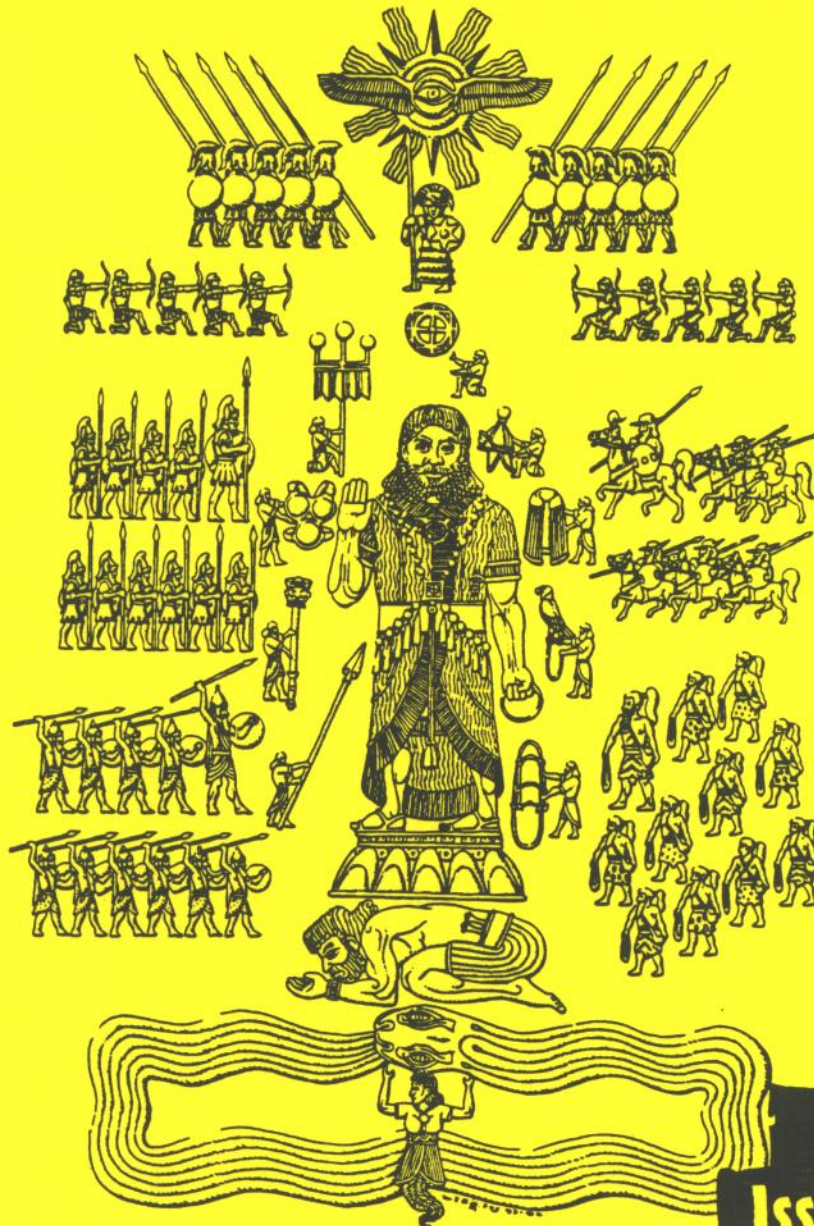


Hero Wars

Work in Progress - 1

The Glorious Reascent of Yelm

The Foundation Document of Dara Happa



by Greg Stafford

ISSARIES, INC.

This Edition

This Edition is the [Penultimate text, unproofed, with names instead of Titles.] Ivory Page Manuscript (glossed text version).

May Antirius Bless and protect this book, and destroy the eyes-soul of whomever would misuse, desecrate, or falsify it.

All contents Copyright (c) 1995 by Greg Stafford.
All Art Copyright (c) 1995 by Dan Barker and Greg Stafford

This is my best effort at accuracy, but I reserve the right to subsequently correct, alter, add, or subtract from this edition.
[especially proofreading corrections]

Third Printing, April, 1995. Contains some corrections, and many additions, especially "The Perfect Sky," and Appendices C and D.

The Art

Most art is by Dan Barker (and Greg Stafford)

- *The Cover* shows *The Arming of Khordavu*. Note that this is similar to, but different from the Enthronement Rites detailed herein on many pages. This is from a wall in Alkoth, and commemorates the Emperor's Khordavu's sacred Arming before going to battle to combat the Monster Army. Compare with page 102.
- *The Mask of Brightface* A ceremonial mask used in rites throughout all Dara Happa and most of Naveria. This one is made of gold, others are of straw, etc. Page 1.
- *The Brooch of Manimat*. A part of the Imperial Regalia. Made of silver, ivory, lapis lazuli and jet. Page 53.
- *Yelm accepting Homage from the 100 Gods and Goddesses*. This pictures a part of the Gods Wall, and is on page 65 (and on the cover of *The Fortunate Succession*.)
- *The Head of Lodril*. This is a ceremonial bronze mattock head. It suggests the origin of the particular square-headed iconography for the Lodrilites of the Gods Wall (and afterwards). Similar designs are widely used in ritual masks.
- Maps by Greg Stafford.
- Gods Wall sketches are also by my hand.

This Book

This is a translation of the manuscript copy kept in the Temple of Yelm in Alkoth. The copy was made circa 111260 YS by an anonymous court scribe of the Emperor of Dara Happa. Thus it is not precisely Plentonium's "original work," but a copy made 40 years later.

A later copyist added the marginal glosses, shown herein as footnotes. In bad editorial form, some of them are actually by me, the Author, not the Gloranthan Copyist. The original had no maps, but for clarity these were added by me, Greg.

Plentonium

Plentonium was a famous scribe in the court of Khordavu. He was most famous in his time for his description of the Gods Wall (one version contained in Appendix A herein) and for his dating system, which has remained in use in Dara Happa and most of Peloria ever since. It is used in this manuscript too, and provides the primary evidence that Plentonium was the author of this work too. Note that in the text Plentonium is not named as the author, who admits only to being Keeper of the Letters, a high-ranking scribe at court. A later source first linked this work with the name of Plentonium. Later sources ascribed supernatural powers to him, and he receives sacrifice in the temple of Arraz.

