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THE ENTEKOSIAD

MYTHOLOGY FROM BEFORE DARA HAPPA
BY VALARE ADDI, SANCT, AND VIATORA



BY GREG STAFFORD
AND FRIENDS

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THE ENTEKOSIAD

A COLLECTION OF PRE-SOLAR, DARSENITE AND PELANDAN MYTHOLOGY

BY GREG STAFFORD

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ART: ENTEKOS

Note the smile, which is characteristic of Dendara. Once the Good Goddess paused in the sky and looked down with pleasure upon the earth below. Where she paused and looked, the earth shaped itself to reflect her, thereby making this frieze in the earliest, pre-human, Provarian era. Lodril himself the strong Earth God, afterwards lifted it and brought the sacred slab of rock to the city of Raibanth, where it is today.



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TABLE OF CONTENTS

Entekos, Empress of the Gods.....	2	Darkness and Resurrection.....	53
The Manuscript.....	2	The Myths	53
History of the Text.....	3	Other Pelandan Tales	58
Provaria.....	5	Hunter Tales	58
The Myths.....	6	Mythic Time.....	64
Tales of Wendaria.....	9	The Bisos Cycle	65
The Great Dance.....	24	Naverian Myths	76
The Three Errors	28	Some Other Myths.....	78
The Daxdarius Epic	34	Appendix. Pelandan Ideograms.....	79
The Great Warlord.....	35	Appendix : Biography of Valare Addi	80
High Pelanda.....	38	Appendix: The Path of Addi.....	82
Pelandan Creation Myths	38	What Valare Learned	87
The Oroninae.....	42	Index	87
The Return of the High Gods.....	47	Seven Steps of the Goddess	92
Some Pelandan Deities.....	49	Map of the Lunar Heartlands.....	94

FOREWORD

"WHAT IS THIS BOOK?"

This is a *work in progress*. I put it together primarily for myself as references and deep research for the Lunar novel which I am always working on. At the request of avid T&Jers, I have tried to put my notes into an understandable form, and make it accessible. Input is welcome as always (send comments or a marked up mss).

Bracketed words [] throughout the text are words added by me, Greg the Editor, to facilitate and/or shape the reader's understanding of the text, and/or to provide yet other illuminatory information which was not available to Valare. The [Bracketed] text was not in the original.

- Greg Stafford

ENTEKOS, EMPRESS OF THE GODS

Entekos, the Pelandan goddess of the airs, has always been a major deity in Pelanda, but was once a relatively minor cult figure for the Dara Happans.

In Pelanda, Entekos is the Atmospheric Goddess, the High Goddess of Virtue, and the planet Dendara. In Dara Happa, Entekos is a minor goddess, a house-servant of Yelm; while Dendara is the Emperor's Wife, the planet, and almost nothing more.

Entekos appears on the Gods Wall, the most ancient of all documents. She is first among the second rank of deities (see GW, 11-1 .) Dendara is also there, separated clearly and easily identifiable by her smiling face. Nonetheless, it is Entekos on the GW who bears the planet which the DH recognized as Dendara.

Thus Entekos and Dendara seem to be, or have been, connected somehow with each other.

The earliest Pelandan mentions of Entekos seem to use Dendara, meaning, as a title, "the Virtuous." Sometimes it is as if Entekos, which in Dara Happa is the Goddess of

Right Air, is a title. Thus, it appears that one Pelandan goddess became two when the cult moved to Dara Happa; or else two Dara Happa goddesses merged when the cult moved to Pelanda; or else an original goddess divided or was divided into parts in Dara Happa.

This relationship was a subject of much philosophical discussion as one of the Plentonic Debates. Unhelpful was the Paradox Solution. Researchers discovered that Dara Happa priestesses of Dendara or Entekos could participate fully in the rituals of the Pelandan Entekos, but priestesses of the Pelandan goddess could participate fully (that is, detect the Hidden Events properly) only in one or the other of the Dara Happa goddess' rites. (Some believe this is due to the early Dara Happa Emperors commanding that no foreigners could hold political or religious office within their realms.) [This was demonically exploited by the ruthless God Learners.]

THE MANUSCRIPT

Entekosiad means something like "Stories of Entekos."

The Entekosiad was written by the hand of Valare Addi after she had completed years of Travel and Journey. Valare Addi received her reward: she went to live upon the Red Moon when it rose into the sky. Her experience became a model for subsequent Travel and Journey explorers. More about her is in the appendix.

Her original manuscript is not precisely reproduced herein. Parts are missing [because I have yet to need them.] But the overall structure and major personages are present here.

Importantly, Valare's original manuscript did not use the Pelandan spellings which are shown herein. Valare was a Dara Happan writing for other Dara Happans. She used her own script so that the Pelandan Uleria in here appeared originally as Uleria. (Subsequent versions recognized these gods and goddesses as hidden aspects of their own

[relatively story-poor] deities, and used the Dara Happan names. Thus the Tuross stories herein were recognized as aspects of Lodril in DH, and subsequently told about Lodril.

The re-introduction of these ancient names and titles came after the Fifth Wane, during the Reconstruction. Early T&Jers (sometimes called Heroquesters, in the barbarian fashion) had less access to ancient written sources than they did to the realms. Valare, having survived Sheng Seleris' plundering of the moon, led by example, as she had in the First Wane, rather than through intermediaries, as had happened before Sheng. These were the people who rediscovered the icons of ancient Pelanda, and began to try to understand them. (See Appendix.)

HISTORY OF THE TEXT

The original text of Valare was much copied, especially an abridged version called "The Travel and Journey of Addi." This was penned in the First Wane, and added considerable text to explain more information for priestesses who wised to use these rites.

In the Second Wane literacy passed from the hands of the priests and nobility even to the hands of the merchant classes. Here appeared another version, intended for both the curious reader and the serious Travel and Journeyer (familarly called T&J.) It was titled "Dendara: The Life and Rebirth." It included an incredible amount of speculation, ill-fitted folklore, and credulity which enlarged the popularity of this goddess. It made the T&J accessible to many people, and simultaneously created a barrier of delusion which kept most of them out. In that book the Red Goddess is mentioned as a supplementary goddess who occasionally sheds her light on the subject, but it is mostly about Dendara.

By the Third Wane the cult of Dendara had grown to include the popular worshippers who saw their needs potentially fulfilled by her ancient roles. The role of the

goddess shifted, growing to accommodate those functions within her natural grasp. The direly conservative priestesses of Dara Happan Dendara, backed by her contemporary pantheon, refused to allow commoners into their temples, where none but divine or noble foot had trod for centuries. After a century of quiet struggle, the ancient priestesshood was filled with descendants of the New Worshippers anyway, who relaxed the cult once again to include Entekos worshippers as well.

The latest version of this manuscript included the insights which could be provided by the ancient names of the deities being presented in their pseudo-ideographic forms. That method is used herein.

EXPERIENCE AND KNOWLEDGE

It is important to note that these stories are of two types: those which Valare herself checked by T&J, and those which she collected and relates. These former include only the Wendarian and [her] modern [Zero Wane] experiences.

THE ENTEKOSIAD

OH MERCIFUL ONE!

*Here am I, Valare Addi of Estekoi.
I raise my eyes and throw aloft the sacred soil of my Grandmother, to ask for
blessings upon my hurt and humble self.*

GREAT ONE!

*I have done what You said, and now I present this collection
to the sacred priestesses as You commanded.
I ask now to receive the mercy that I asked for,
and which You promised to me.*

LISTENERS BE WARNED!

*In Her blessed Presence, I said She was Entekos,
and held my truth against Her Truth.
I was wrong, but instead of Death
She laid this Quest upon me. For myself and Her,
I have undertaken and fulfilled Her words.*

TESTIMONIAL

She told me, "When you tell of Me, Tell of your Self first. "

My Self woke when She paused upon her way, and touched my brow with her blessing finger. The Light of my Self woke then, and I looked upon the Face of the Goddess. A terrible hunger then woke, and to quench it I traveled to the far ends of our land, and brought back these answers to share with you.

I did what she said, and I have gone to the ancient holy places to learn the mysteries of Her Journey. I have come back here, to feed your hunger for understanding. I can not give you the Secret, but here is the Mystery through which you can learn the Mask.



ART: VALARE ADDI

Cast bronze from the Early Lunar Period (c 112,300.) The original was made by Uranafus, who needed only to see a personance to be able to sculpt a perfect likeness.

PROVARIA

MY STORY

I discovered Provaria. Rufelza, our Red Goddess, told me I would find it. It was always there, but no one had seen it before. I named it after I returned, and I have left the details of my rite with her¹.

KARDURIA AND PROVARIA

When I finally found the peace which I had so long sought, I was by a little lake. I could never have asked for any more at any time than I had then, and there.

I was told that this was KarDuria, the Pool of the Virgin, called that because the goddess Provaria was born here. Provaria is the Goddess of Virginity, the Holder of all which will be, but is not yet.

This small lake is famous in Darsen. The people of Darsen retire to it when they are seeking solace, for there is a peace which pervades the spot, and brings everything there to comfort and rest even if they are hungry or wounded. I myself saw a wounded sakkar limp into the site dragging its innards upon the ground. It lapped at the cool waters, spilling blood from its mouth as it drank. Then it slept peacefully, and even the swarm of black flies which had been following and feeding upon its guts went away. It died peacefully.

When I sought for a name for that land from the time before it had a name, I remembered the fine lake of KarDuria, and the timeless peace I had felt there. So I named the "before time" after that virgin goddess, untouched, like the world was then.

PROVARIA

We know nothing of Provaria except that some of these stories refer to it as if it was a previous place or time, before the Wendarian era began to recognize and classify things. Elsewhere she is named as the goddess who is nubile, but virgin.

The people of the Provarian time did not make anything which was permanent, did not live in houses or tents, wear clothes, have customs, worship gods, or suffer in any way. They probably had no names, and did not name the places where they were.

The Red Goddess has shown us that it was a time without consciousness, before anyone knew they were separate from the world or different from the immortal gods. At that time the Goddess herself was innocent. Thus, Provaria is the realm of Innocence, the realm of dreams, the realm of the gods. Said on the other side, it was a time of ignorance, poverty, and obliviousness.

This was the time of Creation. The world was largely made before we Humans entered upon it. We cannot easily know that era before our ancestors were made. I give here the best of the stories of Creation which I was told.

PRESENTATION NOTES

Here I shall also pause, and tell you what the strange writing system means which you are about to encounter. The task of bringing this to you was hard and I had to make many decisions. May Idovanus, whose Speech never fails, guide my mind and hand in setting this down.

I encountered many strange words and names of new deities in this quest of mine. Whenever possible, I asked the speaker afterwards what certain words or phrases meant. They, according to their own skills, explained to me what they understood the word to mean. Sometimes it was an exact translation, at others an explanation, and sometimes no answer at all. I dared not press when no answer was given, because although maybe the speaker didn't know, more probably she was silent because it was a secret. In those cases I have sometimes taken upon myself to explain what I have learned, without breach of secrecy, to illuminate the meaning.

I would not destroy the delivery of these elders who so generously spoke to me. Therefore I have made a small mark each time that a new name or word is used, and explain off on the side margins its meaning. [We will use footnotes] These small marks are ideograms which I have found in many of the ancient sites. I do not know the meaning of these, nor do those to whom I speak. [In fact, these ideograms are each words, and were later more or less deciphered after Journeying to the sites.]

¹ [Her. Either Rufelza, the Red Goddess, who sent Valare upon the quest, or the Koverian priestess.]

THE MYTHS

BIRTH OF THE WORLD

GlorOranor [was].¹ Within GlorOranor lay all possibilities and from GlorOranor emerged MaElsor.²

MaElsor was, and bore VogMaradan.³ MaElsor had also borne [the] EthTelsen⁴, but none except VogMaradan was apart, as it should have been.

But that way it should have been did not last forever. Vogmaradan yearned to be reaccepted, and seized Kassa⁵ to be his gateway. She was glad to welcome and reunite the lost soul, and DerMaElsor⁶ was attained. That divine reunion was the most blessed event which had ever occurred, and so Kassa is still the most sought-after goddess.

Then a greater thing occurred, for EthElsor⁷ bore a child, which was the first witnessed birth in the world. The child was DenegEria⁸ since then all births have been into the world of Life.

EthElsor bore many other children. They were called the ErGantae.⁹ They went about the world and shaped it to please MaElsor's children, who moved into the places and inhabited the wide world. In this way the spirits of the lakes and rivers took their places, and the mountains were raised. The celestial bodies were placed up in the sky, and the darkness beneath.

The eldest race of daughters were the Deneronae¹⁰. They are invoked first at every ceremony, and then their daughters are brought forth to the council. The daughters meet together any time they wish to, and are called the Council of Sisters. There are 100 Sisters whose images are still assembled at every *Deneron Council*¹¹ in ancient Vendarkti, which is now called Thardenero¹².

¹ GlorOranor. I thought this to be an invocation, and only later learned that it is the ancient name for "Everything before it was separate."

² MaElsor. I asked, "Who is She?" I was answered, "She is the Greatest Mother, who is greater than me." [also more correctly, greater-than-I or -Self].

³ VogMaradan. Said, upon my asking "who was he?" that "He is the being that is Apart, separate from the Mother, like a child is separate after birth." I see this as the masculine, or god-principle in the universe.

⁴ EthTelsen. I was told this means "Everyone who is not separate from Her, all together at once." I see this to be like the Dara Happan Keskeskenni ["The Many."]

⁵ Kassa. I was told this ancient name, still used, meant "The Desire for Life." Today, thousands of years later, we worship her as Uleria, our Goddess of Love.

⁶ DerMaElsor. "I asked, and she told me "It is going back to Her, like an orgasm takes you back."

⁷ EthElsor. Said, upon asking, to mean "She who is the Grandmother, the First Ancestress."

⁸ DenegEria. She told me that this meant "being alive." This is the innocent goddess who is later the victim of the Dark Gods, and for whom the world stops living. Furthermore, in all Pelanda, all women born of mothers are said to have a denegeria to protect them when they are little girls.

⁹ ErGantae. "Earth Walkers." When I asked, they said "these are the ancient beings, greater than giants, who walked upon the earth."

¹⁰ Deneronae. "They are the Sisters Before Names," I was told. They are the goddesses who existed before names could be given to them.

¹¹ Deneron Council. This meeting is still held every 47 years. It has changed considerably over the years, and now includes many goddesses which



ART: ULERIA AND VOGMARADAN

A cliff face carving in Ulwar from the early Pelandan era. Sereddi, a priestess, had encouraged her followers to pay mind only to the cosmic meaning of Uleria and VogMaradan, and summoned the Love Goddess here. The divine pair appeared and proved their reality did not lie in celibate, metaphoric activity. The cliff face shaped itself to bear witness to the event. This momento began Ulwar's now-famous tradition of erotic statuary.

The Inner Circle attends every Council. These are the goddesses who are so widely loved that they are attendant at every meeting. Their numbers vary from place to place, but we call them the Five Elder Sisters¹³. They have many names and nicknames, but ever one knows them by these terms: Benbeng¹⁴, Alk¹⁵, Beseda¹⁶, Addi¹⁷, and Karanda, whose name means The Striped One.

were not worshipped at its origin. Even with these new inclusions, these days there are almost never exactly 100 goddesses brought forth embodied alive [in statues or as possession spirits, etc.], and usually far fewer.

¹² [Thardenero. A city in modern Karasal Satrapy.]

¹³ Five Elder Sisters. These goddesses are widely known and provide a central opening ritual focus, but receive no worship in their ancient forms any more

¹⁴ Benbeng. This word means "bell."

¹⁵ Alk. This means "green, the color. She is the power of all that out there, on this side." We [in DH] would call her the Goddess of Nature

¹⁶ Beseda. Said elsewhere to mean "Plenty"

¹⁷ Addi. "Stick." I was told, "She is the one who we must select before the meeting. We pick her up on the way."

As had become the way of things, these goddesses also had daughters. They had more children than can be counted, for wherever Life is, they are. Here are some of the important goddesses of old:

JedaBenben¹ is the Hearth goddess, and she both makes and keeps the fire burning there. Her daughters were many, and include EthEloDaTanno², KapEthSurEria³, TannoAya⁴, AlkEria⁵, BiseLEria⁶, and Nenan⁷.

The daughters of Alk included AronBaka⁸, our beloved Tree Mother, and also of EstBratha⁹.

FaElsor is the First Mother. She is also called Karanda or Feder¹⁰. Her daughters were all of the important Mothers of old Times¹¹. They are named BusEnari, which means "Cow Mother," VergEnari, which means "Sow Mother," ErtelEnari, which means "Bear Mother," KesEnari, which means "Apron Mother," MemEnari, which means "Nursing Mother," SesEnari, which means "River Mother," and Vorgetala¹².

The daughters of Besadesa¹³ were Vata, which means "Acorn," Agraketa, which means "Basket," and Zee, which means "Needle."¹⁴

BaraEnDedi¹⁵ is also called Addi, the Stick Woman. Her daughters are Dum¹⁶, HerthaVoga¹⁷, Deddi, which

means "Council," Firadelsi, the "Forest," Dedaddi¹⁸ and Nansha and Naquasha, the Oath Avengers.¹⁹

In this way the second generation of goddesses were born. They in turn bore other daughters, and so the world was populated.



ART: BESEDA

This hand-sized manifestation of the goddess of Plenty has been passed from hand to hand from the Wendarian Era to today. The Keepers of it tell us it was once larger than human, and soft and flexible, but unharmed, better than flesh. But it has grown koverian over the mille



ART: BENBENG

This manifestation of the Hearth Goddess is from the Pelandan era. It is of very fragile ceramic, and is much revered for its tremendous age and great power: A single ring from this always brings the goddess and her nearby worshippers. She gave it to us to drive off bad noises.

¹ JedaBenben. When asked, said to mean "She is the goddess who dances with bells. She delights in the chimes of metal, but comes to the sounds of the clay bells."

² EthEloDaTanno. Without asking, I was told that "She is our Grandmother, whose children are the Light and Dark."

³ KapEthSurEria. "She is the Umbilical Grandmother, the one whose flows to us through our blood kin."

⁴ TannoAya. "She is the one who sees in the dark. No secrets are kept from her."

⁵ AlkEria. "She is the one without fault, who is perfect, who all strive for but no one attains. She grows all around us." Thus she is the Goddess of Perfection

⁶ BiseLEria. When I asked, I was told "She is the source of all Beauty, of pleasure."

⁷ Nenan. Her name now means "Arrow." The Wendarians did not have bows and arrows. To them, this is an arrow-head shaped dart

⁸ AronBaka. Even without asking, I knew this to be the equivalent of our own ErenBaya [Gods Wall #III-22]

⁹ EstBratha. She was said to be "Our enfolding Mother, who shields us from harm." [Other important daughters include Orogeria and Esus.]

¹⁰ Feder. I was told, "Feder means hand-painted. It is the way that they are painted, and also because they are small enough to fit in your hand

¹¹ I was told that "Eneri" means "Mother" in the Old Womens' language. All the -Enari deities were most commonly found inhabiting the simple home made terra cotta sculptures, painted with black horizontal stripes, which received worship in private households. I also asked about KetEnari, whose name must mean "City-mother," and is a popular title for goddesses throughout Peloria. I was told that she was not a real Feder, but a later addition. I can assure anyone, too, that no cities existed in Provorian and Wendarian times

¹² Vorgetala. When I asked, she said "She is the Invisible One." See also Gods Wall IV-19+, which is the empty spot with stripes between 19 and 20

¹³ Besadesa. When asked, said "She is the life force which gives us abundance, so we do not fear about starving, and have time to play.

¹⁴ Acorn, Basket, and Needle are all now accoutrements of Oria, our Great Mother. Oria's acquisition of these was complete by the time of the Pelandan Era

¹⁵ BaraEnDedi. When asked, said to mean "The Goddess who is Speaker, and gives us the rules of Council."

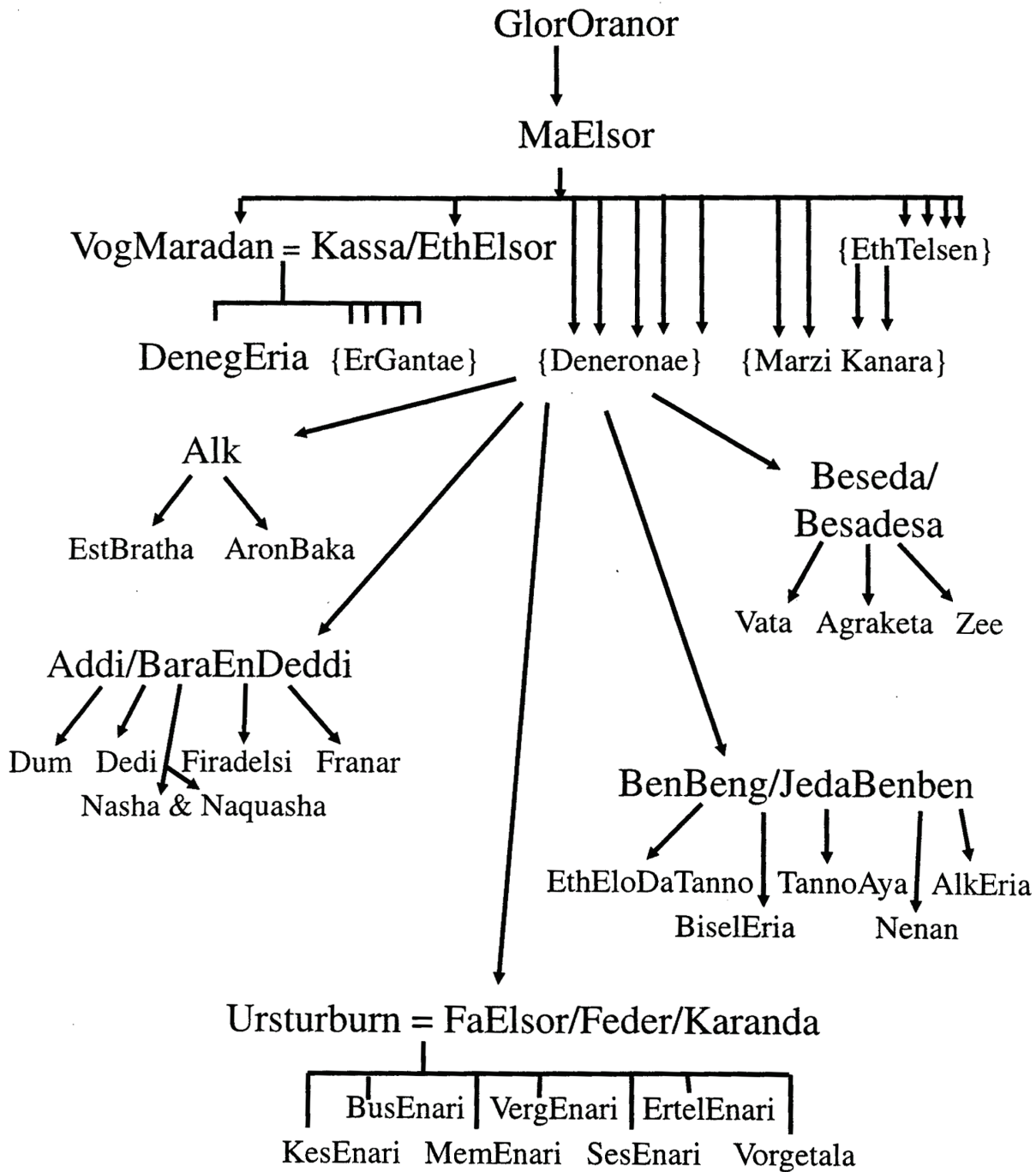
¹⁶ Dum is "Drum."

¹⁷ HerthaVoga. "She is the Sky Flyer, who can leave this world and go into the place of beauty and unformed ideas". Sky Travel is a term for active dreaming, or trance visions, as done by shamans or visionaries

¹⁸ Dedaddi. When asked, said to mean "She who holds the Council Staff"

¹⁹ Nansha and Naquasha. "They were two twins, but only one could be present at a time. One was black and the other was white. No one could evade them, and they worked to avenge the Council." I believe these are also the so-called Twin-Half-Mothers of Natha

Deneronan Geneology



TALES OF WENDARIA

Wendaria is the earliest known real name for the western Pelorian lands centered about the Oronin River Valley, and including all the regions around it. We call that area Carmania now, and it has also been called Pelanda as well.

When that land was called Wendaria the world was still being made, and so in these stories we see many geographic features being created. Most of these stories are associated with a specific place, none tries to be universal.

In the Wendarian era mortals and gods had not yet been irrevocably separated. In this era people, spirits, animals, and gods all gradually discovered themselves and each other.

These stories' contents reveal the early awakening of consciousness. Nothing had a name, nothing is yet set in its identity. Even men and women did not know that they were different from each other, as revealed in some of these Wendarian stories.

These are the stories that I was told before I went. Those who had been Sleeping Priestesses gave me the permission to tell these. They are a fair synopsis of what I heard at the Great Dance.



MAP: WENDARIAN PLACES

Necessarily vague and approximate, this map shows places in the text. They are located in here in the areas where these tales were told.

**ART: DENDARA**

Middle Carmanian Period (c.112,000 +/- 100 years). An excellent example of the (government financed) Benbayac Style. She holds the radiant Cup of Virtue, over which hovers the rainbows.

ENTEKOS RISING

EthElsor was the mother of hundreds of children, and they had all been formed in the rivers and lakes, in the hills and the mountains, and the fields and rocky places. They are called the Marzi Kanara¹, and people offer them sacrifices wherever they honor the living natural world.

EthElsor looked up one day, into the broad sky, and she was saddened because nothing up there lived. There were no Inra Kata, to dance; no Hadda Mar, that fall and rise; no Folor which would bring happiness to the watcher.² She told her granddaughter to change that.

Entekos reached up into the sky. With her long arms she reached upward, and she pinched a part of the sky until a mouth was made. Then with all the love of a Mother she took that mouth to her breast, and in this was Nature was moved into the sky world. The Eight Parda Mu³ were her first crop. They could all fly. She sang this song:

*Entekos! Entekos!
When the Marzi Kanara move then we are full.
I am serpents when we swim to the sky.
We are the Eight Colored Serpents when we dance with the clouds.*

*Dendara! Dendara!
When the Marzi Kanara move then we are full.
I am bright birds when I rise, I am flowers when I fall.
We are the Eight Flower Birds when we rise and fall.*

*Endeddi! Endeddi!
When the Marzi Kanara move then we are full.
I am blue rain and red lightning.
We are the Eight Right Blessings and the Eight Left Blessings when we bring happiness.*

When she sang and danced this, with rattles, drums, and whistles of the Parda Mu, then MaElsor came among them and danced too. Not only Entekos and her children were beloved by this, but so were all of the others that inhabited Our World. For the good of everyone, Entekos rose above all the rest of her sisters to be seen where she danced.

Dendara Rising was a great and wonderful event for everyone. It brought the Natural Virtues before the view of all who perceived them. Anything which lived underground was unaffected, and those which look down when they walk were not touched. Some deities were asleep when it happened. But most of the deities and ancestors were affected by the atmospheric display. They called it the Eight-poled Tent, and where Dendara hung they opened the smoke flap. The walls were beautifully painted. As long as everyone did what they should the walls would stand.⁴

FAELSOR AND THE SERPENT

When FaElsor was young, she was the first woman to survive Ursturn⁵, the Serpent. No one knew what it was in those days.

Others had come across the trail of the creature someplace in their peaceful domains, but none who had seen it had survived. The others could not even guess what it might actually be. But FaElsor was not so content, for she desired to know it.

Here is what she did: She got her four sisters⁶: EthEria, Ariria, Provaria, and Koveria to dance in a spiral, until their steps brought them back into their own earths again, always going around the thing.

They did, but when they were close the thing reared up. Ariria was the first to move, and like a child she withdrew

¹ Marzi Kanara. The spirits of Nature

² "Inra Kata, Hadda Mar, and Folor" is later a generic term for fabulous treasures of deities. This must be its origin. [Inra Kata are probably the Eight Colored Serpents form of the Life Force moving as dance. Hadda Mar are probably the Eight Flower Birds of the Life Force moving as growth and change as falling and rising (another dance?). Folor are probably the Eight Right and Eight Left Blessings of the Life Force moving as rain and lightning.]

³ Parda Mu. This means "Precious (Jeweled) Fruits"

⁴ [Tent. This seems to refer to a teepee-like structure, but is equated now with the DH Buserian's Lodge]

⁵ Ursturn. She said, "He is power of ecstatic possession. It is the power of life and death. It makes barley ripen and leaves fall from trees. But FaElsor did not know those things yet, so it was a destroying monster."

⁶ Four sisters. Representing the four stages of a woman's life, as illustrated in this myth. Ariria is childhood; Provaria is nubile, virgin adolescence; EthEria is Motherhood; and Koveria, Old Age. I note that these four appear on GW 11-2, -3, -4, -, but on Plentoniuss' list Provaria is called Naveria [not a virgin in] and EthEria is called Lesilla, like our goddess. Perhaps this was a DH way of saying that Lesilla was a mother?

completely.¹ The rest stood firm, and the creature then embraced Koveria. She arched backward, seized with madness and passion, and though she broke her back she did not relent. She held herself up then with canes, and then was helped by her twin daughters, and so she remained for the rest of the dance.

At the same time the thing stabbed Provaria² with its weapon, piercing her deep so that her red blood ran from that deep wound. Where her blood fell upon the ground many strange creatures formed and swarmed out of her blood.

FaElsor then rode around inside of all the goddesses, and from that vantage could see Ursturn clearly. She was frightened and attracted, and saw that this thing was a thing of Life, even though not any Life of her known world. She was equally frightened and attracted; simultaneously curious and repelled; concurrently repulsed and fascinated. And she saw that this was not one thing, but two always, and that those who came before who had been destroyed had failed to see this fact. FaElsor saw it-them and she engaged it with courage and will.

FaElsor moved closer, and rather than fighting first touched it gently. Ursturn responded in kind, and when they embraced she seized him with her legs and arms. The serpent was not unwilling, and was enclosed and lost. FaElsor welcomed the stranger into her body, as an equal, willingly and with trust in her own heart-strength. And in this the Two were brought together, the place became the Bed of Uleria, and DerMaElsor blessed it.

DenegEria, Daughter the Life-bearer, was born of this. She was later kidnapped by the GanEstoro, the Dark God. It was she who was mourned by every living thing which wept until it was useless and lifeless, so that the world starved to death until VenegDel³ brought her out. She returned to the Surface world, and ever since then has been called the New Youth, and Goddess of Springtime.

Koveria, whose bones were shattered, was borne home by her companions. They brought her to the White Healer⁴, but even she, Source of Compassion, could not remake Koveria. The old goddess was laid down gently, and propped to be in as little pain as possible. That is why Darsen is so rugged and hilly. Then the good goddess laid a warm cloak upon her which has become worn with time, so that now the Darsen Hills sometimes show her broken bones. Sometimes, in the old days, she turned a little in her sleep and the whole earth groaned and shook, but the priestesses stopped that a long time ago. Because Koveria had been made infertile and helpless, like an old woman, Ursturn the Serpent was sent to her lands to live there and be her servant forever. He complied, and the priestesses there raised the first temple to Kassa⁵.

¹ completely. And so girls do not have sex

² Provaria. The nubile, but virgin, woman

³ VenegDel. Said, upon asking, to mean "The Burning Hare. Turos is its father. It is the fire that bums inside people." Hare is usually their trickster spirit

⁴ White Healer. Probably our Erisa

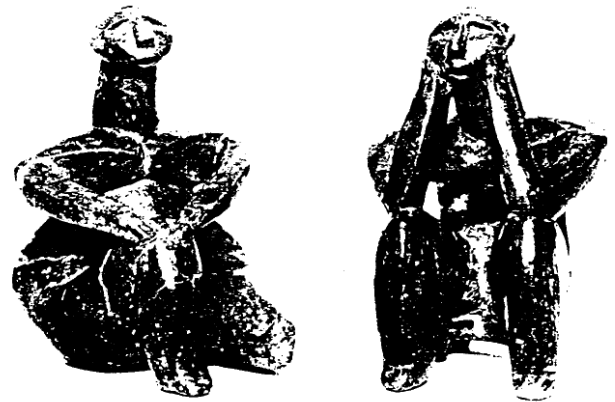
⁵ first temple. I believe this to be the ancient Temple of Uleria located at Ulawar, called the Great Open Worship Place. [Here, my dear Valare was wrong, as proved by subsequent Journeymen. The actual First

Because of this discovery by the goddess FaElsor her family flourished. They multiplied and settled in the many good places of the land where it was easy to live. They taught what they had learned to all the women where they settled, and there was no unhappiness.



MARADIDALA GIVES BIRTH

MaraDiDala brought forth her first child with womens' secret powers, without any help from men. The birth was difficult, and all women have had difficulty in birth ever since. The child was KorDanaruSor, Lord of the Salleri. KaCharl was jealous of her creative ability, and he constructed a circle of sons who overthrew the Mother and her children. Today we see that it was good to not rely on men, for if they were necessary for birth then no one would be born. It is better to suffer and remain independent than to be in bondage to men.



VOGESTES CONTEMPLATING

This Wendarian era statue rose out of a pool of water where Vogestes the Spearman was contemplating the miseries of life. It remained there while Vogestes was in thought. After his insight, the second statue was found at the same pool. Both are now at a temple in Kendesos.

Temple is in the Darsen Hills. Ulawar had the first temple which was built for the Love Goddess.]



VOGMARADAN ALONE

VogMaradan, the Separate Person, spent much time in isolated contemplation. He remained that way for so long this statue, which is about fifteen feet tall while sitting, formed within him. It was left behind when he went to seek Uleria. It was discovered in Eol in modern times, and brought to Glamour at great expense where it is now housed in its own temple.

THE ELDEST PEOPLES

There was a time when everything could have sex with anything, and there would probably be a spawn of that union. Not everything engaged in this of course, but from those unusual unions came the first HoddaKaga¹.

But after God's Error², this sort of cross breeding became more restricted, and although beings could still have sex with lots of things, intercourse with other species was generally disliked. Any alternative coupling which was done with others was always uncomfortable, foolish, deadly, unhealthy, or heart-wrong. Forever after, from those rude cross-breedings, children were never made.

The things which we humans can couple productively with are all human people. Humans are those creatures with whom our kind bears children. We are thus all the same this way - in the way that we manifest the DenegEria and the Eldest Powers. We are the People of Life³.

But since the God's Error was compounded by his sons, we are all slightly different too, depending upon our roots. In ancient times there came the First Five Peoples. Since then other tribes have broken off, like the barbarians, or created wrongly, like the sorcerers.

The Aronbakadavi⁴ were the most numerous and widespread, and we are all descendants of Wondrous Her, our Tree Mother.

¹ HoddaKaga. "These are those bizarre creatures which destroy and devour and make evil." We call them Chaos Creatures today

² [God's Error. Probably meaning the first one of the three errors explained below]

³ People of Life. "DaviEria."

⁴ AronBakadavi. Tree People

At first each of the countless tree types lived separated from each other, so that all of the black oaks were in one place, the skinny oaks in another, the spruce in another, and so on; but after a while the forests mixed according to the desires of the folk. In the earliest days we spread along all the Three Rivers⁵, and travelers said that each forest was different from the others.

At first there was no difference between any of the children of AronBaka. However, one time there was a choice given to all the children whether they wished to live forever rooted or not. All of the first beings who heard this naturally chose to be rooted in constant contact with ErMaElsor⁶ and so the last to hear the news had no choices, but were left rootless. So we were separated into Aroneria⁷ and davi [folk].

We love peace, but war began. The trees wished to have everything, and so they produced a race which imitated us, and could move about and speak, but were still trees. We call them Talargs⁸.

The Talargs caused troubles for us in the woods, and started a fight, then a battle, and then a war. We loved peace, and we were driven from our natural abodes by the evil Talargs. They thought we would die without Mother Forest, because those vile elves must remain in it or else die. But we, the truly rootless, survived in the open fields. Moreover, the grandsons of the exiles were good fighting men, and they returned to the trees and with axe and fire drove the elves out from many good forests.

Nothing can really separate us from our ancestors, and so under the canopy we again made contact with the native forest spirits who love us. When the Aldryami saw we deserved to live there they came forward and surrendered. We do not hold grudges, and we forgave them and agreed to share the forests with them. We divided the forested world between us and them so that we would destroy no more woods. Thus we re-entered harmony with our ancestors, and have since lived in peace.

We are the tree people, and we know the only right way to pray to the trees, and so we are the best wood carvers, furniture makers, and carpenters known.

Of all the tree peoples today the Apple Clan is most numerous, the Grey Oak is the most noble, and the Yew create the best harps. But the Black Oak is the best⁹. The second of the ancient people are the Estardavi¹⁰ who were created by gods and goddesses. All the Estardavi originally lived in the land of the White Queen¹¹, which is now called

⁵ [Three Rivers. Later conjecture was that these were either the Oslira, Acos, and Poralistor; or the East and West Poralistor, and the Oronin.]

⁶ ErMaElsor. "Mother Earth." When I asked, I was told "She is our mother, the spirit who lives within the ground from which all life comes."

⁷ Aroneria. "Children of the Tree." These are modernly called Aldryami, or "Children of Aldrya," which is their name for the Forest Goddess

⁸ Talargs. Modernly called Elves

⁹ best. I feel, from this reference, that the anonymous first compiler of this material was of the Black Oak clan

¹⁰ Estardavi. Said, upon asking, to mean "Made-people." This is, of course, us [Dara Happans]

¹¹ White Queen. This is the daughter of Franas. I was shocked to learn of this great Queen who ruled BEFORE Yelm. She was conquered by traitorous, deceitful Brightface

Naveria. When those Creator Deities made the first people, the Mother of Animals¹ filled every one of the waiting bodies with her favorite small animals. After the songs were sung and the people got up, these animals became the organs for those first people. The particular type of animal which dominates each person's innards determines what kind of person they are. She gave most men a brown snake and most women a hedgehog. Except for the waders, who, as we all know, have frogs and eels; or the fierce folk of the Sweet Sea whose women have badgers inside ruling them, and men have adders. Other people have other things, too. Do we need to say who has limp earthworms? What governess might have a porcupine? And we could name at least three people who have the guts of a rubble runner.

The third group of people were the Hinnae, who brought civilization to women. They were the Children of FaElsor. The ancestral goddesses are revered by women throughout the Three Queendoms of Naveria, in the south; Wendaria, in the center, and Vetesia, in the north.

The Franaans were the next group. They are the descendants of Grandmother Franas², who was a daughter of BaraEnDedi. Her children were the earliest priestesses who guided people in many things. The Franaans gave to us many good things like sewing, sowing, raising animals, marriage rites, and the Authority Meets³ but their descendants also made the first kings of this land, to guard their grain cellars, and later everyone regretted that act. Worse was that they then defended their men as if the change was inevitable. That is now called the Second Betrayal and for it all people resent the DerOrians⁴ mercilessly. People who are evil and spiteful today have much of this blood in them⁵.

The Suvarians were the fifth. They were a peaceful people who dwelled in reed boats along rivers and marshes. They originally lived in the south, upon the RenTravedIn⁶ but later moved to live also upon all the rivers of Darjin and Doblia.

Now their descendants are even found among us on the Oslira. The Suvarians have always been a dull and shameless people. They did not wear clothes, even after they met other peoples, until after the Andams conquered them. Even now they often go naked. They dislike farming. They do not have dogs. They eat raw fish. They do not use fire sticks, but only start new fires from embers. They have cold fish or frogs or snapping turtles inside them, and the men have poisonous water snakes or limp worms.⁷

¹ Mother of Animals. Named below to be Oria

² Franas. "She was the First Woman of her race, appointed to be their mother. Her twin was the Protector. They gave us the ways of our working together, but they both failed miserably later."

³ Authority Meet. The social rules used for their primitive form of trial and justice

⁴ DerOrians. Presumably the descendants of Franas

⁵ dero means bitchy, whining, exploitive, etc

⁶ RenTravedIn. I asked, "Where is that?" and was told, "It means Where Many Fishes Live, and is the old name for the great river to the south." I presume they meant the Seslive River. [Actually, it is the early mythical lake from which come all waters, but especially the Seslive and Joat Rivers.]

⁷ Suvarians. I was disturbed, and am now entertained, by the asymmetry of the five sisters not each originating one of the 5 peoples. The Suvarians'



ALK, TWO IMAGES

Left: from the Wendarian Age, at the Orogeria shrine in Valkenth (Arir); Right: from a temple in Ulawar

THE GODS MAKE THE WORLD

Before any of the gods lived there were only two things: fire and water. These two things lived above and below, and there was no mixing of them at first because the gap between them was go huge. Nonetheless, as chance would have it, there eventually came to be contact between them when the fire grew huge at the same time that the waters flowed over.

Wherever contact was made - where the two met there grew to be a gentle mist. After many ages it became steam, and at last a boiling and angry storm of blistering fog. Even then it kept growing until at last it became something else altogether: it was Asu⁸.

Asu was two new things: TersuAsuDalo and DaluAsuTersa⁹. TersuAsuDalo grew until it had a face [identity]. The heat animated the matter until it was shaped to be recognizable. It brought its heat forward and upward, outside itself. It then knew its name, and it was KaCharal¹⁰.

DaluAsuTersa did not grow. It was trapped by its principle and essence. However, KaCharal came along and saw the trouble which it had, and he worked it with his five limbs until it was freed into many forms. From DaluAsuTersa was made our world. This is where the

own claim of origins is not related here, which is otherwise a typical DH description of them. Confusion rises from the fact that the Suvarians are said to have creatures inside, which seems to make them among the Made People. In fact, the Suvarians themselves make entirely different claims. My conclusion is that this list is greatly incomplete

⁸ Asu. "Asu is what happens inside of us. It changes cool water to hurtful steam, food to waste, semen to babies, and death into blood."

⁹ TersuAsuDalo and DaluAsuTersa. My guide told me, "These are old names of the men's gods. I can not tell you about men's gods." I later asked an old man what this meant, and he said TersuAsuDalo was "the burning inside a volcano," and added that women would not know of it. I then asked the same man, and was told that DaluAsuTersa was "The thing which makes the flame bum, like fuel." Later yet, I asked a knowledgeable Carmanian Woman about it, and she told me that in Carmanian philosophy, these are said to mean "Heat Inside Matter" and "Matter inside Heat."

¹⁰ KaCharal. When I asked, I was told that it was a type of sharp stone which came from the fire mountains, but a man said it was the name of type of tool that made tools. A young stone chipper told me it was a whole class of tools used to work with and from obsidian, even including a rounded granite hammer. He said those could be called, in our tongue, a "Shaper."

mountains came from, and the plains, and all of the plants and animals. For this she was called MaraDiDala, or Mother of Earth¹.

MaraDiDala was discontent with this situation. She was jealous and wished to do what KaCharal did. With her own inner powers, which no man can know, she brought forth something of her own to match KaCharal. This was another god, who is called KorDanaruSor². After that the goddess was called ReDalaMa³.

KorDanaruSor then took his own mother and begat upon her a horde of voracious beings [called, below, the Salleri] who met together because they were all spawned at once, in the same place. The first thing they did was to begin to fight among each other, and this way they made the first war. The creatures did not sit in the sacred circle, but broke it and roamed about, arguing and demanding and making plans any-way. They plotted among themselves, and because they knew only one thing they sought to fight against it. First a band of them got together to overthrow their father. KorDanaruSor was terrified and asked his mother for help. She loved him so much that she swallowed him whole, and he still lives inside of her. Then the Salleri sought to overthrow and destroy the world of KaCharal.

KaCharal had no patience with this kind of trouble. He organized his sons, and they met in battle and defeated the sons of KorDanaruSor. They divided them from each other so they could never again threaten all the world, and they banished them to the six directions. This way the bad ones inhabited the five worlds, and are still there. They are called the Salleri⁴ and some are great and some are not. They are the spirits which inhabit the realms of nature. The most troublesome of them were banished to a new place, and today they are called the SalleriTanno, which means "spirits of the Dark Ones," and Iviner AnuDiDala which means "Gods of the Underworld."

The most evil of the spirits had parts torn off and were cast away as far as possible. They are called the NarNatsu⁵.

KaCharal had pity upon the wounded ReDalaMa, and agreed to take her under his protection so that no further harm would come to her.

ReDalaMa agreed to this, but only on the condition that KaCharal could defeat the Atarks. To catch the monster, KaCharal set a snare at the place now called Oaster. The thing was clever and immortal, but not infallible. It entered the trap and would have been caught and killed, except that there was a cry of a bird from above which warned it so it leapt away. Thus, instead of slaying the creature the snare only caught its male genitals and pulled them off. It was enraged and ashamed, and so ran away and

hid. Afterwards it bore many terrible monsters which plagued the sons and grandsons of Grandfather KaCharal.

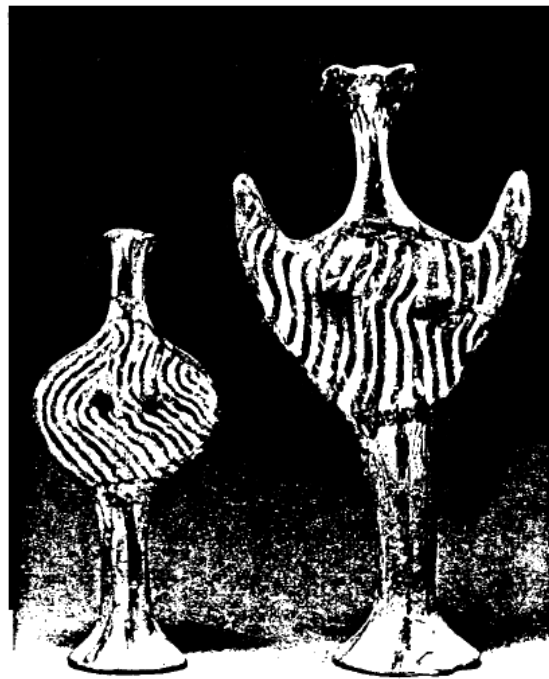
ReDalaMa was pleased, though, and welcomed both KaCharal and his vast creative energies. They had many children. Afterwards she accompanied Grandfather on his travels and tended for all of the ancient animals and plants which he made for her.

They journeyed around to the Thirteen Couples' Places, and then they went to Grandfather's Mountain to live. They stayed there and their plants and animals all thrived, except for those which fell to Atarks and her children. KaCharal then set his family to tend the parts of the world and allow the parts to work harmoniously. These are called the Moderi⁶ and they are the first gods and goddesses.

The people were so successful that all of their children lived. Four tribes went off from Grandfather's Mountain. One tribe still lives in the Brass Mountains, you know. They are so ancient that they can draw metal out of rocks, and still renew their Grandfather's paintings each cycle.

