny, the future and the inevitable.
- 10.32 Thus innumerable creatures were created, and all together they were called Lepostiriyon Ivarindüyin.
- 10.33 They were seen when they wanted to be visible, they were infinite in their existence, and when needed, they left their lives and were born again.
- 10.34 Therefore, they did not know death and did not know birth, but their lives were a mystery to them.
- 10.35 They walked around Naul, swimming and flying and diving into places that could not be reached.
- 10.36 They cared for their elements, but had no power in another element.
- 10.37 They were vulnerable as a small child, when they could be injured by their weakness.
- 10.38 Elsewhere, however, they were as strong as iron roots on a granite rock, when they fought with their element by their side.
- 10.39 Thus, their tasks were fixed. Their touches directed the wind, gave the grass healing power, guided light from dark holes, built caves, and taught the gems of the glitter of heaven and Slöynan.



Illustration 26 - Lepostiriyon

- 10.40 But they also managed to destroy, sully and let things wither, but such is the rule over the elements.
- 10.41 However, destroying and spoiling is easy, so greater glory belongs to others.
- 10.42 In those times, Lepostiriyon also created Almö, Music.
- 10.43 And it was unheard of, because only noise and individual sounds filled the world.
- 10.44 Although the Ewëni already knew the songs and also sang Lepostiriyon themselves, there was no one to play a musical instrument.
- 10.45 Thus, for the first time, the most imaginative of Moralë Al'Hondë began to make sounding instruments out of metal, and their diligence was great, so they soon invented many kinds of whistles, strings, and drums, as well as chimes, to sound the whole of Naul.
- 10.46 The greatest musician was Aulkay Sün the Allsingers, whose mind was full of harmony in tones. She made immense concerts, in which she engaged in mild and gradual melodies of the river, springs, mountains, and winds.
- 10.47 Each of her symphonies was longer than the previous one, and her orchestras were ever larger. And it is said that when the days of the world are over, you will hear unheard-of music that will awaken everything that has slept so far. Then, in stiffening of all the instruments of the world, the end will come.



Illustration 27 – Lepostiriyon of strange shapes

11) Süklon Uwanë

The legend of King of Lepostiriyon Uwa, his adversary Kolpo and the beautiful Mina

- 11.1 Few stories remain from those ancient times, but one is well known, namely about the old king of Lepostiriyon.
- 11.2 It tells of love and betrayal - and the deaths associated with it, for such things have always taken place, whether in ancient times, among deities, as well as among people on earth, in later ages.
- 11.3 It so happened that under the power of Ivarinden, Uwa, the esteemed son of Mnëndi, was seated on the throne of rule over Lepostiriyon, and his eyes penetrated everything.
- 11.4 He did not deserve his title by force or noble lineage, but by immense wisdom and sharp judgment, after all, as it should have been among the deities later.
- 11.5 Uwa knew the hidden secluded places of all minds, even at a simple sight, and the councils of many were just a simple thread in the flow of time, as thousands of them are.
- 11.6 He lived on the throne of Wanu'tikatil in the nameless mountains that used to be on the site of the present sea Wäman Alkostridos, before the change of the world. And many rushed to his throne for advice and judgment.
- 11.7 He enjoyed the great gift of understanding among all the houses of Lepostiriyon, whether he listened to those of Heqiltë Al'Opoylkë, the sons of the earth, or those of Näyiwolë Al'Kifaylë who carried fire.
- 11.8 Thus Uwa sat on the throne of the Unlight, made for him by other Archelementars, to make an exception of Ivarinden's will and to bring part of the web of the Outer World.
- 11.9 Uwa loved Mina, noble in mind and most understanding to him. She was the most precious gem under heaven for him, and she cradled his heart like none of the things in the world could.
- 11.10 She was created out of happiness and pleasure, of the Elinwayë Al'Qintë house, love was her form and the peace of her soul blessed everyone around her.
- 11.11 For a long time, Uwa spent loving moments with her, but the throne of the Unlight continued to burden him with his worries as a ruler.
- 11.12 Therefore, Uwa fled more and more from the glooms of the governing, from his own destiny, and plunged into Mīna's arms to seek rest and relief.
- 11.13 For wisdom does not protect against worry and does not make work easier. He who knows too much and thinks too much is sad and unhappy.
- 11.14 Although Uwa tried to help everyone and earn the title of king without a sword, rather with a reasonable word, he became more and more tired.

- 11.15 However, none of the kings is loved by all, and there is always someone who thinks differently about the world and does not hesitate to assert himself by force and violence.
- 11.16 His adversary was Kolpo the Old, Lepostiriyon of the Restarë Al'Gugmopë family, and he ruled his subjects secretly so that Ivarinden would not see it, and then they were astonished.
- 11.17 His mind was black, and he could see King Uwa's weariness. He also always hated the royal election of Ivarinden, for he was convinced that he was to become the king who would rule over everyone.
- 11.18 Kolpo the Old was cunning and could hide even great things, let the matters flow differently than Ivarinden fortold, forced the light to sink into caves, like victims to forbidden ones, and killed those who stood up to him.
- 11.19 He was masterful in controlling others.
- 11.20 In the days when the legions of Kolpo's minions and trabants were numerous, he decided to take everything from Uwa and make himself king.
- 11.21 He will then be taking bites from Mîna's sweet well for himself.
- 11.22 For Kolpo was a force that cemented the ranks of Lepostiriyon, and did so mostly by threats, clenched fists, and the enslavement of the free ones.
- 11.23 And here came the idea of war, Aharmünë, for war was already known and was also a product of Ivarinden, and was to be part of the world; however, Ziyë, Ewëni and Hulnoy did not fight each other.
- 11.24 But fates are almost always strange, and the time of great struggles was yet to come.
- 11.25 Uwa guessed what Kolpo was up to, knowing the councils of many.
- 11.26 However, he was not ready to fight, and his mind was full of flowers and wise deeds; swords and slender spears were foreign to him.
- 11.27 Uwa was even more worried, and his longing was like a sharp needle stabbing Mîna.
- 11.28 That day, Mîna left Uwa, and after some time she appeared before Kolpo and offered her body as a trophy to the new king.



Illustration 28 - Mîna the Beauty

- 11.29 In Kolpo's bed, however, she waited for his inattention and stabbed him in the chest.
- 11.30 Kolpo died in that place, unguarded by his minions.
- 11.31 And then Mina watched in horror as her soul turned gray and coldness crept into her limbs.
- 11.32 Because her mind had turned into a cursed tangle of hateful fragments, Mina had been frightened of herself, and at that unfortunate time she had taken her own life, with the same weapon.
- 11.33 And a great lake, bloody, spilled around. In later things, a large and beautiful lake Söl-Mistimi arose from it.
- 11.34 Kolpo's ranks suddenly fell apart, as no one wanted to stay under the idea of an impending war.
- 11.35 As soon as Uwa learned what had happened, he lamented bitterly, though he also enjoyed the vision of peace. However, Mina's death began to gnaw unpalatable at his soul.
- 11.36 And Uwa's heart was unhappy, and it gripped with great pain that persists like sticky bad luck.
- 11.37 At that time, Uwa left the throne of the Unlight and wandered alone through the wilderness, drowning in tears.
- 11.38 It was also a long time when Naul was in disarray and many Lepostiriyon fell, entangled in fights or lost without advice and without wise guidance.
- 11.39 Uwa then created many strange works as he traveled the world, but not all of them were good. Grief over the loss of Mina and at the same time joy over the defeat of a powerful enemy clung to each of them.
- 11.40 Whoever would look at Uwa's carved and twisted work would immediately feel those two powerful impressions, as no Feofee by nature could.
- 11.41 It is said that Uwa has returned and is still on his throne of the Unlight, and with his wise counsel he supports all his subjects.

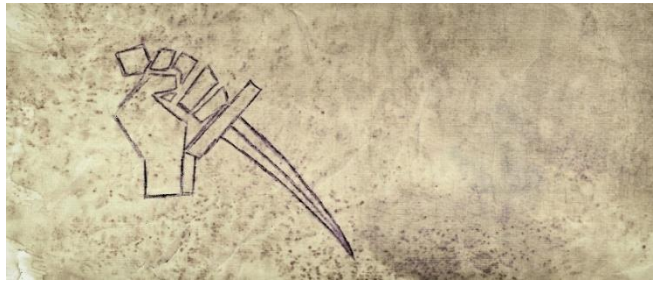


Illustration 29 – Dagger of a murderer

- 11.42 The story is once again told in a poetic word, always four-word in a touch, in the song Elëanë'uwaymë.
- 11.43 Perhaps since the time of Lepostiriyon, the sufferings of relations between all in the world have remained, and perhaps since the time of the ancient Ziyë.

12) Elda'lepostiriyo'niya and Huna

About the strangeness of the Archelementars and the noblest of their family

- 12.1 Whoever asks to understand the mind of Lepostiriyon, so far away from the minds of later creatures, a difficult task awaits him.
- 12.2 The ancients still remember the strangeness that Lepostiriyon did in their elder councils and in their minds and works.
- 12.3 And they did so not out of joy, and not out of wisdom, but out of an impulse that transcended from themselves, which was anchored in the foundations of the world, and also came from the foundations of Naul itself.
- 12.4 The most famous of such freaks is San'külamin, always inhabited in high, glittering mountains, which are rarely shrouded in fog or clouds, but it is not known where the place is.
- 12.5 He is the one who recorded the names of all days, from the beginnings of the world, because each day is unique. So he also recorded a unique name for each day, and this will never happen again.
- 12.6 It is said that when San'külamin will not be able to find a suitable name for the next day, the world will fall apart.
- 12.7 And the first three days of the world he called Alaloh, Kororo, and Butagas.



Illustration 30 – Symbol of Lepostiriyon

- 12.8 His sister's name is Calmāna, and she did so every night, and each of those nights is written in countless scrolls, unique.
- 12.9 But the names of the first three nights of the world are hidden, for the night hides much.
- 12.10 Then Ultamdīr is the one who blabberes nonsensical words and never stops, and with that he goes around the world.
- 12.11 A multitude of strangers and sages, as well as wonderful wizards, follow him and listen to him. The crowd then longs for a hidden message in those streams of nonsensical speech, but perhaps there is really no wisdom or hidden secret in it.
- 12.12 Tentomān is Lepostiriyon, who combs the Grasses all over the wide Naul, stalk by stalk and incessantly, until perfect harmony is achieved.
- 12.13 The comb that is used was broken off by Tentomān from his ribs and is not like any other tool.
- 12.14 Elsewhere, on the cliffs tormented by strong waves, sits the Tūrwoma'kūn, which is called the Bluebeautyfullness.
- 12.15 She keeps singing the same song all the time, to each emerging wave separately, and the song lasts the same amount of time as the wave lasts before it shatters.
- 12.16 No rumble of a storm or the force of waves could overwhelm the piercing song of the sad Tūrwoma'kūn.
- 12.17 Another Lepostiriyon, Farūnsam Umlon, looks at the sun every morning and stares.
- 12.18 Then he takes the blade in his hand and pierces his heart with a sharp blow, silently and with a strange calmness.
- 12.19 He catches the leaked blood in a pumpkin and closes it with beeswax, and ties it with a well-grown grass to the top of a tall tree.
- 12.20 And perhaps the sage would ask why he does so, but this question is foreign to the Arch-elementals of strange thinking.
- 12.21 Olomtor'kōr is also very special and it is the one that cuts its skin with a stone knife after sunset, always one straight slice.
- 12.22 He then sews an endless cloak from those pieces, on long nights when the moon shines.
- 12.23 If there is anyone else who asks "why", then they will not get an answer either.
- 12.24 Bluntar'wlīm was the one who constantly changed forms that remained unknown because he himself was invisible.
- 12.25 Pan'plahtar'nūr was Lepostiriyon, who was still asleep and also were silencing the surroundings with a sleep, but at full moon he flew like a sleeping bird into the heavens and lay down elsewhere in Naul.

- 12.26 Such oddities have been among Lepostiriyon since the beginning, which is why they are so difficult to understand.
- 12.27 At the time of arrival of Lepostiriyon, the first of Naul's great heroes was born, who bears the name Gingass, nicknamed the Old Spirit.
- 12.28 As usual, he soon became the protector of his breed, especially against the forces of the Outer World.
- 12.29 The Song of Gingass, Gingassya'folë, then tells of his deeds and also of his great struggle in which he died.
- 12.30 The second famous hero from Lepostiriyon was then Swilan, and his life was full of strange stories, but the fight was not his destiny.
- 12.31 The Song of Truth and Ashes, Länwa'yi'kolnisiya'lantafolë, tells of Swilan.
- 12.32 Although he later forged a magic weapon himself and received the nickname Goldenword from Taliyo, his mastery was more in consultation and creation.
- 12.33 The most glorious chants, however, are sung about those who are most noble, and they are called Huna'lepostiriyonnë, the Angels of the Archelementars.



Illustration 31 - Symbol of heroes of Naul

- 12.34 They are the most masterful in their works,
but at the same time they can also seem the
strangest.
- 12.35 Because their destiny often has no obvious
meaning and in some it has not yet been re-
vealed.
- 12.36 It is said that the meaning of performance of
some of the Lepostiriyon will show up at the
end of all days.
- 12.37 Huna counts for seventy-seven noble beings,
whom Ivarinden born along with Naul, and
who are among the most magnificent of Naul.
- 12.38 In those days, Lepostiriyon was not born of a
father and a mother, but only of one of them,
because the Ivarinden were too far from our
worldview and did not make love to
- 12.39 Even the Huna themselves did not have the
distinction so natural for younger times that
it could be called a woman or a man, just like
the rest of Lepostiriyon.
- 12.40 However, in our languages, in order to sound
louder to us, the names are inclined to moth-
erhood, because indeed some of the Huns be-
came mothers. And those from Huna who did
not become mothers are also called female
names as an adjective.
- 12.41 It is a noble task to name their genealogy, for
their place on earth is powerful and unshaka-
ble.
- 12.42 Now the Huna no longer enjoy so much
fame, perhaps because they appear little, and when they do, few of the Feofee could see
them, either with the sight of the eye or the sight of magical powers.
- 12.43 And behold! It would be a joy to build temples for them, but they don't use them. It
would be fun to serve them, but they don't need servants. And truly, it would be masterful
to paint them maps of their kingdom, but they do not have kingdoms.
- 12.44 In fact, their stories are very vague and difficult for Feofees to understand. But perhaps
that is why the were demanded lovers to Tildo and Vasë, because they saw things unseen
in them.

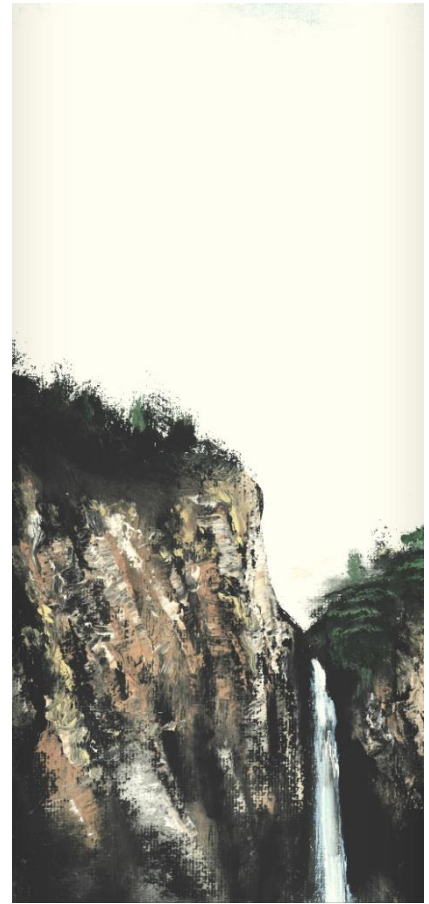


Illustration 32 - Lepostiriyon all-watching

- 12.45 From later times comes Yawänë'huna'lepostiriyonniya, a Song of the Angels of the Arch-elementars.
- 12.46 Some say that the angels are only from Alwalon, but how else do we call the most magnificent of Lepostiriyon, immortal and by age powerfully associated with the roots of Naul?
- 12.47 Some of Huna's were fathers and mothers of Vasë when they were seduced or perhaps even themselves they seduced Tildo by their ancient original beauty. And many of Huna also born Alnë, and these numbers are huge.
- 12.48 In later times, the Huna'lepostiriyonnë slept or ruminated like the roots of the mountains, and only a few still intervened with word and with a deed. After the birth of their children, they also handed over the government to them, according to the eldest councils.
- 12.49 And so it happened, on the contrary, that their daughters and sons no longer remembered their parents, and perhaps what is considered indecent today, was once appropriate.
- 12.50 Glory unperishable to those who hide in the world around us, to make it more beautiful!

13) Oyöli a Arkasüli

Briefly about the Sprites, their origin and especially the story about the first of Undying

- 13.1 This is where the Oyöli were born, who were then collectively called the Sprites, but they deserved many special names in later times.
- 13.2 It is not clear where they came from for each of their breeds. What is certain, however, is that some came from the disintegration of many of Lepostiriyon, who chose such a fate, for in those times they were the fate of the world and could make such decisions.
- 13.3 And it is also known that some Oyöli were born in the interior of the mountains, others from the roots drowned in the swamps, and still others bloomed like proud flowers of spellmetals thrown by stormy seas onto lonely beaches.
- 13.4 However, they are not from Ivarinden and none of them reported to Oyöli as their children.
- 13.5 The most noble are the Oyaköli, of whom there are few in all Naul and are considered the highest, although they have never chosen a king or other leader among themselves.
- 13.6 However, among the Oyöli breeds, all Oyaköli are weighed and, if they agree, give wise advice. They are also called Orthodox.
- 13.7 In later times, they remained largely unaffected by the Essential Sleep, but because their nature was similar to that of Lepostiriyon, they led a rather hidden life, indifferent to the fates of later beings.

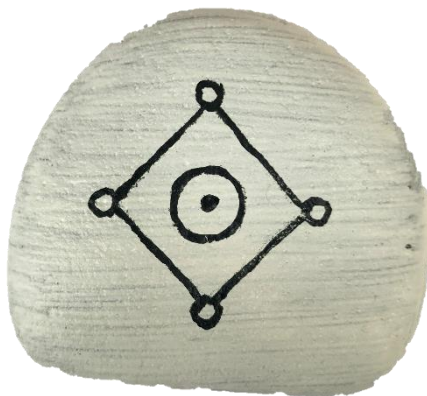


Illustration 33 - Symbol of Oyöli

- 13.8 Many breeds of Oyöli on Naul and their enumeration as well as their names, their signs and their language, is written in the book Alankawëna'oyöli'ri'wi'ikon, in the Book of the Sprites of Nobility.
- 13.9 And the only one is the book on Naul, and no one can copy it, because it is protected by great spells, and Yoltaen herself can't stand it.
- 13.10 From the beginning and by the essence of their birth, the sprites are masters of the Force, they diligently studied its laws, and Yoltaen was their instrument and friend.
- 13.11 No one could use Yoltaen as craftly as Oyöli, and it was also their shield and often their sword. Namely, the later breeds despised the Oyöli because of their small stature, but forgot about their size of art in dealing with magical powers.
- 13.12 However, Melëra overcame them in matters of destruction, rule over preternatural fire, twisting fate and time, and rebellion against the gods.
- 13.13 The greatest of researchers, sages and wizards of Oyöli is Arkasüli, who is no longer counted among Oyaköli, although he could be a grandmaster.
- 13.14 He was also called Kaladah and later Umfal'dantosttrin.
- 13.15 His father was perhaps Mnëndi Ymënen himself, and perhaps it was different, but great power clung to him.
- 13.16 However, it would be a mistake to call him the greatest of wizards, for they later became those of the dragon tribe.
- 13.17 He is said to have been born with his mouth sewn on, and Huna Kristuwär Hör Diamondsearcher soothed him and untied the stitches of his mouth. She then taught him the seven ancient languages and also the words from Mironde.
- 13.18 At first, Arkasüli enjoyed many of the bliss of the world and tirelessly and eagerly studied all the knowledge that the ancient Naul could offer him.
- 13.19 However, his mind was untiring and could not be fed.
- 13.20 He soon contained all the spells and enchantments he could learn from Lepostiriyon, from those he could call sisters and brothers.
- 13.21 After Yoltaen herself bowed to him, he longed to know the essence of the world that lay before him.
- 13.22 So he did not reach into the pockets of the Outer World, nor into the closed flasks of ancient creatures, but rather read in the threads of Tëa's cloak and let the essences of destiny drip into the books.
- 13.23 And behold! This is where his transformation began. For at first he rejected the love of women and kept his strength only for study.



Illustration 34 - Arkasüli

- 13.24 He refused the pleasure of delicacies and intoxicating drinks, and also in games he did not ruffle his mind and did not harden his body in a man's struggle.
- 13.25 He refused to look at the colors as deer and falcon stare, and he also refused to listen to the gurgling of the creek as heard by the grass frog and the blackbird.
- 13.26 He hid his face in the hood from the world so as not to disturb him in contemplation, and at other times he turned his face to Slöynan so that perhaps he would absorb the essence of the ancient.
- 13.27 Over time, he stopped eating meat and all food before he realized that the strength of his soul was so great that he no longer needed drinks.
- 13.28 And he also put off sleep, for sleep is a thief of time, and time will never return.
- 13.29 Then he rubbed Essential Sleep between his fingers and smiled with a bitter smile and a laughing joy. He never slept again and never smiled ever after.

- 13.30 It is said that Arkasüli walked with his eyes open all over Naul, and three times as many with his eyes closed.
- 13.31 And he sailed under the sails of strange ships, which he forged himself, then sailed on the ships which he spun, thus encircling the continents which were given to Naul.
- 13.32 He is also said to have known the ways of the unknown, where the world ends, where the depths are immense, touching the ice, and also where the vault of heaven sinks into the Outer World.
- 13.33 He is the only one who saw Ulama'wänti Aldo'niyennë and returned.
- 13.34 Then he embarked on the path of the first of the Sulkaronë, the Undying, as they were later called.
- 13.35 The one, who is most devoted to his study, the one, who has thrown away all obstacles to the knowledge and revelation of the basic truths of the fields of research, can become Sulkaronë.
- 13.36 He then refuses to die and opposes the great principle given since Mïrondë, by the very force of will.
- 13.37 Wasmindiyë'wï'ikon, The Book of Eternity, written by Arkasüli's disciples, speaks of Arkasüli. It deals with his life, described in verse, until he disappeared from the known world.
- 13.38 Thus Arkasüli, with his word, put to sleep the mighty mountain Uyka'sir, which lived in the region of Ariyeccti, and was feeding with the radiance of Fö.
- 13.39 He carried the mountain far into the cold seas without a name, north of the cape of Eastern Oddland, where the ice floes drift like white ships.
- 13.40 There he laid it on the bottom of the sea and built a gloomy maze of corridors on its top, so that it could continue to search undisturbed, forgotten in time.
- 13.41 Then he took out the Uyka'sir's heart and carved out a crystal crown and a crystal gate.



Illustration 35 - Uyka'sir

- 13.42 He gave the crown to Ilmunayna herself, in later affairs, and arranged an undisturbed peace with her until the end of all days - then closed him from the world with a crystal gate.
- 13.43 Later, a famous hero, Dëcen the Worldstrider once searched for and found him. They talked together year and day, but no one else can find Arkasüli unless Arkasüli wants to be found by himself.

14) **Owolarinë, Alwalon and Koghayon**

About Powers that intertwine with the world and their way of thinking

- 14.1 Behold! Hope, faithfulness, self-sacrifice, consideration and affability shine brightly into the darkness, clean are the wavelets of soul that lives for a higher goal.
- 14.2 And woe! By sticky darkness is enveloped the hatred, cruelty, the desire to harm, hopelessness and despair, painful is the soul that longs for torture and humiliation.
- 14.3 From the beginnings of time come these two great adversaries, these forces. And as the Ivarinden were weaving the new world in Cosmos of Naul, so the Owolarinë, the Powers, mingled with the destinies of ancient roots.
- 14.4 Some say that Owolarinë were here even before Ivarinden and perhaps even before Yastawäyintë. Perhaps it comes from those bizarre times between Utiwäyintë and the great Yastawäyintë, when Chaos ruled.
- 14.5 Later, Huna Olgar'hildi Sstür the Forknew declared that these powers were the children of Utiwäyintë himself, and Mironde did not know about them, although they suspected them. Perhaps they were to be a model of the light and darkness of the new world; they persisted, though everything else disappeared in a vortex of first creations.
- 14.6 Similar to others and at other times completely unlike, the Essential Color of these Owolarinë is very special. The Tildo never ruled over them, and even Ivarinden and the Powers never had plans with them.
- 14.7 But it is so given that everything is in the councils of Mironde and cannot be otherwise.
- 14.8 And also the sages ask what is the purpose of these powers, because they often stood outside the events of the world, but also often draw from Feofees, or benefited them with sweet help.
- 14.9 However, they seem to have waned over the ages and appear less and less, and their great time was once upon a time.
- 14.10 And what their fate is, no one knows, although they emerge and plunge back into history, as if they should disappear, and yet they reappear.
- 14.11 Their seat is nowhere to be found, and if it is, it is only temporary, be it a fortress, a dark deepforest or a silver rock, because in the end there will always be a great battle in which everything ends.
- 14.12 Fortunately, Firdi, even in the later times Sirdi, both failed to take advantage of the alliance of the evil Powers because they did not listen to him and Sirdi's efforts came to naught.
- 14.13 However, it is certain that those of the good Powers sometimes appear and help rather small Feofees, a humble spirits and a happy minds, and ignore the great rulers.

