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Tale of the Warrior-Priest

by paarthurnax

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Tale of the Warrior-Priest

by Urag gro-Shub
The College of Winterhold

Nordic history is littered with myths and heroes. I say “littered” because for the uninitiated historian, it is near impossible to separate the myths from the history. It’s like trying to distill the components from a deadly poison, and depending on your sites of research, Nordic history may threaten to kill you just as often. Being master of the Arcanaeum at the College of Winterhold, I have some authority on the matter.

Our recent excavations of the ancient Nordic city of Saarthal (for which I am wholly irresponsible) have yielded a number things that are of some interest. This book deals with one of the few discoveries that hasn’t tried to destroy Winterhold – a new Nordic myth (as if they needed another) written in the ancient language of dragons.

This myth is written in verse across 15 “dragonstones,” or *dovahgolz*, that were discovered in a sealed chamber. It tells of two dragon priests, Nahlot and Krilot, one of whom pursues power for his own gain and the other who is ultimately sent to dispatch him. Guessing at dates in the Merethic Era is as useful as horns on a helmet, so I’ll only say with some certainty that the myth was written sometime after Ysgramor’s Return but before the Dragon War when the Dragon Cult was still a powerful influence on Nordic culture.

The story of Nahlot and Krilot mirrors that of two other dragon priests in Nordic myth, Vahlok and Miraak. I am doing further research to determine if these two tales emerged from the same historical figures or are only thematically connected. This myth also offers details on Atmoran life, though considering it was likely created when Atmora was only a distant memory, these details shouldn’t be held as fact.

Since the dragon runes are etched into the stones rather than written in some ancient dye or ink, they’re much better preserved than the dead Nords who were safekeeping them. The verses themselves follow a uniform rhythm and tend towards alliteration, though not consistently enough to be considered true alliterative verse. It is likely the myth originated as an oral tradition that grew over the ages until it was eventually set in stone. This accounts for the repetitive nature of the poem as a whole and the glimpses of rhyming that occasionally appear, as if someone along the way wanted to introduce rhymes to the poem but only marginally succeeded. Of interest is the fact that the poem’s meter is identical to hypothesized meters for an ancient song mentioned in historian Giraud Gemaine’s *Songs of Skyrim*. It may be one is derivative of the other, or the particular meter was common at the time. Without further examples I won’t assume more than that.

Tale of the Warrior-Priest

I managed to wrangle translation assistance from the Dragonborn before they slipped off to Solstheim. With their inborn knowledge and my own resources, I was able to provide a complete translation.

There are three parts to this book – a diligent reproduction of the dragon runes, a transliteration into Cyrodiilic, and a final translation. My translation is literal – I’m no poet, so my aim was to preserve the meaning rather than the meter. If you happen to be learning the dragon language for yourself, I won’t question why you want to learn a dead language. You may wish to read the runes first or the transliteration if the runes are above you, then compare your reading to the translation.

As any scholar must, be wary of possible transcription errors.

Author’s Note: If you are looking for the matter regarding the Eye of Magnus, I’m not sure why you picked up a book titled *Tale of the Warrior-Priest*. Go find my commentary in *The Axle of Aurbis & Other Basic Concepts*.

