



𐌹𐌺𐌰 𐌹𐌺𐌰

𐌹𐌺𐌰 𐌹𐌺𐌰 𐌹𐌺𐌰 𐌹𐌺𐌰 𐌹𐌺𐌰 𐌹𐌺𐌰

Tale of the Warrior-Priest

by paarthurnax

www.thuum.org

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.

ㄴㄷㅈ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ
 ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ
 ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ
 ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ
 ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ
 ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ

ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ
 ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ
 ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ
 ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ
 ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ
 ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ

ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ
 ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ
 ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ
 ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ
 ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ
 ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ

ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ
 ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ
 ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ
 ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ
 ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ
 ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ ㅈㅍㅊ

ㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ
 ㄱㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱ ㄱㄱㄱ ㄱㄱㄱㄱ
 ㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱ ㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ
 ㄱㄱㄱㄱ ㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ
 ㄱㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱ ㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ
 ㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ ㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱ

ㄱㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ
 ㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ
 ㄱㄱㄱ ㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ
 ㄱㄱㄱㄱㄱㄱㄱ ㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ
 ㄱㄱㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ
 ㄱㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱㄱㄱㄱㄱㄱㄱ

ㄱㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ
 ㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱㄱ
 ㄱㄱㄱㄱㄱㄱㄱㄱㄱ ㄱㄱㄱ ㄱㄱㄱㄱ ㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ
 ㄱㄱㄱ ㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ
 ㄱㄱㄱㄱ ㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱㄱ
 ㄱㄱㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ

ㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱㄱ ㄱㄱㄱ ㄱㄱㄱㄱㄱ
 ㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ
 ㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ
 ㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ
 ㄱㄱㄱ ㄱㄱㄱㄱㄱㄱㄱㄱㄱㄱㄱ ㄱㄱㄱ ㄱㄱㄱㄱ ㄱㄱㄱ ㄱㄱㄱㄱㄱㄱ

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 dwiirok 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 Wyrn 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.