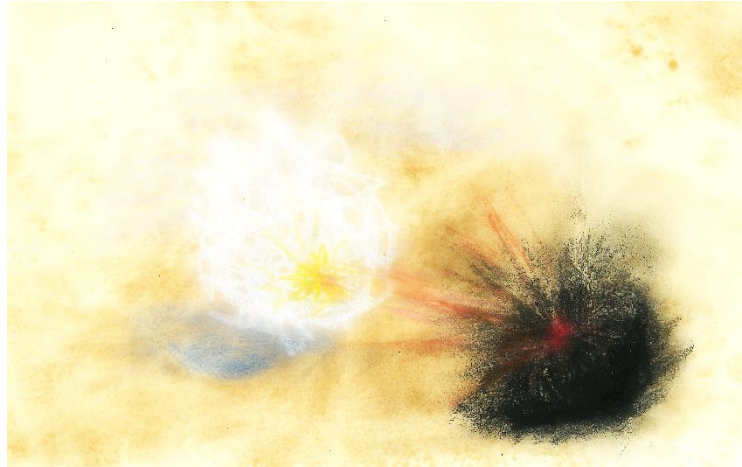


Illustration 36 – Dark and Light Side

- 14.14 Kansoruyli Owolarinë, the Two-Evil Powers, are the scourge of the whole world and are associated with great misfortune.
- 14.15 Zunfon, Chaos, is swirling on its own and there's not much talk about it.
- 14.16 It is only known that Zunfon's forces raged in creating the world - but no one knows where they hid and whether Chaos has long time ago disappeared.
- 14.17 The most terrible of the Powers, Koghamaton, in its boundless attempt to degrade life into a mud of rot, walks its own ways and does not ask the gods.
- 14.18 Those who are from Koghamaton bear the name Koghayon and sometimes are born of the Darkness itself, sometimes recruited from the ranks of Feofees, corrupt and hesitant in their will, deviating from the rules of the Light.
- 14.19 However, their Essential Color is given at the beginning of time, and the deities have no power over them other than the violent one.
- 14.20 The Koghayon monsters, also called the Monsters of Darkness, are disgusting creatures full of hatred, fear, and constantly feeling burning pain and the urge to harm others.
- 14.21 Kanmilyuyli Owolarinë, the Double-Beatific Powers, must then come where the abominable shoots of Darkness have sprouted in order to counteract the damage caused thereby.
- 14.22 Rămin, the Order, stands firmly on his own two feet, walking the world steadfastly and harshly.
- 14.23 It has no representatives on Naul, but many Feofees are born with its power in their hearts. The desire for justice and the urge to approach it then persists in them.

- 14.24 The holiest and most beautiful of all the powers, Yantawon, the Light Side, sacrifices itself in all battles to preserve the ideals of Naul.
- 14.25 So what are those of Yantawon, blissful and ruthless to the Darkness, like? They bear the name of Alwalon, the Angels of Light, and are the holiest and most devoted to the matter.
- 14.26 Their thinking is misunderstood, and their hearts burn very brightly. And their mission is sacrifice, and it has always been and will be.
- 14.27 And behold! They do not hesitate to lay down their lives to destroy anyone from Koghayon, and in the measure of the passion they are like them.
- 14.28 But Yantawon's desire is like the highest pleasure, which blesses body and soul, shakes the voice, illuminates the face and lets tears of pleasure to flow.
- 14.29 Then, when their bodies merge with the Darkness and engulf it in the glow of fire, they joyfully dissolve to rise elsewhere, without memory and with a new mission.
- 14.30 Whether they dive their blades into the unholy bodies, or are themselves chopped with dark axes, they always feel the pleasure of a righteous struggle to which they fully indulge.
- 14.31 Fortunately, there have been few of these strange beings left in recent times, either as the sweet light of the good or as the cursed darkness of the bad.
- 14.32 Their time was long gone when Naul was still young and Ivarinden were building great works.
- 14.33 Perhaps we may regret that there are no more such Light Side beings on Naul, but we must certainly thank the great destiny of the world given by Mironde that Darkness is already disappearing on Naul, as the memory of a nightmare would disappear.

15) Wëmindî'aharmünë

A display of a battle fought by Darkness and Light

- 15.1 And behold! How magnificent and how terrifying the battles between Kansoruyli Owolarinë and Kanmîluyli Owolarinë must have been!
- 15.2 How fortunate it is, along with ancient times, these cursed events have also disappeared.
- 15.3 For the only battle, the great one, was recorded by the Oyöli, who were astonished and wrote about it in the scriptures. Since then, there has been no such great war between the Powers.
- 15.4 The battle was called Wëmindî'aharmünë and took place in the regions of Oddland, which were not as desolate as they are today.
- 15.5 And the skirmishes between the Powers gradually grew until both sides fell silent, in great preparation.
- 15.6 For the power of evil is great, and good must always be less, but it is more patient and self-sacrificing. So given by Mîrondë.
- 15.7 The great battle approached and the sky darkened, and the rivers and streams boiled. The mud rose and the rocks crumbled. It was very clear everywhere and soon terribly dark.
- 15.8 The animals, Oyöli and Hulnoy fled, and Lepostiriyon fled, all who feared and let believe, fear filled the world around them, it was everywhere, and it caused the mighty black torrents to flow from it.
- 15.9 At that time great legions were gathered from all the lands of Naul, and they filled the valleys and were perched on the mountains, and also hovered over the troops. The great power was being built for three hundred years.
- 15.10 And such are the summoned of Koghamaton, and their names are cursed in Domödi, which is why they are named in Oglör.



Illustration 37 – Coming of Darkness

- 15.11 Bärk'ccang, the Hideous Ones, the glued and stitched of those who were already to rot in mass graves, gripped the enemy's ranks with terrible force. And some had large barbed weapons with them, and others spent their venom to poison everything around. Behold, there were seventeen thousand and five hundred of them, and they were terrible.
- 15.12 Ssakmörn, the Monstrous Unborns, cut from the womb and twisted, crawled across the ground. Their devilish lamentation robbed the soul of courage. Behold, there were three hundred thousand of them, and they were terrible.
- 15.13 Among the ranks, Gerudon, the Humiliated Wizard, were hiding his monstrous and repugnant head in a hood, a sorcerer endowed with immortality against the sword. Behold, there were nine thousand of them, and they were terrible.
- 15.14 Bägul, the Shadow of Darkness, sailed over the army, and to whom his shadow fell, he darkened like an extinguished candle. Behold, five hundred of them flew there, and they were terrible.
- 15.15 Ohmässcc, the Darkener of the Road, crawled around like a slimy snake, sprinkling surroundings with its filth. Herbs and Grasshood withered. Behind him then remained a disgusting path for other summoned. Behold, there were seven thousand and five hundred of them, and they were terrible.
- 15.16 And Bäg'ssa was running all around, like a hellish orc, making much racket, causing ears aching. Behold, there were more than five hundred thousand, and they were terrible.
- 15.17 Scccmäkr, the Dark Fairy, beautiful seemed from far, but disgusting up close, sucking souls and blood ten reaches away, and watching the magical forces around her, reveals everything. Behold, thirty thousand of them flew there, and they were terrible.
- 15.18 Fäksada, which some called the Cursed Fairy Tale, flew like a butterfly over the meadow. Many magical powers were hidden in their fluttering wings. Behold, seventy thousand of them flew there, and they were terrible.
- 15.19 Like a relentless boulder, slowly moving forward and threatening to trample everyone in its path, there came Gudämor, the Dark Statue. Behold, fifteen thousand of them treaded heavily there, and were terrible.
- 15.20 Then came the swift Zazdrüm, the Dark Spider, who stabbed the unfortunates in the head with his proboscis and sucked up the body fluid. Behold, seventy thousand of them ran there, and they were terrible.
- 15.21 Flüscc, the Dark Fly, sailed low above the ground like a hideous bat. She unleashed showers of rotting saliva and dusts of stinking mold on her enemies, which quickly sucked in the life force of the unfortunate. Behold, six thousand of them flew there, and they were terrible.
- 15.22 Ssogör, the Archhidious, the most terrible of the Monsters of Darkness, like a disgusting tree composed of the most heinous remnants of other bodies and a single evil eye in the

middle - and whoever looked at it went mad and was overwhelmed with pain. Behold, three hundred of them walked there, and they were terrible.

15.23 The monsters of Darkness crawled across the many fields, valleys, and cliffs, and their filth defiled the world.

15.24 But against them stood the most chosen and brightest army of all the Powers to smite them, and believe, their wrath was righteous.

15.25 And such are the angels of Yantawon. Their names are holy words that burn evil monsters in their eyes and stab them in the hearts.

15.26 Falālos, the Golden Spearman, in nine lines deep, threatened with their spears and protected themselves with broad shields, stout men without faces, but overgrown with golden beards. They had shining armor, and it burned the dark in their eyes. Behold, there were eighteen thousand of them, and blessed with the power of justice; they burned with righteousness.

15.27 Two-headed fairies of beauty spreading love among the ranks of monsters, and behold, as pleasure caresses the souls of Feofees, so it is an inevitable ruin for Koghayon. Ao'yiwa flowed over the battle, destroying anger in the agony of joy, and their eyes spread purification. Behold, thirty thousand went there, and blessed with the power of justice; they burned with righteousness.

15.28 There also walked the Flaming Angel, Horönös, with a good golden helmet, orange wings and in gleaming boots, wielding a great sword. His armor was also light and nothing penetrated it. Very much his fire rained revenge on the skin of the summoners of Koghamaton. His four arms severely crushed those nearby. Behold, five thousand of them were there, and blessed with the power of justice; they burned with righteousness.

15.29 A tiny sprite flew between them, looking like a handsome girl, Loym'anandulan. But their charm was unbeatable, and with a kiss they distributed it like a blessing. They bear the name Lovlings. Behold, ninety thousand of them flew there, and blessed with the power of justice; they burned with righteousness.



Illustration 38 – The light side

- 15.30 And the White Snake, Tūlifo, crawled on the ground, his eyes shining like the golden ray of the spring sun through the lush green crown of a noble tree. He suffocated the unworthy and gnawed them to the point of destruction, and he was a hundred reaches large. Behold, there were eight hundred of them, and blessed with the power of justice; they burned with righteousness.
- 15.31 And there was also Erūma, the Silver Beast, who was as fast as the wind and terrible in his anger, slashing its tail in all directions, and fifteen of its paws slayed immensely. Behold, there were a thousand, and three hundred more of them, and blessed with the power of justice; they burned with righteousness.
- 15.32 Running among them Pūmi, a holy hare, with a dazzling, white fur, carrying many spells and the power of Light; his fur could never get dirty. He plunged into unholy bodies, like the shot of a siege machine, and wounded them greatly, to the point of destruction. Behold, there were thirty thousand of them, and blessed with the power of justice; they burned with righteousness.
- 15.33 Like the translucent, fragile, and emaciated, appeared the Finedelicate, Antūliya, but with her pointing finger she could summon lightning bolts from heaven. Behold, there were two thousand of them, and four hundred more, and blessed with the power of justice; they burned with righteousness.
- 15.34 Such a battle was immense, and the earth shook, the rivers evaporated, and the ground under the army was saturated with poison. But there was also a lot of grace, relaxation and salvation.
- 15.35 And Ivarinden turned their eyes away from the place, and were troubled; for they displeased such a householding which they had little control over.
- 15.36 Then new rocks and new trees grew in that place, and behold, the rocks were like trees, but of different colors, and the trees grew like rocks, mighty, and with little leaves.
- 15.37 Many symbols and oracular inscriptions were created there to preserve the message and to learn from the wise. Then many sages and scholars also traveled to the place and it was known as Owolarinamē'azalimäynē.
- 15.38 However, no one won, for the battle between Kansoruyli Owolarinē and Kanmīluyli Owolarinē is eternal and will never end.
- 15.39 Eternal, however, is the thanks that belong to the Light Side, which does not hesitate to sacrifice for the suppression of Darkness.

16) **Molowaynä**

About Five of Waters, which form rivers and springs, also about the largest river flowing Yednozëm

- 16.1 So it is time to finally talk about Molowaynä, the Five of Waters, which are and will always be on Naul.
- 16.2 Creatures live in those waters, and they are all different and unlike each other, even though they have a similar basis.
- 16.3 Many of these creatures are wise, others are evil, and they bow to the end of the world, even though it would be the end of themselves. Such is the fate given to the world from Mïrondë.
- 16.4 These waters have been on Naul since ancient times and were created from Ivarinden. However, not all come from Eriyudol.
- 16.5 In the beginning, the waters of the sea, called Alwuyinnë, were formed, immeasurable, as it was already noted when Eriyudol created oceans from his body.
- 16.6 There are indeed many waters that no one could contain and count. Maybe even more than the land they wash.
- 16.7 To the touch, the Alwuyinnë are soft, warm, sometimes cold as they approach the Icebergs and fall into the abyss to death.
- 16.8 However, they are twofold in nature and always unpredictable. For they are ancient and whole from the mind of Eriyudol, somewhere eternally bored by the innumerable years of inactivity of the forgotten depths, but also vigilant before death, which ultimately awaits them in the abyss of Nabisar.
- 16.9 It seems calm when the pilgrim stops and rests. They are home to many tiny creatures, and in flashes of soft rays they glow with countless colors like full of gems.
- 16.10 They are the home of Zïyë, but especially of the later Uykyöë.
- 16.11 But the Alwuyinnë are also tumultuous, destructive and cruel. They destroy the works of Feofees and gods and have no peace until enough of unfortunates perish. Then the strange



Illustration 39 - Molowaynä

waters in the gusts of the storm rejoice in the woes of sailors who sink into the terrible depths.

16.12 However, there are countless rivers, lakes and springs on Naul.

16.13 The lakeside waters are called Olnāwāyon and are sublime and calm. They do not know the movement and only slightly let the surface ripple with the wind, and they calm the larger waves.

16.14 They also do not love the salinity and wrath of the sea waters. They do not recognize Ilmunayna, but they do not reject her.

16.15 But how different are the waters flowing down from the mountains! Streams and swift creeks overflow with movement and life, they are like joyful children, eternally in motion and carefree, they whoop and laugh with their sharp voices.

16.16 When a spring of cold water flows from a fissure, which may be insignificant, when water flows from the interiors of the mountains, from their hearts, and recognizes the light of the world, then River Waters are born.

16.17 Their strength is not small, their taste is good and it is enough for many creatures. Fish are abundant in it and the water loves to fall, it flows into the seas, as gets powerful during the way.

16.18 Because they love the oceans and like to visit them and make love to them in peace. They are attracted by the salinity of tears that the oceans have swallowed from the mountains.

16.19 The river waters are called Lawayinnē.

16.20 And perhaps Eriyudol and perhaps Atalen, by their power, made rivers beautiful and sometimes muddy or wild. However, the rivers always lived their own lives and did not succumb to anyone until the Lady of the Rivers was born, whose strange nature they obeyed.

16.21 When the rivers are young, they are lush like an untamed horse, they roll through all obstacles along the way and do not know rest. However, as they get older, they calm down like a wise man, gain weight like a contented woman, and undulate lazily in the countryside.

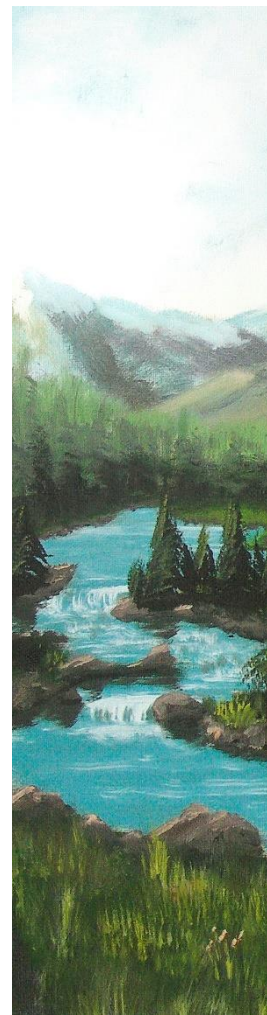


Illustration 40 – Rivers of Naul

- 16.22 However, soon the land of Naul itself began to drink all the waters hungrily, as this great desire was given by Balbro Seltan.
- 16.23 At that time, the rivers began to flow hastily down the hill, cutting into the mountains in their fierceness and rolling large boulders in their clutches. They were trying to reach the sea quickly, either through the valleys or along the plains, and this has remained so for all time.
- 16.24 And behold! The earth thirsts with a powerful desire, insatiable and hungrily drinks water and blood when blood is shed.
- 16.25 And where there is no more water, there stands Fös, the desert, the arid land hosting only the most tenacious.
- 16.26 The thirsty Fös then laments and calls back all sorts of water, and even mortals see a sandstorm, Afösun'afüh-niyë.
- 16.27 The most powerful of the rivers is the Sintor, which people call Liwiyon. This Sintor springs in the mountain of La'ërowindë and there is five springs, each of them a different color and a different delicacy. To protect them, they have five of the good Alnë, the Spirits of the world.
- 16.28 Domnuy'driyu guards the spring of blood, Rey'lümira the spring of mist, Nimpla'windromun the spring of bile, Ayasskao the spring of gold and Tatamnük the spring of crystal.
- 16.29 The five of Sintor's waters mixes after the first miles in Ayaowan'walëo'mindiyënno, the Rainbow Waterfall.
- 16.30 And here the current is already mighty, roaring with terrible force and screaming into the region with its determination and youth and indomitability.
- 16.31 Only then did Sintor flow on and gained strength along the way, and later he was protected by Sëlifimo, the daughter of Awantäniyë, the Lady of the Rivers, who paid more attention to the lower part of its course.
- 16.32 However, Sintorma, the daughter of Awalmanë, the Lord of Healing Power, held a protective hand over Sintor, when dry wastelands and the desolate lands were willing to drink up it.



Illustration 41 – Spring of Sintor

- 16.33 And so Sintor is the noblest and most powerful of the Naul rivers, although he is not the most beautiful.
- 16.34 Such beautiful are the Holy Waters, they only flow somewhere and few people know them.
- 16.35 An abundance of them originate in God's mansions and are also born in later times. Then they are like threads of silver and gold and are never massive, but instead they sing with sweet, crystal voices.
- 16.36 Even in the Yednozem and beyond in other continents, there are such hidden springs as the tiny eyes on Naul's face.
- 16.37 They are guarded by chosen guards, old powerful trees or the unshakable Lepostiriyon.
- 16.38 The waters from those springs have magical and also healing powers. The waters themselves speak their language and remember many of what they saw. They are called Eawalonnë.
- 16.39 Water gives life and water takes life. It fills the womb or deer's eye, dilutes hot blood as well as strong wine does and also satiates grasses, trees and animals. But he also kills without hesitation as it pulls everything inattentive and careless into its bottomless realm.
- 16.40 Not everything is good and clean - and also among the waters of the world there are deep waters.
- 16.41 They wash the foundations of the mountains, feeding with gold and diamonds. Under the roots of the rocks they lament and sigh with sadness, other times they poison poor trees with their venom.
- 16.42 They are evil, malicious and unwilling in nature. They are afraid of the light and do not like to come to the surface, but they fell in love with the dwarves from the interior of the mountains. But the dwarves never returned their unwanted love.
- 16.43 Because the waters are sticky, they are also insidious, they host strange creatures with a hateful nature.
- 16.44 At other times, they lie in one place for hundreds of years, rotting and yet they are crystal clear, like pretense and betrayal.
- 16.45 They are called Wämindonnë.
- 16.46 May the pilgrims be able to avoid the ways of such waters.

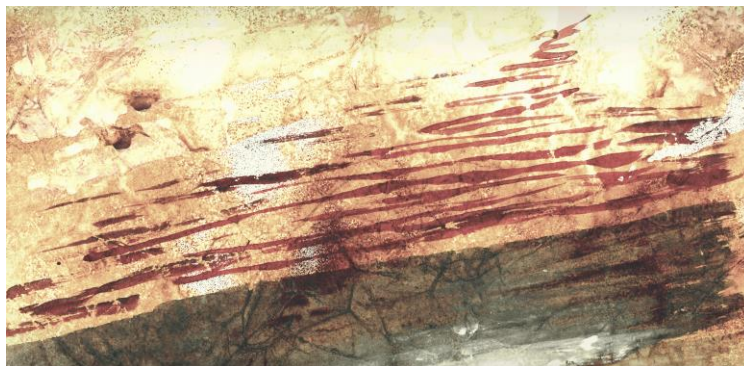


Illustration 42 – Waters of depths

17) Mëönya'oramilo

The realm of mountains, brilliant on the face of ancient earth, the tribe of mountains, the king of mountains and his government

- 17.1 And behold! The seas were clean and deep, and at that time still full of fresh water, unsalted and delicious to drink. Ziyë, who were few, lived in the seas.
- 17.2 After all, the ground was moistened by a small dew, which at that time did not yet have its Lady, and Slöynan shone its light on the carpets of grass.
- 17.3 Throughout all parts of Naul, Lepostiriyon walked and administered the work of Gods, talking to the wise ones of the Hulnoy family, also Grasshood greatly and to Oyöli when they were researching.
- 17.4 Ewëni's songs were heard in many places.
- 17.5 However, the largest place on Naul at that time was occupied by the mountains, which in those days had the ability to walk and use the voice, as people do.
- 17.6 Their dominion was vast and desolate, according to today's worldview, vastly ploughed with their large bodies and limbs.
- 17.7 The mountains crawled slowly over the rough ground, like stone snakes or snails, and some mountains walked majestically on their feet, like a crab or a forest beetle.
- 17.8 Sulfur and fume vapors emanated from them, as well as lava and colorful discharges, streams and waterfalls adorned their shoulders.
- 17.9 The mountains were decorated with metals and earths, often of beautiful colors, and created simple patterns for their mighty bodies.
- 17.10 They carried layers of grass on their crowns and shoulders and hosted many tiny creatures.



Illustration 43 - Mëön

- 17.11 Their world was strange, and their lives were odd, now unimaginable to us.
- 17.12 However, the mountains were also mild and did not encroach on the beautiful areas of Ewēni and Hulnoy, as they did not desire the suffering of others.
- 17.13 They also did not fight together, although they often competed, in strength, speed or the art of decorating. Even in some of those competitions, if it happened so by accident and if one of the mountains fell, like an immense monster, it was swallowed up by others, singing, thanking, and blessing to feed the others.
- 17.14 Elsewhere, the mountains plunged into the deep seas and, with their calm voices, slowly sang Ivarinden's prayers.
- 17.15 However, the history of that strange time of Mëönya'oramilo, or perhaps the language of the mountains or their customs, is not very well known, but perhaps a few descriptions from the book on Kakostrofös.
- 17.16 In later times, Lepostiriyon named the mountains Mëon, although they were formerly called Ütari and the smaller Wëlari. They sang about them and for them beautiful songs, long and full of memories and images.
- 17.17 The Song of the Mountains is Al'Eromistë'eanfinnan, the Song of Echoes and Hazes, which consists of sixteen volumes, stone slabs, and each volume is composed of eighteen such tablets, six placed in caves.
- 17.18 Only two caves, with broken slabs, have been discovered so far.
- 17.19 But these are very old times and a lot of knowledge about them is forgotten.
- 17.20 Strange was also the way in which Mëon cared for his descendants, for the children of the mountains were always sparse.
- 17.21 At first, the mountains were born as mighty boulders, covered with gold and silver, but motionless and unsteady.
- 17.22 They did not have a mother and a father at the same time, but they were always formed from only one. Then they fed their parents' bodies, so that the parents themselves became the diet of their children.
- 17.23 Therefore, the number of mountains on Naulu could never increase magnificently, as was the custom of many other creatures later.
- 17.24 And some of the mountains remained children forever, and others lost their bodies so much that they lay idly on the plains or on the slopes of their other comrades.
- 17.25 The house of Mëon was diverse and their king was from time immemorial the most powerful of them, in their language Nomolë, the Great White Beard, also called Wäman.
- 17.26 He was the son of Balbro, but at the same time all the mountains were his brothers, for Balbro created them all as his great work.

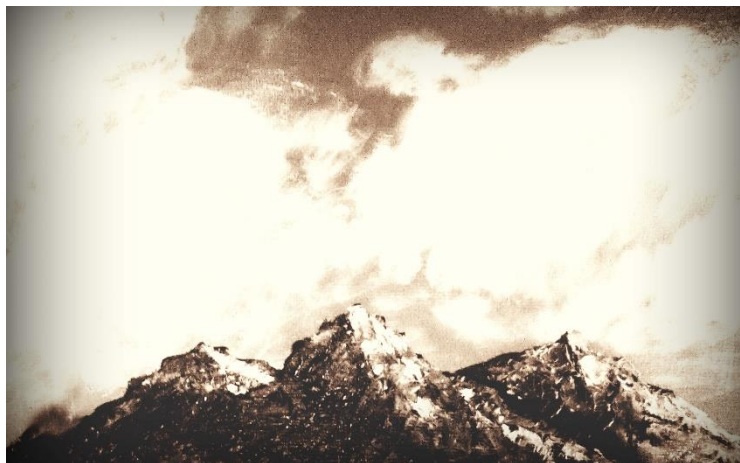


Illustration 44 – Ancient mountains

- 17.27 At the same time, perhaps for mythical reasons or completely unknown to us, not all mountains can be called a daughter or a son of Balbro.
- 17.28 Nomolë wisely led all Mëon and made sure that the benevolent mountains kept the world in peace and order, and that the angry mountains kept their anger under plugs and did not leave the work of the Creators destroyed.
- 17.29 And indeed there were innumerable of them, Gekünrë and Kastafos, corrupted by Firdi, who were to be true Mëon. Always in the south and east of the Great Naul, they hid and then they stained in their lungs what was beautiful and good in Mïrondë's mind.
- 17.30 Nomolë's advisor was the wise Altotär, always the most prudent and calming his surroundings before haste.
- 17.31 Nomolë's wife, the beautiful Endonürü, was the only one who was endowed with healing power over the other Mëon to heal the wounds bleeding with the strange fluid of Mëon.
- 17.32 But not everyone in need was allowed to be helped by her, because Nomolë jealously guarded her hand and her womb.
- 17.33 Ürundirë took Nomolë's heart in the creation of the sun, and this act illuminated Nomolë, who has always been wiser and more prudent since then.
- 17.34 After promising themselves, Endonürü gave up half of her heart and gave it to Nomolë.
- 17.35 And most of all, Nomolë loved his only daughter, Fawö, who knew no sorrow. Throughout all divines days, she composed and sang songs, which she then taught the waves, the lakes, and Lepostiriyon, too.