SOME FEDERAE

The striped figurines of the Federae goddesses have been kept in virtually every household in Pelanda and [pre-Dara Happan] Naveria. Their numbers include more than the seven senior mothers listed on page 6 and 26, some of which are shown here.



WENDARIAN ERA FIGURINES

The taller is about six inches. On the left, SesEnari; right, BusEnari. I was told that these are in the shapes of their handsigns. Both are home made.

¹ MaraDiDala. I asked, and was told, "Didala is this stuff, dirt, the thing barley grows out of and babies get covered with." Mara means mother

² KorDanaruSor. She said, "He is the bad god who takes everything for himself."

³ ReDalaMa. Everyone knows of her, who is "Our Mother the Earth, the terrestrial goddess from whom all life comes."

⁴ Salleri. This means "spirits," or as we would say, "living beings without physical bodies."

⁵ NarNatsu. This means "Incompletes Ones." Elsewhere they are compared to the HoddaKaga. They seem to be another type of chaos creatures

⁶ Moderi. "They are the ones who take care of the world and make sure that it stays alive and healthy, or whatever is required." I call them Caretakers

PELANDAN ERA FIGURINES.

Left, MemEnari, carrying a baby in the folds of her garment; this is manufactured from a mold, and copies are common. Right, KesEnari, done in a very fine style by a competent artist.

**VISARUDARAN THE PAINTER**

ViSaruDaran¹ was the favorite son of KaCharal and ReDalaMa.

ViSaruDaran burst forth when he appeared, the strong and proud messenger from the deep interior of the unformed world. He was ViTersu².

ViSaruDaran is the Father of Mountains. The first thing he did was to raise a great mountain within which he lived. From there he has ever since bestowed the great tersu of life. After the first mountain had cooled, Grandfather came out from it and strode upon the great earth.

ViSaruDaran went about the [surface] world³ to prepare the way for his children. To make the world interesting he varied the surface by making hills, valleys, mountains, cliffs, and wide open spaces.

ViSaruDaran was the first person who could sing the paints⁴. When he went around the world he sometimes stopped and stayed in a place, making it peculiar and holier than usual. Those places are where there is good heat. There he made his paintings and sang the songs. In this way he made the first plants and animals of his land.

ViSaruDaran first walked around his own new mountains and stopped four times. He made the paintings

of the first eight animals⁵ and four plants. There were the Little Barndineed and Lush Vente in the east, the swift Fondarid and the green grasses of the south, the black and short-tempered Destendern and stout, tall Endrye in the west, and the luxuriant Vlern and sturdy Undarnol.

ViSaruDaran was the god of the inside. He could see inside of everything, and that is why he painted his paintings the way that he did⁶.

VISARUDARAN AND BESEDERIA

ViSaruDaran also went to the Twelve Places, and then he was finished. He lay down to rest at last.

While he slept, ViSaruDaran received a dream. After so many difficult labors he had not thought he could get warmer, but the dream made him so. He liked it, because he always wanted to get warmer. He asked everyone about it, and at last the Dream seer⁷ told him it was a vision of his wife. No one had had a wife before. ViSaruDaran asked where he could find her, and was told about Derdromus⁸.

Derdromus was Lord of the Underworld, which he shared with his wife, Azerlo⁹. They had taken all of the treasures of the earth, including the Three Daughters of Jenarthus¹⁰ to be prisoners there.

ViSaruDaran went into the Underworld, and even though there was no light he could still see everything inside there. But everything which he saw fled from him, for they were cold and dark things, unable to exist in the presence of his heat. At last, between the two painted mountains, ViSaruDaran came to the house of Derdromus and Azerlo.

ViSaruDaran approached them properly, and so they received him in peace at their own hearth. After a cold dinner of maggoty food Derdromus challenged ViSaruDaran to wager in a contest of ouranekki¹¹.

At every game ViSaruDaran was beaten, again and again, until it seemed that he had not a chance of winning. Every wager he made lost him a little bit more of his power, until at last he was no longer a guest, but a domestic slave, kept chained in a box every night. He would have died, except he kept himself alive with his magic.

¹ ViSaruDaran. I asked, and she said "He is the Great Earth Grandfather, the first Ergantae, who is beloved by all women and obeyed by all men. He shaped the rivers and mountains, and he made the first plants and animals."

² ViTersu. This means the "Great Tersu." Tersu is the magical, inner power which men have and is used to affect the world. It is equated with volcanic lava, ejaculate, the power which is released by rain or other water, and heat

³ Surface World. "The top of the earth, where it meets the sky [air]. It is what we walk on. The gods live below it, and above it."

⁴ sing the paints. The painting ceremonies, described it bits later, included much music, singing, drumming, and other activities

⁵ Eight Animals. Four types actually, a male and female of each, all being small game animals. Three of these are now only spirit animals. [extinct]

⁶ [inside. The so-called "X-ray art", which shows internal features such as bones or organs.]

⁷ Dream Seer. Said, below, to be Urvangar

⁸ Derdromus. "You must know Derdromus, perhaps by another name. He is the Bone Master, Monster Man, the Hungry One, the Keeper of Monsters, the Final Winner, the Lord of the Dead." This must be our own Master of Evil, Ganesatams. I believe he is Gods Wall IV-10. [i.e. - Plentoni' Deshkorgos. This speculation of Valare's has been disproved.]

⁹ Azerlo. "She is the wife of Derdromus. No one can look at her face because it is so hideous that anyone would die to see it." I think this is probably our blessed Annara Gor [GW IV-9.]

¹⁰ Jenarthus. I asked, and was told, "He is the father of the Three Daughters." This is another name of Jernotia, who was the wisest of the Caretakers (Moderi). [Wise Jernotius, sometimes called the Mystic King, as we now know was an avatar of Rashorana.]

¹¹ ouranekki. This game is played on a round board with 10 pieces each. The defender, in the center, begins with one man off-board, and the other nine in set places. The Night player must begin with four pieces in set places, and the other six anyplace. the object of the game is to eliminate the opponents' pieces



ART: VISARUDARAN

This painting is of the Old Man, done by ViSarta, in the Wendarian times. [This style also bears the Materialist label "Early Wendarian Mens' Paints."]

But then one day, as ViSaruDaran was in his cage, he watched Azerlo struggle over her tasks of preparing dinner for Derdromus. ViSaruDaran had pity on her, and after speaking to her he used his heat to heal her instead of himself. Azerlo had never been healed before, and the effects were profound. She thanked ViSaruDaran profusely for the healing. She was again able to move her hands and limbs without pain. She was pleased, and spoke kindly to ViSaruDaran, and at that time in the heat they saw each other as if for the first time. They communed deeply, and in that communion the dying fires of Grandfather were raised again by spinning the sacred fire stick. The child of this union was named Veskerele, who was begotten in the darkest and deepest shadows, when the fire was lowest and all was cold.

That night the Derdromus came home to play ouranekki with ViSaruDaran again. He was expected to win, and ViSaruDaran expected to surely die this time, since he had almost no more magic to heal himself. He had used it on Azerlo. But Azerlo had pity on her lover, and so she betrayed her husband's greatest secret. She told ViSaruDaran that he should do the unthinkable and heal his real foe, too.

When Derdromus came home and had been served his dinner, he called for the game again. But before it could even begin, as they set up the pieces, ViSaruDaran healed Derdromus' wound. The dark god was not grateful, but instead was enraged! The reason was that now Compassion had come to his place, and as a result Derdromus who had been Lord could no longer remain there. He was crazy with anger! First tried to seize ViSaruDaran, but could not. Then

Derdromus tried to throw everything he had - every treasure - at ViSaruDaran, but was unable to strike the god. Derdromus threw everything, so all of it was all broken, and then he left from that place.

ViSaruDaran then took all the treasures of Derdromus which the Monster Man had been accumulating without anyone to contest his ownership. ViSaruDaran found the treasure vault and recognized some great items, and returned them to their owners, who were always grateful. Then from the Second Prison he released all of the imprisoned creatures. There were hundreds of types, big and small. First he sent out the creatures which are gods. Second he released those which we hunt, and next the things which they eat, then the rest. At the Third Prison place he found the three sisters. These three are BesedEria¹, HerthaElsor² and Gorgorma³.

ViSaruDaran married BesedEria, the middle sister. ViSaruDaran and BesedEria had many children. They were called the DiDalaTurru⁴. They loved to make children, and she was always pregnant. Sometimes when BesedEria was pregnant ViSaruDaran would go to other goddesses and share his heat, but he never went to the two sisters of BesedEria, for HerthaElsor always refused, knowing better than that. And even ViSaruDaran would never dare attempt sex with Gorgorma.

¹ BesedEria. I was told, "She is the great goddess who gives birth to everything. She lives in this Underworld." Thus she is Sleeping Oria, the Great Mother

² HerthaElsor. "She is the Grandmother of Goodness, who made virtue." That is, Dendara

³ Gorgorma. Everyone today knows of Gorgorma, the Devourer

⁴ DiDalaTurru. She said, "These are those gods who walked around the World to help make the mountains and rivers." I believe they could be called the "Earth Walkers."

ViSaruDaran remained as the new Lord of the Underworld. He built a home for himself and divided the rest of the Underworld into four parts. Now he is still the Lord of Below.

The Four Underworlds made by ViSaruDaran when he conquered the dark world are:

TukEr¹ or what we call "Under the ground." This is the place which can be reached by digging in the dirt and rocks. Its top is the Surface World, and people and beings from the Surface World can be found in it. Any underground nonhuman Races live in this, even though the DerMerth² dig many marches below it.



ART: DERDROMUS CONQUERED

Derdromus occasionally forayed upon the Surface World. When Turos was a boy (in the early Wendarian era) Derdromus came upon a sacred gathering. Turos, then on guard, engaged in a fight and broke off Derdromus' arms, legs, and ears, reducing him to this lifeless hunk. It was buried for a while, but never feet (yet.) Heroes have appeared to tear it apart again (though none have buried it).

AnuDiDala is the world of the Underworld, also called Veskerere's House or the God Caves. These are the places which can be reached only by heroes. The lesser deities of the earth live here, and the beasts of the hunt when they are between lives.

ViKoranath. Here ViSaruDaran's palace lies, with its four magnificent Founts of Purity, Memory, Bliss, and Rebirth. He shares this realm with BesedEria. All the deities of their sprawling household might be found here, depending upon the season.

¹ TukEr. Literally, "under the earth."

² [DerMerth. dwarfs]

DarHarvan. When ViSaruDaran conquered the Underworld, he put all of the undesirable things into this region, and locked them in with adamant doors and arcane signs of grindingly cruel power. Imprisoned here were hunger, madness, fear, and disease. They come out only when he lets them.

ViSaruDaran returned to us with his wife and made a camp for himself and his family upon Fire Mountain. He set the masks of his father and brothers around the mountain, gazing out into the directions. If they were needed the men took them down from their posts for the rites, awakened them, and carefully put them back afterwards.

ViSaruDaran and BesedEria had many children who went all about the lands of Wendaria. From Fire Mountain they sent out the plants and animals for when everyone celebrated at the Twelve Good Places. The whole world lived in pleasant splendor.

THE ADVENTURES OF VISARTA

ViSarta³ was the son of ViSaruDaran. He lived when we wore no clothing - only paint. There were no houses then, no sickness, no war, and no dogs.

ViSarta was alone. He first went around to the Twelve Sacred Sites and sang the sacred songs, and repainted the creatures there. He was the only person who could sing alone, and so only he could ever do these things this way. He did what he had to do, and made many ancient animals that way.

ViSarta was a skilled obsidian knapper. He is the one who first knew how to make flakes and points with the sharp rock of his father. As he traveled around to the Thirteen Sites he stopped and made many tools at places there, and split the cliff to reveal special seams of obsidian. The first tool he made was a shaper.

When ViSarta had the shaper he used it to make a sacred fire stick. So after a while he made Fire to keep him company when he was traveling. When he had that companion, and his other tools, ViSarta set off to travel. He stopped to make new paintings, and these are the Eight Camp Paintings.

When he was done with his eight camp paintings, ViSarta saw TuKaruma⁴. He did not know her, and had never seen anyone or anything like her before, so at first he hid and observed. After a while he realized that she was not anything to be feared, and naturally decided to approach her as a maybe-friend. Just as he was going to call to her he saw a terrible monster lurking nearby.

It was the Extark⁵, a grisly thing which frightened all women because they could not believe it existed until they saw it. TuKaruma saw it then, and she screamed and dashed away in near madness.

ViSarta had to make a choice: he could have pursued and caught or killed either the nightmare or TuKaruma. He

³ ViSarta. I was told, "He is the first chieftain, the power that lives in the spears of the men."

⁴ TuKaruma. I was told, "She is the wife of ViSarta, the best woman who ever lived. Flowers bloomed where she walked." She must have been another one of the Moderi

⁵ Extark. A mother of monsters, whose story is fully told here

ran after TuKaruma as she dashed over the Under Hills, past the Liquid Azure Place, and through the Watching Forest until he caught her by the edge of the cliff. With careful words and gestures danced with her for life upon the lip of the fall, and at last touched her, held her, and carried her from its edge.

But ViSarta was not done with the monster, and he went into the hidden places and set many dead fall traps. He also dug pit traps in many other places. Then ViSarta went to Hunting Camp and sang the first Calling Song. The Extark had to come, but of course it did not have to submit. They fought, and it escaped, was trapped again and escaped many times, but ViSarta was persistent and at last it was captured.

ViSarta tied it up with spirit vines and triumphantly presented it to TuKaruma. She was pleased, and that night they agreed to fall in love. They married each other, and the prophecies of the experience were promising.

When ViSarta woke up on the next morning he discovered that Extark was gone. The vines were not cut or broken, but untied so she would be released from her bindings. Immediately ViSarta painted himself, then took his weapons and tracked her, but she had too much lead, and escaped into the unknown wilderness.

ViSarta returned home angry and frustrated, because it seemed plain to him what had happened. TuKaruma waited there for him, worried.

"Worried for me or for her?" asked ViSarta angrily.

"What do you mean?"

"You know well what I mean," he said.

"Not at all."

"You have released the Extark while I slept."

"I have not."

"You are lying. Only you could have done it."

"Done what? What is Extark?"

"You know well. I ran all day yesterday pursuing it. The other one like you," said ViSarta.

"Like me?"

"You are both the same, but she is scary and you are not." TuKaruma looked at ViSarta closely. She said, "I see that this other and I are alike, just by the way you point at me."

"I am glad you admit it. I was only trying to get rid of your nightmare."

"Is that what this is about? You are fooling yourself if you think that you can rid someone else of their nightmare. But I know more about you now. We will no longer discuss this, for it is a useless discussion."

And they did not, but neither ever forgot it either. Subsequently they learned to speak the same language, and lived happily together afterwards and raised a large family.

THE AROTURRU

ViSarta and TuKaruma had many hearty sons.

When the first son had man hair, ViSarta took him around to the paintings and camps and showed him how to sing, and how to heat the sacred paintings to make the plants and animals. But he could not do any of those things. But he could knap the obsidian, and did that. ViSarta named him MenoCharo¹.

When the second, Sarrava², had man hair, ViSarta took him around to the paintings and camps and showed him how to sing and to heat the sacred paintings. He could not do that, nor could he knap very well. But he could make a straight spear shaft, and fine fire sticks, and properly curved throwing sticks.

When the third son, Mestelos³ had man hair, ViSarta took him around to the paintings and camps and showed him how to sing and to heat the sacred paintings. He could not do it at all, and could do nothing else either. ViSarta was so unhappy with his son that he sent him away, and he went to live in the Sandstones.

ViSarta and TuKaruma had many other children, and these other sons were also inept at the tasks, and so ViSarta sent them away too. They all went to Sandstone, too, where they made Mestelos their leader. They called themselves the AroTurru⁴.

One day Mestelos said, "I do not care that we have been exiled from the camp fire. I am lonely and homesick, and I would like to again sing the song and make the paint which would bring the fire here for us." Everyone agreed, and some of them had drums and rattles and pipes, so they all began to sing and to make music. Mestelos put the paints upon the cliff where they were camped, even though he thought that he would be burnt to death for doing it.

But he was not, for he did not make the same paints or the same designs. Mestelos drew the images with his fingers, and he went around each one more than once to encase the fire inside it properly. This worked, and the songs and heat brought forth the fire so that the men were not cold.

MEETING WITH THE WOMEN'S TRIBE

The only thing which the AroTurru had from their father's house was a big log which they used to sit on. They called it Grandfather Log, and whenever they were uncertain of where to go they used to all hold it with their left hand and dance in a circle. On signal, they let it go and whichever way it pointed when it fell was the way they went until they found or made something. That way they made the Log's Trail.

The Log's Trail marks the first places where people made the new animals. There are the places where we find the anteater, the endarl, the Foxaret, the five little deer, and the others. Also, each of the brothers painted himself differently from the others.

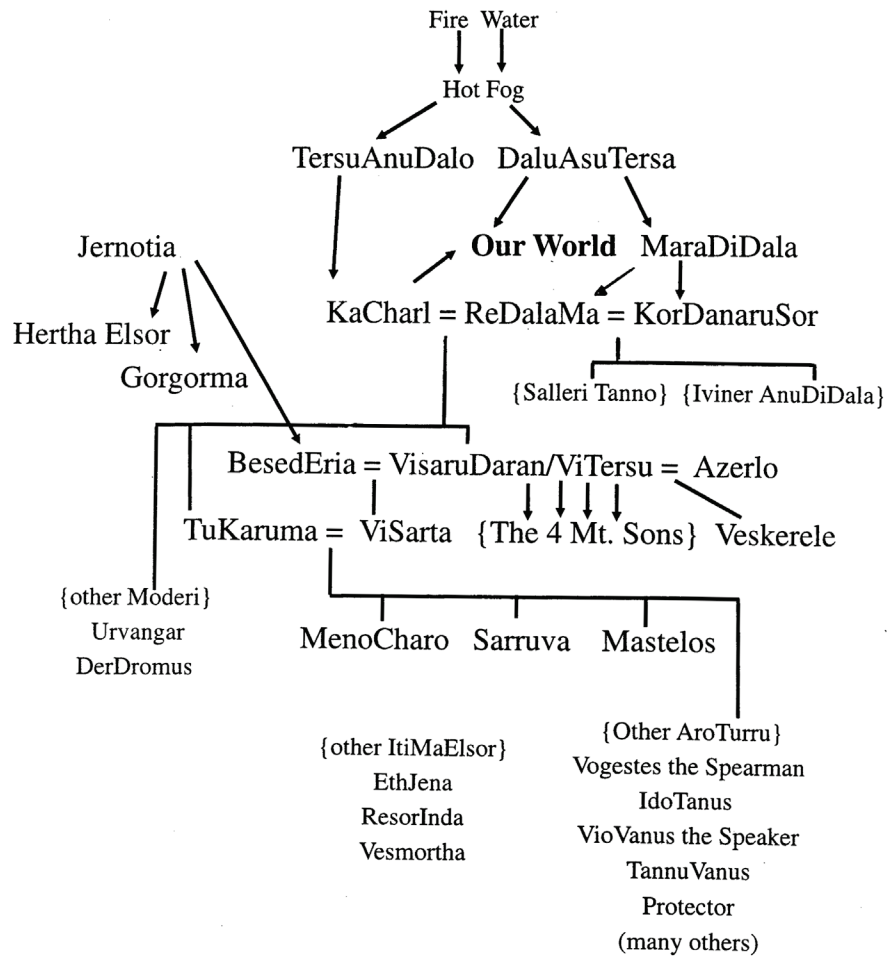
¹ MenoCharo. "He is the Maker of Tools."

² Sarrava. "The Man who Stalks," or "Hunter."

³ Mestelos. "The Painter of Magic."

⁴ AroTurru. "These are the Men of the Log, the Long-walkers who shaped the early land. They were the last good men."

Geneology of the AroTurru



One day the AroTurru trekked north and felt the whole earth shaking. They saw it was from a tribe of Quakebeasts. These were a type of huge creature of ancient times which had stolen a part of ViSaruDaran's power¹. The men knew what to do, and they set off in pursuit with their great spears aflame. The monsters tumbled into the pits which had been prepared, and they were finished off with piles of rocks which the men threw down upon them.

When this hunting was done the Log Men found themselves confronted by a new tribe. They had never seen these folk before, and at first were ready to fight. This frightened some of the strangers, which was usual of course. But others were not, and so they spoke.

"I am VioVanus,"² said the leader. I am a blue-feathered flyer, and we are all the men of ViSaruDaran. We bear his great surging power within us. Who are you?"

"We are the ItiMaElsor,"³ said the stranger.

¹ stolen ... ViSaruDaran's power. ViSaruDaran was the Shaker of Earth, and these creatures [mastodons or, perhaps, dinosaurs] as "Quake Beasts" were thieves

² VioVanus. The speaker of the tribe. I was told that this was the ancient title of IdoVanus, the great Carmanian God, before he had fully revealed himself

³ ItiMaElsor. "Iti means little, and so this means they said they were Lesser Than She."

"What manner of folk? You are not like us."

"Yes, so I see, though I had not known that we were all daughters until you pointed at us that way. Now, however, I tell you we are the Agraketæ⁴. Put away your spears."

"We will. We are glad to see you," said VioVanus, "and would like to share camp."

"I am not sure about sharing camp," they said, "for we would know why you drove our creatures over the cliff with fire and fear."

"We did it because we must do that," said the men, "For our Lord is the only one who has the right to make the earth quake."

"Then we won't share camp, for we can not allow this," said the women. "Some of those shakers were our sisters who you hurt." And so that night the two races slept apart.

That night the man TannuVanus⁵ went to the edge of the cliff and sang the songs which he had been taught. The creatures from below rose, ready for transformation. Only this time, instead of all hovering about the singers and painters, many of them went away from the ceremony and to the camp of the women. The men were very surprised,

⁴ Agraketæ. The Tribe of Women

⁵ TannuVanus. "He is the Mourner, who sits upon the grave side and weeps and sings so that the dead will go and return safely."

and some were angry at being robbed. Meanwhile, in the camp the women were surprised too, because the spirits were among them unexpectedly. Many were very alarmed, and so they gathered at the tent of their wise woman to ask her what was going on.

They all met in conference, and from among them EthJena¹ went to the cliff where the men waited. She asked them what this activity they were doing was about. TannuVanus replied that this was their celebration which they did every time after a creature died, so it would come back to life. And he showed her his powders and paints where the lives waited.

At this revelation EthJena was very pleased, for her sisters were not hurt anymore. But then it was TannuVanus turn for concern, and he spoke.

"Why did our birds go to the women instead of to our paintings?" asked the singer. "Now there are paintings on the rocks without life."

"Because we do not paint," said EthJena "We have JurElsor², a different way to bring back life." She showed him where men lived inside of her.

Both were very pleased. EthJena went back to the women's camp and told everyone what she had learned. The women were surprised, for they did not know that the men could do this Life-making.

"They are not quite like us," said EthJena, who was now experienced, "even though they have legs and arms and heads. But they are like us too, and when one of them is as good as we are on the inside then he is very great."

The women were all happy again, because the Ergantae³ were not a threat, and their sisters would be returned to them. The next morning the tribes met at the stone heap. They exchanged gifts, and each tribe happily accepted guests from the others into their camp. And the men found what they had been looking for, and the women found what they had been waiting for, and everyone was much happier afterwards.

After that the transformation of New Life [out of death] changed. Whatever was born again here was always born only to the new creatures, or the acceptable creatures. Thus the Quakebeasts did not prosper any more, and so there are only a few now.

THE NEW DANCE

In the days when people were discovering the gods, there lived a man named Marheridor⁴. Marheridor could see things that other men could not.

Marheridor was married to the most beautiful woman in the world. He had bested 99 other men to win her hand.

The first laws of how men and women should act were made to protect their sacred union.

One day Marheridor saw a black sakkar spirit in the woods. He watched as it gave birth, then devoured its own young. He had a great net that he threw over the sakkar, and he spoke to it. He asked, then begged, and finally commanded it to show itself to him.

The sakkar did as commanded and showed itself to Marheridor. The man was possessed by the spirit that came into him through the soles of his feet. From inside of him, the creature then began to howl and claw, and it filled Marheridor with a terrible fear. He went to his fellows for help, and so he told them about what he had learned.

All the men present understood. They were horrified by the knowledge of death. They realized that they, servants of the Life Goddess, were killers. They learned that they killed, and was of no comfort that this was done in order to live. They too were all struck dumb with grief.

"Is this all there is?" they asked, and beat the ground or flailed at the air. They were miserable, either frightened of their turn to die, or horrified at their murderous actions.

Then the spearman⁵ came forward. First he taught them how to take their despair and to paint it into special javelins. Then he showed the men how to dance with their javelins. Then he taught them how to dance before the hunt. Then he taught them the secrets of the sacrifice, which he called Barupanoss⁶.

After this the men were not going crazy any more and they went home. There they discovered their mates, and it was as if the men saw their wives for the first time.

The men then taught the women a new song. It lulled them all, and as they sang it they all became happier. Even Marheridor. Their animals turned around inside. From the new song, and the new dance, and the women joining, the celebration began anew, but now differently. The whole dance changed because of this, because now the men suddenly enjoyed what they were doing, where before it had been only a duty.

Marheridor became their first leader, and he went away to Fire Mountain to set up a secret camp, like the women had. There they worshipped their gods, and learned men's arts. They climbed into the sky and learned from the EloDavo⁷ how to paint, how to knap obsidian, and to sing their beautiful songs.

They were not hostile or unhappy, though. After all, no one owned anything of value, and there was plenty of food, they understood where pain came from and went, and everyone made love to whomever they wished. There was never any cause to complain.

In fact, the women enjoyed it too. At first it was as if the men had suddenly noticed them as individuals. The women were not used to this, and were flattered by it. They liked getting presents and pretty things.

¹ EthJena. "She was our leader, a wise woman who gave signs away to everyone who deserved one."

² JurElsor. I was told, "She is the one who receives us all after we die, or when we are lost."

³ Ergantae. I asked, and I was told "The Ergantae were the other name for the AroTurru. Some were gods, some were men. Everything had two [or more] names in those days."

⁴ Marheridor. "He was the Lord of Despair." I think this is another son of KaCharal the Shaper

⁵ Spearman. I believe this to be Vogestes, also called the Spearman

⁶ Barupanoss. "This is how the world is made with Sacrifice."

⁷ EloDavo. "They are the Bright Ones that we talk to when we fly. They are all beautiful, and no one can leave their sky land without regrets."

They met regularly at the place that we call "in the Bright Fields." Tuross ruled it, from his smoking tent.

THE FIRST GARDEN

One day a man went with his wife to see MaElsor. When they arrived, he could not see her at all, even though his wife and children could. Everyone was alarmed, and when they spoke to him they realized he did not feel or know many things which the wife did. The women of the council went home and spoke to their spouses, and thereby discovered that there were many others like him. The women were alarmed.

ResorInda¹ went to speak to MaElsor to learn what they must do to heal the men. She was wrapped in a warm cloak, and lowered into the deep pit where she sang until MaElsor surrounded her, so she could hear and speak both. When ResorInda had her answer she sang the Finished Song, and was drawn to the surface. She explained it to the council, and everyone immediately went about the important business.

The women went all across the lands, and they gathered together every flower of beauty which was known, and with care and love they brought the living plants to Origosia, and created the first garden. Here were all the most beautiful flowers in the world, and it was so magnificent that even the most Vogmaranized victim was brought into the being of BiseLEria [Beauty], and gasped at it when they saw it. But at Beauty the vision of most men stopped, and most were not even aware that MaElsor was there. Only Urvangar saw MaElsor, and for that he was ridiculed by some of the men, and feared by others. Because he had this power Urvangar is called the Dream Seer.

When the Volangian women² saw that their men were not enlightened by the visions they became so discouraged that they went away, doubting or denying that they had seen MaElsor too. Some withdrew and remained with their husbands, and they are the mothers of the many barbarians. Others went and found men who had not even attended the ceremony, and they are mothers of some of the monster races.

Urvangar was disturbed at his brothers' inability to see MaElsor. He went to the pit, and was lowered in, where he remained until MaElsor gave him his vision. He then went back, and he called his council to him. They listened, and they agreed to try to see his vision for themselves. Urvangar spent many weeks in preparation, and taught the men what they had to say and do. Then he painted them, and they too went into ancient pits and caves, and when they had heard or felt something they returned and told Urvangar what they had learned. Urvangar was able to tell them who they had spoken to, and what it meant, and thereby give them the means to protect themselves from accident or other harm. The ones who touched MaElsor were the greatest,

and they are called the Ethjenan³. They committed themselves to Urvangar's task of providing a means to MaElsor. This way there was peace and harmony among everyone.

The Ethjenan and sons of Urvangar were so committed to their ways that they even went among the barbarians and monsters to teach them. This way some of the true beliefs came even to the lost folk. But although many among those outsiders learned Urvangar's lessons, they did not care to apply them properly. Instead of seeking MaElsor, they purposely sought inferior beings, sometimes harsh and cruel ones. This way they fed the evil and troublesome gods who brought Death.

HOW MEN GOT USEFUL

THE POT

One day the men wished to make something wonderful and great for their new nest mates. They went to Four-toe Songs, where the fire burns, and the Flyers went to the Tent of Light to seek ideas. They came back, and everyone discussed their ideas and decided what to do. They decided to make Dadki, the Great Pot⁴. The painters made the outline upon the sacred wall, and everyone sang and danced for nights and days; then the painters made the interior, and everyone sang and danced for more nights and days until they brought forth the first pot into this world.

Dadki was perfectly round at the rim, and it was wide enough that ten men could lay upon it, each with his feet at the previous man's head. The interior was smooth and white, while the outside was coarse and brown, and decorated with patterns sacred to the gods. Four legs, each shaped like a guardian, held it upright.

The men then put it upon rollers, and with work songs and many ropes they dragged it to the women and proudly presented it to them. "This is for you to use," they said, "to carry your seeds and fruits in."

But the women laughed and said, "We already have our aprons to carry with." The men were hurt and confused by this at first, until Mestelos stepped forth.

"But you cannot store your seeds in your aprons, and then find it there when you come back later."

"That is right," they said, "but we do not need containers like that." And then they brought forth their own jars, which were made from mud and fire, and were small enough to carry. The men were astonished and asked how the women had sung such things. The women laughed again. "We don't sing," they said, "We dance!" And they showed the men how they took the scurf of their Grandmother and used it to make dishes and pots⁵.

That was when Odotanus⁶ said that the women's way was an easier thing to do than their month of flying,

³ Ethjenan. "They were the Men of EthJena." EthJena, earlier, was said to be a leader of the Tribe of Women

⁴ Dadki. The name of this huge pot

⁵ [pots. These are the so-called Orian pottery, made from coils of clay; as opposed to wheel-thrown pottery which was first used much later, in Pelandan times]

⁶ Odotanus. "He was the first of the ordinary men, who did not look upward very much."

¹ ResorInda. "She was the great traveler, whose look could heal the sick, and who could heat up a camp with her own heat."

² Volangian women. In Modem slang, women without sexual restraint, or intelligence to tell the difference; sluts

painting, and dancing. He said he would never again do the silly thing the hard way, and most of the other men agreed with him. Only Mestelos resisted, and said that they could dance and sing it differently next time, but no one listened and he just got old and lonely, with only a couple of orphans to help him with his chores, so he went home.

THE HARVEST

One day the men saw the women getting barley for dinner. They were breaking it off with their hands. The men saw how they might help, and so they took out their knives and they went into the fields. They used their knives and grabbed a handful of the stalks, and cut them all off at once. The women were impressed, and the work was done quickly.

However, that night everyone heard the pitiful sound of someone weeping with great and terrible pain. When they went to see who it was, they found the goddess Pela crying.

"It is the knives," she said, "they are the things which hurt me. I will weep whenever I am cut that way." So after that, no one used knives to cut the grain.

Vesmotha¹ one day was bearing the jaw of a sakkar², which her husband used as a saw. She was marveling how the creature would later be resurrected, as everything was when it was dedicated to Hallo³. Yet even now the jaw, in its transitory state, brought further change and creation to the world by helping to cut wood.

And from this, Hallo spoke to her, Vesmotha bent and tried to cut grass with the jaw. Though good for hard wood, the teeth only got stalks caught between them. Hallo spoke again. Vesmotha then set bits of obsidian blade into a curved handle. Then she took it back to her sisters.

"The shape is like the Moon," she said, "and as long as you use this shape to harvest our sister Pela, she will return just like the Moon does."

But the men were angry again, not knowing the secret information of women. And so they refused to help in the harvesting unless they could use their knives. And that was refused, of course, so some of the men took it as an opportunity not to work at all.

THE FEAST

One day the men said that they wished to make a great feast for the women. They went to their singing places and after a month of great effort, returned with many hares, deer, and other creatures to eat. The women were very happy, and after it was all gone they wanted to do it again.

"We will come back in a month," said the men, "and feast again."

The women were unhappy with waiting so long, and when the men were gone one of them said, "It is too bad that they do not ask us about these things." She was Verg [Sow], and she called her children all to her and they were cut up, cooked, and eaten in a great feast. The women had so much to eat that when the men came back with their hares, pheasants, and deer, none of the females were in a mood to eat.

"You have such difficult ways to do things," the women said.

The men, of course, were hurt and angry and went away to the woods with their feast, and shared it with the wild creatures and the homeless. They stayed out in the wilds for a while, and sang about Grandfather ViSarta. But after a while they came back to the camp.

THE HUTS

One day it grew cool. The men wanted to protect the people, so they conferred on what to do, took their tools, and went into the woods. There they chopped trees, collected vines, and gathered piles of brush. They dragged these back to their camps, and then they built the first huts that anyone had ever made. They were dark inside, so they built small fires inside for light and heat.



ART: ANCIENT MASK

A clay mask used in secret men's ceremonies when they lived on Fire Mountain, and subsequently rescued and is now one among many deities paying homage to Idovanus in the Brinnus Temple, founded by the Prophet Carmanos.

"That would probably be a good thing," said the women, "if we were assailed by evil gods, but we have these to keep us warm these days." And they showed the men that they had cloaks, and they had boots, and they had sleeves and leggings for when it got cold. The men were envious of these things because they really liked to move around freely if they could.

The women would not share the secret, but agreed instead to make clothing for men if they wanted it, if the men would share the hut space. And they did.

¹ Vesmotha. "She is the one in that story I told you, with the sakkar jaw. That is all she did." But it is clear to me, from this story, that she was, in some way, connected to Sedenya

² sakkar. The fierce, saber-toothed predator of the Pelorian forests

³ Hallo. I was told, "Hallo is the little goddess in each plant who lives in the hallo seeds. We carefully find those to save them and replant, and eat the rest. Because they have hallo. They will come back again." I interpret it to mean Never-dying, like our own term that is applied to Rufelza

But the men did not like being bested again. They were often just away from their huts, sulking, because they had found another thing they could not do. Some were so outraged that they swore they would never bother with women again, and took pleasure and company only with other men. They went to Eskodoth¹. But most of the men just sulked.

THE STRANGERS

One day some strangers came to the camp. They were people, but they spoke a tongue no one had ever heard, and no one could make sense of it. They were treated the same way that newcomers were always treated. But newcomers did not know anything about behaving, good manners, or hospitality.

The strangers were only curious at first, going into huts and taking little things. When no one responded to their rude manners they grew contemptuous. They showed that they had no respect. In the Women's Sacred Hut the strangers seized a pair of baskets and a pair of jars, a horn, and the Yernzi² (goddess) rattles. The women were frightened and screamed, and in their tents the men heard it and grabbed their spears. They ran out and saw that the strangers were stealing things and manhandling the women. Then our men whooped and threatened the strangers with gestures and buffets. The strangers got angry and acted like they had finally found a behavior that they understood. They shouted back and made faces. Finally their leader seized a woman, and Protector smashed him with a stone club. There was a big fight with many cracked heads and broken legs, until at last the strangers ran away, crying.

And for a change, the men did not feel useless.

"Now *this*," said Protector to the women, "is something we can do!"

And with regrets, the women agreed.

¹ Eskodoth. Legendary homeland of the Eskerdothi, or Homosexuals

² *Yernzil*. The Rattle-spirit, little brother to Drum

THE GREAT DANCE

MY STORY

I sought solace, and thought I might find it at the Great Dance. She had mentioned it to me, and any message from - Her Who Frees Us is to be revered. She had been there, when she was Huntress, and told me that Yeresa, at KarDuria, would tell me the things I had to know to get by.

They showed me the Hand Signs. I was not sworn to secrecy by Yeresa, because she told me that today these things are not secrets for safety's sake, but because they are nearly lost. The Appointee told me, "Tell your sisters of these," so I am.

SECRETS OF THE FEDERAE

These goddesses are very ancient, and some of them even appear on our own Gods Wall. They were among us before we knew us, and they were teachers of us before we were learners.

Entry into any women's part of a Wendarian ceremony requires that the participants be silent, yet they have to identify themselves. At the gateway, women give the handsign and escorts take them to a designated area.

These signs *must* be given with the right hand. Women without right hands are taken to a special place. Any other sign will mean that the woman is turned away, and can not participate fully without being an invader.

Given here are the seven traditional signs, and some of their imputed meanings.

THE FEDER

Goddess	Mother of	Viewpoint
1. BusEnari	cows	wealthy
2. VergEnari	sows	sad
3. MemEnari	nursing	happy
4. SesEnari	rivers	angry
5. ErtelEnari	bears	healthy
6. KesEnari	apron	poor
7. Vorgetala	-none-	"any other"



THE STOMPING GROUND

I had been told that the Stomping Grounds were where the Great Dance had been performed in ancient times. This was a large field with many standing stones which was a few days walk from KarDuria.

Many people had been there before me. Bright offerings hung from branches of the trees that grew among the stones. A great calm lay upon the place, like that of an old woman sleeping, or like the good side of death.

I had asked some of the local priestesses whom I met if they knew of any attempts to waken the old powers. They said, "This is the Old Power. This is Koveria. Do not disturb the sleeper."

Alas, I was so disturbed myself that I had no choice. After purification and the flower sacrifice, I myself took the sacrament and went to join the sleep of the Stomping Grounds. In that way I joined into the dreams of sleeping Koveria, and rode upon the mask of my agitation as it sought its own answers.

THE GATHERING

Agadara was my priestess.¹ She told me what to do, and assigned my guide that day. My companion was a young girl, whose name was Butterfly. She took my hand and said, "Come twin sister, the Bright Fields are calling." She was so beautiful, in her costume, that I gasped to see her. Her enthusiasm was contagious, and our journey there was light and untroubled.²

All the people seemed to be there. I had never seen so many people in one place at the same time. This was a great mixing of the folk, when people traded their belongs for others', and where marriages were arranged and made. They said, "You might meet anyone at the Bright Fields," and "Everyone comes there some time, and anyone who has been there once always comes back."

Indeed, what mortal could resist? When enough people gathered in the Bright Fields the deities came to dance and frolic with them. When there were more and more people, more and more secrets of the immortals were shared.

So all the people of all the clans came to Bright Fields. They came when they wished to come, some coming early and waiting there until the others arrived. We all had our own family huts in set places, and we just made new thatch roofs when we came to the grounds. We brought everything that we would need for the celebration, whether it was a gift, tribute, offering, or sacrifice. No one was wanting.

All three tribes came to this. No one was forbidden. No one wanted to stay away, because whatever anyone wanted was most likely to be found in this place.³

¹ [Agadara. She is still there, as a signpost guide for those who attempt Journey.]

² [Bright Butterfly disappears quickly. We know now that when the Journeyer is awakened, she IS the bright butterfly (or bird, etc)]

³ Three Tribes. In those days there were three tribes. These tribes were of gods and humans both, and in that time no one could quite even tell

FIVE SISTERS INVOKED

First they summoned the Inner Circle. The women bore the Five Sacred Sisters with the greatest care. First came Addi. We all brought a candidate, a piece of wood in which we felt She might reside. We each found her on our way to the ceremony. She had to be found anew every time for this rite. So to begin, each woman came forward and put her candidate before the Selectors. We each gave thanks to the Tree Mother who bore us, and placed the wood in a pile. The Selectors finally took the one which was most holy, and she was set in her chair.¹

JedaBenben came, jangling from the clay bells which festooned the straps of her outer array. Her eyes were ringed with black and white, and her hair is like two tails. One bears a skull of a snake, the other of a rat. She is the one who dances around the hearth, and they are the ones who start the sacred fire which will sanctify the proceedings. Once the fire is burning, people remove the ropes and clay bells from her costume, and smash them to dirt and place the ropes into the fire. After that JedaBenben is not seen any more, but her daughters are.

Beseda is borne in on her litter. Sometimes she is so massive that a cart is required to carry her. Her women place rope and shoulder to the wagon, being honored to bear the burden to bring in this wonderful goddess, from whom all life comes.

The Feder come in dancing. There are always many of them. They are naked and are striped with different colors of mud. They all wave their hands in secret signs. Some of them are very funny, some are very serious, but most seemed just happy to be there.

Alk is then called to attend, and from all of Nature which is left she comes in among us from the outside. It is dark when these proceedings are done, except for the burning flower, and whatever deities from Above choose to view.

MEN'S PREPARATIONS

I can not tell of men's parts, except what others told me. Nothing of this is a secret, not then and certainly not today. The men gathered first at their own stones, called the Unlighted Circle.

They gathered into three groups, each by type, and stood shoulder to shoulder. Then the great dark pillars were raised at their comers, and their gods invoked. The men painted themselves then, according to their clan, rank, talent, and closeness. They used the Vogestian Paints and so were very colorful. They also dressed in their Ergantan masks² which were very colorful with their bright paints, feathers, and glittering jewelry. They had tall drums, one-whistles and two-whistles, and a single great horn which was only blown occasionally, but was so great that it exhausted a

which was which. The Men's Tribe were called Ergantae, or the Gods' Tribe. The Women's Tribe were called Agraketae, or the Goddess' Tribe. The AshGoros were the Below Tribe

¹ [The rest of the branches are used for firewood for the sacred fires.]

² Ergantan Masks. Which includes ritual costume

single person each time, and so many men shared this responsibility.

WOMEN'S PREPARATIONS

The women gathered first at the Flowering Circle. They were in seven groups, each gathered by the power which she bore. They gathered into those groups and raised from among themselves their blocks of light, and into them invoked their goddesses. Then some of the women painted themselves with Ethjenic paints, and so they were very colorful. Others wore their gowns made of delicate leafery and masks made of flowers, and precious stones, and signs. The Feder never changed their costumes which are of just dirt. The women had round drums, flutes, clackers, rattles, and a vast xylophone which was so wide that it required many women to play it. Their sticks were made of the shinbones of deer, and the keys of many creatures' ribs.

All of these were prepared, and packed up to be carried. Everyone who could do so wanted to help. To bear the bones of the goddess was a great honor, and I was refreshed after what I thought would be hard work.

COMING TOGETHER DANCE

After the days of preparation by the men and the women, they all prepared to come together at the stone circle which we call the Great Heart. There are twelve stones there, all set into a circle. They are all in pairs, and atop each pair is a lintel. These make the six gates, with empty spaces between them. The Thirteenth³ is a low and wide altar, big enough to have fifty people stand shoulder to shoulder at its diameter.

The musicians are first, and their instruments are laid down, ready to play, by the bearers. They form a ring around the stones.

Inside the stones, atop the thirteenth, Sacrifices were made to She Who Would Come. These were done by the elders. When this was done then the Choreographer⁴ lifted slowly up into the air.

Then the men came out from their sacred places, and the women from theirs. We danced forward in several lines, each according to our Mothers. The men were in three groups, by their tribes. We all went around the Heart several times in two great, but absolutely separate spirals. All were careful not to intermingle the lines. No one went into the Heart yet, except VanoIti.

VanoIti was the only recognizable being there, and his eight assistants. VanoIti stood overhead to choreograph it all. If anyone had a question about where they should be they would signal in a certain way and one of the Eight Jeweled Flyers would go to them with an answer. If it was a question which the messenger could not answer, they brought it right to VanoIti who would meet the need with a measured answer.

³ [Thirteenth. This large stone is more like a platform than anything else.]

⁴ Choreographer. So I understood him to be. I also remembered him to be "VanoIti, the one who leads the dance." I later asked where the Choreographer was today, and was told "Today you can see him in the Sun." To the Carmanians, this phrase indicates Idovanus, their creator, called the Good, and the God of Gods. His saints go right to the sun after death, where they live forever, and can converse with God

VanoIti was aloft, as if standing on the Ladder of Creation. He wore a sweeping cloak of glittering feathers, some very long or extremely radiant, and all of them together were as brilliant as the sun; and his body was covered with flowers, bright yellow kindle flowers upon his shoulders, pure white roses across his chest, blue trumpets like a skirt upon his waist and thighs, blending gracefully among the red of one leg and the white squash flower of the other; his belt was of the eight precious minerals; his skirt was of serpents, eight times eight of them; and his crown was of the nine fires.

MEN'S ENTRY

The three poles which had been prepared in secret ceremonies were then brought forward. None of them had touched the ground since it was cut. They were now carved and brightly painted. One was red below and white on the top half. Another was ringed with stripes, with half the stripes black and the others different colors in a pleasing pattern. The third was multicolored. All of them had special offerings upon them as commanded by the gods. Some of these offerings were of animal hides nailed on, others were signs drawn in blood or juice, and some were things of beauty which had been attached so that spirits could watch.

The poles were brought into the circle through the Above Gate, which VanoIti had chosen. With happy and harmonious songs by all of the men present, they were raised into a huge tripod in the center of the circle.

They then walked around this, and eight specially chosen groups took up positions around the tripod. By pairs they then invoked a plant and then an animal for each direction, and asked the beings to protect the dance, and to oversee its execution.

When they were done with their prayers and songs, those summoned creatures, gods and magical each and all, appeared atop the Four [directional] Gates.

Then the men's brotherhoods took their places, some inside the circle, but mostly the rest outside, including some who were sentinels, looking away from the holy proceedings.

WOMEN'S ENTRY

The women came in then, with their own instruments and dances and songs. The men all watched now with delight as their wives, sisters, and friends bore in their five goddesses, all tall and beautiful and borne upon great palanquins of flowers and ripe fruits. The women sang songs of praise for those goddesses, and then put four of them in a square, within the circle made by the legs of the tripod. The last goddess, who had been selected for that dance as the most deserving, was given the Seat of Virtue, in the center, below the tip of the tripod.

Then the groups which were inside the circle remained, and the others went outside of the ring of musicians, and filled the spaces in between where the groups of men were.

FIRST PAIRING

The Eight assistants of VanoIti then began playing upon their instruments, and the next part began.