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 𐁬𐁭𐁮𐁯𐁰𐁱𐁲𐁳𐁴𐁵𐁶𐁷𐁸𐁹𐁺𐁻𐁼𐁽𐁾𐁿𐂀𐂁𐂂𐂃𐂄𐂅𐂆𐂇𐂈𐂉𐂊𐂋𐂌𐂍𐂎𐂏𐂐𐂑𐂒𐂓𐂔𐂕𐂖𐂗𐂘𐂙𐂚𐂛𐂜𐂝𐂞𐂟𐂠𐂡𐂢𐂣𐂤𐂥𐂦𐂧𐂨𐂩𐂪𐂫𐂬𐂭𐂮𐂯𐂰𐂱𐂲𐂳𐂴𐂵𐂶𐂷𐂸𐂹𐂺𐂻𐂼𐂽𐂾𐂿𐃀𐃁𐃂𐃃𐃄𐃅𐃆𐃇𐃈𐃉𐃊𐃋𐃌𐃍𐃎𐃏𐃐𐃑𐃒𐃓𐃔𐃕𐃖𐃗𐃘𐃙𐃚𐃛𐃜𐃝𐃞𐃟𐃠𐃡𐃢𐃣𐃤𐃥𐃦𐃧𐃨𐃩𐃪𐃫𐃬𐃭𐃮𐃯𐃰𐃱𐃲𐃳𐃴𐃵𐃶𐃷𐃸𐃹𐃺𐃻𐃼𐃽𐃾𐃿𐄀𐄁𐄂𐄃𐄄𐄅𐄆𐄇𐄈𐄉𐄊𐄋𐄌𐄍𐄎𐄏𐄐𐄑𐄒𐄓𐄔𐄕𐄖𐄗𐄘𐄙𐄚𐄛𐄜𐄝𐄞𐄟𐄠𐄡𐄢𐄣𐄤𐄥𐄦𐄧𐄨𐄩𐄪𐄫𐄬𐄭𐄮𐄯𐄰𐄱𐄲𐄳𐄴𐄵𐄶𐄷𐄸𐄹𐄺𐄻𐄼𐄽𐄾𐄿𐅀𐅁𐅂𐅃𐅄𐅅𐅆𐅇𐅈𐅉𐅊𐅋𐅌𐅍𐅎𐅏𐅐𐅑𐅒𐅓𐅔𐅕𐅖𐅗𐅘𐅙𐅚𐅛𐅜𐅝𐅞𐅟𐅠𐅡𐅢𐅣𐅤𐅥𐅦𐅧𐅨𐅩𐅪𐅫𐅬𐅭𐅮𐅯𐅰𐅱𐅲𐅳𐅴𐅵𐅶𐅷𐅸𐅹𐅺𐅻𐅼𐅽𐅾𐅿𐆀𐆁𐆂𐆃𐆄𐆅𐆆𐆇𐆈𐆉𐆊𐆋𐆌𐆍𐆎𐆏𐆐𐆑𐆒𐆓𐆔𐆕𐆖𐆗𐆘𐆙𐆚𐆛𐆜𐆝𐆞𐆟𐆠𐆡𐆢𐆣𐆤𐆥𐆦𐆧𐆨𐆩𐆪𐆫𐆬𐆭𐆮𐆯𐆰𐆱𐆲𐆳𐆴𐆵𐆶𐆷𐆸𐆹𐆺𐆻𐆼𐆽𐆾𐆿𐇀𐇁𐇂𐇃𐇄𐇅𐇆𐇇𐇈𐇉𐇊𐇋𐇌𐇍𐇎𐇏𐇐𐇑𐇒𐇓𐇔𐇕𐇖𐇗𐇘𐇙𐇚𐇛𐇜𐇝𐇞𐇟𐇠𐇡𐇢𐇣𐇤𐇥𐇦𐇧𐇨𐇩𐇪𐇫𐇬𐇭𐇮𐇯𐇰𐇱𐇲𐇳𐇴𐇵𐇶𐇷𐇸𐇹𐇺𐇻𐇼𐇽𐇾𐇿𐈀𐈁𐈂𐈃𐈄𐈅𐈆𐈇