- 17.36 She was thin and beautiful, fast running, and shy from fire and steam. She refused to feed on her parents' bodies, as was common among the mountains.
- 17.37 She herself walked through the fertile meadows and learned songs from Grasshood and learned poetry from the Noble Oldsnakes.
- 17.38 Lamindo looked at her and fell in love with her, and has been chasing her ever since. He offered her many gifts, but she, unsullied, refused.
- 17.39 After all, perhaps it would have been better in those days to knock her down and satisfy his desire than to have her murdered, albeit unknowingly, later in the future, as Kakostro-fös says.



Illustration 45 - Symbol of Mëon

18) **Kakostrofös**

About the ancient, immense struggle between mountains of old times and the subsequent sleep of mountains

- 18.1 Among the mountains was the mighty Eltugon, a huge piece of rock, born with eight legs, with blazing sight, and had walked since time immemorial to where he pleased, and did not submit to anyone. Even King Nomolë had no power over him.
- 18.2 His father was also Balbro, and his heart was full of magical powers - he controlled the elements around him with his powerful voice. He was also the brother of Nomolë, for this Ivarindo also begot a great king.
- 18.3 But Eltugon's mind was hasty and not used to tame its own actions. Broadmindness had loosened his judgment too much and, together with anger, caused many misfortunes.
- 18.4 Eltugon was not afraid of Ivarinden, for in those days they were busy and did not appear to the mountains to speak to them. However, when they appeared, they used to be more like the elements they loved above all.



Illustration 46 - Eltugon

- 18.5 Then they were seen as impenetrable dust, like a fluffy wind, flowing gold, extremely cold ice, or a singing stream.
- 18.6 This did not seem noble to Eltugon, but at that moment his mind looked like a bloated and empty bladder. He soon turned away from Ivarinden in disgust, without fear or understanding.
- 18.7 In the fight, Eltugon was extremely strong and, indeed, the strongest of the mountains. He always won competitions.
- 18.8 It turned out in a unique battle, for Fawö's pleasure, that he was able to easily overcome Nomolë. And the immense pride possessed Eltugon until it ruined him.
- 18.9 And Eltugon the Rebel longed for greater glory, and in his councils he resisted the will of the Creators themselves. He gathered together faithful servants who shared the same desire in their hearts.
- 18.10 He who did not burn with the same flame as him soon became convinced, for Eltugon's words were like a sermon from Nomolë himself.

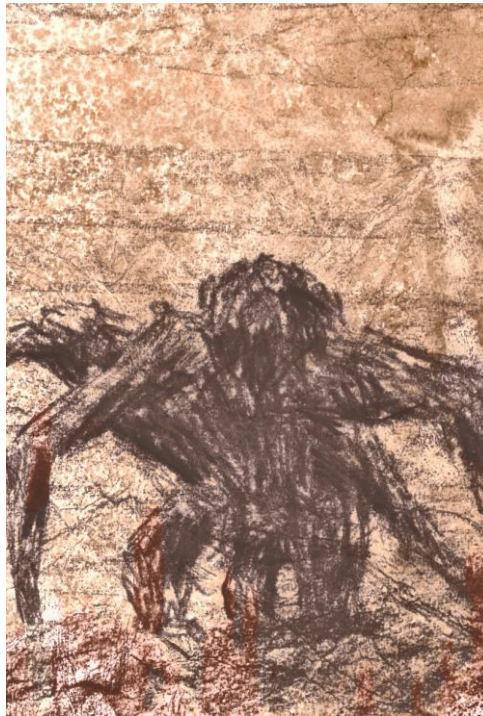


Illustration 47 – Walking mountain

- 18.11 But far from all of them joined the rebels. Many of the mountains — and most of them — remained faithful to the old principles and ideals instilled in the Creators. And so the mountains split into two large groups, powerful armies on young Naul.
- 18.12 There was a great power of rebellious mountains, and they were called Eltugomëon. And against them stood more numerous, but with less fire in their hearts, Nomolomëon.
- 18.13 And behold! Here the Second of the Foundations of the World, Hoelantan'mulnë, was identified. Just as fire heals steel, so it burns flesh, as water heals the soul, so it destroys rock, and the chosen thing in the world cannot have the same effect on everything. Sometimes the activities seem useful and other times they seem bad. But such is the principle of the world, and the children of divines cannot ask, for no one can look into the offices of the original Mïrondë.
- 18.14 Eltugomëon quarreled with pride and haughtiness, trying to achieve what was forbidden to them. They dived into immense depths, standing on top of each other, trying to reach the heavens themselves. They broke through the outer borders of the world to see what was hidden outside.
- 18.15 They also began to enter and destroy the estates of Ewëni, trampled over them and ignoring the lamentations of the Grasshood, as well as Oyöli then experienced the destructive power of Mëon.
- 18.16 Hulnoy were not spared either, and they then cried the most, for they were helpless but noble.
- 18.17 There was no bridging of their imagination, curiosity, eagerness and impudence. Nomolomëon opposed them to tame their passion and foolishness.
- 18.18 And so began the War of the Mountains, the worst of all disputes in the history of Naul. It was named Kakostrofös and the same name is given to an epic song that tells of the pride and fall of the mountains on Naul.
- 18.19 The mountains fought with great force, throwing boulders and stones of fire at each other. Volcanoes, servants of Firdi, also rushed to help the parties.
- 18.20 The air was filled with poisonous fumes, hot and full of fire and ash. The rivers dried up, and elsewhere new riverbeds were broken to put out the fire.
- 18.21 The sea was storming, high waves swaying over the tops of the mountains, watering what was to remain dry. The Grasshood, the Ancient Fishhood, and the Noble Oldsnakes were dying, unable to stop the raging of the most terrible creatures that ever roamed Naul.
- 18.22 Creators looked at this rampage with sadness in their hearts, and after a long consultation they agreed to join forces.
- 18.23 And Ayamastë was their great helper, for as a fate touch of stardust, a great sleep of essence clung to every being on Naul.

- 18.24 The Ivarinden, therefore, descended to earth and, with a powerful voice, powerful spells, and with all the power they wielded, cast a great spell on the mountains, a strong bond that was to last until the end of the world.
- 18.25 Ayamastë spilled over their bodies and struck them in the minds.
- 18.26 The mountains have hardened, and they stand where they stood to this day. Therefore, they sometimes have a special location.
- 18.27 The great battlefield was where the center of the continents was, with dead mountains falling and new ones fighting on their bodies. Mountains and ranges then arose there.
- 18.28 Some mountains fled; others lined up in giant divisions. Other mountains waded in the seas, and where they froze, islands were formed.
- 18.29 And the mountains stood still, and their souls and their hearts froze. Their scarred bodies recall the first war on Naul.
- 18.30 And the mountains wept in their sleep, because they feared death; but it came not. Before the scarred world healed, many tears wept from the ocean. It's been salty ever since.
- 18.31 However, the mountains are still crying if they can, but their tears are already washed away and without salt. Many mountains, if awakened, would not even remember the times when they did not cry. Their tears now give the streams taste and color, as well as life for those around them.
- 18.32 Wotörmi, the Highlanders, stone servants, firm minds and magical powers, endowed with immortality, also rose in those times. Balbro created a few of them, and seldom is ever one born.
- 18.33 Their task is to take care of the mountains in their sleep, comb their slopes and clean streams, decorate their temples with mosses and ferns, and heal their wounds in storms with lightning.
- 18.34 The most powerful of these are called Qantro'mëon'astë, the Shepherds of the Stones. Their magical power over the stone is unparalleled.
- 18.35 However, the greatest task of both Wotörmi and Qantro'mëon'astë is to protect A'mëoni'enelmin, the Children of the Mountains. There are few of them and they are scattered around the world in different places, always in secret. They also sleep as long as their parents. They are indistinguishable from ordinary rocks and only Wotörmi can distinguish them.
- 18.36 There was also a trio of Wotörmi, created for the care of the mountains in the seas, namely for the care of the islands. They sail together on the stone ship Foykakima, but no one knows whether there are still three to this day, and Ilmunayna doesn't care.
- 18.37 And behold! Karnisti, Avalanches and Dalkaströkë, Landslides also appeared in those times. Snow, mud, or perhaps piles of rocks, stored on the slopes for years, start to move,

in order to slay. However, the work of Mëon is unintentional, and perhaps the mountains would cry even more if the numbers of the destroyed were added up.

- 18.38 Whenever a strange and menacing dream comes to the mountains, about the approaching end of the world, they shake and avalanches start.
- 18.39 Rich and beautiful, but cold and slow to death is the world of the mountains, and few beings head to the highest peaks.
- 18.40 He who can live in the mountains is the strongest of all. Whoever climbs to the tops tirelessly is the most resistant. He who bows deeply to the mountains and tends to respect them in tearful reverence is the wisest.

19) Yolwanuyn'wanëwan

The creation of the trees, and the six of their generations

- 19.1 After the mountains fell asleep, the grass grew under Ivarinden's eye on the scarred slopes and greened the area damaged by the greatest of the wars.
- 19.2 Fö continued to carry his gift, flooding the earth with a light that was nice and warm, and neglected the fate of the world beneath it.
- 19.3 However, the ground was now quiet, and although green and colorful with tiny flowers, it whispered a song of abandonment.
- 19.4 Many places on Naul were devastated and many small creatures were killed.
- 19.5 Here Altiyanë said:
- 19.6 "Let's cheer up with music and dance, let's not mourn anymore. I will advise the country with a great news, and it will be good. For I will create beings who will sing songs of the gods and will endow the world with many colors. They will have a soul and they will do great works. The sun will be their food, the soil their home and water their drink. They will be enthralled with happiness of being itself and will tremble as a sign of joy. They will sing and speak with their tongues, and their bodies will be small for the mountains, but big with the eyes of little ones. Their freedom will be in motion and their strength in patience. They will grow up on the remnants of glory of the mountains and humble everything that has been created to be humbled. They will not be afraid and their duration will last forever. "
- 19.7 And so trees were created, in a great deed, which has since been called Yolwanuyn'wanëwan.
- 19.8 The trees were called Fäliyë, but because they were sometimes evil and twisted, even though they were not meant to be, they were also called Ukostafë.
- 19.9 And it is said that it is possible to silence an angry tree with a humble question:
- 19.10 "Are you from Fäliya, powerful, or should I name you Ukostafë if you wish to show your true will."
- 19.11 The forest sprites also called them Lüminari or Qandimäri, because they loved them the most.
- 19.12 The first tree was formed, the most powerful and largest and also the strangest of all trees, the Ancestor of the trees, and it was called Bäbolon.
- 19.13 And it is said that Altiyanë gave him his heart, his fingers and his skin, like a solid bark.
- 19.14 Bäbolon was miles wide and miles long and high, and that was his strength: a hundred mountains bore his roots, and a hundred valleys were covered with the shade of his leaves and thousands of animal had dwellings in his branches.



Illustration 48 – Symbol of Fäliyë

- 19.15 And he arose strange - he had leaves of all colors and needles as well. He bore all that was, is and will be. And great number of flowers, even those that are not visible or that only the chosen can see.
- 19.16 His face was sullen and cheerful; and he watched his children carefully, with his fatherly love, and did not let them quarrel among themselves.
- 19.17 His roots were called Klomofon, his crown was Olwadon and his fruits Ulmafol.
- 19.18 Where Bābolon resides is forgotten, but its power is felt everywhere and up to these days. And perhaps he has disappeared, and perhaps he is hid by the Ruler of the Forests so that he can rest until the end of all days.
- 19.19 He begot all the family of trees.
- 19.20 Fäliyë initially lived only where they could water themselves, by lakes and seas, before the sea became salty and inedible by tears of the mountains.
- 19.21 But Fäliyë moved at its roots, the poplars briskly like a light runner, otherwise like willows and spruces, which were slow and deliberate.
- 19.22 Thus trees and tree younglings, small shrubs and mighty giants scattered to all corners of the earth.
- 19.23 At first, Altiyanë sprinkled the trees with the moisture he carried from the sea in large fish-skin bellows to feed his offspring. It was an exhausting task that eventually led to the creation of clouds.

- 19.24 At first, the trees had no roots and could not sink into the ground.
- 19.25 But then, when they were often thirsty, Altiyanē conjured up their roots and taught them to drink water from deep, as yet unknown wells.
- 19.26 He also taught them how to use them as anchors and how to stick to them with rocks when storms raged and laughed at fate in the face.
- 19.27 And there are six houses of Fāliya.
- 19.28 The first generation is already forgotten by Feofees, because it is no longer on earth, but it used to be.
- 19.29 They are Ealwon, the holy Treehood, and now they are few, and they reside in Tildoron, which in the beginning was not yet. They are the noblest of all, their leaves are gold and silver, and their slender trunks are gray or white.
- 19.30 They are full of great supernatural power, spells prevail and many miracles. They are steadfast and prudent, popular among the gods for their great wisdom. Their scent is very pleasant and they are beautiful to look at.
- 19.31 After foundation of Tildoron, all of Ealwon were invited, and almost all did not refuse, and soared to the heights of the realm of deities. They enjoy great respect among Tildo, although Tāyirndē loves more trees firmly standing in her kingdom, in the forests of Naul.
- 19.32 Those of their relatives who remained on Naulu were then called Linofālimi, the Lone Treehood.
- 19.33 The second house of trees are Qelon, the Leafy Treehood. There are many of them on Naul and there will still be, they are called deciduous trees and they take many forms.
- 19.34 They are as diverse as they can be. They are thick and thin, graceful and brisk, or strong and fearless.
- 19.35 They have settled in many countries, but do not like winter, preferring the warm rays of the sun and the humid wind.
- 19.36 They are different in nature, as in appearance - good and insidious, patient and hasty, wise and crazy.

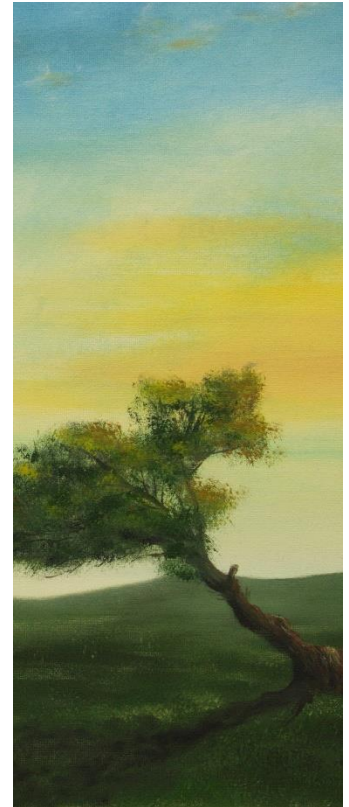


Illustration 49 – A tree on a pasture

- 19.37 The third house are Yalton, the Treehood of Needles and are now called conifers. They are simple trees, not bright, rather slow, but strong and firm.
- 19.38 Nothing will break them, except perhaps all the frost, fire and rocks would go together.
- 19.39 They live in cold areas, where they often fall asleep under a blanket of snow and do not like to wake up.
- 19.40 They are also grumpy and suspicious. The world is flowing too fast according to their minds.
- 19.41 The fourth house are Malë, Shrubby Treehood. They are everywhere, even where large trees can no longer grow.
- 19.42 They make a living in the rocks and in the deserts, by the roads and are always getting into the way of roots of large trees.
- 19.43 They look as they are in their souls - their treetops sprawled on a hundred twigs, the same way as their nature, mild and timid, a little frayed, merry and frivolous.
- 19.44 They are considered the lowest and have always been clearfell first, although their fruits and flowers are healing and they host countless birds and brood hidden from enemies.
- 19.45 The fifth house is Wöman, the Mighty Treehood. There is a small number of them and there always has been. They are mighty in appearance and slow in their deeds.
- 19.46 They liked the contemplative nature the most and they only stay in one place if they can. Among their branches and trunks, they host many different creatures, even entire cities.
- 19.47 Their largest seat is the Elmi'yolno valley, in the Qarcil mountains, at the springs of the Lalnami river.
- 19.48 Wöman suffered greatly in the times of Fäliyë'anta'melërantä, the war between dragons and trees, many of them destroyed by fire. They never fully recovered from that wound.
- 19.49 The sixth house is Glöglë, the Trees of Woe. These did not arise from the hands and mind of Altıyanë, but were born of those who were corrupted.
- 19.50 Those trees are twisted and black, their leaves are strange, and their minds are odd and perverted.
- 19.51 They walk the world in darkness, and there is hatred and anger in their eyes. They rule with poison and corrosivity and like to hurt and hear lament.
- 19.52 Or again, they stand in dead forests or deserts, where nothing lives and only a sad wind sings funeral songs. They will hurt when they can.
- 19.53 19.53
- 19.54 And behold! Many great deeds, poems and songs were created during the reign of the trees, in times that were called Fälifäyinnë.
- 19.55 However, not much remains recorded and only some of them can be discussed here.

- 19.56 Fäliyë did not write books or carve rocks, but sang songs, and many of their wisdom was recorded in the immense epics, and it is lost, by the power of the dragon breed.
- 19.57 May the power and beauty, and all the songs, remain with us, and let our eyes look at the trees around us at least with reverence, perhaps even as an ancient being, with a soul and forgotten stories.



Illustration 50 - Glöglë

20) **Mëlü a Yalkoë**

About the Wind Horses, how they rule the climate on Naul, also about the clouds that carry water

- 20.1 What wateres the slopes of the mountains, what flows in streams after rain, this has always been the water Altıyanë carried in the bellows.
- 20.2 Then he called Atalen to help, and he did not refuse, but proved to be too fickle.
- 20.3 Together, they first carried the water that floats above the ground, and where it falls, it rains. Its name is Lürindonnë.
- 20.4 However, it soon became clear that even these two Ivarinden powers could not saturate all the trees and rivers with new water from the seas.
- 20.5 And it was not their task, for they were the Creators, not the Feofees whose destiny is a



Illustration 51 – Steeds of the Wind

toil, nor the Rulers who control their dominion.

- 20.6 Here, in a common council, Üminden, Atalen, and Wuka met, and each of them made a large cloth out of their clothes and coats, which they divided into a thousand pieces. They then let them soak up the water, and Lepostiriyon spread these pieces across the blue sky.
- 20.7 This is how Yalkoë, the clouds, were created, but it looked different than it is now.
- 20.8 However, Lepostiriyon could not better handle what Ivarinden could not do on their own. Therefore, more servants were needed who had risen at the beginning of the world, and their destinies were magical.

- 20.9 So Atalen said:
- 20.10 "Until the end of the days of this world, I call on beings who will propel heavenly water with their souls and wings, and I determine their shape and nature. I will give them freedom of movement, and also vast strength, and at the same time I will establish a master over them with a firm hand. The balance must come with great force, as new servants can also destroy and spoil. Their bodies will be invisible, for their essence will be ancient air. However, everyone will feel their breath and touch. Their mission will be to drive pieces of the Yalkoë raincoat to all corners of the globe. So be it from the words of Ivarindo Atalen."
- 20.11 Even so, the Mëlü - Steeds of Wind were created. Their hooves are like valleys, and their ridges pull plenty of water where it lacks, where it should be, where thirsters expect it, where to feed the grass and water the trees.
- 20.12 However, they are unstable, never stop moving, often hasty and unreliable, but they are also fast, strong and eternal. They prefer some places and there they often sprinkle the ground with water, even unpleasant ones. Elsewhere, Feofees have been waiting for Mëlü for ages, praying that even a few drops would fall.
- 20.13 Mëlü had their master, their ancient foreman, as it was determined, the one who was strongest among the winds and the most powerful spells, but who was also prudent.
- 20.14 Their king bore the name Iz moy'malfoyen. He never had his seat, but like a rapid wind, it raced through the world, high above the sleeping mountains.
- 20.15 His heart was driven by flame and his rule was firm but reckless. Only he led those selected from Mëlü and ignored the others.
- 20.16 Fortunately, the savage flame of his soul was extinguished, and after the formation of Tildo, he began to dream the Essential Sleep, after which his scepter was taken over by Mëlan, the Lord of the Wind, the son of Mnëndin.
- 20.17 Mëlü's nature has always been twofold - one cold and the other hot. The Feofees then felt them as a cold and warm wind.
- 20.18 Their games were beneficial, because where there were too many cold Mëlüs, on the edges of the world, there was cold and life was hard.
- 20.19 Elsewhere, it could be too warm, where the hot Mëlü forgot to chase clouds of water and suffocated the ground with their hooves until it hardened and cracked.
- 20.20 But where both breeds of Steeds of Wind roamed the landscape, the land was moist and beautiful, warm and cold at the same time and more suitable for life.
- 20.21 However, in order not to forget their main destiny for their games, namely to propel Yalkoë, Atalen organized matches for his charges in which Mëlü could unleash their forces. But then they had to chase the clouds again in endless work.

- 20.22 This was the time when spring and summer alternated with autumn and winter, but there was no order in that change yet. It was ment to be brought by Hidrandë.
- 20.23 And behold! Not all things that seem to be ruined are bad in the end. After a long time, when Mëlü dragged Yalkoë through the world in the wild games, they tore up the clouds and shred them apart.
- 20.24 That is why the clouds look like, as today, they have an infinite number of shapes, some still thick, massive and dark, others clouds torn into fine fibers.
- 20.25 And as Mëlü keeps playing with them, they always put the clouds in a new image so that after a while it disintegrates into another.
- 20.26 In later times, the dwarves called all the waters Rogoh, although Wämindonnë was called Azmaghda. For a long time, the dwarves did not name the clouds correctly, but later the name Ah'fuyñ became established, as they were always a little afraid of them, unlike people who sang songs for them.
- 20.27 The greatest admirers of the clouds, however, were Lepostiriyon, and some of them left the solid land and began to travel all over Naul, surrounded by the beauty of the clouds.
- 20.28 The song Elëanë'Al'Kilintoya then combines all the beauties of winds, waters and clouds, whether in their birth, life or battles.

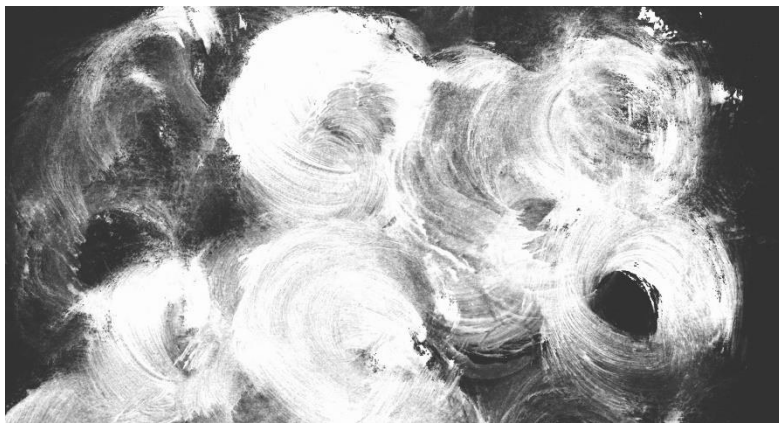


Illustration 52 - Mëlü

21) Fäli'fäyinnë – Fäliyna'döm'rämuyinnë

Wandering of the Trees to the ends of Naul, and settling the world

- 21.1 Before the great empires of Fäliyë were founded, before a thousand sacred figures were drawn into the land of Naul, and before a thousand noble songs of a thousand verses were composed, the fame of Fäliyë first traveled from the place of creation to other magnificent lands.
- 21.2 For Mëon were asleep, and the lands were desolate, but free and full of strange miracles administered by Lepostiriyon.
- 21.3 What famous times it used to be! There were six chieftains of Fäliyë, and of them Aymaliyon was the most magnificent, the oldest of the descendants of Bäbolon, called Prodigiousflower.
- 21.4 He remained in Yednozem, and with all his might he supported the Great Voyage, namely Fäliyna'döm'rämuyinnë, and without him nothing would have come, for his power was immense, magical power.
- 21.5 With Iz moy'malfoyen's permission, he bound a thousand wind horses and connected them with a thousand sea currents. He swore in the integrity of old traditions to the world given by Mirondë to obtain the five islands, the great ships.
- 21.6 They were unrestrained to the bottom, and like clumsy turtles, at a slow pace, they could slide across the faces of the oceans, even with all their loads.
- 21.7 At that time, a mighty wind, like the divine breath, danced with the leafy branches of the trees, as if flags and pennants fluttered, for the glory of the times to come, Slöynan shone brightly, and the days were brighter.
- 21.8 Altıyanë Perunir then blessed the great chieftains and thus told them to determine their pilgrimage:
- 21.9 "You, great Aymaliyon, I leave you in charge of the Grand Deepforest of Yednozem, until the end of your reign, for you are magnificent. Your forest will be ancient, full of secrets and old stories.
- 21.10 And to thy fellows I let all magnificent deepforests that are to come. They will also be powerful and vast, and may be larger than an Grand Deepforest. But nothing will arise without diligence, into which you will not pour your heart and blood. That is why I attribute to all of you your pilgrimage, given by Ivarinden. And remember that your land will each be as a pearl, as a gem, as masterfully polished as you can, and no one will do the great work for you.
- 21.11 You, Welemornıyan, will be in charge of the Yinozem Deepforest, for you are the brother of Aymaliyon, the mighty in balance. And thy forest shall be full of the divine signs, as a book of songs and wisdom.