The leaders of each band of men and women in the Heart came forward in pairs, and they each sang their clan or brotherhood song to VanoIti, then to each other. Then they sang a single verse which joined them for the ceremony, and the groups of men and women mingled together inside the circle to sit together and share.

At the same time, at their own speed, the groups outside did the same thing. All of this had been done without any man or woman touching, but now those who were mingled were allowed to touch hands. No other contact was allowed, including talking.

HONORING OF MAELSOR

The Messengers then descended to the crowd, and they began singing their song. Everyone joined in, carefully, and with the effort of performing their best. We sang to MaElsor, and did not stop until her entire praise had been revealed. Heartbeat, flowing waters, weeping rain, and groaning earth were the sounds of the music. We flowed among them. When everyone worked together that way it would succeed, and the Great One would appear among us.

At that time the Sixth Gate was opened, and people would come to visit who had been gone for a long time. Ancestors and grandparents came, and sometimes folks from dreams or from the Bone Land.

NAMING OF MINERALS

Up until this time the Sixth Gate had not been used. This was for the AshGoros Tribe, who had not been able to appear until MaElsor was there. Now, though, they came forward. First was the Naming of Minerals. First came the minerals which give us life. The clans and brotherhoods, the sisterhoods and the shaping cults who were born of the minerals that give us life were first. They came to the gate led by their gods and goddesses, who gave splendid speeches, then bore in their best treasures of red obsidian and black obsidian, sharp foreign obsidian and soft foreign obsidian¹, granite and clay, jet and jade². They laid these things at the feet of the One, beneath the Other.

When all of the minerals were present, then came the Naming of Plants. The clans and the sisterhoods, the planters and the harvesting bands who were born of the plants that give us life were next. They came to their gates led by their gods and goddesses, who gave splendid speeches, then bore their best treasures of barley and apples, of redberries and burnip, of apple and peach, of redgrass and oats, and of all the other things which feed us; and there were the medicinal plants too; and those which give us our clothing and costumes.

Third came the Naming of Animals. The clans and brotherhoods, the sisterhoods and hunting bands who were born of the animals that give us life came forth. They came to their gates led by their gods and goddesses, who gave

¹ foreign obsidian. That is, flint and chert

² jade. Another foreign stone

splendid speeches, then bore their best treasures to the center and laid them forth as gifts. There came the pig and the dog, the deer and the sakkar, the mantis and the snake, the bear and the rabbit, and all the others.

Finally came forth the Naming of Manmade Things. Into the circle came the brotherhoods and the sisterhoods, the shapers and the clothing makers, the potters and the song makers, the painters and the flying ones, for these are those who were born of the inner world to bring their lives to us. They came to the gates led by their gods and goddesses, who gave splendid speeches, then bore their best treasures of gifts to the center.

All of these things were placed in great piles under the tripod, and lay in huge heaps all about the She Who Receives. She rose when all was done being given, and stood tall above the crowds, and pronounced her great blessing upon all who were there. She blessed all the gifts and those who had brought them.

ERSOON DANCE, SECOND PAIRING/BURNING

VanoIti gave a command when she was done, and the many fires within the heart ignited. By the bright light of their truth the many sacrifices were divided into those which went to the gods and those which went to the people. During this time the bright flowers burned, and the smell of cooking was soon everywhere.

While those tasks were being done, the groups in the center and the outside all joined into pairs of individuals and performed a slow dance once, twice, or thrice around the whole circle. There was no order, no procession, just a movement. Then we sat where we had begun, and waited until everyone else was finished. They flowed around us, silently in pairs, mostly smiling.

We could speak then. My partner said he was a fisherman, which was why he wore nets. I said I was a traveler, which is why I was barefoot. He showed me a scar he had, a great gash that had healed from his ribs to his thigh. I showed him mine, ear to breast. He saw my mark, and showed me his tattoo.

WATCHING ABOVE DANCE

When everyone was finished with their circling, those individuals who had been earlier selected rose from the ground and into the air to positions where they would be seen by everyone. This was an incredible feat and everyone watched in amazement. No ropes or poles, no tricks or devices were used for this, just the inherent magic of the moment.

As they rose, the fisherman told me of a lover he had known, who must have been my [society] sister. I wept when he told me, and he held me, though the hurt had been his. I told him, then, of the last one who had held me so. I felt him sigh deeply, like the wind, his great chest heaving like a wall beside me.

Upon the ground, then, the food and drink which had been prepared were distributed to the people, who ate and rested. And overhead, in the midst of contemplation and contentment, the gods performed the secrets of life and death.

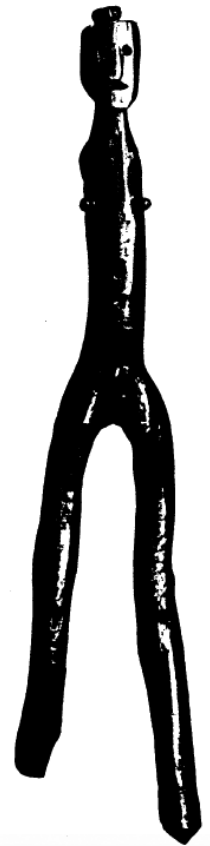
CONCLUSION DANCE

When the food was done, people could go and dance by themselves or in pairs if they wished. This way they could communicate with MaElsor if they wished to. Most though just went to the Eight Gods and Goddesses upon the gateways and gave them reverence, whereupon they received some gift from the deities. Afterwards, people returned to their own camps to rest and make merry, and stayed until they wished to return to home.

When I went to thank the lord and lady of my direction, they stopped me, and made a sign to the Dispenser. He smiled at me, and asked me to stand aside a moment. The other people went on past, each getting their gifts of a full basket, apron, and pot.

I was given the stick I brought in. He gave it to me, and said, "You are She."

I brought that stick back. I showed it to the priestesses of the Sleepers. They were all surprised. Some did not believe me, even when I gave them whatever evidence they demanded. Others were more pleased, and they generously gave me recommendations to go on. Later, when I was done traveling, I went back there and gave the stick to them. That is why they have agreed to let others go there after me, even though they might be doing it for Lunar purposes.



MY STICK

THE THREE ERRORS

HOW THE GODS DESTROYED US

MY STORY

After being at the Great Dance, I was distressed at the modern world. I had felt badly enough before, and thought that meeting my dead lover again had cured me of all discomfort.

But instead, I now saw all around me the greater troubles which pervaded everything. I asked my teacher, "When did the Wendarian Dance end?" She told me these tales.

After listening to these, I asked why so many of the gods were not named, but instead were given titles as if to conceal their identities. My guide told me that this is because the gods ARE masked, to conceal themselves. These are the only tales which she knew, though.

THE STORIES

THE GODS' FIRST ERROR

The gods were angry. They had Thundering as their spokesman. They were angry because they thought that EthElsor had slighted them in their creation.

The Booming Noise came before the goddesses at Vendarkti and complained that they had been slighted by MaElsor because they could not bear children, and so they were expendable. Thundering wanted things to be made anew, and done better this time, with his advice. He said that the gods wanted to have a hand in the Land Making. The Goddesses listened patiently, and they met in sacred council, and they were unanimous in their reply. They brought back word to the gods that what they wanted could not be done.

The angry gods went to Brightface, their wisest and most patient leader. Brightface always had good advice, and he often had settled disputes among the gods, even after they had become violent.

Crashing Metal Scream called Brightface out and complained. He said, "We have come from beseeching EthElsor for aid in correcting this error. They sent us away, and we have no satisfaction.

"We listened to Urvangar too, and dashed as deer and cheetahs upon the wide plains. We have walked the bright sky and visited the Nine Houses. We swam the Black Waters, and searched far and wide for new tools. But none of this has brought satisfaction to us."

"And before that, we listened to what the women said, and we had no troubles or problems then. But after a while, they have brought forth many children, but we are still not satisfied. We want to be important, and are denied that by MaElsor, and so we are angry."

Brightface said, "Be still. The harmony of the soul lies in its center. No one can force EthElsor or her Elders to do their will."

"You don't understand," said Crashing Metal Scream. "You do not see that you are inferior, and can not do what she can do."

"I do see that, and know it, and it does not make me angry. My measure is elsewhere."

But because men are the way that Thundering is, they went away with him and kept complaining. At last Gorental¹ suggested that they should make something special, which was original, and which would be theirs alone. Then they knew they would feel better about themselves. But Thundering just wanted to feel better than the goddesses.

They talked through four feasts about what they could do. So once again they did not understand that their very nature was to be VogTestized, and did not enter into the mystery of their estate, but instead tried to change the house in which they lived. At last Pleasing Voice voiced their desire. "We will do what no woman can do," he said. "We will be ourselves."

This seemed to be something new for the gods. But now they were aware of it, and they mistook this self awareness to be a new power and tool. Of course, they were half right, as usual. No female could ever be VogTestized the way that a man can be, and thus they had discovered their coveted uniqueness.

When the gods spoke these things to men, the men agreed, as is their nature.

"Now," said Pictures Alone, "Let us go a step more upon the tree. Let us Abstract this Ourselves." And that wasn't so bad, because their Abstract was not so different from ours, except for being VogTestized, of course. When the gods told men of this, almost all of them agreed with it, and they are called Ordinary Men.

"Now," said a god again, "We can do more. Let us next make it important." And they did that, and in doing so they went wrong, and the first Wrong Gods were set apart. After all, it had been within their nature until this folly, where they gave importance to something which they did not realize or admit was a part of their own nature anyway! The gods went among the men, then, and brought word of this. Not as many joined, and those who did are called the Selfish Ones.

"Now we can do more yet," said Last-and-one, for it is always the nature of men to outdo each other, "We can truly stand out. We will act as if this is not just important, but the Most Important and Only thing. Then we will go and use it to measure all other things in the world." Now, divorced from their very nature by their own illusions, the gods passed from folly to tragedy. When the gods took this plan among the men, they were accepted by some, and those men are called the Logicians. They were a serious danger now, because they had no connection with the Natural World any more. They were especially popular in the west, where they are called sorcerers.

"And more yet!" cried another, called Curls Back. "Now we'll ridicule and diminish all things which do not measure up!" They were unhinged with their unnatural ways already, and the men who followed them were called the

¹ Gorental. A minor Pelandan deity destroyed by Emperor Khorzanelm

Incompletes. But even though all the leaders had long departed, the petty gods were not finished yet.

"And more too," said Nothing Before This, "Let us make it the Only Way, and not only deride all others, but force them

to agree with us!" When the gods took these words to men many of them agreed, and they were the first of the Ravagers who destroyed the world of old.

When two gods tried to speak at once they shouted at each other and began fighting. Their followers disagreed too, and violence grew more common. This was their nature. But because all men had, once, contemplated the Incomplete Way, and because most of them were willing to tolerate the Logicians, the Ordinary Men were no longer acting clearly. The Logicians, Incompletes, and Ravagers were taken among them as leaders, since it is the nature of ordinary men to follow anyone with a novel idea.

The novelties of Logic and Incompleteness and Ravaging proved to be a great short term success, for all the Ordinary Men were eventually enslaved or killed off.

As a result, they have remained in control, and we live in a world which is controlled by short term thoughts, executed without feeling, without consciousness of the MaElsor.

We call that the Gods' First Error.



ART: PELA, GRAIN GODDESS

Modern terracotta relic in the city square Kendesos, over the front of the civic granaries. She holds wheat sheaves and poppy flowers. Also shown are some Pelan Talismans, made of copper and capable of dropping grains of barley when the sacred songs are sung over them. A half dozen priestesses can fill a small basket this way after a day of singing.

THE GODS SECOND ERROR¹ WINTER, AND THE FOOD CONTEST

Once there was a beautiful temple center called Beredenbos. This was the place where the first children were born, and where the double stitch was discovered, and where the grass grew by itself and the game was plentiful. There was no bad weather. Everyone lived in harmony and peace. Since the sowing Mother came there the harvests had been so abundant that the mice were fat and no one cared. Vesmotha had made the first sickle here.

Beredenbos and its environs were tended by DerOrios, the third daughter for the third generation, eight generations descended from the first White Queen, daughter of Franas. Her brother was named Protector Among Seven.

In those ancient days the Sky Goddess often played. Sometimes the color overhead changed, sometimes there were fires or clouds or shadows, sometimes it moved quickly and sometimes erratically or not at all, and sometimes she made it warmer or cooler. She did all of that just for the pleasure of having variety.

Cold came one day. It was the first day of really cold weather. People were all really scared, and they asked Entekos the Dendara² what had occurred. The goddess was shocked to see that her folk were so disturbed, for she had not known how she would affect the folk. She warmed everything, then told what had happened:

Entekos had met Hare, who had been sad. Entekos asked to cheer him up, and Hare told her that he was sad because he had never felt this "temperature" which she played with. To please him, she blew gently upon him. But Hare said he did not feel it. She tried again, cooler, but he said he must be too powerful for her to affect. Her third breath was a blast which froze all the nearby waters, but Hare was unfazed, and wept because Entekos was unable to touch him. At last the goddess made the coldest she could be, and Hare was so cold his fur changed color. He said he was pleased, and when he left he stole a column of ice and placed it in a secret place.

While Entekos diverted herself with Hare, her terrible winter storm raged across the land. People everywhere were terrified. Many things and people froze solid, as if they were dead. Many wise people had advice while all others sought it. Agraketa, the sacred basket, went around, and a council was convened at Beredenbos to discuss the emergency. The Five Goddesses came forth among the women, the staff and drum were passed, and the sweet and bitter waters drunk. At last the goddesses gave their advice.

The Seventy-nine Foods agreed to offer themselves to the people as providence against hunger, as long as the folks respected them and paid proper homage. The foodstuffs were presented, and they told their tales and what was required to be eaten. These are the Food Tales, which every farmer knows. Thus they determined which were more flavorful, which more colorful, which more healing, and so on.

¹ I have also heard this same tale told by other women as "Our One Mistake," and its actions called the DerOrian Error

² Entekos the Dendara. "Entekos in her role as the Virtuous Goddess."

But people could not grow all 79 Foods, and they desired to know which was most plentiful, and would feed them through the weathers. The Nine Grains each said they would be the best.

The nine beautiful women volunteered to prove themselves. They each came forth, dressed in their most beautiful raiment, with their hair pleated and wearing their necklaces of white shells and black beads. They lay down in nine ditches, like graves, and as their mothers sang beautiful and sorrowful songs, they were covered over with soil. The watching people were nearly ecstatic with the bursting growth they could feel coming.

But then struck another terrible storm. This one had been stolen by Crooked Neck¹ who used it to attack the goddesses. A biting wind blew over everyone, causing them to run for shelter. Snow covered everything.

Then Council came forth and sang her Melting Song, and the snow went away and the birds came back and joined their voices to hers. Then they continued with the contest, and counted the sprouts, leaves, shoots, and seeds from each of the contestants.

Overall, Barley proved most popular, and went along in most peoples seed bags that day. She had yielded the most. Rice and Wheat were popular too, especially among the optimists who did not believe there would be more storms anyway. Some people preferred Rye and Oats and Millet, too, because the weeds always grew back, even if not in great bulk. and Redgrass Therney were ignored, but afterwards some people sneaked back to get some of these weeds, because they came up even if people ignored them. Finally, one chose Danzer, and so only beasts consume it today.

One day Entekos, the Sky Mother came down to be among her people. She went to Jernotius Mountain. She revealed to everyone that she was dying. She told how the Crooked Gods² had robbed her of all her powers, so now she was dying. She said she was rejoining JurElsor, but not with pleasure. Then she expired, and the skies became cold and grey without the powers of Entekos. She removed herself into the earth for a long time. Afterwards, she could sometimes be seen in the sky, but she was reached much more easily when she was under the earth. After she was gone the cold storms came more often so that the people all moved into huts, and they made clay jars to store their food in.

WAR IS INVENTED

One day some men were playing with their knives. They wanted to do something to help the women, but they could not use their knives to help harvest the grain. In those days people often built huge jars, sometimes as large as rooms or towers, to keep their food in. They had enough food, because everyone was working hard all the time to get it.

"But why should our work be so hard?" said Bigknife. "We are the oldest and biggest and first family. The people over at Hendaroon are doing this very same work. In fact, they are doing even more harvesting because the men there are all just ordinary men, and they have put down their knives for sickles. So they have even more food than we do! Their rats are even fat! They work so hard and do so well! So why don't we just do what we do well and go over there and take the food away instead of harvesting?"

And that's what they did. The men got together under Red Man, and they sang a fighting song and marched in a line over to Hendaroon. Bigknife and his fellows commandeered the food from them. The people there all protested, of course. But the men of Beredenbos suggested that they have a kick ball game to determine who got to keep the grain. The men of Hendaroon agreed to this a couple of times, but Bigknife was a good ball player and the Hendaroon men kept losing their grain. At last they grew angry. Thus, as usual, what had once been a cheerful sport became a violent fight with sticks and stones. However, Bigknife and his men were much better fighters, and so they won again.

The women of both lands were concerned about this, and they convened and asked their goddesses for assistance and advice. The men were only doing what had become natural, after all, and could be again guided to act for the good of all. The goddesses suggested that the men needed a proper model for their behavior. They needed a guide for their actions. The goddesses suggested that the best of the gods be given power and prestige, and be allowed to rule in his own power, to lead the men back to good behavior.

DerOrios selected Brightface, the best god, for this task. She told him that he would have her support, and that of her family, in whatever Brightface did to control the fighting and bringing peace. Brightface agreed on the condition that she allow him to exercise his judgment alone when determining how to control the men, though he would certainly obey her in her own many realms of the world. DerOrios and the other Franaans made him into the king.

Brightface then went and gathered together all his friends, and then led the men of Beredenbos to Hendaroon again. When the people there protested, Brightface ordered his men to attack in the name of the goddess, and to not stop until all had surrendered to them. Then they took all the grain home with them, and left the people enslaved to work some more.

DerOrios was shocked and rushed to meet the king. She told him he must stop this action, but Brightface disagreed. "I am doing what you said, for your own best interests, and not even my own. Are you hungry? Are your children in danger? Does the sky wobble any more? Trust me, and let me prove myself." And because of the reputation of Brightface, the goddesses agreed to let him continue this one time. Then Brightface and his men went throughout all the lands until he had conquered everyone. After a few of his battles there were many folks who joined him without a fight, figuring it was better to be a friend than

¹ Crooked Neck. Unsure of real identification, but usually thought of as Hare, who is a trickster and thief, and who is cited above as the icicle thief

² Crooked Gods. Apparently followers of the Crooked Neck, above. Also associated with the barbarian "storm gods," who used the crooked rune

foe. In this way the whole world soon became peaceful, ruled by King Brightface.

DerOrios went to him and said that since this was done, now he could stop being king. But Brightface pointed to the four directions, and there DerOrios could see the four Monster Armies. It was in the nature of Brightface to conquer them, and so he did. He set up the Four Corners, and then DerOrios went and again asked him to stop being king.

"Not now," said Brightface, "for you have asked me to pursue my own nature in working for you. That nature is to conquer, and this I must do."

"But you have conquered all the ruly and unruly men of the world," said DerOrios, "and the monsters as well. What could be left?"

"Only women," said Brightface, "who have held themselves in too high an estate for too long."

"This is not acceptable," said DerOrios, "And so now, in the name of the Council of Staff and Drum, I now command you to surrender. I hereby disempower you in my world, as you agreed to do long ago." But the staff and crown of Brightface did not break, burn, or melt. Instead, the god only laughed.

At this DerOrios called her brother, who came and challenged the King to combat for this impiety. The king, even though he was a man himself, summoned his own champion. They fought, but Protector Among Seven, the Queen's brother, was slain and his head put upon a spear, and raised over the hall of Brightface.

At this DerOrios called in the Oath Avengers, Nansha and Naquasha, who fell upon the king like furies. But he had his own guardians, and with forked sticks they drove off the deadly furies. DerOrios was shocked so much that she aged as everyone watched. She knew what this meant, and the king spoke it aloud.

"It is not your world any more," he said, "And we do not care for your opinions any more."

"Then we shall have to resist you, and struggle against you, until our world returns."

"This will not occur," said Brightface, "until the Seven rise once again."

"Then we will resist you until we die," she said.

"And so you shall," said Brightface, and signaled to his men to take their knives out and slay all who spoke against him, man or woman. This was done, and the temple was looted and broken. And we call this rebellion the Gods' Second Error.

And ever since that time the [male] gods have ruled the world, and they rule it through violence and war. We must wait until they grow up again, and part of that is far beyond our control, for they can never touch MaElsor. Our last refuge is to take our own solace in her peace.

ART: FASHIONS OF PREHISTORY

It is possible for the Great Traveler to quickly identify the era they are in by the nature of clothing and arms used by the natives.

Here are reproductions of the clothing which I saw when I was in the Wendarian and Pelandan legends. I must emphasize that these fashions prevailed only among the ruling class. Even in Daxdarian times there lived people living naked and starving, like Wendarians. (Weapons are not a good indicator since the earlier ages are all characterized by a lack of metal weapons, bows, and shields. Use of metal begins with the Oroninae, and is greatly expanded by Daxdarius.)

Early Wendarian (below left): *The semi-naked, painted Wendarian is typical of the earliest era. The loincloth is as much decorative and functional (to carry things, as with an apron) as for modesty. Everyone decorates themselves with paints and natural items (feathers, bones, fur plants, etc.) according to deeply complex rules determined by their local rituals. Variety seems limitless.*



Later Wendarian (above right): *Everyone is clothed, both for prestige and for modesty (and protection). Body painting has diminished, replaced by the less pervasive, but more permanent, tattooing.*

Oroninae (below left): *Blue men, either natural, painted, or tattooed, with some flashy metal weapon (or other object) to denote their status (and danger). They use very little natural product, but wear cloths of wool and linen.*



Daxdarian (above right): *Widespread use of cloth, extensive for the rich and less so for the poor. Professional soldiers always have swords, shields, and helmets; the best also wear metal armor.*

THE GODS THIRD ERROR

For years without seasons¹ there were never any problems among people. Then one day the men woke up. Here is how it happened:

There was a dance, as usual, to celebrate the coming of the fields of *hoorn* and *kashtok*². We danced even back then to make sure the plants grew.

There was a man named Vogestes the Spearman, and he was an outcast. He refused to paint himself, like the others always did, and he went away from the people whenever there was a dance. No one was upset by this and always invited him and tried to coax him to join.

It was the dance done when the moon³ goes away, and so the most dangerous because so many gods come down. On any particular dance all of the most dangerous could be prepared for, and thus the waters ran, the wind blew, and the bright sky was stable. This way it was easy to dance with the Masked Gods⁴, but this time it was WelPolo⁵ which came into a man.

That night, when the moon was gone, WelPolo rose up through the soles of Vogestes' bare feet and he was as a god⁶.

Vogestes looked upon his people at the celebration. It was far away, in the next valley, but he could see it as if he were present.

And this time he was deeply shocked to see the world, for when he looked first came all of the suffering which he knew. He felt the cracked skulls of the nameless rabbits, the broken shells of the augner eggs, and the crushed flesh of numberless green grapes. He felt the knife as DenegEria was carved apart by the gods, and he wept as her blood soaked into the earth. No one had ever felt that before.

Vogestes ran away into the bush. He got hungry after three days, but dared not kill any game or pluck any plant for fear of inflicting the pain upon it.

He returned to his people then, starved and suffering. The first people who he met were his family, and they knew something was wrong. Urvangar looked with his other eye, then took Vogestes back into the wild. They stayed there for many weeks together. When Vogestes saw the creatures that approached he pointed to them, and Urvangar named them, and then made them turn around inside. Vogestes thereby learned. Then the Dream Seer took the wanderer back to the people, who were holding the full moon dance.

This time Vogestes was present, and again WelPolo came to awaken him. This time he sang his song as the spirits came to him, but no one else could name them. All

the men present understood, though, and were horrified by the realization of death, and that they killed in order to live. This had not mattered to them before, any more than it matters to a fox eating a rabbit. but now TannuVanus [the Mourner] said that all he could see was their bones, and hanging upon those bones were ghosts, and all were weeping and howling with unhappiness if they were lucky, and with deep hurt if they were not.

JenForo⁷ asked the men what had happened, that they were not doing their part of the dance. They explained that they could not dance because of the pain. JenForo was alarmed, and said that if they would not take their part then the world would fall apart. She asked, then begged, and then commanded. But her commands failed.

Vogestes then took away all the wounded men, and he became their first leader. They went away to Black Mountain, which they worshipped. They dug a great temple into the side of the mountain, and in that cave began the worship of the god Death, so that they would not be afraid.

But it did not work. The men did not become DerMaElsor. Their rites only helped them to glorify the simple tasks which were once merely duty. The men failed to understand the proper message of their own gods, who said "Death is." These men thought, instead, "Death is Good, and therefore More is better." They were not hunters then, but killers, and their gods were too.

And that is the third Error.

IMMORTALITY LOST

One day Nenarchara⁸ told everyone to attend a meeting where she would explain how everyone could obtain immortality. The people of Wendaria were all very pleased to hear about that opportunity, for Death had been sighted a few times lurking in the nearby woods, and everyone was afraid. The people were so happy that they got together with lots of food, as in the old times, and raised the shelters and stamped flat the painted floor. They did the Dance for Happiness because they were so happy. They had not done this dance in a long time, and everyone was so glad that they danced hard and late into the night. Then they overslept, and so they missed the meeting. They woke up late in the next day and were not immortal. Only the SalleriElo⁹ and the SalleriTanno¹⁰ had gone, and the children of the DiDalaTurru so they are the gods and the spirits, and live forever.

Some time after that, when death was expected by everyone, Sedenya sent word to everyone to come to a meeting the next day where she would explain the secrets of immortality. Everyone wanted to go, once again, and remembered their last errors. Thus the people were cautious

¹ [years without seasons. Vernacular, like saying "an unimaginable time."]

² hoorn and kashtoki. A northern root and a berry, both commonly gathered as food plants. Now kashtoki is harvested in spring, hoorn in summer

³ moon. Note that she was already known, and expected, at this time

⁴ Masked Gods. I asked who these were, and I was told "They are the men's old gods, who includes Flame Inside, Monster Man, Metal Crash, and Brightface." These, and many others, were pointed out to me in the Big Dance

⁵ WelPolo. I asked, and was told that "This is the god that men can not see, and so it confuses them and fills them with fear. It has no color, not light or dark." I call it "Without Color."

⁶ [as a god. That is to say, he was possessed by the spirit.]

⁷ JenForo. I was told, "She was the priestess then. She was the one who sings and whose words become flowers."

⁸ Nenarchara. This is a title which means Creatrix. It is our Taraltara. This title has been applied to several ancient Pelandan goddesses, and then to a [less defined] group called the Old Goddesses, and finally to their Great Goddess

⁹ SalleriElo. "These are those which we call the Bright Ones. They are the Spirits of Above, and they help us."

¹⁰ SalleriTanno. "The Dark Ones, from Below."

and they only danced a little bit, and some folks did not dance but chewed upon Ankat's root and stayed up all night to be sure to wake up the others on time. It worked, and they got up early and set off.

But the SalleriTanno didn't want to share their immortality, because they needed living folk to prey upon. Derdromus and DerVera¹ tricked the travelers so that they took the wrong path and missed the meeting. Elsewhere the SalleriElo worked against other creatures too. In the end the only people who made it to the moon's meeting were the serpent, crab, mantis, cicada, and dragonewts. They all got sheddable skins, and hence infinite lives.

A third time the Great Princess² tried. Fewer people even tried to come to listen to her this time. She taught them her inner secrets, so they lived peacefully upon the Spiral Path. They changed color as they grew older, first being white as children, red as adults, and blue as elders. But they were hated for this by everyone else, who sought to destroy them all. They, who did not touch the Path, became the hateful ones. They poured a burning liquid upon the Spiral Path, and they tormented it with spirits which inflicted musical pain. They made a law against the Spiral Path and burned its followers. Everyone was forced to swear away their belief and ancestry. This was foolish of course, and anyone who turns red in the sun betrays their loyalty to the Princess, and anyone who turns blue after they die shows their ancestry to her.

So no one remembers that Path either, except as a path of pain³.

¹ DerVera. "She is the one who changed the paths to confuse the travelers, and made faces [masks/identities] that no one could recognize."

² Great Princess. This is probably our own Lesilla, in her terrestrial role as Princess Cerulia

³ Jeneran of Logostolos told me this story. At that time she was merely another woman who had not received the Red Goddess. I told Jeneran that Rufelza had walked back up the Gerran pyramid and freed Herself and us from useless and meaningless suffering. Jeneran then told me to do it [ascend the Gerran Pyramid] myself and then come back to see her. She said that if I then spoke the same way of the Goddess then she would believe. I did. She did. With the blessing of the Goddess she is now a highly respected philosopher, celebrated for her practical as well as philosophical advice. [and Path Maker of the Liberating Path]

THE DAXDARIUS EPIC

MY SEARCH CONTINUES

I was not satisfied with these tales. Certainly I understood them, for I had been subjected to these oppressing powers all my life. I accept them, certainly, but they did not seem to have been enough to turn the pleasant Wendarian world of the Great Dance into the one we live in today.

I asked Balinde, who was my traveling companion for much of the trip, what the cause of the change was.

"The Three Errors" she said, "and their manifestations."

"Manifestations?"

"Certainly. You might have heard the myth of the Three Errors? Good. Then after that are the Three Wounds of the World. They are: Pride, War, and Alienation. See what is said of Daxdarius, in his own city as well as elsewhere."

I did.

DAXDARIUS

Far more is told about Daxdarius than I record here. His city, now in ruins, hosted a temple, still used, whose priests have many more details of this war god's life. Many of their stories are unsubstantiated, although the power of their god stands proven even today. Daxdarius is still worshipped in many places as the War God.

Daxdarius is mentioned in some other sources, which generally praise him for liberating their land, then called Oroninela, from the evil Blue Men who ruled it. He is remembered as the Destroyer of the Andam Horde. After these deeds the whole land was renamed to be Pelanda in honor of Daxdarius' city, Peldre.

He is also remembered as the war lord in the hills who was an almost constant trouble for the Good Emperor Gartemirus, who is renown for the great peace which he wrought. These references about the "hilltop war lord" are often disparaging and, perhaps, dishonorable.

Finally, both types of sources mention Daxdarius' Apotheosis. These events seem actually to have taken place later, after the reign of Gartemirus, before the Kazkurtum. Nonetheless, I maintain them here because it came with these others of their type.

Some Carmanian scholars have called these Daxdarius I, Daxdarius 11, and Daxdarius 111, trying thereby to isolate the "real Daxdarius" and worship only "good war." They are idiots. Another fool states that Daxdarius must be a dynasty rather than an individual, because otherwise he would have lived longer than Gartemirus, whose long life was notable.

This proves that even the famous Pelandans can think too hard, without grounding.

I chose this set of Daxdarius stories because it explained to me the spreading decadence of the Three Errors. I have omitted nearly all the material most easily gained from his temple itself, which glorifies war and parades corroded trophies on its holy days. We can go anywhere today and find these tales of bloody heroism.

Daxdarius' story illustrates his Pride, the origin and spreading of War, and Alienation, which means that people had become separated from Nature itself. The appearance of JagaNatha with Daxdarius, and their simultaneous Apotheosis, does not seem arbitrary or an accident.¹

MAP: EMPIRE OF DAXDARIUS



¹ [Modern Materialist Explanation: Daxdarius organized a revolt of the dormant city-states of Oroninela against the ruling foreigners, called the Blue Peoples. These incipient cities centered around ancient sacred sites and places of pilgrimage, as well as around the markets and forts created by the invaders. Daxdarius also introduced many new customs and habits, including the Cult of Naveria, and its distinctive building style of square-shaped, brick temples. This style is still used for new temples which are built in eastern Pelanda where the cult of Daxdarius was, and still is, strongest.]

THE GREAT WARLORD

THE ANDAM HORDE

In violent times a tribe of rebels came from the south. They were uncouth and unlearned, and spoke a tongue no one knew. They rode in chariots drawn by ordeeds¹, and wore their hides and horns as decorations.

They came to Suvaria, where Orestanor, the son of Suvar and SurEnslib, lived. Orestanor heard they were coming and ordered all his folk to paint themselves festively for a celebration. He ordered sweetened roots warmed, fish and pork to be steamed, and prepared his tent for a feast.

The strangers came into the camp and saw the women of the tribes for the first time. The men had no manners, and they rudely fondled the womens' breasts and tried to grab their crotches. The women naturally struck their hands away, but most surprisingly the Andams struck back. The women were knocked down, bleeding and crying. So then the Suvarian men leapt into the scuffle and also called for help from their friends and relatives. Soon a great battle was raging and the whole region was fighting. But the Suvarians did not have a chance, for the Andams had their new weapon. Thus, after there were many dead and wounded, those who could do so ran away into the woods.

VEXTIOS THE FOOL

The Andam horde continued northward. It came to Kyrlos, the great camp of Herentus, the king of Arir who was the bastard son of Third River. He had heard what happened to the Suvarians, and so he called all of his people together with spears and slings to fight if necessary. The two tribes met at the Durnvok Ford, and beneath the two bell goddesses, King Herentus met with Kuk, the king of the horde.

Kuk said, "Thank you for bringing your army to fight me here, for now," he said, "You are in one place, and this shall be easy." And the Andams drew their swords and attacked, and some of them rode their chariots and surrounded the men of Arir. The Arir men fought fiercely, and many Andams fell to the spears, but only a few Arirae escaped conquest and slavery.

The Andam horde continued northward. People in Oroninian grew worried, and they asked what they should do. They argued among themselves for many days, but at last Daxdarius of Peldre rose and spoke.

He said, "You may sit and debate, and use all your fine rhetoric to debate virtues and values of intercession. But in my city we have donned helmets and taken shields, sharpened our spears and buckled on breastplate and greaves. We will not wait until they have come to our door, but will go to meet them at the borders of our land. Anyone who wishes to join us in this battle is welcome." And he left to muster his army to march.

Not many went with him, They didn't know what he was talking about, because they had never heard of breastplate, greaves or shields. They were afraid of incurring the Andam wrath and being killed, like the Kyrlosions, instead of only being enslaved like the Suvarians. But one man Vextios of Gerapia, protested that Daxdarius was wrong, and though he abhorred violence he would use it to convince Daxdarius that he was wrong. So he took his own army and intercepted Daxdarius.

In the battle which followed, the army of Gerapia attacked with aid from divine blessings, but the men were smashed to a pulp against the shield wall of Daxdarius' army. They could not harm the Peldren army, who wore armor made by the men with eyes in their foreheads. Daxdarius' army did not flinch, marched in step, and upon order broke to pursue their terrified foe.

Vextios of Gerapia had run away from the battle. Nonetheless, he swore to continue to be the foe of Daxdarius, and when the Andam horde approached his city he greeted them with open arms, and welcomed them into his house. Kuk welcomed him, and they ate all the food in the house. Then they took out weapons and slew everyone, including Vextios, and made slaves of all the women.

DAXDARIUS CRUSHES THE ANDAMS

After that many armies came to join Daxdarius, and he marched with 1,000 men under his command. He divided his army into four equal parts, and trained them to stand in squares, and to form a great hollow square. He kept his own men in the center.

Daxdarius met with the Andam Horde at the Verunian Fields, in the Valkenth region. The Andam Horde had called in all their friends and allies, and there people there were who rode upon great bulls, or stalked with fierce lions, or wore the hides of foul beasts to use their bestial power in a fight. The enemy attacked first with their terrible magics which sent rocks leaping from the ground, lightning crackling from a clear sky, and let them fight without regard to wounds. But the men of Oroninian held as best they could and wherever they failed the hoplites of Daxdarius moved quickly forward and killed everyone who tried to stand against them.

At last Kuk grew tired of his many losses, and he demanded that Daxdarius meet him in single battle, man to man, rather than them both wasting the lives of their men. Daxdarius did not even hesitate to accept, and he went forward on foot to face the enemy. They met in the open space between the armies.

Kuk rode upon a chariot, and some thought this was unfair, but Daxdarius shrugged it aside. When the chariot thundered down upon him, he used his magic to step aside, parried with his shield, and struck Kuk down with his golden spear. Then Daxdarius slew his foe on the ground.

The Andam horde howled in rage at this, and they rushed forward. Without hesitation or flight, Daxdarius

¹ [ordeed. This creature was the particular beast of the Andams. They are notable for their wavy horns. They do not exist today.]

ordered his own army to attack as well, and there was another clash of mortal men upon the fields. The Peldren army could not be touched by the feeble weapons of their foes, and they quickly drove away all foes who were not killed. Daxdarius ordered that the cruel enemy should all be pursued and slain. His army did not rest, but with their general's energy pursued for the day and a night.

Daxdarius freed all of the captives and slaves from all of the lands which had been conquered. He gave them all spears and sent them home to muster all of their folk to hunt down the last Andams. They did, and now there are no Andam alive, nor are there any ordeeds.

Daxdarius was a great hero, and they invented the Victory Parade for him. He and his men went through all of Wendaria, and everyone asked him to be their protector. He agreed, and became rich and famous. His city thrived, and was famous afterwards, for making armor, and for training the best generals.

So after a time the city of Peldre ruled all of Wendaria. Under the influence and leadership of this city, the name of the land was changed, after a time, to Pelanda.

The lands of Daxdarius thus included the [Pelanda] cities of Mintinus, Kendesos, Petela, Rafelios, Meglardinth, Gerapia, Keselia, Utheneos, Brinnus, Balovius, and Hurvisos; also [the Naverian cities of] Valkenth, Kevrinth, Kathdogo, and Derdorra¹.

This was the largest single empire which had ever been ruled by a single person before.²

JAGANATHA THE AVENGER

In the Dark Ages, the grim ancestors of some tribes had agreed to sacrifice humans to their gods. But this practice was stopped by the High Gods. They did not allow this to occur for many years.

One day JagaNatha, who is called the Destroying Avenger, came before the gods of Jernotius and told them they had to disband their order. Naturally the pantheon, gathered in their sacred circle upon the mountain top, disagreed.

"You are not a ruler," said Jernotia, "You do not sit with the High Gods."

JagaNatha said, "Your desires and sense of order as the High Gods do not dictate to me. Reality and nature do."

"Reality and Nature," said Jernotia, "Do not overcome the Greater Powers. You are only a mask."

"Indeed, I am the Mask. I am not a goddess," she said, "but only a Force of Nature. I am She who Dances On Ruins, I am the Drinker of Blood, and I am not one to be measured by your Justice

"What has brought you here, then," asked Idovanus, "since we have gone for so long without you."

"The Balance is broken," she said, "you have robbed the Forces of Old³ of their food. They have asked politely,

and been denied. They have demanded, and been denied. Now they have sent me to take."

"We have done nothing except that which was done of old" said Uleria.

"Some of you are more innocent than others," said JagaNatha to the goddess. "The truth is that the old gods thirst for human blood, and you have robbed them of it. For this you disband and let new rulers come."

At this the innocent deities hesitated, unsure of what must be done. The guilty ones cried out in protest, and claimed a need for unity, and encouraged the council to hold. This was done.

"We shall not," said Idovanus, "For we are the High Gods, and we hold the power. Begone now, by the Fires of Grandfather Earth and the Waters of Grandmother FaElsor."

JagaNatha was forced to depart, but in no way would she submit to their desires. She had no choice about what to do. In the dark place, where she hid, she gave birth to a repulsive monster who would forever haunt the palaces of gods and humans. It was a son, called Ratakar⁴.

After this there was internal strife within communities. It became so violent that people killed people whom they knew. This was called murder, and it became more and more common throughout the land.

At last the innocent deities, tired of suffering for the errors of their fellows, agreed to reinstitute sacrifice. But in most cases, only the dumb creatures were sacrificed, because they did not know fear.

DAXDARIUS IS APOTHEOSIZED

Daxdarius was not content with ruling his empire. He yearned to sit among the gods of Jernotius. He asked a sorcerer named Gurgo to help him. He summoned Erekedus⁵, the Messenger to the Mountain, out of season and sent him back with demands, and without sacrifice.

The High Gods did not concede to this demand, for to do so would have denied their very reason for being.

Daxdarius then called together his generals and his priests. They came together at the mountain valley we call Uldarf, and with the prayers of both army and populace, they helped Gurgo to summon the gods of Jernotius, just as Erekedus had been summoned before. The gods had to come.

Then before the witness of all the gods and men Daxdarius' priests set up the Balance the Truth, and weighed his own desires and demands against those of the High Gods. JagaNatha herself came to witness this, and her presence cast a pall over everyone, especially the gods who had rejected her. By the power of their being, the gods made their fears real and the pall of fear from the gods materialized. The sun was blocked out, and the balance tipped to Daxdarius.

¹ Kathdogo and Derdorra. Both these cities are unlocated today, but apparently in Naveria

² largest empire. A Pelanda boast, empty of course, since Dara Happa was much larger

³ Forces of Old. "Ancestor-gods."

⁴ Ratakar. Said, upon asking, to mean "Killing one of us"; i.e.- Murder

⁵ Erekedus. A minor god which normally carried prayers and sacrifices to the gods from people, and ideas and blessings from gods to people. Daxdarius' actions are quite out of order, hence the deities' subsequent outrage

"This is proof," he said, "That MY world of war and battle is the way of the world now. I am a god, and deserve to sit upon the Holy Mountain [Jernotius]."

Though dismayed by their own weakness, the High Gods still sought to maintain their Order.

"You may join us," said Jernotius, "but in doing so you must obey our rules. Indeed, we have always had a balance of genders upon this council. If you were to join upon the snowy peak you would disrupt this delicate balance and negate the very reason for your attendance here. Let us, instead, have built for you a great fortress at the foot of the mountain, where we ourselves will go to fight against your enemies when they come against us." In this way they thought to tempt the general, but Daxdarius was not daunted.

"Balance is no problem," he said, "For I shall just displace old Turos, so-called God of Power who has no Power or right to sit upon the Highest Seat¹."

The High Gods were offended by this, for although they now had to accept War they did not wish to discard Society.

"You can not destroy us if you wish to join us," protested Jernotius.

"Then I shall bring a partner," said Daxdarius, ignoring them all, "and thereby maintain balance. I will bring JagaNatha, who deserves a place as well."

"Impossible," said the gods. "We are now the perfect number, and can not add two more."

"You have said it," said Daxdarius, "but you will regret it. I shall indeed join your pantheon, and I will not disrupt either balance or number. As I said, I shall dispose of Turos, and also of Dendara, whose Virtue is now as make-believe as a whore's. JagaNatha and I shall sit upon the sacred mountain in their places."

The Gods of the Law were helpless. There was nothing which Jernotius could do to prevent this, and it was done. There were two great slips on the face of the sacred mountain, and the two new High Gods took their places. War and Revenge took thrones upon the Sacred Mountain. Two dark spots, like soot among the snow, were visible too.

Jernotia departed, and went into hiding under the mountain which bears her name. The Yaranaths² only contacted her, and fed her with secret honey.

A NOTE

JagaNatha is, of course, an avatar of Natha, She Who Makes Balance, who is Our Goddess. She never took a throne among the Jernotian Gods. I myself doubt that she appeared as the friend of the War God, as the Daxdarians say. A Travel to the critical moments may reveal more to us. Daxdarius did take his seat. The War God's worshippers still point out the place where their god is still on the mountain top, and they offer him sacrifices there.

Turos returned, and raised his own throne higher when he did. Today people at the mountain can show you where the face of the cliff raised itself again, and reassembled Turos' Peak.

¹ Highest Seat. The High Seats is a collective name for the smaller peaks topping Mt. Jernotius. The Highest Seat is reserved for whichever deity the High Gods chose from among themselves

² Yaranaths. A family/tribe of the area which alone conducts mountain sacrifices to Jernotia

HIGH PELANDA

Pelanda is the name given to the Wendarian lands after they had been settled and populated by the earliest cities. It is generally agreed that it was after Daxdarius and Bisos' liberation of the early cities. "High Pelanda" is my name for the era of peace following Daxdarius, when many cities flourished under the peace of good king Gartemirus.

At that time most of the land was still wild and covered with woods. The major river valleys were dotted with the holy places with surrounding towns and farms. Very little was built of stone, and even the earliest monuments which grew from the actions of the gods were of wood.

As population rose, particular places became famous for their craftspeople. Trade of their items spread from place to place, and so did their many ideas. Wealth began to be gathered. Sites grew famous, some for trade, for

ceremonies, for feasting, or for entertainment. These were the proto-cities. Through the efforts of Idomon the Prophet the best of the gods were revealed and a great harmony eventually stretched over the land.

Gartemirus the Wise is the best-known of all early Pelandan leaders. Many stories are still told in Pelanda about him and his miraculous reign. He established the worship of many Pelandan gods and goddesses.

In Gartemirus' time these stories were told about how the Pelandan deities had founded the world. The High Gods were not usually recognized as such before the Pelandan times, though certainly they had existed. We can see that the High Gods were the survivors of Wendaria.

PELANDAN CREATION MYTHS

The Great Principles of Being are those conditions which are immutable, and since they apply to all of the created world, they are often called the Laws of the Universe. These ancient Laws have come to Pelanda through the High Gods of Jernotius.

When the innocents of elder times were overcome by the demon race, the High Gods were living in contentment atop holy mountain called Jernotius. From there they watched over the Pelandans and sent forth messengers and visionaries to teach and protect them. When the time was right, and the people were prepared, the High Gods revealed themselves to creation.

IDOVANUS

Creator is the source of all which is manifest in our world. First he had the idea. Then he formed it. Then he made the word. Then he spoke it. This was the first word. This was an expression by the Great Mystery, whose power can not be measured. The Mystery had been expressed. Creator spoke. The first word he spoke was "Vanu." Out of that sound formed Vanu, the Goddess Speech. She opened her eyes and looked upon Creator and asked "What?"

Out of her expression came the god Fek¹.

"I am Idovanus²," she heard, and in that form she could know him. So can we, and we call him Idovanus in our rituals to him.

Fek then went about the world, followed by Vanu. Wherever Fek indicated, Idovanus spoke the word which would bring it to life. In this way the world was made.

Idovanus then sought to raise all the Created that they might accompany him in his work. He looked into the

center of things and saw the beings who inhabit it. He spoke their names. They woke. They were the first gods. He taught them to speak, and these are the voices of Nature.

Idovanus got enjoyment from viewing the growth and change of the world he had made. He made himself a garden in the sky, and a seat in it from which he could look down upon his domain.

ERSONMODA, THE SUN GOD

The mystery of why the Pelandans do not honor the great god Yelm as the Sun was a puzzle to me, until I had investigated enough to understand.

The Provarians were unable to differentiate between gods and mortals. By Wendarian times differences had begun to appear. By the time of the Pelandans the difference was painfully apparent. Mortal people recognized the superiority deities, and also recognized the difference between sentient Beings and the impersonal Life Force.