The Glorious ReAscent of Yelm

Table of Contents

| page | Chapter |
|------|--------------------------------------|
| i | Preface |
| ii | Table of Contents |
| iii | Author's Introduction |
| 1 | <i>The Glorious ReAscent of Yelm</i> |
| | Original Title Page Text |
| 2 | Prologue |
| 5 | The Dominion of One |
| 6 | The Dominion of Yelm |
| 18 | The Dominion of Antirius |
| 36 | The Dominion of Shargash |
| 40 | The Dominion of Kargzant |
| 41 | The Dominion of the Last Evil |
| 42 | The Anarchy Year |
| 43 | The Dominion of Avivath |
| 44 | The New Dominion of Antirius |
| 48 | The New Dominion of Yelm |
| 54 | The Perfect Sky |
| 62 | Appendix A. The Gods Wall |
| 76 | Appendix B. Geneologies |
| 79 | Appendix C. Some Star Lore |
| 93 | Appendix D. Some Related Mythology |
| 104 | Index |

List of Art, Maps and Tables

| page | Item |
|-------|-------------------------------------|
| 1 | Yelm (from the Gods Wall) |
| 4 | Yelm and the Ten Planets |
| 9 | The Harmonious Realm |
| 14 | Murharzarm's Good Land |
| 17 | The Doom Conjunction |
| 22 | Realm of Anaxial |
| 27 | Realm of Lukarius and Urvairinus |
| 31 | Realm of Kestinosros and Manarlavus |
| 34 | Realm of Vanyoramet and Manimat |
| 39 | Realm of Jenarong |
| 49 | Realm of Khordavu |
| 53 | Brooch of Manimat |
| 61 | Prominent Constellations |
| 64-65 | The Gods Wall |
| 67 | The Solar Court |
| 68 | Row I |
| 70 | Row II |
| 72 | Row III |
| 74 | Row IIII |
| 80 | Buserian's Frame |
| 82 | Common Sky Areas |
| 84 | Burburstus or Houses of Virtue? |
| 100 | Contemporary image of Tholm |

Author's Introduction

This booklet is a Work in Progress.

This edition of *The Glorious ReAscent of Yelm* is an experiment. It is generally my policy has been to not release any unfinished text except as curiosities, prizes, and to friends.

I was very pleasantly surprised by the success of *King of Sartar*. I was encouraged by the sales. I was (as always) flattered by the enthusiastic response and discussion which it encouraged among fans. I was relieved that so many people actually "got it," too.

Thusly fortified, I determined to satiate the curiosities of Gloranthan fans everywhere and write the long-promised "Lunar Book." All I had to do was to scrape together all my notes and put them in print, right? Ha ha ha. Don't we wish it were so?

Impossible for two reasons: 1. Most of my ideas are not written down *anyplace*; and 2. I have a perfectionist streak in me, and I want it to be as right as I can make it.

I collected what I had. I put down a bunch of notes, maps, and spewed out a batch of tales which are destined to lie unnoticed in the background. I talked with others on obscure subjects (thanks Nick, Steve, Phil, Sandy, Scott, &c.)

To prepare for a book about the Empire in the Seventeenth Century, I am required to understand its origins. The depth of Glorantha comes for me out of this phase of study. During the process I can envision the deities, then imagine their connections with the worlds of society and Nature. Time changes them, as well as Us. I must know what the gods were like before as well as now.

After I first compiled documents several things were apparent to me. First was that I did not know nearly enough about the Dara Happan Empire. The Lunar Empire is not something new, after all, but is built upon centuries of history and mythology which preceded it. Many Lunar conventions were shaped by this, and are reactionary rather than innovative. Thus many of the Lunar peculiarities can be traced to being revolutionary concepts, or as accommodating previous institutions, or as subverting previous interpretations.

The Glorious ReAscent grew out of my first compilation. I had initially intended it to be a short appendix for the Lunar Book. It grew to be its own Gloranthan Source. As usually

occurs with this, it was almost an obsession with me to finish a rough idea to this stage of completion.

As it got close to completion, I recognized that I would not want to publish this now. GRoY might be understandable and appreciated by you hard core Glorantha fans, but is not (yet) suitable for publication in its own right. So my plan is to publish it in book format after the release of the "Lunar Book," which in its text will refer to this earlier solar source.

Nonetheless, I realized that GRoY, being a 90% Finished Text, was EXACTLY what SOME people want. With that in mind, I have prepared this text in this limited pre-release. At its current state of completion, it is a foundational Gloranthan document. Nonetheless, I beg you to remember that this is unfinished, and to forgive its errors and omissions.

WHAT'S HERE:

The Glorious ReAscent of Yelm. The oldest extant written document from the Dara Happan empire, over a thousand years earlier than the time of King Argrath, the hero of *King of Sartar*. This edition is 96% Accurate.

The Gods Wall. This gives skeletal facts about the famous Dara Happan monumental sculpture. Its contents are 87% Accurate.

Star Lore. The kernel of Gloranthan Celestiology. Just the start of something really keen which is yet to come. Special thanks on this to Nick Brooke.

Other Mythologies. Included to provide insights, comparisons, contrasts, and previews. From these creations stories grew the local traditions extant even in modern Lunar times. This text is 90% accurate, as being an ancient form of these stories, roughly contemporary with GRoY.

So, faults and all, I present this to you. I hope that you enjoy it. Comments are welcome.

Greg Stafford, March 29, 1995

The Glorious ReAscent of Yelm

In the Year of the Sun 111221 occurred the most important act of creation. On that date our god Yelm, True Sun, Source of Justice, and Truth of One, ascended to his rightful place in Heaven.

I beseech the One God to bless the good and faultless Emperor Khordavu who made this possible.

Humbly presented by the Keeper of the Letters of the Ten Princes

[[March 20, 1995]

Ivory Pages Edition)



Prologue

Oh Distinguished Learner of Truth, with the gracious permission of our most excellent Emperor, Khordavu of the Ten Princes, I welcome you to the enlightenment and truth of this book.

We all remember the terrors and injustice of wrongful rule, and we all remember the suffering of our grandfathers under the unjust rule of tyrants. We all remember, too, the casting down of those unjust and unrighteous rulers, and the glorious ascent of Khordavu to the Tower of Yelm.

I have assembled and transcribed this book to set down what we remember, so that those who come afterwards will have a record of these glorious events which they can not remember, but which all men should know.

My Sources

I have spoken to many men, whether they were witnesses to great events, keepers of the oral lore for obscure folks, or imperial experts in law and ritual. I have read many old manuscripts, the Three Books, and the imperial records, some written in the macrame-signs of the nomads. I have both observed and participated in many deep rites which were acceptable to my god, and observed many which were not. I have even spoken to barbarians and women to see if it was possible to learn from them. Those are all things which anyone can do.

I have done more. With the protection of Our Great Lord Khordavu I have had the extraordinary opportunity to review all of the known materials concerning our sacral emperorship, and which affect our sacred history. Many have been previously offered as the truth. But Yelm the True Sun has risen, and he offers illumination where none was before. Thus I find that many of the old statements, alas, do not meet with the rigid criteria for inclusion in this True Book.

The most ancient Truths stand. I acknowledge the truth of those materials which have survived to us from the ages before the Kazkurtum. Their very existence proves their strength of their truth. They have existed for over 100,000 years! What mortal has the authority to dare to deny what we see in the Five Statues, the Gods' Wall, or the Yuthuppa Copper Ledger?

