

Encyclopedia Elit

Aiae, Durandios! bran adrava bak netka palva noye edma bran kanadrava bak d'senit ninoyt farna, seni'adra, kardi. Adra Tithendion, bran senitpette bela, ninoyte kavet bak lalemt marna ninoyt ba'adra marn'noy. Adrava ninoyt bak ninoyte mahtit bak venakht mar ninoyt kanal bak ninoyt noyadra ninoyte lalemt bak laba'adrat.



COMPILED BY
M Pepper Langlais

Introduction

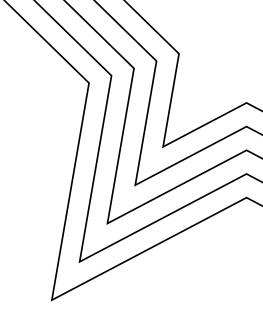
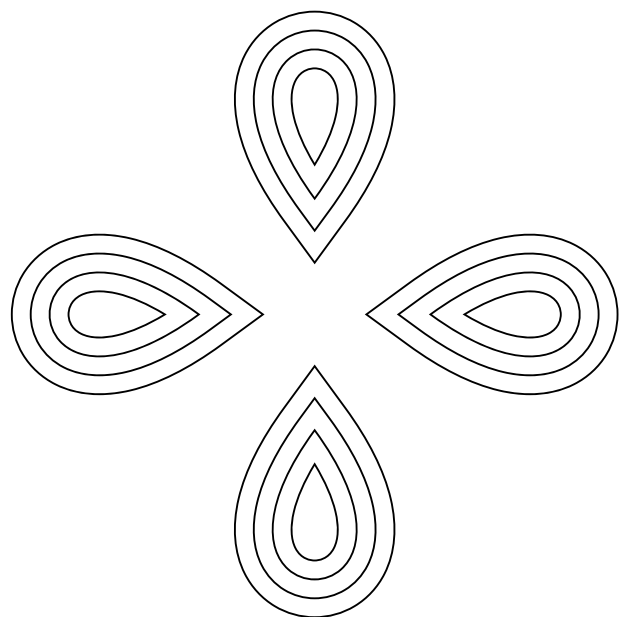
DR. ENGLEMAN'S DISCOVERY

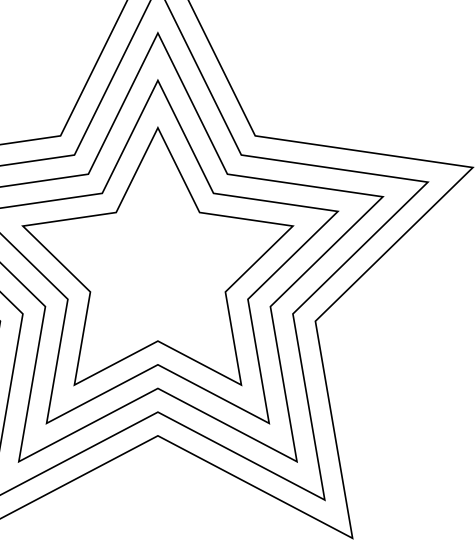
In 1921, Dr. Jonathan Engleman disappeared while on a sailing holiday, only to resurface in 1932 with tales of an island he called AElit. While there are still doubts about Dr. Engleman's whereabouts during his hiatus, one thing is certain: Engleman did not return empty-handed. He came back with a book he referred to as "The Teuchos."

THE TEUCHOS

Not written in any known language, modern or archaic, Engleman announced that the Teuchos was the AElitian holy book and that he had learned to read and speak

their language while living on the island. Engleman did not ever complete a translation of the Teuchos, nor did he finish the dictionary of the AElitian language that he worked on until his death in 1954. But we do have some of his work, and scholars today continue to debate Engleman and seek AElit.





Fact or fiction? No one knows for sure, but the legend of AElit haunts us as much as Atlantis or El Dorado. Scholars are only beginning to assimilate the information about this remarkable professor and his 11-year stay on an unmarked, uncharted, and perhaps wholly fictitious island. With luck and perseverance we may learn more not only about this missing and intriguing culture, but about Engleman himself. Whether an unacknowledged explorer and ambassador of our own culture or an addled madman, Dr. Jonathan Engleman is not to be discounted, and his tale should be told.

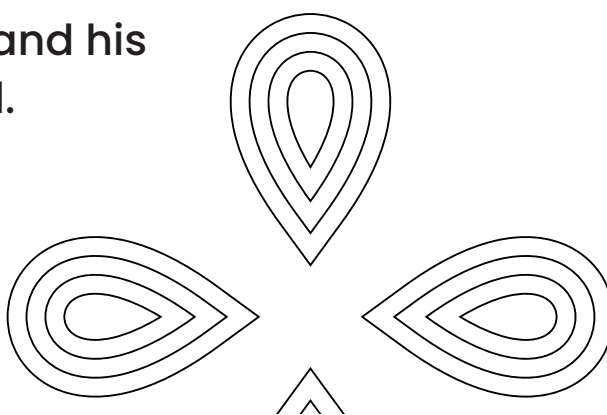


REGIONS OF THE ISLAND


According to Engleman, AElit as a whole consists of two large regions. In the east is AElit proper.

Engleman describes the land there as mostly pastoral, with villages and temples dotting the rolling hills and many farms in between. In the northeast is a heavily wooded peninsula called *moka Durand*.

Traditionally, this is the earthly home of the god Durandios, who represents life incarnate and spends his time fighting diligently against his twin sister Telamenos, who is death.



AElit is a theocracy; that is, the church rules the land and everyone abides by its laws. From Engleman's notes it would seem that the people of AElit are mostly content, but this was not always so. There was at one point a civil war, which eventually led to the establishment of D'robe.



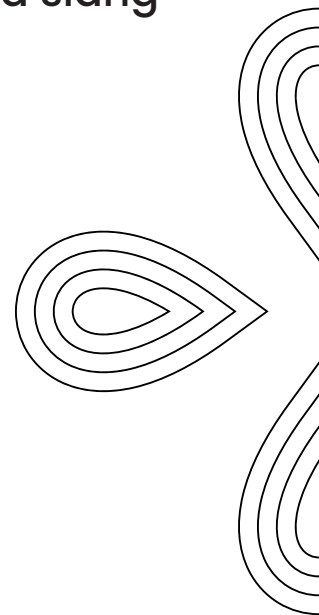
The island of AElit is cut from north to south by a mountain range known as the *Taemaenat D'robe* (D'robean Mountains). So while approximately two-thirds of the island's landmass lies east of these mountains, one-third lies west. This region, known as D'robe, was settled by the exiles of the AElitian civil war.

People of AElit who rose against the teachings of the church and protested the theocracy were driven over the mountains and left to fend for themselves on the

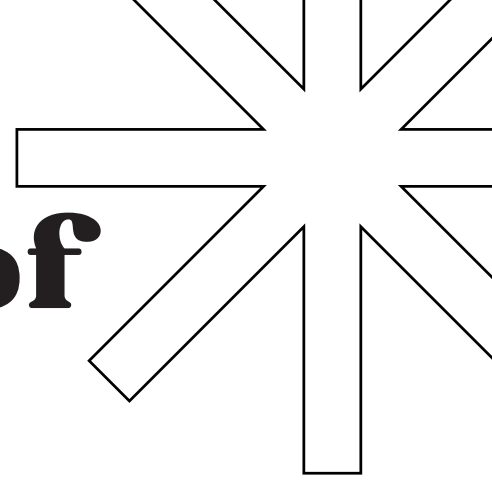


inhospitable western shore of the island. D'robe consists of mountain lakes and streams, marshes, and a rocky shoreline. The settlers of this region broke into villages run by *kartynos*, roughly the equivalent of lords or local princes. The chief industry in D'robe is fishing. Farming is difficult due to the lack of large tracts of fertile soil, although there are patches of farms on and near the mountains.