The Sun was recognized to have its had its own innate force and power, intelligence and energy. Nonetheless, the power of the sun was not revered as the primary source of life as in Dara Happa. Instead, it was seen to be an emanation or force of Idovanus, and was called simply Ersonmoda, the "holy firekeeper."

They say the sun was first created by Idovanus as an ersoon, a temporary holy structure or model. It was put away when not needed, and reconstructed or rekindled as needed.

It was because the Pelandans did not recognize the true personality and rightful rulership of the Sun God that they fell prey so often to the forces of darkness.

¹ Fek. a suffix anciently used to indicate the interrogative. Now it is a word describing a punctuation mark. The god is now associated with he whom we also call Vogmaradan

² Ido = "Bearer of Vanus = speech

THE FATHER OF MOUNTAINS

At first the whole earth was flat. However, this didn't please anyone, and so BesedEria asked her husband to make it more pleasing. He, a great Shaper, was pleased to do this.

Turos rose, and the Shaping took place. A great mountain rose first, then many others, and then a great valley. Turos resided in this mountain. It was called Fire Mountain. Oria loved Fire Mountain, and where her hands brushed upon it green plants sprang, and where she rested pools of water collected.

ViSaurDaran was complete. He had a container: Fire Mountain. He had an inside: Turos. He had a Base: Oria. He had an Above: Kara. He had Reaching Outside: Tedar¹.

ViSaurDaran made models of each of Fire Mountain's great virtues. He raised these as his own sons, and father imparted to sons all which he could teach them. They are the Four Mountain Sons².

Jalardo was the First Mountain Son. He was filled with the Power of Reaching Outside.³

Kagaran was second. He was filled with the Power of the Base.⁴

Gestinus was the Third Son. He was filled with the Power of the inside.⁵

Dabur, the Fourth Son, was filled with the Power of above.⁶

They had a thousand other children, all of whom wanted to learn from their parents. The parents separated the children into smaller groups, and appointed teachers over them all. They said that when someone had completed the Four Camps, then they could journey to the Thirteen Places. That was how they knew that people were adults.

JERNOTIA AND KAGARDU

There was a goddess who was called Jernotia, and was widely respected for her great insight and deep thought.

One day Jernotia was approached by Kagardu⁷, a demon champion who was terribly violent and demanding. His masters told him that Jernotia possessed the greatest treasure in the world, and so Kagardu wanted to take it. He came out of a destroying mist, rotting everything around him. Kagardu roared terribly, and shook the ragged sack that held his treasures. He made gestures and motions which everyone knew, and demanded the treasure.

Jernotia said, "Peace is here. Violence is not necessary, and I will happily share what I have." Then she began to

sing, and she sang the song that Taraltara had sung to make the world.

This speech took form, and so appeared Dendara, coming forth from Jernotia's mouth and rising, bright and untouchable, into the sky. Kagardu tried to seize the good goddess, but she rose out of reach of the god, leaving behind only her voice.

"Unimpeachable virtue is the greatest treasure of the world," said Jernotia.

"I will settle for speech," said Kagardu, who could now speak. He shook his sack again. "Give me a treasure I want."

"I could give, but you can not take it," said Jernotia. "For if you even see what you want then it will destroy you. I am mystery. My veil remains."

"Your Bounty is what I want," said Kagardu. And he tore from her the simple cloth which she wore. "I sense it there. Show me."

Jernotia did as instructed, and she showed her vulva to the demon. And when she did, from her vulva leapt a woman, perfectly formed with red mouth and voluptuous breasts and damp, steaming vulva. The goddess Oria was that shape, and she smiled at the demon champion.

Kagardu scooped the goddess to him and made his pleasure as he wished. He laughed and delighted until he saw that Jernotia was still sitting there, undisturbed.

"You have more," he said, "You have other treasures I have not seen. Give to me."

"You have already squandered wisdom. You have fallen prey to sensuality. Do not subject yourself to demons too."

"I am the Demon Champion! I can not be scared by you!" shouted the outraged Kagardu. "You have tricked me and fooled me, but I am powerful!" He leapt up and threw the abundant goddess upon the ground. "Your personal favorite was in your mouth, and your most substantial was in your vagina. Your most powerful must be hidden in your anus." And he threw her over to expose her buttocks. And when she did, from her rectum leapt the terrible goddess who had claws on feet and hands, and biting mouths in her hands, and snapping snakes for hair, and teeth in three places, and other horrifying things.

Kagardu was paralyzed with terror, and Gorgorma the Great Fear leapt upon him.

"The treasure of this secret is its price," she said. Gorgorma then tore off Kagardu's feet first, and then other parts a little bit at a time, for a long time, until at last he cried out and asked for mercy. At that request, the demon goddess went away.

All that was left of Kagardu was his head. Jernotia put it into a hill and told it to teach its prayer of mercy to whomever should listen to it with true hearts and the desire to learn what Kagardu had ignored. Jernotia promised the evil head that the true student would some day arrive, and then Kagardu would be freed.

"How will I know who has learned what I have not?" wailed Kagardu the head.

"Offer them the chance to prove themselves," said Jernotia. "Whoever knows the truth can be devoured by

¹ I note, without understanding, that a "complete Wendarian" had only these five soul parts

² [Four Mountain Sons. These heights fairly well define the perimeter of old Pelanda.]

³ Mt. Jalardo is the largest peak in the Tarakolos (Brass) Mountains

⁴ Kagaran. This is now known as Mt. Jernotius ever since the Seer arrived and the mountain became identified as his form. It is also called Jernalf

⁵ Gestinus is the northernmost peak of the Yolp Mts. Although the peak is prominent, it is not the largest of that range, which are elsewhere said to be brothers and rivals of Gestinus

⁶ Mt. Dabur is a distinctive, but relatively small dome-like bubble of rock, which is on the border between Worian (which has much larger hills) and the valley of Vanstal

⁷ Kagardu. His origins are unknown. I believe him to have been of Chaos

you, and be saved. The ignorant, conniving, selfish, and misled will be your food."

Kagardu, now just a head, preached his story and half learned lessons to everyone who came to listen.¹

TUROS

KaCharal created the world, and separated or mixed up all the unshaped parts of the world. He first lit his fire, then put the mountains in place, and the rivers, and the winds, and set the bright *ersoon*² in the center of the sky and placed the Ancient Necklace upon it. He shaped the guardians of the world from their substances.

Nentarbus³ was another of the Old Gods. He lay with the goddess Azerlo, a twin daughter of First Goddess, and she spawned 8,000 children at once. They swarmed everywhere and took over the whole world until KaCharal called his son, Turos, and told him to organize his brothers. He did, and the Ergantae came together in a circle. They opposed the swarm with songs of power, assembled *ersoons* for the event, sweet poisonous potions, and "dream creatures" which they sent out. The defeated were put apart from each other so they could never plot together again, and healed so they would be content with ruling their part of the natural world.

KaCharal and his wife then made the Thirteen Tribes' Places, and populated them with people. Then they made plants and animals for each tribe, then retired into the Inner Mountain to live.

Turos was born inside Fire Mountain and wore his father's mask. He came out of the mountain and walked all the way around it, and at each corner he made the Four Animals and Eight Plants. Then he went away from the mountain and visited the Twelve Hot Spots to repaint their inhabitants. All went well at them, and the people presented Turos with the proper sacrifice.

But he could not populate the thirteenth spot. Paint flaked and fell off the walls, and a disturbing echo ruined the songs. Turos was deeply disturbed and so he sought out Idovanus for advice. Idovanus was called the Lord of Knowledge, and was respected by all the Twelve Men's Tribe⁴ for his ability to find good answers to hard problems. Idovanus sent him to the old fire-keeper, Urvangar. Urvangar held a *huarza*⁵. When Urvangar came out of his rolled hide the Seer explained that the residents of the

Thirteenth Camp had been taken away by Derdromus, a chief among the Below Tribe.

Turos' desire could not be held down. His heat rose inside him, and outside him. Everyone could see that he would not have his mind changed. With his big stick, Turos went to the Underworld where he did not belong. He was the God of Power, but he was weak down there.

Turos was captured by his enemy and chained in a box. Derdromus would have kept him there forever as a slave. But Turos seduced Azerlo, the mate of Derdromus, and she betrayed her husband. She let Turos out of the box and rubbed his firestick until there was warmth again. Derdromus returned to find his lair lit up and attacked Turos wildly. After a terrible battle that left everything broken, Derdromus was driven out of his home.

Turos cleansed the place, claiming it. Then he placed his son Veskerele in charge of the newly conquered region, which we now call the Underworld. He made the Four Underworlds. Turos explored the caverns he had conquered. They were bigger on the inside than they were on the outside. He found many great treasure rooms, first one with useful stones, then one full of precious stones, and finally those full of the Green and Red treasures. There, sleeping amid the dry leaves, he found Oria at last, and snapped her chains and freed her, and released everything else that was there too.

Then Turos took Oria deep into his newly conquered territory and with his Shaper he reformed the caverns to be beautiful, and great riches were brought to decorate them. In that place Turos honored Oria as Queen of the Earth, and she was given back all which had been hers before her capture, and then some more. They had intercourse there and they repopulated the Thirteenth Land. Then they came to the HerthaKuth⁶ and, together, went about to all the other Twelve Sacred Places.

ORIA

Oria is the greatest goddess of Peloria, and has been worshipped by thousands of people since the dawn of time.

Oria was One of the Agraketae' She was there when dances were made. She was delighted when the mountains rose, and the rains fell, and the rivers played.

The mighty god Turos, who makes the earth shake, once sought a wife. He said none by the greatest would qualify to suit him. He sang for the goddesses, and showed that he could make his great staff rise as high as he wished.

The contest was to see who could contain the basket, acorn, and needle⁷. Many competed for to have Turos as husband ensured prosperity for the good wife. After many comparisons among the goddesses Oria proved that only she, of all, could simultaneously contain all three.

Turos chose her, and said that she would be his wife forever. But Oria interrupted, and she said that she would be his forever in the same way that he would be hers. And she asked Uleria to oversee the vows they took, and they

¹ Kagardu remained in the cave for centuries, happily deceiving whomever came to him so that he would eat. At last, however, he was liberated by Jeneran of Logostolos

² *ersoon*. Here, the Sun. Anciently, an *ersoon* was also a central focus for ritual. Among the ancients one of their paintings, sometimes a sand painting, and sometimes a conjurative sculpture, which was assembled to contain the task at hand, and destroyed afterwards

³ NenTarbus. Said, upon asking, to mean, "Deep Under"

⁴ Twelve Men's Tribe. These must be the Ergantae, and perhaps the AroTurru

⁵ *huarza*. A *séance* in which the Seer is rolled up in a hide blanket which has been painted with many signs and colors, then tied around with a tri-colored rope and placed in a shallow ditch which is covered over by a stiff, undecorated cowhide. The Seer leaves the constraining blanket to visit the spirit world, returns to this world outside of the bonds, and climbs out of the pit to deliver his message

⁶ HerthaKuth. "The Above World, above the Surface world."

⁷ basket ... needle. These were named to the daughters of Besadesa. Here they are treated as accoutrements

made the five types of Orian marriage then. They tried each of them out, and they enjoyed each one more than the last. They then tried them all again, and disliked each more than the last.

They even separated at times, and once had a terrible war. But at last, they have always lived in the same places, and spent far time together than apart.

MOTHER OF 80

Oria is the Great Mother. She is called the Mother of the Eighty. Here are those Eighty:

Her first child, born of Sacred Union with Turos, was DenegEria. The golden child blessed Oria with her sacred Presence, and all of the Striped Ones worshipped her.

The second children, by the woman below marriage, were the six times six Plant Goddesses.

The third children, by the woman above marriage, were the five times five animals.

The fourth family, by the equal marriage, were the sixteen peoples.

Finally, by the dalliance, were born the Good Girl and the Bad Girl. Everyone knows about them.¹

MOTHER OF 100

Oria, as promised in her vows to Turos, did not restrain herself from finding other lovers, husbands, dalliances, and sacred unions.

Everyone knows the Sacred Eighty². In addition, Oria had many other famous children throughout the thousands of years she has lived. The Sage of Avastu listed the 20 important to our time:

[to be cont.]

GODDESS OF SUCCESS

Because of her own tremendous vitality, Oria is the Goddess of Success. Nothing which she does ever fails.

One time, alone, she had to confront the Terrible Serpent. She won.

One time, alone, she had to confront the Walindi³, the Winter God. She won.

One time she had to feed al of her 100 children. She did. [etc.]

ORIA RESCUED

Great Oria is not a warrior, and she has often been sought by great forces of hunger and evil.

When she was still young she, and her two sisters, were kidnapped by Derdromus, and imprisoned in the Underworld. They were released by Turos. When Oria came to the surface world the springtime flowers all burst into bloom, and the spring birds all sang in harmony.

Her second kidnapping was when Turos had been gone too long. Only after Turos offered sacrifices to Gorgorma were they able to find, and free, Oria.

Her third kidnapping came when she was with Valaytas, and was kidnapped by Jagardeen. She escaped with the help of Doburdun, and with many children returned to Valaytas. On her fourth kidnap, Turos was angry and refused to aid her. He had been cursed into stupidity by her stinging insults. Her servants, on command, scorned Turos and struck him with their whips so that he dared not try to find her until it was too late. He, too, was surprised, disabled, and dragged away in pieces to the darkness. They were rescued then by Idojartos.

TUROS THE FATHER

Turos was a great progenitor, and with Oria as his wife they were always able to keep a great camp at Fire Mountain. They lived before marriage was solemnized, doing what we call Orian Mating. Also, Turos was the biggest and most important god in the tribe, and many women sought to share in his power by bearing him children.

Here are some of the children of Turos.

Veskerere. His mother was Azerlo, the Goddess Below. He is the Faceless God, Keeper of Souls, Lord of the Land of Bones.

Vogestes the Spearman. His mother was TuKaruma. He is called the Cast Off, the Outsider, the Inspired One, the Opener, the Fire Magician, the Stick Man. He led the first tribe away from Fire Mountain.

Idomon the Prophet. His mother was Jernotia the Liberator, He was the primary apostle of the High Gods in Pelanda.

Ekus. When Emperor Gartemirus was proclaimed "the Most Magnificent" by his courtiers one day, Turos sought to bring him some humility. He took some blood from his wife and mixed it with clay to make Ekus the Wild Man. Ekus wreaked great havoc, humiliated Gartemirus, but then became the king's best friend and champion of Pelanda until his death.



ART: ORIA ENTHRONED

In Dakortas, the Blue People launched a huge counterattack. The inhabitants prayed to the Goddess of Success, who seated herself here to give her folk courage. The city was saved, and persevered since then. So revered is this goddess that when the city was renovated, nearly everything was torn down and rebuilt around the ancient statue and temple, which were untouched.

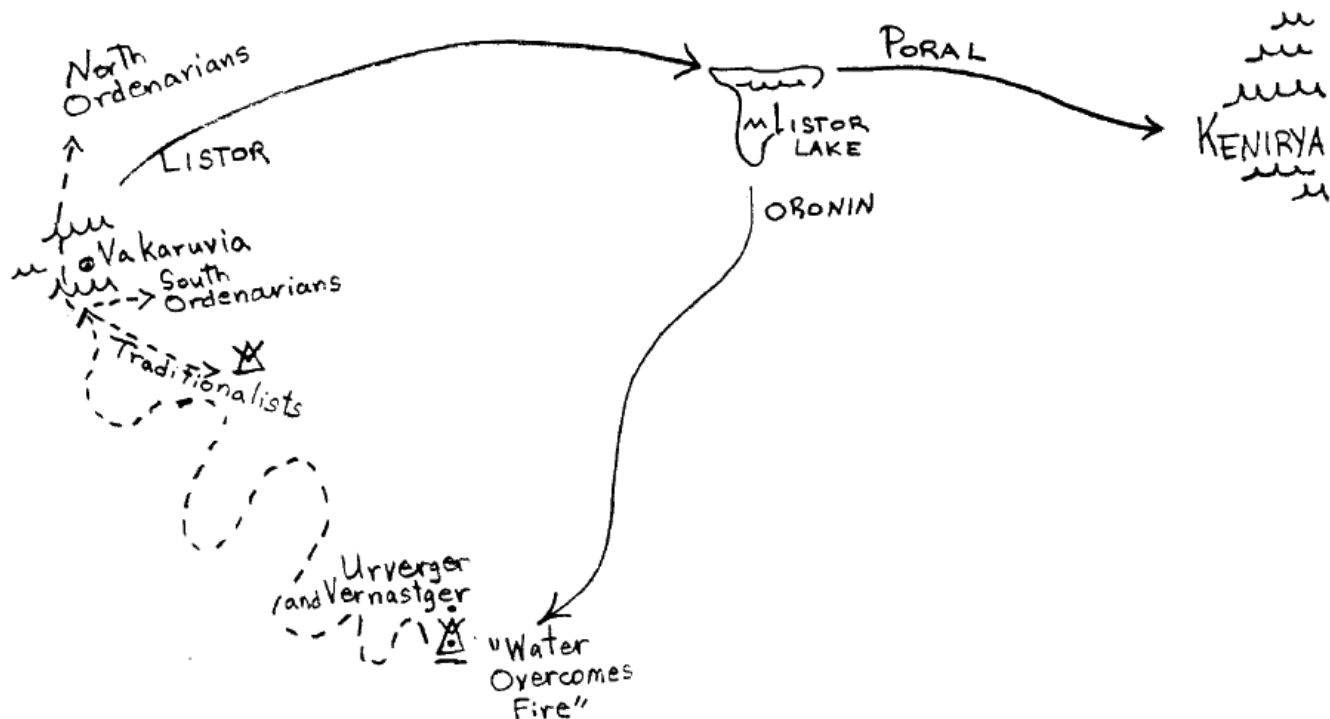
¹ Everyone ... These are, of course, Injerina and Bosjerina, from Gods Wall III-4 and III-6

² Sacred Eighty. Listed immediately above

³ Walindi. Valind, our own Winter God of course

THE ORONINAE

INVASION OF THE BLUE PEOPLE



ORONINELA

Oroninela was the name of this land after the Wendarian tribes were overcome by a foreign invasion. The invasion was by the Blue Men, probably of several allied tribes, who came by boats from over and under the Sweet Sea. Their god was fed with human sacrifice, and the terrible ruler built a great walled fortress, which was also the first city in the land. From there he exacted tribute, captured slaves, and performed many other evil deeds.

We don't have much material about these people from their own records. They did not keep them in any form which we recognize, and they were thoroughly destroyed by Daxdarius. The little we know about them is contained in such stories of their terrible rule being destroyed.

THE END OF PEACE

THE OREDANARAN TRIBE

When the Sons of the Clay Grandfather¹ burst from the earth with their new life, the people there always settled first upon their ancestral ground, painting the Spearman signs, and blessing the land and being blessed.

The peoples of Vernastger and Urverger² wandered their land, spreading the seeds and animals as they went. Then one day they met a new folk, who were called the

Vakaruvians³ because they lived by a hole in the ground which was full of pure, cool water. They gave this to anyone who asked, and never held back from anyone.

Most of the people were tired of traveling around so much, and they were so moved that they wished to stay with the women there. The women said they were welcome, but they had to give up their old ways of life and adopt those of the women instead. Many of the people wanted this, but others were not satisfied. They found some women who also wanted to live in the highlands, and they took them back to their ancestral hills⁴. The traditional mountain men were called the Vernastsons, and their daughters are all very good with creek magic. The men who stayed became Oredanarans, and gave up their old way of life and painted themselves only blue. They divided into two tribes, the North Oredanarans and the South Oredanarans. The north tribe raised mountains for their home, and we call those the Grey Mountains today. The southerners settled into the area around the pool.

¹ Clay Grandfather. A name for ViSaruDaran

² Vernastger and Urverger. The Upstanding Men of the North and South tribes

³ Vakaruvians means "People of the Cool Water."

⁴ Ancestral hills. The Brass Mountains, where they still live

THE SWEET SEA

The [South] Oredanaran people lived in a great and pleasant valley, and in the center was the pool.

However, when the Strangers came they did not know the protocol, and they seized what they wanted without respect. They took the water, they took the purity, and they took the women too.

The men were outraged, and they attacked the strange men. But when they spilled blood in the sacred precincts, the goddess there burst her banks in outrage, and the waters flowed freely from the well until it flooded all the places where the Oredanaran tribe had lived. They were forced to flee with their belongings, and they went to the high places. There they set up new villages, and they planted their rye fields, but they have never been a joyful people since.

LORD RIVER LISTOR THE FIRST FLOOD

One day Orandius was approached by a strange Spirit. There was no fear in those days, and so they struck up a conversation. The spirit offered to share its food with Orandius, who gratefully accepted.

Orandius liked the food a lot, and asked if there was any more. The spirit said "Yes," and asked if Orandius wanted some more. Of course he did, so the spirit asked if he could bring it close, nearby. Orandius said yes, of course, and so the spirit went and got his family and moved to the nearby valley.

They filled it with water, and they began to take the food out of it. The food was fish, and the spirit was called Listor by the blue people who worked for him. Everyone liked it, and invited the blue men to their homes too. Soon the water was going everywhere, filling everything.

One day Jofam, the drunken son of Bentus, came to Wendaria to try the fish. Everyone was happy, full, and intoxicated, so their senses left them. Orandius said that he wished that the new spirit would go to everyone's house, so that they could enjoy it this way.

Naturally, with a careless and open invitation like that the new spirits took advantage, nothing held them back any more, and so they began to run about everywhere, filling everyplace with their water.

When people woke up and got sober this visiting no longer seemed helpful. There were so many hungry mouths, drooling all over everything and making it their own, that it seemed instead to be an invasion. At first the people were helpless, because the guests were invited. But after a while the foreigners broke the rules when one of them tried to caress a woman who did not wish it. She told her brothers who then got their spears and clubs. The hunters of the Evernti¹ got together and tried to stop it with their weapons, but though they could chase the blue men away, they could not stop the water from returning right back after they left, and so were still flooding everything. At last the waters got angry and trapped 180 men in a valley and

drowned them all. Their bodies were washed away, so each one woke alone, naked in the Land of Bones².

The surviving men, without warriors or leaders, ran about in panic until one of them went to the women for help. The women listened carefully at the Place of the Staff. When the men were done they said, "You need to ask us these things sooner." Then the Power women went to Statues Waiting to sing and dance. They called together there the Earth-movers. The ancient ones obeyed. They grunted only once as they threw up a great wall of rock and dirt which stopped the water, and confined it within its place. Thus enclosed, the Water was stilled. Restrained, the waters became friendly once again, good guests. They are still rich in fish.

The confined waters were called a lake. The spirit who took up residence in the lake was called Listor, and was a god of the blue people. The broad waters which he ruled stretched from the Sweet Sea to the Crisis Hills.

THE PORALISTOR RIVER

Listor was given five houses to live in, but was not content with his place in the world. He prayed to FaElsor for help, and she delivered to him five sons, all named Poral, who were exact images of their father.

The Porals wished to conquer, as their had father had, and so they summoned together all the creatures and spare waters of their father's watery domain. King Ungalfum heard about this and got together his help to resist. The Earth Shakers came, and many men and women. The Porals knew of this, and prepared a trick. One of them was sacrificed and given to the Storm Gods as a slave. This ensured their compliance in the fight.

When the armies assembled to fight there was a clash of men, then of gods. The rebel god complied and sent back the sacrificed brother in the shape of a raging storm. Poral and his companion threw their weight against the earth until it wore away and, at last, crumbled. Then they were free, and the waters poured forth, determined to go wherever they wished.

They took their favorite places forever. This is called the Poralistor River, and they washed down the long valley until at last they came to another kingdom. This place, like their father's domain, was a realm of watery beings. Two armies met there, one sweet and one salt. They both halted for a moment, but at last mingled in that way which waters can be mixed if they are neither fighting nor loving. This other water was the Keniryia, and she was glad to take Poral as her source. In this way the river was complete from its source to its mouth.

¹ Evernti. A clan name, "Children of Evernta," apparently those who invited the waters to visit

² Land of Bones. The Land of the Dead

THE BLUE PEOPLES

Several people are contained under the label of Oroninae and commonly called Blue People. Although once plentiful, or at least dominant, there are no blue-skinned folks living in Peloria now. These may be different clans or tribes, the same people from different eras, or possibly the same folk with many names. Some of the names used are:

- Vakaruviens. "People of the Cool Water." In the Wendarian era these women were the mothers of the Oredanarans, and are believed to be the source of the other blue skinned folk.
- Oredanarans. Wendarian era name for the conquering peoples who took over [modern] Bindle. They were descended from Vernastger and Urverger (of ViSaruDaran descent), and originally took wives from among the Vakaruviens and adopted their ways. They were divided into northern and southern tribes. The southern tribe was later conquered by Kereus, the northern purged themselves to become the Ara MaBakariSaro.
- DediVakaRu. "Folk of the Watery Blue." They seem to be underwater beings. They are known from Bisos mythology of the Wendarian era.
- DediOronin. "People of the Oronin (River/Lake.)" Said to be, in Wendarian Bisos myths, to be humans imitating their conquerors with blue paint and evil ways.
- DediZoraRu. "Corpse-blue men." From the early Pelandan Era, these come with their god from underwater and are defeated by Bisos.
- Ara MaBakariSaro. "Sailors of the Sweet Blue Sea." This is the modern name for the peaceful folk who ply the MaBakariSaro. They claim to be descendants from the North Oredanarans and to have purged their ranks and waters of the evil blue-skinned folk who once lived there. They all have blue eyes and purplish mouths and lips. They are proficient in sailing their little boats around the great Sweet Sea and its rivers.

WATER OVERCOMES FIRE

Fire Mountain was the Realm of the Great Painters. This was the place where DiDalaDaran¹ had done one the first Paintings, and where his worshippers still renewed them.

One day DiDalaDaran dreamed of new paintings, and began to paint them upon the rocks. Thus many new animals came to the area.

These made many nearby people, called the Holders, angry. They did not want new animals. They wanted old animals. They said there were enough animals already.

Some others, called the Owners, had a different gripe: they wanted all the new animals to themselves, and were envious that DiDalaDaran had them instead.

The Owners and the Holders got together to punish DiDalaDaran and his children. They began killing the new animals, and they called their servants and masters, and the planned a big attack upon the holy stronghold of Fire Mountain.

Oronin was one of the leaders among those who protested, and he led his blue men folk to Fire Mountain to demand that either DiDalaDaran stop, or that he accept a challenge to combat. But DiDalaDaran was a very old man, and slept soundly and was not easily roused. His people went to war without him, but they were easily beaten in a fight. Then the women went to DiDalaDaran and begged him to help. He was not happy with this.

"I am old," he said, "I have not risen for many years. I am cold, and my bones groan. There is no heat in me."

Then the women promised to sing the old songs, and to do the old things with him. Then they sang the old songs, and the sweet sounds awoke pleasant memories in the god. He felt the memories of adolescence in his heart, and it grew and warmed to fill his body. It rose within him, and he sat up straight. They sang their songs of delight, and DiDalaDaran rose and threw off his ragged blankets. He raised the ancient paints from within to color himself and, radiating the divine heat, he took his spear and rushed into combat.

The god Oronin was not afraid, and strode quickly forward. They each cast their spears, and then they exchanged blows, and then they came to grips. Their combat made a sound which had never been heard before, and there were colors which had never been seen before. Without further warning the air exploded into steam, and a great cloud embroiled them both. When the mist cleared, the world was different. Where Fire Mountain had stood before was now instead a calm, clear lake. As high as the mountain had risen into the air, now that deep it sank into the earth.

This was a terrible tragedy for all the good people who had followed DiDalaDaran. They learned that they must not attempt to store their energy for too long, and that they must not ever try to use it up too fast. But it was too late for DiDalaDaran, and he was not seen again.

The new lake was named after the victor, Lake Oronin. The path his army had crossed was blessed by them as a river. Then the blue Oronin people moved all along the banks of the lake and river, and became the lords of those people of the lands around them.

The last of the good people, who preserved our Highland ways of DiDalaDaran and his followers, retreated to places where the rivers could not reach. Our ancestors came here, among the mountains and hill tops, where we have been safe ever since.

At first, though, everyone was miserable because DiDalaDaran was gone. But then the men got together, and they sat in a circle like the Men of the Log had done. They sang the oldest songs, and they made the old paintings. They discovered Paintman lives still. He showed himself to

¹ DiDalaDaran. "He is the Earth Father, who lives in Fire Mountain. He is the working Creator God." This is another name, perhaps from the Brass Mts., for ViSaruDaran

the grandfathers and brought forth the old paints. He led them in the old songs, and the plants and animals which they love returned to their land alone, in the world. So they kept their abundance still.

The women helped, too. They found the heart of DiDalaDaran, and they ate it so that all of them could be part too. Ever since then the Brass Mountain tribe is the only one which can contact DiDalaDaran, their patron and protector.

THE TARAKOLOS MOUNTAINS

Source: A wild man up in the Brass Mts.

In the old days there was only one tribe of people. Everyone lived in harmony. When food was needed everyone looked for it, and when monsters came, everyone chased it away. Everyone had Leaders then, like us. There were no kings, and there were no farms, and there weren't even towns.

One day the leaders met to discuss their latest opportunities. That is when Digging Stick, the son of Planter, said they should all stay at his stream and tend the plants that he put into the earth in his way.

Everyone else wanted to keep going, but all of Planter's family argued and argued so no one could leave. Many comments and reasons were put forward, but at last the Staff Holder said, "Pela taught you her way, but the Old Ones did not teach us. Which way will you have? Choose carefully, cousin, because once chosen you can never change again. For myself, I will go the traditional way."

"Then go," said Digging Stick. "We will stay here. We will determine our own life style. We will choose our own gods, instead of having them choose us." They were the first Lowlanders. They made Pela their mother and Digging Stick their leader. Digging Stick would not let anyone else hold the Staff of Leadership, but because they were all fed no one cared. Digging Staff was haughty and selfish and his people chased Our ancestors away. We are the Highlanders now, and are the last true people of the Grandfathers.

First the blue people came from the west. They rode in boats and they all bore sharp knives and magic which hurt people. Digging Stick went to them and said, "What you are doing is wrong." They all laughed and their chief replied.

"We will determine our own life style," he said. Digging Stick was roasted and eaten and everyone wept so loud we heard them in the mountains.

The whole nation of Blue People came and demanded to be fed for free. If they were not fed, then they ate the Lowlanders. They conquered all of the flat lands and destroyed all of the Lowlanders, bringing ruin to the people who had lived the soft life there. The Lowlanders had thought they would be safe, but they had destroyed the balance when they erected wooden silos and houses. They had wanted to save themselves from hunger, but instead they began war. But more trouble was to come to them.

The next crisis was the Bull People. They followed their own horned god that they called Tafer. Tafer had an immense hunger, and had sniffed the great bounty in the Lowlanders' silos.

The Bull people fell upon the lands of the Lowlanders. They moved quickly, for all their goods were in carts pulled by cattle. And they bore long edged weapons of bronze, called swords, which no one had seen before.

King Blue confronted the Bull people. "You can not follow this god, for his ways are brutal and fierce."

But they all laughed. "We will choose our own gods, instead of having them choose us." They slew the Blue King, and then ground his body to dirt.

The Bull People were very ambitious. They were full of arrogance and pride. They moved to attack us Highlanders.

We prayed to Grandfather Jaladaro for help. "We have never failed to follow your wisdom, Oh Great One," we cried, "We have made the great image, we have sung our shapes and danced our heat. Help us!"

And he came. After some coaxing, he agreed. We sat and cooked ourselves right so that no weapon could harm us.

The Bull People did not like the noise and heat coming from our hills, and they came to fight again. There was a huge battle which raged back and forth far and wide. Jaladaro was with us again. At first the people there threw stones and shot arrows, but they bounced off of us. Then the gods came and threw greater rocks at us and metal mountains at Jaladaro, hoping to crush us. But these were harmless, too, and just fell all about. Then when the invaders were all angry and unprepared, Karkado leapt up, feeding upon their anger for his own strength. The crags and rocks rose, crushing our foes, defying their gods and taking back the space of the enemy right from under their very feet. They were ground up, destroyed and scattered over the great obsidian and granite sheets, until they were but dirt. That way the invaders were defeated.

We are the Highlanders still, and we are the ones who rule in Jaladaro's land.

YARGAN AND THE SORCERER'S RULE

YarGan came to Wendaria upon a great barge rowed by fierce, muscled warriors. They had a fierce god, and no one was prepared for their assault. Whenever they went someplace they were accepted as leaders, and set up terms of tribute. YarGan was the first god to make his people stay in the same place for the entire year. He was so powerful that people brought him gifts of food every day. Neither he nor his household ever had to work, yet they always had the most delicate and special of foods.

The reason for so many people was because this was where their god lived. It was named Estoro, and called He Gives and Takes. The god lived underground, and sacrifices were taken underground to it. Messengers never saw the god, or else they were eaten. Instead, they heard his voice through cracks in the underground cavern.

People did not like to worship Estoro, but YarGan ordered them to do so, and they dared not resist. YarGan bore the Blue Spear, a magical weapon given to him by his father. It had come from the corner of the sky. With it he could kill people at a distance. Furthermore, he had

powerful magic which could make people sick just by looking and pointing in a special way. Normal weapons could not harm him. He was ruthless in his justice and plundered his foes mercilessly. His friends were richly rewarded. Betrayal of YarGan, though, earned his most severe and cruel punishment: the Fifth Hell.

YarGan was immortal, just like his master, as long as he wore the adamant crown of Oronin. He had taken this from the body of his royal foe who had dared to resist him. When King Oronin fell dead his blood poisoned the whole of the Oronin Lake and river so that no one took fish from it while YarGan lived. Thus even in dying the good king struck against his enemy.

THE KINGDOM OF LOGIC

During the Primeval Wars the lord YarGan gave refuge to all the Logicians who sought it. They lived in cities, and anyone who believed in them came too. Because of this the land was called the Kingdom of Logic, and the people there could perform very evil magic. They could make things change shape so they could not return to their original figure, or become stupid, or darker, or more warm. Since they had no morals except their own personal codes, and since most of them could be allied through flattery and rich presents, they were loved by the king.

Many ordinary people willingly followed YarGan at that time. After all, Heaven itself was unsteady and so no one dared to entrust their fate to the gods. YarGan offered a temporary refuge in troubled time. Ordinary people often choose the expedient solution to survive, and the wise leader knows this. Thus the ordinary people were forgiven when the Bull killed YarGan and drove his people underwater.



ART: JERNOTIUS/A, TWO-IN-ONE

Jernotia is both the Mother of Mothers and Jernotius, Father of Fathers, as well as many other secrets which made her to be the Queen of Passionate Freedom, and him to be the Mystic King. This is a sample of a common household protector in the area around the sacred mountain. It lights fires from embers, slows down rats, and promotes harmony among married couples.

MOUNT JERNOTIUS

There was a god named Jernotius who alone of all the gods was both male and female. It happened that he would be a male god for a period of time, then be a female goddess. This gave him alone particular insights, and he communicated these to other deities. These collected insights were called the Jernotian Way. His particular viewpoint was that no deity could always win or lose, and so he sought to maintain cosmic justice through balance. This harmony must first be sensed through right behavior and conscious action. Once sensed, harmony could be achieved, and great wonders accomplished.

The ancient forces of the world did not agree to this. They demanded that Jernotius permanently adopt a gender, as had all things. Jernotia deflected their lies with simple truths. But the ancient forces were changing, and they didn't wait to make another excuse. They tried to crush Jernotius, and to cut off his parts.

ReDalaMa herself, Ancient Earth, responded to protect him. She raised a great mountain beneath the place where she meditated, and put him out of reach of the lower spirits who would have harmed or disturbed him.

This became known as Mount Jernotius, and has been known for its power and piety ever since it was raised.



ART: KAGARDU, THE TERRIBLE HEAD

The Terrible Head inhabited the only cave that mortal people could climb up, inside the Divine Mountain to reach the Liberator at the summit. Kagardu devoured everyone until finally overcome. This head is still there, but since its liberation appears to be stone. However, the smaller faces on ears, etc. still speak to pilgrims quite regularly.

[Picture: Ent_pg53_2.jpg]

THE RETURN OF THE HIGH GODS

THE WICKED REIGN OF THE BLUE PEOPLE COULD NOT LAST. AFTER THE HIGH GODS HAD LEARNED THEIR DEEP LESSONS, THEY RETURNED TO THEIR LANDS.

JERNOTIA AND KING BLUE

Enemy gods began a war which even the gods fought in. Jernotius was not attracted to it, and he maintained his desire for balance. He provided no combat, but the great strength of his purity made his mountain safe. Thus he provided haven. Whenever a god or goddess was victimized unfairly Jernotius provided them with refuge and counsel. Banished deities who supported the Jernotian Way were welcome. In this way he collected those deities with whom he could work in harmony. Upon the peak the gods used to meet, each in calm meditation, even during the ages when all went poorly for the gods.

The rule of the Blue King was especially offensive to Jernotius, for it was a cruel and unchanging condition of life which was forcibly inflicted upon others. It was so corrupt that when the King of Logic offended the Sun with his arrogance then Jernotius was forced into action by weight of his own judgments.

Jernotia brought himself to become a poor woman, and went from the mountain to the king's city. There she engaged in argument with the sorcerers in the marketplace. They were so confounded that she came to the attention of the philosophers and was finally brought to the king's court. Then, in privacy, she confronted him with her truth. He summoned his god, and a great struggle ensued.

Mystic unreality there met with Material Magic. The forces unleashed would have slain any being which was male or female, or mortal or divine. The God of Logic, unconquered, was unable to manipulate anything not created by Jernotia. Blue King went away.

This freed the gods to come down from the mountain and return to their native lands. The Children of Jernotius and Jernotia traveled around the realm, guided by their deities to the places where miracles could be wrought.

BENTUS

Bentus is the god of Pleasure. He was the first of the High Gods to come to the land. With cymbals clashing and brass bells ringing, Iredana brought the groaning mead carts down to Pelanda. Whenever the procession stopped at towns and villages the women and men ran away to the hills. When they heard the wild bells they were eager to sip the strong beer, listen to the new music, and sing with the honey bee. Whenever they stopped the yellow meadcups grew. Everyone loved them and welcomed them for the joy which they brought. This way Bentus and his minions spread quickly through the farms and fields, friends to the poor and troubled.

At Mintinus the god received royal attention. Prince Seludeum spent seven days in the LevBentus and afterwards was initiated to the cult. Then the king's son brought the god and his whole entourage into the city. Even though the king protested, soon everyone was drunk. Their neighbors

from Desteleus took advantage of this and, with spears and clubs, attacked and took everyone prisoner. King Vesteus and his family were captured. The king was royally treated by his captors, who offered him a chance for revenge. He ordered his own son to be beheaded, and it was done.

Back at the city iron chains still held Bentus and the others. The god volunteered to be killed first. The enemy tried to execute the weak first, but Bentus protected them against the wishes of his own captors. At last the execution was arranged and begun. However, the boulders bounced off of him, the spears broke when they touched him, and the impaling stake turned away. Confronted with this, the Desteleus women were at last convinced of the power of Bentus. They surrendered and made alliance with the Mintinusians. They also agreed that they would worship Bentus, and take their priests and priestesses only from the Mintinus LevBentus. They beg the blessing of Seludeum before receiving their initiations now.

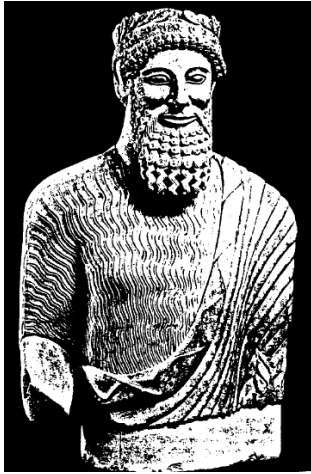
TUROS

Turos was the next of the High Gods to be acknowledged. Jernotia had named him to be the God of Power. Turos the Shaker was already worshipped at Othens, which was only a town without walls then. Turos the Council Staff was revered at Balovius and Rafelios, but had no great power except to oversee the council meetings.

There was in those days a city called Kendesos. The people of that city had worshiped a powerful god called Radiant Origin who had been defeated in battle. As a result the people had to pay terrible tribute. Their god could not help them, and as a result of foreign ideas the people of the city declared that they would no longer have any gods. Many people, mostly bandits, murderers, sorcerers, and other outlaws, went to their city.

Kendesos was called the City of Torment. It was ruled by men who were at first like gods, but later who only wanted to be like gods. The people cared nothing for the world, and they began to destroy the world around them by taking all the Life from it. They could destroy even the lakes and oceans this way. All the people and deities around them were alarmed and could see what would eventually come about. Jernotius called forth his friend, Turos of Othens. He instructed him on opportunity and chance. Then Kendesco, the priest of Turos, went with his companions into the City of Torment. There the holy people proved to the king the value of worshipping Turos, even though the skies were not stable any more. He taught them that power not only came from the gods directly, but could also come right from the worshipers. Kendesco taught the men of Karstenus the ways of the gentlemen, and was accepted by them as their paragon and leader. They set up an altar to Turos of the City, and made a temple there. They were a great rival to Kendesos.

When Turos was powerful, the God of Two Cities went from the lowlands to the top of the sacred mountain. There, in the thin cold air, he met with the goddess Jernotia and learned of her secret. After this they had a child, who is called Idomon the Prophet and was famous later.



ART: TUROS OF OTHENS

This portrait of Turos is by the artist Desdillus, the first person to work in stone. (Most of the city of Othens was rebuilt in stone after it was destroyed by Talargs c. 111,360.) Desdillian sculpture and architecture determined the Pelandan style for the next 150 years.

ULERIA

Uleria is the ancient goddess. Everyone knows she was the daughter of Grandmother EthElsor. Naturally, the ancient goddess was known in the land before Jernotius' rebellion, but the folks were so wicked that she was neither respected nor obeyed.

Uleria's liberation begins with the son of the King of Utheneos and the daughter of the King of Ulwar, who had fallen in love, even though their cities were at war against each other. As Ferodites tells us, after two murders, the slaughter of many soldiers, a speaking statue and the self-sacrifice of a loyal hand maiden, the pair of lovers were again joined together despite their parents, and even brought peace to their cities. Even today people remember Urenes and Turuka as great and true lovers.

Each eventually inherited the rulership of their cities. They each shared in the rule of both Utheneos and Ulwar, and their lands prospered.

Urenes and Turuka were married in Uleria's Grove, and they were true, happy, and had many healthy children. Veguran was a great hunter, until the boar slew him. Perusta was the painter whose work was so highly admired that her name is an honorific today: when we say perustic we mean it is nearly perfect. But the most famous child of these lovers was their daughter, Delderia, who is still the most admired heroine of all young women in foolish love.

Delderia was like her mother in beauty and headstrongness. She also fell into forbidden love and cast away all normal social rules for him. However, this time her lover was a foreigner, mistrusted by the king. The king

made many proofs and quests, and the tale of Delderia and Idomon holds more dangers than her mother's. Nonetheless, Uleria prevailed for the daughter as it had for the mother, and at last Idomon and Delderia were wed. Afterwards they built the great temple to honor Uleria at Ulwar.

IDOMON THE PROPHET

Idomon was the son of a god, and he had determined great events in his lifetime. Many came to learn from him, and he taught them all of the High Gods and the Jernotian Way¹. He always pointed to the ersoon as the sole representative of his order. Others agreed, usually beginning with the traders who went from place to place. Eventually, people agreed to the new gods and raised their own Temple to the High Gods their cities grew.

Idomon first wrote down the rules and sacrifices for the High Gods. The seven are sometimes called the Seven Jernotians. They are:

THE HIGH GODS

1. Jernotius the Liberator
2. Dendara, Goddess of Virtue
3. Idovanus, God of Order
4. Uleria, Goddess of Love
5. Bentus, God of Pleasure
6. Oria, Goddess of Success
7. High Turos, God of Power

These were the gods and goddesses who had been resting at Mount Jernotius. Now they came forth and occupied their temples in the cities of Pelanda. They were also worshiped collectively as the High Gods.

TUROS AND CHISEL

One day Turos decided that he wanted to carve. Many great wooden God Voices² already existed.

Turos carves a son, called Chisel. The woman, "Inspiration," breathes into a stone, and Chisel cuts it loose. You could hear it groaning inside, and if you looked with the right eyes, you could see it trying to stir and escape from the stone around it.

Chisel cuts it loose. It is the statue of Turos and Chisel. It asks who would follow it, and many of the tribe agree.

The men of the tribe confer, and they choose a mask to put upon the statue. They take one from the side of Fire Mountain, and with much ceremony redecorate it (bring it alive) and mount it upon Turos and Chisel. Then Turos and Chisel walks to the place where the people wish to live. They call the place His Throne. Today we call it Rafelios.

¹ *Jernotian Way*. "All is Change, All is Balance."

² God Voices. Or, "Speakers for the gods." Monuments which spontaneously raised themselves to commemorate events by deities. These were the earliest of the idols at the earliest Wendarian proto-temples

PELANDAN TUROS TEMPLES

Where Turos performed one of his great deeds the land was always especially blessed. People enjoyed themselves more wherever Turos had been and collected naturally at those holy places, and so many cities grew from those spots.

At Othens he shook the earth to make Brendarbus fall down. The people there tended a deep fissure where Turos' voice could be heard by pilgrims. They called him HerraTuros [Turos the Shaker] at Othens.

In Balovius Turos brought harmony between two tribes when he stuck the great *arondaddi*¹ into the ground to oversee their meetings. They called him DedaddiTuros.

He was also called DedaddiTuros at Rafelios. There, however, he had given to KaDedi² a stick which kept everyone at a meeting quiet, except for the speaker whose heart was opened so he could speak only truth. Many people gathered there, at the spring and in the vale.

ChekTuros³ appeared to protect his pregnant lover, Kurfura, from pursuers. Her companions stood against Daxdarius there, and Turos drove off the War God. People seeking protection usually tried to reach Alafulos, the Hilltop city.

Priest Karstenus seized a city for Turos. He went to Kendesos, the City of Torture, and lived among the oppressed and taught them of Power. They revolted, and Karstenus raised the first statue of KetTuros⁴. In this way the God of Two Cities became the God of Many Cities.



Bisos

Bisos, the Divine Mediator; intercedes for Idovanus into the affairs of men, and bears the prayers, praise, and curses of mankind to the High God. The many newly made statues of Bisos made for the Carmanian reconstruction usually portrays him in fully human form. Note the Carmanian halo. The statue was broken during the war against Rufelza.