𐈈𐈉𐈊𐈋𐈌𐈍𐈎𐈏𐈐𐈑𐈒𐈓𐈔𐈕𐈖𐈗𐈘𐈙𐈚𐈛𐈜𐈝𐈞𐈟𐈠𐈡𐈢𐈣𐈤𐈥𐈦𐈧𐈨𐈩𐈪𐈫𐈬𐈭𐈮𐈯𐈰𐈱𐈲𐈳𐈴𐈵𐈶𐈷𐈸𐈹𐈺𐈻𐈼𐈽𐈾𐈿𐉀𐉁𐉂𐉃𐉄𐉅𐉆𐉇𐉈𐉉𐉊𐉋𐉌𐉍𐉎𐉏𐉐𐉑𐉒𐉓𐉔𐉕𐉖𐉗𐉘𐉙𐉚𐉛𐉜𐉝𐉞𐉟𐉠𐉡𐉢𐉣𐉤𐉥𐉦𐉧𐉨𐉩𐉪𐉫𐉬𐉭𐉮𐉯𐉰𐉱𐉲𐉳𐉴𐉵𐉶𐉷𐉸𐉹𐉺𐉻𐉼𐉽𐉾𐉿𐊀𐊁𐊂𐊃𐊄𐊅𐊆𐊇𐊈𐊉𐊊𐊋𐊌𐊍𐊎𐊏𐊐𐊑𐊒𐊓𐊔𐊕𐊖𐊗𐊘𐊙𐊚𐊛𐊜𐊝𐊞𐊟𐊠𐊡𐊢𐊣𐊤𐊥𐊦𐊧𐊨𐊩𐊪𐊫𐊬𐊭𐊮𐊯𐊰𐊱𐊲𐊳𐊴𐊵𐊶𐊷𐊸𐊹𐊺𐊻𐊼𐊽𐊾𐊿𐋀𐋁𐋂𐋃𐋄𐋅𐋆𐋇𐋈𐋉𐋊𐋋𐋌𐋍𐋎𐋏𐋐𐋑𐋒𐋓𐋔𐋕𐋖𐋗𐋘𐋙𐋚𐋛𐋜𐋝𐋞𐋟𐋠𐋡𐋢𐋣𐋤𐋥𐋦𐋧𐋨𐋩𐋪𐋫𐋬𐋭𐋮𐋯𐋰𐋱𐋲𐋳𐋴𐋵𐋶𐋷𐋸𐋹𐋺𐋻𐋼𐋽𐋾𐋿𐌀𐌁𐌂𐌃𐌄𐌅𐌆𐌇𐌈𐌉𐌊𐌋𐌌𐌍𐌎𐌏𐌐𐌑𐌒𐌓𐌔𐌕𐌖𐌗𐌘𐌙𐌚𐌛𐌜𐌝𐌞𐌟𐌠𐌡𐌢𐌣𐌤𐌥𐌦𐌧𐌨𐌩𐌪𐌫𐌬𐌭𐌮𐌯𐌰𐌱𐌲𐌳𐌴𐌵𐌶𐌷𐌸𐌹𐌺𐌻𐌼𐌽𐌾𐌿𐍀𐍁𐍂𐍃𐍄𐍅𐍆𐍇𐍈𐍉𐍊𐍋𐍌𐍍𐍎𐍏𐍐𐍑𐍒𐍓𐍔𐍕𐍖𐍗𐍘𐍙𐍚𐍛𐍜𐍝𐍞𐍟𐍠𐍡𐍢𐍣𐍤𐍥𐍦𐍧𐍨𐍩𐍪𐍫𐍬𐍭𐍮𐍯𐍰𐍱𐍲𐍳𐍴𐍵𐍶𐍷𐍸𐍹𐍺𐍻𐍼𐍽𐍾𐍿𐎀𐎁𐎂𐎃𐎄𐎅𐎆𐎇𐎈𐎉𐎊𐎋𐎌𐎍𐎎𐎏𐎐𐎑𐎒𐎓𐎔𐎕𐎖𐎗𐎘𐎙𐎚𐎛𐎜𐎝𐎞𐎟𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜

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Tale of the Warrior-Priest

Following is a transliteration of the above. The dragon language doesn't have any native forms of punctuation or capitalization. I have taken the liberty of adding capitalization and some punctuation here for readability.

1

Huzrah kiir do Keizaal
Teysehun ahrk se rah
Ko Atmorasewuth lingrah vod
Fod muz uth lok ahrk gol
Ahrk fod Dovah lost drog
Do graag koor ahrk laat sul bormahu.

Ko daar sul zok kruziik,
Naal suleyk do sonaak,
Jul ofaal lot foraan ahrk kogaan.
Nuz ni pah lost ful mid
Wah mulaag do faal Dov
Fah tahrovin lahney ko joor sil.

2

Nau Atmora lost nahl
Rok dahmaan ol Nahlot,
In se dinok ahrk suleyk vonun.
Nahlot lost aar wah Dov
Fod ok mul lost vahzah
Erei paar ahrk pahlok gahrot zin.

Nuz prodah lost ok so
Fah aan hun fent alok
Kogaan voth Thuru sahrot yolos.
Dahmaan unslaad Krilot,
Rok ont zein ol saviik
Se Suleyksedov ahrk un Junaar.

Tale of the Warrior-Priest

3

Nahlot meyz nol gut brom
Nol wuth Brod Wol-Bahlaan,
Kruziik kendov do fodiiz feykro.
Suleyk vis bo wah gruth
Ahrk ond drey sonaak wuth
Prodah daanik Nahlot viik ahrk mah.

Ol kiir Nahlot drey yah
Faal Dov unslaad mulaag
Ol drey pogaan goraan Bronne ruz.
Ni fin grohiik uv vith
Uv fin kodaav vis dein
Faal Drem vahriin naal Dovah ahrk Mun.

4

Rok lost ofan aan Luft
Lot ahrk sahrot voth lah,
Revak kogaan nol morokei In.
Nahlot vaat sos ahrk Su'um
Wah dein ok zin-gro rot
Ahrk mahfaeraak dein vahzah un Drog.

Nahlot bel sizaan zii,
Tinvaak dilon ko qoth,
Aar do ro fah nahlaas ahrk mahlaan.
Nuz ok ahmik motmah
Nol nonvul zein nimaar.
Ahmik mah tahrovin zok vokul.

Tale of the Warrior-Priest

5

Nu fent faal Tey kos fun
Do faal Dov Kaal kod Thu'um
Dahmaan Krilot krin Kendov-Sonaak.
Do Brod Mul-Riik lost rok
Nol nonvul sos nu zoor,
Kul do Thaejorr ahrk hun-vahdin Joll.

Lingrah us Ysgramor
Paagol un Atmora,
Krilot lost kiin ko wuth Jylkurfyk.
Til rok wahlaan veysun
Fah un Hun-Rah, lot Tsun,
Wah rovaan fin okaaz do fin lein.

6

Krilot ko raan-zii draal
Erei rok grind Dovah
Nau aan strunmah kriist gut ko fin gram.
Rok drey yah wah kos gein
Voth faal Ven ahrk faal Lok
Ol faal Dov lost nol faal Vusetiid

Krilot grind faal Dovah,
Diiv dahmaan Gronehliiv,
Wo lahney nau fin naar Brykylr.
Dovah ruz fun Krilot,
"Heim hin midrot ko sod
Ahrk drun jul daar lot kogaan do dii."

Tale of the Warrior-Priest

7

Nu ko wuth Jylkurfyk
Drey dilos krasnovaar
Viidost pogaan kopraan un bormah.
Dovah kogaan lost daar;
Haas wah nuz gein Krilot
Bolaav filok nol zok faaz dinok.

Muz bolog ahrk bolog.
Vomindok wah niin pah,
Krilot okmaar lost viir nol krasaar.
Nuz rok ni dein kogaan
Ahrk sinon drey ofan
Krosis kiir do aan zok bonaar mun.

8

Krilot daal Gronehliiv,
Sahlo, liivrah, ahrk viir,
Ahrk ond daar fos Dovah drey tinvaak,
"Hi mahfaeraak los dur
Nuz lost mul se dii Luft.
Meyz nu Krilot, saviik se daanik."

Ahrk ful Krilot drey meyz
Kotin faal Dov ahmik.
Krasnovaar du alun joor kopraan.
Rok rovaan fin feykro
Yah yoriik onikiv
Ahrk sinon siiv aan zok munax paal.

Tale of the Warrior-Priest

9

Bein Nahlot drey ni praan
Fod krasnovaar lahvraan,
Fah dinok lost alun ok fahdon.
Nahlot kod krasaar med
Maar zun fah hokoron,
Rovaan revak hindde do faal In.