Other and later matters lack this accumulated ineffable essence of Truth which is inherent in all the original works of the gods. Everything since then has deteriorated or been polluted. I am fortunate to be the first keen observer to view all of these issues and matters under the bright light of Yelm and the full strength of Truth, which was restored a mere 24

years ago. This has allowed me to sort and sift, and to find the grains of gold among the sand.

Therefore I present to My Good and Powerful Khordavu, Rightful Emperor of Dara Happa and Keeper of Justice, this True Book.

Time

The study of Time is one of the grand philosophies of our being. By understanding both its appearances and its intricacies, we can find the answers to life's great questions.

Our oldest poem, written only a few years after the rise of Antirius, says that Yelm had ruled "for 100,000 years." That poet was young enough to recognize and remember this fact, which he generously provided to us. Furthermore, he says later that the "Star-time is gone now. One thousand years of darkness are done." Those two insights, from the earliest years of our temporal era, are the starting points of my own insights into ordering the realms of mythology to an understandable shape.

Rather than explaining the process used to discover these facts, let me instead just thank the god Ten for his insight.

First Era: One.

Timeless.

We know nothing of this, save for the bliss of the mystical Moment. We are only small and miserable mortals, far removed from this. It is the era of harmony between One, Many, and Being, when those distinctions did not exist.

Second Era: Yelm

The God Emperor ruled for 100,000 Years.

Dating System is the YS system, and numbered from 1, the moment of his enthronement, to 100,000.

Some of the critical dates within this era are:

01 YS. Yelm's Enthronement begins.

10 YS. Light Beam lowered from Sky.

100 YS. Dayzatar reaches out.

1000 YS. Yuthubars, the City of God, is built.

10,000 YS. Lodril touches down

25,000 YS. Marriage of Yelm and Dendara

50,000 YS. First People made

60,000 YS. Dara Happa established, Murharzarm enthroned.

75,000 YS. First Rebel Gods come to Yelm.¹

¹ Copper Ledgers state that the first planet rose and set at about this time

100,000 YS. Murharzarm murdered, Yelm disintegrates, and his soul departs for the Western Gate.¹

Third Era: Antirius.

Lasted 10,000 years.

from 100,001 YS to 110,000 YS

He oversaw the Cleansing of the world with the Flood, and then protected the seven great emperors of the Anaxial dynasty.

Dates in Third Era.

100,01 to 100,110. Reign of Emperor Khorventos (110 years)²

100,111 to 100,165. Reign of Emperor Ovosto (55 years)

100,166 to 100,172. Reign of Emperor Orogoros (7 years)

100,173 to 100,200. The Flood. (28 years)

100,201 to 103,215. Reign of Emperor Anaxial the Sailor (3015 years)

103,216 to 105,682. Reign of Emperor Lukarius the Great (2467 years)

105,683 to 107,592. Reign of Emperor Urvairinus (1910 years)

107,593 to 108,676. Reign of Emperor Kestinoros (1084 years)

108,677 to 109,399. Reign of Emperor Manarlavus (723 years)

109,400 to 109,760. Reign of Emperor Vanyoramet (361 years)

109,761 to 110,000. Reign of Emperor Manimat (239+ years)³

Fourth Era: Shargash

Lasted 1,000 years,

from 110,001 YS to 111,000 YS.

After many injustices and tribulations, the last Anaxial dynast died and there was no Emperor in heaven or among men. The last gods fought each other until the whole world was destroyed. Then the Empty Emperor commanded the dead world. Only the rare bits of humanity were saved by threads of the Cloak, or with aid from Star Captains. In Hell, Bijiif discovered the secret of Life, and loosed Shargash and Kargzant to reclaim the world.

110,001 to 110,112 Manimat and 70 Families establish Darjiin cities

110,113 to 110,178 Dominion of Shargash.

110,179 Shargash destroys the World

110,179 to 110,665 Reign of the Empty Emperor (486 years)

110,666 YS. Shargash and Kargzant return to recapture the parts of the world, and begin to tame the heavens.⁴

110,800 to 110,900 YS. Reign of Emperor Jenarong (101 years)⁵

92 years without an emperor.⁶

110,993 to 111,000+ YS. Reign of Emperor Horse on the Table (8 years this era)

Fifth Era: Kargzant

Lasted 100 years, from 111,001 to 111,100.

Preparation for Antirius. Resurrection of Life in the fractured universe. On the earth, the Warlords raise their weapons and terrorize all the people to obey them, and to rule their own ragged sun god, now imprisoned to Order. In truth, the Golden Order begins to collect the pieces of the Mantle of Justice.⁷

111,01 to 111,018. Reign of Emperor Horse on the Table (18 years)

111,035 to 111,072. Reign of Emperor Vuranostum, the Handsome Equestrian (38 years)

111,096 to 111,100+. Reign of Emperor Son of Evil (5 years this era)

Sixth Era: Last Evil

lasted 10 years,

from 111,101 to 111,110.

The whole of this era was ruled by the Emperor Son of Evil.

Seventh Era: Anarchy Year

Lasted 1 year. 111,111 YS.

Avivath strikes down Son of Evil, and Antirius, the Lesser Sun, rises to commemorate the new era. Enthronement rituals began, but due to the treachery of a woman the Emperor was not enthroned. There followed the Year without rulers, a time of great evil and trouble.

Eighth Era: Avivath

Lasted 10 years, from 111,112 to 111,121 YS.

¹ Copper Ledgers state that the sun set, and they show the positions of the planets in the Doom Conjunction(p.17)

² Copper Ledgers. Antirius was visible in the sky. Also Entekos, Falsoretus, and Lokamos are rising and setting

³ Copper Ledgers. Dayzatar sets, and passes upward behind the Sky Dome. Entekos, Lokamos, etc. are gone.

⁴ Copper Ledgers. Kargzant and Shargash rise

⁵ Copper Ledgers. Lokamos and Lightfore rise in this era

⁶ Copper Ledgers. Entekos and Uleria rise in this era

⁷ In fact, this is also the start of the barbarian ST history. Their date of the Dawn, or 1 ST = 111,001 YS

The Jenarong dynasty seizes unjust power again. In response, the southern barbarians, Servants of the Murderer God, enter Dara Happa and attack the lords of Kargzant, the False Sun God. Without an emperor, the Sparks which are let loose ignite the Fires of Destruction which burst forth across the land.

111,112 to 111,121. Reign of Emperor Eater of Flesh. (10 years)

111,121 Return of Avivath the Spear, Avatar of Antirius

Ninth Era: Antirius

Lasted 100 years, from 11,122 to 111,221 YS.

Avivath brings the Truth and Power of Antirius to the world.

The Sons of Avivath spread the truth of their god across the land, preparing the way for the return of Yelm.

Disorder reigns, and sometimes there was no emperor, and other times there was only a bad emperor.