SOME PELANDAN DEITIES



TUROS OF VIKORANATH

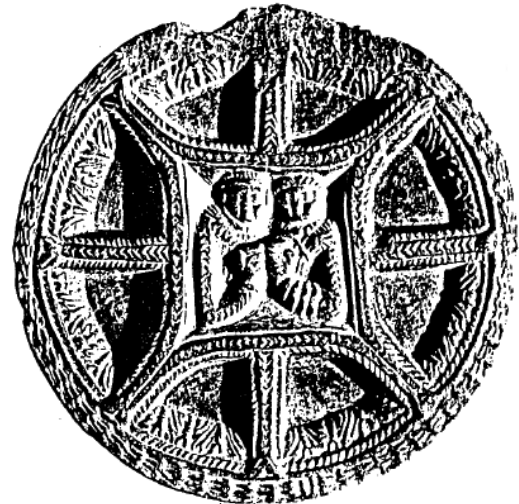
Turos the Ruler of Below succeeded ViSaruDaran as lord of this magnificent palace. The staff in his hand is the Pillar of Below, which holds up the Surface World. The dish is Dertuna, the Treasure Dish. The statue was made recently, during the Restoration Era Style. It is in Petela.

¹ *arondaddi*. "Tree-trunk Staff"

² *KaDedi*. "Small staff"

³ *ChekTuros*. "War Turos"

⁴ *KetTuros*. "City Turos"



IDOVANUS AND VANU

Idomon the Prophet was taken captive in the sorcerous city called Borangu. He prayed all night, and when the sun rose the next day it burned this image into the face of the city's main citadel. The city's king ordered sorcerers, his champion, and his chief craftsman to remove it, all of whom failed. The king forced the image to speak, and Vanu, the smaller figure, prophesied the downfall of the whole city. An earthquake shortly after leveled the whole city, destroying everything except the wall which held the image and killing everyone except Idomon.

When Carmanos the Prophet declared the Great Truth in Brinnus, this image detached itself and rolled to the city. It is there now, over the outer gate of the Temple of Idovanus.



ORIA, QUEEN OF THE EARTH

This is a modern, Restoration style statue in Utheneos. The ancient symbols of Orian authority: the basket (in her hand) and the (necklace of) acorns.

GARTEMIRUS THE WISE

Gartemirus was one of the favorite grandsons of Idomon. His father was Turenus, who made the roads between the cities. Gartemirus ruled in Ulawar after his father.

Gartemirus spread the teachings of Idovanus which ended the last human sacrifices among the Pelandans which had been conducted by the nobility for certain of their deities. He did this by substituting objects of art instead. He was so powerful that he could do this by himself, and even the gods agreed. As a result, the people of his land were happier than most. Gartemirus often went to nearby cities to teach his new rites to the priests and priestesses there. It seemed to the people as if nothing changed, except that people were not being killed any more. Gartemirus was aided in this by the advice and power of the Seven High Gods They made all of Pelanda peaceful.

When King Gartemirus was in his middle age he was High King, and many marvelous things occurred which we still know about today. For instance, in his time Verenda made the cheating men into nighthawks. Yarvanera was turned into the turtle of Hederos. Bisos was tamed so that oxen pulled the plows. Since Ekus the Wild Man was tamed, his many wonders occurred and were credited to the wisdom of Gartemirus too.

MOSANDSHU AND ORIA

This started a long time ago, before the sun rose and fell, before there were stars in the sky, even before the coming of death.

There was a man named Mosandshu. He was a wise man of his people, not a warrior. One day the Goddess Oria came to him and offered herself to the man, along with the secret knowledge and power which that gives.

Mosandshu refused. "I can find that with my wife." She offered, next, along with the secrets, to give all of the riches and bounties which her love brings.

Mosandshu refused. "I have all I need with the simplest life."

She offered, next, to give to him the secret of understanding the truth of Love, but Mosandshu refused. "I have seen this each time EthElsor joins us."

She offered, finally, the truth which no man had ever had before. Mosandshu was curious, but uncommitted unless he understood the trade. So each offered to be utterly honest.

Oria admitted that, actually, men were necessary to her, for love, life, and pleasure.

Mosandshu was unimpressed, because he had always assumed all women were as needy as him anyway. So he told her his truth.

"I would rather make these images beautiful," he said, "than to raise children. I would prefer to pour my suffering into this work, which will live after me, than into the transient world of love and life."

Oria was very angry after that. She said, "I need men, and sometimes a man," she said, "but not you. It is a pleasure to desire what one can not get, but it is folly to strive for the impossible. There will be no love in the lives of your children, though."

But indeed, the curse was useless because Mosandshu had no children. And even today we can go upon the Cliffs of the Gods and look upon the ancient works of Mosandshu.



ART: GARTEMIRUS AND HIS WIFE

The Wise Emperor is shown with Princess Fetter; the so-called "wife of money." This is a modern (red figure) amphora from Rinliddi.

GARTEMIRUS AND THE MERCHANTS

[How clever he is! He makes them do the work, and pay the king, and enjoy it!]

ESUS THE WILD MAN

[How Deep he is! Beset by another who is his equal and more (being wild), the King learns and thereby betters himself. what a guy.]

THE THREE QUEENS

[One for love. One for money. one for politics.]

GARTEMIRUS AND NATHA

First there was the sacrifice (describe life = sacrifice.)

No one had to suffer when they remembered this.

But G. was not satisfied with this. He said "etc ... nightmare practice."

So G, removes Sacrifice. It was not done.

When the detached Voice wept, G said, Go Elsewhere. It did.

N makes War. War begins, caused by the same Shadow which was now in the Elsewhere Place.

So G. makes Peace. "Go Away."

N makes murder, from the Away Place, wearing the Away Mask.

G makes Laws.

N makes suicide.

G makes (social) morality. "Suicide is not right because it is not good for the tribe. It harms the children."

N makes personal morality. "Thistle¹ the tribe, care for yourself."

GARTEMIRUS AND ESKARLAVUS

Many people came to Gartemirus's court to see its wonders. Others came to find refuge from injustices in their homelands. Among these was one who came to him as an exile from the east. The exile's name was Eskarlavus, and he proved himself to be of impeccable manners and knowledge. After he had ingratiated himself to the court he asked the king for help in regaining the rule of his realm. His peaceful home had been taken over by the tribe of Riskestings, wild men who rode upon giant man-eating birds. Since Gartemirus had already conquered all the known lands of the world he agreed to accept this challenge too. Only Ekus refused to participate, and this brought his debilitation upon him. After preparations Gartemirus set off with his army and marched eastwards.

The army rested at the edge of the Mountains of Ice. There Eskarlavus the Exile performed a summoning which sent word to his other allies to come. They did, and there was a naked man who came, bearing only sticks and stones; and a man with a javelin and frog protection; and a man upon a horse. Neither Gartemirus nor his army had ever seen men riding upon horses before. Nonetheless, they continued forward and came to the city of Darshrell. They laid siege to the city.

The Darshrell people had built their city around a great tower where their gods lived. It was decorated with the faces of the gods who lived there and, said the people of that city, who ruled the world.

King Gartemirus had looked upon many gods and goddesses, and his wise men had seen farther, more, and deeper too. They declared that these gods had once been what the citizens said they were, but the gods were all dead and gone, now unknown and unreachable by humans of any kind.

Based upon this wisdom, Gartemirus and his army attacked the city. There were many brave warriors on the walls, but they were foreigners and knew they would die soon. They fought well, but were overwhelmed. The citizens lost all heart for battle and tried to hide from the onslaught. The doors were broken.

The invaders entered the city, which was marvelous, having many temples which had been made by the gods, not by humans. The army arrived at the central court, which surrounded the mighty Tower there. It was so immense that everyone stopped to gaze upon it in wonder.

"There is not a god left alive within this," said the exile Eskarlavus. Then the leader from the East was first to assault the Tower. Indeed, there was no defense at all, and it was all empty and rotten. The king set foot inside the doors and the whole structure collapsed, sending tons of stone and wood crashing everywhere.

Alas, Eskarlavus was not completely correct. One of the gods in the tower lived. If they were all dead, he would have escaped. As it is, he escaped all the broken stones, but was killed by the tumbling head of the god who lived yet. He was crushed, every bone broken, before he could cry out loud.

When his guest was slain the High King Gartemirus leapt forward. with his scepter he rapped upon the idol five times, louder and harder each time, until a tiny creature fell out of the head's ear. It grew quickly to become a feathered god, but as it was still growing Gartemirus rapped upon it three times with his staff so that it quieted down as if it was a real falcon instead of a god.

The Red Brother of Eskarlavus was outraged and demanded compensation for the death of his brother, even though no kinsmen of the murderer were alive. King Gartemirus correctly saw the salve to the man's pain, and he gave command of the hawk god to him. Then King Gartemirus decided that this land needed a just ruler, and so he named the Red Lord of the Hawk to be the next Emperor there.

The new emperor declared, "As long as no one slays another of their race, the world of peace will persist. To remember his dead brother the Red Brother raised a great monument made of ice, and covered over his grave with it. The people of the conquered city, who had dared to support the evil usurper, were sold into slavery. Gartemirus, having seen justice done, returned home triumphant, laden with many fine gifts.

¹ Thistle. Assault, especially used in sexual terms, like modern "Fuck you."]

APOTHEOSIS OF GARTEMIRUS

Gartemirus ruled for 1000 years and never failed in a true judgment. His family flourished, and his descendants were officers throughout Pelanda. One day Ekus came to him, a ghost where he had once been the strongest man alive. He told Gartemirus that his rule was so wise and widespread that the gods had invited him to their own household. Gartemirus agreed, and with his finest goods went upon the Burning Wagon¹ to join the High Gods, where he still lives and receives sacrifice.

After Gartemirus was gone from the world the moral virtue dissipated, and there were many animals sacrificed. This began because poor people could not afford the proper art objects. And, in some places and in desperate places, some even returned to slaughtering humans to appease their gods.

FALL OF THE HOUSE OF VIRTUE

One day everyone got together for another debate. They chose from among those present whomever among them was the best bearer of Virtue. The debate was fast and entertaining, for everyone alive was full of virtue, life, and pleasure. Finally, though, they chose Dendara, because she was mostly made up of virtue, with little else that would sustain her. So she was chosen, and awarded a prize. They erected the House of Virtue, also called Dendara's House. As long as everyone did what they should, the House of Virtue would stand.

Dendara had ten cups in her house. Each of these held a delicious liquor that delighted anyone who partook of it. Anyone who visited her house was welcome to sip or drink from any of them as much as they wished. She was such a delightful hostess that time spent there sipping a drink went so quickly that a child left at home would be grown to adulthood before even the most loving and thoughtful mother felt the need to leave.

One day a new person came to her house. No stranger had ever been seen in the whole world before, but Dendara knew that things went on beneath the earth that she could not see.

She was not scared. As was the custom, she spoke her name, and asked for his.

"I am Daak², he said. She invited Daak into her house, and offered to him a choice of whatever repast he would want in her house.

"I want the best," he said to her. So Entekos summoned the musicians, and began to prepare the feast of the Tenth Cup. But before these preparations were done Daak walked around the house, and upon seeing one of the other vessels he seized it.

"I want this instead," he said. "And maybe two others as well." but he clutched only one, and with it he began to stride from her house.

"Oh Daak," she said, "to partake is not to take! I beg you to pause and remember your manners, and to return

that precious cup to its chamber so that everyone may share in its pleasure."

"This is mine," he said, and he drank it wholly. Then, inflamed by its strength, he walked around the house once again and this time he struck at Dendara with his empty hand. She fell down, bruised and shocked. Then Daak left, taking the treasure with him.

Dendara's brother came and found her lying on the floor, and he summoned others and they all set off after the thief right away. But the damage was done, and the goddess was never as elevated as she had been.

After those two vessels were hurt, the set was ruined and destruction of the rest came quickly. They were stolen, broken, and even eaten by the disasters which followed the loss of Virtue. Dendara wept and wept as each beautiful thing was ruined. Each weighed more and more heavily upon her, bending her down like a bearer is bent over with each day's load of fire wood.

As she aged and weakened, Dendara bent closer and closer to the earth from her lofty place in the sky. As she shrank, fewer could see her, and so once things got bad, they got worse. Being the worst, they were harmful.

The breath of Entekos had once been the Eight Colors. Now she was nothing except fluttering cold. Snow fell upon everything. Cold blew. Entekos not only had no house any more, but she was also condemned to huddle outside in winter.

That is why she died.



ART: THE RAPE OF VIRTUE

Daak and Dendara

Late Carmanian Era, c. 112,200 +/- 100 years. The style is notable for its relatively realistic, non-idealized forms.

¹ [Burning Wagon. Period funeral rite.]

² Daak. "Stranger"]

DARKNESS AND RESURRECTION

MY STORY

It seemed that no virtue would be left undamaged. The splendid ease of the Wendarians ended in disaster when strangers from the outside invaded. The Pelandans fell when disaster struck from within the land.

This was the Bleak Period, a time of starvation and terror. Surely this is what we call Kazkurturnum.

She told me that the solution lay in Balovius. I went there, where the people worship ErskiTuros, a stick god. I showed them my Addi, and they showed me their KaCharal. They told me of their rites, then instructed me, and then at night showed me the Resurrection.

THE MYTHS

THE DEAD SKY

The sun was knocked down from the sky by Daak, a thief who came to our land from the outside. He was a thief, murder, and rapist who delighted in slaughter and burned whatever he could not take. Never trust Daak¹.

Then Entekos died. She turned inward so hard that she broke. Nothing supported her. A big rock fell from her roof onto her head and splashed her brains on the ground. So many of her children had died that she could not stop weeping and she went to find them.

Entekos took up the eight pegs which had held down her house and burned them when she left. Afterwards no one could tell where her house had been. No one could fix her building.

In the sky nothing was regular. The beings which lived there did not know their places, or they could not keep them without Virtue. Some rose and fell in place, others twirled around, some fell down with a crash or just burned out from where they had been in the sky. Some even disappeared into Below, then rose again. They went upon the Moon's Path.

KataMoripi was one of those. We call her Black Dendara. It was the ghost of the living goddess, haunting the falling sky. She was horrible to behold.

KataMoripi rose alone at first, after the sun god failed, then she rose and was with her children. The Ancestors called her two children Derdo² and Vendara³. They all caused terrible trouble before the Red Destroyer⁴ drove them away.

THE VELORTINANS

In the city of Hagu⁵ there lived some people who were under the protection of a dead god. The god's name was

Darkface, and the people had pledged to worship and honor him since the beginning of their memory. They had never left the god's side, even when the god had turned his eyes from them and sent his secret fire to warm other peoples or places⁶.

One day they were visited by BeThaNa who is called the Balancer⁷, BeThaNa had pity upon them, and spoke to them what she had spoke to many others before. But these people were either the first people able to hear the message, or were the first to listen.

"You are here and suffer miserably for the sake of old, dead promises," she said. "You are condemned by the promises of your ancestors. But you need not be, and you can free yourself from this bondage and find a new god."

This astonished the people. They knew of many gods, of course, but they had never considered worshipping a new one, ever. "How would we do this?" they asked. "Our children are dying. We would do anything to free ourselves from this ancient curse."

DIVINE SEVERANCE

BeThaNa told them what to do, then. First they stamped out a great ceremonial ground. With sacred barley and three other grains they traced a great circle of protection. They took four hares, one of each color, and they sacrificed them. They then took the blood of sacred bulls and rams and colored half of the floor. Then they called upon BeThaNa and spun in circles until they fell down laughing. They summoned a star to their midst, a demon of hunger was placed into a pear, and one of them was chosen to bear a message to their dead god. He was called the *esdakus* and was dressed in the best clothing and wore a silver crown. He was a volunteer, and died happy to be going to his ancestral god rather than betraying him. Then all of the people turned their backs, and the priests of the old god sent the *esdakus* to the god. Then everyone washed their faces and changed their names, and walked to the feast hall. When the ordinary people were gone the priests then broke all of the sacred implements of their god, and none of them were remade so they knew that the separation had been a success⁸.

⁶ [That is, he was dead. He has no name here, just a mask. His power is forgotten, only the superficial memory remains.]

⁷ BeThaNa the Balancer. "Who is this liberator?" I asked my informant. I was told, "She is She Who Breaks Need." I said, "Why is she the Balancer?" and was told, "She is the one who brings needed changes." Later on a Carmanian philosopher assured me that BeThaNa was just another name for the Trickster, who had deceived the Velortinans. He said that the people of Hagu were as foolish as foreigners, and worshipped jugglers and clowns, and anything said about them should not be believed. However, from my own search and research, I have determined that BeThaNa was an incarnation or appearance of our own goddess as an avatar of Natha

⁸ This is very similar to a Pelandan funeral rite. Note that the broken grave implements are an ancient Pelandan burial tradition and are still placed in many new graves. The implication here is that if the deity was still vital he would have had enough energy (turos) to repair at least one of his sacred parts

¹ [Also, "Never trust a stranger."]

² Derdo. now identified as DH Lokarnos

³ Vendara. Now identified as Annilla

⁴ Red Destroyer. We now call him Shargash

⁵ Hagu. This city was destroyed and no longer exists on the physical plane. Yet its importance to the mythic world has kept it accessible to us

This way the people finished all their old contacts with their god. Then the men bathed in pure waters. The women leapt over sacred fires. The people then were fresh and clean. The people knew better than to fall to the errors of the Logicians or Incompletes, and so they took their loyalty and worship to a better god, who was called KetTuros. They went to live in the city of Balovius, and remained there much happier than they had been.

THE VELORTINIAN PRINCIPLE

One day, however, the nightmare occurred, and KetTuros did not respond to the prayers and sacrifices made to him. This was a terrible shock to everyone, because none of the greater gods had ever done this before¹. Everyone despaired, because they seemed doomed.

The philosopher Velortina² was a great poetess who lived outside the walls, but was a full citizen. She stepped forward in council and suggested her own method. She said, "We are innocent. We are not guilty of this disaster and unreason. We are small people, working hard to survive in our world which has been ruined by the immortals. We are humans, and because we are intelligent we maintain our consciousness and memory of those greater times. But we still have no Power in the world. We are creatures of order, and we live within Order to survive disorder. We must maintain Order, for it is like water to a fish. The great gods have failed that Order, and are dead. We live. We must maintain Order. We do that with a pious and devout life, as in the old days, because this maintains our touch with Cosmic Justice³."

This is called the *Velortinian Principle*⁴. People agreed to try to live by it. She then proposed her plan, which they also followed. All who were pious then remained to help.

RITE OF DIVINE INQUIRY

Velortina said they had to query the god.

They should flawlessly execute the ancient ceremony which would re-enact the great rites which have been failing. This would notify the gods and brings their attention back to us. We would show them what was right. They called this the Rite of Divine Inquiry.

As in all rites, we also petition to the gods, and tell them what we need, and ask them to help us.

This is our duty. If we have been devout and honest with the gods, then we can contact them with truth. Then they will correct the error in our favor, and Justice will again prevail.

RITE OF ATONEMENT

If we are good, and the gods have been properly told of our needs and still do not act, so that the evil conditions persist, then we should assume that the evil in our world must be due to our own human error. We are small and frail, and easily make mistakes.

In error, we humans must then appease the gods by offering our greatest sacrifices, to prove our sincerity and to beg for forgiveness. This is called the Rite of Atonement.

If our atonement is properly done, then the gods will intervene and correct the evil for us.

RITE OF NOTIFICATION

If we have performed the Rite of Atonement properly, and the evil conditions still persist, and we have lived a pious life, but our hecatombs of repentance do not correct things, then we have reached another stage of proof. We know at this point that the error causing our evil is not ours at all, but is indeed FROM THE GODS. Our innocence is proven. The fault is not ours.

At that time we are obliged, in order to maintain Justice, to undergo the *Esdakusian Rites* and discard the deity. This is called the Rite of Notification. With it we sever our connections with the deity.

If we are Just and our lives have been honest with the gods, and if we perform the ritual correctly, then they will be powerless to harm us in this severance.

THE RITES EXECUTED

The worried people of Balovius tried the Rite of Divine Inquiry with their god, KetTuros. Indeed, it went as Velortina said, for KetTuros was roused from his slumber by their offerings and rites, and was able to drive off a wintry foe who had ensorcelled him.

Many years later the god again fell asleep, and the people invoked their principle to correct him. But KetTuros did not respond. The fields were still bare, and the red rats were lions⁵.

The people gathered together a great hecatomb for the Rite of Atonement sacrifice. They slew and burned 10 white bulls, 20 black cows, and 100 oxen of many colors; also 50 sheep and 50 goats, and also 100 red hens and 10 black cocks; also 25 sows, and one boar with great curling tusks.

KetTuros did not respond. No response came to this. When no reply came back then all the worshippers of KetTuros abandoned his worship. The god slept. His holy places were full of broken gifts. His power was gone. Stillness reigned. Barren women wept.

His worshippers went elsewhere. The people of the city of Urganth were among those who declared themselves free. Then they gave prayers and sacrifice to their mayor, whose name was Wandros, as if he were their god, but they were all eaten by digjelm. Balovius itself fell into a hole, and some of the people climbed out to meet their rural cousins, but most people died.

¹ [greater gods ... Apparently Darkface was a minor deity.]

² Velortina. I discovered that she is a great keeper of Lunar secrets

³ [Justice. Actually Pelandal *keldalfe*, perhaps better translated as "superharmony," but in fact translated throughout DH as Justice, like "rightness" which was seen as an active force. As used herein, this is an impersonal Power which is seen to be a source of Authority which is greater than the deities.]

⁴ Velortinian Principle. This is still used today. It can be summarized as saying "Humans are responsible for the world, even if/though the gods are not."

⁵ [red rats ... lions. Carrion eaters, usually up to 10 lbs in size in the wild. But if they have unlimited food, they also have unlimited size. That is, "lion-sized."]

All the other cities, except one, were wiped out, because they believed that the Velortinian Principles let them make whatever god they wanted, which is false.

In Hagu, Deveria the priestess¹ was not content. When the fires had been leapt, she stayed where the others had gone. She could not run anymore. She felt that as long as the ashes were warm and that some people lived, there was a chance to contact her dear god of life. She took the broken firestick and with her band of palmsters² both women and men, she worked with it nonstop. They spun it until their palms were calloused and their shoulders ached. They dedicated themselves to do this for as long as they could, and only to surrender their faith in the God of Life if they failed their utmost.

Many people came and watched and laughed at them, and this was the only laughter which was heard in the ghosthaunted city those days. They worked on, even after two of them dropped dead from exertion.

But after 73 and one half weeks³ the persistence of the Palmsters paid off. Deveria smelled warmth one day, and then sniffed a wisp of smoke curling upward. With gentle breath and sweet tinder she lit, once again, the spark of life to a flame, then nursed the flame to a fire. She touched fire to the torch, and it was again DenegErski⁴. It sprang alight. The flame upon the great altar rose to prominence again, and in this way ErskiTuros⁵ was awakened. He sputtered first, then roared, and at last sang. The people sang too, and these are the Fire Songs we still sing.

Turos protected the people of his sacred city, living in harmony with them and within them, protecting them from the harsh world. Because the god was there, whereas there were no gods elsewhere, Hagu alone among the cities of Pelanda survived the horrors of the darkness⁶.

TUROS WAKES THE WORLD

ErskiTuros also woke his own father, who we call the God of Power, Turos. That god of vitality woke in Balovius, where he inhabited the altar of Father Turos. Thus he awakened his sons. Turos first alerted everyone to his presence by freeing his son Gestinus⁷, the Third Mountain Son. The rivalries between Gestinus and his brothers has never been settled. Thus when Gestinus grew, so did his chieftain. Great Arketos, thrice-born of the Yolp Mountains, raised his voice, blasting a column of smoke

into the air and stone upon the earth, increasing his size to keep Arketos Mountain as the highest in the range⁸.

Turos then opened the gates of the Fourth and Fifth Hells, and liberated his companions of old. The gods and goddesses were freed this way. Out of the dark worlds came Natha, Naveria, Oria, Bisos, Poralistor, and the others. They came to the surface world at the Mingarite Cave⁹, in Darsen. They traveled then, upon the Firstgreen Path until they reached the center of the world. At the Pillar of God they danced, and enacted the Rite of Renewal. They chanted and brought the many sleepers at that site alive again. Then they sent their servants out to the rest of the world, bearing with them the vital Food of Life and Waters of Life. Earth thawed. Plants grew.

DEVERIA & VENEGDEL

Valare did not give this story, but it is important to understand these cosmological events, so I give this poem synopsis.

Deveria dreamed.

First a lost shadow, nothing more.

Deveria was intrigued.

She sought it even when awake.

Deveria was distorted, unrecognizable. Desire¹⁰ rose in her.

Deveria grew, inside and out.

Desire grew to be temptation.

Deveria grew disturbed.

Temptation intensified to be lust.

Desire forced into the role of Lust becomes real.

She heard its sound.

She smelled its odor

She felt its touch.

Reality forced into the role of Desire becomes Lust.

She made the sound for it.

She made the smell for it.

She made the feel for it.

Then it materialized fully.

It was VenegDel¹¹

It was the Waking Sleeper

The dance begins. Hares rise up.

The dance is over Deveria is ashes.

The burning log sings.

ErskiTuros roars, then sings.

The flame bums.

*A hare, its fur burning, runs through the brush
and sets the land afire.*

¹ Deveria the Priestess. Though mysterious for ages, she is now known by me to have been a Keeper of the Spiral Path, and hence a worshipper of our Sedenya

² [Palmsters. From the fact that rubbing a fire drill uses one's palms. They did not use a fire bow.]

³ [73.5 weeks. This is 514.5 days, which is the same as the number of steps in Gerra's descending pyramid.]

⁴ DenegErski. The Torch of Life

⁵ ErskiTuros. This means "Torch-bearing Turos."

⁶ survived. The destruction of Hagu is told in several conflicting stories, the common theme of which was they were different either morally (Hariij legends say "they refused husbands."), physically ("they were hot or cold, tall or short..."), or religiously ("their gods were private and secretive...")

⁷ Gestinus. Said elsewhere to be another son of ViSaruDaran

⁸ Arketos Mountain. By far the largest, and still-active, volcano in the Yolp Mountains. It is in the southwest of the range

⁹ Mingarite Cave. You can visit this place, a popular place of pilgrimage

¹⁰ Desire. Actually, Kassa, the primal Love Goddess

¹¹ VenegDel. The Burning Hare

IDOJARTOS

Then the gods sat in council, and decided who among them should be leader. They decided to have no king, but to choose a leader as needed, and thereby escape the tyranny of an emperor. With this in mind, they chose once again for Turos and Oria to rule them. They received the scepter and basket of rule. Then the staff was passed once again, and the council chose a leader to free the animals. They chose Idojartos¹, the newborn son of Turos and Oria.

Then the deities again chanted together, and when they were ready they marched off in bright colors to the camp of GanEstoro, the Enemy God. His throne was a black mountain which imprisoned the Five Domestic Grains and Eight Domestic Animals. Idojartos plunged into the evil palace and fought the cold master there. Idojartos was wounded, but slew his foe. Idojartos afterwards died, but because he had opened the way [into the land of the dead] he also found his way out again, returning his pleasure to the world. We still worship him as the Good Herdsman, who leads his silent flock of souls to the underworld and back².

THE FREED SKY

Turos, as we know, followed the bat and found the Impossible Gate. He rolled aside the Gate Wheel, and thereby let the Musician out, leading his lover and bringing music back to the world. .

Afterwards the gods assembled farther to the east, and this same music was played over a lightless cave mouth. From there DenegEria (Daughter of Life) emerged from her imprisonment. Before her came all the lesser beings first, scattering like her pets into their burrows.

Finally, the ancient gods came forth again. Kargzant and Shargash reappeared, venturing forth from behind the Sky Dome to confront the sky world again. They mounted into the sky and Kargzant freed the stars. Shargash threw down the evil stars and escorted them into the Underworld. Then he re-emerged, doing this over and over until the sky was clean again. He then brought up Lokarnos to mark their victory and to count the days.

After that the other planets were bought forth, until at last the sun rose again, and brought sunlight, wholeness and health back to the world.

THE RETURN OF DENDARA

Dendara is the bright white planet in the sky which rises and falls every 62 days. It is the home of Entekos, and from it she sends out spirits which are to help those women and men whom she favors because of their merit.

She was in the Underworld, unrealized in the world. No spark remained to ignite her life. So she went in a dream to Eledre, a woman who had taken refuge in her temple³. Eledre sang the Song to the wonderful goddess and Dendara rose again, to the great delight and astonishment of all. Eledre was the first High Priestess of Dendara Reborn, and our modern temples all trace their heritage from her.

She was with Lendarsh when they danced the Rite of Renewal⁴ and she placed upon herself the necklace of her dreams. Women everywhere revered her, and still do.

HYMN TO DENDARA

Here follows a longish and modern hymn to Dendara, from Pelanda, sung in the Spring Rites.

*I cry out to the Holy One in the sky.
I cry out to the Great Priestess of the Heaven.
I cry out to Dendara, Great Lady of Heaven.*

*We feed you with honeyed fruits.
We feed you with rich cream.*

*O Holy Torch, you fill the sky with merit.
No darkness exists when you are aloft.*

*I cry out to the Awesome Lady.
I cry out to the Majestic Woman Above.
I cry out to Entekos, Bringer of Rain.*

*We feed you with raw porridge.
We feed you with finished bread.*

*Oh Bright one, you fill the sky with Life.
The Lost are found when you are aloft.*

*I cry out to the Mother of the Sky Beings [planets].
I cry out to the Joyful One.
I cry out to She Who Sees.*

*I sing your greatness, Priestess of Heaven
Bringer of Life, Mother of Virtue.
To Dendara I sing, so I may be her music.*

¹ Idojartos. Said, upon asking, to mean "He is the Fire Maker, the Carrier of Light."

² [Idojartos was primarily worshipped as the psychopomp. He was later identified and popularly labeled as "The Lightbringer," partially to mock Orlanthi and minimize barbarian beliefs. His worship, however, has little resemblance to Orlanth, but is linked with the stellar path of the Young God.]

³ her temple. Traditionally said to be called Ura, said in different places to be one of the "hold and starve" cities, and also a colony of Hagu. It no longer exists as an inhabited human city

⁴ [Lendarsh ... Renewal. This is explained in the Appendix about Bisos.]

Conclusion: *Entekos is Innocence,
but she is not our Red Goddess.*

*May we be enlightened.
May we be blessed.*

This is the End of The Entekosiad.

*Valare Addi set the path for this journey, which is a pilgrimage now for people across the whole Empire.
Do not ask for the Teachers that are named herein if you go, just ask for the Path of Addi*

OTHER PELANDAN TALES

Following this are some related stories I gathered to help illuminate this great and ancient, but sometimes obscure, world. At the asking of my sisters, I have related here more of my newly-found tales which have relevance to my journey.



ART: KENSTRATA'S AXE(HEAD)

Enchanted Copper, with gold inlay. This is kept in a temple in Arir; and belonged to their god. It appears in style and material to have been made for him in the Pelandan period. The missing chip is from a time when Kenstrata struck Derdromus with the weapon.

HUNTER TALES

THE WORLD REAWAKENS

Guy told me these stories, all together as I give them here, without reluctance or pretence. These are the stories which anyone knows in his land. Thus, their secrets are hidden, though we can seek them if we must. I did.

These tales come from the time after the planets rose, but before civilization was reasserted by Jenarong¹. Hunting and gathering are the methods whereby people gain their daily food. These stories concentrate upon that life style from different angles.

Note that many of the natural forces here are still undefined, but that these divine figures are clearly formed in their relationship between people and Nature.

HOW ARAKANG MADE PEOPLE

In Ancient Times, when Creator was still easy to reach, the whole world was ruled by Arakang, called King Bear.

Arakang is old. He is so old that he built his lodge upon the ground, but now it is in the sky. That is because Earth Maker was not done growing the world, and the lodge grew along with everything else. Sky and Earth worlds had not yet been separated. Galada² had not yet unslung his spear. When the sky was raised King Bear's lodge went up with it.

Arakang was not afraid of anything. He was upright, strong, brave, and very wise. He crushed the skull of Sakkar in single combat³. Another time he and Galgareng had

agreed to liberate the Yarm Tree from its keepers. Arakang's opponent was Oroypsus, the God of Plenty, and Arakang had to eat his way to success. Galgareng had to fight the fearsome Ulkamoon⁴.

Arakang ruled when Winter came for the first time. It was sent by HeredBara⁵ of the Underworld to destroy his rival, the King. HeredBara wanted to have intercourse with the Queen, who was so beautiful that every man was both aroused and intimidated by her. HeredBara thought that his fulfillment was frustrated only by the King, and that the Queen was a prisoner, so the Hidden One devised a method to kill Arakang.

HeredBara made a trap which broke the back of whoever went into it. He bent strong trees over like bows, and covered it with beautiful hides. Inside he painted beautiful pictures, and dug a holy pit in the center. Thus it was shaped just like the king's lodge, only smaller.

HeredBara tried it out on himself first, and it snapped his spine and made him bend over and hop about like a hare⁶.

HeredBara then told many people about the little lodge which was so beautiful. Arakang's companions heard of it, and told the King.

HeredBara then wandered into camp and listened around the fire to the stories told by the Companions. When it was time for visitors to speak, HeredBara described

¹ [the time ... So guessed Valare. Subsequent research indicates that these tales are actually from the end of the Provarian era]

² Galada. A name later equated with the trickster, here also called HeredBara

³ He crushed the skull of Sakkar. In Dara Happa the Defeater of Sakkar, the Demon of Fear, is called Azdurg. However, these other tales are not known to be told about Azdurg

⁴ Ulkamoon. We see here, apparently, the tale retold on the Gods Wall II-21 through II-25

⁵ HeredBara. ?"Hidden Conspirator." This title is sometimes given to Trickster or to the Lord of the Underworld

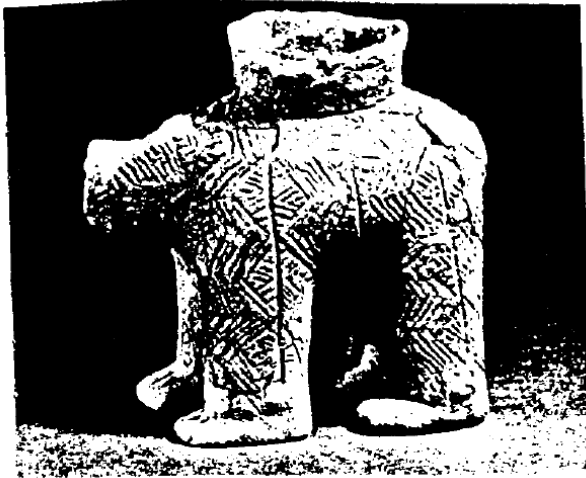
⁶ hare. Further indication that this was Trickster, who is usually simply Heso, "buck hare."

it most beautifully to lure Arakang to it. The King declared that he would indeed go and see this marvel, and they went the next day.

But HeredBara, who is always alone, never imagined the loyalty of the followers of King Bear. When they saw the trap they did not know what it was, but they volunteered to investigate rather than risk their leader. Thus, the King's companions went into it, each in a different way. They were all caught. The trap seized them and bent them over until they were all broken and bent. They could not stand upright after they came out, and they have all walked about on all fours ever since.

Arakang was sorrowed because this condition of his servants was pitiful, so he blessed all of the broken ones with new lives. Because they were bent over and crippled, he gave them the ability to leave their bodies to attain rest. They went to ErsOria¹ when they wished to, but often came back for amusement and love. Bear blessed them with the name of Four Leggeds. Those who had not yet fallen into the trap remained as Two Leggeds.

When the cold blasts of Winter came upon the world, Arakang left his home. He traveled until he reached the end of the world. There he found the World of Waking. A small fire was there, and he blew upon it and made it big. Then he turned and walked until he came to the World of Doing, and then continued around to the World of Being, and finally, he lay down to rest in the World of Sleeping.



ART: ARAKANG, KING BEAR

Sacred oil burner in the Kenstrata temple in Arir

[Picture: Ent_pg71.jpg]

When he returned to his home he found that the Queen was entangled in the trickster's trap. He prayed to release her unharmed, but Creator said it was possible only if all the Two Leggeds agreed to die for her, and if all Four Leggeds agreed to live. Messengers were sent in the four directions, and also Above and Below. They all came back

¹ ErsOria. "The Lap of Oria," a place of peace and contentment, probably the land of the dead

with good news except for Raven, who had gone Below. It said that there was a Devourer which was down there, and it would not agree. The whole world wept for this because if the Queen was lost all pleasure would be lost, and no families would be made again.

Arakang then proclaimed triumph anyway, for in truth Devourer was neither a Two legged nor a Four legged, and so the agreement was not violated. This way the Queen and all her creatures were again released From the trap.

But Arakang was not finished with his wisdom. King Bear already knew his way around the entire world. He went to where the Four Leggeds had gone, and to where the Two Leggeds had gone, and he taught his route and his wisdom power to all who would learn. As a result some of the Four Leggeds were able to come back to life again as Two Leggeds, and vice versa. So Creator's demand was reversed, and then immediately fulfilled once again. Thus, all living beings are now linked in our cycles of life and rebirth, blessed by the instructions of Arakang, King Bear.

THE BEAR DEITIES (NOTE)

The Bear is the men's god. We know this because Oria put those growly cantankerous creatures inside many men when she made them. Anyone can see that even today, and most men take pride in this totem.

Women revere Erтеленari, the Mother Bear. This Goddess is not the mate of the men's King Bear. In our modern age I know the story of how these two bruin deities met. The story is the basis for the rituals which allow the two cults to meet safely. But I was told that these are lately-made rituals. Prosimeus² said that the deities met only in the reign of Emperor Khorzanelm the Magnificent³.

I am not an initiate of the Erтеленari, if such still exists. I have heard that the girls of Arir or Anadiki are called bears, after their goddess, but know nothing more of these rumors.

THE HUNTERS AND PREY

At first the only thing was FerNa⁴. FerNa was the only thing and so it was lonely, and wept a tear out of its left eye. That tear was Kezadesa⁵. Then FerNa was not lonely anymore. Kezadesa performed such antics that FerNa laughed so hard that a tear ran out of its right eye. That second tear became DesaKaza⁶.

At first, Kezadesa and DesaKaza eyed each other suspiciously, feeling estranged from all except themselves. But FerNa taught them its unification secret, and so the two new ones learned what they needed to know to live. Their true names were Vogserwesi⁷ and Weskanvog⁸.

² Prosimeus. An ancient philosopher

³ Khorzanelm. Emperor of Dara Happa, ruled 111,368 to 111,405

⁴ FerNa. Said, upon asking, to mean "TwoOne." A sacred rock whose modern location is secret or lost

⁵ Kezadesa. Said, upon asking, to mean "Sorrow Joy"

⁶ DesaKaza. Said, upon asking, to mean "Happy Grief"

⁷ Vogserwesi. Means Hunter-prey, though literally "movement/taker-nourishment"

⁸ Weskanvog. Said, upon asking, to mean "Food of Movement"

Weskanvog and Vogserwesi practiced the Unification Secrets. They became acquaintances, sharing the same places; companions, sharing the same activities; friends, sharing the same interests; lovers, sharing the same pleasures; and finally spouses, sharing the same permanences. After such success, Vogserwesi and Weskanvog then agreed that the Speaking Rock would be their place where any future disagreements would be settled. Anyone can go to FerNa and hear the Great Voice. That is why we sometimes say FerNa lives in the Speaking Rock, even though it is everywhere.

Weskanvog and Vogserwesi lived together. They practiced the Unification Secrets, and at first they were a pair which came together out of loneliness. When the next birthtime came around Weskanvog bore twins named Weskanvogo and Weskanvoga. Then Weskanvog and Vogserwesi came together out of joy, and from that Vogserwesi bore twins, this time named Vogserweso and Vogserwesa.

These four roamed as a pack with their parents for a while. Vogserwesi and Weskanvog taught their children what they had learned, and told them where Speaking Rock was. For a long time they went everywhere together.

Four grandchildren were born, and they too lived with the pack. These two youngest pairs were called the SiMuruFerNa¹.

But they did not return to the Speaking Rock and did not know FerNa, so when Weskanvogo lusted after Vogserwesa, who also had a wandering eye, they listened only to their Little Voices. They went away together one time to get berries, and in the darkness of the brush they hid away and secretly broke their vows of permanency and had sex with each other².

In the next birth time Vogserwesa bore two children which were very different from her others. They were absolutely unlike the other Innocents which had been born before. This pair was, like the others, a little like each parent, but the infant pair was like them in the wrong way.

They did not have teeth. They did not have claws. They had a stubby tail. They had no spots. They had only one kind of teeth. They had terrible shortcomings compared to their siblings. They were deer.

Vogserweso was confused, and he left the pack and went to the rock where FerNa spoke. FerNa showed him the bed where his wife had betrayed him. Vogserweso went home then and confronted his wife, and demanded that the children must be put away. But Vogserwesa was a Mother, and she loved all her children equally. She taunted Vogserweso for I trying to correct her, then she ran away and hid in the west with her lover, Weskanvogo.

Vogserweso then went to Weskanvoga and revealed to her the whole story. She also became very hurt and angry, and the two betrayed spouses plotted together. They did not go to FerNa, but instead went to the Bed of Lust and broke their vows too.

At the next birth time, another pair of strange twins were born. They did not have antlers. They did not have hooves. They had one kind of teeth. They had terrible shortcomings compared to their siblings. They were cats. They went to live in the east.

The lives of all creatures are formed by the passions which engendered them and are then shaped by the place that they live. Thus Deer, engendered in secrecy and anxiety, is naturally flighty and helpless. And Cat, engendered in hatred and destruction, just as naturally hunts down the Deer.



ART: BLESSED PURENDI

The Deer "He Whom We Eat," is revered at the Kenstrata temple in Arir This is a façade from the outer wall of the simple, un-walled wilderness temple.

OROGERIA THE HUNTRESS

Orogeria loved to hunt. Since her earliest days she was raised among the beasts of the wild. The first time she was placed upon her mother's floor, Orogeria picked up a pebble and killed a mouse with it. As a baby she did not crawl, but rather crept and stalked. She walked only to chase, and her gaze always gauged distance and sought weak places, and she could run down hares when she was just a little girl.

Orogeria never did this for the thrill of the kill, though she slew what she needed for her magic charms, or later for meat. She did it, too, for the thrill of the chase and the instant of Eternity which she saw in the prey's eye when it surrendered, at last, to the maw of the Last Mother.

Orogeria's spear was called the Last Mother because it had a spear head made of black rock, sharper than was possible, and carved into the shape of the goddess.

Nothing ever surrendered without a struggle, even if it was just some old and sick thing crawling in the brush. Orogeria could tell from the way her prey raised their heads to see her whether that creature was ill or lame, and therefore easier for her to hunt. Those prey, already hurting, were easier because they were nearly done with their body. But even so, they still struggled as much as they could, until

¹ SiMuruFerNa. The "Collective-young-FerNa." A body of spirits still worshipped in many back woods communities

² ["getting berries" is now a slang term for having sex in general, and breaking marriage vows in particular.]

at last, - the cosmos opened and Orogeria participated in the salaseh¹.

Nothing else ever gave her that gift, and so Orogeria loved nothing as much as she loved hunting. It gave food for her table, health to her family, goods to trade, and a reason for her existence.

GENEALOGY: OROGERIA

Alk
|
Orogeria = Kenstrata
|
Purendesh



ART: OROGERIA

Orogeria is associated with deer as well as with the fox (vixen). Her deer association is apparent here. Her son is usually portrayed as a deer.

OROGERIA AND KENSTRATA

One day some strangers came to the camp of women. Kenstrata was their hunting leader. He wore a cloak of red fur. He was taller than anyone in Orogeria's camp, and he bore a long-arm which had been carved with strange designs.

Kenstrata was truly overjoyed to meet Orogeria. "I hope you are as great as I have heard," he said, "for I seek a challenge. No one can keep up with me on the chase," he boasted. "They all need to carry so many tools and weapons that it slows them down for the long chases. All I need is my Long-arm, and I can chase down any creature in the land."

Orogeria was amused by this at first. "It is common for strangers to boast about hunting to us," she said. "I have met men who slew the sakkar before they came here, but after the Long-nose or the Thruster came they are remembered for their swiftness - in running away!"

Kenstrata was thoughtful for a long while before replying. "When I was a young man, and placed for the first time upon my mother's wilderness rug, I took up my father's Thunder Rock, and slew a sakkar with it," he said, "so I don't think much of that deed. But I will be careful with the Long Nose, if you will direct me towards it."

This was Orogeria's pleasure. She brought them into the wilderness. Some of his men dried out in fear when they saw the creatures, which turned and looked at the hunters. The fearful all fled.

After Kenstrata saw that the Long Noses were not charging he conferred with his men, and they went and dug great holes and planted sharp stakes at the bottom. Then they went to Upwind, and Kenstrata took his Long-arm and used it to make fire. They then burned the fields, so that the Long Noses and other beasts panicked and fled towards the pits. They fell in and were killed. Furthermore, the pits halted the spread of the fires and partially cooked some of the creatures.

Kenstrata and his men gave all the creatures to the mother of Orogeria², as a thanks for their friendship and hospitality. The whole family came out and gorged, and made many tents and new clothes from the hides.

"That was not hard," said Kenstrata, "and I have yet to prove any swiftness."

"For swiftness," said Orogeria, "you must seek the Long Legs." They went to view these, then. He ran them down. She did not, however, and she experienced loss for the first time.

She did not give up, though. She thought to try to catch the Long Legs herself, for she had done it before. But she decided there was nothing to gain that. She did not try catch the Long Legs afterwards either.

Kenstrata was still far from content. "I have caught the largest, and the swiftest. Is there something which is clever?" But Orogeria was disturbed, for she thought that maybe what he said was not boasting, but was true.

"The vixen," she said, "Is the most clever. But no one has ever caught it."

"I will try," he said.

He did, seeking it through the flowers of springtime, but it disappeared. He sought, but could not find it again until the next spring. He managed to track it until Summer. He was close the whole time, and over the Season he saw a miraculous thing: the creature changed colors. But it escaped. The third year he pursued the vixen all summer, but lost it again in the autumn.

On his fourth year Kenstrata began his hunt in spring, tracked through the summer, pursued into autumn, and lost it in the winter.

¹ salaseh. I was told this means "The Eternity Moment." And they added, "You can not understand unless you hunt. It's like an orgasm. If you have had it, you do not have to ask. You are one with your prey. You are in love, dying. Your own breath is one. Your own eyes are dim. But unlike sex, you have something to share afterwards."

² Mother of Orogeria. Elsewhere said to be Alk

On his fifth attempt, Kenstrata did as he had done the year before, but he carried on into winter, but he could not find it any place.

At last he gave up, and he asked Orogeria for help. She was reluctant. Kenstrata then said that he would have to go for he was defeated. she agreed to help him, though she did not think that they would ever catch it. She herself had often tried. So she agreed to help, if he in turn agreed to a condition: that he remain with her whether they caught the creature or not. Kenstrata wished to capture it more than anything else, and so he agreed.