Voth vul suleyk ok Luft,
Rok alok diil lahvu
Gro ni wah Dovah uth nuz wah ok.
Grik aan gaar fus nis praan
Ko fin haal do aan mun,
Ful faal Dov dwiitrok Nahlot oblaan.

10

Gronehliiv siiv Krilot
Ahrk ofan ok brit uth
Evenaar fin vokul do Nahlot.
Voth hahkun ko ok haal,
Viir Krilot siiv mulaag
Wah yoriik gut zeim frod ahrk feykro.

Nahlot prodah pogaas.
Naal strunmah rok saraan
Voth pah ok suleykke lahvraan til.
Ol Krilot haas denos
Kun do ok joor rii feim
Ahrk meyz vonun Nahlot nahl-koraav.

Tale of the Warrior-Priest

11

Lingrah dahmaan Hahkun,
Zun se kaal ahrk se hun,
Sahqo-Riik zok kinzon do pah tuz.
Heim ko revak yolos
Do Dovah Gronehliiv,
Nii vis vey zeim qah ahrk qethsegol.

Nahlot lost zahkrii kod
Viidost naal ok vol sod,
Dahmaan Fodiiz-Dwiin, zun do ok Brod.
Nu dukaan ahrk vokul
Mah faal Sossenonvul.
Vothaarn los daanik kinbok fah naan.

12

Krilot motmah vonun
Voth vahzen ahst ok zun
Naal Nahlot diil aar wo lost kriist dein.
Ahst faal Kriist Golz nust grind,
Dwiirok hun ont dahmaan.
Het nu lost hunne wo aal lost kos.

Nust ni zul joor rotte,
Nuz nunon fin lovaas
Do fin dwiin grind dwiin ko fin vulon.
Strun do Thu'um grah voth Thu'um,
Strunmah sosaal, motaad.
Vahzen grah vothaarn nau Naarsebrom.

Tale of the Warrior-Priest

13

Mindin vulon nid praan,
Nunon nonvul pruzaan
Hokoronii ko grah se sonaak.
Ni pah Nahlot mulaag
Vis krie hungaar Krilot
Mindol naal tahrovin rok wahlaan.

Nahlot sizaan ok Luft
Ahrk mindok faal vahzen
Fod Krilot deyto tuz kotin slen.
Laas lost bovuul niin ney.
Nahlot faas lost unslaad
Ol Gronehliiv du laat do ok Su'um.

14

Mahlaan dilon lost gaar
Nol Nahlot vul horvut
Gronehliiv drey aak niin wah drem praan.
Do Nahlot Luft vofun
Nuz fah nii lost deyto,
Neh kos siiv ko fin brom hevno od.

Gronehliiv meyz Krilot
Ahrk drey tinvaak daar rot,
"Krongraah Krilot, hin ahmik oblaan.
Ful lingraah ol hi kod
Daar Luft tol zu'u ofan,
Hi fen neh mindok aus uv dinok."

Tale of the Warrior-Priest

15

Vomindoraan wah Dov,
Krilot govey daar Luft
Ahrk rovaan feykro neh kos koraav;
Fah aan joor sil dreh laan
Aan joor laas ahrk dinok.
So nust wo yah suleyk vobolaav.

Ond drey Krilot liivrah
Ol aan joor Hunsedov,
Sizaan nol lein nuz nahlaas ko zoor.
Nonvul Bron, dreh dahmaan
Daar rot Kendov-Sonaak.
Mahfaeraak fent ok vahrukt lahney.

Tale of the Warrior-Priest

Finally, my translation (yes, with some assistance from the Dragonborn). The translation is mostly literal save for words required for Cyrodiilic comprehension that the dragon language seems to handily leave to context. Observe my footnotes regarding certain translations.

1

Hearken children of Skyrim
To a tale of heroes and of gods
In Atmora of old long ago.
When men commanded sky and earth
And when Dragons were Lords
Of the green summers and the last days of our fathers.

