

Umod



An Introduction to The Language of the Tynor

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The Languages of Kryslan

Volume 2

Cover Illustrations:

Fylga Dorumyrgom leaning on the haft of Muraskragan flanked by two flags of the region of Tylnorak. The flags of Tylnorak portray three stylized sets of horns for the three members of the first Tronulumdad: Fylga, Vanuld, and Tronuld.

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Chapter 1

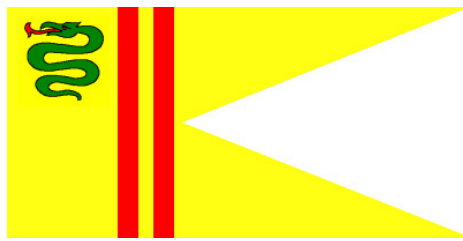
Historical Background

Umod is a language spoken throughout Kryslan, albeit with varying accents and dialects. Originally, Umod was strictly the language of the Tynlor, those beings inhabiting the northwest of Kryslan. The language first evolved on the northern plains between the Great Seas and the western shore. When the Tynlor settled (some say conquered) the land which came to be known as **Tynlorak** beyond the **Garuzylnora** Pass, they became separated from the rest of Kryslan by the **Morgylzynor** mountains. After this, Umod evolved in isolation except for contact with the Drushek living among the Tynlor at that time. When the Tynlor became a sea-faring people, they established settlements along the northern shores of Kryslan. During this time, Umod spread as far east as the delta of the Great Seas to the area now known as Aylenak. The Tynlor established trade routes from Aylenak, down the rivers, and hence to all settlements bordering the Great Seas. The language of the Tynlor became a *lingua franca* of sorts for all commerce in the ports and docks throughout Kryslan. This shipping language, which in reality could also be named "Basic Umod," has provided many loan words into other languages, and other languages have also been frequent word banks from which Umod has made withdrawals.

The language outlined in the current work is **Fylgakynic Umod (Umodfylgakynom)**, the speech of the preeminent clan of the Tynlor. This is the "official" or "standard" dialect of Umod and can be read and understood by all educated Tynlor throughout the Umod-speaking regions. The prestige awarded Fylgakynic Umod is due to the fact that the founder of Clan Fylgakyn was **Fylga Dorumyrgom**, the legendary leader who led the first tribes of Tynlor through the **Garuzylnora** Pass from their life of wandering on the plains of northwest Kryslan. At the time, the lands beyond the pass were inhabited Drushek and by beings known only as **Ersylan** (literally, the "unwanted ones") in Tynlor tradition. There are conflicting legends concerning the Ersylan: some say they were related to the Tynlor, others say they were no better than wild beasts. The Ersylan were driven either into remote, inhospitable regions of Tynlorak, out onto the plains through the Garuzylnora Pass, or slain. In any case, it was the Drushek who "invited" the Tynlor to come to the lands beyond the Garuzylnora and serve as their protectors from these Ersylan. This appears to be a credible historical fact as well as a legend. In early written records, the Tynlor and Drushek appear to have had a mutually beneficial relationship wherein the Drushek served as teachers and counselors to the Tynlor and the Tynlor served as guardians of the Drushek. There are multiple legends and epics written of the exploits of Fylga and the first Tronulumdad (the council of three with Fylga being the "first among equals") consisting of Fylga, Vanuld, and Tronuld.

Among the exploits of Fylga was the slaying of the great serpent-worm **Frogar** who guarded the Garuzylnora pass. Many Tynlor had been slain and eaten by Frogar so Fylga decided to face the great worm single-handedly with his weapon **Muraskragan**. Vanuld accompanied Fylga to the battle but was instructed to stay behind as back-up while Fylga weakened the worm. After much slashing, hacking, and cleaving, Fylga managed to mortally wound the creature. In its death throes, the worm began thrashing and uttering various sounds. When Frogar finally succumbed, Vanuld ran to Fylga, who was lying wounded within the coils of the serpent. As Vanuld was attending to Fylga's wounds, the serpent turned to a grey mist and disappeared. Eventually, Vanuld realized that the thrashing coils of the serpent and the

sounds it uttered were meant to provide the Tynor with a written language. Through several other signs, Vanuld determined that Frogar was a manifestation of the god **Broganumon**, and it was Brogranumon who had bequeathed the writing system to the Tynor. For this reason the writing system of the Tynor is known as **Frogadumu**, the "great-serpent-letters." The original writhings of the serpent were recorded and expanded upon by Vanuld and these are what has come down through the ages as the official writing system of the Tynor. It has been suggested by some that it was the Drushek, in fact, who taught the Tynor how to record their language in writing. This is dismissed by most Tynor grammarians as giving too much credit to the Drushek, but this prejudice may not be entirely objective.



Above illustration: The banner of the Fylgakyn: This banner shows Frogar, the serpent-incarnation of Broganumon, along with two band of red as well as the two tails signifying Fylga and Vanuld, the two that were present at Frogar's slaying. The bars are in red, representing the blood of Frogar that gave the Tynor their writing system.

Overall, Umod is a worthy language of study. It has a wealth of literature accumulated over several hundred years. It is a language of business, commerce, and shipping; but also a language of myth, legend, and history. The Tynor are proud of their contribution to Kryslan's languages and continue to be a thriving, vibrant culture.

Chapter 2

The Sounds of Umod

II. Phonology

II.A. Consonants

II.A.1. Stops

II.A.1.a. Stop consonants have two pronunciations: *Initial/Medial* and *Final*. The change is characterized by spirantization. Also note that in initial/medial position, stops are aspirated. Pronunciations are given in X-SAMPA and English equivalents (where applicable).

	<i>Initial/Medial</i>	<i>Final</i>
Transcription	<i>Pronunciation</i>	<i>Pronunciation</i>
b	/b_h/ - baby	/B/ - have (approx.)
d	/d_h/ - dandy	/D/ - bat h e
g	/g_h/ - gaggle	/G/ - not present in English
p	/p_h/ - poppy	/p∨/ - half (approx.)
t	/t_h/ - tattered	/T/ - bat h
k	/k_h/ - cackle	/x/ - Scottish lo ch or German Ba ch

II.A.1.b. The final pronunciation is negated if the final stop consonant is preceded by an approximate, either <l> or <r>. In these cases, the stop retains its initial/medial pronunciation:

krak /kr\{x/ as opposed to **mork** /mOrk_h/ (final stops are aspirated)

mod /mOD/ as opposed to **wold** /wOld_h/ (final stops are aspirated)

II.A.2. Fricatives

II.A.2.a. The final pronunciation of the stops can also occur initially or medially since there are other letters of the Tylnor that have these same pronunciations:

Transcription	Pronunciation
v	/B/ - very (approx.)
dh	/D/ - the
gh	/G/ - not present in English
f	/p∨/ - favor
th	/T/ - thanks
kh	/x/ - chutzpah in Yiddish

II.A.2.a.i. Bilabial Fricatives

The v and final b and f and final p are bilabial fricatives meaning that they are pronounced with both lips as opposed to the lips and teeth (as in English).