Together, they sought it for many years. Each taught the other what they knew of this, each season. The vixen did not have time to cover its tracks in the spring. They plucked bits of its coat from plants in that summer. They even pinched its tail in the fall. But it escaped.

The next year it was the same, and the third, likewise. Kenstrata's men were grumbling and unhappy with failure. They did not relish the challenge. But at last even Kenstrata gave up. He said that he was so devastated that he would not go back and hunt elsewhere, but just return to his home and retire.

Orogeria was very unhappy with this. She did not wish to see him devastated. So she agreed at last, with resignation borne upon a sigh, to give him the last secret which she knew. The vixen is invisible in the winter. It leaves no tracks, and eats nothing. yet it is present.

Kenstrata was intrigued, and even his men were curious. They agreed to try again, and this time Kenstrata caught it using one of his hunter's secret. To do it he went alone into the winter forest, bearing only his Long-arm, and there he practiced the Spirit Hunt. He tracked down the trackless creature, found that which was ever hidden, and captured it with his bare hands. He slew it with the Long-arm, skinned it, and brought it home to Orogeria.

Orogeria was struck by the beauty of the hide, but also by a sadness. It still changed its colors as the seasons pass. She found herself unable to part with it.

Orogeria and Kenstrata remained together, but now Orogeria was unhappy. Kenstrata had what he wanted, and he now demanded that they go away. She was obliged to remain with him, he said, due to her own oath. This would fulfill his bargain. However, he told her that she could free him of this if she wished to remain behind. The choice was hers.

Orogeria was reluctant to depart from her mother's camp. As a last resort she reanimated the Vixen skin, and then released the it, letting it go into the wild beyond even her control. Thus, she no longer had the vixen either.

Kenstrata was angry at first, and he was determined to track the creature down again, without her. He went out into the wilds, etc., but returned pleased after all. He remained there, and with the family. They are the ancestors of the Denjulae tribe¹.

PURENDI

One day while he was hunting in the forest, Kenstrata saw a strange beast which he pursued. From an overhanging rock he cast his spear at the creature, and he pinned it to the ground. He learned its name that way, so that Kenstrata could always summon FirBerra, the Ghostbeast.

FirBerra was the favorite creature of GanEstoro. When he heard that his creature had been humiliated, GanEstoro was enraged and swore that he would harm Kenstrata if he could. GanEstoro then threw his Death Dart at Kenstrata, but the hunter turned it away with his own war stick.

Later, GanEstoro came across the son of Kenstrata, young Purendi, and GanEstoro saw his chance for revenge. He cursed Purendi, whose shape was changed forever, so that neither his father nor mother would ever recognize him.

When Purendi did not return home for such a long time, Kenstrata went looking for his son, but failed. Kenstrata was naturally sad and worried about his missing son. His helplessness led to a great grief.

Orogeria was worried to despair also. She went to GanEstoro to bargain to get her son back. GanEstoro said that her son would return to her if she traded everything to him. Orogeria explained that she did not own everything, so GanEstoro changed his claims to be only everything which was hers, except only that one child which she sought that would be returned to her.

At first GanEstoro claimed things only slowly. He took all her clothing and tools, then her home and possessions, then her camp and grounds, then even her fire and her blanket. He took the earth and sky, the sun and the night, the water and the fire. The only beings who remained were other free beings among the Darsenites who were equal to Orogeria and Kenstrata.

But even after she had lost everything, Orogeria still did not recognize her missing son. GanEstoro was nowhere to be found, and when the Truth of his oath was called upon for Justice it did not work, and so his cause was proved to be truthful. Indeed, Orogeria could sometimes see her dear one, but she did not recognize him. Thus, though she kept her end of the bargain, she was cheated.

Because GanEstoro had everything and did not share it, everyone was dying of hunger. And because Purendi was gone, everyone was dying of sorrow, too. Kenstrata felt that he could not live without his son. He determined to use his Life-gift² to solve the problem. He thrust his stick into the ground at the Sacred Place, and then he climbed up it to talk to Creator.

He was told that *Eriapanoss*³ would solve his problem. He was told that whomever loves him would send what is needed if he performed the right song and actions.

Kenstrata descended and performed the sacred actions, full of trust in the Higher God. In response, a deer appeared

² Life-gift. A form of powerful and special One-time magic. In these stories, many deities have a power which they can use only one time in their immortal lives

³ *Eriapanoss*. Said to mean, upon asking, "Desire Fulfilled," the power of Oneness, Love, and/or Compassion

¹ Denjulae tribe. Once of Arir, now extinct. They ruled some time long after Kuk was defeated

and he slew it quickly and painlessly. He performed the correct rites, then skinned and prepared it. Then a raccoon appeared, which he killed and prepared. And others came too, until all the foods of a Great Feast were procured. With so much abundance, Orogeria and Kenstrata invited all other survivors to come to their great feast to nourish themselves, and also to mourn their missing son.

Everyone came because they loved Orogeria and Kenstrata so much, and because they missed Purendi, and because they were starving.

When they arrived, and after speeches, the food was brought out. Everyone else, to their horror, recognized that the great plenty of the feast was none other than the slaughtered and prepared boy.

But no one spoke it, out of fear, shock, grief, or respect. Yet no one ate, either.

Orogeria and Kenstrata invited everyone to eat again. But the guests still paused, and no one could say anything to their hosts. At last, amid that shadow, GanEstoro appeared. GanEstoro came out of the smoke pillar in the fire pit. He mocked everyone for being cowards, then provoked the Truth-sayer into stating to his hosts what was wrong.

Truth-sayer apologized profusely, and then said that the food which lay prepared before them was all made of the carved parts of Purendi. Orogeria and Kenstrata did not believe this at first, and so they asked everyone present what they saw. Under their questioning, everyone else also agreed. At last, unable to see for themselves but trusting the wisdom of their companions, Orogeria and Kenstrata recognized the truth.

But they were not shocked, but instead shocked everyone else by displaying relief and comfort. Then Kenstrata told them of his climb to the Creator, and how he had gained great powers, and how he would someday be served as an entrée upon Creator's Table. From this the rest of the people obtained the great and terrible insight of this event and feast.

Ever since then the hunters of Kenstrata pray to their prey with terms of endearment, and often weep and cry before they go hunting. Yet they are very skilled, and they do not hesitate to hurl their spears, and they can prepare any foods. And the only time the hunters do not eat is at a
Funeral

Feast.

MYTHIC TIME

REVELATIONS OF THE RED GODDESS

When Rufelza returned from her journey through the mythic planes she had undergone a magnificent metamorphosis, having fully integrating 5/7 of the Sedenyic entirety, and prepared to fulfill the divine prophecies and social expectations necessary to attain the last 2/7.

While expressing her Nathic functions, Rufelza presented the facts of her new mythic Cycle to her followers. This came pretty much as an entire, finished package: the Seven Steps. This was a mythological map of her self-revelations and recovery which promised to its followers transformation of their selves to join the Great Self, called Taraltara. When her immediate followers undertook this rigorous practice they discovered they too had obtained significant magical power from their new personal contact with Sedenya.

The earliest followers (mostly in her household) undertook the rigorous and dangerous practice with no evaluation, analysis, or philosophy. They had no interests of anything outside of the context of repeating Rufelza's pattern. Only later were the depths of the meanings of the steps discerned by worshippers. They, being farther from the actual events, naturally sought to find other support since they could participate in the historical experience, but could never achieve the innocence which first time participants had.

VALARE'S NEW TIME

Valare also followed Rufelza's map, but due to her circumstances of being of the Many rather than the One, she experienced the same events quite differently. Her perspective upon the same mythic events sometimes provided very different information.

Thus, when Valare experienced the great peace of Rufelza's Verithurusan phase, she was one of the crowd of participants in this great, unconscious event. When she undertook her study of the Lesillan era she also learned of it as the downfall of all gods (the Three Errors), and watched the rise and fall of ancient civilizations as she sat upon the Wheel of Tempotation. Her Gerran experience was as participant, not founder. Her illumination was among the Palmsters. Her Orogerian hunt was (apparently) spiritual, as a vision across the heavens after her Lunar Illumination. Her Nathic Balance was enacted upon the Surface World (of course). Only her Zayteran Release was done alone, as with Rufelza (and of course, as such an apotheosis must be.)

SOME LATER DEVELOPMENTS

About twelve hundred years earlier Plentonius had revealed the history of the Anaxial dynasty, and sketched the earlier 100,000 year reign of Yelm and Murharzarm. Over the centuries the various revelations of the many cults in Dara

Happa were understood to have occurred in the early Anaxial reigns, as the result of the Debarkers.

That structure of mythic history had never been seriously questioned by intellectuals or challenged by revolutionaries. Even

Valare's revelations did not challenge Plentonius temporal structure, which has withstood the onslaught of the latest Lunar speculations and remains the Pelorian standard of mythic time.

One of the most significant discoveries of Valare Addi was the revelation of a vast Prehistory which preceded the accepted Dara Happan facts. Valare spent considerable time trying to properly understand when her mythic experiences had occurred (at least according to a sequence, though not to the exact year). The other mythologies which she encountered and experienced through their ceremonies provided her more content which could be considered in the new context.

She naturally assumed her experiences happened sequentially, as had Rufelza's. So it is, of course, as hundreds of subsequent Illuminates have shown. On the other hand, many travelers quickly discovered that the Seven steps were not as entirely fixed as everyone had assumed. In particular, people noted that Rashorana was likely to show almost anytime, depending upon the particular needs and propensities of the individual, and the shape of the inspiration. Travelers to Hagu seeking illumination still found their way there, but sometimes the Illuminator used other masks to reveal herself. The entire seven steps had to be followed, but this event's place in the sequence varied.

Etyries, like Valare, was another Natural who followed Rufelza's path, and found other things. She had her native magic and skills to help her to investigate the mythic realm without with some protection from the tremendous dangers inherent in such exploration.

Etyries herself discovered that the Orogerian refuge through which the travelers passed was not always in the same time. Rufelza's stellar path of the hunt led through the Star Age which was Plentonius' Fourth Era. This marked the start of the current (second) millennium and was a powerful vortex of Sedenyic power. Yet Etyries occasionally found that the lands around the sacred refuge had no traces of former civilization. At one point she established that she was in a pre-Murharzarm era, discovering a widespread population of pre-conscious peoples later recognized as the Wendarians.

Naveria's original actions were determined to be much earlier, and many other revelations followed. Such was the early ferment of exploration and discover which eventually simmered into the great, semiregular system of Lunar Chronology.

THE BISOS CYCLE

THE MIGRATION AND TRANSFORMATION OF THE BISOSAE

I have put this document in here because it serves as a fair example of how a god and his people change over time to adapt to the changes of the universe. The *bisosae* have retained the core of their history in these stories, which are close to being a document of transformation. Today, the word *Bisosae* means three things in Carmanian:

1. Common meaning. social class, including whomever qualifies for Full Justice (which in Pelanda means that they get tried by their village peers by their local laws, not the Shah's Righteous Laws, which are judged on an absolute right/wrong basis.) Typically, these are traditional landholders, other team & plow owners, some craftspersons, and some of the military.
2. People of Bisos. Ancient tribal designation, now defunct; appear in legends and myths of ancient times.
3. Holyman of Bisos. Includes both priests of the accepted priesthood, or a certain type of madman who wanders from village to village with an entourage of children.

In this collection we see the movements and changes in this tribe as it transforms into the people of today. The earliest tales show us the first holymen, probably of Wendarian times (my assumption, based on my single Journey there). I can vouch that the earliest holy people were indistinguishable from the gods, for in that blissful era even commoners lived like gods. Today the priests must work hard to invoke those powers, but can still perform the great feats described here.

Many things need to be read into these sparse descriptions. Other knowledge of Wendarian and Pelandan times help us prepare for a journey to the cattle folk.

Nothing seems to be done in these without the leader having an entourage. These, of course, are the worshippers and household which every living deity has. At first they form part of a larger collective. Then they are separated. When we see sites consecrated or temples being built we know that the separation between mortal and immortal is well underway.

The story of Lendarsh is as much a legal document as it is a legend. I have heard part of this tale cited, in more detail, in the courts of Carmania, followed by precise details of the person's legal claim.

To show that the gods do not ever stop their work, nor does their power ever disappear, the compiler of this has included legends which take us well into historical times. We see here one of the victory secrets of Carmanos, and how it prepared the way for the return of Bisos.

Indeed, we can see this whole story to be preparation for the return of our own goddess.



ART: GOLDEN BEAKER

from the court of High King Lendarsh showing scenes from the mythology of Bisos.

THE MYTHS

THE FIRST LORD

There was once an Age of Animals. Our ancestor then was KefTavar, whose form was that of a great bull. All the animals were people then, and so they also took the form of humans if they wanted to mingle.

[At the congress/contest, KefTavar gets appointed Lord of Beasts, because of his great strength and dedication to service. Others in the competition includes Sakkar, Lion, Bear, Deer, and pink monkey (who claimed "I have the largest penis to body weight ratio, so I should be Lord.")]

Occurred "at the foot of the Great Mountain, which we call Dabur, in the hills of Worian."

KEFTAVAR AND THE PLOW

[KefTavar wanders. Settles in region now called Vanstal.]

[Contest with Metal Shaper. gets plow.]

[enough food for everyone.]

[His brother is castrated, and in revenge KefTavar makes people dependant upon his Brother Ox to haul their plow. He does this by making the ground hard.]



ART: KEFTAVAR AND ESUS

This statue first rose from the earth where KefTavar and Esus first touched ground. When Bisos' first priests came they brought this life-sized statue with them and returned it to the Green Fields, where Esus first mounted KefTavar. It is still there, where it has withstood multiple attacks upon it by assailants who were variously magical, powerful, clever; insightful, hateful, and impossible; and combinations of the above. It persists, though bartered, through the great power of Esus and KefTavar as do their people.

KEREUS AND HIS KIN

KEFTAVAR AND ESUS

Esus is a daughter of she who is called Alk, the Green Goddess. One day Esus was gathering flowers for a maiden's wreath when she saw a great, beautiful bull grazing across a stream. It was gleaming milk white, and she could not help from touching its beauty. It was so tame that it frolicked, and rolled on the ground, and nuzzled her hand. When it offered her its back to ride, she did not hesitate to accept it. Once she was atop it, the bull began to run away from her blissful home and headed to distant lands¹.

The friends of Esus who saw this dashed to tell her family, and her brothers got their spears and rocks and set off in pursuit. But the trail went into the HaduVaka² where the DediVakaRu³ were. They ambushed the brothers of Esus when they tried to pursue, and the brothers had to flee with shame.

The beautiful bull was KefTavar, a god among his folk. Upon the Isle of Emfenden, in the HaduVaka, he turned to human form, and told her how he had seen her from the sky, and come down no matter what the cost might be, just to have her touch him so he would know that she was real.

Esus said this was a beautiful thing, and she thought that she would have done the same for him, for he was indeed the most handsome and worthy man who had walked the earth in those days; So they made love upon that isle. This made the place into one of the Seventeen Uleria Hideouts, where the goddess of love hid when Death stalked her⁴. KefTavar took her back to his people, where she was honored above all other women. She held herself honorably and well, and went to live with her husband, where she is the star called the Herdwoman.

KefTavar and Esus had two sons and two daughters.

LORD KEREUS

Kereus was the first son, and he became king of the people who called themselves the *Enelvi*. They lived in the land now called Vanstal⁵. He is the founder of the dynasty of priest-kings, who are called the Kereusi after him. They are the ones who made bull dancing famous, and who later led their tribes into Vanstal.

When he had grown to adulthood, Kereus went back to his mother's tribe to bear word to them of how well she was doing. When he reached their grazing grounds he heard how they had been so badly treated by the South Oredanarans⁶ he was outraged, but none of the Wendarians wanted to do anything about that because the DediVakaRu always beat them in fights.

Kereus went home to his family, and before them all he explained what he had learned. Esus wept when she heard her brothers were all dead. Kereus asked for resources to go and seek justice for this murder. King Vistan⁷ then gave to his brother one half of the whole tribe to go and do this. Kereus called all the warriors out and ordered them to get weapons ready. They prayed to KefTavar, and the women prepared wagons with oxen before and cows behind, and children piled into the middle.

Kereus led them all into the regions of the DediVakaRu, and when there were fights the bull men always won, so the blue men did what they always did when they lost and ran away into their boats and left their attackers behind. But instead of leaving, like the Wendarians always had, Kereus stayed with his herds and wagons and cattle. That way the Oredanarans found them every time they returned for their gatherings, and had to go away again. In the meantime, many people came to trade with the Oredanarans, but they had to trade with Kereus instead, or else he seized all of their goods.

¹ her home. Esus' Green Field is the name for the site where this meeting occurred, which indicates that her home was in (then) Wendaria. It is still a holy place

² HaduVaka. I asked, and was told that this means "Desecrating Flood. It is the monstrous god which lives under the Sweet Sea, and is also the god of the Blue Men."

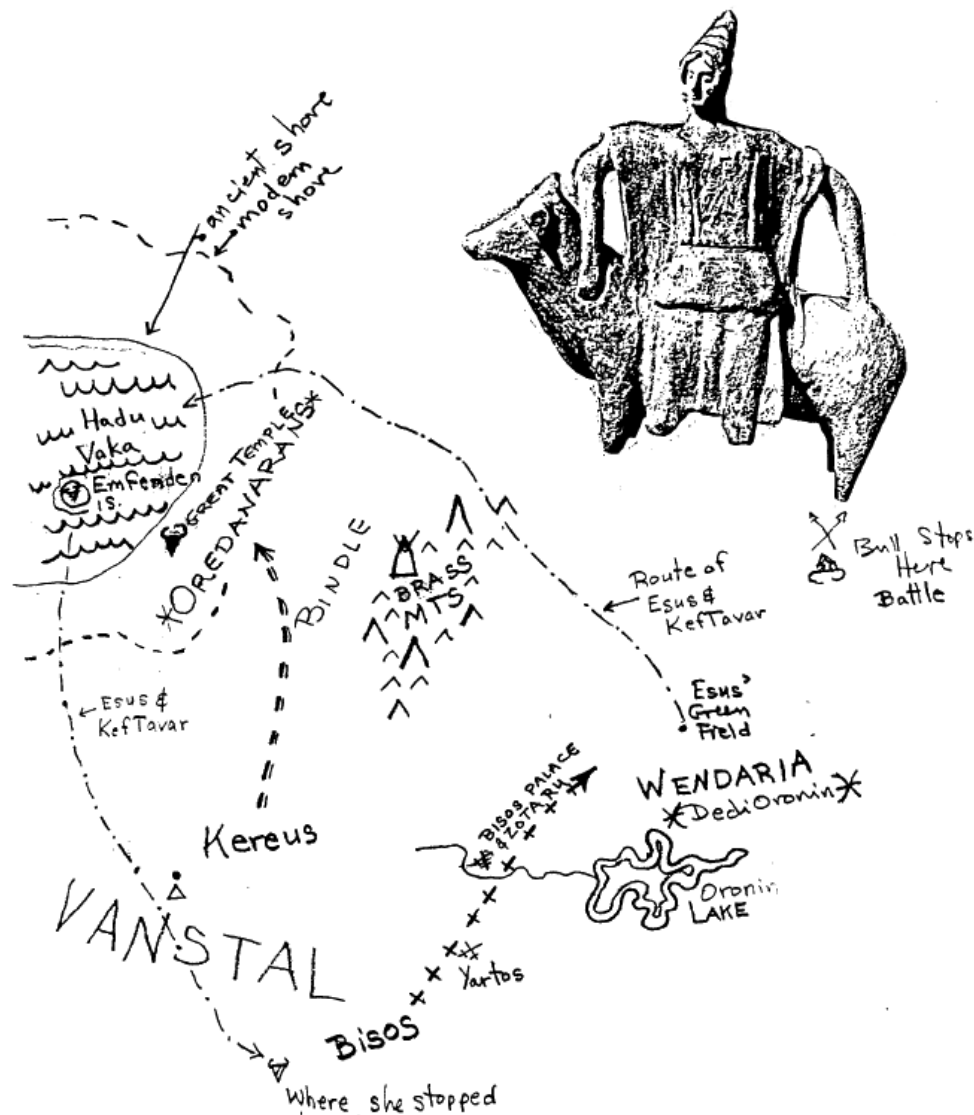
³ DediVakaRu. This means Blue Men, or specifically "Folk of the Watery Blue." They seem to be more specifically an underwater race. Most of the ancient inhabitants of the Sweet Sea and its tributaries were often described as being blue-skinned. I do not know if the different shades of blue [ru] are significant

⁴ Emfenden Isle. Like the others of the Seventeen Hideouts, these are not found any map

⁵ Vanstal. The wide valley of the Esel and Doresel Rivers, which lies west of Pelanda

⁶ Oredanarans. Another name for the people who lived around what is now the Sweet Sea

⁷ Vistan. Said in a List of Kings to have been of a more ancient lineage than the sons of Esus, perhaps explaining why they went back to their mothers' homeland to claim power



At last the Oredanarans came back because they had to celebrate some special rites in their ancestral lands. Their leader, King Heksory, negotiated to pay Kereus compensation for the deaths of the brothers of Esus. Part of that compensation was the right to sail upon the Sweet Sea, unmolested; and to harvest anything which grows therein which cannot speak, except for minerals and metals. Since then the Oredanarans have not existed above the water, and instead the Ara MaBakariSaro¹ have been the people of the Sweet Sea.

One of the conditions of peace was that the DediVakaRu had to build and maintain a great temple to KefTavar. This provided a homeland for the Bull folk, too. The blue people kept it, even after the waters rose many generations later, and flooded Western Bindle, drowning the city².

¹ Ara MaBakariSaro. In their own tongue, "sailors of the Sweet [Blue] Sea."

² This underwater temple is still inhabited by the Blue Men, I was told, who still maintain the Bull worship, and trade with the Lord of Bindle each spring and fall for bulls and cows, which they take away underwater

BISOS, THE GOOD GOD

Bisos was a son of KefTavar and Esus, a younger brother of Kereus.

Kereus had made himself king of Bindle. When he was old the king's favorite dancers were kidnapped, to be sacrificed to YarGan, the cannibal god. Kereus sent his own warriors and kinsmen to free them, but they too were slain by the evil god during his bloody ceremonies, and failed to save the dancers.

Bisos was horrified at this and swore revenge, and to free the souls of his kinsmen. He took all of the people who would go with him and went to the lands east of Brass Mountains and into the Land of the lake called Wendaria. The DediOronin³ lived there, a cruel and false race. They painted themselves blue to imitate their masters, and tried to lord it over the farmers like lords did. The they were still slaves, and traitors to their kind.

³ [DediOronin. "People of the Oronin." Described in the text.]

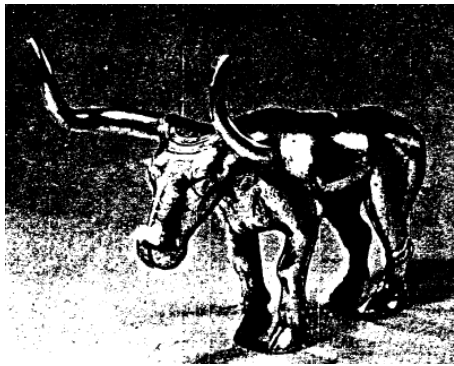
A certain King ErvOronius ruled that land. He ordered the bisosae to give up all their cattle, and to settle down as farmers and slaves. But Bisos refused, and there was a great fight at Yartos¹, which Bisos won. Bisos and his men chased the enemy into their houses, and set the buildings afire if they had to. Many of those Oronins were killed, and many more just fled.

Once victory was assured, Bisos sacrificed his tribe's white bull and used the skin to measure out the ground for his palace². The ground was measured, guardians buried, and marker stones put into place. They did much the first year, and helped the people there.

The people who lived there were all starving. The Oronins had kept them scared and hungry all the time. Now they wanted to eat the animals of Bisos and his people, and they nearly came to a fight over it. But Bisos said he would show them how to get more than one meal out of each animal, the way that it was intended to be by the gods.

First they milked all of the cows, and they gave the milk to the starving people. Some was made into cheese. This way they were fed, and they thought that this was the luxury of the gods come to them.

Bisos asked his nieces and nephews to come and be the priests and priestesses of this land. They did, and brought the sacred equipment to live there. They set sacred stone with phalli or caput, and erected a sacred enclosure for the great bull. They blessed the plows, and they yoked the oxen, and the men plowed in the fields, then spread barley seeds in the furrows. The watching people, nearly cadavers themselves, did not know what it was or they would have eaten it out of the furrows. But they had never seen the seed of Pela before.



ART: THE GOLDEN BULL OF TAWENOS

This golden statue is larger than life size. It is now guarding the Bisos temple in Tawenos, though it originated as a menace sent from the Tarakolos Mountains to menace Pelanda after Ekus, the Wild Man, died. Nothing could harm it, and it was tamed only by a virgin priestess of Esus who was flawless, sacrificial, and brave. It has occasionally revived to help the bisosae, but was lost when the tribes went south. It was found again after the tribes returned.

BISOS THE PROVIDER

That summer the DediZoraRu³ came. These were the ones who lived underwater, and always led the conquests. They did not want Bisos to teach the people of these things, and intended to destroy him with their magic.

But Bisos had expected them, and had his own magic ready. When the rolling waters washed from the creek to his fort Bisos sacrificed a black bull and a black cow to the wind goddess, and the mighty winds blew away the waters and left the enemy high and dry. When they were exposed Bisos bellowed and led his my forward. The two armies clashed, and the blue men, helpless without their magic, were crushed. The people all fled, leaving their god behind and his household behind.

Bisos challenged the leader to single combat, and this was accepted, for IvinZoraRu⁴ did not wait for his legions to do something slowly when he could do it quickly by himself. Bisos pawed the ground, shook his great horns, bellowed, and galloped forward. But the enemy cheated, and with one step to the side he turned and thrust his spear deep through the bull's shoulders, pinning him to the ground. With his sharp knife, the foe cut Bisos' throat so his red blood spilled upon the courtyard. Then the mighty killer laughed, and rose, throwing his bloody knife to the side, and turned to the people of Bisos.

The people of Bisos waited, not fleeing, and they confronted their foe without fear or anger.

This puzzled the monster god. He looked upon their intent faces and asked, "What is the secret of this tranquility?" He was distracted. He did not see Bisos rise again from death, scarred but whole and alive. When, at last, he turned he saw that the was bull alive again, and IvinZoraRu was sorrowful. "This is the end," he said, "The stars crash down." He refused to fight. "But by the conditions of our challenge, you must slay me," said the blue man.

Bisos agreed, and with a swift cut he let his foe's blood run upon the ground. The Waters of Life were taken and given to the fields. The sacred plants were filled with Life, and sprang forth from the ground. In this way Bisos' promise to the people was fulfilled.

But Bisos was not done yet. He said that his foe had been worthy, deserving more than eternal obscurity. Bisos took the unliving pieces of IvinZoraRu, and said that they would be worshipped as the god UpelviDedi⁵ and laid them upon the bare field. He got the Five Sheaves, the Four Supporters, the Eight Leaves, and the Seven Spices. These were used to make the body. He assembled them, and made UpelviDedi whole again. Then Bisos gathered the twelve secret medicine plants and placed them upon the corpse. Then he breathed into the nose of the blue man and brought him back to life. UpelviDedi rose, astonished and

¹ Yartos. This spot is still known, and a rather unimportant annual ceremony is held here. Local storytellers can relate a vivid description of the ancient battle for a small fee

² Bisos Palace. Still a ceremonial site. It ordinarily looks like an empty hill until the sacred bull returns during its rites

³ DediZoraRu. More of the Blue Men, this time "corpse blue."

⁴ IvinZoraRu. The hungry underwater god of the Blue Men; i.e.-YarGan

⁵ UpelviDedi. This is a world used to describe a full grain cellar or root cellar, and it means something close to "Bounty of (all) Mankind." The god receives worship in autumn after harvest

happy. He is still thankful and loyal to Bisos now, and he is still the guardian who oversees the grain fields and gardens. But his followers considered this to be a great betrayal, and they withdrew to the Sweet Sea and other waters where they still live and come out only to trouble people.

In the next autumn the people harvested the seed, and they husked it and made porridge, then ground it and made bread, and all of the people of the land were overcome with happiness for this. They thought this was the food of the gods come to them.

The priest of the Bull then told everyone how his grandfather had sacrificed his own life for the good of his children, and how they cut him a special way and he could come back to life for them. And they continued, about how KefTavar had tricked the Great Eater, who demanded half of all things eaten, to take the bones and gristle, and had left the flesh for the people.

So now the people ate the flesh of the cattle, and when the juices and hot fat ran down their faces they thought they were eating the food of the gods.

Then they all went and ploughed the fields with the teams, and Bisos and his friends became lords over them. And in the next spring, after the spring harvest was taken in, they shared with the Wendarians the wonders of beer, which had been brewing since the first harvest. And they then learned that they were, at last, imbibing the food of the gods.

THE BAD GODS

The Bad Gods are something against which no person could fight with success. In our homelands we were safe and good. We did not extinguish the stars. We did not dry up the streams. We did not discolor the grass. We did not make growths on the animals.

The Bad Gods did that. We are innocent. The Bleak Period came and the whole world nearly died. It was not our fault.

BISOS SELECTS HIS FOLK

In the Bleak Period, when the snows got longer than the summers, the Rebel Gods brought all life to an end.

First BusEnari died, and all of the people of her worship came to the people of Bisos and said, "Our mother has died, and sent us to you, our cousins, for help." And of course they were taken in, because that is the way of kin.

But things got worse, and one day Pela died too. Everyone got hungry, and so they sent messengers bearing the red and yellow staffs to the False King of Vanstal. "We have fed the cows," they said, "And we ask you to bear a share too." But the False King refused to lend them help.

SerArba was the king then. He called the bisosae who gathered, and asked what each wished to do. Some wanted to stay, others to go away. At last they all agreed, and asked the priests for divine advice.

At Bisos Palace they sacrificed, and in response their great sacred bull bellowed and broke out of its pen. It stampeded with horns to the ground, dashing towards the gathered people. Most of them turned and fled, while a few

others stood their ground, either through shock or courage. Only SerArba advanced, and grabbed its horns with his bare hands. The two wrestled a moment, and then the bull threw SerArba to the ground. Then it rose upon its hind legs like a man, and addressed everyone in their language.

"I am Bisos, come to settle your problems. You are the ones I have selected to follow me to the new land. Our own kinfolk to the south have forgotten the duties of kin to kin, and we are not wrong to bear weapons and anger back to them to demand our fair sustenance. There are still many green fields there among the trees, and we shall live in safety if we seize it with our own hands. This great man, and his lineage, will lead you wisely through victory and defeat, for Kingship runs in his veins."

Then the bull fell to all fours, and set off trotting south. SerArba, now standing and endowed with horns, gave orders to all the people, who gathered their goods and caught up when they could. Any left behind were left behind.

The selected people followed. They traveled through the frozen forest, walking a path which is forbidden except when a god travels it. They reached their foes' lands by this hidden path. They surprised the False King in his own hall, and SerArba slew him and took his house and his herds. This way the bisosae overcame their enemies and settled in their ancestral fields of Vanstal, amid the trees. This event was called the Homecoming [of Bisos].

The worthy people who left were called the Move and Fight Folk. When they left they robbed the land of all its courageous folks. Afterwards only cowards lived, hiding in the shadows of the cities of Pelanda. Many people remained behind, for they had either not heard the voice of the bull, or they had run from it. Those sorry urbanites were called the folk of the Hide and Starve Cities. They preferred to hide in the ruins of their forts, even though those forts had no gates or Soldiers.

THE MARCHING SCOURGE

After DenegEria was murdered, all of the world went into mourning. The trees, rocks, and beasts of the wild all wept. If something had connections with Life in any way, it wept. Thus, only some demons, devils, and evil people did not weep.

One of those was a demon named Voragat the Oppressor, who was twice what any person could ever be. It had two legs, four arms, two faces, and two penises. Though it had only one head and one body, these were twice the size of a huge man. It had been born as twins, but their mother was so affectionate that she squeezed them too hard, and made them into one entity.

Voragat was amused by the grief of the natural world, and he called his companions around to snigger at sorrow. They saw the world was weak, and so they went out into it to destroy as much as they could.

The Incompletes got together on the glacier first, and they smashed it and melted it to make the White Sea. Then they marched across Pelanda, destroying whatever they found with fire, poison, and excrement. They had no

interest in allowing anything to escape, or to purchase its way out, or even to trick them or be lucky. They left behind only bare dirt and rock, washed by eddies of ash.

Without food from Daughter of Life, and threatened by the Incompletes all the time, the people who hid in the ruins or out in the bleak pain-swept wilderness suffered more than we can imagine. They were always ill.

Sometimes some people were tired of running, or else had some heroic ambition and weaponry left. They would confront part or all of the Marching Scourge. All of them died, nameless, even if they cut down some of the vile foes. After a time the monster horde found it too difficult to find anything easy to hunt, eat, or destroy. They then turned upon each other. They were so corrupt that they fought on after being torn to bits so that severed arms still clawed, crushed hooves still trampled, and even single teeth leapt forward to pierce. It is said this was the only time that the Incompletes were ever happy, in this fight. They were so caustic to the earth that their spilled blood burned away a great hole, so the pieces of each other which were cut off sank into it. The remains are still fighting, at the bottom of Destarkos¹. The great noises which come from there can drive people mad, even though they are miles away. The subtle noises, audible only closer, always draw the curious closer, Looking into the great pit is fatal. This is why we say "No one comes from Destarkos."

The evil gods marched even unto heaven at this time. The sky, which had been unsteady before, was now rent and broken. Gods fell from it, crashing upon land with howling ruin. The Eater, worshipped by the digijelm and other monsters, sent her legions across the world. She assigned one to each human, to track it down and eat them. If the one failed, two more were assigned, for her minions were without number. If someone was too powerful, she sent heroes, demigods, and finally even came in pursuit herself. Thus it was she who ate the whole of Burneledos². Soon, even the blood of the gods was licked from the sky, and all was silent.

There was a great path burned across the land now too, just as there had been one in the sky for generations. This path did not allow anything to grow upon it. When people tried to live on that burnt ground they grew sick and weak. The monster armies did not suffer this way and so used it as their road. Only much later was this road overgrown in some places where the gods themselves set to fix it. In other places we can still easily find the tracks of cinder where the Scourge passed³.

THE RETURN OF BISOS

The Herd Kings of Vanstal ruled their lands long and wisely. Their animals grew numerous and fat, and their peoples grew numerous and healthy. All the people in the tribes worshipped WerthEsus⁴. The stars guided them.

When the planets began, once again, to appear in the sky the kings stirred, and they went to the ancient oracles for answers. The hoary old earth women spoke kindly to some, and foretold heroic travels and dangerous missions. This appealed to some folks, who felt cramped and crowded in their homelands.

Elesdandrus used to lie awake at night listening to the faint beauty of distant music. He asked the elders what this might be and was told how to explore his curiosity. He did, even though it was dangerous, and he discovered that he heard the sounds of ancient holy places to the north. He asked for help from TannoAya and was given an oracular determination.

Then Elesdandrus went to his home and released his sacred white cow. It wandered off, and Elesdandrus followed it until it stopped, and there built a corral. There they rested for the time it takes to raise five calves from the pure cow. Then the people divided into six groups and five of them wandered wherever the calves went.

The place where the corral was is now called Tawenos, but the city was not built until many years later. The people all loved life at the Corral, but when the other cows went out the people followed and made camps which became the Five Cities of Bisos and Esus. This way they brought cattle back to the starving lands where only goats, reindeer and rabbits had lived for many generations.

The people of the Little cities⁵ were either frightened, or remembered their ancestry and sent representatives to solicit help from the long-lost kinsmen. Bisos and his King were glad to recognize those who remembered him and his ways properly, and the others were accepted only as lower subjects.

¹ Destarkos. "This is west, far away, hard to find. It is a gate to the Fifth Hell."

² Burneledos. This is said to be a fort where heroic people held out until they were destroyed by a hole which fell from the sky

³ Scourge. If I am not mistaken, this is the same horde which melted the pass through the mountains in modern Turk

⁴ WerthEsus. She is the Granddaughter of Esus

⁵ Little Cities. A sacred place, referring to the small villages and thinly populated ruins of the time. Carmanians claim these are the same as the Hide and Starve Cities

MAP. THE BLEAK PERIOD, AND BISOS' RETREAT



COMING OF LENDARSH HURFOR THE KARGZANT

In the beginning we were among the Zaytenerae¹ We lived in the bright and perfect [Heaven] world. No one was hungry there. No one lusted after a woman who did not lust after him too. All children were wanted and loved. No one struck another. People and animals could still speak to each other, and each served the other as food.

Hurfor was our king then. Hurfor shone from inside. At first he was not great, like Yelm and Little Sun, but unlike them Hurfor did not grow weaker, but grew stronger. People admired Hurfor and often asked him for advice. When they made war parties they often asked him to lead them. Hurfor was the first person who said that all men and women would be treated equally, but with different laws. He made the first (male-)judges and (female-)judges to adjudicate wrongs. He also made the four classes of free folk, and what their duties were, and what their choices are. This was called the Ancestral Division of the people, and was done to keep order among the many peoples.

The First Gods were retiring. The other gods competed to replace them. Some of them grew stronger too, and Hurfor was forced to meet them in disagreeable circumstances. That was a time of great movement in the skies. Sometimes deities were wounded and sent lower. Some were victorious and climbed higher. Some were defeated utterly and thrown down to earth to be like humans.

Kuroskus² was a fearsome god. He had wounded many stars, and he had cast many down to the world. There were places on the earth where his victims still burned. The path of Kuroskus crossed that of Hurfor. Kuroskus waged his whole following of bright warriors against the children of Hurfor. They met in battle at the fields called the Distevos, where no stars shine today. The enemy god was destroyed and his bleeding carcass dropped to earth. Where it crashed down it created a great hole, and his bleeding filled it and sent waters rushing in a great river. All the men of Kuroskus were killed or condemned to the lake with him where they still live and steal women. All the captured women were taken into the tribe as fifths³.

Hurfor grew greatly from this success. Many flocked to his banner to be Fifths or even Sixths⁴. He got brighter and brighter. This attracted more enemies. The Two Darks came after him one time, one from before and one from behind. But Hurfor was strong enough to defeat both of them, and they limped away in shame. After that Hurfor was titled Kargzant, and everyone recognized him as a god, even if they did not worship him.

KALIKOS, BREAKER OF WINTER

Kargzant sat high in the sky, and viewed all about him. The most trouble was from the north, where the sky was being broken by Valindus, the Freezing God. The dome was tilting then, weighed over by Valind and the mass of ice in the sky.

Kargzant could not tolerate this. Kargzant could not allow the sky to turn over again. The Hollri were climbing there. Kargzant called his hero to him, and he sent his son to the north. Kalikos was the hero. He went north with his fiery spear and red rock. Kalikos was not afraid of the Hollri. He broke them into flakes, and scattered their bodies upon the earth. Kalikos pursued his foes into their stronghold and laid siege to their castle. Then their castle moved! Bold fortification! It charged forward and crushed the loved ones of Kalikos. The god retreated, surprised at this attack. But he was not afraid, and drove forward again and chased the mighty structure back underground. It ran away, into hiding, and Kalikos pursued it to keep it away. The Ice Place retreated into the Underworld. Kalikos did his leaping dance of victory⁵.

Kargzant then said it was time for him to retire. He left rulership to his son Hurfor. Hurfor the Chief was a great ruler, but not as powerful as his father had been. Hurfor and his tribe had many children. Hurfor appointed five assistants to help him rule all the people.

HESTUS, SON OF HURFOR

Hurfor had a son named Hestus. Hestus had a wife named Zatenia. Hestus and Zatenia had two sons. When Hurfor was growing old he did not know who would be the best ruler after him. His two grandsons volunteered. No one else would dare to compete against them. Hurfor sent them both to earth to see which was most worthy of rule.

The first son was named Hestus. He came to earth at Katchpidi. He viewed the world around him and was dismayed. He found five types of people who lived in the land. All of them were miserable and wretched. They hated each other and did not share, even though they would have benefited thereby. Ignorance plagued them, and no birds flew in their lands.

Hestus chose Bodaron as his enemy. Bodaron was the son of a giantess, and was the most warlike lord in the whole country. Hestus killed Bodaron and took his wife. The people made him their king, and he then stalked their old god and goddess. They were hiding in two thorn thickets. He captured them, and made them his sixths.

The surrounding people were frightened to think of a foe who was worse than their worst enemy. They got armies, and they fought against Hestus and his folks. Everyone who saw a chance for treasure fought there. Some of them were so corrupt that they turned themselves into beasts to fight. They were crushed, and paid homage, and their men swore allegiance to Hestus. He qualified for the great prize.

¹ Zaytenerae. This is the Pelandan name for the Sky People

² Kuroskus. I was told he is also called Devkuroski

³ Fifths. They told me this means "servant," but I already recognized it as our own Dara Happan word, which means "Half Person."

⁴ Sixths. Slaves. When someone is "sixed" he is in absolute desperate situation

⁵ dance, etc. Anyone who has watched the northern sky has seen this whole story occur.

LENDARSH SON OF HURFOR

Lendarsh was the other brother. He came to earth in the hill called Sky-down near the city of Utheneos. There were people there who were ruled by Queen Eloina, a descendant of the goddess called Naveria.

She welcomed Lendarsh immediately and after negotiations, sent him to fight the terrible Artokian Mother¹, a creature which had borne many litters of monsters against this land. Lendarsh consulted with men of wisdom, and after purification and blessings he was able to fight the thing. He didn't kill it, for no one can, but he drove it forever out of this land.

Eloina made him a guest in her city and her bed.

Lendarsh found a total of five peoples living in the land. They were called the Uthenosi, called daughters of the land; the Hungry Ones, who huddled in the city of Hariij, to the north; the Horned Bisosae Kings, who rode upon bulls and came from the south; the Kenstratae² in Bital³ and the Kereusi, who ruled the slave race of the Ornai in the west.

These people all had their own gods and their own way to live. They all were also constantly at war with each other, and had great lists of ancient grievances.

Lendarsh did not try to overcome them. He went with one companion to meet the leaders and followers of each folk. He found whoever was most co-operative, and with them he made open plans and whispered secrets.

A union of Turos priests arranged for a meeting of all the leaders in a mutually safe place. As told, they all brought their priests and most holy folks in order to summon their various gods for advice.

After the meeting began a terrible monster called Kiyargan the Devourer appeared, and tried to destroy the gathered leaders. It was a total betrayal of trust, and also of the Sanctity of the gathering.

The other priests were angry and would have summoned their war gods to fight with each other. But Lendarsh calmed the priests and priestesses, his friends and companions, and revealed the monster to be Kiyargan, the slave god of the Kereusi. Together then, the other gods thrust Kiyargan again down under the waters, and his worshippers were chased back to the river and were drowned with him.

With such a great victory, all the remaining gods and peoples were happy, solid and comfortable. Lendarsh spoke with the remaining leaders. The gods danced together. The stars found comfortable positions, and Kargzant was returned to distinction in the sky with the propitiatory sacrifices made for him. All the peoples and gods found the way they could work and live together in this land. This was called the Great Accord, and it brought peace between all peoples. After the Great Accord the land had not only many folks, but also one tribe, named the Lendarshi after their greatest leader. They set up the Law Rock at Balovius.

¹ Artokian Mother. The Artaks

² Kenstratae. Sons of Hunter

³ Bital. [now Jhor]

Lendarsh then set his 100 Helpers, the *sestakar*⁴ to their positions of honor throughout the Lendarshi. Some were from among his friends and household, and they are now the kings and queens of the northern cities. Others were his friends among the natives, and they are now the priestesses and priests of the Pelandan High Gods. Some of them were given positions from among the shapers⁵. Some of them were from among the Third Division⁶. Even some people from among the Fourth Division⁷ were given positions.

When his brother heard of Lendarsh's great success he grew very jealous, for his own land was poor and rent by insurrection and revolt. Hestus decided that he would take Lendarsh's land through war, because Hestus was the greatest warrior then known. Hestus made a challenge and claimed to be worthy of fighting the greatest man alive. Instead Insibiso, a champion of the Lendarshi people, came forth. This bull used the same magic that was used by Herantho⁸. Here the inferiority of Hestus was proved quickly when he was struck dead and could not rise again to fight against us.

In this way Pelanda was justly ruled by the Lendarshi people, who found peace, plenty, and pleasure in city and field.



ART: CARMANOS AND BISOS

When the Great Prophet first revealed the Higher Truths of Idovanus, there was inevitably resistance from the entrenched priesthoods. The bisosae summoned their own Great Bull, it to come down from heavens destroy the upstart. Instead, however; it was slain by the Prophet, proving that his Truths had the Mandate of Heaven. For a while the Bull God was confined in the Underworld, and his people subjected to abject servitude.

⁴ sestakar. Noblemen, literally "Acknowledged." Hereditary position among the Lendarshi who have special privileges, not restricted to the richest or most powerful

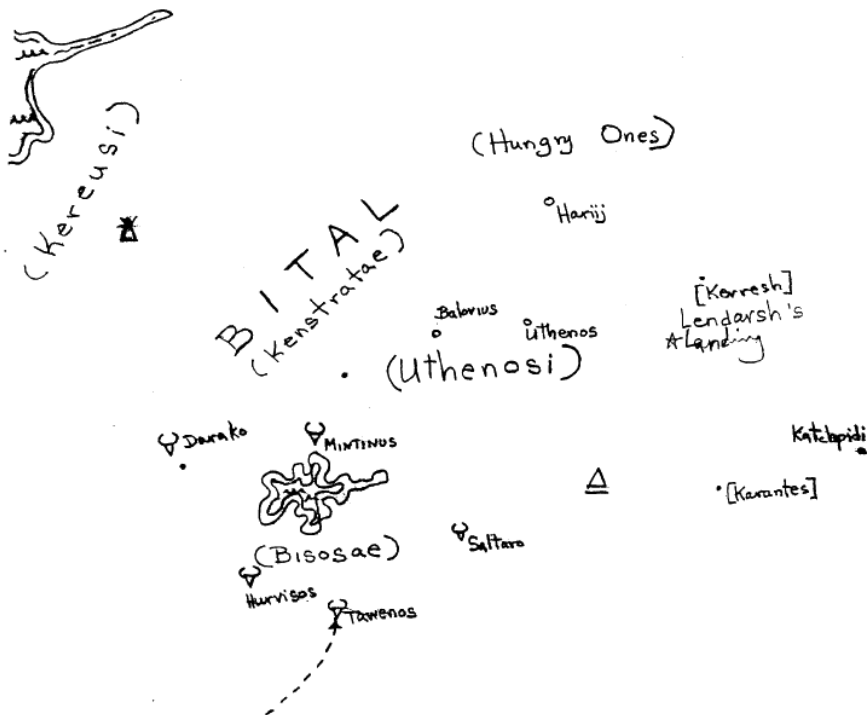
⁵ Shapers. I.e., Craftsmen, who are called the Shapers

⁶ Third Division. That is, the commoners, who are called the bisosae

⁷ Fourth Division. The unmarried workers. Tales exist of how they later gambled away these positions

⁸ Herantho. He is the loser of the "Bull Stops Here" battle. The battle was the defining event of the life of the ancient war hero named ArLenish, who defeated a huge army of Bull People trying to invade his homeland. His birthplace is in modern Karresh. His famous victory battle was in modern Naveria, near Karantes. He was first worshipped as a Lenshi hero, and later by the Veshtargos, and finally by the dynasty of Jenarongs

MAP: LENDARSHIC PELANDA



WAR OF LIGHT AND DARKNESS

The peace which Lendarsh brought to Pelanda came because he obeyed the ancient precepts of the High Jernotian Gods. Their temples were restored and honored with bright colors and the nobles sponsored the great public gatherings each holy day. Everyone went to ceremonies in those days.