In these days most ancient,
By the power of the priests,
Mankind received great fortune and blessings.
But not all were so loyal
To the strength of Dragonkind¹
For treachery lives in the mortal soul.

2

On Atmora was living
He remembered as Nahlot²,
Master of death and powers unseen.
Nahlot was servant to Dragonkind
When his strength was true,
Until ambition and arrogance stole his honor.

But foretold was his sorrow
For a hero should arise,
Blessed with Our Overlords' mighty flame.
Remembered eternally as Krilot³,
He once worshiped as savior
Of the dominion of Dragonkind and our Kingdom.

¹ "Dov" means "dragonkind" or "the race of dragons." It is seen to be used with definite articles much like "The Nords" or "The Orsimer."

² "Nahlot" is a priest's name that means "silence." I have left it untranslated to distinguish it as a name rather than a word.

³ "Krilot" is a priest's name that means "valiant." I have left it untranslated to distinguish it as a name rather than a word.

Tale of the Warrior-Priest

3

Nahlot came from the far north,
From old Clan Oak-Worthy,
Ancient warriors of the hoar forest.
Power can flow to betrayal
And lo did the priests of old
Foretell doomed Nahlot's defeat and fall.

As a child Nahlot did seek
Dragonkind's eternal strength
As did many young Nords then.
Not the wolf nor the serpent
Nor the bear could keep
The Peace sworn by Dragon and Man.

4

He was given a Face⁴
Great and mighty with magicka,
Sacred blessing from the glorious Masters.
Nahlot swore blood and Breath
To keep his honor-bound word
And forever keep true to our Lords.

Nahlot summoned lost spirits,
Spoke to the dead in the tombs,
Servant of balance for the living and the fallen.
But his service slipped
From noble worship itself.
His service fell to treachery most evil.

⁴ The Dragonborn assured me that "Luft" means "face." Here I believe it is being used metaphorically to refer to a dragon priest's mask. It reinforces the binding connection between a priest and his mask – that it is very much a part of himself.

Tale of the Warrior-Priest

5

Now shall the Tale be told
Of Dragonkind's Champion wielding the Thu'um⁵,
remembered Krilot, courageous Warrior-Priest.
Of Clan Strong-Gale was he,
From noble blood now legend,
Son of Thaejorr and the hero-maiden Joll.

Long before Ysgramor
Walked our Atmora,
Krilot was born in Jylkurfyk.
There he built ships
For our Hero-God, the great Tsun,
To wander the seas of the world.

6

Krilot prayed to the animal-spirits
Until he met a Dragon
On a mountain standing high on the clouds.
He did seek to be one
With the Wind and the Sky
As Dragonkind was from the Dawn of Time.

Krilot met the Dragon,
The Wyrm remembered as Gronehliiv⁶,
Who lived on the peak of Brykylr.
The Dragon then told Krilot,
"Forge your loyalty in deed
And bring mankind this great blessing of mine."

⁵ "Thu'um" could be translated as "The Voice" or "The Storm-Voice." Since "Thu'um" is in the vernacular of any scholar worth his or her salt, I have left it untranslated to embody its truest meaning.

⁶ The dragon Gronehliiv's name means "bound never wither." I can find no other records of a "Gronehliiv" ever living. It took some persuasion, but the Dragonborn's summoning Shout of this dragon yielded no results either. Suffice to say it never lived or lives no longer.

Tale of the Warrior-Priest

7

Now in old Jylkurfyk
Did a deadly disease
Poison many bodies of our fathers.
The Dragon's blessing was this;
Health to but one Krilot
Granted escape from a most painful death.

Men begged and begged.
Unknown to them all,
Krilot himself⁷ was dying from the sickness.
But he did not keep this blessing
And instead did give it
To the sorrowful child of a most humble man.

8

Krilot returned to Gronehliiv,
Weak, withering, and dying,
And lo this is what the Dragon did speak,
"You forever are cursed
But have the strength of my Face.
Become now Krilot⁸, savior of the doomed."

And so Krilot did come
Into Dragonkind's service.
Disease devoured his ever mortal body.
He wandered the forests,
Seeking the march of enlightenment,
And instead found a most cruel foe.