II.A.2.a.ii. Voiced "ch"

The final g and gh are non present in English. If speakers can pronounce the German "ch" in Bach then add voicing/humming, that will approximate it. Alternatively, try gargling and humming at the same time.

II.A.2.b.

There are several additional fricatives:

s	/s/ - save
sh	/S/ - shave
z	/z/ - zebra
zh	/Z/ - vision
h	/h/ - house

II.A.3. Nasals

There are three nasals.

m	/m/ - money
n	/n/ - nasty
ng	/N/ - singing , but this can also occur initially

II.A.4. Approximates

II.A.4.a. There are 2 approximates.

l	/l/ - lateral
r	/r/ - pronounced as a trill

II.A.4.b. Syllabic Approximates

Both l and r can occur solitarily as a distinct syllable. For example, the word **krysl** consists of two syllables "krys" and "l". The word (somewhat) rhymes with the English word "gristle".

When a suffix is added to an Umod word with a syllabic approximate at the end, the approximate becomes part of the final syllable: **krysl** + **-an** = **kryslan** = "krys" + "lan"

II.A.4.b. Intervocalic "l"

The approximate l is used to separate vowels when combining nouns into a compound word. For example, the well-known **Tronulumdad**, the divine council of the three primary gods in Tylnor mythology, illustrates this:

tronu "The Three" + **l** + **umdad** "divine council"

Without the intervocalic l, the word would be *tronuumdad and two vowels cannot stand together. There is also no glottal stop in Umod (as in the sound separating the two syllables of the English exclamation "uh-oh") to separate them. Therefore, whenever two vowels occur next to each other in a compound noun or when an affix is joined to a word, the intervocalic l is inserted between them.

II.A.4.b.i.

NOTE: There are two diphthongs in Umod which appear to violate the "no two vowels together" rule. However, this is misleading. In transcriptions they are written as two vowels next to each other, but, in reality, they are one letter and are written with one symbol in the Umod script, the **Frogadumu**. See Chapter 1 for more on the **Frogadumu**, and Section II.B.1.b. for the diphthongs.

II.A.5. Mutation (Introduction)

A number of affixes mutate consonants. For example, the nominalizing suffix **-an** /-**{n}**/ changes a final, unvoiced consonant into a voiced one:

krak "cleaving" > **krak**+**an** > **kragan** "that which cleaves", "one who cleaves"

truf "extinguishing" > **truf**+**an** > **truvan** "that which extinguishes", "one who extinguishes"

(A **truvan** is "One who Extinguishes" and is used to refer to one who extinguishes the

passions and reaches a state of mental equilibrium in the mystical sect of the Tynor religion. In this sense, it is also used to describe one who has attained the goal of Shekstan in the Drusheks' philosophy whether that one is a Drushek, Tynor, or Uhanid.)

Consonant and vowel mutation will be dealt with in a subsequent section. ()

II.B. Vowels

II.B.1. There are five vowels:

	<i>Initial/Medial</i>	<i>Final/Solitary</i>
Transcription	<i>Pronunciation</i>	<i>Pronunciation</i>
u	/U/ - book	/u/ - boot
o	/O/ - bought (approx.)	/o/ - boat (approx.)
y	/I/ = bin	/i/ - beet (approx.)
e	/E/ - Ben	/e/ - bait (approx.)
a	/{/ - cat -or-	/@/ - "schwa" American English about (see below)

II.B.1.a. Pronunciation differences

If coming initially or medially in a syllable, a vowel receives what is called its "strong" pronunciation. Coming finally in a syllable or standing alone in a syllable, it is pronounced with its "weak" sound.

II.B.1.b. Diphthongs

There are two diphthongs in Umod:

Transcription	<i>Pronunciation</i>
ay	English "eye" (approx.) (the initial a is as in cat)
oy	boy

The diphthongs have only one pronunciation which is considered "strong."

II.B.2. Glide

There is one semivowel or glide in Umod:

Transcription	<i>Pronunciation</i>
w	/w/ - west

II.B.3. Mutation of Vowels (Introduction)

In some instances, vowels will change within a word to show case or number. The most well-known example of this is the name of the Tynor for themselves:

tuld = singular meaning literally "nomad"

tylnor = plural "nomads"

As you can see the **u** has changed to **y**, the **d** to **n** and the ending **-or** has been added. This is the way plurals are formed with words of the form *onset-vowel-approximate-stop*. In other words, words that look like **mork**, **wold**, and **tuld**.

Consonant and vowel mutation will be dealt with in a subsequent section. ()

II.C. Syllabification

II.C.1. Umod has some peculiar syllabification. This was mentioned briefly above (II.A.4.b) with the syllabic approximates. This applies in a similar vein to final consonants. For example, the word **tuld** consists of two syllables with a consonant-vowel-approximate and stop. The plural **tylnor** consists of two syllables and the **n** (resulting from the mutation of the final d in tuld) is part of the second syllable. This is because the -ln- (approximate-nasal) cannot occur in the same syllable and must be separated. When the syllables of a word are not apparent, they will be explicitly pointed out within this work.

Chapter 3

Linguistic Characteristics

III. Introduction

This chapter introduces some of the linguistic characteristics of Umod in summary form: whether the language is polysynthetic or isolating, what kinds of affixes it uses, what parts of speech are present, etc. For those who would like to begin learning the language in-depth, feel free to jump ahead to Chapter 4. One can always return to this chapter once concepts have been introduced in later chapters.

III.A. Umod is a polysynthetic, agglutinative language

Umod is primarily a polysynthetic language. In other words, words in Umod can be composed of many distinct parts, each with its own meaning. It is also primarily agglutinative, meaning that words are formed by joining these distinct parts. Linguists refer to these meaningful parts as morphemes. For example, in English the word "cats" has two morphemes: "cat" meaning a feline, and "-s" giving the meaning of more than one feline. "Cat" is a free morpheme, meaning that it can stand on its own. "-s" is a bound morpheme, meaning that it must be attached to another morpheme to provide meaning. Umod has both bound and free morphemes. For example, the title given to Fylga was **Dorumyrgom**. If we break that down we have:

dor = righteous battle, one which has a good cause

um = lord, leader, one who has proved his or her place in the hierarchy; can also be translated as "god/goddess"

yrg = north, can be used to designate "northern lands" (incidentally, the actual word is **yrk** but the change in the final consonant will be dealt with later)

-om = a bound morpheme signifying that **yrg** should function as a modifier of the first part of the compound word; **yrgom** literally means "of/within the north"

So, the title **Dorumyrgom** is composed of four morphemes: three free and one bound.