- 21.12 You, Olyoliyan, are fiery and determined, so you will bear the burden of the Southland, which will grow on earth scorched by Slöynan; your work will be very hard, but you will build a lush, vastly rich and fruitful forest.
- 21.13 You, charming Palmaliyan, you are beautiful and honorable, you rule by colors, you will build the Deepforest of the Wizardland and you bring miracles to the five corners of this small country. The forest will be small, but the most charming it has ever been.
- 21.14 You, Antälmariyon, I will give you the land of Flowers, the land of the seas, where the eternal winds will blow, for your Woodkinds to thrive. And thou shalt build a very great variegated one, and always otherwise, with many meadows, glorious, wonderful.
- 21.15 And finally, the hardest work, the great land of the east, divided in two, will be your dominion, Zaltariyo'maynon, lord of the tenacious. Your task will be not easy, because always a lack of water will plague you. That is why I entrust the land to you, for you are a warrior in your soul. And your forest and your trees will be strongest and most resilient.”
- 21.16 Altianë blessed three times for all the trees on the expedition and embedded the holy banners on the five islands.
- 21.17 Welemorniyan sailed on the island of Koltoma and later the island was known as Izlawam. A generation of clear Qelon sailed with him, but also the wise Yalton, mild and prudent.
- 21.18 Eleni'wömi Island was the ship of Olyoliyan and all his comrades, but the most lush there were Qelon and also some of Wöman.
- 21.19 Glöglë were also there, but they sailed drilled underground, where they could not feel the rays of Slöynan. However, these Glöglë then took over the region of Banissto, and since then there has been a cursed swamp, where death and hatred reside.
- 21.20 Another island was Utmolsatin, then called Boyunda, on which Antälmariyon sailed. He loved Malë because they were lively and weak, he wanted to help them establish a great empire. And really, he succeeded, although then the dragon war destroyed everything.



Illustration 53 – The great deal of trees

- 21.21 The island of Etranirennan was attributed to Palmaliyan, and he took a part of all the trees, straight, and also several Glöglë sailed with him, and Wöman, sparingly, because his forest was to contain everything that was given by Mirondë.
- 21.22 Finally, with innumerable warriors, but all the more powerful, Zaltariyo'maynon entered the island of Telkostiri and took with him the help of rare minerals and earthly juices, from the Yednozem, given by Balbro.
- 21.23 So a long time passed and everyone in the young world anchored happily. Magic has dropped the islands and they are still in those places - perhaps even the banners from Altiyanë are still there and fluttering the Treehood in honor.
- 21.24 The nobles were founded, and at first they prospered, for Firdi was still young and did not show his plans sharply, only destroying what was given; and the trees were strong. Sirdi was not back then.
- 21.25 However, a work as large as predicted did not always succeed.
- 21.26 The breed of the Oddland Treehood ended in woe, because their task was difficult, the burden unbearable and the leader fell.
- 21.27 And so it happened that in the wild mountains and endless rocky deserts Fäliyə fought hard for water and a bright future, under the leadership of chieftain Zaltariyo'maynon.
- 21.28 He could not conquer the vast earth, and perhaps he lacked wisdom with prudence where his heart blazed brightly, but with the force aimed to ruins.

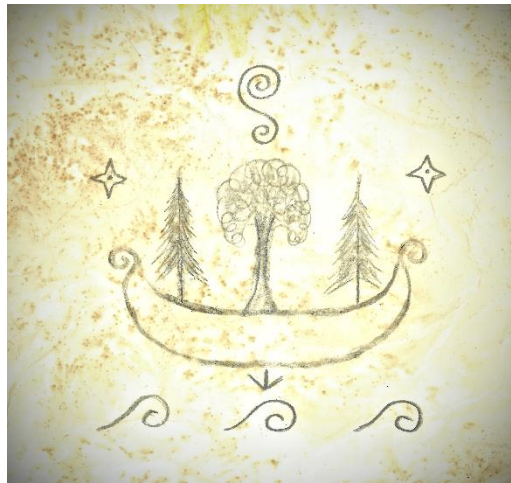


Illustration 54 – Voyage of Fäliyə

- 21.29 Always around the coast and only one way to the mountains, the trees walked and built their dwellings. However, the harsh winds and scorching winters destroyed the heroes, as others did not ever encounter anywhere else in all of Naul.
- 21.30 Broken and desperate, Zaltariyo'maynon himself set out into the mountains, long asleep, to search for a path and a weapon.
- 21.31 He may have been looking for understanding and help, but that was not in his mind, for he was forged by another council.
- 21.32 So he strayed and went too deep, where light no longer penetrates and where nameless creatures gnaw the insides of the world.
- 21.33 No one has seen him since then, and both the chieftain and his people have withered. Without a leader, the trees were confused and split into quarrelsome families. After that, only the toughest greybeards remained and still sleep in the cracks in the arid land.
- 21.34 In the Oddland, the Fäliyë were crushed and never entered the Eastern Oddland.



Illustration 55 - Desolate Oddland

22) Fäli'fäyinnë – Yannäe a Lanoe'wöynë

About the forests of Naul, about Living Water and the Chamber of Spiritual Treasures

- 22.1 Undoubtedly, many magical events took place in Fäli'fäyinnë's time, but many remain forgotten or hidden.
- 22.2 After all, who else could create a flying lake of tree shoots Altahro'milindi or the Pel-mo'lantakrüli grove, whose flower and honey are the sweetest?
- 22.3 But the trees themselves no longer remember, and the mountains are reluctant to say so.
- 22.4 And perhaps other wonderful works were also created by Fäliyë, but are now hidden, forgotten, lost.
- 22.5 First of all, in the days of Fäli'fäyinnë, several deepforests were formed that were not in those places before, and some are not today again.
- 22.6 Before the dragons came, the deepforests, belonging to the trees, were large and full of color and peace, and often stretched from ocean to ocean.
- 22.7 In the heart of Yednozem, below the steep slopes of the Central Mountains, the oldest deepforest, Al'Fäli'maran, the seat of Aymaliyon, was built.
- 22.8 Its neighbors were the magnificent deepforests of Lälänino and Pintös, but they also suffered greatly in later wars.
- 22.9 However, the largest of the deepforests of all time was Dentöriyen, but its times are lost, today it is much smaller, wild and hostile.
- 22.10 Antälmariyon created the first deepforest Al'Kalina, but the largest deepforest in the Blackland is Teuton. However, the Blackland deepforests suffered the most from wars in later times.
- 22.11 Alebinan is a magnificent deepforest that lies in the lush hills of the Yinozem, and Täyirndë loves it very much.
- 22.12 However, the most beautiful of the all the deepforests is Azaliya, in the southwest of Wizardland and hosts countless strange creatures, it is full of colors and scents.



Illustration 56 – Deep Forests

- 22.13 Wild and evil is Gambo, one of the deepforests of the Southland, which cruelly punishes even those who come in peace.
- 22.14 All this is also told in the great poem 'Tamonan'diyana'yikolanë, the Song of the Magnificence of Yannäë, but about those deepforests that deserve it. Its author is Nänä the Flowersinger.
- 22.15 In the days before the first tree expedition, the great of Fäliyə was born, and it is said that his father was Bābolon himself.
- 22.16 And he was not born in any of the deepforests, and perhaps that is why his strength was great.
- 22.17 Taliyo is blessed, but later Huna Lepostiriyon Nilolün'torwin Surethinks called him Eal'wümin.
- 22.18 His life has been blissful, and it is said that to this day he lies in eternal, peaceful sleep, on the right side of Tāyirndë Lidurindë herself, who sings honors to him and is the only creature before whom she kneels in humility.
- 22.19 And with him she gave birth to the famous Lady of the Trees, Wadisa Ēlan.
- 22.20 For it was he who gave the trees the gift of Lanoe'wöynë, the Living Water. And the gift was truly precious and unrepeatable above others. Never before have any of the Feofees been given such a healing power.
- 22.21 It is said that without living water, forests full of spells and unity could not be formed, but then trees would always be just like ears of corn in a field.
- 22.22 And what exactly is living water? The one found in every tree, at least as one drop, which endows with long duration and resistance even to the worst hardships? The one that causes the dead tree to rise back to life, to breathe and grow, and for the songs of Mëlü to intertwine in its green leaves to feel the breath of Fö?
- 22.23 Thus Taliyo transcended the boundaries of the realms of the world and took the essence of Likintiyannon in his hands. In a bowl of bones from Hidunga'ristufon mixed this ice, one tear of Fö and a stone drawn from Fal Yeö'tanawäliyə, and warmed it over Zilsta, the Candle of Growth. This created fresh, clear water that would never succumb to poison, Lanoe'wöynë.
- 22.24 Living water gives trees and herbs the courage to live and move the seemingly dead to life, and since then there has been little in every seed and in every nut; and always circulates in the sap of trees.
- 22.25 But Bābolon did not have it, not even the first of Fäliya, although they were certainly very powerful, all in one.
- 22.26 And although the process by which Taliy's living water was created is known, no one else has been able to do it again.

- 22.27 In addition to Lanoe'wöynë, one of the miracles of Fäliyə's ancient times has been preserved.
- 22.28 Nälfi'lëmastindi is located in the mighty Elempös Mountains, which are planted with a diverse mix of beautiful flowers.
- 22.29 It is the Chamber of Hearts of Deepforests that describe the history and great deeds of the Trees and the related Lepostiriyon.
- 22.30 Many stories were written there, but most of it was destroyed when Nahg the Cursed, son of Irudir, burst in in later times of wars with dragons.
- 22.31 A path leads to the room, built of leaves and stones and decorated with gems from the interior of the mountains.
- 22.32 Every seven miles of that hidden path is a great gate, which is closed on a key of a unique color. The key then guards the sleeping guard, who is always nearby.
- 22.33 Everyone is forbidden to enter this holy place.
- 22.34 And it is also impossible to forget to mention the great of the heroes of Naul, who was Toroli, the Seafarer, and he was later called Wavestroller.
- 22.35 He saddled thirteen ships and there he hosted various companions on them and and sailed with them.
- 22.36 Toroli found Dä'nötrikoyë'elömiyo, the Four Walls of the World, the four mysterious ends of Naul in the north, south, east and west.
- 22.37 He also visited all the continents of the world and embeded the Sanctuary of the Treehood on each of the capes of Naul.
- 22.38 The song Alwöli'umnë'elëonë tells about his pilgrimage.



Illustration 57 – Living water of trees

23) Fäli'fäyinnë – their names and Fälisamïnkon

About the special names of trees and some of their customs

- 23.1 There used to be a great empire on earth, on the slopes of the mountains, on all the beaches of the seas, on the plains and in the swamps, Al'Fäli'wiriyanë, the Realm of Trees.
- 23.2 And it was built with joy and enthusiasm, when in dancing and singing, Fäliyë beautified the desolate landscapes together after the great voyage of the Treehood was completed.
- 23.3 Also through blood and suffering were some works redeemed, as Fäliyë shed tears and pitch from their bodies and their wood cracked under a toil with large stones.
- 23.4 However, the happiness of Treehood was still great. And such were the names of the trees in those times when they sounded like songs, and they were repeated many times. Lälä and Nänä were common names, also Höhö and Pöpä, or Fälä, Nünö, Ränä and Qänä.
- 23.5 They added nicknames to those names according to their colors, which gave them joy.
- 23.6 And in those days, the trees named many of the colors, names that then disappeared and no one knows them except those who could speak to the oldest and wisest of the Fäliyë, who remained.
- 23.7 However, much is forgotten and the Treehood never carved in stone to prevent this from happening.
- 23.8 Perhaps something was hidden in Nälfi'lëmastindi, but it is already lost.
- 23.9 However, some of the traditions have been preserved by trees until now. Such customs are called Fälisamïnkon.
- 23.10 Qelon have an autumn habit - Wämalimani. As Fö calms down Slöynan's hearth, and as Mëlü begins his struggle, then the trees dress to new colors, gradually changing their clothes to celebrate the sudden change that is taking place in the fall.



Illustration 58 - Wämalimani

- 23.11 Their foliage is clad in gold, golden yellow, orange and red, and sometimes also in their mixtures, because they do not hesitate to create various shapes and runes or symbols on top of each other so that there is enough variety.
- 23.12 Then they strengthen the fading rays of the sun with spells so that the whole forest shines, as if the sun itself would be glowing in it.
- 23.13 And behold! How joyful were the festivities and celebrations that took place in those times. In the mossy meadows, Qelon danced in bright colors and ignored the cold dew of the approaching winter.
- 23.14 Only Yalton fall asleep quickly, gloomily avoids the celebrations, and, with a suspicious grunt, lie down into an icy sleep.
- 23.15 Perhaps the glory of the colors of the autumn forests is still a powerful reflection of bygone times, but in the old days, when the Treehood was still walking, dancing and singing, the festivities must have been a magnificent display of color diversity.
- 23.16 In the spring comes Hūmalimani - a pre-spring custom. Here, many trees, also from Qelon, dress in white cloaks of many bright flowers.
- 23.17 This is the case before they are green with fresh leaves. They play on a snow cover, which is not only cold, but also whitish and beautiful. They thank winter for saving them and offer sweet nectar to all the little ones that are just waking up from the cold and frost.
- 23.18 Trees have another special custom that has survived since ancient times. When Mēlü swish through their treetops or just wander and run around, the trees catch them and tug at their manes and tails.
- 23.19 Then the steeds are angry, lamenting and mourning, elusive, reluctant to be restrained in their freedom. The pilgrim can then hear their cries, especially when the steeds are strong and fast.
- 23.20 And the sound of the wind howling, whistling, howling, or how it hums in the chimney, they called Ulwalimani.
- 23.21 Also, the whispering of the dream was preserved in the habits of the trees called Astralimani.



Illustration 59 – Celebrations
of Fäliyə

- 23.22 Even today, when the trees are already fast asleep, there is still a quiet whisper in Fäliyë in the calm forest, but rather in the deepforest, under the starlight. And that speech is unlike any other.
- 23.23 But only a forest-minded Feofees would be able to discern whether the sleeping trees spoke confusedly from their dreams, with their silent language, or whether it was just various rustling, caused by the wind.
- 23.24 Another, powerful ritual has survived from famous times, called the Öwomayë'limani, a powerful restoration of life that would not have been possible without the living water circulating in the veins of the trees.
- 23.25 In ancient times, the power of trees to restore life and heal wounds was much greater than it is today. But the whole secret is forgotten and only a part is passed on by the wise.
- 23.26 It is said that at dawn two and two are to stand against each other, between them the stone Hul. The third and fourth have to stand on the sides to create a great cross, and a good wind must blow, the taste of the sea, and not from the north. The whole earth must also be covered with their fruits, and the beechnut must also be there. Then, in a powerful breath, after a mysterious mumble, the dead returns to the life.
- 23.27 But which trees are to be and what words are to be uttered, and if there is another ingredient in the magic ritual, it is already forgotten.
- 23.28 Perhaps the Lady of Restoration knows this, for she was a diligent student of the trees.
- 23.29 And just as little is known about other important customs that used to be and are no longer, because trees no longer walk, but sleep.

24) Fäli'fäyinnë – Lün'fälifäyo'al'Aharmünë

The first war of the trees - the war with Lepostiriyon, which ended in the victory of the trees

- 24.1 It is time to reveal how the great war of the trees took place, the first great misfortune of Fäliyë.
- 24.2 It is also worth remembering that Fäliyë themselves never became the one who built armies and carried out powerful strikes, although their strength was always immeasurable.
- 24.3 However, their power was dormant in peace, in calmness, in the small deeds of everyday good, also in their large numbers, as their empires stretched from ocean to ocean.
- 24.4 Perhaps that is why they did not want war, because Naul was theirs, and perhaps that is why others were at war, with no place to live.
- 24.5 Then Lepostiriyon from the evil family came, gloomy, from Restarë Al'Gugmopë.
- 24.6 Also others from Moralë Al'Hondë and Heqiltë Al'Opoylkë, sons and daughters of Wuka, who wanted to be satisfied with the extinction of Fäliyë. And with them some of Saylfanë Al'Loynë, who held the ice blades and ruled the frost.
- 24.7 There were few of them, but they wielded ancient spells, which Fäliyë also feared, for the world of the Treehood is green, throbbing with life, and do not crave power.
- 24.8 There was also a fire with them, and Fäliyë always feared that the most.
- 24.9 The leader of the adverse Lepostiriyon bear the name Yulzu'rowir Höran the Rulesnarl, as she was from Huna.
- 24.10 On the icy plains of Kohoror, in the north of the Yednozem, she gathered together the able-bodied of the Archelementars, as well as some of their other servants.
- 24.11 They wanted to suck at what is delicious in the woods, and they wanted to eat the land irrigated with the seed of the Treehood. Although modest in number, they were great in strength and carried a mighty storm with them.
- 24.12 Here the army of Rulesnarl crossed the Hardün and began to bite from the ranks of Treehood where Iskar ends.
- 24.13 Even Sintor himself feared and stopped his flow for a while, and all his springs were parched, for a long time.
- 24.14 Fäliyë were frightened and crouched in fear, for it was a new act for them and they lacked courage, for so far their lives were blissful and carefree.
- 24.15 They perished in hundreds as their trunks cracked in the cold, as they disappeared in the mud of rot, and their bodies died in convulsions as their branches were consumed in the fire.



Illustration 60 – Fire od Archelementars

- 24.16 And the land after them remained cold, cracked, elsewhere covered with scars and mucus, and that was nice to those Lepostiriyon who won with a smile on their lips.
- 24.17 Those who are victorious rejoiced, and those who lose wept bitterly in the misery, as it has been from the beginning, as it always will be afterwards.
- 24.18 Before many thousands of Fäliyë fell and the Yulzu'rowir's henchmen were satiated, then Aymaliyon brought together voluntary trees to take part in the defense.
- 24.19 Wave after wave, year after year, the selected Fäliyë broke themselves against the cruel army from the north and also step by step, the Treehood learned the martial art.
- 24.20 Finally, Fäliyë built a round wall of stones and branches, of crystals and flowers, and a strong tower, in the center, taller than any tree.
- 24.21 At the top, they bound countless spells, and a large flame burned there, which was not of fire, and its color was emerald, and it burned into the eyes and burned into souls.

- 24.22 The fortress was called Falkasör and Aymaliyon himself ruled in it, and he believed in its power, and was ready to fall in its defense, as were thousands of its comrades.
- 24.23 Here the Fäliyë retreated with ululations and their steps led to the Falkasör Fortress.
- 24.24 Lepostiriyon, eager for glory and easy prey, also blinded by past successes, no longer wasted time thinking.
- 24.25 The Rulesnarl's army focused all its forces and, like a great wave, set off in a furious charge.
- 24.26 At that time, magical forces stood firmly in the ranks of the Treehood Nation for the first time, and brute force prevailed in the army of Lepostiriyon.
- 24.27 Yulzu'rowir's army landed like a hammer to break a nut, but instead struck the anvil of Falkasör Fortress.
- 24.28 Here Aymaliyon released all the spells into a mighty wave that shattered the wizards' hearts into shards, for in that war every spell was like an arrow, and each magic bullet found exactly one magic heart.
- 24.29 Yulzu'rowir's army broke into small pieces and lost its pride and unity.
- 24.30 Few of Lepostiriyon escaped destruction, and those who remained returned in shame.
- 24.31 Yulzu'rowir then fled and never returned to Yednozem.
- 24.32 Many years passed and the age of the trees was rich. This also led to the decision to preserve the acquired beauty forever.

25) Süklon Bīlanë

A story about a brave hero from the ranks of trees

- 25.1 The story of Bīlan is told from ancient times.
- 25.2 From a young age he was another of the Treehood, he did not know fear and defended all his people from the monsters of the ancient world.
- 25.3 And he was young for most of his life, overflowing with force, boiling sap in his veins, and his heart burning.
- 25.4 His father is unknown, because even Bīlan did not know him. And the songs talk about his mother giving him her blessings, but her name was forgotten. Perhaps his father was not even from the Treehood Family, so he gave him supernatural abilities.
- 25.5 There were very few warrior trees in those days, as it was customary to spend their lives in songs and dances.
- 25.6 So Bīlan was always busy, and in battles, often alone, he won.
- 25.7 His friend, Lepostiriyon Lamëssah from the Kūlta'banha cave, soon endowed him with a powerful weapon, which later became legendary and later fell to other warriors. It was a large crystal club that glowed blue in the distance. It bears the name Dondü.
- 25.8 Also, from a young age, Bīlan lay down on the bed with Treehood girls - they too willingly obeyed his wishes and offered themselves because they longed for his arms of a great warrior.
- 25.9 He fell in love with three of them the most, to whom he then promised his heart - they were three gracefull beauties - Wënalka the Beautyfragrance, Misipayla the Gracefull and Onëwalka the Passionate.
- 25.10 They married him after a while, and shared great happiness.
- 25.11 Bīlan's fame grew rapidly and he gained powerful friends, including the ancient Lepostiriyon. They often came to him with pleas or gifts.
- 25.12 Here Bīlan longed to be a mighty warrior, and to stand by the protectors of this world, longed for the glory that none of the trees experienced, and to stand on the level of the great Taliyo, but on the battlefield.
- 25.13 So he first asked Oyöli to give him wings, and it happened because they shook hands in an agreement that also promised protection to sprites of all kinds.
- 25.14 At that time, Bīlan rose like a powerful headsman of monsters, over the treetops.
- 25.15 Even the trees were astonished.
- 25.16 Then he found the noble Siyondi Kauras the Hiddenheat, which was a master creator of things from the interior of the earth, and said:

- 25.17 "I beg you to forge powerful armor that no one wears on shoulders still, so that I can walk around undefeated unscathed and win great battles. I want it for myself and also for the tree nation, and even for the whole of Naul, because now I am its protector. My actions are noble and the whole empire will benefit."
- 25.18 And thus Siyondi Kauras replied:
- 25.19 "I will forge for you strong armor, as you ask, for the protectors of the world, for the people of the trees, and for you, but the fruits of the earth, as simple as spellmetals or iron, will take away the strength you hold, perhaps from your father. You are a living tree, blazing by an inner fire, and you cannot go to iron and stone. "
- 25.20 So Bilan waived this request and left disappointed.
- 25.21 Here Resputi'rēkos Tir the Piercehearts, gifted with the knowledge of how to strike the sensitive place of an enemy, saw in Bilan an opportunity to fulfill her mission, namely to harm the world.
- 25.22 And she appeared as a magical craftsman, like charcoal, a leaf, and a golden wool at the same time.
- 25.23 And she said, "I know your desires and your efforts, let me help you. For I am the one who rules the spells and knowledge of strange essences, more perfect than iron and spellmetals. I will endow you with such an armor that the enemies will not be able to touch you without injuring themselves. Even if they touch you, no blow will pass through the armor. And so you will be protected forever, so that no insidious attack by the vile killer will end your holy mission as the protector of Naul. And I ask no more than the hearts of the first three to die with your hand."
- 25.24 So Bilan let himself be seduced, and in a magical ritual he allowed himself to grow armor, which made him invincible, but also bound him forever by curse and guilt.
- 25.25 For the armor was abominable, and overflowing with thousands of huge thorns, which protruded in all directions like disgusting needles, with hooks and covered with poison that did not stop flowing.
- 25.26 Then Bilan immediately, fiercely and without hesitation, set out on the battlefield of a long-forgotten skirmish, ready to punish the unworthy ones.
- 25.27 Like a spiny ghost, it hovered over the landscape on its wings, now monstrous.
- 25.28 However, the enemies who saw him fled in horror. He scattered the whole army and cheered without a single blow to inflict it.
- 25.29 And he returned home, dazzled by his own perfection, for he was thrilled. But he didn't look in the mirror made of crystals and ice, so he had no idea who he was.
- 25.30 Alas! Perhaps he should have fallen in battle earlier, for not even his three beautiful, vital girls had the courage to approach him, so they covered their eyes and fled.

- 25.31 Driven by surprise and lust, Bilan caught up with them and loved them all wildly and violently.
- 25.32 He stabbed them with his thorns, poisoned their blood, and tore their bodies.
- 25.33 Now, drenched in the blood of his loved ones, he saw the deception, wept bitterly, and regretted his promise.
- 25.34 Rejected by Treehood, with bitter sadness in his heart, he looked in the mirror of crystals and ice, and saw himself. He cried out in despair and thrust his thorns into his eyes so that he would no longer have to look at his image.
- 25.35 With the howl of a tormented soul, Bilan fled to the wastelands and never returned.
- 25.36 On his travels, blind, he broke one thorn after another, but they all grew up overnight again. That's how the whole curse caught up with him.
- 25.37 It is also sometimes possible to find his broken thorns, which are as sharp as a spear - and endowed with great power.
- 25.38 Since then, some trees and shrubs have followed Bilan's example, as they are seduced by the ancient promise of invincibility.
- 25.39 They put on thorns, both small and large, to become larger warriors and more powerful strongholds against those who would harm them.
- 25.40 They have no idea how bitterly they will cry when they find out how much they have hurt the innocent and how many good beings they will lose by their unnecessary intolerance, and they will never approach them again.