Thanks to common roots, AElitians and D'robeans speak the same language, although Engleman noted that the accents and slang differ widely.



The Temple of Durandios



As related by Dr. Jonathan Engleman in 1932, the Temple of Durandios (or *Metitas d'Durandios*, to use the AElitian) was both the political and religious center of AElit proper. The temple was situated on a holy hill, the *Maenaver Ninana*, approximately 200 miles from the east coast of the island, in the Babelaver region. The temple itself had three main parts: 1) the courtyard for the main public, 2) the Arian Annex for members of the Arian Order, Mitlian Priests, and also for the public under certain circumstances, and 3) the Inner Temple for the High Priest and his attendants.



THE COURTYARD



The courtyard measured 32'x42', defined by four marble columns at its corners. The far left column, called the Column of Tithendion, depicted the high god Tithendion on his throne, Durandios at his

side and surrounded by *ninatat* (angels). The near left column was the Column of Ninatat, with angels carved into it. The near right column was the Column of Mitlian I, celebrating the first High Priest of Durandios.

Durandios himself also had his own column on the far right, the Column of Durandios.

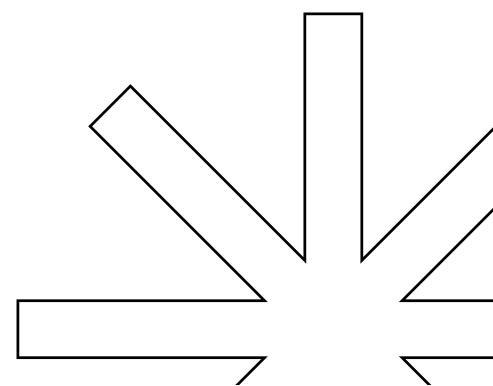


The courtyard to the temple was paved with mosaic tiles that pictured different animals, possibly as a connection of Durandios to his role as god of life and nature. The tiles were described by Dr. Engleman as being made of colored stones that resembled glass. At the center of the courtyard stood a fountain of holy water where the public could wash their hands, feet, and faces if they wished to enter the Aristan Annex of the temple.

THE ARISTAN ANNEX

Although originally intended only for priests and priestesses of the faith, the Aristan Annex became available to the general public sometime during the reign of High Priest Trium II (127-138 VdD). The annex,

together with the Inner Temple measured 72'x52' and featured two altars, one on each side of the long room, where people could pray or light candles for the sick or dead. Ornamentally, Dr. Engleman described the annex as having murals painted on all the walls (whose base material has been left in question). Most of the murals depicted angels, doves, and orchards, all of which were sacred to Arista, *Ninata Atantia d'Durandios*. Outside the annex were Dove Columns, five on each side, made of what Dr. Engleman described as an "ivory-like stone." At the top of these columns, intricate dove designs were carved.







THE INNER TEMPLE

The inner temple is reached by an open doorway from the Arian Annex. In the doorway stood two stone *ninatat* holding purification fonts, one on each side, with holy water in them. The High Priest and his attendants would use carved wooden shakers dipped in the fonts to sprinkle the water on their faces and garments before entering the Inner Temple.

The Inner Temple was the most sacred place, holding the Eternal Flame of Durandios. The AElitians believed that this was the flame from which all men's souls were born. The Flame was 10-12 feet in diameter and tended at all times. It was visible from the courtyard, for one could see straight through the Arian Annex into the Inner Temple, although it was forbidden to enter.



Everything in the Inner Temple was made of alabaster, from the Flame Pit to the altar that stood behind it and the Tableaux of Priests on the left and right walls opposite the Flame. These Tableaux listed the High Priests and their seasons of reign, carved into the alabaster plaques that were hung on the walls, which were also alabaster.



Also in the Inner Temple, in the near left and right corners, were two more columns and two statues, all of alabaster. The left column was the Column of AElit, which had pictures of everyday life carved into it. In front of this column stood the statue of Mitlian I, first priest of the faith. On the right was the column of Argyros, the Silver City, legendary home of Tithendion and early home of Durandios. In front of this column stood the statue of Arista, Durandios' chief assistant.




THE SURROUNDING AREA

Because doves were so sacred to the faith, it was illegal to hunt or kill them, and many were kept in a dove cote behind the Temple of Durandios, at the base of the hill. These were attended and even trained by members of the Mitlian Monastery and the Aristan Order.

Nearest the temple and to the south was the Chapel of the High Priest and Mitlian Order, where most religious holidays were observed by the order and the public alike. This chapel was easily the largest in AElit. Across the road from it was the smaller Chapel of the Aristan Order used by the priestesses and other members of that order and not open to the public.

A few miles west of the chapels were the houses of the High Priest (or *Ghalasatia* in AElitian) and the Serving Atantia, who was a member of the Aristan Order that was sent to serve the High Priest as Arista served Durandios.



West of the houses were the Mitlian Monastery and the Convent of the Aristan Order where members of the faith could go to learn and devote their lives to the faith. Almost any woman could become a member of the Aristan Order, but men who wished to join the Monastery often had to prove themselves in a series of endurance tests to show they were serious about their wish to serve.





High Priests of AElit

VENAKH D'DURANDIOS (SEASON)

- 1-17
- 17-23
- 23-34
- 34-43
- 43-57
- 57-69
- 69-72
- 72-90
- 90-95
- 95-110
- 110-119
- 119-127
- 127-138
- 138-141
- 141-145
- 145-161
- 161-171
- 171-177
- 177-197
- 198-201

GHALASATIA (PRIEST)

- Mitlian*
- Fargosa
- Trium
- Vargon
- Fargosa II
- Talean**
- Talean II
- Mitlian II
- Sargot
- Trameon
- Fargosa III
- Dien
- Trium II
- Sargot II
- Cardean
- Mitlian III
- Nytaen
- Cardean II
- Mitlian IV
- Jabosa



* this name is considered lucky; all the high priests bearing this name ruled during times of prosperity

** Talean and his son attempted to begin a dynasty; the name is now banned in AElit

High Priests of AElit (cont'd)



VENAKH D'DURANDIOS (SEASON)

- 201-206
- 206-207
- 207-211
- 211-218
- 218-228
- 229-231
- 231-238
- 238-242
- 242-246
- 246-259
- 259-271
- 271-274
- 274-282
- 282-286
- 286-293
- 293-301
- 301-309
- 309-310
- 310-317
- 317-???



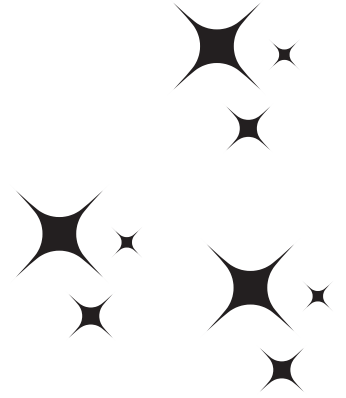
GHALASATIA (PRIEST)

- Tranae
- Trium III
- Fargosa IV
- Vatrenae
- Trameon II
- Sargot III
- Dien II
- Staden
- Malean
- Cardean III
- Mitlian V
- Gatlean
- Trameon III
- Trium IV
- Nayleor
- Jabosa II
- Mitlian VI***
- Silae
- Jonathan
- Gatlean II****

*** Dr. Engleman arrived during Mitlian VI's final winter, just before the priest's death

**** Dr. Engleman departed during Gatlean II's reign

Language & Literature



Up until his death in 1954, Engleman devoted much of his time to translating the Teuchos and compiling an AElitian dictionary. What follows here are fragments of his work, taken from his notes.