III.B. Affixes and Reduplication

As can be seen from the suffix **-om**, Umod makes use of suffixes. However, it also makes use of other affixes like prefixes and circumfixes as well as reduplication. Here are just a few examples. These will be dealt with in depth in later chapters:

III.B.1. Suffixes (come at the end of a word)

-on signifies a plural definite genitive-type case **um-on** > **umon** "of the gods"

III.B.2. Prefixes (come at the beginning of a word)

u- signifies the definite singular of a word **u-dor** > **udor** "the battle"

III.B.3. Circumfixes (come at both the beginning and end of a word simultaneously)
ga-X-a signifies a diminutive or term of endearment **ga-har-a** "little protector"

III.B.4. Reduplication (part of a word is doubled or "duplicated" to perform a particular function)

dor (singular indefinite) "(a) battle" > **do-dor-u dodoru** (plural definite) "the battles"
(Note: **dodoru** shows both reduplication of the syllable **do-** and also the definite plural suffix **-u**. This is *not* an example of a circumfix, since the reduplicated section must also be present in other forms of the plural for **dor**.)

III.C. Parts of speech

Umod has a number of parts of speech that will be familiar, but some of these are used in different ways.

III.C.1. Substantives: Nouns and Nominals

The word "substantive" is used in Umod to denote nouns and words that act as nouns (nominals) in the language. Substantives include those items often thought of as nouns in other languages:

godog "blood"
vyl "child"
gal "flower"

There are also a number of words having to do with actions that are inherently substantives in Umod. Some of these can be thought of as participles in English:

stug "freezing"
truf "extinguishing"
shyf "mendings"

These words can undergo the same transformations as other substantives. For example:

stustugu "the freezings"
"The freezings of winter drive everyone inside."

truftrufno "some of the extinguishings"
"Some of the extinguishings last night were carried out by Ymwold."
(i.e., in the case of several fires breaking out simultaneously the previous evening)
(See *Section IV.A.3.* for more on the processes involved here.)

However, these participial substantives can also be used in contexts that would have to be translated as verbs in English:

Trufwen Ymwold utreneshys.
"Ymwold is extinguishing the fire"
(lit., His-extinguishing Ymwold (is) the fire-near.)

This will be dealt with in more detail in Section III.D.2. and in subsequent chapters.

III.C.1.a. Pronouns

Umod has a rich bank of pronouns in both bound and free forms. There are also more

"persons" that in English and other languages possibly familiar to readers. Here is a table of the pronouns and their categories:

	Singular	Plural Inclusive	Plural Exclusive
1st person	nga	nas	nagel
1st person (bound)	-ang	-san	-gel
2nd person	krenet	granad	
2nd person (bound)	-kren	-anad	
3rd person proximate	dan	dogdan	shum
3rd person proximate (bound)	-dan	-dog	-ush
3rd person obviative	wen	woraneK	weshum
3rd person obviative (bound)	-wen	-aneK	-wesh

To explain some terms that may be unfamiliar, **inclusive** means that the person being spoken to is included, exclusive means that the person being spoken to is excluded from the group being discussed. Proximate means that the people in the same proximity are being discussed. Obviative means that the group being discussed is not present. By using the matrix, a **3rd person plural obviative inclusive** means that the persons being discussed in the clause are not currently present but "you and I and they" are part of the same group.

This wide array of pronouns, both free and bound, have various uses. For example, the bound forms are frequently used as the basis for possessive pronouns with the suffixes **-on** or **-om**:

kraganangom

> kragan "bladed weapon" + -ang "1st person sing." +om "singular genitive suffix"
 "my weapon"

kraganulangun

> kraganu "the bladed weapons" + intervocalic "l" + ang "1st person sing." +on "plural genitive suffix"

"my weapons"

kragansanom

> kragan +san "1st person plural." +om

"our weapon" (i.e., the weapon that we all share and take turns using")

kraganusanon

> kraganu +san +on

"our weapons" (i.e., the weapons we all individually own)

kraganulushon

> kraganu + -l- +-ush + -on "3rd person plural proximate exclusive"

"their weapons" (i.e., the enemy force facing us; proximate="They are right there"; exclusive="They are not part of our group.")

This is only one use of the pronouns. All uses will be explained fully in later chapters.

III.C.1.a.i. Honorific Pronouns

As will be discussed later, Umod includes honorific modes when speaking to a superior. These are often invoked in formal situations in addition to hymns and poetry (to great effect). The only thing that will be mentioned here are the honorific pronouns to contrast from the "regular" pronouns above:

	Singular	Plural Inclusive	Plural Exclusive
1st person*	ngum	mus	glum
1st person* (bound)	-ung	-(m)us	-lum
2nd person	krumet	gruk	
2nd person (bound)	-met	-uk	
3rd person proximate	dunem	dorgud	ushmek
3rd person proximate (bound)	-dun	-dor	-mek

3rd person obviative	vunen	vorunuk	vekush
3rd person obviative (bound)	-(n)en	-unuk	-kush

*Note, the first person honorific pronouns are NOT used when speaking of oneself. They are only used when a god or the like is being quoted in a text or poem. It is common knowledge that the person being quoted would have said this himself or herself, but when read aloud or silently by a "regular" Tylnor, it is considered scandalous to NOT use the honorific in the speech of a superior.

To transpose the "regular" examples into honorific examples:

kraganangom vs. kraganungom

> kragan "bladed weapon" + -ung "1st person sing. hon." +om "singular genitive suffix"
"my weapon"

kraganulangon vs. kraganulungonon

> kraganu "the bladed weapons" + intervocalic "l" + ung "1st person sing. hon." +on
"plural genitive suffix"
"my weapons"

kragansanom vs. kraganusom

> kragan + (m)us "1st person plural hon." (the "m" is dropped after another nasal) + om
"our weapon" (i.e., the weapon that we all share and take turns using")

kraganusanon vs. kraganumuson

> kraganu +san +on
"our weapons" (i.e., the weapons we all individually own)

kraganulushon vs. kraganumekon

> kraganu + -l- +-mek "3rd person plural proximate exclusive hon." + -on
"their weapons" (i.e., the enemy force facing us; proximate="They are right there";
exclusive="They are not part of our group.") In reality, this word would most likely never be used unless the enemy is seen as "honorable."