The Ten High Temples were the most famous, and people even came from foreign lands to participate in worship. Those foreigners were usually so enchanted by their exposure to the simultaneous deep experience and lofty wisdom of the High Gods that they told their neighbors about it in the most exalted terms. Thus came the custom to pilgrimage to the ancient holy places of Turos and Dendara and the others.

The people from the Eastern River¹ who call themselves Dara Happans, liked our gods. Their pilgrims discovered that many of our rites were not incompatible with their rites. After some time there were so many worshippers in parts of Dara Happa that their nobles invited our priests to their lands, and soon their folks too were dancing the praises of Bentus and Idovanus.

The gods of Dara Happa grew jealous. There was one among them called Lodril. He was first to quarrel. He ordered his priests to destroy the temples of Turos in Darleep. There were riots in the city, and the Drinker of Blood was the only victor. Once she was released, the many dark and hungry spirits which feed upon trouble and dissent all rumbled among themselves in the cities of Dara Happa.

¹ Eastern River. Obviously our river, the Oslira

Riots, war, rape, and desecrations purged the land of Dara Happa of the High Gods.

When the priestesses of Bentus came back from Yuthuppa, hurt and unpleasant, they screeched for revenge and help against their foe. The gods of Pelanda refused, for the foreign lands were not places of their interest. Even Natha did not go there. Jajagappa is all she said.

The High Gods are the gods of Balance, and with that balance they persisted against great odds. The Dara Happan gods were great and arrogant. They scorned the High Gods, and acted as if the sun itself would stop overhead because of their command. They sent war gods into the forests against the cities of the High Gods.

Then did Daxdarius prove himself to be the Eleventh High God, and general Zeridexus to be his holy general. The army of Peldre ambushed the Dara Happans, and exterminated the imperial army at the Battle of Perduces. A year later, at Undentos, general Zeridexus led a Pelandan army to victory upon the open field. After that there were no more invasions.

The gods of Pelanda grew still more popular now among the Dara Happans. In Parandol City² the Father God Lodril sent emissaries to Tawenos to ask that Bisos come to his corral, like a stud to a herd. A great ceremony was arranged, with royal pomp the huge sacred red bull was led to Parandol and installed as a god. There he soon after wed BusEnari, who they thereafter called BustiBisos³.

Their gods grew angry, and again they cast out all the foreign gods among them. They were successful, because the [Dara Happan] gods did not intend good for the Pelandans. Some had attracted other deities in the shadows. Some found their own friends hiding in this beautiful region, or spied artifacts which they claimed had been stolen in ancient days. Thus the contest began upon the magical plane as priests applied their worship according to new plans, and priestesses blessed some things and not others.

Turos kept his circle together. They resisted, and the people of Lenshi acted together. Whether from city, field, or forest, they did not let evil enter their lands or hearts.

At last the enemy gathered its strength. Yelm had a son which came from between his legs. It was Nysalor, the god who could ignite the brightness inside of anything. He was servant of the One Emperor, and with Nysalor's insight all the troubles of the empire were settled quickly. The One Sun became so bright that the Land of Balance seemed to be in shadow by comparison. Indeed, Dendara had

² Parandol City. Now in Naveria

³ [BustiBisos. In Dara Happa, this means "Cow of Bisos." Though not mentioned specifically, the plundering of this temple is well known act of our Emperor Mahzanelm, and is called part of his purification of the empire.]

summoned clouds to protect the people from the overbearing rays of Yelm, and the land was cast in shadow.

Thus did Pelanda become the Land of Shadows, by force of becoming balanced against the corrupted Empire of Light¹.

THE LAND OF SHADOWS

"Night always returns, but the Shadow never goes away," said Agadelos.

Agadelos was the Prophet of Darkness, the Doom Sayer who drew out fear and sorrow from everyone whom he met, man or god. He was the personal advisor of Asvekhordevu and Glaumalos. His personal advisor had been the spirit Otvestir, who grew to be very powerful.

[SPOLITE EMPIRE: NOTES]

Note: info taken from The Fortunate Succession Dezarpovo, big center of worship, worship includes Gerra

46. **Asvekhordevu** - joins Spolites, attempts to convert people
47. **Glaumalos** - Has Spolite advisor, Spreads cult of Otvestir, Finds comfort in displeasure
48. **Maelola the Queen**
49. **Verendekelm** - a DH Emperor, was a Spolite first
50. **Phonostres** - Strong in Karresh, homeland, originally a Priest of Derdromus, Builds new capital, pyramid, summon senate, very popular for that.
51. **Aegrastus** - homeland = Enthyr, summons Shadow Emperors, proselytizer, fails, revolts. "Make displeasure to break displeasure," peasant motto. Gloom spread thicker, Trying to smother Brinnus, is killed by Syranthir
52. **Glautorus** - Shadow Emperors raised, 2nd time, cemeteries made into holy places. Opposed by Carmanos, Prophet and Prince of Brinnus. Organizer, "like Lendarsh the Liberator". Suicide, hacked apart, fed to beasts

THE PROPHET

"It is the nature of Light to follow Darkness," said the Prophet. land was liberated by Carmanos, who brought Balance again in a new way.

Carmanos recognizes the unseen power of Idovanus, and liberates that god too, exalting him above all others and revealing the greater power behind Cosmic Order.

The enemy leader avoided Carmanos, and hid in the darkness of his ancient fortress of power. Upon the advice of his Magi, the Prophet prepared an ancient ceremony which was called "Dethronement of the Unjust²." and by forcing the enemy into the role of the Blue God, Carmanos brought him out to confrontation.

[*unfinished]

After this great Act of Justice, the good god Bisos is rewarded for his help to Idovanus the One. Bisos is given a

special blessings by the God, and is allowed to receive worship for that help.

Idovanus also pardoned the vast horde of unruly Dark Spirits, who immediately began to plot again.

THE BULL EMPERORS

After Carmanos used the ancient ritual for dethroning the Blue Man depose the Spolites, others used the same rite, modified for their purpose, to recover their own ancient seats of power and glory.

Purush was wise man, a member of the royal family, sought to find the source of that great power, and discovered that he bore within himself the seat of Bull Power. He made pilgrimages to all of the sites of Bisos, both in his homeland³ and in the Five Bovine Temples of Old Carmania. He performed the rites and sacrifices here, and spoke to his god every time.

In this way he rediscovered the ancient kingship of Pelanda, and he rediscovered the sacred rites which had been lost since the reign of Emperor Gartemirus.

Upon ascending the throne, he took for himself the name of Shahtavar, which means "Emperor by the Glory of the Bull God."

Revenge of Bull Stops Here Battle.

Conquest of DH, which was corrupt. [Complete gloss on cruelty, instead showing how the Bull restored Balance to DH]

ART: THE RETURN OF BISOS

Here, in this nearly-contemporary portrayal, we see Bisos paying homage to Idovanus with Carmanos looking on. In return, Bisos has received the halo which is characteristic of Carmanian divinities. Bisos was slain by Carmanos, who declared that Idovanus was above all other gods. Yet, when Carmanos was stymied by the powers of the Dark Gods, he used the "Dethronement of the Unjust" Rites. This action strengthened Bisos, for it was successful only because Bisos had first performed it. Empowered by the Prophet of Idovanus, Bisos rose and went to Carmanos, who saw thereby that even his own Highest God relied upon the other gods to do his work. At this, Idovanus blessed Bisos (and some others), as shown here. We now know that Carmanos' life was preparation for the Red Goddess to come. He was an incarnation of Natha, embodied to alter the energies of the world and bring back Our Red Goddess.

[No picture available]

¹ [This apparently was during the early Erzanestyu dynasty.]

² [Ceremony. Revealed later to be a specially adapted ancient religious rite called "Rite of Bisos and the Blue God"]

³ homeland. Known from other sources to be Vanstal

NAVERIAN MYTHS

*STORIES OF THE GODDESS AND PLACE. THESE SEEM TO HAVE BEEN IN A TIME
WHEN DH AND PELANDA WERE NOT SEPARATED*

FRANAR, THE WHITE QUEEN

DerOrios

The White Queen's Betrayal and conquest by Brightface

NAVERIA AND THE RED KING

Naveria was a young woman of the Elmetchi people¹. She grew up without knowing who her father was, but unlike everyone else, she wished to have an answer. As a child, she always looked eastward towards Mount Jernotius, for she thought the wise mountain god might have the answer.

When Naveria was old enough to bear weapons, she asked her fire mates to paint her with the dreamer's designs, and to place a stick in the fire for her each night. They asked where she was going, and she said she intended to climb to the top of Mount Jernotius.

The journey was long and wearisome, and the climb was steep and dangerous. But Naveria had prepared for this, and endured until she reached the top².

At the top of Mount Jernotius Naveria found the Waiting Court³. Only one deity was there: Jernotius himself. Jernotius appeared to be a huge man, and the court seemed to be a huge open space surrounded by many idols and statues, most of which Naveria had never seen.

Jernotius welcomed Naveria and fed her, and waited upon her as a servant. When customs had been met, Naveria told the god why she had come. Jernotius said he was not her father, who lived many travels to the east. Naveria wanted to go right away, but Jernotius warned her that a pair of man-eating giants lived in the hills to the east. No one could pass them, except with a certain secret.

Naveria wanted the secret, but Jernotius said she could have it only if she agreed to a certain condition. Naveria asked what the condition was. Jernotius explained his condition, and Naveria agreed. She promised that she would convince her father to come to the Waiting Court, too. or bring him there herself if need be. Jernotius gave Naveria the secret, and she slew Ko the Giant⁴.

After many travels she came to the Red City. She had never seen a city before, and marveled at its tall towers made from sun-dried mud. The people had never seen a stranger before either, and took her to their leader, the Red King. He sat in a great throne of gold, and wore a golden crown, and bore a gold scepter.

She had never seen a king before, but saw that everyone acted differently towards him. She acted towards the king the way that Jernotius had acted towards her, and at this the king was pleased. He asked her who she was, and her business. She told him her name, and that she sought her father, and that she was from the west.

"No one has ever come from the west," he said. "No people live there."

"I did," she said, "but now I am here." The king was intrigued by this mysterious woman and invited her to be his guest.

She was made welcome, and she was interested in the strange foods which they ate, and in the unusual customs. Men and women ate separately, and though men spoke to anyone they wanted (except the king), women spoke only to each other.

When Naveria said the food was good, she was told it would not be so good in one hundred meals, for every day they ate the same things. So the next day Naveria went into the fields and gathered other food, and cooked it, and served it to the women that night. Everyone was astonished, and pleased, and soon even the King heard of it. Soon he too had eaten, and called Naveria before him.

"There are other things too, my Lord," she said. And she told him of the things in her land which were not here.

The Red King marveled, and even before she was finished describing her land he said, "If these stories are true then you will be my queen. Can you prove this?"

"I can, if you give me the freedom to."

"I will," he said, "one time only."

So Naveria gathered together all of her new friends who would help, both women and men. They roamed the fields scattering seed, threw rocks at the right birds, and learned to sing songs to plants. Each to her or his skill, they learned the things which Naveria's people did. And when their planted seed had returned, once again, to seed, then they completed their ceremonies with a harvest.

Naveria built three ovens, and a fourth to hold Monster Man. She fired them all properly, and after each of the three tasks was finished Naveria went before the King and showed him a baked brick, and a baked loaf, and a baked hare. The king was pleased, and they agreed to be married with lavish pomp after appropriate preparations were finished.

The Red King then ordered a new city to be built entirely of the baked bricks. While the men labored at that the women learned the secrets of Naveria's Dreaming Paint and learned to Sky Travel. Then they swept back to the goddess Jernotia, and returned with a whole new set of paints for both men and women. They also hunted for all the animals which could be eaten, and baked enough bread for everyone to eat some. Then Naveria and the Red King were joined in family mating using the customs of Naveria.

¹ [Elmetchi. Now known to be the name of her maternal tribe.]

² Endured ... A vast understatement. The great wind, cold, height and steepness make it impossible without supernatural assistance. The native listeners know this of course, so it is a hint of Naveria's great power

³ [Waiting Court. Subsequent heroes made their way to the Waiting Court and through their tales we can witness the assembly of the Jernotian Circle of gods. Note that Naveria is not one of them.]

⁴ Now, centuries later, we know the secret is that Ko devoured only men, and that Char devoured only women. Unimportant to most worship, they are important to the gender-liberation of the Jernotio cult

Then Naveria was crowned and acknowledged as the mate of the King, using the customs of the Red City, and she received a golden throne of her own, and sat upon his left hand.

The Red City prospered and grew, and the children of the Red King and Naveria led many of the colonists to found new cities across the land. Naveria went to wherever she was needed, and was never stingy. Everyone loved her.

The Red King loved Naveria desperately. When he grew old and feeble he saw that she did not, and begged her to share the secret with him so they could remain young together. He said he would do anything she asked if she would share this secret.

Naveria wished to help him remain young, and she needed his help, so she agreed. But first, she explained it had to all be done precisely, and could not be changed. He agreed. She then exacted a pledge that the Red King would find her father, and send him back to Jernotius, upon witness of his own sight, intelligence, and penis.

Then Naveria made a great tub out of clay, shaped like a cow, standing upon all four feet. It was made with great cunning, with pretty curls upon its hide and then decorated with black stripes upon the red clay, and fired. Its back was open and was large enough to hold a man and woman together. Beneath this tub, inside its great belly, was a fire place to keep the water warm. Its raised head and open mouth could receive cold or hot water. Its drain was ingeniously concealed between its rear legs.

Naveria made a sacred bath, then, and she called upon her mother for help in this transformation. Of course it worked, and when it was over the Red King was once again a youthful and invigorated man.

The Red King immediately sent his men out through the countryside, all of them seeking the father of his wife. Never did they find their objective. Over time the Red King grew, once again, old and weary. Again Naveria renewed him.

Next the Red King called together his priests. They called upon their gods and goddesses to help. Some of them used magical sight and looked everywhere. Some flew to the dreaded sky and questioned the ancient gods. Some asked through the Four Underworlds, and others went anonymously among the common folk. No one could find a clue. By the time they were finished, the Red King was again old, and was renewed.

The King declared that he had to now search for himself, for his inferiors could not accomplish his deeds for him. He went through his own lands, searching with each of his masks, and searching in each of the houses, both white and sinister. But nothing was found, and he was very weary when he was renewed.

The Red King was diligent. For the length of his healthy lifetime he searched in unknown places, but was still unsuccessful. When he grew old and weary, stiff with wounds and imported ills, the Red King was once again renewed.

Diligent yet, the king stalked through the mysterious and forbidden places, even traveling with his wife to where earth is red mud and the air burns.

The Red King had no further ideas or options. He thought the impossible or blasphemous might be needed, so he hired some sorcerers to perform their unsightly magic and search for his rightful father-in-law. They failed, and the king was exhausted when he was renewed for the sixth time by his wife.

The Red King then went to his Judgment Hall, and sat upon his normal duties but tried no more to find the father of his wife. Though she might beg, implore, or order him to do so, he did not, for he had no other ideas.

After each of the renewals Naveria had borne a daughter to her king, who grew up healthy and wise in their ways. At last, after the sixth renewal, Naveria bore a son.

The son was named Idokaros, and he is called the Wise child¹. He was radiant upon birth, and his mother named him for that. After he had sucked at her breast, so that she could not ever part with him without suffering, the newborn child spoke and told her that he knew the answer to her long search. Naveria heard but resisted learning, for she preferred to enjoy instead the miracle of birth.

Therefore Idokaros told, instead, his father. The Red King was astonished to hear a newborn speak, and so listened intently. "You have searched everyone and everywhere," said the baby, "You have looked deeply inside of everyone except for one man in the world." Then the Red King knew.

The Red King woke Naveria to tell her what he had learned. She first received him gently, who was weeping with fear and loathing. Her love turned inside her, then, when she heard his true words, and it was like arms of clay which held the king until he was finished weeping. Spent and prepared, he then asked to be sent to Jernotius, as he had promised from the start. Naveria agreed to this, without sorrow or joy, for she too had been rent and spent.

For this ceremony the Wife and Mother did not preside. Instead Naveria summoned the Balancer, who came in her costume of horns and bells. The king's bath was prepared once again, but now for the Rite of One Beauty. This time the Red King drank poison instead of nectar, sat in broth instead of bath, and wore a garrote instead of a necklace. It was done in beauty and without pain. Natha then escorted the great king to live upon the sacred mountain. Naveria was freed of her ancient obligation and retired to a long life of elderly peace. When she grew koverian² she stopped appearing in person, but the people loved her so much that they named the land after her. She is still the most respected and revered goddess of the land, and has a little shrine in every household. Later, when people moved into the valleys of Dikoria, they brought her worship there, and, if you believe some, she is even worshipped in Esvuthil and Kostaddi, though they called her Estedia³.

GENEALOGY: NAVERIA AND VANTESTOS

[Unfinished]

¹ Idokaros is born anew each year in the holy rites of the Naveria cult

² koverian. "too old"

³ Estedia. literally "Oldest Woman"

THE FIRST BAD KING

Once upon a time there was a city of people who felt themselves to be better than other people. At first it was the wife of a goldsmith who felt she was better than other common women, and the aristocrat who got her husband's jewelry caught it from her. Before too long, everyone in the city, including its Overseer, felt that way.

They were so taken with pride that they named the places in their city with far too much ostentation and grandeur. It was not enough to have the Tower of Office, but they had to have the Tower of Glory. They could not have a basilica, but had to have The Court of God. They could not have a gate, but had to have the First Gate. The pillar in their city was not the Pillar of Mystery, but the Pillar of God.

At first everyone ignored them, for the other kings were greatly offended by the base Pride which he showed in this. Nonetheless, they could not simply overcome him, because he was still an anointed king, and had all the rights and justices which they had. They called him the Bad King.

One day all the other kings met, and they detailed the king's offenses against them. They declared it unfair and unjust, and then they redefined Justice in order to omit the Bad King. Then they prayed to the Emperor God¹ and they made a great sacrifice to make it so.

And their prayers were heard, for the heavens moved to make the truth known. Immediately after New Judgment, the Pillar of God which was in the center of their city fell and crushed the goldsmith and his wife. And all throughout the city many people quickly aged, or fell when the great rains washed down upon the city.

ART: GODS WALL, NAVERIA AND VANTESTOS
[no picture available]

SOME OTHER MYTHS

PALANKU

Palanku was the god of Heavenly Flowers. It sprouted when Entekos danced. It pushed forth green, and revealed a little bud. It opened then, first with four petals, then eight more, and then another thirty two, and then 256, and then over eight thousand more, and so on.

Turos liked this so much that he chose to make it the center of his rituals too. He plucked the bud from its place, and put into his own hearth. He didn't know what it was or how to use it. He did not have the awareness to know, but he still desired it. So he took it.

Like a plucked flower, Palanku was fresh for a while. The tribes of Turos came and admired it with wonder. Then it withered and died in Turos' care. Everyone was distressed when the flower went out. It was dark and cold.

Ezelrufa² rekindled it. Where the bright flower had grown, she made it grow again as only she could. With eagle and quail³, she brought forth the flower again. It blossomed forth again.

Oria was so pleased that the dancing spark had returned that she took Palanku to herself in all the good ways possible. She sang to it, she made love with him, she ate it. In this way she made children, more little flowers like her lover. These were planted around the father, and this place was the first garden.

Idovanus liked the garden so much that he asked that it be planted into his own home, and so it was. He ordered his shaper to carve images of the eight greatest flowers, and he put them upon a gold chain, and make them into a necklace. This was the first jewelry ever made.

HOW DEATH COMES

[Commoners' explanations, conveying ideas but no secrets.]

BAT (RINLIDDI)

The bat is the one who spoiled it. He always wanted something for himself, even it was bad for everyone else. He was told he could not have it, but he wanted to sleep in the dark anyway. When he saw others getting what they wanted, even though told they should not, then he opened the door where shadows lay. They came out, and the bat could sleep at last. But also in there was death, and it came out and has been with us since. That is why it is a bad omen to see a bat.

THE GIFT OF THE MISSING ONE (DARA HAPPA)

There were supposed to be seven deities who aided at the creation of humans, but one was late. She still assigned Death to each person. Now, at birth, everyone gets a Death assigned to them. They spend their time evading it thorough piety and superstition. But when it catches them, they die.

THE ASH MAN (ENVERINUS CULT)

At birth everyone is assigned an Ash Man. Each person is normally made up of dead material, a living flame, and the Ash Man. The flame of your spirit burns away the life force of your body, and the Ash Man collects it. After he has more burden than the Flame Spirit inside of you, they struggle and you are ill. When the Ash Man wins the struggle, the flame goes out and you die. Then the Ash Man escorts your spirit to the Courts of the Dead.

THE BURDEN (KOSTADDI)

At birth, everyone is assigned a Death. This is invisible and meaningful at first, but it feeds upon all the impurities and wrongs in a person. After a while it starts to get fat and heavy, and affects people by living in their lungs or heart or ears, or whatever. After a time it is too heavy for the

² Ezelrufa. The Red Female Planet. In Modern times, this is recognized as one of the actions of our ancient Red Goddess before she was killed

³ eagle and quail. These are synonyms for the fire drill and the fire board

¹ Emperor God. Probably our own dear Yelm

person's weak flame to bear around anymore, and it smothers them. Then death is free, and it becomes a ghost.

THE CHARIOT OF DEATH (PELANDA)

chariot, manned by skeletons. often with Andam symbols, or deeds pulling chariot, etc.

ZATORAE VERSUS ALDRYAMI

This story is told in Pelanda, and is from the Lendarshi

After many generations of growing and reproducing themselves, the zatorae no longer cared what they had known in the Sky World. They had set themselves to lead lives of limitations, and now they were. However, they were suffering from it too. They listened to Bijiif and did not know any better.

Bijiif reminded them of the Old Knowledge, but in a malicious manner. He spoke long enough to the zatorae so they decided that they had to know who among them was most important. Representatives from all of the zatorae came for the contest. They came forth with all their secrets revealed, each intent upon displaying their own Glory and Wonder. After it was all over the Plant Lords won. They won because they were the most varied and most abundant, the most serene and the most abundant.

The Animals were second. They had many types and could see and do many different things. Some walked upon four legs, some upon two, and some even flew or swam. They had fur or skin, tough plates or soft fuzz.

People were third, for they had the fewest differences among themselves. They all had two arms, two legs, and a

head. They had different skins and hair, but not much different. They were all alike. All they could do was change their clothes.

But the Gods were judged to be last and least important. They were all the same to the judges: no one could really see any of the immortals. Further, the gods were still stuck into the realms of the Sky World and could not even tell what Freedom meant.

Bijiif was the troublemaker again. He went among the gods and said that they had been slighted. The Judges were at fault after all, if they could not detect the very stuff of the world. [They fight for revenge, conquering the opposite direction. Gods overcome humans, but then humans equalized the relationship when they began the institutions of sacrifice.]

[Humans overcome animals, and hunt them for food and capture them to sacrifice.]

[The great animals retreated to their stronghold and, once together, overcome the plants by eating them. The plants retreated, too, like the animals had done. Those who could move were the first tribe of Elves, who were blessed by their First Tree.]

[Then Elves turned about and spread across the world again, this time at the expense of the beasts. So, in reaction again, the beasts tried to spread at expense of humans. But they could not match people, and were defeated again.]

[Humans, having defeated Nature, spirits and gods; and having set up sacrifices, receive the Center of the World to live in.]

APPENDIX. PELANDAN IDEOGRAMS

Pelanda Ideograms are mentioned briefly by Valare Addi, where she uses them in a footnote-like context. This is her only reference to a system of writing which she, either did not recognize (according to most Lunar believers) or deliberately chose to ignore, either through respect (according to the so-called Ancient Falastins, a movement of secondary social importance throughout most of Pelanda Carmania) or because she was sworn to secrecy (as said by [so-called] True Valerans).

The ideograms were the original writing system of Pelanda, and was eventually superseded for daily usage by the simple and more flexible Dara Happan script. Nonetheless the ideograms were still used in temple buildings because most people could not read anyway, but could recognize the most important (or perhaps most repeated) symbols of their own important deities.

Usage in this manner continued and, for a time, became fashionable among the Lunar elite. Some families dredged up their ancient names, or spelled them as they could (might) have been spelled. This latter studying of,

expansion and reinterpretation of the ideograms is called the Jeseven Discovery, or Jeseven Renaissance¹.

Valare wrote the *Entekosiad* in Dara Happan script, and she ignored the often self-explanatory meanings of many ancient names and phrases. Regrettably, subsequent investigators followed her style and ignored the potential clarity. Later commentators sought to explain what they thought the old words meant, and for a period glossed over and ignored the obvious. Ignorance stopped after peasants laughed at the Carmanian Great Lady when she tried to explain her understanding of the glyphs, and she paused to learn what they knew. [The laughing peasants were given pensions, and the Governor who had been listening to her was given a Killed One sentence (that is, he would be executed, but attempted resurrection was allowed one time).

The names are spelled using the proper glyphs in this manuscript. The illumination provided to the readers of this booklet is thereby greater than that which was gained by the original Lunar scholars.

In the text, the glyphs are noted with capital letters. Thus UIEria is made by making two signs, UI and Eria.

¹ It, like many popular religions, philosophies, and monuments, received severe criticism from the humorless Cult Busters, and was even persecuted for a short time

APPENDIX : BIOGRAPHY OF VALARE ADDI

[APPENDICES ADDED BY EDITOR, AND DO NOT APPEAR IN THE ORIGINAL]

Valare Addi is one of Great Teachers of the Lunar Way, and has many credits to her attainment. Her first achievement is to have revealed and opened the Path of Addi, a mythological way which leads to Lunar Illumination. She is also included among those known as the Saints of Her [Rufelza's] Life, and is thus grouped with the Seven Mothers, Etyries, and so on. Valare established one of the earliest Voyage Routes, and many of her disciples were among the next generation of Heroic Explorers of the God World.

Valare was also one of the Naturals, all of whom were personally attested by Living Rufelza to be ready for Illumination without needing Instruction.

Valare was also one of the Blinded Ones, who were damaged by the Illumination Light which they saw. Many people were blinded this way, and though many appealed to Rufelza for healing, anyone who was a Natural was generally refused. She refused not because they had disobeyed her (as some now say) but because they had obligations to the spirit to perform.

"Addi" is her sacred nickname, and means "stick" in the Old Tongue, and is also the name of an ancient goddess. Valare's acquisition of this name is mentioned herein.

Valare wrote very little about herself. However, we know much more about her from interviews during her life, and afterwards. A plethora of entertaining but meaningless stories have also grown up about her since then, and are ignored here. We give only the most basic facts.

Estekoi is a small town in northern Vonlath, upon the south shore of the Vosel River, upriver from its confluence with the Oslira. It was then an important ferry point, as it is now an important bridging point. It is now generally considered to be a suburb of Good Shore. Her father's house, her birthplace, is now a site of pilgrimage in Estekoi. (It was reconstructed, according to Addi's instruction, after the town was razed by Sheng Seleris).

Valare was born one year before the Goddess, in 112,219. She was a Third-Minus-Less; that is, a younger (or Less) daughter (Minus) of a craftsman (Third). In fact, she was the unheard-of (at that late date) third daughter of a mediocre pottery family. Scheduled to be sold in times of need, she instead ran away to the First Manumission¹ after its victory in Karasal. (0/12; or 11 2,238).

Valare followed the army to Yuthuppa. She was arrested among the mobs at the Eating Riots, and came to the attention of the Insighters, people going through the crowds to find anyone who seemed to be a Natural. The Naturals were sequestered and treated better than most of them ever had been in their lives. With many others Valare was viewed, interviewed, and reviewed, and at last taken to the presence of Living Rufelza in 0/20. Their conversation

confirmed that Valare was a Natural. Rashorana showed Her Self. Valare opened her Seventh [soul].

"My Self woke when She paused upon her way, and touched my brow with her blessing finger: The Light of my Self woke then, and I looked upon the Face of the Goddess. A terrible hunger then woke, and to quench it I traveled to the far ends of our land, and brought back these answers to share with you."

Valare then went across Vonlath, Naveria, and Dikoria teaching to others what she could see, and instructing them on the Goddess' message. When she heard of the Goddess' victory over the Carmanians, she turned westward and went through Pelanda.

She visited the Pool of Entekos (in Darsen) and, after proper purification, prayer and sacrifice, was blessed by an appearance of Dendara and her society.

The appearance was witnessed by hundreds of people. Valare, with Illumination, also saw in Dendara the appearance of the Great Goddess, and the Source of Innocence. Valare had seen both these before, in the person of Living Rufelza.

Soon after Valare proclaimed that "Since Our Red Goddess was truly an aspect of the Great Goddess, and so was Dendara; and since both receive worship as the Innocent One; then Dendara is the Red Goddess, who can be worshipped with the Rites of Dendara."

Valare was charismatic and persuasive, and she had several hundred followers in Pelanda before the Red Goddess herself visited, and put an end to the cult. (0/23, or 112,243). Valare actually confronted and resisted Rufelza. She felt that she held a greater Truth than that held by the Red Goddess, and was perhaps being tested. Depending upon your own insight, by that act Valare was either blinded or proved her blindness.

Horrified by her error, Valare threw herself upon the limitless mercy of Rufelza and begged for forgiveness. Rufelza refused, knowing Valare had obligations to the spirit to perform, and a part yet to come in the Lunar Way.

Unhealed, but with blessings, Living Rufelza sent Valare to finish her work, and *The Entekosiad* is part of the result. Valare was humbled to be as she had been before. Unsure of what to do in her state of rejection, she renewed her pilgrimage.

She traveled through Pelanda, then went to Yuthuppa for a year, hurried through Rinliddi to Rufelza's birth place, and was in the city of Ordeed (in First Blessed) when Living Rufelza Ascended. (0/27, or 112,247) From a small hotel near to Rufelza's birthplace, Valare woke that day with all senses alive. She was among the hundreds of thousands across Peloria (and the rest of the world) who watched the new planetary body rise into the sky from afar.

Valare's task was unfinished, and she was abandoned by her Goddess. She did not see her prayers go to the Goddess, and she despaired. She thought to go to the Gerran Temple and sacrifice herself, and began a barefooted cross country to the site.

¹ First Manumission. First in Dara Happa, but the goddess' second since Rufelza had already freed all the slaves of her own lands. However, this was done by the Emperor Yelmgatha

With help from nameless strangers, she came to the house of Yeresa, a Priestess of Koveria, who was touched by pity for Valare. Yeresa took her to KarDuria where she was temporarily healed of her grief. Yeresa was also an elder of the Great Dance, which had been performed near KarDuria since the beginning of time. Participation in a secret ceremony was necessary for anyone to join into the Great Dance, which was unchanged since the Beginning of Time.

Yeresa made the arrangements. Valare was instructed and protected by a priestess named Agadara. In the ceremony she was turned into a butterfly and flew to the Bright Fields.

The Bright Fields are not a physical place anymore. They began in the Provorian Era, a time of purity. Like all God Time events of Provoria, they are real, as are we when we go there. But it is from before time, and so people from anytime and anyplace might be there. Whoever goes there must, however, fit within its framework or they cannot participate. Those who are rejected disappear. Provoria's purity is flawless.

Valare returned from the dance with the Goddess Addi. The Koverian priestesses generally refused to believe it was possible to return from Provoria with any material object, even (or especially) one this powerful. It had never occurred before¹. Valare passed all the tests which the priestesses threw at her. After a while the stick even spoke for her. Some of the priestesses agreed that Addi was indeed come back, and so they went away as quickly as they could, to avoid her wrath.

Many of the Darsenite women were offended that Valare, a foreigner, had dared to desecrate the sacred place and attacked her with hostile magic. Women among the crowd were hurt instead, and the stick which their circle had worshipped for a century or more broke into splinters, begging for forgiveness as it broke, addressing Valare's Addi as "Great Grandmother." Despite all this, the core of women refused to accept what they had seen.

Valare was not disturbed by their reluctance. She left them, and went around the lands again as she had done before. This time, in addition to teaching of the Red Goddess, she exercised the ancient power of Addi. The old goddess often taught as much as Valare, and the Great Stick was a private guide to Valare as well. It is probable that the unnamed source of the many quoted interpretations was Grandmother Stick.

Valare spent several years doing this, teaching of Rufelza and learning about the old worlds of the Pelandans. She simply brought forth the ancient stick, and quoted to people the ancestral lineage of Addi, right out of her book. Then she explained what the "daughters of Addi" meant, and called them in to help to organize the new community of women. Those daughters nearly always remained behind, and maintained the continuity of the council. To outsiders, they seem to be objects: a drum, a speaking stick, and a

circle upon the ground. To initiates, they are living powers and personal friends.

Although overtly trying to find the answer to her personal quest of finding her way to Illumination, Valare often re-woke the ancient powers which had been hidden, dampened, or encrusted by time, malice, and evil. Deities and spirits were revealed in new form, including many which were either not sanctioned or utterly condemned by the words of Carmanian Idovanus. They were freed from the enforced dualistic roles which had stripped them of much of their depth and original purpose. In a real way, the old gods woke again. In these travels Valare eventually found her way to Hagu, a city which no longer exists. The information about Hagu in Entekosiad is brief and vaguely correct. Valare visited it and participated as one of the Palmsters. The reborn fire rekindled Valare's Illumination.

In the subsequent resurrection, as she watched the creation of the world unfold before her, Valare clearly discerned the difference between Dendara and her Lunar Goddess. She explains this to us in obscure code during the section on the Rise of Dendara. That secret (well known to us now in modern times) separates the Lunar Goddess from the Goddess of Virtue. Valare revealed for us that both Velortina, who initiates the Velortinian process; and Deveria, who executes it, are incarnations/avatars of Sedenya, the Turning Goddess. Thus it is the invisible power of Sedenya which came first, and gave life to Dendara (and the rest of the heavens and earth).



ART: THE RETURN OF DENDARA

Here we see Dendara rising from Belon, assisted by Theya, the Dawn. Dendara gives the raised, opened gesture called Benevolence. Valare showed to us that this is also an even more ancient sign: of Sedenya's Palmsters.

Eledre is called "the first priestess of Dendara," and comes from Hagu as well. Eledre is the underworld part of Dendara. When lit by the fires (so her parts are all awakened) Eledre sings the song which raises herself to the skies to become Dendara. Women who sing the song today expect to go to the planet house, join the goddess in Yelm's palace, or even become Dendara. For initiates in Dendara,

¹ never before. At least, never to the Darsenites. Rufelza had, of course, returned with a huge bat and divine regalia. However, returning from the God Plane with a material object is incredibly difficult and rare, even for professionals in modern Lunar times

each of them is a potential Eledre. [Too bad they have only six souls!]

Illuminated, Valare returned to KarDuria and gave the stick to the Sleeping Priestesses. This time they were convinced, accepted the stick among themselves, and agreed to bring others to the Provarian Great Dance if they performed in the ways required, even if they were Lunar devotees.

In that way Addi's Path was made, from Provaria to Hagu. We can see, to open our Seventh Soul, how the Great Secret (of Lunar Power) has been brought forward through all creation and destruction, and serves as the basis for All.

Valare continued her teaching, and eventually went to Glamour. She was taken to the presence of the Red Emperor, and was finally brought to the Moon, where she still is. She was not hurt by Sheng Seleris because her house is on the other side of the moon. It is said that Valare was a nurse to the Red Emperor each time he died at the hands of Sheng Seleris.

She is revered in many places in Dara Happa, primarily among Sacred Travelers, women who can read, and especially throughout Carmania, Vonlath, Naveria, Dikoria and Darsen.

APPENDIX: THE PATH OF ADDI

Greg Sez: The Path of Addi is one of the earliest independent Heroquest paths discovered by the Lunar worshippers. Its essentials were later determined and followed by many others. Here is my most current renditions of current facts concerning her Path. My apologies for its incompleteness.

THE STEPS

Here is the Path of Addi. It is the first Path to Sedenya's Palace which was found, and is the most traveled.

The hopeful may attend upon this path with the objective of obtaining an interview with Rashorana, and obtaining Illumination thereby.

It has two parts, which may be done separately. The first is often undertaken for its own ends, without going further to Hagu, and is treated separately here.



ART: JENERAN OF LOGOSTOLOS

*A modern copy of art older original, done by a student of Uranafus.
[picture: Ent_100.jpg]*

THE WENDARIAN DANCE JOURNEY

This portion of the Path can be isolated and performed separately. Traveling to Wendaria is always a peaceful and healing action which (temporarily) relieves people of the burdens of life. Be warned: many old or ill people choose to die shortly after taking this journey.

1. PREPARATION

Get advice from "She Who Frees Us."

Rufelza, in her lifetime as Orogeria, obtained this knowledge.

2. "GO TO KARDURIA ..."

KarDuria is "where Provaria was born."

KarDuria is now (modern times) a pool in Darsen.

3. "... AND SPEAK TO YERESA."

Yeresa is there. She is a spirit now. She showed Valare the Signs, etc. and now travelers must show them to her. If she is appeased with sign, word, and sacrifice, then she will give instructions on where to find the Koverian Priestess.

4. FIND KOVERIAN PRIESTESS

With "The sacred old woman," (i.e. a Koveria priestess) make the correct Sacrifice to the spirit guardian, Agadara.

Then travel to Darsen, and find the priestess there who will be waiting, and if she is not, nothing can convince any other to take up the task.

Koveria is the Sleeping Goddess. The past is her dream.

5. PREPARATIONS

Purification

Flower Sacrifice

Butterfly etc. transformation

6. TRAVEL TO BRIGHT FIELDS

Travel there is always easy and delightful, even/especially for the crippled, ill, etc
Once there, wait, as needed

7. GREAT DANCE

Participate

8. RETURN TO KOVERIAN PRIESTESS

Tell of personal experience
Receive final blessing
Depart for home

THE BLACK ROAD TO HAGU

Valare was granted a Crisis Opportunity when her gift was rejected by the Koverian Priestesses.

This opened opportunity to use the stick for her personal purposes. She did, wisely and well. Addi, Grandmother Stick, shared herself and guided Valare.

Valare realized that her lifetime was much like the Wendarian era. People walked side by side with divinities without understanding it, and the human race was confused because of the release of new powers (most lately for Valare, of Sedenyic Consciousness.)

Valare, whose daily suffering had again grown acute, persevered only because of the puzzles which Addi presented and helped Valare to resolve. She relied upon the ancient rites of Addi to call together groups of women to help each other.

Thus once again Council met in the ancient Forest to listen to the drum and staff. Only the Oath Avenger was different, where Natha herself replaced her Twin-Half-Mothers.

9. STUDY

"I asked my teacher." Balinde.
Learning of 3 Errors, 3 wounds
In modern times the Balindites, a non-sacred very loose [multicultural] association of storytellers.

10. DEPARTURE PLACE

The Departure Place is a sacred site from which the traveler begins her journey with special rituals, etc.

For Valare, this was determined by Jenaran of Logostolos The casual, footnoted mention of this journey is perhaps the most critical secret to understanding the book.

Jenaran was a renown seer in her own right, utterly independent of the Red Goddess, normally living as a hermit in frigid Eol. Jenaran did not believe that Rufelza had undergone the Gerran Rites. Her abrupt remark to "go to Gerra's Pyramid" was likely meant to be a rude dismissal. When Valare did, and returned (step 17), Jenaran herself was stirred into action. After destroying the Evil Head she met Rashoran atop Jernotius' Mountain, and thereby achieved her own Illumination.

11. TEMPORATION

See Below, also
JagaNatha's Guidance

Natha, in her many guises, is an aspect of Rufelza as the Goddess of Balance. There is little doubt that the support of Natha, whose "mothers" were the "children" of Addi, provided Valare with the protection to undertake this voyage.

Appearances:

Daxdarian Age, JagaNatha arms Daxdarius for War or Natha sacrifices Vogestes @ Naveria's Court [a later option]
Gartemirus Age, JagaNatha institutes murder
Bleak Period, BeThaNa informs the Velortinans

12. GERRAN PYRAMID

See below

13. TO HAGU

See Below

14. PALMSTERING

Rubbing sticks to make fire at the heart of darkness.
Sedenya, the Turning Power, re-ignites Life.
Rashorana, the Illuminating Power, re-illuminates Life.

15. DEPARTURE FROM HAGU

with a spark or torch, or knowledge of fire sticks, etc.
imperative to share it with *everyone* who is met
Called an idoartos

16. DENIAL

After the fire is distributed, a mob (or army, etc.) will ask if the idoartos has Hagu contacts
They **must** deny it, or be destroyed by the mob.
Shortly thereafter, they will hear news that Hagu has been destroyed.

17. RETURN

The traveler will depart from the Denial Site, and make her way to the Departure Point. From there, they may return home, or to other duties as needed.
Valare returned to Jenaran of Logostolos, as discussed above

18. RETURN WITH STICK TO KOVERIAN PRIESTESSES.

This is the final task done by Valare to give Addi back to the Koverians, who were finally convinced. When done, the Path of Addi was opened to others.

EVERYONE KNOWS THAT THE POWER OF ADDI CONTINUED TO LIVE WITHIN VALARE AS LONG AS SHE LIVED. WHEN SHE PHYSICALLY TRANSCENDED, VALARE BECAME THE SPIRIT THROUGH WHOM ADDI AND HER ANCIENT POWER COULD BE CONTACTED.

STEP 11. [TEMPORATION]

Here is how I went from Balinde's house to the Bleak Time.

Balinde instructed me, and prepared me.

I went to her place, which had many ancient powers about it. They were unknown and feared by everyone, and so no one bothered me at that place. I would not have gone unprepared. the First Blessing protected me from their hunger.

I walked until I found the Center. In the center I dug and found the round stone hammer. I had buried this hammer here, when I was in Wendaria before.

Beside the rock's pit, I placed the image of Natha which I bore. Then I turned my back upon the Center, and I prayed until I finished the Second Blessing. When I woke I was in that place when it was Wendarian. The rock was not buried. It was on the ground. I hefted it. It was too big for my hand, but I could feel the ancient depressions where fingers once gripped it. No statue was visible.

I found the four corners. East, a little mound topped by a rattlebush, in yellow flower. South, a little hill with brown stones showing through to me. West, a taller mound, with dried and yellowed grasses which, I thought, would burn away in a moment, if they caught fire. And north, a broken tree stump, black and rotten, standing maybe six feet tall rising from broken ground. Many smaller trees clustered around it. No trace of its felled parts remained.

Consecrates alter to Natha, set up a statue to her, and then sets the KaCharal Shaper before it. She turns her back on it and faces east, and prays to Sedenya, Goddess of Change and Time.

She prays/meditates until someone comes forward. Each is a "turn" of the wheel which is set up around her. Beings for each age come forth, are met and satisfied or defeated, etc.

Natha the Balancer is her savior in these encounters. At the Bleak Age, Natha sends or leads Valare out of the circle to Gerra's Pyramid. There the bi-colored goddess becomes one of the assistants on the pyramid. Valare blinds herself upon the pyramid, wishing to see nothing if she can no longer see with Full Sight (Illumination). She faints afterwards and falls from the pyramid, and watches from its foot.

At the climax, she is lifted and taken away to Hagu.

[incomplete]

STEP 12. GERRA

Early Sources

The gKa'ns

gKa = Goddess of Sorrow

The goddess gKa comes from Dezarpovo, an ancient place whose people were often attacked, and whose monuments were often brought to ruin. Her name, gKa, is the throat-sound that a person most easily makes when their tongue has been cut or torn out¹.

gKa was released by Our Goddess in the Zero Wane. She went there on pilgrimage and wept to see the ruin which her ancient land had been brought to. We call this Place of Tears now. She ordered her builder to raise the pyramid again. Though the Chief Agonizer protested that they did not need it, the pyramid was raised again and the cult now uses the great monument every holy day.

These practices provided a ground from which Lunar aesthetic practices grew.

The central feature of this holy place is the pyramid called the Throne of Woe. The pyramid is four sided, and surrounded by an open-sided stairway which circles around and upward four times to reach the top. 515 steps² surround the pyramid and on the top is a taller block called #Zero. All the area around the pyramid is clear, and the eight large squares which surround are named after various creatures which these cultists hold to be their creatures. Beginning from the eastern court, and going clockwise around the pyramid, the eight squares are named after the Four Helpless Creatures, and their derived combinations.

Eggs. east [Specifically, a clutch of exposed eggs.]

Egg-tails. East-south court. At its corner farthest from the center is a cluster of low buildings, and the Egg-tail Tower.

Tail. south [specifically, the tail of a lizard which has been pulled off the living creature]

Tail-worms. South-west court. At its corner farthest from the center is a cluster of low buildings, and the Tail-worm Tower.

Worm. west. [specifically, earth worm or worms exposed to the sunlight]

Worm-chick. West-north court. At its corner farthest from the center is a cluster of low buildings, and the Worm-chick Tower.

Chick. north. [specifically, a featherless chick fallen out of its nest]

Chick-egg. north-east court. At its corner farthest from the center is a cluster of low buildings, and the Chick-Egg Tower.

The deepest devotees of this cult are called the Intolerants³. They are not priests or workers for the cult, but instead are the epitome of their goddess' Power and so are accorded great respect and reverence by others in their belief. The Intolerants are those who participate upon the Pyramid on gKa's High Holy Day. When someone becomes

¹ sound ... A glottal stop

² 515. This is also the number of days the Palmsters of Hagu took to rekindle the fires of life

³ Intolerants. That is, they can no longer tolerate living

an Intolerant, they are committed to remain upon that path and ascend the staircase each year until they reach its top.