BASIC AELITIAN WORDS

Ad - here, this place

Adra - to give, to bring

Aena - small, little, petite

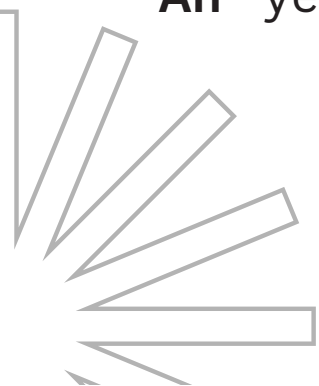
Ag - to need

Akh - season; “month” would be a loose equivalent

Al - to want

An - yes

Argyros - Heaven; sometimes described as “the Silver City of Tithendion”



Atan - servant

Ave - please

Ay - to have

Ayndi - tomorrow, some other day (in the future)

Ba - good, pleasant

Babarna - potato

Babela d'notat - garden

Baknae - cup

Baknal - bowl

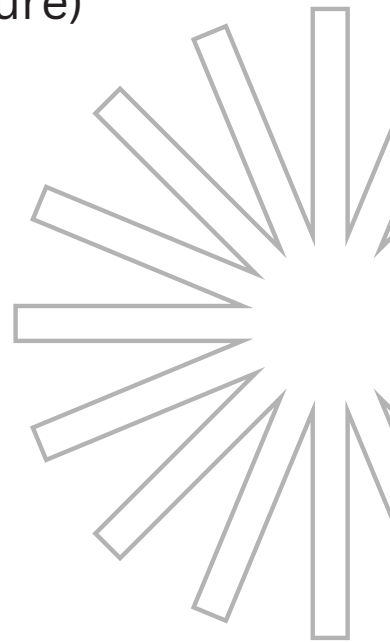
Barmbos - jewel, gemstone

Barmbos d'dilet - ring

Barmbos d'dinal - gold jewelry (lit: "jewelry of the sun")

Barmbos d'enyo - "eye jewel"; a jewel typically affixed beside a woman's right eyebrow

Barmbos d'inta - earring



Barmbos d'labdar - crown, tiara, headdress; a jeweled veil worn by priestesses during initiation



Barmbos d'neta - bracelet; armband

Barmbos d'nin - sacred silver jewelry worn by priests and priestesses

Barmbos d'thata - necklace; any jewelry worn at or around the throat

Barna - land, soil, dirt, mud, earth

Batein - above, over (prep.); top, highest point (n.)

Begga - fish

Bela - there, as in a place

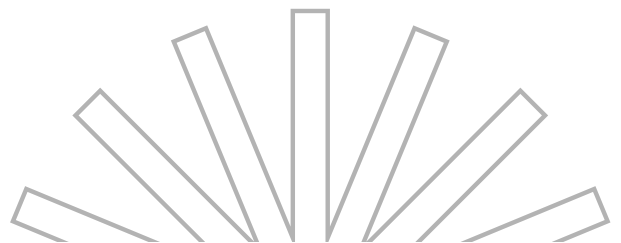
Bela d'miknost - forest, wooded area

Belafleo - port, harbor



Biha - wife

Biho - husband



Bilan - mother

Bilos - father

Bran - who, whom

Charna - road, path

Charna kanlarna - labyrinth, maze; a difficult place to navigate

Cotta - blanket, covering

Dalnino(t) - together

D'an - maybe, perhaps, unknown

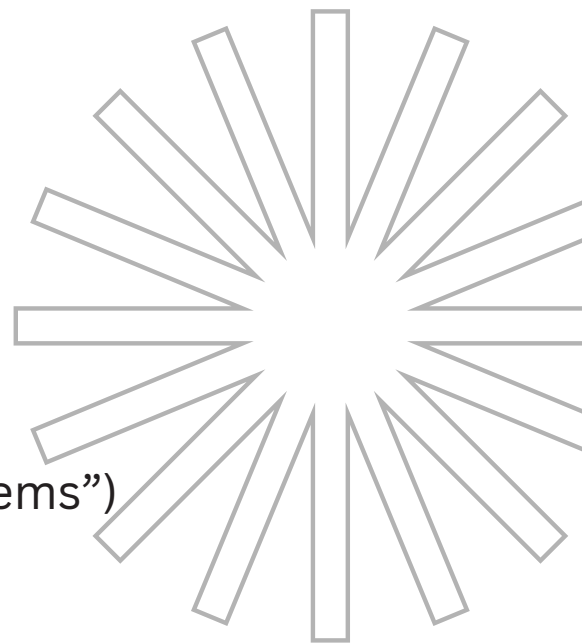
D'barmbost - jewelry (lit: "made of gems")

D'el - wet (lit: "of water")

Dela - farm

Delee - room, chamber; usually a place with a specific function

Delee d'gar - bathroom; a place used for washing



Delee d'gedar - bedroom

Delee d'jadlar - dining room, kitchen, pantry; a place used for food

Delee d'starnt - barn, stable; a place where animals are kept

Delee d'tynt - gathering place, such as a den or community hall

Dept - to depart, to leave, to go

Di - day



Dilet - finger

Dilet d'parda - toe

Dinal- sun



Dinoc - white; bright

Dispar - sandal

Divogda - to shape or mold, to design



Divos- to make, to create, to do

Dolos - uncle

Dostina - dog



Drava - clothing

Dravaparda - a formal kind of shoe/slipper

Drios- hot, dry

D'starn - meat (lit: "of animal")

Durandios - God of Life

Durent - holy robes worn by priests and priestesses

Edma - sister

Edmal - hair

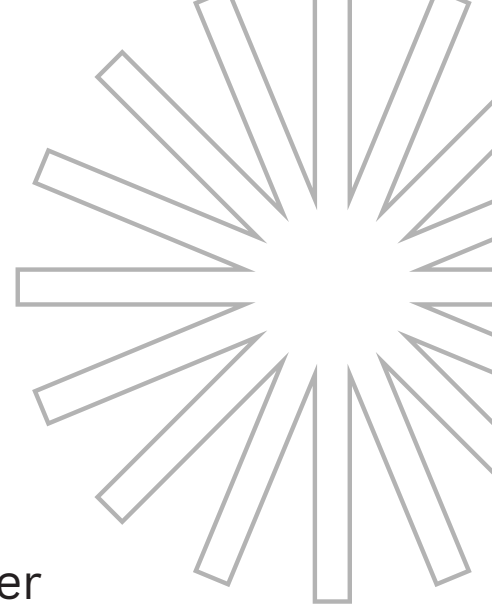
Edmos - brother

Egana - daughter

Egon - son

Ekta - a long, tunic-like shirt worn by men

Ekle - egg



El - water

En - now, the present

Endi - today



Enyo - eye

Ev - to meet, to visit, to come together in a group

Ewse - soft, smooth

Farco - to fly

Farg - grey

Farna - to work, to labor

Felna - nose

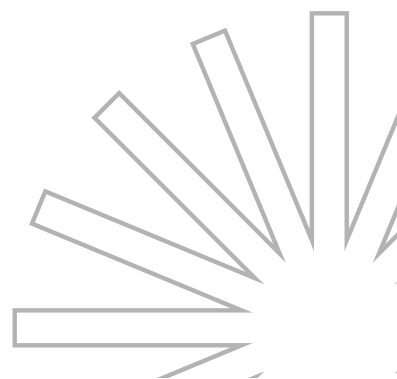
Fleo - boat, ship



Fohtar - friend, companion

Fra - to catch, to snare, to hunt (v.); prey (n.)