Note in all these examples, the noun **kragan** remains unchanged. This implies that it is the *owner* of the weapon who is honored and *not the weapon itself*. This would be the word used in one of the stories of Bruhyl Gahara when she took the weapon of her enemy and slayed him with it. A separate word, **krakalt**, is used if one wishes to refer honorifically to this type of weapon. If Bruhyl had used her own weapon as opposed to that of her enemy, we would have used **krakaltenom** "her honored weapon" and not **kraganwenom** "her weapon" to refer to the tool used in the story. In light of this, a name like **Broganumon** (lit., "he who proclaims among the gods") might appear wrong. Why does it not read **Brokaltumon*? In Tylnor tradition, it was the gods themselves who gave themselves their own names. Thus, they would not apply an honorific to themselves, and, since these are proper names and not simply "nouns", their wishes as to what to call themselves have been honored.

The entire subject of honorifics will be dealt with in later sections.

III.C.2. Verbs

III.C.2.a. Verb Classes

Umod has a number of verb classes, all using different cases to agree with them. We will first take a look at a class of verbs often thought of as "adjectives" in English.

III.C.2.a. Stative Verbs

These are what English speakers would think of as 'adjectives'. In Umod, English adjectives like smooth, strong, and red turn into verbs:

blas "smooth", literally "being smooth"
mork "strong", literally "being strong"
tymof "red", literally "being red"
stan "isolated", literally "being isolated/removed/detached"

Morkdan Ymwold. "Ymwold is strong." (lit., "Strong-he (is) Ymwold.")

Blasdan uterek. "This stone is smooth." (lit., "smooth-it (prox.) (is) the stone.")

Stanwen ugalet. "That tree stands off by itself." (lit., "isolated-it (obv.) (is) the tree.")

This set of adjectival verbs (known as "stative verbs" in Umod) can also take the nominalizing suffix **-an** which gives the meaning of "that which..." or "one who..."

blasan "that which is smooth"
morgan "one who is strong"
tymovan "that which is red"
stan "one who is isolated"

Notice the consonant mutation in **mork** > **morgan** and **tymof** > **tymovan**. Notice also that the word **stan** is correctly formed by the term ***stanan**, but **stan** has become the standard nominalized form in this case.

III.C.3. Modifiers

III.C.3.a. Stative verb modifiers

As mentioned in Section III.D.2.a., many of the "adjectives" in English are conveyed in Umod through the use of modified stative verbs:

- **Stative verb:** **wef** "cold", literally "being cold" (In the sense of "the food is cold" NOT *"I am cold")

- **Stative verb clause:** **Wefdan utof.** "This ice is cold." (lit., "Being cold-it (prox.) the-ice (is).")

- **Substantive + modifier:** **utof wevan** "the cold ice" (lit., "the-ice, that-which-is-cold")

III.C.3.b. Affixes

The suffix **-an** in the example above is a very productive suffix in Umod. It is technically a nominalizing suffix, changing a verb into a substantive, but many of these nominalized stative verbs are used as modifiers. Notice that **-an** voices unvoiced consonants that precede it: **tymof** > **tymovan**

Another pair of productive affixes are the augmentive and diminutive:

Circumfix: **ga-** -- **-a** (diminutive)

Suffix: -- **-ga** (augmentive)

An example of these in use as modifiers include:

zuld "mountain"
gazulda hill (lit., "little mountain")
zulga (< *zuldga) "great mountain."

These affixes can also be used on verbs:

Morknenga. (mork-nen-ga) "His strength is great."
Wefdanga utof. (wef-dan-ga) "This ice is very cold."

This is also the **-ga** in **Fylga** and the **ga---a** in **Gahara**.

Further uses of these affixes will be discussed in later chapters.

III.C.3.c. "Adverbs"

What in English would be called "adverbs" are also based on verbs in Umod:

Ravachwen *bagan* vorchavuk Ymwold gybys.
"Ymwold *quickly* slices the meat with a knife."
(lit., his-cutting *a-quick-one* INSTR-a-knife Ymwold meat-ADDESSIVE.)

These will also be dealt with in later chapters.

III.C.3.d. Numerals

Tylnor use a non-decimal base 12 (duodecimal) counting system. This is due to their having three fingers on each hand (plus an opposable digit as well, but this is not used in counting). Typically, Tylnor will count on the tops of their fingers, turn them over and count on the palm-side, then go to the other hand.

The cardinal numbers are used in quantifying, one of the few non-stative modifiers:

<i>English</i>	Umod	Umod Number
<i>zero</i>	dav	0
<i>one</i>	den	1
<i>two</i>	ru	2
<i>three</i>	tron	3
<i>four</i>	des	4
<i>five</i>	dyl	5
<i>six</i>	myt	6
<i>seven</i>	god	7
<i>eight</i>	kem	8
<i>nine</i>	mysh	9
<i>ten</i>	hash	A

<i>eleven</i>	man	B
<i>twelve</i>	dendev	10
<i>24</i>	rudev	20
<i>36</i>	trodev	30
<i>48</i>	deshev	40
<i>60</i>	dylev	50
<i>132</i>	madev	B0

This provides a glimpse of the number system, although ordinal numbers are different (**mog** "first", etc.). Of course, Umod does not actually use A and B (or, for that matter, 1, 2, 3) as their numerals. These are simply provided to give an idea of how the duodecimal system works. When these numbers are used as modifiers of definite singular or plurals, they are placed before the word they modify. The definite plural article -u is also added to each numeral when used as a modifier:

desu tylnoru "four Tynlor" (lit., the four, Tynlor)

dendev rulu tymovanu "the fourteen red ones" (lit., the fourteen, the ones who are red)
(Note the intervocalic -l- in ru-l-u)

When used as modifiers of singular or plural indefinite substantives, the numeral is placed after the word being modified and the plural genitive suffix is used on the numeral:

ayleny tronon "three gates" (lit., gates, three of (them))

This also means that each number can be used as a substantive on its own:

KrakaneK vorkraganulanek desu ulethralys.

The four cleave the tree with their weapons.

(Their (obv.)-cleaving INSTR-the-weapons-their (obv.) **the-four** the-tree-ADDESSIVE)
(krak-anek vor-kragan-u-l-anek des-u u-l-ethra-l-ys: The structure of this clause will be explained in later chapters)

III.C.3.e Compound Words

Another way in which words can be modified is through the creation and use of compound words. Substantive compounds are dealt with in *Section IV.A*.