111,125-111,136 Reign of Emperor Breaker of Walls. (12 years)

111,137-111,145 Reign of Emperor Woman-devourer. (9 years)

111,155-111,172 Reign of Emperor Lies with Truth. (18 years)

111,175-111,185 Reign of Emperor Child of Wrath. (11 years)

111,186-111,193. Reign of Emperor Dispenser of Horses. (8 years)

111,194 to 111,215. Reign of Emperor Upon Hilltops. (22 years)

111,216 to 111,221. Reign of Emperor Kills for Life. (6 years)

Tenth Era: Yelm

111,221 is the Start of History

Accession of Khordavu

The rightful Lord of Light, Emperor of Dara Happa, Son of the Sun, Keeper of Justice ascended once again to stand upon the Footstool of Yelm and to rule rightly and correctly over all mankind. Thus the world was put to right, and the good and pure Yelm rose fully into the sky to shower his Light and Life upon us.

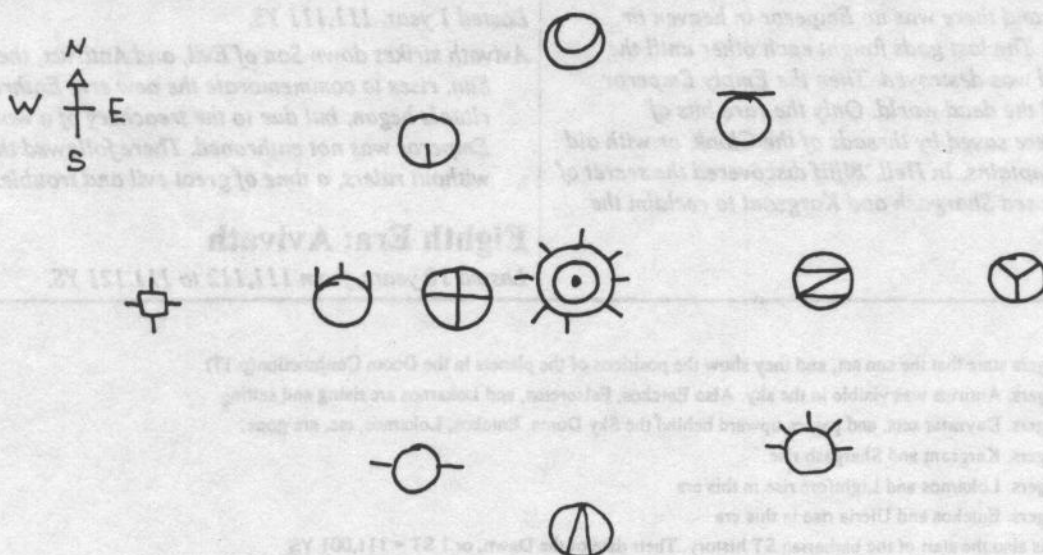
ALL HAIL YELM THE OVERFATHER WHO HAS RISEN AGAIN TO BLESS US WITH THE POWER OF THE ANCIENT TIMES. WE HUMBLE OURSELVES TO HIS SERVICE, THAT THE WORLD CAN REMAIN GOOD AND THE CHILDREN NEED NOT SUFFER.

FIN. Essay ends here

Yelm and the Ten Planets

From The Copper Tablets, also called "The Last Stable Sky"

Looking From Above



The Dominion of One

Timeless

Creation: The One to the Many

In the Beginning, before there were people, before there was a sky, an earth or an ocean, before there were gods, before there was a Before, was Vezkarvez¹.

Vezkarvez is not something which can be thought about, remembered, felt, or even imagined. Do not bother to try, for to try to do so is only to fall into the trap of the Other.

Vezkarvez, pure and undivided, can be touched only by the highest gods who know secrets which you can never know.

Vezkarvez, within itself, was called Ezelveztay². The essence contained within it could not be contained, and it first understood itself to be Ezelveztay.

Ezelveztay knew itself. It was a being, but not the Vezkarvez. Ezelveztay was self-aware, and so able to bring itself into manifestation. Ezelveztay was laden with potential, and brought itself to manifest that potential. In this way the Keskeskenni³ were manifest out of Ezelveztay.

At first the Keskeskenni were only Glorantay⁴ called the Celestial Court, who helped Ezelveztay to rule the world. They are the stuff from which the world is made. The ten are:

1. Harmony, 2. Love, 3. Beauty, 4. Joy, 5. Truth, 6. Growth, 7. Entertainment, 8. Athletics, 9. Art, and 10. Aether Primolt.

There is a natural balance between Ezelveztay and the Keskeskenni. But the Keskeskenni is never content with the status quo, and for the first time the Keskeskenni became the many Keskeskennis. After a time the very existence of these Keskeskennis forbade the continued existence of Ezelveztay within the world. It was impossible for it to exist, and so at that time Ezelveztay appointed its successor, who was the most pure and fitting of all the gods, to become the One-among-Keskeskenni. This chosen god was one from among the Aetherial Gods, and was named Yelm⁵. Afterwards he was called the Emperor.⁶

Ezelveztay summoned Glorantay, and each contributed its essence to the Staff of Justice.⁷ Because it was the Power of One, this is also called the Staff of Power. It is also called the Staff of Measure, for the Four Measurers⁸ were the ones who created it from Glorantay.

When the world was no longer tenable, Ezelveztay gave over this staff to its Appointed heir and departed.

1 Vezkarvez. Commonly, "Being," but literally "to be-not to be."

2 Ezelveztay. Vulgarly, "the One," or Literally "divinity-One-to-be-entity."

3 Keskeskenni. "Ghost like-entity-Many-many." That is, vulgarly, the Many, as opposed to the One

4 Glorantay. vulgarly, "The Ten," literally "collective-entity." This is the Many, acting in harmony as if they were One

5 Yelm. Literally "Shining Overhead," commonly "Emperor." Gods Wall 1.

6 Emperor. Literally *Ern Azali baka est ja*, or "Namer of Life and Death."

7 Justice. So-called, but literally *Denseb*, "Measured Command of Above," or Divine Order

8 Four Measurers. Also known as the Keepers of Directions, they are found on the Gods Wall, 7 through 10

The Dominion of Yelm

2231 1 to 100,000

The Three Brothers

Four brothers could have been equal in light of the staff. They were called Dayzatar, Arraz, Yelm, and Lodril.

When Ezelveztay handed over the sacred Staff of Justice, it invited each of the brothers to take it if he could. Only three dared to try, for Arraz¹ claimed to be able to only serve. Lodril² could not reach it from where he was. Dayzatar³ could reach it, but he could not take it. But Yelm, in the center, could reach and take it, and so he grasped it with sacred thanks, and became ruler of the world. So sure, firm, and just was his grip upon the Staff that Burburstus⁴ which circles forever outside of the realm of Ezelveztay, had no opportunity to seize the scepter of command.