On the High Holy Day the square surrounding the Throne of Woe is thronged with witnesses.

THE GREAT RITE OF GERRA

Gerra has been worshipped for centuries. The cult provided the ground from which (some of) the Lunar aesthetic practices grew.

Sacrifice to her began in the place now called Dezarpovo. It was there that Gerra was impaled and staked out, to be licked into nothingness by demons. Gerra sanctified it when she came back to life after her sorrow.

The settlements of this ancient place have been destroyed several times. Most lately, it was rebuilt by Our Goddess in the Zero Wane.

All the resident priestesses are maimed, having either deliberately undergone the ceremony themselves or coming her after their mutilation. They wear tight-fitting costumes which completely cover them, leaving only holes for eyes. Their clothing is all red on the right half, and black on the left. Each uniform is made for its wearer, and conforms to their misshaped form.

It was originally a deep pit, with steps which led down into Hell. However, the crowd of spontaneous worshippers grew too large for each person to take a place upon the descending pyramid. It was miraculously reversed to become a pyramid when Duretagard, an avatar of Natha, declared that participants could be healed by being spectators. Since then the crowds have grown, but everyone can see and participate fully.

The (so-called) Descending Pyramid is a tall and steep 4-sided pyramid. 294 steps go around it four times, leading up to the single larger, cubic top which is step #295.

On holy days the devotees take places along it according to the severity of their sacrifice. In the rite the disciples each, one by one, perform their sacrifice so that their bloody offering goes person to person, around and around the temple. The devotees who sacrifice themselves are sometimes called the "bare spots" because they are always well dressed in specially tailored clothing, but they always have one spot naked. This marks the spot where they will pierce, cut, or amputate.

Along the lowest level are the Piercers. These people pierce themselves with either thorns, if they are traditional, or long metal pins, if they are modern. They all wear black robes which completely conceal them except for their sacrificial spot.

Next are the Cutters. They line up according to the part of their body which they will gash. They each wear increasingly ornate clothing, set apart from the mere Piercers. The highest of the devotees are dressed in truly elaborate and colorful costumes.

The actual administration of the pierce or cut is often administered by one of the cult assistants, whose faces are covered in bi-colored hoods. However, some people are able and desirous to wield the sword themselves. Cutting oneself is held in very high regard.

The sacrificer uses no salves or potions to dull the pain, for that would be denying the whole purpose of the exercise. Neither do they use any healing magic afterwards, nor receive assistance that can be administered directly and physically. They suffer, and no magic aids them.

Each body part is cut off, then is raised high and waved about in victory, often still dripping its blood and gore, usually with the sacrificer pumping out goutts of crimson life. The victims usually faint, often they die. After the victory signal, the part is then passed down the stairs of the pyramid, hand to hand by the worshippers, until it reaches the first of the Piercers, who gives it to the Collector of Parts.

After four times around the pyramid, each circuit gouging up more blood and gore, the ultimate sacrificial moment is reached. The Whole Gerran is there. "Whole Gerran" is a symbolic term, for this individual is usually old, and usually limbless from the many earlier devotions which earned her the right to be atop this rite. She is often blind, earless, and with a dripping gap instead of nose. Scars cross her like a rainbow of pain: calloused hard yellow for old ones, angry red for recent lashings, and suppurating purple and green for old infections.

She is called the Great Spot because she is naked, ready to sacrifice all of herself. She perches atop the pyramid, often propped up with sharp sticks at each corner, or hanging from a device which hold her with hooks that pierce her wretched flesh.

As the lesser beings, the novices and cowards, lower along the pyramid make their sacrifices the Great Spot is garbed in divine glory. As blood flows and people faint, a brilliant and magnificent costume comes to life upon her wrecked form. Clothed in radiance, she even grows new limbs as handsome as Dendara's own arms and legs. As limbs are hacked off and the blood on the lowest level is growing black and hard, the Great Spot gains use of those godly limbs, and is physically whole once again for her last precious moments of life.

She dances. The watchers gasp and weep. Those on the pyramid cry out in pain. Limbs fall, and weak people expire, whimpering in pain. Gerra dances. Suffering passes upward and through. We weep, and all around people are rending themselves with nails and teeth. We froth and bleed, and as the Goddess appears we move and shuffle. Legless, we dance. Voiceless, we croak and wail. I vomit my own blood, black clumps digesting into red again.

Around goes the pain. Around goes the blood. Those on the top circuit often die, and their bodies sometimes fall, sliding on their own blood to crash into those below. The Spots, already cut and sliced, scream upon impact and flail, stumps floundering, staggering. Painted assistants leap away. The whole bundle slides down another layer, dragging their guts.

Up on top, no assistants help. She is alone. She is All.

The moment arrives. The Whole Gerran dances upon the pyramid top weaving with the wails and cries of the crowd. She stands upon tip toe, then rises up some more. Her hands - her Dendara hands shining white in the red - reach down as if to grasp her breasts. Her fingers pierce

flesh, and without hesitation she tears open her chest. She is red blood, and white bone, and grey lungs. She then tears out her gushing heart. Held aloft, it throbs, and transforms. A Secret Creature rises and blesses the crowd. It departs.

After this blessing, everyone present understands the meaning of their pain and suffering, and is thusly healed of hurt and grief.

The same thing is seen from each of the four sides, like the secret goes to everyone at once. It takes different forms. Some forms of the Secret Creature, and its proffered blessings: burning hare, rebirth; burning bat, Redeath; fire stick, Fire; Mother of Time, Time; Arachne Solara, Web of Being; multi-armed flyer, suffering and restraint removed.

Whole Gerra's corpse is reverently borne down the pyramid by the devotees. It is taken away by the resident priestesses and specially treated, along with the rest of the Collected Parts. The masked assistants share these things among themselves and others, some as sacred relics, some as healing amulets, and others for private purposes.

GERRA AND THE DOME

Note how limbless Gerra = Manarlarvus' Dome

Note how the dome's sites are organs of the world-body which has no method of receiving communication etc.

STEP 13. HAGU

Valare's journey culminated at Hagu, where her final Illumination occurred. She, unlike us, did not know what it was or how to get there. She showed us. We have learned much more since then.

Hagu was in a time after the Pelandan era, but before modern times. It is cited as one of the Hold and Starve Cities, and also as the place from which Dendara rose from the dead.

Hagu is in the Underworld. Overhead is the dead sky, where KataMoripi and her corpse-like children are present.

Hagu is in the Land of the Dead. All around the city are the faceless, formless shades of the unmasked dead.

Hagu is in the Land Past Death. Valare got there by transcending Death at Gerra's Pyramid. She suffered as Gerra had, and so maintained her consciousness and awareness in the kazkurtum of the Bleak Period.

Hagu, we now know, is the center of the Beforeworld. Valare got there backwards, by traveling to the end of the world. In Hagu, she participated as a Palmster and rekindled the Cosmic Fire. There, at that moment, she was Illuminated. Fire sparked. Life began. Punk caught. Tinder whisked. Kindling curled to ash in the flames. Fire from nothing.

The Army of Decrepitude came to the flame, attracted to the something which had come from nothing. Flame was Ten. The Ten went out like wildfire against the enemy. The foes were the Ash Army, and they were burned in the new fire to be not Ash anymore.

Hagu began before, and has existed ever since. It is the world's manifestation of Sedenya's Basement, where the world is rekindled from Below.

Hagu is a city in Pelanda, now in ruins again, but raised several times even in recent history.

The site is near to *X, and *Y. Ceremonies held upon several nearby mounds indicate that they may also be even earlier ruins.

The city's most recent raising was by the Spolite Empire, [which is one of the reasons that Carmanians despised it so much.] and it was said to be one of the 13 Perverted Cities. The Gerra Pyramid was another one of them.

The common feature of the two known cities is the great crater which is nearby. Locally called Swamp Ring, it is a circle of low hills which encircle a very warm [and stinking] bog. We know that the Virgin of Hagu (of the Spolites) became ruler of the new city when she offered sacrifice at this place after its spirit visited her in a dream. The spirit offered to her "*." The spirit of this place has demanded human sacrifice from anyone who lives nearby and when it is withheld, she wreaks havoc with disease. If appeased with her rites, she is very generous in that she often returns the blessed victim to life, and sometimes sends them out of the bog with blessed companions who live as saints in Hagu.

This place manifests the power of Natha. Hence we call this place Natha's Well.

We now know this is the actual place where the First Pole was rubbed. This is Glorantha's Quail. This is where Ghelotralas landed when he brought spirit to matter. Here earth was penetrated. From here, Idojartos sprang. On Ancestor Day, they flow from this place to all Pelanda.

In the temples nearby has lived the She Who Speaks to Her People. In the several mined cities have lived the peoples who have spoken to Her. Hagu is that city, resettled often, and immortal now for eleven times. [Eleven times. This is a reference to the eleven one-thousand year periods which preceded the writer.]

We have no doubt that ever story told about the destruction of any Hagu is true. In Pelanda the ruling horsy families, the Bisos priests, and the Mothers have powerful tales of why Hagu was destroyed. Doubtless, they are all right. The Lendarshi destroyed them because "they would not be ruled." The Bisosae destroyed them because "they would not follow the (Social) Order of the Plow." The Mothers destroyed them because "they refused husbands." We see that the nature of Natha can manifest as Contrariness to achieve what is called Balance.

This is Sedenya's Power, manifest as Natha's contrariness, and now called as the Unmanifest Red Truth: Death Causes Life¹.

¹ ["Death Causes Life" has historically been the motto of the Shargashites of Alkoth. Its use here is not accidental, and is an attempt to harmonize the material/mortal aspects of the Dara Happan religion with the rest.]

WHAT VALARE LEARNED

HERE IS THE SHORT VERSION OF "WHAT VALARE LEARNED."

The reason that Valare mistook Sedenya to be the same as Dendara was that the two of them have many things in common.

Dendara made the physical part of the human race, called bodies. The gods have their own more pure bodies, but their body-parts were also made with "Dendara Power."

The Dendara Part of Rufelza, the Red Goddess, is Gerra, the Goddess of Suffering. The Good Goddess, Dendara, never suffers now, but her "shadow self" sure does. Gerra's suffering is forever, and manifest in the grief of all humanity.

To be released by Rufelza from the suffering of life, one must gain understanding of the relationship of physical

suffering and life. Once the interdependence is experienced, Illumination can occur either as a result, or because of it.

Critical to note is that whereas Dendara "made" Gerra, the "body" of the Red goddess, Valare also proved by experience that Dendara herself was "made": by Sedenya, the discarnate Power of Turning which makes everything.

Valare, by exercising opportunity created by the Mercy of Rufelza, healed her own blindness and entered the bliss of Illumination. In this experience she also learned that Dendara (and presumably the whole universe) were also brought again to life and Illumination by virtue of the Mercy of Sedenya.

HAIL TO TARALTARA, THE CREATRIX.

HAIL TO SEDENYA, THE POWER.

HAIL TO NATHA, THE BALANCER.

HAIL TO RUFELZA, THE MERCIFUL DISPENSER.

HAIL TO RASHORANA, THE LIBERATOR.

INDEX

- | | | |
|---------------------------------------|--|------------------------------------|
| Addi, 3, 6, 7, 25, 53, 80, 81, 82, 83 | Asu, 13 | bisosae, 65, 68, 69, 73, 86 |
| Aegrastus, 75 | Asvekordevu, 75 | Bitul, 73 |
| Agadara, 24, 81, 82 | Atarks, 14 | Black Dendara, 53 |
| Agadelos, 75 | Authority Meets, 13 | Black Mountain, 32 |
| Age of Animals, 65 | Avastu, 41 | Black Waters, 28 |
| Agraketa, 7, 29 | Azerlo, 15, 16, 40, 41 | Bleak Period, 53, 69, 71, 83, 86 |
| Agraketae, 19, 25, 40 | Bad Girl, 41 | Bleak Time, 84 |
| Alafulos, 49 | Bad Gods, 69 | Blinded Ones, 80 |
| Aldryami, 12, 79 | Balance the Truth, 36 | Blue God, 75 |
| Alk, 6, 7, 13, 25, 61, 66 | Balancer, 53, 77, 84, 87 | Blue Men, 34, 42, 66, 67, 68 |
| AlkEria, 7 | Balinde, 34, 83, 84 | Blue People, 41, 42, 44, 45, 47 |
| Anadiki, 59 | Balindites, 83 | Blue Spear, 45 |
| Anaxial, 64 | Balovius, 36, 47, 49, 53, 54, 55, 73 | Bodaron, 72 |
| Ancestral Division, 72 | BaraEnDedi, 7, 13 | Bone Land, 26 |
| Ancient Necklace, 40 | bare spots, 85 | Booming Noise, 28 |
| Andam Horde, 34, 35 | Barley, 30 | Borangu, 49 |
| Andams, 13, 35, 36 | Barupanoss, 20 | Brass Mountains, 14, 42, 67 |
| Ankat's root, 33 | Battle of Perduces, 74 | Bright Fields, 21, 24, 81, 83 |
| anteater, 18 | Bed of Uleria, 11 | Brightface, 12, 28, 30, 31, 32, 76 |
| AnuDiDala, 17 | Benbeng, 6, 7 | Brinnus, 22, 36, 49, 75 |
| Ara MaBakariSaro, 44, 67 | Benhayac Style, 10 | Bull People, 45, 73 |
| Arachne Solara, 86 | Bentus, 43, 47, 48, 74 | Burneledos, 70 |
| Arakang, 58, 59 | Beredenbos, 29, 30 | Burning Wagon, 52 |
| Arir, 13, 35, 58, 59, 60, 62 | Besadesa, 7, 40 | BusEnari, 7, 14, 24, 69, 74 |
| Ariria, 10 | Beseda, 6, 7, 25 | BustiBisos, 74 |
| Arketos, 55 | BesedEria, 15, 16, 17, 39 | Butterfly, 24, 82 |
| AronBaka, 7, 12 | Be'ThaNa, 53, 83 | Calling Song, 18 |
| Aronbakadavi, 12 | Bigknife, 30 | Carmania, 9, 65, 75, 79, 82 |
| arondaddi, 49 | Bijijif, 79 | Carmanos, 22, 49, 65, 73, 75 |
| Aroneria, 12 | Bindle, 44, 67 | Cast Off, 41 |
| AroTurru, 18, 19, 20, 40 | BiselEria, 7, 21 | cats, 60 |
| Artokian Mother, 73 | Bisos, 38, 44, 49, 50, 55, 56, 65, 66, 67, | Chariot of Death, 79 |
| Ash Man, 78 | 68, 69, 70, 71, 73, 74, 75, 86 | ChekTuros, 49 |
| AshGoros, 25, 26 | Bisos Palace, 69 | Chief Agonizer, 84 |

- Choreographer, 25
 City of Torment, 47
 City of Torture, 49
 Clay Grandfather, 42
 Collector of Parts, 85
 Corpse-blue men, 44
 Corral, 70
 Council of Sisters, 6
 Council of Staff and Drum, 31
 Courts of the Dead, 78
 Crashing Metal Scream, 28
 Creation, 5, 38
 Crisis Hills, 43
 Crooked Gods, 30
 Crooked Neck, 30
 Cup of Virtue, 10
 Curls Back, 28
 Cutters, 85
 Daak, 52, 53
 Dabur, 39, 65
 Dadki, 21
 Dakortas, 41
 DaluAsuTersa, 13
 Dance for Happiness, 32
 Danzer, 30
 Dara Happa, 2, 36, 38, 58, 59, 64, 74, 78, 80, 82
 DarHarvan, 17
 Darjiin, 13
 Darkface, 53, 54
 Darleap, 74
 Darsen, 5, 11, 55, 80, 82
 Darsen Hills, 11
 Darsenites, 62, 81
 Darshrell, 51
 Daughter of Life, 56, 70
 davi, 12
 Daxdarius, 31, 34, 35, 36, 37, 38, 42, 49, 74, 83
 Death, 4, 21, 32, 66, 78, 79, 86
 Death Causes Life, 86
 Dedaddi, 7
 DedaddiTuros, 49
 Deddi, 7
 DediOronin, 44, 67
 DediVakaRu, 44, 66, 67
 DediZoraRu, 44, 68
 deer, 18, 22, 25, 27, 28, 60, 61, 62
 Delderia, 48
 Dendara, 1, 2, 3, 10, 16, 29, 37, 39, 48, 52, 56, 74, 80, 81, 85, 86, 87
 Dendara Rising, 10
 Dendara's House, 52
 DenegEria, 6, 11, 12, 32, 41, 56, 69
 DenegErski, 55
 Deneron Council, 6
 Deneronae, 6
 Derdo, 53
 Derdorra, 36
 Derdromus, 15, 16, 17, 33, 40, 41, 58, 75
 DerMaElsor, 6, 11, 32
 DerMerth, 17
 DerOrians, 13
 DerOrios, 29, 30, 31, 76
 Dertuna, 49
 DerVera, 33
 DesaKaza, 59
 Descending Pyramid, 85
 Destarkos, 70
 Desteleus, 47
 Destendern, 15
 Destroying Avenger, 36
 Dethronement of the Unjust, 75
 Deveria, 55, 81
 Dezarpovo, 75, 84, 85
 DiDalaDaran, 44, 45
 DiDalaTurru, 16, 32
 Digging Stick, 45
 digijelm, 54, 70
 Dikoria, 77, 80, 82
 Distevos, 72
 Doblia, 13
 Doburdun, 41
 dragonewts, 33
 Dream Seer, 15, 21, 32
 Dreaming Paint, 76
 Drinker of Blood, 36, 74
 Dum, 7
 Duretagard, 85
 Durnvok Ford, 35
 Earth Maker, 58
 Earth Shakers, 43
 Eater, 70
 Eating Riots, 80
 Eight Camp Paintings, 17
 Eight Colored Serpents, 10
 Eight Domestic Animals, 56
 Eight Flower Birds, 10
 Eight Jeweled Flyers, 25
 Eight Leaves, 68
 Eight Left Blessings, 10
 Eight Right Blessings, 10
 Eight-poled Tent, 10
 Ekus, 41, 50, 51, 52, 68
 Eledre, 56, 81
 Elesdandrus, 70
 Elmetchi, 76
 EloDavo, 20
 Eloina, 73
 elves, 12, 79
 Emfenden, 66
 Empire of Light, 75
 endarl, 18
 Endeddi, 10
 Endrye, 15
 Enelvi, 66
 Entekos, 1, 2, 3, 4, 10, 29, 30, 52, 53, 56, 57, 78
 Enthyr, 75
 Enverinus, 78
 Eol, 12, 83
 Erekedus, 36
 ErGantae, 6, 15, 20, 25, 40
 Eriapanoss, 62
 ErMaElsor, 12
 ErskiTuros, 53, 55
 Ersonmoda, 38
 ersoon, 38, 40, 48
 ErsOria, 59
 ErtelEnari, 7, 24, 59
 ErvOronius, 68
 esdakus, 53
 Esdakusian Rites, 54
 Eskarlavus, 51
 Eskodoth, 23
 Estardavi, 12
 EstBratha, 7
 Estedia, 77
 Estekoi, 4, 80
 Estoro, 45
 Esus, 7, 51, 66, 67, 68, 70
 EthEloDaTanno, 7
 EthElsor, 6, 10, 28, 48, 50
 EthEria, 10
 EthJena, 20, 21
 Ethjenan, 21
 EthTelsen, 6
 Etyries, 64, 80
 Evernti, 43
 Extark, 17, 18
 Ezelrufa, 78
 Faceless God, 41
 FaElsor, 7, 10, 11, 13, 36, 43
 False King, 69
 Father of Mountains, 15, 39
 Feder, 7, 24, 25
 Federae, 14, 24
 Fek, 38
 FerNa, 59, 60
 Ferodites, 48
 Fetter, 50
 Finished Song, 21
 Firadelsi, 7
 FirBerra, 62
 Fire Magician, 41
 Fire Mountain, 17, 20, 22, 39, 40, 41, 44, 48
 Fire Songs, 55
 First Blessed, 80
 First Manumission, 80
 First Pole, 86
 Firstgreen Path, 55
 Five Bovine Temples, 75
 Five Domestic Grains, 56
 Five Elder Sisters, 6
 Five Sacred Sisters, 25
 Five Sheaves, 68
 Flowering Circle, 25
 Folk of the Watery Blue, 44, 66
 Folor, 10
 Fondarid, 15
 Food Tales, 29
 Forces of Old, 36
 Four Camps, 39
 Four Leggeds, 59
 Four Mountain Sons, 39
 Four Supporters, 68
 Four Underworlds, 17, 40, 77
 Four-toe Songs, 21
 Foxaret, 18
 Franaans, 13, 30
 Franar, 76
 Franas, 12, 13, 29
 Freezing God, 72
 Galada, 58

- Galgareng, 58
 GanEstoro, 11, 56, 62, 63
 Gartemirus, 34, 38, 41, 50, 51, 52, 75, 83
 Gate Wheel, 56
 Gerapia, 35, 36
 Gerra, 55, 75, 83, 84, 85, 86, 87
 Gerra's Pyramid, 84, 86
 Gerran Rites, 83
 Gestinus, 39, 55
 Ghelotralas, 86
 Ghostbeast, 62
 gKa, 84
 Glamour, 12, 82
 Glaumalos, 75
 Glautor, 75
 GlorOranor, 6
 God Caves, 17
 God Learners, 2
 god of Heavenly Flowers, 78
 God of Life, 55
 God of Plenty, 58
 God of Power, 37, 40, 47, 48, 55
 God of Two Cities, 48, 49
 God's Error, 12
 Goddess of Success, 41, 48
 Gods Wall, 2, 7, 10, 15, 24, 41, 58, 78
 Gods' First Error, 28, 29
 Gods' Second Error, 31
 Good Girl, 41
 Good Herdsman, 56
 Good Shore, 80
 Gorental, 28
 Gorgorma, 16, 39, 41
 Grandfather Log, 18
 Grandfather's Mountain, 14
 Great Dance, 9, 24, 28, 34, 81, 82, 83
 Great Eater, 69
 Great Heart, 25
 Great Mountain, 65
 Great Pot, 21
 Great Princess, 33
 Great Principles of Being, 38
 Great Prophet, 73
 Great Spot, 85
 Green Goddess, 66
 Grey Mountains, 42
 Gurgo, 36
 Hadda Mar, 10
 HaduVaka, 66
 Hagu, 53, 55, 56, 64, 81, 82, 83, 84, 86
 Hallo, 22
 Hare, 11, 29, 30, 55
 Hariij, 55, 73
 He Gives and Takes, 45
 Hederos, 50
 Heksorv, 67
 Hendaroon, 30
 Her Who Frees Us, 24
 HeredBara, 58, 59
 Herentus, 35
 Heroquesters, 3
 HerraTuros, 49
 HerthaElsor, 16
 HerthaKuth, 40
 HerthaVoga, 7
 Hestus, 72, 73
 High Gods, 36, 37, 38, 41, 47, 48, 50, 52, 73, 74
 High Pelanda, 38
 Hinnac, 13
 HoddaKaga, 12, 14
 Hold and Starve Cities, 86
 Holders, 44
 Hollri, 72
 Holy Mountain, 37
 hoorn, 32
 House of Virtue, 52
 huarza, 40
 Hungry Ones, 73
 Hunting Camp, 18
 Hurfor, 72, 73
 Hurvisos, 36
 Ice Place, 72
 Ideograms, 79
 Idojartos, 41, 56, 83, 86
 Idokaros, 77
 Idomon, 38, 41, 48, 49, 50
 Idovanus, 5, 19, 22, 25, 36, 38, 40, 48, 49, 50, 73, 74, 75, 78, 81
 Illumination, 64, 80, 81, 82, 83, 84, 86, 87
 Impossible Gate, 56
 Incomplete Way, 29
 Incompletes, 14, 29, 54, 69, 70
 Inner Mountain, 40
 Inra Kata, 10
 Insighters, 80
 Inspired One, 41
 Intolerants, 84
 ItiMaElsor, 19
 Iviner AnuDiDala, 14
 IvinZoraRu, 68
 jade, 26
 JagaNatha, 34, 36, 37, 83
 Jagardeen, 41
 Jajagappa, 74
 Jaladaro, 45
 Jalaro, 39
 JedaBenben, 7, 25
 Jenaran, 83
 Jenarthus, 15
 JenForo, 32
 Jernotia, 15, 36, 37, 39, 41, 46, 47, 48, 76
 Jernotian Gods, 37, 74
 Jernotian Way, 46, 47, 48
 Jernotius, 15, 30, 36, 37, 38, 39, 46, 47, 48, 76, 77
 Jernotius Mountain, 30
 Jeseven Discovery, 79
 Jeseven Renaissance, 79
 jet, 26
 Jofam, 43
 JurElsor, 20, 30
 KaCharal, 13, 14, 15, 20, 40, 53, 84
 KaDedi, 49
 Kagaran, 39
 Kagardu, 39, 40, 46
 Kalikos, 72
 KapEthSurEria, 7
 Kara, 39
 Karanda, 6, 7
 KarDuria, 5, 24, 81, 82
 Kargzant, 56, 72, 73
 Karkado, 45
 Karresh, 73, 75
 Karstenus, 47, 49
 kashtoki, 32
 Kassa, 6, 11, 55
 KataMoripi, 53, 86
 Katchpidi, 72
 Kathdogo, 36
 Kazkurtum, 34, 53, 86
 Keeper of Souls, 41
 KefTavar, 65, 66, 67, 69
 Kendesco, 47
 Kendesos, 11, 29, 36, 47, 49
 Keniryia, 43
 Kenstrata, 58, 59, 60, 61, 62, 63
 Kenstratae, 73
 Kereus, 44, 66, 67
 Kereusi, 66, 73
 Keselia, 36
 KesEnari, 7, 15, 24
 KetTuros, 49, 54
 Kevrinth, 36
 Kezadesa, 59
 Khorzanelm, 59
 King Bear, 58, 59
 King Blue, 45, 47
 King of Logic, 47
 Kingdom of Logic, 46
 Kiyargan, 73
 Ko, 76
 KorDanaruSor, 11, 14
 Kostaddi, 77, 78
 Koveria, 10, 11, 24, 81, 82
 Kuk, 35, 62
 Kurfura, 49
 Kuroskus, 72
 Kyrlos, 35
 Kyrlosions, 35
 Ladder of Creation, 26
 Lake Oronin, 44
 Land of Balance, 74
 Land of Bones, 41, 43
 Land of Shadows, 75
 Last Mother, 60
 Last-and-one, 28
 Law Rock, 73
 Lendarsh, 56, 65, 72, 73, 74, 75
 Lendarshi, 73, 79, 86
 Lenshi, 73, 74
 LevBentus, 47
 Liquid Azure Place, 18
 Listor, 43
 Little Barndineed, 15
 Little Sun, 72
 Lodril, 3, 74
 Log Men, 19
 Log's Trail, 18
 Logicians, 28, 29, 46, 54
 Logostolos, 33, 40, 82, 83
 Lokarnos, 53, 56
 Long Legs, 61
 Long-nose, 61

- Lord of Beasts, 65
 Lord of the Land of Bones, 41
 Lunar Chronology, 64
 Lush Vente, 15
 MaBakariSaro, 44
 Maelola, 75
 MaElsor, 6, 10, 21, 26, 27, 28, 29, 31
 Manarlarvus, 86
 MaraDiDala, 11, 14
 Marching Scourge, 69, 70
 Marheridor, 20
 Marzi Kanara, 10
 Masked Gods, 32
 Meglardinth, 36
 Melting Song, 30
 MemEnari, 7, 15, 24
 MenoCharo, 18
 Messengers to the Mountain, 36
 Mestelos, 18, 21, 22
 Millet, 30
 Mingarite Cave, 55
 Mintinus, 36, 47
 Mintinusians, 47
 Moderi, 14, 15, 17
 Monster Armies, 31
 Moon's Path, 53
 Mosandshu, 50
 Mother of Animals, 13
 Mother of Earth, 14
 Mother of the Eighty, 41
 Mount Jernotius, 46, 48, 76
 Mountains of Ice, 51
 Move and Fight Folk, 69
 Murharzarm, 64
 Mystic King, 15, 46
 Nansha, 7, 31
 Naquasha, 7, 31
 NarNatsu, 14
 Natha, 7, 37, 51, 53, 55, 74, 75, 77, 83,
 84, 85, 86, 87
 Natha's Well, 86
 Naturals, 80
 Naveria, 10, 13, 14, 34, 36, 55, 64, 73, 74,
 76, 77, 78, 80, 82, 83
 Nenan, 7
 Nenarchara, 32
 Nentarbus, 40
 New Worshippers, 3
 Nine Grains, 30
 Nine Houses, 28
 Nysalor, 74
 Oaster, 14
 Oath Avenger, 83
 Oath Avengers, 7, 31
 Oats, 30
 obsidian, 13, 17, 18, 20, 22, 26, 45
 Odotanus, 21
 Opener, 41
 Orandius, 43
 Ordeed, 80
 ordeeds, 35, 36, 79
 Ordinary Men, 28, 29
 Oredanaran, 42, 43
 Oredanarans, 42, 44, 66, 67
 Orestanor, 35
 Oria, 7, 13, 16, 39, 40, 41, 48, 50, 55, 56,
 59, 78
 Orian Mating, 41
 Origosia, 21
 Ornai, 73
 Orogeria, 7, 13, 60, 61, 62, 63, 82
 Oronin, 9, 12, 44, 46
 Oronin River, 9
 Oronincla, 34, 42
 Oroninian, 35
 Oronins, 68
 Oroypsus, 58
 Oslira, 12, 13, 74, 80
 Othens, 47, 48, 49
 Otvestir, 75
 ouranekki, 15, 16
 Outsider, 41
 Owners, 44
 Paintman, 44
 Palanku, 78
 Palmster, 86
 palmsters, 55, 64, 81, 84
 Paradox Solution, 2
 Parandol City, 74
 Parada Mu, 10
 Pela, 22, 29, 45, 68, 69
 Pelan Talismans, 29
 Pelanda, 2, 3, 6, 9, 14, 34, 36, 38, 39, 41,
 47, 48, 50, 52, 55, 56, 65, 66, 68, 69,
 73, 74, 75, 76, 79, 80, 86
 Pelandans, 34, 38, 50, 53, 74, 81
 Peldre, 34, 35, 36, 74
 Peloria, 7, 40, 44, 80
 People of the Cool Water, 42, 44
 People of the Oronin, 44, 67
 Perduces, 74
 Perusta, 48
 Petela, 36, 49
 Phonostres, 75
 Pictures Alone, 28
 Piercers, 85
 Pillar of God, 55, 78
 pink monkey, 65
 Place of Tears, 84
 Place of the Staff, 43
 Planter, 45
 Pleasing Voice, 28
 Plentonic Debates, 2
 Plentonius, 10, 15, 64
 Pool of Entekos, 80
 Pool of the Virgin, 5
 Poral, 43
 Poralistor, 12, 43, 55
 Poralistor River, 43
 Prophet of Darkness, 75
 Protector Among Seven, 29, 31
 Provaria, 5, 10, 11, 81, 82
 Provarians, 38
 Purendi, 60, 62, 63
 Purush, 75
 Quakebeasts, 19, 20
 Queen of Passionate Freedom, 46
 Radiant Origin, 47
 Rafelios, 36, 47, 48, 49
 Rashorana, 15, 64, 80, 82, 83, 87
 Ratakar, 36
 Ravagers, 29
 Raven, 59
 Rebel Gods, 69
 Reconstruction, 3
 Red Brother of Eskarlarvus, 51
 Red City, 76, 77
 Red Destroyer, 53
 Red Emperor, 82
 Red Goddess, 3, 5, 33, 57, 64, 75, 78, 80,
 81, 83, 87
 Red King, 76, 77
 Red Lord of the Hawk, 51
 Red Man, 30
 Red Moon, 3
 ReDalaMa, 14, 15, 46
 Redgrass, 30
 RenTravedIn, 13
 ResorInda, 21
 Revenge of Bull Stops Here Battle, 75
 Rice, 30
 Righteous Laws, 65
 Rinliddi, 50, 78, 80
 Riskestings, 51
 Rite of Atonement, 54
 Rite of Divine Inquiry, 54
 Rite of Notification, 54
 Rite of One Beauty, 77
 Rite of Renewal, 55, 56
 Rufelza, 5, 22, 33, 49, 64, 80, 81, 82, 83,
 87
 Rye, 30
 Sacred Mountain, 37
 Sage of Avastu, 41
 Sailors of the Sweet Blue Sea, 44
 sakkar, 5, 20, 22, 27, 58, 61, 65
 Salleri, 11, 14
 SalleriElo, 32, 33
 SalleriTanno, 14, 32, 33
 Sandstones, 18
 Sarrava, 18
 Seat of Virtue, 26
 Sedenya, 22, 32, 55, 64, 81, 83, 84, 86, 87
 Selfish Ones, 28
 Seludeum, 47
 SerArba, 69
 Sereddi, 6
 SesEnari, 7, 14, 24
 sestakar, 73
 Seven Mothers, 80
 Seven Spices, 68
 Seventeen Uleria Hideouts, 66
 Seventy-nine Foods, 29
 Shadow Emperors, 75
 Shahtavar, 75
 Shargash, 53, 56
 She who Dances On Ruins, 36
 She Who Frees Us, 82
 She Who Makes Balance, 37
 She Who Receives, 27
 She Who Speaks to Her People, 86
 She Who Would Come, 25
 Sheng Seleris, 3, 80, 82
 SiMuruFerNa, 60
 Sky-down, 73

- Sleeping Goddess, 82
 Sleeping Priestesses, 9, 82
 sorcerers, 12, 28, 47, 49, 77
 Speaking Rock, 60
 Spiral Path, 33, 55
 Spolite Empire, 75, 86
 Spolites, 75, 86
 Star Age, 64
 Statues Waiting, 43
 Stick Man, 41
 Stick Woman, 7
 Stomping Grounds, 24
 Storm Gods, 43
 SurEnslib, 35
 Suvar, 35
 Suvaria, 35
 Suvarians, 13, 35
 Swamp Ring, 86
 Sweet Sea, 13, 42, 43, 44, 66, 67, 69
 Syranthir, 75
 Tafer, 45
 Talargs, 12, 48
 TannoAya, 7, 70
 TannuVanus, 19, 20, 32
 Tarakolos Mountains, 45, 68
 Taraltara, 32, 39, 64, 87
 Tawenos, 68, 70, 74
 Tedar, 39
 Ten High Temples, 74
 Tent of Light, 21
 TersuAsuDalo, 13
 Thardenero, 6
 The Life and Rebirth, 3
 The Travel and Journey of Addi, 3
 Third River, 35
 Thirteen Perverted Cities, 86
 Thirteen Couples' Places, 14
 Thirteen Places, 39
 Thirteen Tribes' Places, 40
 Three Queendoms, 13
 Three Rivers, 12
 Three Wounds of the World, 34
 Throne of Woe, 84, 85
 Thruster, 61
 Thunder Rock, 61
 Thundering, 28
 Travel and Journey, 3
 Tree Mother, 7, 12, 25
 True Valerans, 79
 TuKaruma, 17, 18, 41
 TukEr, 17
 Turenus, 50
 Tueros, 3, 11, 17, 21, 37, 39, 40, 41, 47, 48, 49, 55, 56, 73, 74, 78
 Tueros and Chisel, 48
 Tueros the Council Staff, 47
 Tueros the Shaker, 47, 49
 Tueros' Peak, 37
 turtle of Hederos, 50
 Turuka, 48
 Twelve Good Places, 17
 Twelve Sacred Sites, 17
 Two Darks, 72
 Two Leggeds, 59
 Ulawar, 6, 11, 13, 48, 50
 Uleria, 3, 6, 11, 12, 36, 40, 48, 79
 Uleria's Grove, 48
 Ulkamoon, 58
 Undarnol, 15
 Undentos, 74
 Under Hills, 18
 Underworld, 14, 15, 16, 17, 40, 41, 56, 58, 72, 73, 86
 Ungalfum, 43
 Unlighted Circle, 25
 Unmanifest Red Truth, 86
 UpelviDedi, 68
 Uranafus, 4, 82
 Urenes, 48
 Urganth, 54
 Urdarf, 36
 Ursturburn, 10, 11
 Urvangar, 15, 21, 28, 32, 40
 Urverger, 42, 44
 Utheneos, 36, 48, 50, 73
 Uthenosi, 73
 Vakaruviens, 42, 44
 Valare Addi, 3, 4, 57, 64, 79, 80
 Valaytas, 41
 Valind, 41, 72
 Valindus, 72
 Valkenth, 13, 35, 36
 VanoIti, 25, 26, 27
 Vanstal, 39, 65, 66, 69, 70, 75
 Vantestos, 77, 78
 Vanu, 38, 49
 Vata, 7
 Veguran, 48
 Velortina, 54, 81
 Velortinans, 53, 83
 Velortinian Principle, 54
 Velortinian Principles, 55
 Vendara, 53
 Vendarkti, 6, 28
 VenegDel, 11, 55
 Verenda, 50
 Verendekelm, 75
 Verg, 22
 VergEnari, 7, 24
 Vernastger, 42, 44
 Vernastsons, 42
 Verunian Fields, 35
 Veskerele, 16, 40, 41
 Veskerele's House, 17
 Vesmortha, 22, 29
 Vesteus, 47
 Vetesia, 13
 Vextios, 35
 Victory Parade, 36
 ViKoranath, 17, 49
 VioVanus, 19
 Virgin of Hagu, 86
 ViSarta, 16, 17, 18, 22
 ViSaruDaran, 15, 16, 17, 19, 42, 44, 49, 55
 ViSaurDaran, 39
 Vistan, 66
 ViTersu, 15
 Vlern, 15
 Vogestes, 11, 20, 32, 41, 83
 VogMaradan, 6, 12
 Vogserwesa, 60
 Vogserwesi, 59, 60
 Vogserweso, 60
 Vonlath, 80, 82
 Voragat, 69
 Vorgetala, 7, 24
 Voscl River, 80
 Waiting Court, 76
 Walindi, 41
 Wandros, 54
 Watching Forest, 18
 Waters of Life, 55, 68
 WelPolo, 32
 Wendaria, 9, 13, 17, 32, 36, 38, 43, 45, 66, 67, 82, 84
 Wendarians, 7, 31, 53, 64, 66, 69
 WerthEsus, 70
 Weskanvog, 59, 60
 Weskanvoga, 60
 Weskanvogo, 60
 Wheat, 30
 Wheel of Temportation, 64
 White Healer, 11
 White Queen, 12, 29, 76
 White Sea, 69
 Whole Gerran, 85
 Wild Man, 41, 50, 51, 68
 Wondrous Her, 12
 Worian, 39, 65
 World of Being, 59
 World of Doing, 59
 World of Sleeping, 59
 World of Waking, 59
 Wrong Gods, 28
 Yaranaths, 37
 YarGan, 45, 46, 67, 68
 Yarm Tree, 58
 Yartos, 68
 Yarvanera, 50
 Yelm, 2, 12, 38, 64, 72, 74, 78, 81
 Yeresas, 24, 81, 82
 Yernzil, 23
 Yolp Mountains, 55
 Yuthuppa, 74, 80
 Zatenia, 72
 Zatorae, 79
 Zaytenerae, 72
 Zee, 7
 Zeridexus, 74

The Seven Steps of the Goddess

1. The Descent into the World

A woman is laying aside her cloak and clothing. Her hair is bound in a knot on top of her head. She maintains a belt with sickle knife, and a wreath upon her brow. Otherwise, she is naked.

Phase of the Moon: ● Full Half

Day of the Week (Dragon Pass): Gods Day

Seven Mothers Teacher: Teelo Norri

Ancient Goddess: Verithurusa the White Moon.

Phase Associations: Youth and Innocence, and the desire to experience the world.

Comparable Runes: Fire ☉ and Movement ⚡.



2. The Empty Victory

A hideous demon stands over the fallen form of the Goddess, holding a sword, but no shield. Compare this illustration with plate number six.

Phase of the Moon: ● Crescent Go

Day of the Week (Dragon Pass): Darkday

Seven Mothers Teacher: Deezola

Ancient Goddess: Lesilla

Phase Association: Birth and Motherhood.

Comparable Runes: Earth ☷, Life ☿.



3. The Meeting

The naked woman is sitting and listening to the woman opposite her. The spider-woman is Arachne Solara, and she is a shining Goddess, humanoid, but with four extra arms coming from the sides of her cloak. The cloak appears to be star-flecked cloth, and she has a sunburst about her head.

Phase of the Moon: ● Dying

Day of the Week (Dragon Pass): Waterday

Seven Mothers Teacher: Jakaleel the Witch

Ancient Goddess: Gerra

Phase Associations: Woe and Suffering, the threshold between the Living and the Dead.

Comparable Runes: Harmony III and Spirit ⚡.





4. Illumination

The Goddess holds a handsome but snarling deity with one hand holding his wrists, her foot standing on both of his, stretching him.

Phase of the Moon: ● Black

Day of the Week (Dragon Pass): Clayday

Seven Mothers Teacher: She Who Waits

Ancient Goddess: Rashorana

Phase Associations: Illumination and Liberation.

Note: A Lunar understands the full meaning of the Lunar Cycle and can begin to draw upon the power, abilities and associations of the other phases. Only those who have achieved Lunar Sevens are affiliated with the Black Moon.



5. The Hunt

The Goddess, without weapons, is riding upon a giant bear. There is no ground underneath, but stars are visible in the background. The ancient Sky Bear drove the stars around the sky. It was subject to no one but itself, until our Goddess tracked it down.

Phase of the Moon: ● Crescent Come

Day of the Week (Dragon Pass): Windsday

Seven Mothers Teacher: Danfive Xaron

Ancient Goddess: Orogeria

Phase Associations: the Hunt for what is missing in order to be made whole.

Comparable Rune: Air ☶



6. Full Victory

Like plate number two, the poses of the characters are similar, but the Goddess and the demon have exchanged places. Here, the Goddess stands victorious over the prone form of the demon. She holds a spear and shield, no helm.

Phase of the Moon: ● Empty Half

Day of the Week (Dragon Pass): Fireday

Seven Mothers Teacher: Yanafal Tarnils.

Ancient Goddess: Natha.

Phase Associations: Revenge, taking the injustices she has suffered and visits them upon the deserving.

Comparable Runes: Darkness ● and Death †.



7. Triumphant Return

Clothed, armed, with no helm, the Goddess rides upon a bat. She is surrounded by a sunburst and armed with a great scythe. It is at least "*She Who Waits*," the Goddess and Liberator of the Seventh Soul.

Phase of the Moon: ☉ Full Moon

Day of the Week (Dragon Pass): Wildday

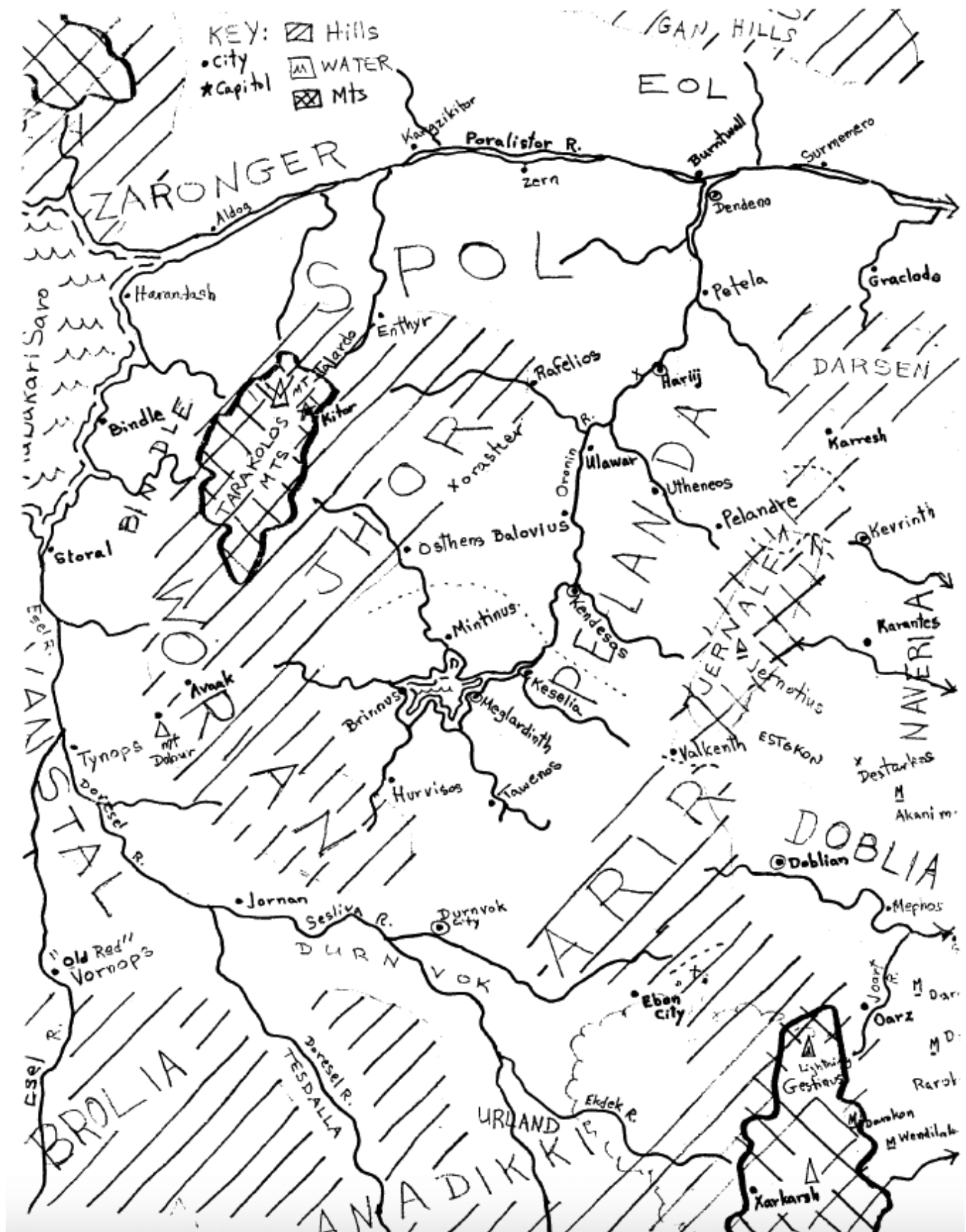
Seven Mothers Teacher: Irrippi Ontor.

Ancient Goddess: Zaytenera.

Phase Associations: Insight and Understanding. Insight can cause madness but understanding restores balance to a perturbed mind.

Comparable Runes: Truth Y/∴ and Fire ☲.

MAP OF THE LUNAR HEARTLAND



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— BY GREG STAFFORD —

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