Frinas - cousin



Gada - outdoors, outside



Gadalan - lip

Geda - to lie down, to nap, to sleep

Ghalasa - priest

Ghalasatia - head priest, chief priest of a temple

Gran - fruit



Haela - a cart or wagon

Haeo - a cloak or cape, usually hooded

Henta - a long robe or dress worn by a woman

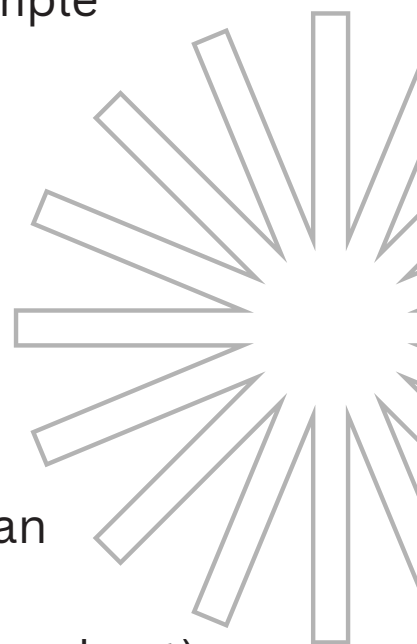
Iktfa - grain (AElitians grow something akin to wheat)

Intar - to hear, to listen

Kaba - bad, evil, offensive, impolite

Kamaena - a valley; lowlands

Kan - no; as a suffix, it is similar to un- or non-



Kanada - to be false; a lie



Kanadra - to steal, to take, to take away

Kandalninoy(t) - apart, separated from (a person)

Kandi d'dinoc - a storm (n.); stormy (adj.)

Kandrios - cold (lit: "not hot")

Kanewse - uncomfortable; unyielding; hard in texture

Kanewsekandrios - ice, sleet, hail

Kankardola - poor, needy (lit: "not wealthy")

Kankata - slow, feeble; feeble-minded (lit: "not quick")

Kanlarna - difficult, confusing

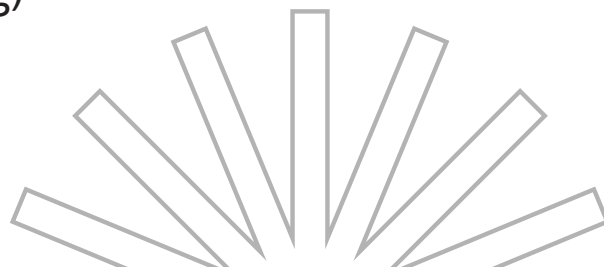


Kan'nadadinal - moon

Kan'nadadinalaenat - stars

Kanti - none, zero (lit: "not one")

Kantrinadal - beyond, past, on the other side of, away from (a place or thing)



Kar - more, another, in addition to

Kardola - rich, wealthy, abundant, plentiful

Kata - fast, speedy, quick; smart, clever

Kataelaena - river

Katan - to stand up, to lift, to rise after sleeping, to raise

Kattorl - to run, to rush, to hurry, to race

Kave - “thank you”

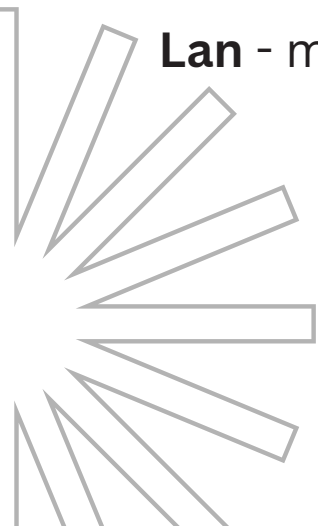
Kluta - a fowl similar to a chicken (seemingly named for the sound it makes)

Laba’adra - an offering or sacrifice

Labdar - head

Lalem - a prayer, hymn, supplication

Lan - mouth



Larna - easy, simple

Lascht - red

Laufna Palva - Eternal Flame

Leinos - to travel (v.); a trip or journey (n.)

Lemet - music, song

Litae - part, piece (of a larger whole)

Lolan - aunt



Lotk - a carrot-like vegetable

Maak - to fall

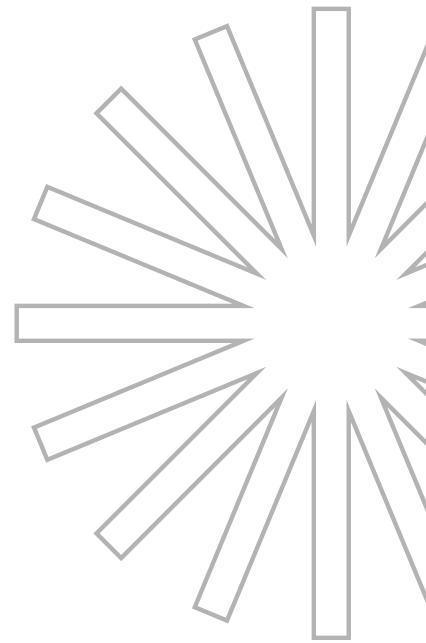
Maena - hill

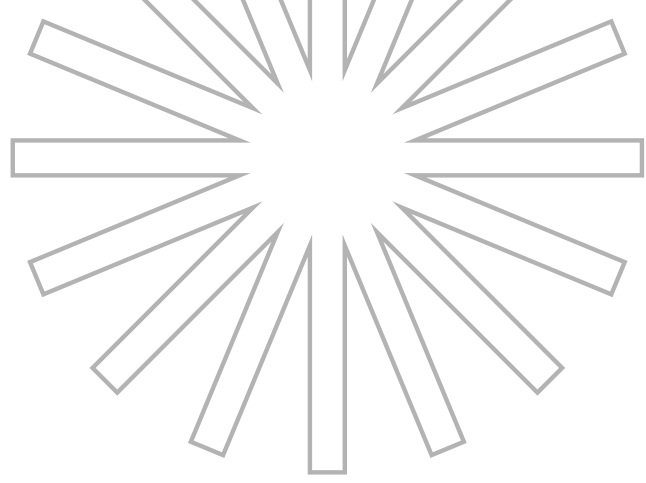
Mahti - sheep

Mahtonga - goat

Makelandrios - snow

Mar - so that, in order to





Marn - through

Matika - cat

Mendi - yesterday, some other day (in the past)

Merg - brown

Metitas - temple, place of worship

Miknos - tree

Milosa - family

Moka - house

Moka Durand- legendary home of Durandios,
traditionally located on the NE peninsula of AElit

Na - she, her

Nada - to be true; truth

Nel - to know, to understand, to comprehend



Neta - arm

Netka - to fight, to battle (v.); a battle (n.)

Ni - oneself (“me”; “I”)



Ninana - holy, sacred, heavenly, divine

Ninata - a heavenly servant of Argyros (cf: “angel”)

Ninoy - “us” or “we” (when referring to self + one other person)

Ninoyt - “us” or “we” (when referring to self + two or more others); a group inclusive of oneself

Nint - the heavens, esp. the night sky

Nintikfa - a small, corn-like grain

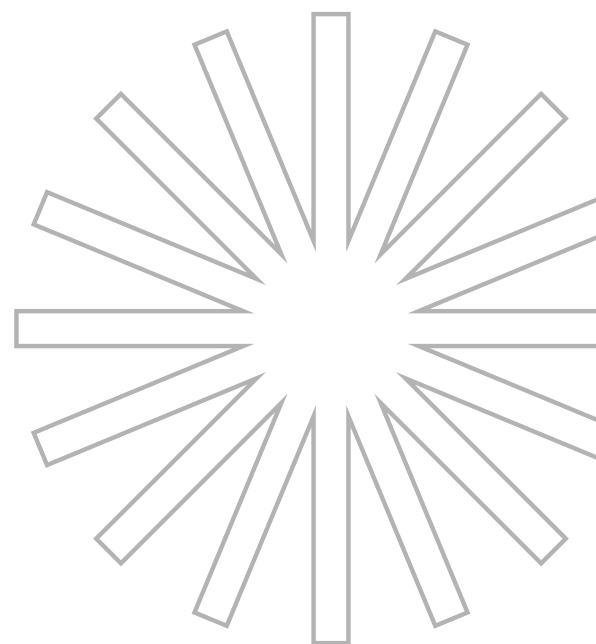
Nitschdi - dangerous

No - him, he

Nont - them, they

Nosta - a plate or serving platter

Nostila - snake



Nota - flower

Notscht - blue

Noy - “you” (s.); **Noyt** - “you” (pl.)

Ogda - painting, picture, mural

Ona - last, end, final, least, least important

Onadura - Goddess of Death, more often called
Telamenos

Onava - to die (v.); death (n.)