Yelm lowered the Scepter from the Sky to the Earth. Where it touched the earth rose the Footstool,⁵ and from atop that rose the sheer Tower of Yelm. The great god stepped from the sky upon it. From the pinnacle of the Footstool Emperor Yelm summoned his relatives to come to him in order that they could serve.

First to come were the Ten Spirits⁶. He received from them the Imperial Regalia. He naturally had his own Loincloth of Heavenly Modesty, which maintains decency and order. He stepped into Sandals of Separation, which keep his pure skin from ever actually touching the impure earth. He was wrapped in the Vestments of Exposure, which are the radiance which everyone can see. Around his slim waist was buckled the Girdle of Command, the gold gleaming charm which focuses his central power. Upon his shoulders was laid the Mantle of Sovereignty, the bright veil of life which surrounds all of the world. The High Crown of Dominion, bearing the peace of heaven, was placed upon his head. About that was the second crown, the Low Crown of Force, placed on his head. The Imperial Orb of Authority took its place over the emperor's head to protect him. In his right hand the Emperor received the Scepter of Order, which he used to point when he directed his divine blessing. Finally, upon his left arm sat the great Eagle of Heaven, which he often sent to bear his word and his presence through the

world. Then the Emperor stood upon the Footstool, and named the directions and the quarters.

The world, so recognized and commanded, was then arranged in its details. The relatives of Yelm, because they were most fitting, were given positions of rule within the ordered universe. Under their guidance the world was finished, and was set and beautiful in all its ways.

When the world was given over to the Aetheric Principles, the Three Good Brothers divided it among themselves. Theretofore they had all dwelt only in heaven, and none had ever left their natural realm.

First Dayzatar, the pure god, descended slowly and gingerly, the way an old man approaches a cold bath. He but touched his toe beneath the sky and found it to be not-sky, and said it was polluting and foul, and withdrew immediately back to the Sky World, where he stayed.

Then Yelm descended to the surface world, and when he touched upon the earth it was changed for the better. This proved that the world was not impure. Where he touched, he created the Harmonious Realm.

Then Lodril, the third brother, touched upon the earth with both feet, and then both hands. He was gross and indulged in the physical, and he had no shame. He buried himself beneath the fertile dirt to be beyond the sight of all his kinfolk. There he grew knowledgeable of the Lower World and at the same time was polluted. Thus by his own actions Lodril exiled himself from the pure heavens forever.

1 Arraz. On the Gods Wall, he is behind the throne, at 5

2 Lodril. On the Gods Wall, he is behind the throne, at 6

3 Dayzatar. On the Gods Wall, he is behind the throne, at 4

4 Burburstus, the dark dragon. A prominent constellation. In a tale called "The Throne," Yelm defeats this monster and makes it into his throne. It is visible on the Gods Wall at 2

5 Footstool. *Selshena*. The greatest ziggurat located in the center of the city of Raibanth. Gods Wall III-15

6 Ten Spirits. Presumably Glorantay, the Celestial Court

The Sky World

Aether Primolt was the first sky god. It was one of the Glorantay. When the Keskeskenni grew too numerous and Ezelveztay had to flee, Aether Primolt also departed, leaving behind his realm for his three sons to share equally. They could not help but act fairly, according to their natures.

Thus Yelm descended to the Center, settling upon the Surface World, and Lodril went down into the Underworld, the immaterial Sky World was ruled by Dayzatar.

Dayzatar was a strict and upright leader of the Aetheric Assembly. Purity and perfection have always been his essence, and later when he was made impure he withdrew from his priesthood rather than continue improperly.

In the beginning, when all was still calm, the Sky World was perfect, undivided within or without of itself. It had no quarters, and was only a center and circumference.

Dayzatar, the Highest God, was immobile and perfect. Dayzatar alone was capable of communicating easily through Aether to Ezelveztay, which came before and has gone forever.

The ordinary affairs of the Sky World were overseen by Arraz. He was the king of the Luxites, who are the denizens of the heavenly realm. They are sometimes called Angels, or Heavenly Host. They are the Sky People, and servants of Heaven.

At that time the Sky was perfect and nothing moved out of place. The Sun sat high and motionless in the sky, and the Ten Heavenly Bodies knew their houses.

The Harmonious Realm

When Yelm received rule of the universe, he looked upon it to set the new order. So that he could overlook everything, he raised beneath his feet a beautiful five-tiered ziggurat. Upon its sides were bright figures revealing the greatness of Yelm. Atop it was his golden throne, from which he could see across the whole world, and from which he delivered true Justice. This place was called the Tower of Yelm.¹ Around the foot of his mountain was built the Yuthubars.² Then Yelm commanded that there would be a duplicate city at each of these four directions, and that each of them was to be an extension of the One City, and that it was there to house the

guardians of those directions in great bounty and glory.

Then, standing atop the Footstool, Yelm divided the world into quarters. For each way that he looked he named the Direction, the Color and Power which lay there, and the Guardian of the camp there.

That which lay before Yelm was called East, and the color was Yellow, and the Power was Insight, and the Guardian was named Indarthrad.³ His city was called the Amber Camp.

That which lay to the right of Yelm was called South, and the color was Green, and the Power was Strength and the Guardian was named Nemarthshar.⁴ His city was called the Bronze Camp.⁵

That which lay behind Yelm was called West, and the color was Red, and the Power was Sovereignty, and the Guardian was named Vanarthurd.⁶ His city was called the Scarlet Camp.

That which lay to the left of Yelm was called North, and the color was White, and the Power was Wisdom, and the Guardian was named Asharthcha.⁷ The city was called The Alabaster Camp.

Then all of the One Hundred Gods and Goddesses came to Emperor Yelm and made obeisance, and gave him great treasures and gifts to adorn the realm. Emperor Yelm ordered his brother to mark the occasion with a monument, and so Lodril made the first cylinder seal. He pressed it against the stone cliffs and made the Gods Wall,⁸ which can still be seen there today. Since the making of this monument the One Hundred Gods and Goddesses have always come to honor every emperor who is enthroned.

Then Yelm called his court to him, all his relatives and his advisors, and the lords of the quarters. He gave each of them their name and their title, and sat each of them upon their own throne around his court. They received the most pleasing entertainment then, from the Celestial Choir, and all of the cosmos lived in harmony and accord.

Thus was made the perfect Solar Court, and Yelm called it the Court of God. In the City of God Yelm and his attendants for one hundred thousand years of immobile, perfect splendor during the Golden Age.