III.C.3.e.i. Compound verbs

The Tynlor also enjoy creating new compound verbs. To use the examples above from III.D.3.c. and III.D.3.d., we could construct the following:

Chavukravachwen bagan Ymwold gybys. - versus - Ravachwen bagan vorchavuk Ymwold gybys.

"Ymwold's (his) knife-slicing of the meat is quick.
with a knife."

"Ymwold quickly slices the meat

KraganukrakaneK desu ulethralys. - versus - KrakaneK vorkraganulanek desu

ulethralys.

"The four's (their) *weapons-cleaving* is at the tree." "The four (they) *cleave* the tree *with their weapons*."

These show the novel compound words "knife-slicing" and "weapons-cleaving." Once again, we can see the DEPENDENT-HEAD construction: a kind of slicing, a kind of cleaving.

III.D. Word Order

III.D.1. Word Order in Clauses

The basic word order in Umod clauses is:

VERB - AGENT - PATIENT

This is different from what most English speakers think of when they think of parts of a sentence. AGENT can be compared to an English "subject" and PATIENT can be thought of as "Object," although AGENT and PATIENT have a wider meaning than their English counterparts. Look at the examples in III.C.3.e.i. for demonstrations of Umod word order. There is a great degree of flexibility (see next section) in word order.

III.D.1.a. Flexibility

Word order in Umod is not quite as inflexible as English since Umod uses a number of cases to specify semantic meaning: the **gybys** in III.C.3.e.i. is in the adessive case: **gyb** "(piece of) meat" + **ys** "adessive case suffix." In that case, if the speaker wanted to call attention to the "meat," she could move that word further toward the front of the clause:

Gybys chavukravachwen bagan Ymwold.
"A piece of meat is quickly cut by Ymwold."

More on this will be discussed in later chapters.

III.D.2. Substantive Phrase Word Order

A "substantive phrase" can be either several words or be composed into a single compound word. As mentioned in III.C.3.e, the constituent order in compound words is:

DEPENDENT-HEAD or HEAD-MODIFIER

In phrases (i.e., with one or more words), the constituent order is:

(DEF. NUMBER) HEAD (SIZE) (INDEF. NUMBER) (Other MODIFIERS)

rule frostefantegetu ekeldan

alternative: rule frostegetu ekeldan

[ru-l-u frostef-an--teget-u ekeld-an]

"the two, narrow, flowing rivers"

lit., "the two, the flowing rivers, which are narrow"

Notice that **frostefan** and **tegetu** have been combined into one compound in the first version.

In the second, the new word **frosteget** "a flowing river" has been coined.

III.D.3. Verb Phrase: Modal Auxiliaries

Umod has several prepositions that can give the main verb of a clause a meaning similar to English modal verbs: *can, could, may, might, ought, shall, should, will, would, and must*. For example:

Grolotrothwen Ymwold venotag.
[gro-l-otroth-wen Ymwold venot-ag]
"I *must* hunt the bird."

lit., *OBLIGATION* (*prefix*) - intervocalic l - hunt - 3rdPerson Ymwold bird - ALLATIVE
(singular definite suffix)

III.D.4. Comparatives

There is a standard formula for saying "X is Y-er than Z." For English speakers, the Umod formula may appear "backwards." It employs the diminutive circumfix **ga-X-a** along with the adessive **-ys** and a negative singular definite prefix **da(v)-**.

Gadynwyta venotys daterek.

ga-dynwyt-a venot-ys da-terek.

"The stone is heavier than the bird."

["A little heavy(ness) (is) at the bird not the stone."]

Gamorka Tranuldys davYmwold.

ga-mork-a Tranuld-ys dav-Ymwold.

"Ymwold is stronger than Tranuld."

["A little 'strength' (is) at Tranuld not-Ymwold."]

The final word in each literally means "not the Z." Notice that the negating singular definite prefix **da(v)-** uses a **-v-** to separate it from an initial vowel. One more example:

Gawokhona emokys davashud.

ga-wokhon-a emok-ys dav-ashud

"The father is older than the mother"

["A little age (is) at the mother not-the-father."]

III.D.4.a. Superlative.

A similar formula is used to express the superlative "X is the Y-est."

Dynwytanga uterek.

dynwyt-an-ga u-terek

"This stone is the heaviest."

["a-great-heavy-one (is) the-stone"]

Udeson morganga Ymwold.

u-des-on morg-an-ga Ymwold

"Of the four, Ymwold is the strongest."

["of-the-four a-great-strong-one (is) Ymwold"]

III.D.5. Question Particles and Question Words

Substantives and Substantive-Phrase Operations

IV.A. Compounding

The Tylnor are very fond of these constructions and use them frequently. The compounds are usually of the form DEPENDENT-HEAD or HEAD-MODIFIER. For the layperson, this simply refers to the fact that the noun to which the entire word points (the HEAD) is last in constructions where the main word (the HEAD) is paired with another word that has not been modified (other than as with a definite, partitive, or indefinite affix). To demonstrate, consider the English words "raindrop" and "newspaper." These would be DEPENDENT-HEAD constructions since a "raindrop" is a kind of "drop" and not a kind of "rain"; "newspaper" is a kind of "paper" and not a kind of "news." In Umod, an example would be **dorum** "battle-lord" - a kind of **um** "lord", not a kind of **dor** "battle." **Frogar** "serpent-guardian" would be another example.

An example of a HEAD-MODIFIER in English would be "lifelike." In Umod, MODIFIERS would be words in cases like **umon** "of/among the gods" and **yrgom** "of the North". A substantive example of this construction in Umod would be **Gylnorburanon** (gylnorburanon) "dwellings-of the protectors."

IV.A. Articles

Articles are those words in English like "the", "a", and "an." Umod has a way of expressing these articles as well as a partitive article discussed below.

IV.A.1 Definite and Indefinite

All Umod nouns in their root form are considered singular and indefinite. In other words, a word like **kyn** means "a house, a clan, a tribe." To refer to a specific clan, the prefix **u-** is used: **ukyn** (oo-kin) "the clan." To refer to many clans in general, the suffix **-(n)y** is used: **kyny** (kin-ee) "clans". The (n) is added when a word ends in any letter other than "n": **dor** > **dorny**. If one wants to speak about many specific clans, the prefix **-u** is added: **kynu** (kin-oo) "the clans."