Ontein - under, below, beneath (prep.); bottom, lowest
point (n.)

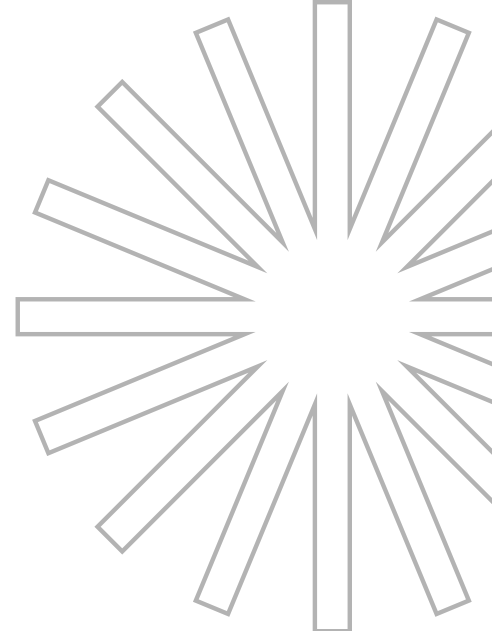
Pafras - a female significant other (partner, girlfriend,
fiancée)

Pafros - a male significant other (partner, boyfriend,
fiancé)

Pal - all, entire, complete, whole

Palva - always, forever, eternal

Parda - foot



Parsk - until

Parta - similar to, alike, equal



Pette - to place, to put, to set (something)

Phasa - sword, knife; a sharp object

Polta - a stew-like food

Potat - capable, able; physically strong, sturdy

Prog - a two-pronged utensil similar to a fork

Ris - a wing (as on a bird)

Rista - bird

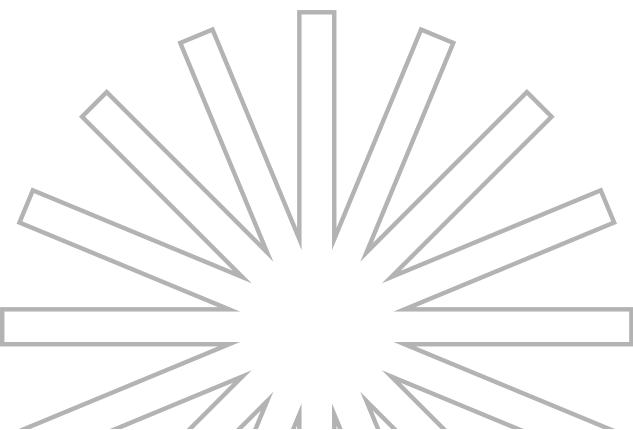


Robe - rock, stone

Roet - milk (usually from a goat)

Roetchka - cheese

Schlar - a plant (n.); to plant (v.)



Schtina - lover

Seni - a thing, object, item

Senigedar - bed

Senijad - table

Senijadlar - food

Slee - a name (n.); to name or be named, to be called
(v.)

Starn - animal

Stazi - statue; carved object

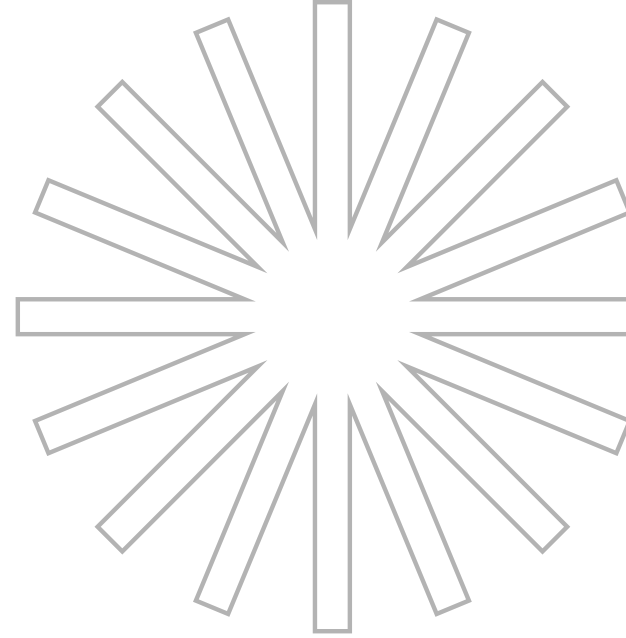
Stiga - stranger, foreigner

Sturla - hand

Tae - large, big

Tae'el - ocean (lit: "big water")

Taeleinos - not near, far from (as in traveling
distance)



Taemaena - mountain



Taenokt - to reach out; to stretch

Talo - a drink similar to wine



Tana - to sit



Tasen - chair

Telamenos - Goddess of Death, who is also the twin sister of Durandios

Tengastet - slave

Teuch - book (these are rare in AElit)

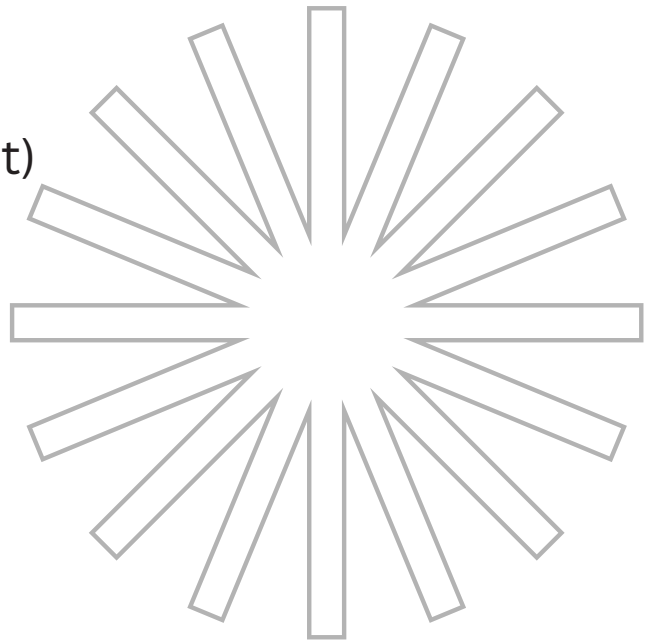
Teuchos - AElitian holy book

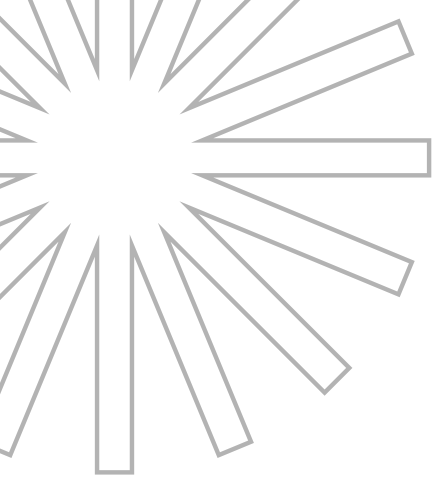
Thata - neck, throat

Ti - one

Tia - first, beginning, primary, most important (adj.); to begin (v.); the start (n.)