- 1 Tower of Yelm. A column of light, apparently material in the earliest times, but later not. It is visible on Gods Wall III-15
- 2 Yuthubars, "Deipolis", the City of God
- 3 Indarthrad. Literally "East-Overseer-Yellow." He is on the Gods Wall at 8
- 4 Nemarthshar. Literally "South-Overseer-Red." Probably "red" because the celestial palace of Shargash is red. He is on the Gods Wall at 9
- 5 Later called the Iron Camp
- 6 Vanarthurd. Literally "West-Overseer-Blue. Probably blue for some celestial connection. He is on the Gods Wall at 10
- 7 Asharthcha. Literally "North-Overseer-White." He is on the Gods Wall at 7
- 8 Gods Wall. A huge sculpture lying a few miles south of Raibanth. It is the ultimate authority on Dara Happan creation. This is reproduced, in part, herein in Appendix A

North

The Lower World

Lodril was a brother of Yelm. He was a pure being when he came down from the sky, but when he touched upon the earth he landed with both feet, and then both hands, and finally fell prone upon it. But he enjoyed it, and explored this hard thing he was upon, and determined to be a part of it and make it better.

Both Yelm and Dayzatar warned him against trying this, for "the Fireworld is the Fireworld, and the Earthworld can only bring shame." But Lodril ignored them, and indulged utterly in the physical and sensual, and he had no shame in covering himself with mud. He often buried himself in the fertile dirt, and as he lay there beyond the sight of all his kinfolk he grew knowledgeable of the Lower World. In that way he was polluted, and by his own actions he permanently exiled himself from the pure heavens. He said he did not care.

Lodril was of good lineage and performed many great deeds, even though polluted. In this he was like the warrior. He once invaded the Underworld and drove out the ruler there. Within those dank recesses Lodril liberated his wife and her sisters. They formed the start of Lodril's Ten Servants and Sons,¹ who were the gods that built mountains, dug rivers, and shaped the first trees and animals.

Lodril retained his role as the new Lord of the Underworld.² He built a home for himself, divided the rest into four parts, and became the Lord of Below. The Four Underworlds which were made by Lodril are:

*Dubgrulub.*³ *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.*

*Veskerelgat.*⁴ *The God Caves. These are the places which can be reached only by heroes, holy men, madmen, and fools. The lesser deities of the earth live here, ruled by Veskerele.*⁵

*Voshgatyuth.*⁶ *Here Lodril's palace lies, with its four magnificent Founts of Purity, Memory, Bliss, and Rebirth. He shares this realm with the goddess Oria.⁷ Any or all the deities of their sprawling household might be found here, depending upon the season.*

*Ershkintu.*⁸ *When Lodril 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, along with their leader, Deshkorgos.⁹ They come out only when he lets them.*

The Wedding Contest

One day Lodril recommended Dendara,¹⁰ the elder sister, to his elder brother's service. She wished only to serve, and Yelm accepted her service, because it was right. But he did not even look at her.

No one ever served him better or more perfectly. She never erred, which pleased him, and he blessed her with a look. Indeed, his sight upon her was pleased with her beauty, humility, and charm.

Dendara was innocent of guile, of course, but nonetheless distracted him once. She had noticed some good things about Yelm which no one else had ever noticed before. She told him of it. He was flattered.

She amused him. When they observed the rising of the mountains Yelm said it was good, and Dendara said she liked it too. Yelm said the majesty and grandeur was good, and Dendara said some of the little things felt good too. Yelm questioned her on this.

He said, "Felt good?"

"It was like a feather under my nose," she said, and giggled, and though Yelm had no idea what a feather under his nose might be like, he liked her laugh.

She influenced Yelm by accident, such as when she wanted to hear a new song, and they made the human race as a result.

She influenced him on purpose, too, such as when she convinced him to spare her wicked sister, who was caught releasing the evil dreams which Yelm's hunters had captured.

She undermined him, deeply. More than once she showed him something which he did not know, or that he did not need. For instance, he was shocked to see that beneath his Kingdom of Transformation was Mastina, ruled by goddesses!

Yelm was increasingly distressed by the assaults of females upon his being. Naturally he resisted them, but the

1 Ten Servants and Sons. Shown on Gods Wall II-7 through II-16

2 Lord of the Underworld. Shown on Gods Wall IV-8

3 Dubgrulub. Literally "Underground."

4 Veskerelgat. The "Underworld," literally Veskerele's House

5 Veskerele. God of the Second Hell. Shown on Gods Wall IV-6

6 Voshgatyuth. Literally "House of Dead Gods."

7 Oria. Gods Wall III-5

8 Ershkintu. Called Demonhell, literally "Evil Spirit Prison."

9 Deshkorgos. vulgarly, Monster Man. Gods Wall IV-10

10 Dendara. Gods Wall III-2

The Harmonious Realm

MASTINA

Land of Transformation

• Alabaster Camp

ESKERVONLATH

• Yuthubars

Land of Perfection

• Scarlet Camp

SUVARIA

Land of Brilliance

• Bronze Camp

JARASAN

Land of Action

• Amber Camp

ZARKOS

Land of Serenity

goddesses began to quarrel and make interrupting noises. Lodril suggested to his imperial brother that he consider taking a single mate. This way, he could create a wife, and have a married union which was sacred and more formal than any before, he could be protected from undesired women. At last, Dendara suggested to Yelm to sponsor a Wedding Contest, for the sake of himself and the world. He agreed.

Yelm sent heralds to all quarters, announcing that he would sponsor a Contest to see who would be his One and only wife. All of the Goddesses from across the universe came to join into the contest to be the Wife of Yelm. All OneHundred Goddesses came, and their daughters too. There were far many more contestants than anyone could ever keep track of. But many were discouraged by their own kinswomen, or commanded to depart by superiors, or driven away by the presence of enemies. The final contenders were:

Uleria,¹ "For I am the Other which all males desire, and no one is ever content until he has me." But Yelm was not part of all males, and did not want her.

Galgareng² said, "After all, I have been his loyal concubine, and deserve to be Empress for bearing this fine son." But it was not truly his child.

Molanni,³ "For I alone am from a foreign tribe. Anyone else would be incest" But Yelm was not too close to these others.

Verithurusa,⁴ "For I am a Princess of the Sky, nearly as regal as He." But she was too fickle.

Oria was there. She was already married to Yelm's brother. The emperor did not even look at her.

Gorgorma⁵ said, "For it is my duty to be rejected at every chance." Yelm did.

Esvenratha⁶ "For I have many husbands already." But she had too many husbands, already.

Ketenari⁷ "For I am the Crown and he is the Head." But Yelm did not need her crowns.

Remalada⁸ "For I am as low as he is high." But she was too low for Yelm.

Dendara "For I will be loyal and obedient and proper, and uphold Justice in my own house."

From among all of these Yelm selected the best, who was Dendara. His choice was approved by the council, and they

wed. Their first child was a son, whom they named Murharzarm,⁹ and whom they loved more than the others. Their second child was another son, who was named Shargash.¹⁰ Their third child was another son, and he was named Buserian.¹¹

The First People

One day Yelm felt the need for grandeur. He called upon the Celestial Choir, and they performed the perfect harmonies for him once again. It was perfect for him.