Illustration 61 – Bilan's curse

26) Mitahali, Domödi, Tümontistë and Tohötan

The birth of divine scripture and its characters

- 26.1 Ever since creation, the sorcerer of Lepostiriyon, from Huna, named Mitahali Ssalmuday the Languagesearcher, has been walking around the world.
- 26.2 She served king Uwa, but also Mayni'wytär Tanön, as well as Urëlossin Ayhen and several others. She learned a lot from them and was naturally bright by Ivarinden. She calmly intertwined her thoughts.
- 26.3 However, her inner desire was yet to begin a great work.
- 26.4 Here, too, in the glow of the departing Fö, she began to draw words like clinging thoughts out of the fog and feelings. In the white palace of white rocks above the Donmayol valley, where thousands of torrents of Cäylin waterfall sing and hum, Mitahali lived on her dreamy bed, which called Hamätol.
- 26.5 From the vapors and drops she began to weave a belt, where she used a stick of wood from the tree of Olomë to draw pictures of things that had happened, as well as pictures of things that she had in mind and that she longed for. But as the dripping fog belt passed, it slowly disappeared and no one could hold it anymore.
- 26.6 And behold! One day, as she wandered the mountains and worshiped the pines, which had known hundreds runs of springs and autumns, she saw a large divine caterpillar, Fümadon.
- 26.7 With her knitting, which she weaved, she created truly delicate and divine belts of immense beauty, which adorned the pine trees on the high rocks.
- 26.8 Mitahali addressed Fümadon in a soothing voice, sang to her the desire in her soul, and asked Fümadon for help, and so it happened.
- 26.9 This is how Tümontistë, the Divine Books, was created, which had many parts, some of which are located in Tildoron today. However, not all of them, so it is a pity.
- 26.10 They are large scrolls made from cobwebs woven by Fümadon. Many stories of the ancient world are recorded in them, but only some, the oldest, come directly from the hand of Mitahali.
- 26.11 However, Mitahali's gift to the world is greater than just the books of Tümontistë, as he introduced Domödi - a great and proud language in which it is possible to write both descriptions of what happened, but also what is happening now and what may be - but also letters to express feelings and inner desires.
- 26.12 The tongue was so resonant and delicious to the mind that other deities used it as well. The letters that Mitahali drew were Boyï.

- 26.13 In the Boyï script and in the Domödi language, Mitahali first learned to write Fümadon stories of the world.
- 26.14 Many others soon became involved in this teaching, and Oyöli in particular fell in love with it.
- 26.15 All the letters that intertwined in many forms with the other letters were thirty-two. This is how it were called, although the names may seem strange: Amëni, Bildari, Caykari, Ccuypari, Dämani, Dyipäni, Ehor, Ëmni, Fatahori, Huccani, Humrari, Itani, Yapäri, Klotani, Kāzmari, Lutzari, Lyämdani, Mandani, Nahari, Nyetahori, Ofäri, Öznäni, Prazäni, Rubäri, Slokari, Ssahari, Tazmäri, Tyahari, Uhni, Wizni, Zaharni a Zyumi.
- 26.16 The letters were uppercase and lowercase and were written at the top and bottom and were also turned. As they connected, they immediately created other, new words in which emotions and love were involved. Mitahali has identified seven hundred and seventy-seven Piyakifi, the Special Connections that can be used.
- 26.17 And who saw the books, could see that there were many other auxiliary lines, among those letters and also small dots, rings and ripples, giving a warning of a different meaning or perhaps just a slight departure from the thoughts.
- 26.18 Then Mitahali identified ninety-nine Kayastifi, auxiliary markers that determined the tone of voice and expression of the soul, in conjunction with Piyakifi. Even behold - as extremely difficult this language was created and only Mitahali knows the true essence and all the secluded places.
- 26.19 All the basic letters of Boyï were a image of everything in the large councils in Mirondë, but not everything.
- 26.20 Amëni was a letter of light, but also of kindness;
- 26.21 Bildari then the crops and great fruits, but also gluttony.
- 26.22 Caykari was a letter of cool shadow, but also of envy among the creatures;
- 26.23 Ccuypari then wild streams of water and waves, but also recklessness.
- 26.24 Dämani was a letter of the raw land, but it also reflected stubbornness and obstinency;
- 26.25 Dyipäni then belonged to the black wings, heralds of dark news, but also to sleep and death.
- 26.26 Ehor was the letter of the foliage of the trees, but also of the centipedes and other digging creeps;
- 26.27 Ëmni then change the poetic word, but also illusions and all the strange images that cannot be grasped and just scare the trusting ones.

- 26.28 Fatahori was a letter of deep thought;
- 26.29 Huccani then the letter of the flame, which can bend rock and steel, but also the ash that remains at the end of all destruction.
- 26.30 Humrari was a letter of fire, and red coulur, but also often the pain that flowed from fresh wounds on the sword and claw;
- 26.31 Itani then of powerful arms and creatures that can shake the world, but also the arrogance and hardness of hearts.
- 26.32 Yapäri was a letter of taste and pleasant aroma, earthy bread and roast meat, but also unhealthy sleep;
- 26.33 Klotani then of merciful harmony, the balance that is on the scales of gold, when they weigh a pure heart against a pure heart.
- 26.34 Kāzmari is a letter of colors and brightness, as when Fö crosses the earth and floods it with gold from heaven, but it is also greed if gold is poured into the heart and knows no mercy.
- 26.35 Lutzari is the letter of a dark night where every hot head cools, but also of unseen dangers.
- 26.36 Lyämdani was a letter of young creatures, innocent cubs with big eyes, but also lost memories and lost hopes;
- 26.37 Mandani, then, is a letter of a good and strong body that can overcome evil disease, but also strong deeds that do not always lead to good ends.
- 26.38 Nahari was a letter of steel, metal, and various coppers, as many as the earth hides, but also of war and a sharp sword that takes life as it sinks into heart and abdomen;
- 26.39 Nyetahori then beautiful songs, fondling tones, which people create on the lute and flute, but also a roar that does not end and deprives the senses.
- 26.40 Ofäri was the letter of colors of the jewels in the sunshine and which a rainbow has, as it arches over a damp valley, but also of the flags that flutter to lead man to victory and destruction.



Illustration 62 - Boyi

- 26.41 Öznäni was a soft letter that caressed like waves on the shores of the warm oceans, but it was also a wobbly feeling followed by betrayal;
- 26.42 Prazäni then as clairvoyance, which may not always be a pleasure, because ignorance is healing.
- 26.43 Rubari was a bad letter belonging to the dead who were forced to rise again.
- 26.44 Slokori was a letter of the depths of the seas, where time is only slowly rolling, but also the forgetting of all thoughts that should remain;
- 26.45 Ssahari then the last times, the last steps and the extinction of what is loved, but also opportunities and fateful steps.
- 26.46 Tazmäri was a letter of horsehair, deer antlers and a bull's tail, but also a yoke given to a Feofee from Tildo and an ox from a farmer.
- 26.47 Tyahari was a letter of peaceful household, family, and happiness that rightfully belonged to them, but also of everyday worries that take the mind off;
- 26.48 Uhni then belongs to cold creatures who are afraid of the sun and warm is unpleasant to them, but also to the icy beauty that adorns the snow covers of winter landscapes with a shimmering veil.
- 26.49 Wizni was the letter of those who live at the expense of others and suck the juices of their bodies and also the power of the spirit, but also the art of staying on a rock even in the greatest storm and overcoming the death of others;
- 26.50 Zaharni then the letter of the third eye, which sees things other than those seen through the two eyes, but also dark secrets that should never be revealed.
- 26.51 Zyumi was a letter of passion and scorching pleasure that flows through the bodies of lovers, but also a darkening of the mind and red eyes, which do not see.
- 26.52 This Domödi language and the Boyi script were used by divine beings and less so by the Feofees of Naul.
- 26.53 In later ages, Tohötan, the language of the sages, was derived from Domödi, because later it was almost impossible to learn the full divine language.
- 26.54 And so Tohötan, though very complex, became the great language of all sages and priests, serving all gods and the study of wisdom.

27) Tildoyinnë and Müyë'äyinnë

The creation of the Rulers of Naul, the great gods of all later times and five Pools of Birth

- 27.1 The world flourished and withered in the hands of Ivarinden. Many of the creations were magnificent and many were pathetic. But in many places, the world was already rich in immense beauty that should not be destroyed.
- 27.2 However, Ivarinden's mind was not suitable for farming, but was full of fresh ideas, bright colors and a desire for change.
- 27.3 Many times Fäliyë proved to be good stewards, wiser than the Creators, and perhaps other nations would have mastered such the art of farming better than these ancient, yet powerful and strange beings.
- 27.4 And the prophecies given by Mirondë themselves weighed on the mind of Ivarinden. In their creation, they were bound by the promise and abilities that predestined them to give birth to things and give them shape, color and thought.
- 27.5 Only that the world will be created, and transformed into thousand of thousands of pieces, by immeasurable work. Only then will it run at a rapid pace, and what has been created will be managed.
- 27.6 However, by their very nature, deeply imprisoned, Ivarinden could not rule the world with a firm hand, they were unstable and they liked to transform works. And they also knew that Mirondë wanted a different world.
- 27.7 Soon after they created the work, they changed or destroyed it again to build new towers from the old bricks.
- 27.8 Ivarinden could not do what a simple landlord of later times can do, namely, caress with his hands the finished, manage, but not ruin, use, but not crave another.
- 27.9 And Mnëndin said in the great assembly:
- 27.10 "Look at Naul as it is at this moment. Look at the beauty of the past and the beauty raising from the same. Are we really the ones who were to come and stay to give birth and care? Are we really the ones who build and don't fight, who create and protect? That is why I



Illustration 63 - Tildoyinnë

say that our time is over and the time of our descendants is coming to complete our great work. We could still stay and finish what remains hidden deep within us, but in the meantime other works would fall again. And perhaps completion would mean extinction. As Kakostrofös taught us wisdom, as Lün'fälifäyo'Al'Aharmünē taught us humility, now we too must kneel before the councils of Mirondē. I bless that change, a new life for our children."

27.11 The great meeting where the ancient gods recognized their ending power as self-acting beings is called Döstaran'nastorwänē.

27.12 Then, after long pauses, Ivarinden, everyone on different place, but in mind at the same time, gave birth to Tildo.

27.13 Ivarinden's bodies disintegrated, faded, and according to the old laws became the food of later times.

27.14 And in a blissful breath, the Ivarinden turned into a fresh, new essence of Naul.

27.15 Then there was no longer Ivarinden, but many beautiful creatures were created, also evil and disgusting creatures, and among all of them especially Tildo - Rulers of Naul, the highest gods of Naul.

27.16 Like when a tree grows on a damp meadow full of beautiful flowers and, along with other, golden and green leaves on a slender trunk, the Twelve Rulers arose in their cradles.

27.17 The time of rest, the extinction of Ivarinden and the formation of Tildo is called Tildoyinnē.

27.18 In later times, all the Twelve Gods were collectively called Qesta'tildon. But after Sirdi was deported, the remaining eleven were named Ala'lümili'tildon.

27.19 Behold! The faces of those deities and their bodies were similar to later creatures, humans, or dwarves. They could take on the form allowed by their element.

27.20 And indeed, they often did not remain in the forms given to them by Ivarinden, but were transformed into an animal, a tree or a rock, for it was more natural to them.



Illustration 64 – Creation of Tildo

- 27.21 Namely, each of them was worried about their building block and their element. The Ruler breathed through its breath, the creatures of the element were obedient to the Ruler, the Ruler knew about the deeds and phenomena in the element, he saw and heard the eyes of the element, he spoke in his voice. And such were the elements that were divided among the Rulers:
- 27.22 They were the First Four Elements of the Construction of the World, Cuykalon Fäyirifē, the Second Four Elements of the Destiny of the World, Qamaykalon Tüyirifē and the Third Four Elements of the Spirit of the World, Wēmaniyennē Böwinnē.
- 27.23 Cuykalon Fäyirifē were: fire, burning and destructive, which gives a spark to things, called Füyñ. The water that cools and regenerates, creates and refreshes, called Wöyñ. The stone, solid and eternal, constant and unchanging, certainty in the stream of time, called Qin. And then the air, unstable, light and free, without boundaries, called Lüyñ.
- 27.24 Qamaykalon Tüyirifē were as follows: a movement that propelled things and creatures forward and never stopped at the past, called Eoyn. A destiny that determined paths and gave happy events at difficult crossroads, called Noyn. The path of decay, the path of negative energy, because what is to be born must die, and it has been called Goyn. The path of birth, positive energy, because everything must be born in order for it to die and be called Aoyn.
- 27.25 Wēmaniyennē Böwinnē was as follows: the mind that gave wisdom to all creatures, as well as the eye and hearing, was called Tonuylon. A good that filled with joy, happiness and love, called Miluylon. An evil that was death without need, harm, and poison, called Soruylon. Finally, the color, the mercy of the world, the feelings and dreams fulfilling hope, was called Euluylon.
- 27.26 Each of the elements is ruled by one of Tildo.
- 27.27 However, the Ivarinden knew that the world was not yet finished, and much work remained to be done, as well as that a lot of work awaited Tildo.
- 27.28 And they will lack the power of procreation, although their rule will be powerful over others.
- 27.29 For Ivarinden then foretold that when the world was built and righteously administered, many more children would be born, but they would be the descendants of Tildo.
- 27.30 The children of Ivarinden are day, night, sea and Mēlü, Fö and Ziyē, Mēon and Oyöli, Fäliyē and Lepostiriyon, even those cursed Skoloe, but the world is far from theirs.
- 27.31 At that time, Ivarinden planted their seeds in five large wells, large pools, which were then known as Müyē'äyinnē.
- 27.32 And some also called them the Tubs of Creation, because the strange substance in them was like the clay of a potter's wheel, on which figurines of new breeds are formed.
- 27.33 Others say that five of Ivarinden left their hearts, their tears and their blood in them.

- 27.34 And no one can find them, neither Tildo, nor Vasë, nor Lepostiriyon, nor even Fö will illuminate their surface.
- 27.35 They will appear when the time comes and in a big speech selected from Tildo with the world he will bear an adorable and chilling tick.
- 27.36 That time heralds the birth of a new breed under the heavens, and those breeds were the Dragons, the Beastchangers, Humans, and the Dwarves, four breeds that forged the events of later ages.
- 27.37 However, the fifth well has not yet been discovered and remains hidden from view. She is called Teminëy'äyinno.
- 27.38 Arkasüli may have found her, but he will not reveal the secret, because his mind is no longer part of this world.

28) Tildo

The names of the Rulers of the world and the holy birthplace of Tildo

- 28.1 Tildo have one and holy name, and the other is an important and holy cognomen, although the lower nations may in later times have invented other names by awaiting the favor of the gods in vain.
- 28.2 The names are written in the mists of the stars, on the tops of the mountains and whispered in the depths of the cracks of the earth.
- 28.3 Täyirndë Lïdurindë, the Ruler of the Forests, also called U'urla or Tuyin, Teleh'martina, Dizan, Namlau'winniyan and other less common names.
- 28.4 Öronde Lorgan, the Ruler of Storms and Discomfort, also called Rudan, Jorgod or Tör and Issgramond.
- 28.5 Ilmunayna Antanälë, the Ruler of Water, also called Sirka or Lära, Loyïga and also Wäywöyni.
- 28.6 Niyenult Layqendi, the Ruler of Fire and Art, also known as Narnel Doelan, Helinda, Rastalinqa, Wäyfüyni and many others.
- 28.7 Alwamayna Nimfëliyë, the Ruler of Stone, also called Wasya, Sutnog and Nëytär and Wätär, or Nomoli'manda.
- 28.8 Sïrdi Alostë, the Ruler of Evil and Suffering, also called Agrifar Sa'eton. Many names he still had as cognomens and are not worthy of the honor of having them listed.
- 28.9 Lümindon Neytäniyë, the Ruler of Good and Love, also called Galanen or Lila, Ürunlinwalin, Aya'minda and many others.
- 28.10 Loynalë Sensäriyë, the Ruler of sorrow and mercy, also called Sisil, Togad or Tötär or Alossani.
- 28.11 Osqaldin Telumendiyë, the Ruler of Destiny, also called Arondon, Faran, Petroför or Baduzär and also Fatöniman.
- 28.12 Mnëndin Rignil, the Ruler of air and wind, also called Om, Kirdunast or Karih.



Illustration 65 – Rulers of Naul

- 28.13 Horünen Farkilē, the Ruler of the steppes and flowers, also called Boron, Petron, Helma'ringalo or Wespan.
- 28.14 And finally, whose name is the highest among Tildo, himself the Ruler of all Rulers, Hidrandē Wingāriyē, Ruler of Mind, Soul and Knowledge, Supreme Judge, Ruler of Justice, also called Yagdo, Arod, Onohāndi, Owolimi, Dhīrdīr and many other, gorgeous names.
- 28.15 Each of the Tildo arose at Tildoyinnē in a different place, in the Cradle of the Element, which is closest to the essence of the element.
- 28.16 As a gift, each of Tildo carried with them their animal, which was their servant and his sign. And the animals were changeable, they had brothers and sisters, but they were no longer from Ivarinden of old times. They were created from one color and was permeated by it.
- 28.17 Tildoyn'sūlima are called those animals that follow Tildo and are mentioned for each of Tildo in the next narrative.
- 28.18 Tāyirndē came to Naul from the womb of Bābolon, in a place called Yofayn Tāyir'naynon, the Cradle of the Path of Birth.
- 28.19 And the womb is no more, for it has been closed, as a torn wound is healed. And Bābolon has already done his great deeds.
- 28.20 Öronďē was born on top of a mountain that is so steep that it cannot be conquered and so high that no bird can fly over it. This place is called Cu'mayna'talan, the Cradle of the Way of Decay.
- 28.21 And the mountain is broken, because Öronďē was born in a great storm; the heart of the mountain then fed him.
- 28.22 Ilmunayna was formed in the deepest waters of the ocean, where the water is densest and liveliest. This place is called Muynan Lēwiyinē, the Cradle of Water.
- 28.23 And the depths are long forgotten.



Illustration 66 – Birth of Tildo

- 28.24 Niyenult rose in the fires of an ancient volcano, in a place where nothing can live in the heat of fires, on Golmaybë Köstofon, the Cradle of Fire.
- 28.25 And the cradle had already cooled and turned into a chamber without an entrance.
- 28.26 Alwamayna grew up in deep caves, where the light of the sun can never penetrate, where there are thousands of gems and golden pillars. This place is called Alumintë Lotoson, the Cradle of Stone.
- 28.27 And the treasury is locked in thousand locks, deep under the mountains - and Turüh doesn't know it for themselves.
- 28.28 Sirdi set out in a strange place where the terrible battle of all Lepostiriyon is taking place, which has never begun and will never end. That place is called Gügmulos Spolökon, the Cradle of Evil.
- 28.29 And no one is looking for the place and no one knows where it lies. Perhaps it froze in ancient Likintiyannon.
- 28.30 Lümindon was created in a place of eternal love and happiness, in a paradise called Näwiqin, the Cradle of Good.
- 28.31 And that paradise place is no longer, for Näwiqin gave all its pleasure to Lümindon and perished.
- 28.32 Loynalë was created from thousands of tears of mountains, trees and Archelementars, from the sorrow of the whole world, and arose in the Valley of Mercy, Wämayin Lökostë, in the Cradle of Hope.
- 28.33 And the cradle is sacred and glorified, but it was hidden by powerful spells.
- 28.34 Osqaldin was born on the strands of Time, in knots on this strange thread, on the roof of the world, in a place called Qalda'qintoy, the Cradle of Fate.
- 28.35 And these knots are in the mantle of time and they are inaccessible. Tëy will not answer the questions.
- 28.36 Mnëndin rose above the clouds, above all the air, at the place of the infinite blue heavens, at Filondayl'losan, the Cradle of Wind.
- 28.37 And the island in heaven is inaccessible, and even the birds can't fly there. It is said to have disappeared over the endlessly misty mountains of the Oddland.
- 28.38 Horünen grew up as the most ripe fruit of free steppes in their most complete center, in a place called Etulinan Ölontë, the Cradle of Freedom.
- 28.39 And it is so ordinary to look at that no one would reveal it even if one walked around. And no one was left to remember it.
- 28.40 From the earliest times, Hidrandë stood on a throne composed of all other elements, which will be called Astalon Alfagnom, the Archcradle of all the government of the

world. It is a place high among the realms, and here Hidrandë thinks of the offices of others and rules the world.

- 28.41 And that place remains hidden among the realms, and only Lepostiriyon knows about it.
- 28.42 However, Astalon himself, the ascended throne, was moved to the palace of Tildo, in later times and decorated as a gift.
- 28.43 And it came to pass that the swarm of Huna'lepostiriyonnë gathered, and they paid tribute to the new rulers and worshiped them. Although, not everyone.
- 28.44 And there were times when the gods walked the earth, Naul, and got to know it, because they were curious and their minds did not know all the hidden secluded places.
- 28.45 They were young, but they were not created as children or as mischievous youth, for the majestic beards already adorned the chins of the deities, and full breasts adorned the bodies of the goddesses.
- 28.46 They looked at what was given to them and only yet learned to be good stewards. They tasted justice and recognized the strange burdens left to them by Mirondë.
- 28.47 Not all of them correctly understood the essence of Iwulin'daluyn'awalenin, namely, Managing the World. But their actions and mistakes will still be told.



Illustration 67 – Rulers of Naul

29) Skoloe, Firdiyë'enelmin

About the origin of goblins, the cursed offspring of an evil god

- 29.1 In Tildoyinnë, Ivarinden disappeared and transformed their essence into Tildo, their bodies and their soul, will and tidings.
- 29.2 Many beautiful and pleasing works arose then, a number of blissful and beautiful creatures came to Naul.
- 29.3 But already in those days Firdi also fathered his children, as they were later called, Firdiyë'enelmin, but this flattering designation is not worthy of the great language of Domödi.
- 29.4 These are the Goblins, Skoloe, an unholy breed that has been asleep since Tildoyinnë and was mostly awakened only in the times after the creation of Turüh, even though they were the ones who arose earlier. And a lot of pain was also caused to new Turüh by goblins.
- 29.5 For Firdi was also endowed with the power to create, but his works were disgusting and carried the taste of destruction and death, although death itself is often not evil.
- 29.6 Firdi, who suspected that the end of the great time of Ivarinden was coming to Naul and the government of Tildo was approaching, also changed.
- 29.7 Just as a caterpillar turns into a butterfly, so it has turned into an ugly worm, with three slimy tails and strewn with sharp bristles.
- 29.8 He hid in the swamps below the Paentolin Mountains, where he slept with Essential Sleep and disappeared from the world for a while.
- 29.9 At that time, Ivarinden were overjoyed, and their enthusiasm did not wane even after Tildoyinnë, for Sirdi was Firdi's successor, but his power was inferior.



Illustration 68 - Sirdi in form of a worm



Illustration 69 - Symbol of Skoloe

- 29.10 However, Firdi awoke and remained hidden, covered by a gray veil that was disgusting and smelled.
- 29.11 Thus arose in the world Zatass, the mold, unclean fibers, desolate fungi, which are like diseases, like a plague that can penetrate all things, stone and flesh.
- 29.12 And whoever looks at the real Zatass from those times, turns away in disgust, and his mind is forever stained with evil power. Walenrimpë, the Lady of the Diseases of the Soul, has always welcomed this.
- 29.13 The image of the disgusting veil will then annoy the Feofees's waking visions and dreams until the end of his days.
- 29.14 Then Firdi crawled through dead canals, or nameless galleries, gnawing at the garbage of the world and the mud of forgotten swamps like a monstrous worm.
- 29.15 And like a fly-worm, he laid eggs behind him in deep holes and musty burrows, of which there were thousands of thousands, and perhaps even more, because no one had ever tracked them all down and Hidrandë could not find them.
- 29.16 Because not single one from Tildo can see through the veil of Zatass.
- 29.17 And Firdi carried this Zatass to all the places on Naul, where it first engulfed the wet swamps like a disgusting tangle of swollen weed shoots, and then crawled through the damp paths in the cracks as an infection to places not yet affected.
- 29.18 And neither the granite wall nor the sacred wood can stop Zatass, but it fears the light of Fö and the light of the sun can dry it to destruction.
- 29.19 Deep inside the hot, humid forests of the Southland, Zatass eventually created a large lake, which even the eyes of gods avoided.

- 29.20 This lake of ancient mold Zatass is called 'Tumnazöli'söl'zatassmiyë.
- 29.21 And whoever of Feofees even looks at that will be cursed by the end of their days, and the mold will haunt him in all dreams and waking - eventually even the eyes will be hidden in the mold and ears, and the mouth - such a terrible and disgusting place it is.
- 29.22 Thus Firdi climbed almost all the continents of Naul and created Skoloe, in many breeds, each with a different gift.
- 29.23 And somewhere the eggs were suffused with the disgusting feces of Firdi, other times with stinking mucus, on other places with pus from unhealed wounds or sanies from wet blisters, or also other essential colors.
- 29.24 And it was a cursed gift from Firdi to the world.
- 29.25 It is also not known how many such breeds were formed, because after the awakening of Turüh, always after some time, other such monsters appeared here and there, in very special places of Naul.
- 29.26 The breeds were infested with unprecedented abilities, and some could see through the darkness, others were much stronger than their growth would suggest, others were full of poison, others were incessant fury.
- 29.27 And Skoloe themselves used different languages, not similar other ones - and they could not understand each other, or hardly.
- 29.28 Great battles and also wars in later times were fought with the Skoloe breeds and many heroes fell with their weapons and their poison.
- 29.29 However, countless Skoloe fell as well, and many times more, for the power of righteous light always won in the end, albeit at great cost.
- 29.30 Fortunately, many of them were also killed in their own wars, fading only when they made fragile and treacherous truces for a short time; but never peace.