⁷ "Okmaar" is the word used here. It has no verifiable translation, but based on the known word "Nimaar," "itself," and the context in which it is used, I have determined that "himself" is the most likely translation.

⁸ Paradoxically, Krilot is referred to by this name even before he is given the "Face" and the name that comes with it. It may be that any other name he once had is forgotten. I will briefly mention that, as dragons share a special relationship with Time, a dragon priest's name might be "overwritten" through all of history once he or she acquires it. I mention this only – I don't want to give it more credibility than it deserves.

Tale of the Warrior-Priest

9

Foul Nahlot did not rest
When the disease gathered
For death was ever his friend⁹.
Nahlot wielded the sickness like
A terrible weapon for his enemies,
Wandering from the sacred wishes of the Masters.

With the dark powers of his Face,
He raised an undead army
Bound not to the Dragons' command but to his.
Such an unleashed force could not rest
In the hands of a man,
So Dragonkind carved Nahlot's end.

10

Gronehliiv found Krilot
And gave a most beautiful command
To extinguish the evil of Nahlot.
With his axe in his hand,
Dying Krilot found the strength
To march far through field and forest.

Nahlot foresaw much.
By the mountain he awaited
With all his powers mustered there.
As Krilot's health declined
The light of his mortal essence faded
And became unseen to Nahlot's living-sight.

⁹ This stone seems to suggest the disease was not Nahlot's doing, but a circumstance he merely took advantage of. Leave it to the Nords to write a later stone that contradicts this and paints the disease as Nahlot's own creation.

Tale of the Warrior-Priest

11

Long remembered is the Axe,
Weapon of champions and heroes,
Red-Gale most sharp of all blades.
Forged in the sacred flames
Of the Dragon Gronehliiv,
It could cut through armor and stone.

Nahlot had a sword that he wielded,
Poisoned by his horrible deeds,
Remembered as Hoar-Steel, the weapon of his Clan.
Now dishonor and evil
Felled the Blood of the Noble.
Disobedience is a doomed leader for any.

12

Krilot slipped unseen
With truth as his weapon
By Nahlot's undead servants who were standing guard.
At the Standing Stones they met,
Carved heroes once remembered.
Here now were heroes who may have been.

They did not voice mortal words,
But only the music
Of the steel meeting steel in the night.
Storm of Thu'um battling with Thu'um,
The mountain bled and shuddered.
Truth battled disobedience on the Peak of the North¹⁰.

¹⁰ It is unknown if this is the same mountain as Brykylr where Krilot first met the dragon Gronehliiv, though sense would dictate they are different mountains.

Tale of the Warrior-Priest

13

After a night without rest,
Only the noble did best
His enemy in the battle of priests.
Not all of Nahlot's strength
Could kill the heroic Krilot,
Tricked by the treachery he made.

Nahlot lost his Face
And knew the truth
When Krilot buried blade into flesh.
Life had fled from them both.
Nahlot's fear was unending
as Gronehliiv devoured the last of his Breath¹¹.

14

The fallen dead were unleashed
From Nahlot's dark lure
Gronehliiv did guide them to peaceful rest.
Of Nahlot's Face is untold
But for it was buried,
Never to be found in the north brutal snows.

Gronehliiv came to Krilot
And did speak these words,
"Victorious Krilot, your service is ended.
So long as you wield
This Face that I gave,
You will never know suffering or death."

¹¹ "Su'um" may be translated also as "inner spirit." It is unclear if Gronehliiv is actually devouring Nahlot's mortal soul or if this is simply colorful embellishment.

Tale of the Warrior-Priest

15

Incomprehensible to Dragonkind,
Krilot removed this Face
And wandered the forests never to be seen;
For a mortal soul does want
A mortal life and death.
Sorrow to they who seek powers ungranted.

Lo did Krilot wither
As a mortal Hero of Dragonkind,
Lost from the world but living in legend.
Noble Nord, do remember
These words of the Warrior-Priest.
Forever shall his memory live.