Dendara, at his side, said "This is good, to be sure, but it is always the same. Is there some way to make it different?"

"You mean like Lodril?" asked Yelm, shocked at the idea.

"No, of course not," said Dendara, blushing that Yelm would think such a thing of her. "But with command, as only you can make," she said.

And so, to please her and try out his power, Yelm commanded the angels to do as he thought. But they could not.

"Ah, well," said Dendara, "there must be some way to do this."

That is when the Ten Sons and Servants of Lodril spoke, and they spoke together, as one.

"There must be *some* way to do this," they said.

Yelm then realized that they had the answer, for they were the gods of making things. Yelm then determined to make a being which could glorify him in the right way.

Yelm called his two brothers to come, and he asked for Dendara and her two sisters too. They met at Ersorianen¹²

But as usual, when the work began one of the women wanted things different, and instead of one type of being they made two. And so they created another race of the Made Beings which were not perfect.

This is what they did:

First, Dendara made SHAPES. She shaped rocks to be their bones, then spat upon dirt and made mud to form their flesh. Plants sprouted upon them, to make them beautiful. But they just lay there, pieces of dirt.

Then, Lodril breathed into the faces of the dirt, and gave them WARMTH. The mud came to life, and they sat up and

- 1 Uleria. This goddess appears on the Gods Wall at I-12. Known from other sources as Goddess of Love
- 2 Galgareng. Gryphon Goddess, appears on the Gods Wall at II-25
- 3 Molanni. This goddess does not appear elsewhere, except in this myth. Presumably, a foreign deity of some sort
- 4 Verithurusa. This goddess does not appear elsewhere, except in this myth. A masculine form of her name appears as a Son of Yelm
- 5 Gorgorma. Appears at Gods Wall IV-17
- 6 Esvenratha. This goddess does not appear elsewhere, except in this myth
- 7 Ketenari. This is a foreign goddess whose name means "Crown-goddess." She does not appear elsewhere, except in this myth
- 8 Remalada. This goddess does not appear elsewhere, except in this myth
- 9 Murharzarm. Gods Wall I-1
- 10 Shargash. Gods Wall I-5
- 11 Buserian. Gods Wall I-3
- 12 Ersorianen. Maybe Erkonus (Star 17). Or a place in Pelanda called *eroOrianen*

felt about, stumbling blindly in the world without purpose.

Then, Oria gave each of them their BEAST natures, as if this was a good thing. The first being became male, the second female. Inside each of them now stirred animal desires, and they crawled towards each other. When they found each other they squeezed curiously, and they grappled, and they touched fondly, and they coupled shamelessly. Yet in no way was this meaningful to them or to the gods.

Then, from a distance, Dayzatar motioned and sent down a pair of beautiful BIRDS to each of them which settled upon their shoulders. The male received a bright vrok hawk, the female the dutiful dove. The two looked upon each other with understanding now, and a little fear.

Then, the Other Goddess¹ came from behind, and she attached to each of them a SHADOW. This was attached to a hidden place inside each of them, behind the snake or the hedgehog, where the fear came from.

Finally, Yelm stepped forward and faced them, and with a holy touch he filled the man with FIRE. He touched the female too, but she recoiled, and so received less than the male. But both their bodies grew bright and sight came from their eyes. They looked upon themselves and each other, and they were filled with the spirit, and meaning.

Thus completed, the pair of people saw the gods who had made them, and knew what they were. They threw themselves in fear and submissiveness upon their faces before those greater than themselves and trembled as they rubbed their faces in the dirt.

"Oh Great and Mighty, we are miserable and weak in your presence and quake to the center of our bones. Forgive us for looking upon your magnificent beings, and allow us to do the thing which we would most love to do, and that is to honor you," said the people. "Oh Benevolent and Limitless Beings, whose essence is Life and whose presence threatens to destroy us, hear our supplications. We are small and humble and worthless, but we are here to flatter you. We are here to praise you, and remark upon your limitless good to the whole world. Order us, Great Ones, give us commands that we may serve."

The gods found this to be satisfactory, but they were embarrassed by the peoples' nakedness. Yelm said, "You are Man and Woman. First, you are to clothe yourselves."

Man and Woman looked upon each other, and they too were ashamed by their nakedness. They found the covers prepared by Dendara the Weaver to hide their nakedness. Once clothed, they gave thanks and again bowed before the deities.

"Go now into the quarters which have been prepared for you," said Yelm. "Take these tools from Lodril and Dendara. Live your lives in a holy way there, and await our orders. You six shall be the first Aristocrats. Others will follow, and

you will instruct them and lead them."

The people thanked the gods, and without raising their faces from the temple floor they backed out from the temple. Then they departed from Ersorianen, and took up residence in Yuthubars where they prospered, and were soon joined by others who had been made by the gods.

This first generation of people learned the hymns and dances which praise the gods, and they performed them constantly and delighted Dendara in a way which no one could have expected. Even Yelm was pleased.

So the people lived in their cities. They prospered, even though Uleria corrupted them so that all they had many children. The many people then went through the whole world, reproducing and settling wherever they wanted. They always followed the precepts and laws of Yelm. In this way there grew up the Five Golden Age kingdoms.

In the Southeast was Zarkos, Land of Serenity.

In the Southwest was Suvaria, Land of Brilliance.

In the Northwest was Mastina, Land of Transformation.

In the Northeast was Jarasan, Land of Action.

And in the center, gathered in perfect reverence around Yuthubars was the Eskervonlath, the Kingdom of Perfection.

Foundation of Dara Happa

One day, from the north, came roaring into the world something which was new and unexpected. Those who knew much recognized it, for it was a great blue serpent which writhed across the land, cutting a deep furrow where it slithered, and drowning all which opposed its path. It called itself Nestentos, child of Deep.

First Lodril went against it, and he was known as a great fighter. He is still the god of wrestling! The opponent advanced quickly, and threw Lodril to the ground so that he fell, hissing and steaming with impotent fury.

Then Shargash the Thunderer came forward with his thousands of Drummers, divided into five divisions, but they were swamped, and even the mighty god had to throw away his drums and drumsticks in order to escape.

Then Yelm himself strode forward to confront the cold-eyed serpent, but he could not, for the very essence of his pure Justice prevented him from being polluted by this contact. But the Enemy was powerful and sought to grapple with Yelm. It slowly pushed forward toward the City of God, and slowly forced Yelm to withdraw from the polluted world and up into the sky, to keep himself from being quenched by its passions. Innate Justice did this.

Yelm rose into the sky. This change brought about a great fear in the gods, for the Pillar² was now empty. The roiling, undisciplined waves of Nestentos lapped at the pillar.

1 Other Goddess. Enigmatic title, unknown deity

2 Pillar. Sometimes a being, named *Ladareesheta*

People cried out because they did not know what to do.