IV.A.2. Partitive

The partitive article can be likened to the English words "some" or "any." This expresses "some" of something or a "part" of something. To use our example from the section above, if one wanted to express the idea that "some clans" attended a particular event, the suffix **-(n)e** is employed: **kyne** (kin-ay) "some clans". This is the indefinite partitive suffix. There is also a definite partitive suffix: **-(n)o** > **kyno** (kin-oh) "some of the clans."

IV.A.3. Summary of Articles

	<i>Indefinite</i>	<i>Definite</i>
Singular	(root)	u-
Partitive	-(n)e	-(n)o
Plural	-(n)y	-u

To take a word through all the articles:
kragan "bladed weapon used for cleaving"

	<i>Indefinite</i>	<i>Definite</i>
Singular	kragan "weapon"	ukragan "the weapon"
Partitive	kragane "some weapons"	kragano "some of the weapons"
Plural	kragany "weapons"	kraganu "the weapons"

One other example using the intervocalic l (See Section II.A.4.b.):
aylen "gate, doorway, portal" (eye-len)

	<i>Indefinite</i>	<i>Definite</i>
Singular	aylen "gate"	ulaylen "the gate"
Partitive	aylene "some gates"	ayleno "some of the gates"
Plural	ayleny "gates"	aylenu "the gates"

Notice that the definite single is **ulaylen** and NOT *uaylen, although there is a similar word: **waylan** "petty criminal, outlaw" derived from the verb **wayl** "to steal" (which has a syllabic l - See Section II.A.4.b.).

IV.A.4. Remember that some single syllable nouns require reduplication (see Section IV.B.4) in the plural. For example, **dor** "righteous battle":

	<i>Indefinite</i>	<i>Definite</i>
Singular	dor "battle"	udor "the battle"
Partitive	dorne* "some battles"	dorno* "some of the battles"
Plural	dodorny* "battles"	dodoru "the gates"

*Notice the addition of the -(n)- in the partitive and indefinite plural. This shows up here and not in the examples in Section IV.A.3. since both **kragan** and **aylen** both already end in "n" and that letter is not doubled.

IV.A.5. Exceptions

IV.A.5.a. Words ending in an -approximate-stop (-A-S) combination:

Words in this category end in -ld, -rk, etc., like **tuld** "nomad" or **guld** "dwelling". Their articles are formed in the following way:

	<i>Indefinite</i>	<i>Definite</i>
Singular	tuld "nomad"	utyld "the nomad"
Partitive	tulne "some nomads"	tylno "some of the nomads"
Plural	tutulny "nomads"	tylnor "the nomads"

As you can see the vowel remains unchanged in the indefinite but is mutated to its "companion" in the definite. The consonant mutation takes place in the partitive and plural. Reduplication takes place in the indefinite plural.

Here is another example, this time with **guld**:

	<i>Indefinite</i>	<i>Definite</i>
Singular	guld "dwelling"	ugyld "the battle"
Partitive	gulne "some dwellings"	gylno "some of the dwellings"
Plural	gugulny "battles"	gylnor "the dwellings"

IV.A.5.b. Vowel and Consonant Mutation

This is a good place to introduce vowel and consonant mutation. In the above examples, one can see the switch from the "u" in **guld** to the "y" in **ugyld**. This u > y shift is characteristic of Umod. The correspondences are:

u <> y
o <> e
a

This chart shows that u and y are "companions", as are o and e. "A" is the only vowel that does not have a corresponding mutation. The same is true of the diphthongs.

The u <> y correspondence can be seen above with tuld and guld. To illustrate the o <> e shift, we can use **shenold** "fish" (a homonym of the word meaning "to be strong"):

	<i>Indefinite</i>	<i>Definite</i>
Singular	shenold "fish"	usheneld "the fish"
Partitive	shenolde "some fishes"	sheneldo "some of the fishes"

Plural	sheshenoldy "fishes"	shenelnor "the fishes"
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As can be seen from this example, in a two syllable -A-S word, only the second vowel is mutated but the first part of the word is reduplicated.

Appendix I

Tylnor Cultural Glossary

(Authoritative Edition)

Cross references within the **Tylnor Cultural Glossary** are in *italics*.

Agom [ak(>ag)+ om = "of the land"] "Lord of the Land," another name for *Olmanum*.

Akadum [akad + um = "sea-god/lord". -ad is used as a negative suffix. i.e. **akad** = "not the land"] "Lord of the Sea," the lord/god of the sea as well as storms in general.

Aylenulak [aylen + ak = "the gates-realm" with an intervocalic "l"] "Realm of the Gates," the Tylnor realm at the northern end of the Great Seas where the *Tronaylenu*, "The Three Gates," have been built by the *Tylnor*. The Three Gates are named Mogaylen "First Gate," Aylengar "The Guardian Gate," and Galaylena "Little Gate" (Sometimes colloquially referred to as Gay, Gar, and Gal (pronounced approximately "guy", "gair", and "gal" respectively). There are, in fact, more than three gates, channels, and deltas in the area of Aylenak, but the three named ones above are the most easily navigable and so the most fortified.

Aylenkyn [aylen + kyn. lit., "gate-clan"] The Aylenkyn are the hereditary keepers of the gates of *Aylenak*. Legend has it that they are descendants of *Tronuld*.

Brogan [brok(>g) + an. lit., "one who proclaims/makes known."] The brogan of a *tronulumdad* is the "speaker" of that body. He or she is the one who pronounces the official decrees of the council, records them in the annals of the *kyn*, and serves as the "memory" of the clan. This position also serves as the supreme judge in legal disputes. This post emulates the position of *Broganumon* in the divine *tronulumdad*.

Broganumon [brok(>g) + an + um + on = speak. lit., "the one who proclaims among/of the gods"] Often shortened to simply Brogan. One of the divine *Tronulumdad*. In addition to the regular duties of a *brogan*, Broganumon is the god/lord of speech, language, and writing. He manifested himself as *Frogar*, the "Serpent Guardian," and thus gave the *Tylnor* their written language, *Frogadumu*.

Bruhyl [brukh(>h) + yl = "because of a desire/wish"]. Bruhyl's aged parents wished for a child and were given one by *Woldumon*. Bruhyl is the heroine of a number of legends including the cycle known as the *Tronogdavom*.

Dolgan [dolk(>g) + an. lit., "one who perseverer"] Dolgan is a member of the mythological hierarchy of the Tylnor. Along with her sister *Ogdolgan*, she is a popular motif in both Tylnor art and literature. Dolgan is the one who perseveres through many trials and, while not always successful, always tries her best to reach whatever goal she has set for herself or been given. The verb **dolk** connotes "to strive under difficult circumstances to achieve a goal."