Illustration 70 - Zatass

30) Wingo a Toturostë

About other beings, created in turning times

- 30.1 There are countless Naul creatures, and no one knows where they are, who they were, and who stayed.
- 30.2 Even the great Hidrandë cannot count these Feofees of all, for his eyes are the most seeing, but not all-seeing.
- 30.3 The glory is with Ulu and Aldo, and theirs is the magnificent work of Yastawäyintë. They may have had in their minds all the images and colors of beings that will arise for ages to come, but Mirondë are no longer, to ask them a question.
- 30.4 Even no less famous are the Ivarinden and each of them is more brilliant.
- 30.5 And Tildo then coming, are praised the most, because they are the ones who rule over the world. Like Vasë, their sons and daughters, and many of Alnë.
- 30.6 And there is much more to the world of creatures! Listen to a word about them.
- 30.7 Where did the crumb, the vermin, innumerable, crawling into holes and living under rocks come from? They are chips, staples and nails, from the dilapidated palace of Ivarinden.
- 30.8 In the blue skies of Atalen there was a magnificent palace, in the days of Ivarinden. But those times are over.
- 30.9 For not much is known about this deed, perhaps only that the palace was called Ivarinda'halnen and was built at Yastawäyintë, but was never praised.
- 30.10 Perhaps this was because Ivarinden built and created and did not crave mansions, power and government, they did not want to rest in one place, but as a smart spring they kept working on Naul.
- 30.11 After the creation of Tildo, no one cared for Ivarinda'halnen anymore, and Ivarinda'halnen slid to the ground. It fell from heaven to Naul like a rain of debris, leaving only gray boulders from its walls.
- 30.12 However, all the nails, clasps, and ribbons of all things, the splinters of the sacred walls and paintings, as well as the imperfect gems, came to life and scattered over Naul under the last breath of the Creators.



Illustration 71 - Toturostë

- 30.13 Thus rose Wingo, the Vermin of Naul.
- 30.14 That is why some today resemble colored stones, others sticks and slices. This is one of the reasons why they climb back into the burrows today, and crawl and fly aimlessly on the ground, looking for Ivarinda'hالن to reassemble it.
- 30.15 They were later administered under Asmoran, the Lord of Insects, the son of Horünen.
- 30.16 Also look at those who are not talked about in legends and who are not sung in heroic songs, namely Toturostë, the beings of the by-blows of Creation.
- 30.17 For from The Being it is already given in the law, all-encompassing, that in the breaking of bread the single pieces are formed, but also crumbs. When the cup is filled, the drops are sprayed around and after the feast the rubbish is always scattered when the sacks are drunk and the bowls are eaten.
- 30.18 Thus arose Toturostë from the great turning points, those who are not desirable children, but the by-blows of great creation.
- 30.19 It is said that there is still at least one of Hidunga'ristufon in the world, although it can only be a message completely empty.
- 30.20 This is the name of those who come from Yastawäyintë, but far less in significance, or even insignificant, compared to Ivarinden.
- 30.21 However, it is not known where he would be and what his essence would be and whether he would be of color at all. However, to Ivarinden he would be an unworthy peer.

- 30.22 And perhaps it has already disintegrated and changed into the souls of later ages.
- 30.23 And there would certainly be Alkronga'rustifon and Guzonda'rustifon if they remained from Utiwäyintë and Lâyintiwäyintë, but the world has changed to Yastawäyintë from the ground up, and therefore there are none.
- 30.24 Ivarinden then gave the Naul their children as the government, and then others from Toturostë were born. These are called Bäbrizo'kalstifon.
- 30.25 They were persecuted in ancient times, when Tildo had not yet firmly held the government and Lepostiriyon had greatly wiped them out and fought them as if they were a great evil, but this was not always true.
- 30.26 There is no more known from those times than the rumor of one of Bäbrizo'kalstifon, namely Repukant the Great.
- 30.27 And it is said that before he fell in the fight or perhaps the assassination of one of Lepostiriyon, Namedzär, Repukant lived above waves of sea in the air fortress of Alë'mänistro and had great power with him.
- 30.28 He took a piece of Tëy's cloak and tangled it in a tiny pouch from which he could pull out anything he could think of. It had the power so great to throw the object back at Naul, and return something that had long been tangled in Tëa's cloak.
- 30.29 But that is all that is known, and also that the sack was called Hazmü and was later lost at the bottom of the sea, where it may sleep today.



Illustration 72 - Symbol of Toturostë

- 30.30 Maybe he himself, from time to time, will throw away things long forgotten. But where he rests is forgotten, Ilmunayna does not know and Gonmandina doesn't care.
- 30.31 And behold! The spots in Tildo's stories are the Awal'wistifon - Marked Creatures, who are of special status but also belong to the Bābrizo'kalstifon.
- 30.32 However, they are destroyed or lost, whether in a just struggle or the death came more insidiously, perhaps by Tildo's will, perhaps by their servants.
- 30.33 Tildo doesn't like to hear about them, because they are their half-brothers and half-sisters, and they were often fallen or too hidden, disfigured beyond recognition, and became defiled for many of the Rulers.
- 30.34 It is not appropriate to compare them, as their power is lower compared to Tildo and their destinies insignificant. And even Ivarinden may not have wanted to conceive them.
- 30.35 They have no names, and if any remain in memory, they will be forgotten. It is therefore not appropriate to name them here so that the glory of Tildo remains undefiled.
- 30.36 Until perhaps one more story is to be told, about Nestömir, who was the most powerful of the Awal'wistifons and was the only one who could compete with Tildo.
- 30.37 But the story serves as a tool of wise balance, because Hidrandë is not ashamed of the deed and learns from it.

31) **Hidrandë Wingäriyë, his ambassadors and his government**

About the Greatest of the Rulers, the greatest of the deities and his form

- 31.1 And behold! It is fitting to reveal the highest of all Tildo among the high ones, and that is Hidrandë Wingäriyë, the Ruler of Rulers, also called Föron for it.
- 31.2 In the end, who is the ruler is not the one who wields the sword or the magic stone, not the one who dives deep or screams furiously, but only the one who knows, understands and speaks with a strong word.
- 31.3 For the Word as an instrument and the Word as a scepter of government have always been hidden in the minds of Ivarinden, but they could not use it.
- 31.4 Hidrandë took this scepter of will over the world in one hand and held the unbreakable laws of Nüma'ilton in the other hand.
- 31.5 He will rule wisely with them until the end of the world, which will also come to an end.
- 31.6 But what are the likings of Ruler of all Rulers?
- 31.7 His home is Hal Ana'waldanon'tildonnen, the Palace of Balance, the seat of Wisdom and Knowledge. Little he travels out of it, because his senses have wings and fly around the world.
- 31.8 After all, he knows a lot and a little remains hidden from him, but even that happens. And so he always focuses his mind on a place in the world, on the wide Naul, with his eyes, or with the eyes and ears of his messengers.
- 31.9 However, his envoys do not hide as spies and spooks. They are dressed in colorful clothes, whether from flowers, bird feathers or petals of decorative metal.
- 31.10 They also do not act dishonestly, but always ask directly, often uncomfortably and austere, but the truth is always heard from their mouths.
- 31.11 Hidrandë's messengers are called Al'Hidrandëya'salaë.
- 31.12 And he himself sits on the throne of Astalon Alfagnom, contemplating everything, how time passes, how rivers flow, how the feofees speak, how blood beats in their veins, how waves strike, and listens to all the movement running on the ground.
- 31.13 And such is Hidrandë's appearance - his hair is black and his beard is silver, with two stripes of gold strands.
- 31.14 On his forehead he has a crown of the rarest truesilver and one large stone, which strengthens wisdom and radiates mental strength. The crown is called Edelon.
- 31.15 Hidrandë himself is dressed in Noymalon, a magnificent gray robe, with a delicate drawing of silver that flickers before the eyes and hides countless stories and narrations, as well as legends, battles and heroic deeds.

- 31.16 If Noymalon stopped for a moment, he could tell wonderful stories, and he would captivate the audience for many days.
- 31.17 And then there's Äfayn, a belt of pure knowledge, invisible, yet tangible. And in it is the Lürigon buckle, which is like an eye, and it sees things unseen, also in directions where Tildo cannot see, and then reveals even what is not nice.
- 31.18 Hidrandë shoes are also strange, black-blue in color and with gold markings. They are called Föros and have a hundred and a thousand scriptures that Naul can boast about - some of them are unknown to Naul and are just waiting to be discovered.
- 31.19 Thus Föros is worn with all the names of Tildo, Vasë and Alnë, of which there are new ones in the world, when they are lost, and new ones are created.
- 31.20 Hidrandë never married, because womanhood in a bond always suppresses wisdom and tarnishes reason.
- 31.21 However, this does not indicate the desolation of Hidrandë in procreation, many proud Alnë and Vasë flaunt about their father.
- 31.22 With Hidrandë then came to Naul the Five Animal Scribes, which are called Telenko'elëni.
- 31.23 They enjoy the protection of Hidrandë, and once every seven years they always move to another temple of the great Ruler to add to his glory, where they begin writing another book on wisdom.
- 31.24 It is the Golden Snake Sokölmë, the diamond mouse Lantilinka, the silver tiger Güron, the blue crane Panüssa and the white cow Umlaka.
- 31.25 These five noble animals have never taken part in any fight, but they have good protectors so that they do not have to do so. There are a large number of their descendants.
- 31.26 And such is the symbol of the Ruler of Rulers, seven gems, each with a different number of light reflections encircling the all-seeing eye, in the middle of the pillars of a symmetrical temple with eight rows of columns. The symbol then hovers between heaven and the waves of the vast ocean to serve as a noble throne to the highest of the Rulers.
- 31.27 The first of the temples was built for Hidrandë at the time when it first stood on the Yednozem. And there it stands.



Illustration 73 - Edelon

- 31.28 It is a small building, shabby and ancient, but with great spiritual strength. It was built up by one of Huna Lepostiriyon, Andero'tay Gouhim Glitterreccer.
- 31.29 But prior to that, Andero'tay bowed before the size of the Ruler and asked him about the shape of the building and its ornaments.
- 31.30 This temple then became a model for other buildings dedicated to Hidrandë, the same appearance that represents Hidrandë's symbol.
- 31.31 Whoever wants to worship the Ruler of Rulers must sacrifice his mind in the name of wisdom and his wisdom in the name of justice; and others teach this wisdom and righteousness.
- 31.32 Hidrandë's is the noon prayer, and the hands of the supplicant are on the head, palms on the forehead, eyes open and to heaven; the supplicant stands upright. This prayer is named Hidröya'lamwini'yannë.
- 31.33 Hidrandë's sacrifices are difficult and the reward small. The spiritual path has always been abstruse, and there is little evidence that the chosen spiritual path is the right one.
- 31.34 Hidrandë's service is one of the most difficult on Naul, but also one of the noblest.



Illustration 74 - Symbol of Hidrandë

32) Hidrandëya'namastë

About Hidrandë's actions at the beginning of his rule over the World

- 32.1 At the beginning of his reign, Hidrandë first visited each of the great continents to sanctify its fate and leave a harbingery and a clear message.
- 32.2 He then came as a great cloud and as a white bull, or again as a shining ring, with trumpets sounding and drums swirling in majestic music.
- 32.3 At that time, many of Lepostiriyon, Fäliyë or Oyöli bowed before the king of the world and did so from the very essence of the will of the world, because they felt a magnificence that was initially lacking; and also a special mighty gust of understanding, humility, and righteous destiny.
- 32.4 At each of those places, Hidrandë blessed the land in a different way and built one monument at a time, alone, without help.
- 32.5 He kneaded the stone with his hands, sculpting the words with his eyes, decorating the ornaments with his breath, contemplating the color of the continent and the words that will rule it, for the words were carved forever.
- 32.6 First he descended to Ä'lino'liwaro, the so-called Yednozem, which also calls Artya, Al'Wäm or Ölö. He hugged her for the first time and kissed her, excited, in welcoming the new world.
- 32.7 And he said: "This is the land that will offer immeasurable wealth, full of happenings and creatures, mixed in richness, in innumerable events and strife, as well as happiness and constant bonds, where the history of all Feofees will be written in blood and honey. It will not be hot, nor cold, nor beautiful, nor disgusting, but everyone will create in it what they carry in themselves."
- 32.8 In the mountains of the Ilimayn, he carved a majestic blue stone obelisk called Akarak. It bears a hundred sacred verses, a hundred prudences, given by the Great Ruler to the Yednozem.
- 32.9 No one can see it who would not come on foot as a humble pilgrim, and even then he would not see it if he did not reflect on a hundred questions on his pilgrimage - Ä'sölin'waltosalmë - A Hundred Ancient Questions.
- 32.10 The book Wi'ikon'kolto'ströwo'kestiyon - Songs of a Sturdy Sage, tells of such a journey.
- 32.11 After that did Hidrandë head to Dümindë'liwaro - the so-called Yinozem - and call her the Sister of Yednozem.
- 32.12 He caressed her with his favor and called her The Beauty, the most graceful of all lands, which will be adorned with many scars, not so rich, but abounding in peace in many places.

- 32.13 And here later came Awalon, an immaculate place of paradise and rest.
- 32.14 A monument of government and order has become a large gemstone sleeping on a riverbed - and in that place the water is always clear.
- 32.15 On dark nights, the gemstone glow in the surroundings with flickering light. That monument is called Unarik.
- 32.16 At that time he also visited Likayri'liwaro, ie the Iceland, and was amazed by the extraordinary creations of icy beings, immense cold and wild storms.
- 32.17 He also looked at the eternally frozen flowers that had slept for a long time trapped under the ice, remembering ancient ages.
- 32.18 In the region of Tormidsen, near the coast, he built a gate that stood alone but was locked forever; the key was had been never made. It was a symbol of the locking of the Outer cold and the separation of these two irreconcilable and so different worlds.
- 32.19 Then he called Likayri'liwaro the Sentinel, for the Ledozem was to be the guard land before the Nabisar abyss and the monsters coming from it.
- 32.20 And he blessed Liwarnampar, that is, Godland, also called Milan'ewankan - a land to be administered to the children of the gods, who will not want to drag the yoke of worry over other lands, although they will also be held in honor.
- 32.21 And he embossed thousand words of blessing into the face of the earth, and into the mountains of Elempös.
- 32.22 And next, he saw Nandömuri'liwaro, wild, stuffy and chocked full with wort, the Southland.
- 32.23 In the middle of the continent, like a holy monument, he tilted three spears; and in those places three springs gushed out. The place is known as Wedomendi'anamäniyë and is located in the forests of Sspulki.
- 32.24 From one spring comes fat milk for those who are hungry, and from another cold water for those who are thirsty. The third spring then produces delicious mead for those who despair, and their minds are drowning in sorrow.



Illustration 75 - Lands of Naul

- 32.25 The south was a fertile landscape where there was no shortage of fighting and strife, but it also did not require a shovel in the fields - fruits and nuts of many kinds were easily available.
- 32.26 Then Hidrandë's steps headed for Liwarnuyn'yoltawë, the Wizardland. Here Hidrandë built a stepped mound, and each of its stones bore one word of wisdom.
- 32.27 The mound, which is now ancient in appearance, small and overgrown with magical herbs, stands in the county of Alweolan and also called Dontül'salmë.
- 32.28 Hidrandë then found Liwarnuyn'dömirë, the so-called Hiddenland - a land of peace and tranquility, abandoned by the world.
- 32.29 This, too, was to remain, far from the fury of the legends of the Yednozem, far from the strange destinies of the Yinozem, and above all protected from the evil that had always sought a fertile region.
- 32.30 Here Hidrandë built a tall and slender tower, which cannot be climbed, but the bird can easily reach it with its wings.
- 32.31 At the top there is a holy scroll, where Hidrandë again wrote some of his wise lessons.
- 32.32 The tower is called Kereldan.
- 32.33 On the land of Anmiyoyn'liwaro, the Flowerland, where the Ewëni were most lush and shone with bright colors, blessed Hidrandë in the song.
- 32.34 He attributed great times to the region, peaceful times, but it did not happen. The land was eventually burned by the unholy fire of dragons, and the destruction of the war between the trees and the dragons fell on it, and was then called Slöruri'liwaro, Blackland.
- 32.35 At the end, he was tired, he sat on Zämiläwi'liwaro, Oddland, a large continent divided into two parts, East and West. In the west, Hidrandë saw vast deserts and desolate mountains, without moisture, and neglected, the place that Sirdi used later.
- 32.36 But in the Eastern Wilderness, he saw the end of the world as the earth merged with the heavens and disappeared into the mists. He was astonished, but his speech was unmajestic at that time.
- 32.37 Perhaps because the Oddland had never been powerfully blessed by Hidrandë and the holy power of fate had not been strongly attached here, this continent was desolate and strange.
- 32.38 Sirdi often considered it the beginning of his kingdom over Naul.

33) Hidrandëya'lowäyona

Calendar and counting of time

- 33.1 However, the ploddings of Hidrandë, the wise Ruler, had only just begun, although he was helped with it much by his faithfuls, to whom he was always kind and rigorous.
- 33.2 Praise be to your rule over Naul, just and mighty, full of order.
- 33.3 At that time, Hidrandë anchored order in time, composing the days running, under the rays of Slöynan, in the flight of Fö and in the light of the stars.
- 33.4 Seven times he saw the strange days revolving around him, and seven times he saw the confusion and instability of the action.
- 33.5 At that time he convened a great council, in which Lepostiriyon in particular were represented, a great meeting that lasted for many years and perhaps not even held in one place, but the ashes of the advisory fires remained on all the continents of Naul.
- 33.6 Around the flames of the holy fire, which changed color every day, Hidrandë asked the chosen Lepostiriyon to sing the song of the day in front of him and perform the dance appropriate for the day.
- 33.7 At the end of this day, the Ruler uttered the holy word, which became the name of the day, until the end of the ages.
- 33.8 And before he had considered all the rules of the order of seven days, seven years passed, and not all of them from the great assembly remained with him, but others came again.
- 33.9 It was then that Hidrandëya'lowäyon arose, the Era of Hidrandë, which was a great paragon and a great order in the course of days.
- 33.10 For day and night had taken turns for many times as Fö and Slöynan circled the realms of Naul; but not those many years that had remained hidden.

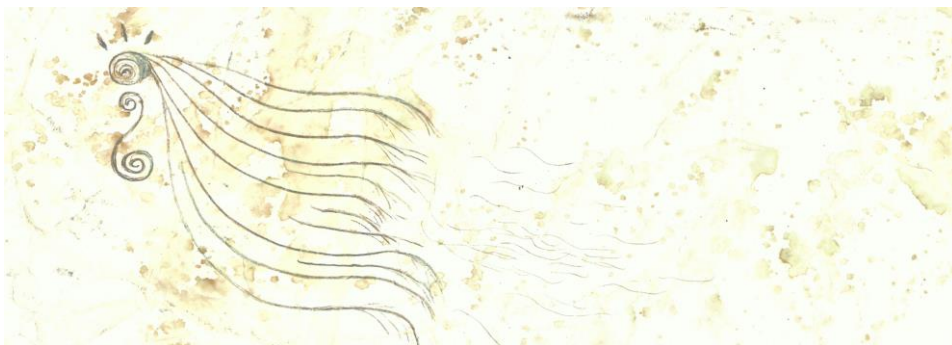


Illustration 76 – Flow of time

- 33.11 The calendar has three hundred and sixty days, and each such time is called a year, that is, Wor.
- 33.12 Pertaining to justice, a specific time is given to each Ruler, twelve times thirty days, but never together, but according to the ancient chants of Lepostiriyon, those days are mystically divided.
- 33.13 However, twelve months have remained, and they are called differently in each language, because they are difficult to pronounce in Domödi, as is often the case.
- 33.14 Their names are: Yasta'walnä'riyunnë, Ael'wöyi'nalna'kläyinnë, Ëwo'naynö'klāwantë, Dël'klärin'antannë, Ewöna'waylna'keltinnë, Salwo'anir'titnë, Easti'riyoni'nantë, Paluyina'wiriyanne, Klüwayn'iranintë, Aelan'aelnoy'wäynuran'istannë, Wumanti'olnoy'ty-alnë and Zanimayro'yunmirandirë.
- 33.15 Then two hundred and twenty days are dedicated to warm winds and winter winds and are called Summer and Winter, namely Aemäla and Aewera.
- 33.16 Between summer and winter there is a shorter time, which is called the Half-Time of Birth and Demise, but it is better known as Spring and Autumn, namely Aelea and Aelana.
- 33.17 Each of the days of the year, therefore, bears its name and is dedicated to praise of one of the Naul Rulers.
- 33.18 However, this changed later, when Sirdi's days were buried and passed on to other, great beings of Naul, also by Hidrandë's decision.

34) **Wömoninnë and Molhon**

About the gifts made to Hidrandë and his most feared servant who cannot be defeated

- 34.1 There have been and still remain the Ten Gifts that will be called Wömoninnë, and these are the gifts that each of the Tildo brought to Hidrandë to honor him and to present before him the rarities of his estates and also to recognize the sovereignty of Hidrandë.
- 34.2 These gifts then belong to Hidrandë, and he uses them so that his estate, namely Naul, abounds in peace where peace is to be and by bustle where it is needed.
- 34.3 And it is not quite known where the works came from, although some contain the essence of their donor's work, but their power is great and Tildo cannot fully rule it.
- 34.4 So perhaps Wömoninnë comes from the hands of Ivarinden and perhaps they are even older.
- 34.5 The first and largest of these is Astalon itself, the golden throne that comes from Täyirndë and Alwamayna and is composed of the jewels of both the kingdoms, the forests and the mountains.
- 34.6 It has a thousand small flowers that sprout from thousands of buds on small branches, which in turn come from powerful trunks of slender trees, and in all this, like drops of living water, blue, green and red gems glitter, as well as truesilver and silver ornaments. And these trunks are planted in deep pools under the roots of mountains that are symmetrical and powerful.
- 34.7 And when Hidrandë sits alone on Astalon, the throne shines and fills the halls of the Palace of Balance with its light, and in that radiance study the beings who intend to be the wisest.
- 34.8 It is said that Astalon's heart is alive, beating, and Alwamayna has transferred him from the throne of Uwa, the ancient king of Lepostiriyon.
- 34.9 The second gift is Stoy'walon, The Living Drop. Ilmunayna brought her like a diligent, fluttering and trembling fairy who is constantly flying and spreading freshness and driving away death in the tremors of the wind.
- 34.10 Its power is pure life, by which it heals all wounds, all blemishes and all the impurities that evil brings to the world.
- 34.11 Hidrandë never subordinated it to his government, but left it to its alone to help the needy, albeit lightly, as if the bluest ripple touched the fine sand on the seashore.
- 34.12 Since then, Stoy'walon has flown freely around Naul, healing even the smallest wounds where he visits, cleans and manages the wounded.
- 34.13 The third gift is Metulgo - the Dagger of malice. And Hidrandë refused it, although it remained a gift. It's a terrible gift from Sirdi.

- 34.14 It is locked by a thousand locks in a black chest called Gimulgon. The dagger is kept secret, because its sting destroys the soul, so that it will never be again, both on Naul and outside the world.
- 34.15 Whoever holds it in his hand must always stab afterwards, such is its power.
- 34.16 The fourth gift is Hamurgo - Red Hammer. It is small and large and terrible and beautiful, exactly as its bearer is.
- 34.17 It spreads death in flames or, with it, it is possible to forge things of all metals so wonderful that the mere sight of them enchants creatures and doesn't release them from its power.
- 34.18 It is a gift from Niyenult, who has considered whether a hammer or a brush is closer to her heart. But she chose a brush for herself.
- 34.19 But Hidrandë uses Hamurgo little, although he lent it to Nalmo, the Lord of blacksmiths, several times to forge great works.
- 34.20 The fifth gift is Mimilin, the Cup of Delight, the gift of Lūmindon. A sweet sap flows out of it, Lulin and it doesn't stop flowing until everyone around has enough.
- 34.21 And the power of that sap is such that everyone, bedazzled, is in the grip of love and loves everything around, and thus remains in happiness for a long time.
- 34.22 Every seventeenth full moon, Hidrandë pours from that cup to all the guests at the great divine feast to be happy.
- 34.23 The sixth gift is Pilwin, the Ring of Mercy, and it was made from tears by Loynalë herself.
- 34.24 Pilwin calms Hidrandë's anger as he looks at the unworthy and the injustices they do.
- 34.25 There is no room for mercy in the laws of justice - and the punishments that Hidrandë gives are terrible. However, Pilwin saves many, to be spared in their stupidity and recklessness.
- 34.26 The seventh gift is Sūlimon, the Bag of the Wind, the gift of Mnëndin. The neck of the bag is tied with a blue lace and a wind called Omoyn, the Ranger, is bound in it. And



Illustration 77 - Hamurgo

Hidrandë will untie the bag when he is in danger. Then Omoyn will scatter all enemies in the storm, even if they come from Lepostiriyon or the Outer World.