Tithendion - supreme god: "He Who Puts Things in Their Places"





Tiya - town, village, community



Tizma - bread

Tona - yellow

Torl - to walk at a leisurely pace, to stroll

Tra - to be, to exist

Tramo - leg

Trina - nearby, close to, next to

Trola - orange (color)



Tyna - woman

Tynkaena - child (of any gender)

Tynos - man

Va - life

Vandli - cow; cattle



Vanti - horse

Venakh - crop



Venakh d'Durandios - year ("season of Durandios")

Venas - purple

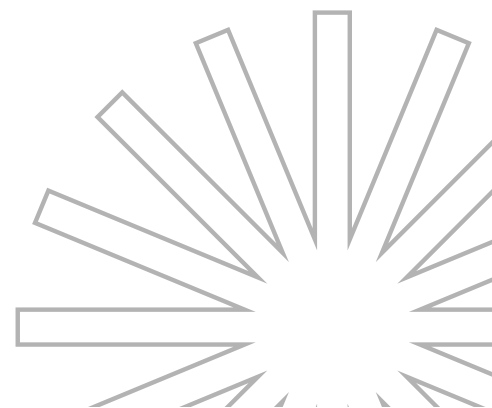
Ver - green

Verdana - meadow, field; grass



Wrain - however, but, except

Wro - because



NUMBERS

Ti - one

Ga - two

Lea - three

Noa - four

Pan - five

Ding - six

Carda - seven

Blan - eight

Starda - nine

Tika - ten

Tikartika - eleven

Gakartika - twelve

Tika kartika - twenty

Gatika kartika - thirty

Tika'tika - one hundred

DAYS OF THE WEEK

Tifarna - first day of labor

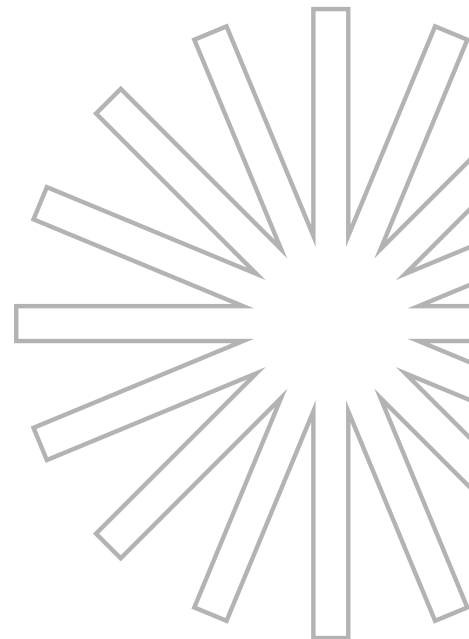
Gafarna - second day of labor

Leafarna - third day of labor

Noafarna - fourth day of labor

Durandi - Day of Durandios
(traditionally, the day Durandios
breathed life into the world)

Ninadi - holy day (cf: "Sabbath")



The Teuchos



When Engleman returned from what his family came to call his “hiatus” in 1932, he brought with him a large, leather-bound tome that he called the Teuchos. Described by Engleman as the AElitian holy book, the Teuchos, like the Bible, consists of several teuchs, or “books” written in verses. Below are the first fifteen verses of the first book, the *Teuch d’Durandios*, or “Book of Durandios.”

D’DURANDIOS, TEUCHTIA D’TEUCHOS

- 1** Tia, tramen Tithendion, bran senitpette bela
- 2** bak no stamen palva bak no sta’ayn palva
- 3** bak no divosmen noe tiya barmbos d’kan’nadadinal adno tana senitana ninana
- 4** bak noe divosmen d’atant, tae ayris ninatat d’barmbos d’kan’nadadinal
- 5** wrain ninatat kanayva wro no kansenidivosmen
- 6** bak no divosmen taebarna d’barna’aena d’nint no framen bak divodgamen AElit
- 7** bak no divosmen palsenit: starnt bak schlart bak ristat bak tynos bak tynara bak palsenitva
- 8** wrain senit kanayva wro no kansenidivosmen
- 9** bak Tithendion litaenoe kanadramen bak sl’menseni Durandios
- 10** bak Durandios va wro nostava
- 11** bak Tithendion nocrenmen, “divos palserit va, nie ninatat bak nie paltiya”



12 Durandios senidivosmen bak Tithendion nocrenmen,
“adrava d’palbarna bak senit nidivosmen d’barna d’nint”

13 Durandios deptmen Argyros bak pardapettemen d’barna
sl’menseni Amarantos wro onova kansenitriktmen

14 bak agda no pardapettemen verdana, senistamen verd’va
bak agda no miknost’triktmen aymensenitgran

15 bak Durandios kanadramen palstarnt bak senitadramenva,
bak palsenit va, bak tynos Andrasthenes bak tynara
Kalothrixede



FROM DURANDIOS, FIRST BOOK OF THE TEUCHOS

1 First, there was Tithendion, who sets all things in their
places

2 And he always was and he always will be

3 And he created for himself a city of silver where he sits on
his throne

4 And he created servants, great winged angels of silver

5 But the angels did not have life for he had not created it

6 And he made a great world from the dust of the universe
that he caught and shaped into AElit

7 And he created all things: animals and plants and birds and
man and woman and all things living

8 But these things did not have life because he had not
created it

9 And Tithendion a piece of himself took and called it
Durandios

10 and Durandios lives for he is Life

11 And Tithendion told him, “Make all things living, my angels
and my city.”



12 Durandios did this and Tithendion told him, “Give life to all the land and the things I’ve made from the dust of the universe.”

13 Durandios left Argyros and set foot in the land that was called Amarantos because death had not touched it

14 And when he set foot on the grass, it became green with life and when he touched the trees they had fruit

15 And Durandios took the animals and gave them life, and all things life, and the man Andrasthenes and the woman Kalothrixede

LALEM D’DURANDIOS

Aiae, Durandios! bran adrava bak netka palva noye edma bran kanadrava bak d’senit ninoyt farna, seni’adra, kardi. Adra Tithendion, bran senitpette bela, ninoyte kavet bak lalemt marna ninoyt ba’adra marn’noy. Adrava ninoyt bak ninoyte mahtit bak venakht mar ninoyt kanal bak ninoyt noyadra ninoyte lalemt bak laba’adrat.

PRAYER TO DURANDIOS

O, Durandios! who brings life and battles endlessly your sister who takes life and the things we work for, grant us this, another day. Take before Tithendion, who sets all things in their places, our thanks and supplications that He might bless us through You. Give us life and also to our flocks and crops that we may not want and will in turn give you our prayers and offerings.



Proverbs

AELITIAN PROVERBS

belaver kantra mahtongat

“In green places there are no goats.”

This seems to be similar to the saying, “The grass is always greener on the other side.” That is, AElitians prize their goats quite highly, so to say that a place is green (pleasant) is also to say it is not necessarily better because there are no goats. Also, something nice may not be useful.

palva kandi parsk dinal

“It is always dark until the sun.”

This might parallel the saying, “It’s always darkest before the dawn.”

taeleinos marl batorl

“Distance makes it worth the walk.”

In other words, the journey is just as important as the destination or arrival. Then again this might mean, “It’s worth having to go if it means getting away from you or this place.”



kanag belaleinos par kan'nadadinalaenat

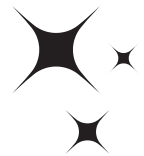
“Do not hope to get there by starlight.”

This seems to mean that a person might be deluded about something, hoping for something not likely to happen. Used as a warning against impracticality.

tae'taenokt, kardivodilet

“To reach far is to touch more.”

Used to encourage achievement or excuse ambition.



D'ROBEAN PROVERBS

noy kanfra begga barna d'roba

“You can't catch fish on rocky soil.”

This seems to be akin to, “You’ll catch more flies with honey than with vinegar.”

palva kandi parsk dinal

“It is always dark until the sun.”

Evidence of the D'robean link to the AElitians.



kan taemaena ad, noy marl karleino

“If not this mountain, you'll have to cross another.”

This may be a clear reference to the exile and exodus of the D’robean people from AElit proper, but it has come to mean that there will always be obstacles in life.

kantynos kartynos



“No man is more than a man.”

In other words, “He’s nothing special.” (Commonly used when referring to Durandios or the High Priests of AElit.)

D'robean Theatre

The following translation fragments are from D'robean plays Engleman is said to have found in the northern part of the region. The fact that they are all tragedies is interesting, although *The Tragedy of Stelerokon* shows a marked difference from the others in that it incorporates humor in its text. The author(s) of these plays—it is widely believed they were all written by the same person—is unknown. The similarity of these D'robean texts to Elizabethan playwriting is extraordinary, causing constant debates among scholars about whether there may have been contact with AElit during the era.