Dolganulak [dolk(>g) + an + u + l + ak. lit., "The realm of the perseverers (those who persevere)"] "Realm of the Perseverer," the realm of the worthy dead ruled by *Dolgan*, the sibling of *Ogdolgan*. The verb **dolk** connotes "to strive under difficult circumstances to

achieve a goal" and refers, in this case, to those Tylnor who strive to live a good life, do good deeds, and deserve to be rewarded in the afterlife.

Dorumyrgom [dor + um + yrk(>g) + om = lit., "battle-lord-of the North"] "Battle-Lord of the North," one of the names of *Fylga*.

Drushek [The Tylnor pronunciation of the Drytok word **tr'w.cq.**] One of the sentient species of *Krslan*. A number of Tylnor are followers of the Drushek's mystical philosophy *Shekstan*. See **Chapter 1** of this work for more on the relationship between Tylnor and Drushek.

Dumfarutylnorom [dumfar + u + tylnor + om] The Sagas of the Tylnor. An extensive cycle of stories, myths, legends, and histories of the Tylnor gleaned from their oral prehistory to the time of the early years after the founding of Tylnorak.

Ersylan [ersyl + an. lit., "those that are unwanted"] The name of the tribe/animals that *Fylga* and the *Tylnor* drove out of the *Ogdafyl* as their second test of worthiness to settle Tylnorak.

Fenagan [fenak (>g) + an. lit., "One who is knows/understands"] A spiritual master of the *Tylnor*. Technically, this is a step below a *Truvan* (see **II.A.5.**) in the mystical order of Tylnor religion but can also be used generally: All Truvans are Fenagans ("ones who know"), but not all Fenagans (i.e., those with that specific title) are Truvans.

Fylga [fyl + ga. lit., "beacon;light + great."] "Great Beacon," the name most often applied to the leader of the Tylnor who settled Tylnorak in prehistoric times (See Chapter 1). His name refers to the fact that he was the pre-eminent leader of the clans, although he formed the first *Tronulumdad* of the *Fylgakyn* with *Vanuld* and *Tronuld*. Fylga was the first *woldum*, chief among equals in that first *Tronulumdad*. Many legends are told of Fylga and his tales fill a large cycle of the stories of the *Dumfarutylnorom* "The Sagas of the Tylnor."

Fylgakyn [*Fylga* + kyn. lit., "Fylga-house/family/clan"] The pre-eminent tribe of the *Tylnor*. Other prominent clans include the *Wolmakyn*, *Tronukyn*, *Aylenkyn*, and *Gylgakyn*. Gylga, for example, was *Fylga*'s cousin who ventured farther north into *Tylnorak* and established the cities deep in the mountains.

Frogadumu [fro + ga + dum + u. lit., "serpent-great-letters"] "The Great Serpent Letters." The written script of the *Tylnor* derived, traditionally, from the thrashings and blood splatterings of the death throes of *Frogar*. These actions and patterns were further refined by *Vanuld* to give the script its final form.

Frogar [fro + gar. lit., "serpent-guardian"] The great serpent that was waiting at the end of the pass through the *Garuzylnora* for *Fylga* and the rest of the *Tylnor*. Fylga attacked the serpent, mortally wounding it. As it lay dying, it used its own blood to write symbols on the surrounding ground and rocks while uttering cries. In this way, the Tylnor obtained their writing system when *Vanuld* understood what the Serpent was doing. The Serpent vanished after it died. The writing system, called the *Frodumu* "the serpent letters," and *Frogadumu* "great-serpent-letters" was refined by *Vanuld*. *Frogar* was, in fact, a manifestation of *Broganumon*.

Frodumu [fro + dum + u] Serpent Letters. Another name for the *Frogadumu*.

Gadumfaragalylumalon [ga + dumfar + a + Galyluma + l + on] The Little Saga of *Galyluma*. Another name for the *Grothyrnogom*. This saga is sometimes referred to simply as **Galylumalon**.

Gahara [ga + har + a. lit., "little protector." ga+--+a is a way of forming the diminutive] A nickname of *Bruhyl*.

Galyluma [ga + l + yl + um + a. lit., "little cloak god/lord." Note: It is the **um** that is diminutive, not the **yl**] This goddess is said to cover the land with her cloak at night, the stars being seen through the weave. She is patron of the night, rest, and healing. She is the sister/female counterpart of *Mognokum*.

Garuzylnora [ga + ru + zuld (plural) + or+a. lit., "little two mountains."] The two mountains that stand at the entrance to *Tylnorak*. The Garuzylnora is part of the *Morgylzylnor* mountain range. The name Garuzylnora (without the final -a) has also been interpreted as "garu"+"zylnor" (the guardians + mountains) or Guardian Mountains since they guard the pass into Tylnorak.

Grothyrnogom [grot + yr + mog (<mog + nok(>g)) + om. lit., "Of the day and the first night." yr is a conjunction] "The Tale of Day and the First Night," a legend of *Mognokum* and *Galyluma*. Also called the *Gadumfaragalylumalon* "The Little Saga of Galyluma."

Gylnorburanom [guld (>gylnor) + bur + an + om. lit., "dwellings of those who protect."] Dwellings of the gods, accessible to mortals only by permission of the *Tronulumdad*.

Kryslan [krysl + an. lit., "that which nourishes."] The world inhabited by the Tylnor, Elasin, Drushek.

Kyn House, clan, tribe. The descendants of an illustrious ancestor (*Fylgakyn*) or traditional inhabitants of a particular region (Aylenkyn).

Mognokum [mog + nok + um. lit., "first-night-lord."] "Lord of the First Night." The god who created *Kryslan* from the bones of his hand including the divine *Tronulumdad* from his thumb and two fingers (He had only three digits.). He also covered the world in his cloak (**yl**), which his sister/counterpart *Galyluma* wove from her own hair, shielding the land from the harsh rays of the sun. The cloak was subsequently given back to *Galyluma*, who continues the task of tucking the world in at night.

Morgan [mork(>g) + en. lit., "one who is strong"] One of the members of a *kyn's* *tronulumdad*, usually the war-leader, but also the head of the security forces that keep the peace.

Morganumon [mork(>g) + an + um + on. lit., "the one who is strong among the gods."] Often shortened to Morgan. One of the *Tronulumdad*. Morganumon is the personification of strength, the war leader. He is a patron of war, but also of peace, for it is he who maintains peace against the forces of *Ogdolgan*. His test for *Fylga* and the *Tylnor* was the traversing of

the *Morgylzylnor* mountains.