- 34.27 The eighth gift is Klö, the Divine Sackcloth. And that Horünen brought as a symbol of freedom and its loss. For the power of the sackcloth was such that everyone could be bind with it, even if it was only an immaterial spirit. The horsehair was endless and always stretched out to tie another unfortunate Feofee whom Hidrandë wanted to punish for injustice.
- 34.28 The ninth gift comes from Örondë. It is Morgulon, the Black Root, a symbol of misfortune. Its power was hidden, the rhizomes crawled underground, and where they sprouted, life did not thrive and the plants and game withered.
- 34.29 And alas, it is said that Morgulon is no longer in the halls of Hidrandë, but has been lost and now grows through the land of mortals and robs them of happiness and peace.
- 34.30 The tenth gift is Yowolnayn, the Time Machine, sometimes also called Dowuyin and Uimin, the Heart of Time or Timescale. It is a real living heart that beats in the footsteps of Time. The ruler can look at him, and he knows where and how time walks around the world, and where his steps are light, or where his steps are trampling over the divine creations. That gift was from Osqaldin.
- 34.31 Only Mnëndi did not give Hidrandë a thing, but at the right moment, at the feast of the gods, in the midst of merriment, he told his ruler a great joke.
- 34.32 And the joke was the most magnificent of all, that Hidrandë himself laughed with laughter, writhed on the ground in laughter and could not stop for seven full moons, and with his laughter infected many deities around them, until they laughed too.
- 34.33 Although he did not later classify him as a Wömoninnë, the memory of this joke always brought a smile to Hidrandë's face.
- 34.34 What are the words of the joke, no one revealed.



Illustration 78 - Morgulon

- 34.35 Now let's talk about the big Molhon. Who is this monstrous being who devours the unworthy and no one will stand up to her? Where does Molhon come from and who is his mother?
- 34.36 Molhon is perhaps the son of Ivarinden and is said to be the firstborn before Tildo came. He may be one of Awal'wistifon, the Marked Creatures, the by-blow of Tildo, but rather he is even older, and perhaps Repukant's brother, one of Bābrizo'kalstifon.
- 34.37 As big as the whole mountain range, but it may not be seen. It is black in color because it is soaked in the color of the Outer World. However, when his fin or claw touches the heavens of Tildoron, the blackness of the outer world turns into a rainbow.
- 34.38 His mouth is like a boundless emptiness, trapping those who are in disgrace to all the balance of power on Naul.
- 34.39 And it is also said that his maw is the gateway to the Outer World, but no one has yet passed through it to return.
- 34.40 And woe! Even Tildo alone can't resist Molhon if he wants to devour them. Fortunately for them, and certainly according to Mirondë's councils, he follows their wishes, and Tildo calls him to punish the sinners of the highest.
- 34.41 Hidrandë himself is afraid of him, but he is very happy that Molhon will listen to his wishes.
- 34.42 Molhon especially loves Loynalë, who is merciful and has long pondered the need for this Devourer, and has only interceded once for his services.
- 34.43 Lepostiriyon Pazour, who had plagued the Similiniyual region for a long time and whose power was enormous, was already stuck in his mouth leading to the timeless emptiness.
- 34.44 Also Hamdo Hagutör, a monster from the Timeless Void of the Outer World, whose magical powers threatened the very web of time.
- 34.45 Also Asstrüfan Balgoron and Hemifü, after abusing the power of the sign Iyö'o, or Melëra Wutränol and Ccerkogondra Hříšná, as well as Recirkar Der Šedomlatná, were swallowed up.
- 34.46 Even others who grew so strong in their power that they could defy the Laws themselves and destroy so much that had been built for ages.

34.47 However, even Molhon is not eternal, for he is also entangled in the fate of Tëa's mantle, as will be mentioned later. *

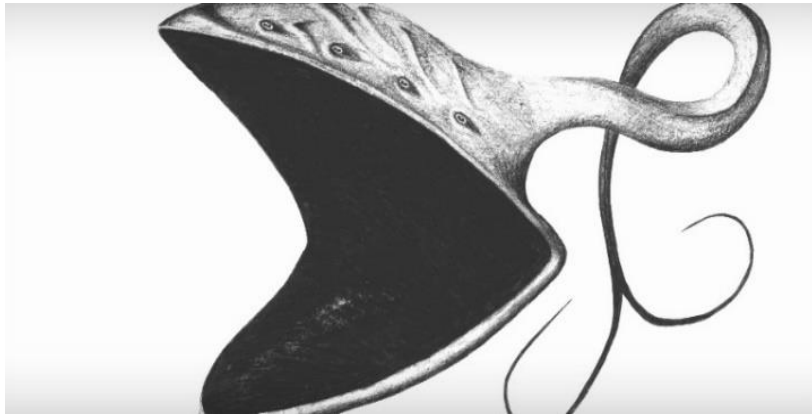


Illustration 79 - Molhon

35) **Nestömir and Nestömirka'linti'mandiyë**

The humiliation caused by Nestömir to Hidrandë and his correction

- 35.1 Just as Sirdi of the Tildo family is, and yet a disgrace on the face of others, so the story of the overthrowing of Hidrandë is a dark legend among the radiant ones.
- 35.2 For only he who learns to bow before the orders of others can wisely rule.
- 35.3 So it also happened to the highest of the Rulers.
- 35.4 The most powerful of the Awal'wistifon was Nestömir, the Coveting Storm. He took on the form of a monstrous two-headed vulture, and its wings spread across three valleys.
- 35.5 On his red-brown head he wore a crown of diamonds embroiled with veins of truesilver, for he carried the idea that he was one of Tildo, namely brother of Hidrandë himself.
- 35.6 But he was foolish and grossly unwise, though he was strong.
- 35.7 His seat was in the mountains of Atö, at the head of the river Runduna, but he flew around the world on his mighty wings.
- 35.8 And thus spake he unto the mountains, and to the woods, and to every little thing in the king's commandment, and those were lies, and derides:
- 35.9 "Look, various Feofees, at that great justice, when my brother, weaker and more cunning, seized control of the world and eleven of the rest of Tildo conquered other parts of the world and called you Feofees. And I - powerful as a whirlwind from the beginning of the world, endowed with gifts from the Ivarinden themselves, gifts more powerful than Wömoninnë - now abstain from simple purity to open the way to rule over the world to those also mighty. And are you feeling better in your lives thanks to that!? Do you enjoy the prosperity of heaven and the gifts of the earth? No - after all, the sweetest honey is in Tildo's hands, there is also the juiciest fruit growing and the firmest milk given by fat cows and sheep. Oh no, I don't want anything for myself, because I have countless gifts alone. But for all of you, for all the Feofees, I decided to fight to enjoy the bliss of the Tildo tables as well. That is why I will measure myself against the strength of my brother, and then, when I win, I will choose a more righteous government for us, for all of us. "
- 35.10 However, the councils of Mirondë are not to be changed, although the will may be great.
- 35.11 And Nestömir changed his form five times, to a huge whale, to a serpent braiding mountains, to a thousand-tailed lion, spewing lava, and to an animated crystal, shining with bright light of many colors, and then to a coal tree, black, with silver flowers like jewelry. And he changed himself back into his form, a vulture.
- 35.12 He flew to heaven and hurriedly challenged the Ruler of all Rulers, Hidrandë, to a duel, and in that language he called himself his brother and appointed a self-proclaimed government.

- 35.13 So the two monarchs clashed their arms together and changed their forms as they struggled to gain an advantage. It was also clear that Hidrandë hardly resisted Nestömir's blows, and everyone around him was very astonished and terrified.
- 35.14 It was the only time in the history of the world when Hidrandë had to defend his government in the struggle, and no one has ever challenged him since, for such is the wisdom of Mironðë.
- 35.15 Then Nestömir broke Hidrandë's arms after years of wrestling, he gripped his waist and casted him into the sea, into the darkest abyss of blue, into Kulfindu'mokasti, the Pit of Denunciation, deep in the seas.
- 35.16 At that time, Nestömir sat down on Astalon himself and started gathering of trustees and advisers.



Illustration 80 - Nestömir

- 35.17 He overturned many works to his delight, and when he turned them over, he no longer felt pleasure. He broke the many bonds that bound the things given in Tildoyinnë. However, once he tore them apart, relived with joy only briefly, and then faded lower than before.
- 35.18 And the other Tildo feared that the world was coming to an end, but they did not intervene because they were overcome by fear. Only Öronðë roared angrily and called for revenge.
- 35.19 Many Lepostiriyon, as well as many of the Feofees, turned away from Nestömir. Few did so in public, and most of them were punished. However, with each blow, the same blow was etched in Nestömir's soul.
- 35.20 And also many servants and free souls of the world fled and hid in deep forests and steep mountains, or in inhospitable swamps.
- 35.21 Nestömir, sad, grim and unhappy about the victory, sat on the conquered throne for a long time, idle.
- 35.22 Black sadness flowed from his eyes, and it is said that those tears gave rise to Slöri'wanlu-männë, the Black Spring, the beginning of the Iwirin's River.

- 35.23 And it came to pass in those days of the reign of Nestömir, in the days of Nestömirka'lint-i'mandiyë, that in the light of the wise throne, in the ageless chambers, and in the most sublime song of Lepostiriyon, Nestömir became wise and his soul changed.
- 35.24 He then left, dressed in mourning, from Tildoron, and headed for Kulfindu'mokasti to free Hidrandë.
- 35.25 He understood that no one could stand up to Mironde's councils, and even if he could, he would then cause great misfortune to himself.
- 35.26 He sprinkled his reddish-brown head with plain gray ashes as a sign of shame. He gave the crown of diamonds away, embroiled with veins of truesilver, to the simplest of the Noble Archsnakes, as a sign of humility.
- 35.27 He himself broke the shackles of Hidrandë's prison and fell to his knees in front of him, asking for forgiveness. He beat himself with cat-o'-nine-tails.
- 35.28 The wise Ruler of Rulers did not take revenge on his rival, but gave him the Kulfindu'mokasti estate and the right to imprison anyone in this dungeon, whom Nestömir would consider a worthy of punishment.
- 35.29 Few of them were such, and only after the fairest reasoning were they trapped in the depths of the sea.
- 35.30 This is so long ago that the world has forgotten the place and Hidrandë himself does not want to reveal it. Gonmandina, the Lady of the Deep, hesitates to discover it.
- 35.31 The black chapter of Tildo is not in love and they never tolerate mockery in that sense, but only Hidrandë accepts that as a reminder of humility before the Being himself. *

36) **Alwamayna**

About the Ruler of the Stone and the miraculous things around her

- 36.1 Alwamayna is the Ruler of the Stone and now we need to talk about her beauty, her mind and the places that are closest to her.
- 36.2 The ruler of the stone is called differently in different languages. People in later times named her Sutnog or Wasya. The dwarves who considered her their mother called her Nëytär, or Wätär.
- 36.3 She rose in Alumintë Lotoson, in the Cradle of Stone. For a long time, however, she walked along Naul, in the depths of the world and also between rocks and mountains.
- 36.4 However, she does not like to pass through the forests and sacred groves, because the green world has always disturbed her.
- 36.5 Alwamayna prefers dwarves because they are most similar to her mind, they love mountains and caves as much as she does, and they make beautiful works from her gifts.
- 36.6 However, the time of these beings was yet to come.
- 36.7 And this is how those who found their way to her could see her.
- 36.8 Alwamayna, whose beauty is cold but clear and eternal, sits on the alabaster throne. She appears to be a mature woman, more a mother than a girl, her numerous wrinkles giving her seriousness, her black hair in regular ripples laid on the golden pillows around her. Her eyes sparkle with gold, but on her tongue lays a word, solid as a stone. Her skin is bright white, embroiled with fine blue veins.
- 36.9 And on the Ruler's forehead there is a large stone set in a fine truesilver crown. The stone is called Kowaldon, the color blue, and it contains great power over the world of rocks.
- 36.10 Alwamayna's dress is also gorgeous. The tissue is made of the finest threads of minerals, light in the breeze, and yet never disappears, and bears a great glow that soothes the angry ones. Its color is sometimes dark blue and changes to the shades of the summer sky. It's name is Lömiyon.
- 36.11 Alwamayna does not come out from its rocky realm often. She walks through endless halls and corridors excavated by all the creatures of the underground. She takes the form of a strange old woman, gray hair and a gray blouse, but her eyes are full of blue.
- 36.12 She also appears in this form on earth if he chooses such a path. Other times, she turns into a blue sapphire and rests in one place where it observes the surroundings.
- 36.13 In the story of Alwamayna, it is good to say also of the Five Wonders of Caverns. They are called Döwlininë.
- 36.14 Three of them are wizarding creatures and help Alwamayna rule her dominion as her friends.

- 36.15 The first is Söfon, a smoke diamond bat that flies inaudibly and cannot be seen unless it is Alwamayna's will.
- 36.16 Söfon flies day and night through caverns and drifts and carries messages to his Ruler. Even a gate or a door is not an obstacle for him, because he is magical.
- 36.17 The second of the wonders is Wumun, a truesilver salamander, who is barely as large as a warrior's fist, and can be smaller, because it is also endowed with spells.
- 36.18 However, it can also instantly enlarge until it is monstrous and as large as a mountain. Then the enemies learn that his weight is great and he crushes armies under his paws and he can break a stone with his mouth. Wumun is a good servant of Alwamayna and often stays near her.
- 36.19 Wumun's descendants then crawl from the rocks and climb from the interior of the mountains, similar to smaller and larger salamanders and newts, and live in forests and lakes.



Illustration 81 – Realm of caves and depths

- 36.20 The third of the wonders is Smolinan, a living stone. He is a strange elder, even older than Alwamayna herself, and he is a legend, as Time whispers that he is even more age-old than Ivarinden.
- 36.21 He had always been a loner, lost deep beneath the roots of the world, and when Alwamayna came, he joined her estate to help her with his humility and experience. He sits to her right, gray and unobtrusive, to please her with the counsel and a measured word. But he never walks on the road with her.
- 36.22 The fourth wonder is then everywhere in the rocks, but few have seen it, for it is Kol'lömin, the Network of Hearing. They are threads and strings, entire networks of small paths, cracks and crevices that are interwoven around the world. Some so small that not even the smallest of the creatures would crawl through them.
- 36.23 However, Alwamayna listens to them, how her kingdom lives, how the mountains moan, how the springs whisper, how the gemstone gardens bloom.



Illustration 82 – Manyfold mountains

- 36.24 The fifth wonder is the obelisk of granite life, Hunan. It is not in the halls of Alwamayna, but is hidden in a mountain called Arambat. There, in the great hall, rests on the backs of four stone giants, the old Archelementars.
- 36.25 Many creatures of the rock empires travel to it, but few will see it in their lives. And in that stone is the great power of the ages. Whoever is able to touch it becomes immortal and time no longer strikes him down.
- 36.26 Three were the animals from Tildoy'n'sülma, born with Alwamayna as well.
- 36.27 The first is the red earthcrawler, which is called Tumözi, and its descendants have spread among the rocks of the world. They don't love the light of Slöynan. Tumözi itself never followed Alwamayna on her journeys.
- 36.28 The second is the black bat Alsömë, which never has to eat or drink and fly in eternal flight through all the caves of the world. On the contrary, he often followed his Ruler without rest.
- 36.29 The rock eagle Oniron flew to Naul as the third, and Alwamayna herself built a magnificent mansion for him on top of Mount Lotron in Iskar.
- 36.30 Oniron's eyes see farther than Hidrandë's, but what he sees, Oniron keeps to himself. Alwamayna does not abuse his advice, although she could often ask.
- 36.31 There is still talk of the earthquake, for which Alwamayna is often blamed, although it is not her work. So where does the terrible earthquake that destroyed the city of Ulmuni, the pearl of the Azure lakes, white and shining in the sun like a golden jewel, come from?
- 36.32 The devastation that buried the Dungeons thousands of voices, under the Lindwetristö mountain, a dungeon for unseen beings?
- 36.33 The voice from deeps of the mountains that broke the bottom of the beautiful lake Söl-Önani'wani and let its sweet water rot at the bottom of the caves?
- 36.34 Lepostiriyon was always called the earthquake Naula'wurgondë and the dwarves Umam Burzandi.
- 36.35 Eternal, though forgotten are the halls of Fag'hronidin, Tumgälad Sirdolinnë, Namghaz Tulbaz. But the Dark Creatures remain there, as will be told later.
- 36.36 Many are asleep and will sleep forever, but not all.
- 36.37 Then from time to time one of Kolpodiyon, the Wicked, will awaken and the earth will shake, sometimes under a powerful foot and sometimes also from the effort to break into the light of Slöynan.
- 36.38 But it is also said that the shaking of the earth is the Likintiyannon itself, which seeks resentment at the strange creatures of the Fag'hronidin halls, just as a Feofee shakes at worldly resilience.
- 36.39 What was to sleep forever, let it sleep as well.

- 36.40 And such is the symbol of Alwamayna Nimfēliyē, namely the solid entrance to the interior of the mountain, protected by a fixed gate. There are eight red gems on the gate and a solid shield in the middle. The mountain, whose heart is forbidden, is pointed and also deeply rooted. There are six green emeralds on its sides.
- 36.41 And what are the temples that are built for him? What are the sacrifices?
- 36.42 The sacrifice for Alwamayna is always precious metal, expensive jewelery, a hand-carved statuette, and it must be made of stone; and all this is to be seated in a sacred place by the donor himself.
- 36.43 While praying, the petitioner lies face down on the ground, but may support his forehead; eyes are closed.
- 36.44 The prayer to her is silent and often inaudible, only said in the mind.



Illustration 83 - Symbol of Alwamayna

37) Loynalë and Oyla'wëykaya'alldiyannë

The Ruler of mourning and the Judge of the dead, her magical grove and the emergence of paths in heaven

- 37.1 Loynalë Sensäriyë was called the Sad Ruler, but she also bears names like Sisil, Togad or Oymalimum.
- 37.2 They also call her the Ruler of the Dead, but the name does not describe her correctly, because she is the judge of the dead, but does not rule them.
- 37.3 Then the soul itself is no longer ruled by anyone, but the will of Mirondë throbs in it.
- 37.4 However, some call Loynalë the Lady of the Night, which was not the right way either, for the night was a time of darkness and strange riots. Lōta, the son of Loynalë, later took control of the night.
- 37.5 The ruler of mourning wears the headdress named Uwänidë on her forehead, which allows her to see the souls of the dead and judge them accordingly to their deeds. The headdress is said to have come from Mirondë and Ivarinden did not make it.
- 37.6 Loynalë was dressed in a black robe that floated around her gracefully, soothing her eyes and healing her mind. The cloak bore the name Pelanë.
- 37.7 It is said that Pelanë Loynalë is already lost, and that she forgot him on her bed when she made love to the Archelementars of the Good. As she left naked, the robe was seized by Botonkây, the omniscient sprites, and quarreled over it. The cloak was torn, and everyone took their little piece to different parts of Naul.
- 37.8 Whoever weaves a piece of Pelanë in his robe will live in peace forever and will be happy for a long time. Even after his death, he will be greeted in court with a smile, just as his journey through the afterlife will be without suffering.
- 37.9 Her faithful friend the turtledove Siloynawen flies around Loynalë. She is white, but her wings are gray. Her mission is to put ones to sleep with its fleeting touch of magic wings.
- 37.10 She has countless daughters, small and quiet doves who live all over the world and give a sweet and well-deserved sleep to many Feofees every day. The offspring of Siloynawen are called Siliwünan and are glorified by all, for good sleep is a blessing from the gods.
- 37.11 Loynalë is beautiful, but she has sad eyes and a pale face. Her hands are tender but fragile, and her figure is emaciated, and if a strong wind blew, he would surely hurt her with his fierceness and rudeness.
- 37.12 Loynalë never fought in great battles and did not touch any weapon.
- 37.13 This is how Loynalë walks through his orchard, which is called Hen'welenanen, namely the Orchard of the Dead. And behold, the orchard is made of trees, which are not to be found anywhere.

- 37.14 Their trunks are smooth, slender and all black, but the crown sits high above the ground until it disappears in the mists and is all white, bright and shiny. However, these trees do not belong to the genus Fäliyë.
- 37.15 Oyl! They bear the name Malikonta Antanen! They are like the life; low is black and gloomy, simple, but the top, which is too high and inaccessible to many, is radiant, beautiful, and clear.
- 37.16 And as those who rise to the top ascending in life, they are freed from the black roots and get know the monotony of the trunks. The crown is far away, but with each step it is approaching.
- 37.17 If the Feofee is not afraid of the distance, the sweet light of fulfillment awaits him, if he climbs to the highest point, till fate and his soul will allow.
- 37.18 Every day, many souls of the dead come to Hen'welenanen, who have managed to pass all the traps all the way to Loynalë.
- 37.19 And she is greeting them from afar and welcomes them in her orchard, where it is possible to be only honest.
- 37.20 Everyone will touch the soft palm of the Ruler of Mercy.
- 37.21 Here Loynalë decipher the messages of the celestial spheres, from the colors and shades, as well as the diminutive tastes, the nature of the deeds and intentions, or the quality of the soul that admires the grove of Hen'welenanen.
- 37.22 She is the last judge, a judge with great mercy, but also with hidden stubbornness against cruelty.
- 37.23 For there are often tears in her eyes like mighty streams, and their eyes weep, shedding tears for all the suffering and pain experienced by Feofees, creatures, and animals in the world.
- 37.24 Then Loynalë will open the way for the soul of the deceased, whether to the gates of Kastafë, to damnation, to the eternal sea of souls, or elsewhere, as narrated in Dïmilnoy, the March of the Dead.
- 37.25 Loynalë always loved her grove and the gloomy, quiet streams of tears she shed every morning and evening over the suffering of the world.
- 37.26 She seldom left the grove.



Illustration 84
Malikonta Antanen

- 37.27 Until then, none of Tildo had ever harmed anyone from them, than for the first time, Sirdi, warlike, the cursed.
- 37.28 War is as voracious as fire, the more it burns, the more it needs to be fed, the more satiated it is, the more it burns.
- 37.29 And so Sirdi, armed in Motgor, girded with Klör and holding Göm'wak in his hand, came like a great storm and Hen'welenanen shivered. And from his black-wheeled chariot of black steel, he looked so proudly at the weeping Ruler.
- 37.30 And he demanded a great gift, which was meaningless, desolate, and futile. He wanted wood for the other two-wheeled carts he came with, wood not just any, but straight from the Orchard of the Dead.
- 37.31 The wood from the trees, which are towering too high and whose will is merciful but firm as the world itself. From that wood, magical, he then wanted to make weapons, stronger than steel, also brisk, that would plunge into the hearts and bellies of enemies and be stained with blood.
- 37.32 And he knew that Loynalë was gentle and would not put up much resistance.
- 37.33 She stood in his way weakly, but he hit her, and twice more.
- 37.34 A sea of tears welled up in the goddess's eyes, for she could not fight, but was ready to endure the pain of this world.
- 37.35 And there were thousands of those tears, and thousands more. They were gathered from the early days, and the multitude was like a great sea of sorrow and glittering hope.
- 37.36 And so perhaps it was meant by the fate given by Mirondë.
- 37.37 Tears flew all over the vault of heaven, among the ancient stars, fell into the black Ancient Colour, where the Darkness resides, and lit up with a bright flickering light like small candles.
- 37.38 Elsewhere, puddles of Loynalë's tears and blood spilled, creating a wonderful pattern in the heavens; it then changed its appearance every night, but bright white and shades of red always prevailed.
- 37.39 Then Loynalë moaned in terror, fleeing before Sirdi's anger, till Örondë and Molhon hurried.
- 37.40 Then Molhon swallowed Sirdi's left hand and choked on it, almost to ruin. And Sirdi was driven into the wilderness, where he hid for a while.
- 37.41 Also, unfortunately, several trees of Malikonta Antanen fell and were actually converted into powerful weapons.
- 37.42 In Filantayn'mulnë it is said that good then heals what evil has done, and therefore Niyenult and Alwamayna each, by their very nature, poured life and light into scattered tears.

- 37.43 Thus arose Oyla'wëyka, namely the Simple Stars, and the story is called Oyla'wëykaya'aldiyannë, The Creation of the Stars.
- 37.44 All the stars then collectively bear the name Wë.
- 37.45 Then Wë lived and still lives their own lives, and the essence of the spirit was breathed into them, even with a lot of color. They stared down into the night, bringing hope and joy to the Feofees.
- 37.46 They painted a beautiful painting in the sky, which has since captivated the hearts of poets, painters and all ordinary people who turned their eyes to the sky on dark nights.
- 37.47 For how else could a simple person taste divinity more than by looking at the radiant night sky, where shapes and colors are mixed in the finest lace, dancing beyond the borders of this world. They are a gift of unceasing hope that is older than this world.
- 37.48 Three animals appeared on Naul, with the arrival of Loynalë, Tildoyn'sülima.
- 37.49 A blackbird, with golden eyes, that has spread its generation around the world.
- 37.50 In his songs, he reminds the Feofees of their mortality and at the same time reminds of the determination to rejoice in the beauty of the world, prepared by Ivarinden. He bears the name Dolün.
- 37.51 A shy doe deer also came, which can never hurt anyone and will never resist on its own. It changes colors according to the colors of the forest and the meadows in which they dance.
- 37.52 She bears the name Lanāmula and her tribe also inhabited all corners of Naul.
- 37.53 Many roe deer fell victim to Sirdi's minions, and were tortured in an attempt to reverse their nature and provoke anger and envy in them, but this never happened.
- 37.54 However, the strangest thing is Runa, a gray cat with three white tails. She rules with great magical power and is also very familiar with the many hidden secrets of Naul.
- 37.55 It is said that she came from the Outer World, and all her innumerable descendants can always walk between Naul and the Outer World.
- 37.56 Rune hides all the characters in herself, which it then alternates in various ways and thus appears to others as confused and unstable.
- 37.57 And such is the symbol of Loynalë Sensäriyë, namely, the bright eye that sheds innumerable tears, shown in five rows and on the sides of two candles burning in the Afterland. A simple tree from Malikonta Antanen shines above the eye, and the path of deceased souls is indicated on the sides.
- 37.58 Let the sacrifice of Loynalë be only acts of mercy, various small aids, prayers for the end of suffering, tears of forgiveness and mutual understanding, as well as calm words of comfort to those who lack them in the depths of their souls.