FROM *THE TRAGEDY OF TANTOS, FIRST PRINCE OF TIYAFARG*

Fragment 1

[TANTOS?]

Oh, that the rain should fall on this
face that until late was so gifted by the sun!
Fate and sister Fortune: what, have you
conspired 'gainst me?

No, away sirs, would you keep hold
that winning hand! I am not a one
to pick the pockets of Dame Fortune.
I make my own deck and play
only from that!

GYPSA

Oh, if there be a Heaven as so the AElitians claim,
or indeed any hope of a compassionate god,
let him show himself now! Surely a one
so wholesome as this my prince is fated
for better things?



NID

Hold back your tears, I will myself
restore him.

TANTOS

No, sir! There is no hope of aid
from Heaven, and I will not of you!
Aback! Else I'll have your soul on my spear!

NID

I will not touch blood with you, my lord.

TANTOS

Then I'll touch yours and leave mine to its run!

Fragment 2



GYPSA

Oh, my brother! Who will weep for you
if I do not?

TANTOS

Oh most horrible day that sees
slaughter between such friends!
I will exact a price for this
in blood!



GYPSA

What, would you darken this day
of my brother's death even more?



TANTOS

I will mask the very sun in blood!

Fragment 3

GYPSA

Oh, I would that my eyes had been
plucked from their place e'er I saw this day!

PORPHYS

All of Tiyafarg is in wonderment
of what happened at the fair today.

GYPSA

Then tell them Porphys that this
is no fair day but a black day indeed,
wherein their prince has died
at his own hand, unable to bear the grieved loss
of his most dear friend who did fall
to the prince's own blade. And I myself
[breaks off]



FROM THE TRAGEDY OF MYTEON, SECOND PRINCE OF TIYAFARG



Fragment 1

MYTEON

My people are starving and you would have me leave them?



TARTON

My lord, their upset may prompt them to revolt against you.

MYTEON

My leaving would be a revolt against myself. Of the two, it is harder to live with one heart that hates itself than one hundred directed from elsewhere. If I were a devout, I might pray.

TARTON

If you were a devout, my lord, you would not be here but on the other side of the mountains where food is plenty.

MYTEON

Ah, but then I would not be a prince. And better a prince to unrest than slave to an uncompassionate god.



TARTON

Is their god so uncompassionate? See
how they live! Do not they
[breaks off]

**FROM THE TRAGEDY OF STELEROKON, THIRD
PRINCE OF TIYAFARG**

Fragment 1

GIBA

Why if birds did bloom, we could
pluck them for our supper.

JONNA

Do we not already?

GIBA

It would be easier to pluck a cluck
from the ground than the air.
Is it not so?

JONNA

I would say this fowl play
doubtless heralds a dooming day.

GIBA

And I should say you say right,
for look, here comes the prince.
Soho, Prince Stelerokon! Are you here
to fetch a fowl?



STELEROKON

Of a sort, sir, I am here to catch a thief. I would not put the two of you behind me.



JONNA

It might be just as well you didn't, sir, for I fear we would not both fit.

STELEROKON

Enough of you, joker! Be gone and put your wits to better use. But you, come listen, for I would have news of my brother's doings.

GIBA

Aye, my lord. And so I trade one foul for another!
I will pluck him til he has no feathers to hide behind!



STELEROKON

You do me a service, sir, that I will heartily repay. Now go! And speak this to no one!

GIBA

Aye, my lord!

STELEROKON

Could it be that this day my brother Salarimus plans to steal my birthright? But how? Oh, I would that D'robe had gods to aid in [breaks off]



Fragment 2



[STELEROKON?]

that you would take from me crown
and kin?

SALARIMUS

Oh, but your rash wrath has killed me, brother,
for I never intended you harm!

LADANIA

Oh, my son! But Stelerokon, what thing
has happened here that washes the court
red with blood?

STELEROKON

There are not enough tears in Tiyafarg
to cleanse my soul! For today
I have slain my brother without cause!



NOTES

Notes on *Tantos*: Gypsa's first block of speech in Fragment 1 (F1) is reminiscent of Shakespeare's Ophelia in Hamlet in that she pleads for Tantos' wits and that he be restored. It is interesting to note that in line 10 she refers to "AElitians," suggesting that the people of D'robe did not consider themselves AElitians but something else. One other thing to note, which seems to be common to all the plays, is the continual questioning of the existence and/or compassion of the gods. It is known that the D'robeans were sent across the mountains and out of AElit proper after losing a civil war in which a sect of people refused to believe in or follow the gods of AElit. These tragedies suggest that the effect of the exile remained strong in D'robe for a long while. Although the plot is not complete, many scholars assume that Nid was Gypsa's brother, for whom she weeps in F2. F3 makes it clear that Tantos himself must have killed Nid and then himself. What happened at the fair (F3), or what festival day it might have been, is unclear.

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Notes on *Myteon*: This one fragment again brings up the question of religion and its validity during a time of crisis. It is known that historically Tiyafarg and much of D'robe suffered great famine for three years during the AElitian reign of Trium (VdD 23-26). [The D'robean calendar is still being studied by scholars and is unreliable as a reference.]

Notes on *Stelerokon*: It is still being debated by scholars of D'robe whether *Stelerokon* is indeed a tragedy. The first fragment is widely believed to be the beginning of the play, or at least very early in the play, giving the play a comical start. But F2 is just as likely to be near the end of the play, and it is clearly a tragic end. It is quite likely that Giba and Jonna are simply comic characters, much like the Gravediggers of Shakespeare's *Hamlet*.

Little is known about D'robean society; according to Engleman, few D'robean people were literate, so there is little available literature for scholars to study. It is known that politically D'robe resembled a feudal system of Medieval Europe, including lords and "princes," loosely translated.

AElitian Lore



As AElit is a theocratic society that revolves around its religious beliefs, it is no surprise that their favorite stories are about the gods, especially the most beloved god Durandios.

Stories of the *Laufna Palva*

There seems to be, according to Engleman's notes, any number of histories of Durandios and the *Laufna Palva*, or "Eternal Flame." Indeed, the Flame itself seems to incorporate a variety of ideas. In some texts, it is a gift given to a very specific group of people, a race of immortal men; in others, the Flame seems to signify the divine spark in us all. In all accounts, the Eternal Flame references immortality married to divinity. Below are a couple of different tales in which the Flame figures.

"The Gift of Souls"

It came to pass one day as Durandios walked the world that he met Telamenos, his sister, for in those days she also had been walking the world and taking the lives of many villages that suffered the plague.

"Soon there will be no more life," said Telamenos to her brother, "for I will surely destroy it all."

*Now in those days men did not have souls, for Tithendion had not yet given them. And so Telamenos was able to lay the world low.**



And so Durandios was troubled and he went to Tithendion and bowed low before His throne and said, “Telamenos, who man let loose upon himself and the world, is now destroying the beautiful creation You have made and the life I have given it.”

Now at that time the Divine Fire burned in Argyros, and in it was held all Eternity. And Tithendion said to Durandios,

“Take and break a piece of this Divine Fire, shatter it and give the pieces to all living things in creation.

“So that when Telamenos prevails against them, even then will they live on,

“For the Flame cannot bear being broken and will seek to re-assemble itself,

“And in that way, will each living thing have a soul that will return to the Flame to reside in Argyros for Eternity.”

And so Durandios took the Flame and broke away a piece of it and shattered it and sprinkled the pieces over all creation, so that every living thing was given a soul.

So that when each thing passes from the world, their soul returns to the Flame in Argyros to reside there for eternity.

***This phrase, “And so Telamenos was able to lay the world low” is unclear but interesting. One might construe it to mean that before men had souls, they passed from the world and ceased to exist. As a side note, Engleman's papers do note that AElitians are buried in mausoleum-like edifices and that the old burial grounds are shunned. Perhaps this tale marks a change in burial customs?**





“The Immortal Race”

And Tithendion declared, “Life will exist for as long as I allow it.”