Morgylzylnor [mork(>g) + yl + zuld (>zylnor)] The mountain range separating Tylnorak from the rest of Kryslan. According to myth, The Morgylzylnor were formed by *Morganumon* from earth scooped from the coastline of *Tylnorak*. This is the origin of the land's deep fjords and irregular coastline. Morgylzylnor means "The mountains (built) as a result of (Morganumon's) strength".

Muraskragan [mur + as + krag(<k) + an. lit., "wall-cleaver."] Stone Wall Cleaver, the weapon of *Fylga*, forged by *Vanuld*.

Ogdafyl [ogdav(>f) + yl. lit., "as a result of the victory."] The central plain of *Tylnorak*, conquered by the *Tylnor* in the battles against the *Ersylan*. This is the area settled by the *Fylgakyn*. The **og-** in **ogdav** is the same **og-** as in **ogdolk**. The prefix carries the meaning of placing obstructions in the way of the term it is affixed to. This provides the interesting state wherein both **dav** and **ogdav** mean "victory." **Ogdav** in this case refers to the fact that the victor has thrown up an obstacle to their foes' victory (i.e., they have been defeated their enemy).

Ogdolgan [og + dolk(>g) + an. lit., "one who obstructs one who attempts to persevere; one who throws up obstacles in another's path"] The wrathful female deity who rules the unwanted dead. Her name comes from her opposition to her sister *Dolgan*. According to Tylnor mythology, she was banished and considered beyond redemption by the *Tronulumdad* but found a way out of her predicament and set herself up as the ruler of the realm of *Ogdolganak*. Murderers, thieves, and other criminals (and related undesirables) are tended to by Ogdolgan in *Ogdolganak*. This is the last resting place for those who have passed the point of redemption (according to the other realms). Ogdolgan punishes those deserving of punishment (in which she delights) and uses others to do her bidding. She is notorious, but is a popular subject in art, since any number of weapons and attributes have been ascribed to her over the centuries.

Ogdolganak [ogdolgan + ak] The realm of *Ogdolgan*.

Olmanum [olm + an + um. lit., "the god who farms/tends plants/harvests"] God of crops, the land, and of plenty/fertility. He is the son of *Broganumon*. Olmanum is a popular votive figure in the houses of farmers (for fertility of crops) and merchants (for plenty of profit). Olmanum's other name is *Agom*.

Shekstan [The Tylnor pronunciation of the Drytok word **cq.qs.tx:n.**] A loan word from the Drushek originally pronounced **shekestaan**. The philosophy expounded by the *Drushek* and followed by a number of other races within *Kryslan*.

Tong-shur [lit. "hand-offering/sacrifice"] The ceremony whereby a Tylnor is given final confirmation into the priesthood of *Mognokum*. *Mognokum* is said to have used his fingers and hand to create the beings of Kryslan. In the tong-shur, the initiate cuts off his or her left hand in an act of obeisance to *Mognokum* and to signify their readiness to steward that which *Mognokum* created. Followers of *Shekstan* interpret *Mognokum*'s three digits metaphorically and are thus considered heretics by the priests of *Mognokum*.

Tronaylenu [tron + aylen + u. lit., "the three gates"] The system of gates, arches, bridges, and barricades built by the *Tylnor* across the straits leading to the Great Sea in *Aylenak*.

Tronogdavom [tron + ogdav + om. lit., "of the three victories" (see III.C.3.d.)] The Tales of the Three Victories, a cycle within the large set of sagas that relate the exploits of *Bruhyl Gahara*.

Tronulumdad [tron + u + l + um-dad. lit., "Divine/Royal Council of the Three."] In mythology, this refers to *Woldumon*, *Broganumon*, and *Morganumon*. In mundane terms, each *kyn* is ruled by a **tronulumdad** (in this case, **um** refers to "royal" not "divine") made up of a *brogan*, *woldum*, and *morgan*. *Fylga* was the first *woldum* of the *Fylgakyn*, *Vanuld* was the first *brogan*, and Tronuld was the first *morgan*. The Tylnor originally wanted to let *Fylga* serve as all three, but he declared this would upset the gods who formed the first Tronulumdad.

Tylnor [tylnor, plural of tuld. "nomads"] The collective name of the nomads who were part of the great band that was led by *Fylga*. Now referring to the species in general no matter their "national" or "tribal" affiliation.

Tylnorak [tylnor + ak. lit., "nomads-land."] The land mass in the northwest of Kryslan, home of the *Tylnor*.

Ulakstan [u + ak + stan "the isolated land"] The *Tylnor* name of the island to the south of *Tylnorak*. This is the largest island known to Tylnor sailors and thus its designation as "the" island. The general name for an island in Umod is **akstan**, lit., "isolated land." using the stative verb **stan** "being isolated/removed/detached." Ulakstan was a refuge of the Drushek before they were driven out by the Varalsans.

Um This word can mean both a "god or divine being" and "lord, ruler." The use of the word **um** to refer to worldly rulers is not meant to confer divinity on them. On the contrary, this is meant to show that the gods themselves have similar responsibilities: with divine status, brings infinite responsibility.

Umod [u + mod "language". lit., "the language"] The name of the language of the Tylnor. Mod means language, in general. **Umod** is always the full word even though its origin is **u-mod** "the-language", so if an article affix is used, one always uses umod plus the affix, for example, **ulumod Aylenakon** "the Umod language of Aylenak" (here with the intervocalic "l"). If one wanted to speak of "the language of the Drushek", one would use **umod drushekom**.

Vanuld ["smith"] *Fylga's* smith, forger of *Muraskragan*, *brogan* of the first *tronulumdad* of the *Fylgakyn*. In addition to being a smith of weapons, Vanuld was a consummate craftsman in other areas as well including jewelry, pottery, carpentry, and calligraphy. It was Vanuld after all who fine-tuned the *Frogadumu*.

Woldum [lit., "wisdom/cunning-lord"] One of the offices of a *kyn's tronulumdad*. He or she is usually the "first among equals." It is he that sets the direction of policy, initiates laws and

decrees (agreed upon by the *brogan* and *morgan*), and negotiates treaties and other international and inter-*kyn* settlements (The *brogan* settles intra-*kyn* disputes). *Fylga* was the first woldum of his *kyn*.

Woldumon [wold + um + on. lit., "wisdom/cunning/ingenuity of the gods/lords"] First among equals of the divine *tronulumdad*. His test for the *Tylnor* was the driving out of the *Ersylan*. *Fylga* is often compared to *Woldumon* and some legends appear to blur the lines between the two figures.