- 37.59 Loynalë demands simple or ornate temples, black and silver or white, as well as small chapels, in quiet secluded places, and not in sunlight.
- 37.60 Because Loynalë also loves the light of Slöynan, but she likes the shadow of the rest more.
- 37.61 Let her prayer be performed standing, with palms on her eyes, quietly, perhaps only in a whisper, and rather in the evening, when the day goes away and in the silence of the landscape or perhaps the temple, the Feofee can meditate on hope and death without interruption.

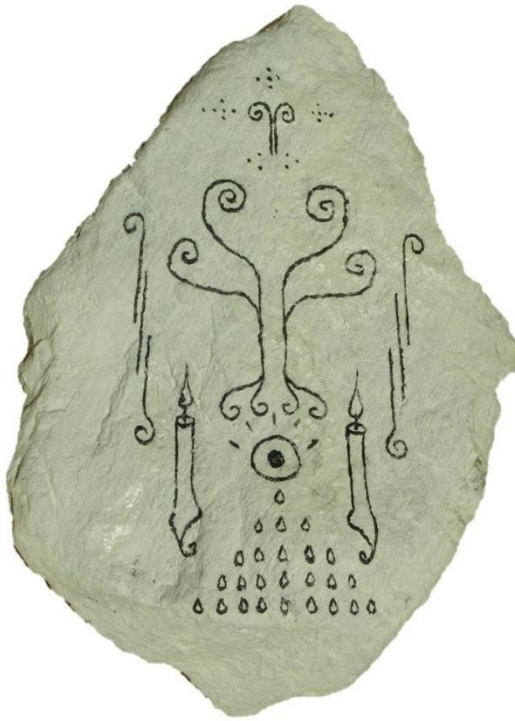


Illustration 85 - Symbol of Loynalë

38) **Yeö, Kastafë, Dimilnoy and finally Fal Yeö'tanawäliyə**

About the souls of living creatures, the journey of the souls of the dead through the realms of the world, and finally about the great sea of souls

- 38.1 Behold! The queue of souls is infinite, and so is the soul itself in its depth.
- 38.2 The soul resides in the world and beyond and travels faster between those places than the fastest wind. It provides a refuge for feelings that would gnaw and destroy, but are also beautiful and soothing.
- 38.3 It takes the breath away from speakers, lends the idea to an artist to sculpt and paint beautiful works. It gives loving ones the strength to love and do great wonders. But it can also be a master of anger, hypocrisy, betrayal, pain and suffering.
- 38.4 As long as the soul beats in the body, people breathe, just as Melëra, Lükasëli or Turüh do. And so the soul behaves restlessly, like a beating heart - it lifts life with its breath.
- 38.5 Without the breath of the soul, there would be no life, and without the tremors of the soul, the body would be engulfed in rot, to the delight of the grumpy Öronde. Then, when the soul leaves, the body disintegrates and returns to earth.
- 38.6 From the beginning, souls lived in the world. They were buried in rocks, settled at the bottom of the seas, in stones, in the air.
- 38.7 Perhaps they had already come with Mirondë and, like a restless mixture of clouds, they passed through the Cosmos. But they could also have been created in the great Yastawäyintë, when they ran through the world, seeking their fulfillment.
- 38.8 It is also said that Ulu and Aldo sang at the beginning of the world, and with each breath they gave birth to one soul, undetermined and confused, who only in later ages sought and found its place in the world.
- 38.9 Perhaps these are pieces of Mirondë's dreams.
- 38.10 And as it really is, Hidrandë does not know, Lepostiriyon forgot it and Ivarinden did not reveal it.
- 38.11 Lepostiriyon and Fäliyə also had souls, and many of Lepostiriyon were souls themselves. And each of Alnë, even Vasë, had a soul, and yet from Mirondë all were souls only.
- 38.12 Soul, too, could not be seen, nor felt, nor heard, but she could be understood. The heart is listening to by the soul and also the mind. Love has always been able to shake the heart to hear the cries of souls. And that is why the soul is called Yeö.
- 38.13 But Yeö were not the same and were not equal, but they all had a place given by Mirondë, but not everyone agreed. Among all were souls evil and good, small and large, but especially those who remained for a long time and then those who just passed through the world and returned.

- 38.14 Many of the ancient souls that filled Fäliyə and Lepostiriyon came from the wilderness, where they had been waiting for the moment of incarnation since Ivarinden.
- 38.15 After death, the body cools down and is left to the mercy of all those who have the task of captivating it, according to the customs donated by Tildo and Ivarinden.
- 38.16 And these customs are ruled by Apatë, the Lady of the Peaceful Dead, and Namiseldi, the Lord of the sinful dead.
- 38.17 Then Yeö will feel the duty and sometimes the desire, but also the fear, to submit to Loynalë's judgment, Apatë's judgment and Namiseldi's anger.
- 38.18 The soul escapes and wanders, sometimes for a long time, sometimes for a short time. Her pilgrimage is always clear - she must attain Kastafë, namely the Initiation, where all souls rest in peace before some desire to return to the world and others fall asleep via Ayamastë.
- 38.19 But what is the pilgrimage to Kastafë? Suffering and blissful, strange and poor, depending on how the creature lived and what burden of sins and the wings of the ascension of God's indulgences is now burdened or relieved.
- 38.20 Yeö flows through the secluded places of the world, looking for a way up and away. It passes through spheres where enemies, monsters, alien souls and the powers of divines and the elemental are waiting for it.
- 38.21 They all trouble those souls if it has been evil in life, or they join it if it has been powerful, sometimes a few magnificent angels of Light accompany it so that it does not suffer harm. When the soul was none in its life, it becomes invisible to everyone around, no one will help it, but it is also not being hurt, except perhaps by bad chance.
- 38.22 And then some are afraid of all the suffering, and also of the fact that they will not easily pass the last after-life judgment, they have a gnawing fear, to look Loynalë in teary eyes.
- 38.23 Therefore, as a desolate breeze they wander on the ground, sometimes in an eternal pilgrimage, other times filled with strange thoughts, attached to one place, under the rule of Namiseldi, they cause harm greatly.
- 38.24 Each of the souls has to cross the seven spheres to Kastafë, and it often gets stuck in traps and returns, or as a ghost it still remains in them and does not know what to do.
- 38.25 For the pilgrimage is long and full of wonders, but it is not visible to any of the Feofees, it is called Dîmilnoy, namely the March of the Dead.
- 38.26 There are eight spheres, Töri, through which the soul travels, but it is also said that there are only seven of them, because the soul lives its whole life in the first of them.
- 38.27 And it is said that large stairs lead through those spheres, and they are not similar to anything on earth, and it is also said that they are not stairs at all. And if they did, they would have to be made of the fabric of a marvelous substance of ancient times.

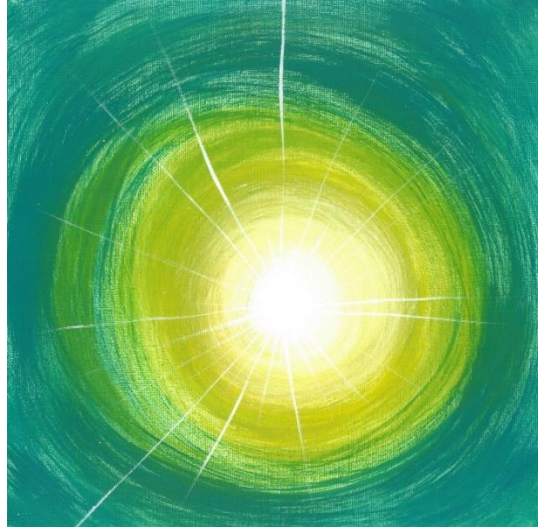


Illustration 86 – Blissful soul

- 38.28 First the soul penetrates through Tör'elömiyol'mani, through the Sphere of the world.
The road is usually short.
- 38.29 Then it passes through Tör'yalkoë'mani above the clouds, the Sphere of Clouds, where
there is blissful peace and the beautiful holy birds of Mnëndin.
- 38.30 Then the souls travel through the Tör'umol'eromisti'mani, the supernatural sphere.
- 38.31 Here everyone feels blissful, above the clouds, in clear air, so far away from the mud of
the world.
- 38.32 But then the soul comes to Tör'uzahondimani, the Sphere of Deception.
- 38.33 They are all surrounded by sweet bedazzling and seductive singing, as well as delicacies
and strong wine.
- 38.34 Some get stuck here for a long time, but in the end everyone finds out that the delicacies
are just mud, the rain is sour urine and singing is really just a disgusting braying.
- 38.35 The following sphere is even worse, Tör'terestumirë, the sphere of torment. Here the
monsters of Naul no longer hide their form, but chew souls in their stinking mouths and
suck the power of life out of them.
- 38.36 Only those strong by honesty, submited, and kindly strengthened souls escape quickly.
- 38.37 Thus, in this realm, many are punished, like divine judgment.

- 38.38 Then comes the peace, for the next realm is Tör'yaltarinko'stiriya'mani, the Realm of Clairvoyance.
- 38.39 It is a place of contemplation, pausing and calming down. The world below is already shrouded and very far away.
- 38.40 It is said that the wise will understand and the unwise will be satisfied.
- 38.41 Then they are ready to pass through Tör'yowulno'mani, the Sphere of Heaven. It is already a glittering gateway to Tildoron.
- 38.42 Behold! Eventually, every Yeö gets to Hen'welenanen, to Loynalë, to stand trial for her actions. This is the realm of the last, Tör'loynalmani, and it is the destination of wandering.
- 38.43 Loynalë cries the river of tears and in lamenting she dances a sad dance among Malikonta Antanen.
- 38.44 Sometimes she appears in front of Yeö as a terrible creature and other times as a sleepy girl.
- 38.45 But in the end, everyone knows the touch of Loynalë.
- 38.46 After the trial of Loynalë the soul must pass through Gareb Klewinuon, the Gate of Afterland. But the soul can also spend a long time in that grove before it reaches its final judgment.
- 38.47 And behold! Above the outer ocean, far to the east, where the Accugan mountains are lost in the mists, is a calm surface full of dormant shadows.
- 38.48 A five of candles, called İliyo'afari, shines calmly over the ocean. Each shines with a different light that those who live can never see.
- 38.49 But every flame, like a great lure, is directed against one of the main natures of all creatures. The first is Üsta, namely the Candle of Help, the second is Lïsta, the Candle of Slaughter, the third is Zïlsta, the Candle of Growth, the fourth is Kïfosta, the Candle of Humiliation and Ästa, the Candle of Sleep.
- 38.50 And so everyone passes by, staring at the ocean and the candlelight. They talk together, marvel at the ways they have witnessed and forget.
- 38.51 All souls find their truth here about how they were supposed to live, but they did not live, and only some will learn from it.
- 38.52 The sea is then called Fal Yeö'tanawäliyë, the Sea of Souls. There are souls in the unity in which they longed to be and should have been, but they are no longer themselves, but they are united, as the Being predicted.
- 38.53 If the soul is Blessed, with blessings it will return to the world, for a time staying in the sacred stone before choosing the next life as a new creature.

- 38.54 Such is called Al'Enoyikë.
- 38.55 If the soul is Deserved, it can gradually forget itself, hidden in objects that are close to those that the soul loved during life.
- 38.56 And her name is Enomäykë.
- 38.57 If the soul is Desolate, which does not deserve peace, but vengeful suffering would be unjust to it, its pilgrimage is uncomfortably prolonged. It returns to the ground and has to go through all the spheres again.
- 38.58 Such souls are called Huyëni.
- 38.59 If the soul is Damned, it is banished out of the world, where it will be tormented by nameless monsters until it is completely lost. Until that is done, her toil and pain will be immense.
- 38.60 It bears the name Grantoyë.
- 38.61 If the soul is Lost, it will fall asleep heavily in the sea of souls. And there are most of them. Feofees do not know Dïmilnoy well and do not understand everything; it is difficult for them to save their souls to better horizons.
- 38.62 It is called Ziwiyoninë, namely the Sleep of Oblivion.
- 38.63 Such a soul is then called Ayamastiräni.
- 38.64 Osqaldin sometimes approaches the dead soul himself and determines a different destiny for it.
- 38.65 For the unknown, these chosen souls walk back into the world and the blind and deaf, guided by the will of Osqaldin, settle in various places, here in stone, here in a creek, here under the roots of a tree, before rising again when their time comes; whether as great heroes or as instruments of destruction.
- 38.66 Thus the cycle of souls is given, and so it will be until the end of all days of the world.
- 38.67 The book Dimilnoyë'wi'ikon, which has thirteen volumes, tells all about the March of the Dead.



Illustration 87 - İliyo'afari

39) Ilmunayna and Olämon

The ruler of all waters and her beautiful underwater seat

- 39.1 The ruler of all waters and her beautiful underwater seat
- 39.2 Behold! How deep are the waters in the oceans, dark, black and blue. How warm and shallow can the seas be, which pamper fish and put them to sleep with their sweet music.
- 39.3 How fierce and cruel can the waves of the coastal surf be, when they bite rocks, as another force could not, and when they throw the bodies of poor beings on sharp protrusions to turn them into torn felt.
- 39.4 How wonderful and admirable can be the forces of tiny streams and brooks high in the mountains, giving magical power to fairies and sprites.
- 39.5 And how majestic and full of life can be the gloomy and calm waters of mighty rivers in the valleys and among the meadows, hidden in their brown cloak and musing about the end of the world.
- 39.6 And like pearls and the eyes of the world, looking upwards to the divine heights, wavy lakes glitter and pools, ancient in their councils, keeping many secrets in the middle of ancient forests until a curious soul tries to reveal what used to be.
- 39.7 Such is the kingdom of Ilmunayna, but because sometimes she is kind when she holds a ship and a swimmer in her hands, and other times she has cruelty and revenge in her eyes, is also called Limbarinë and Yoltiwoyn.
- 39.8 For there is no stronger force on Naul than the power of the seas and the power of the raging waves, which have the force to break the mountains, the sun, and even the gods themselves if they rebel.
- 39.9 But the waters are also calm and wise, the givers of life, and they wash away all impurities, which are then forgotten.
- 39.10 Such is also Ilmunayna's mind, powerful, calm, deadly and healing.
- 39.11 She rules all Molowaynë, namely Five of Waters, but she often leaves a lot of work for her sons and daughters, as well as for many Alnë.
- 39.12 And also her concern is to take care of Fayahün so that she is large and spew out water into Ilmunayna's empire.
- 39.13 This cold Ruler then approaches Fayahün with humility and sings a delicious prayer to her from afar. For Fayahün is older than Ilmunayna and she never bowed to the Ruler.

- 39.14 And Ilmunayna has many forms, but one she prefers, that is, as a great wave, of a peculiar shape, which is nowhere else to be seen, constantly in motion, and also of changing colors, from shade to shade.
- 39.15 The wave is like a mountain of water, and it can both destroy and help. She plays and sings all the songs of the waters that are heard far away. The wave is called Siwalin and the music heard in the distance is Olmö.
- 39.16 Only an attentive, wise, and courageous sailor can hear Olmö's music, and to whom it will happen one day, on the high seas, when the land is far away, leaving only a memory, Olmö will remain in his heart forever, like a sweet, burning, unceasing call.
- 39.17 The ruler of the waters holds two things in her hands, one heals, the other destroys. However, they are similar, namely two spears, more like candlesticks of divine's power, blue and silver, on beautiful coral handles and decorated with mother-of-pearl. On both are three candles without fire, but with flaming water that glows blue and green.
- 39.18 In one, animated water is born, which boils and overflows, full of strength and childhood, giving life and hope to those who are already leaving, defeated by the torment and sufferings of life.
- 39.19 The second spear is then full of anger and rage when inequity happens, or simply the soul is overwhelmed by a strange fury that does not end and rushes out like a wild storm that sweeps away everything, often the innocents.
- 39.20 The first spear is named Äwiliyi, but the second is Zäwilir.
- 39.21 However, the most beautiful place in the ocean is where Ilmunayna resides. It is a large city, many miles away and also very deep, in the deepest places, but still shining.
- 39.22 In the blue azure light that accustomed to and fell in love with the depths of the water, thousands of the palaces of all the creatures the sea had ever known shone, and no one else could see.



Illustration 88 – Kingdom of Seas

- 39.23 Mighty stingrays and small fish roam there, fulfilling the tasks of their goddess and rejoicing in this peaceful place. Countless colors of strange beings there form shapes and truly works of art worthy of a divine presence.
- 39.24 It is the largest town on Naul and has never been surpassed.
- 39.25 The city is called Sāli, but some call it Olāmon because it is so vast and hidden. For the size of the seat, there are only a few gates through which the only one who would like to enjoy the benefits of this city can enter.
- 39.26 Whoever would like to enter elsewhere is swept away by a wall of water which, otherway than at the gates of men, borders the city on all sides. The gates are called Klostë, Fäntrü, Päwaylnë, Adāmannë and Likantü.
- 39.27 Whoever enters through one gate always leaves via another, and never otherwise. At each gate stands a guard, with nine tentacles and an hideous appearance, but in colorful armor. These guards are called Olāmo'ssörnüyë.
- 39.28 The city of Olāmon was built by Ilmunayna herself, with her hands and her mind. In those days, she sided with the world and worked deeply at the bottom of the seas with her servants.
- 39.29 It is said that it took a thousand years for everything to be done.
- 39.30 Few creatures know where Olāmon lies, and none of those who live on land.
- 39.31 There was not before the arrival of Ilmunayna in the world three famous animals who came to Naul with her and are under her protection, Tildoyn'sülima.
- 39.32 The first is an azure dolphin with seventy-seven emerald eyes, named King of the Dolphins. He will never stop on his journey around the world; called Lotāmon.
- 39.33 The huge, silver albatross, which flutters seven tails and screams with three black beaks, flies freely on the shores of the world. He is then called Dofändim.
- 39.34 And the third was a black stingray, named Qananki, who wielded powerful spells underwater and was able to move the whole island.
- 39.35 And such is the symbol of Ilmunayna Antanälë, namely the six peaks of the waves, and below them a large ship carrying three fish - two with a protruding head and one with a tail fin. The kingdom of water floats above the waves, with icicles and drops of water among the eternal clouds. On the sides there is a pair of Äwiliyi and Zäwilir.
- 39.36 And what are the temples that Ilmunayna likes? The entrance to the temple is enclosed between two columns, or perhaps two stones, and they must stand in the water, although it needn't to be a sea.
- 39.37 And before the Feofee enters the temple, let him wash his feet in the water of the pillars, and let him leave his shoes outside the temple.

- 39.38 Blue is also predominant in temples, but also white; they are beautiful to look at. Although they must be decorated with bodies of water and ponds, there is no mold or destruction in them. However, Ilmunayna does not like to see wooden objects in them.
- 39.39 The sacrifice for Ilmunayna is the song of the sea, which is only a small attention, but she prefers small gems that are thrown into the stormy waves - these then become ornaments in the eternal city of Olämon.
- 39.40 Ilmunayna's prayer can be performed at different times of the day, but never without water. It has to sprinkle the Feofee's hands or his face, or at least she has to get his feet wet. However, the water must never be desecrated or polluted.



Illustration 89 - Symbol of Ilmunayna

40) **Likintiyannon a Sävi'niyatima'tisayinnë**

About the Great Floe on which the whole world stands and Sävih, who loved Niyatimi

- 40.1 The world is immense, as are its roots. A great floe stretches from infinity to infinity, which is made of mighty ice, but the ice is not ordinary.
- 40.2 Such ice is of a strange nature, not just as frozen water, but as if the water itself were rock, as light as air, and at the same time as cold as the chilliness from the stars.
- 40.3 That floe is vast, and Hidrandë's eye would stare at the ground for days before the whole cold thing would be overlooked and the mortal could not do it at all. The ice is called Likinno and the whole thing is called Likintiyannon.
- 40.4 It was created by Mirondë, and it was well known that Ivarinden themselves feared it. Whoever touches Likinno will freeze forever.
- 40.5 Likintiyannon is not only icy and desolate, but also hosts many strange creatures.
- 40.6 One of them is the ice snake Pensümon, which has a thousand heads and a thousand tails, but always speaks only one head and always moves only one tail.
- 40.7 It is said that Pensümon has a special power to look at beings who do not come from the floe and turn them into Likinno, even if their souls and lives remain.
- 40.8 Those affected then change to Mëla'likinstayn, namely the Iceforced. Many such beings, which come from ancient times, walk through vast halls deep underground or live at the bottom of the sea, or crawl on the beaches of all seas.
- 40.9 In later times, there were not so many more, because Pensümon had the youth of his time already spent and lay in laziness deep under the world.
- 40.10 And behold! Likintiyannon also fathered a son, whose sad story is like a shadow for all times on.
- 40.11 Such is the story of Sävih, an ice exile.
- 40.12 He was the son of Ssnegi'fin Gad the Snowfrost, one of the Archelementars of the Creators, and their house loved ice and its cold cruelty. Sävih's second parent was Likintiyannon, a great floe.
- 40.13 At a tumultuous time as the Outer World touched the naked soul of Ssnegi'fin Gad, they unite in an unwanted but wild rhythm that spawned a delicate web of ice, soul, and ancient essence, a child of powers who had been given great suffering.



Illustration 90 – Ice and Life

- 40.14 Sävih was the spirit of the world, which traveled for a long time through Likintiyannon, his mother, and explored the world around him, sinking into the depths and re-emerging on the moonless nights or in the scorching heat of the day.
- 40.15 He was curious and knew many hidden secluded places, he loved freedom and his soul was filled with experiences that he swallowed greedily.
- 40.16 On the borders of Manta'londo'kindalinnë, that is, the Infinite Islands, where the tangible is gradually disappearing and the strange realm without end spreads, he met the beautiful Niyatimi, the fairy of the Blue Islands.
- 40.17 Their souls merged and also their bodies, for the love they experienced was immense and blazed like a mighty fire. Their heat melted the islands and made the seas steam, but they were good things, for they were filled with happiness and beauty.

- 40.18 Thus a long time passed, and on the west side it is called Mon'alawäyn, namely the Time of Love. At that time, the islanders multiplied and strengthened their bodies, to the glory of the deities, who multiplied and strengthened with happiness within. Mon'alawäyn brought a large number of magical creatures and magical items.
- 40.19 However, one day their mutual lovemaking took them too far to the west, where infinity already reigns with strange power.
- 40.20 Here Niyatimi was engulfed by a strange feeling, rather an urge that must have come from the very infinity that was near. The desire told her to go on, not to stop there and move away, from Naul, and perhaps to merge with the ancient vault of heaven.
- 40.21 However, her desire, which was stronger than her love, is difficult to understand because it was from ancient times and strange stories have happened.
- 40.22 How could we judge these old times!
- 40.23 Niyatimi left the cradle of arms and, led by infinity and a desire she could not explain, rushed for destruction, ready and yet sad to get lost forever.
- 40.24 However, the destruction was only for Säviḥ, who had lost part of his essence, already for some time intertwined with the soul of Niyatimi.
- 40.25 He wandered for a long time after Manta'londo'kindalinnë, searching and calling her name in a sad voice. He wept great ice tears, which were lined with sticky grief and fell into the seas like containers of heartache.
- 40.26 So Säviḥ was troubled in his great misfortune, but he could not find Niyatimi again. He did not know that she had changed into a part of Infinity, because that was part of her essence, and Niyatimi never really died, but she disappeared in happiness.
- 40.27 Säviḥ was left with only half of himself, but that half contained the essence of unpleasant affairs, which he inherited from his father, for he had given the beautiful half of his soul as a love gift to Niyatimi.
- 40.28 It also happens, among other Feofees of other times, that in a sweet connection they give to their partner the better part of their self, so that it then disappears in some unfortunate event.
- 40.29 However, sacrifice for others is more valuable than one's own life.
- 40.30 Here, too, the mother, Likintiyannon, looked at her son and saw his great sadness. So she opened her womb again to find peace. But his soul should never have found peace again, for even this fate is in the councils of Mirondë and cannot be escaped.
- 40.31 When Säviḥ wedged himself into the great ice, his soul ran in the thinnest threads, touching all the rivers, lakes and seas, the mountains, the rocks and stones, and even all the things that remained overgrown in Mother Likintiyannon. He has searched and will forever search in his undying love for the lost Niyatimi.

- 40.32 It is sometimes said that a small hair of Sävi's, like a small thread, touches a sleeping or resting Feofee, and he suddenly feels a strange cold, a strange sadness that has no explanation.
- 40.33 For not all grief can be cured by time; and not all stains can be washed away by water.
- 40.34 That story is called Sävi'niyatima'tisayinnë in divine's memory.

This was the first third of the whole work, Myths of Naul.

The work is already complete, but not yet available.

It will be published in paper form, as a book, available to readers.

It will then also be available in electronic form.

Visit a site that deals with the world of Naul, there you will find more free chapters and more articles:

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I wish you a nice day as well as all the others that shall come.

Martin Horak

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