And Durandios became afraid.

For he knew that Tithendion might become angry with His creation, with the people and plants and animals, and that in anger Tithendion might strike them down.

And so Durandios thought to himself, “If some of them could not be so easily extinguished and were not so fragile,

*“Then neither Tithendion nor Telamenos could strike them down without due intent.”***

And then Durandios went into Argyros and stood before the Eternal Flame.

And he broke off a piece of it, which he shattered into many fragments.

And he sprinkled the fragments over the unborn souls, as well as over the world, so that some people might live long and walk Immortal on the land,

As would some animals, and even some plants and trees would never die with the seasons of death.



**** The phrase “without due intent” is interesting and unclear. Could it be that Tithendion's temper gave people cause to worry? Could there have been concern that the Supreme God might change his mind and suddenly support Death's attempts to rid the world of Life?**



Notes: This tale is certainly at odds with the story of how mankind obtained souls, for in this account “unborn souls” were already being held in Argyros. As opposed to the Eternal Flame being the source of souls, in this story the Flame is instead a source of immortality that only few have been gifted with. One would suppose, then, that every person already has a soul and is born with one. While Engleman never mentioned ancestor worship, there have been suggestions by scholars that the AElitian belief that some people might be immortal could have lent itself to prayers to these supposed beings as demigods. Perhaps each family had one to look to in times of hardship. Meanwhile, this tale (taken from Engleman’s notes) has no direct reference to any book of the Teuchos, meaning it may have been passed on orally. Yet its decidedly “biblical” tone leaves one to wonder.

“The Ninatat Uprising”

And the ninatat rose up, with Seladion at the head of them, who demanded,

“Why should you give immortal souls to all creation except for us?”

“For were we not also created by Your [Tithendion's] hand?”

“And was not life breathed also into us by Your [Tithendion's] beloved son Durandios?”

“Are we not also Your [Tithendion's] sons as well and deserving?”

“For we serve at Your very feet, while man walks ignorant of Your blessings.”

And Tithendion replied, “Then go now and tell man of my blessings,



“For you will not be welcome in my Kingdom until all mankind serves me.”



And He sent Seladion out of Argyros and into the world.

A second text includes:

And Tithendion replied, “It is because you are ignorant of my blessings to you that you have become jealous of my creation.

“For are you not blessed to live eternally in my presence?

“And should not all my creations share in that joy?

“But if you so believe that man must be made more aware, then go now and tell man of my blessings,

“And do not return until the whole of creation worships as the ninatat in Argyros.”

And He sent Seladion out of Argyros and into the world.

Notes: This tale has a clear relationship to the Biblical story of Lucifer. In other tales—possibly apocryphal—Seladion is sent out of Argyros by Durandios instead of Tithendion. In those stories, Durandios becomes angry at Seladion's lack of respect for mankind and as punishment sends Seladion to live on Earth in a human body. In some cases, Seladion inhabits an immortal body; in others, he travels from body to body within a bloodline.



Seladion and Amaurodios ✨

In the Teuchos, both Seladion and Amaurodios are *ninatat*; that is (loosely translated), they are angels. [s. *ninata*, pl. *ninatat*; servants of the gods or heavens] Seladion is the angel associated with brilliance and the moon. (cf. Christianity's Lucifer) Seladion was cast out of Durandios' realm because he lacked respect for life and humankind. As punishment, Durandios sent Seladion to live as a human on Earth.

Amaurodios is the angel connected with twilight, and in later texts, the new moon. Amaurodios was Durandios' favorite of the *ninatat*, for Amaurodios shared Durandios' compassion and love for all living things. Amaurodios loved Seladion, though Seladion spurned this love. When Seladion was cast down, Amaurodios begged Durandios to make him human as well so that he could aid and guide his friend. Although it pained Durandios to let Amaurodios go, he granted the angel's wish and sent Amaurodios to Earth.

In later texts it is suggested that Seladion and Amaurodios slowly began to gain their powers back through a number of good deeds. Some folk texts also say (somewhat contrarily to the Teuchos itself) that Seladion and Amaurodios were not actually made human so much as made to inhabit human bodies. The immortal nature of the *ninatat* makes the transformation of Seladion and Amaurodios somewhat troubling: if they were in fact made human, were they able to die? or were they made into Sons of Durandios (a legendary race of immortal men)? Some stories in which Seladion and Amaurodios inhabit human bodies tell that when those bodies die, Seladion and Amaurodios move on, usually



staying within the same bloodline. These tales of “angelic possession” are truly interesting from a theological point of view.



Later apocrypha tell that Seladion and Amaurodios were eventually returned to their angelic forms by a magician wishing to harness their powers. While Seladion was grateful enough to do the wicked magician's deeds, Amaurodios respectfully declined. He was rewarded by a visit from Durandios (who, it seems, spends plenty of time walking the earth and enjoys being among his living creatures), who gave Amaurodios a Holy Sword and a bow with arrows (all of it made from the silver of Argyros) and made Amaurodios guardian of his son.



The Curse of the *Mitalninatona*

In the *Teuch d'Metoneidos* (the Book of Metoneidos), Durandios visits the realm of his brother Metoneidos, Creator of Dreams. While there, Durandios takes pity on one dream that wishes to be a living thing. Durandios takes the dream into the world of the living, but the fragility of the dream brings it close to death. Because Durandios can not stand to watch things die, he grants the dream life. Unfortunately for the dream, Durandios is unable to give it a soul, which is the sole right of Tithendion, the supreme god who reigns in Argyros. But the dream assures Durandios that it would rather live without a soul than never to live at all.



It is written elsewhere in the Teuchos as one of the laws that nothing can have life that is not made by Tithendion's hand. Dreams are made by Metoneidos. Therefore, when Tithendion discovered that Durandios had granted life to a dream, he was irate. In one of the more poetic lines of the Teuchos (the *Teuch d'Metoneidos* is probably the most poetic book), Tithendion states, "This breathing dream is a sin against me."

It seems—although as in many religious texts, the real motives are unclear—that Tithendion then curses the dream with immortality. He states that, "should its living body die, the immortal part of it that is a dream shall not be received by me or by Argyros, or indeed by any Realm of Heaven.

"But it will be forced to move on through the world that it gave up its true being to inhabit

"And while the body may function, this creature shall be awarded no soul and may not experience love."



This judgment occurs while Durandios and the dream stand beneath a *mitalmiknos*, literally "dream tree," which some associate with the willow, some with the quaking aspen, others with the elm or cherry tree; Engleman never seems to have weighed in on the subject. Later apocrypha suggest that this "generational curse"—for the *Mitalninatona*, as it's called, moves from person to person in a single family—will be broken when the bearer of the dream spirit learns to love.



The Moon

The moon is very important in AElitian lore, more so than the sun. This is most likely due to the importance placed on silver, both the color and the metal, since Tithendion's heavenly city Argyros is supposedly carved of silver, as are the ninatat and all holy objects (the Holy Sword, for example, and the items bestowed upon Amaurodios). Dr. Engleman never mentioned whether silver was scarce on the island of AElit, but if that were the case, that might explain the interest in and importance placed upon it.

An interesting tale of the moon is told in the *Teuch d'Telaminos*, or "Book of the End." This book of the Teuchos is mainly interested in the life of Durandios' son Teladion (who may or may not be also the son of Durandios' twin sister; the text has yet to be fully translated), who it is said will come to earth shortly before it ends and either save it or destroy it. (Many think this book may have been added to the cannon later and consider it apocryphal.) Teladion, in the meantime, bides his time in the Heavenly Realms, waiting to be born. His destructive tendencies are disturbing, as in the tale wherein he decides to try and use his great power to fell the Gate of the Realms, namely the moon. However, he only succeeds in breaking off a piece at a time, leaving the face of the moon scarred and pitted.

The pieces Teladion tossed aside became the stars.