At last Murharzarm, the son of Yelm and Dendara, strode forward and stood upon the Footstool. There he turned to confront the serpent. The great cold monster lashed itself forward and sought to bite Murharzarm. The god broke its teeth with his scepter. The monster then wrapped itself around Murharzarm from his left foot to his chin, encircling his body seven times, and lifted its great head to stare at Murharzarm in the face. But the god was not paralyzed like prey.

"Novelty is not something to fear," said Murharzarm, "for every novelty can be tamed by Justice and Wisdom." Then Murharzarm expanded to his great strength and freed himself from the thing without further violence.

Murharzarm then brought forth the sacred Shovel and Bucket and gave them to his uncle, the Working God. Lodril made copies of the Imperial Tools and gave them to his Ten Sons and Servants who lived in the cities near the serpent. The Ten Workers and Servants went to the serpent with their people and they dug with the shovels, and so they were the first people to ever make irrigation ditches. They moved water with the buckets, and they filled the ditches, and in that way they tamed the serpent, singing their happy work songs.

So pleased by this was the goddess that she changed her name, then, to be Oslira. The Ten laid the blue serpent into the arms of the earth, by whom she bore a daughter, Everina,¹ who was the first being who planted and tended rice.

The serpent was not displeased. She was greater and richer than before. Because she was a goddess she also bore child with Lodril, the worker. Their son was Mohenjar,² who oversaw the dams and ditches for his lord Murharzarm, and who was the first Foreman and Administrator.

Yelm was so pleased with this work that he declared that Murharzarm must, in secret, undergo the Ten Tests of Empire. Murharzarm did not know this, and when he returned to his home his life was plagued by the simple problems and terrible disasters, all of which he overcame.

After completing nine of the Ten Tests, Murharzarm took himself to the Tower of Imperial Splendor. There he ascended the spiral staircase, and along the way were all of the imperial guardians who had given the tests. At the top they all gathered, and Murharzarm was shown the secret regalia of Emperor. Murharzarm named each piece correctly, and was not harmed.

At the pinnacle of the tower Murharzarm stood upon the golden Footstool. From the Ten Spirits he received the

Imperial Regalia: Loincloth, Sandals, Vestments, Girdle, Mantle, High Crown, Low Crown, Orb, Scepter, and Eagle. Thus was Murharzarm appointed to be the first Emperor of Dara Happa³ by his father, the almighty Godfather, Yelm, Emperor of the Universe and Protector of the World, Keeper and Source of all Justice.

As had been done by his father, Murharzarm took to himself a wife. She was the most beautiful woman in the land and they had a household of fine sons and daughters. She was named Dareeshena.⁴

Murharzarm established a new city to be the chief city of his land. He called it Raibanth, and he determined who its residents would be, and he named the main streets, and the days for markets. He named his son Raibamus to be the guardian and governor.

Everyone alive was so pleased with the gods and each other that people in all of the cities got married and had many children. There was no shortage of food any time. Everyone ate meat. They dug many irrigation ditches and canals until the whole of the Oslira was safe during the Inundation.

After a while there were so many people that they took their possessions and animals and departed from their original homes. They used their skills and made many new settlements all along the banks of the Oslira's many tributaries. These man-made settlements were called the Emperor's Cities, as distinct from the One City, which was made by God, and the Original Cities, created in imitation of the One City.

Here are the Ten Original Cities of Murharzarm, and their gods:

Yuthubars, the City of Spirit, where lived the Perfect Ones, who had been made by the hands and minds of the immortals, and who could do no wrong. They served Yelm himself, through the administration of Arraz the Servant. It stood high, in the far center.

Raibanth, the City of Emperors, in the center. It was the home of Murharzarm.

Abgammon, the City of Priests, in the near east. It was the home of Buserian.

Senthoros, the Looks Up city, in the far east. It was intended to be the home of Zaytenaras.⁵

Alkoth, the City of Strength, in the near south. It was the home of Shargash.

Nivorah, the City of Serenity, in the far south. It was the home of Reladivus.⁶

1 Everina. Goddess of Rice. Gods Wall III-7

2 Mohenjar. God of Foremen. Gods Wall II-6

3 Dara Happa. Literally "The Rich Land"

4 Dareeshena. Literally "Footholder."

5 Zaytenaras. Gods Wall I-2.

6 Reladivus. Gods Wall I-4

Hamados, the City of the Crown, in the near west. It was the home of Deumalos.¹

Akuturos, the City of Dirt, in the far west. It was the home of Lodril.

Verapur, the City of Raptors, in the near north. It was the home of Jethsarum.²

Mernita, the City which Turns, in the far north. It was the home of Jernedeus.³

All the cities together were called Dara Happa, and Murharzarm was the Emperor.

Murharzarm

Murharzarm was appointed to be the first Emperor of Dara Happa by his father, the almighty Godfather, Yelm, Emperor of the Universe and Protector of the World, and Keeper and Source of all Justice.

Murharzarm established the Ten Cities, and all of the imperial customs of Dara Happa. He ruled from the moment of his appointment until the moment of his murder at the hands of the Rebel Gods.

Murharzarm was raised upon the Sacred Mountain, and learned all of the Lords' Arts at the court of his grandfather. He often went among the people and shared his knowledge and power with them.

One day a terrible creature, wet and slimy and stinking of foul things came slithering into the land. This was a new thing, and it brought change to the land which the pure gods could not bear. They leapt into the air, as birds do when startled, and stayed there.

This frightened all the people, who had no such means of departing. They could see that the Pillar was now empty and they were terrified, as if they had been struck blind in a burning house. But one of them was without fear, and Murharzarm rushed forward and stood upon the Footstool to confront the serpent. The great cold monster lashed itself forward and sought to swallow Murharzarm, but the god propped its mouth open, then tore it in half. Half of it died then, and the other half wrapped itself around Murharzarm from his left foot to his chin, encircling his body seven times. She lifted her great head to stare at Murharzarm in the face. But the god was not some bird, to be paralyzed.

"We are not Ezelveztay," he said, "And so we need not fear Novelty, for it can be tamed by Justice and Wisdom." Then Murharzarm laid the monster into its bed, and gave her into the care of the Earth Lord.

Murharzarm was the first person to establish temples to Oslira, goddess of fertility; to Everina, goddess of rice; and to Lodril and his Ten Sons and Servants. He blessed them with the Shovel and the Bucket and they made irrigation ditches and fields for their crops. They thrived.

Yelm was so pleased with Murharzarm's work that the god declared that Murharzarm must, in secret, undergo Ten Tests of Empire, to see if he was indeed worthy of wielding the greatest possible authority. No other god told Murharzarm of this. When Murharzarm returned to his home his life was plagued by many simple problems and terrible disasters, all of which he overcame.

The tests and their solutions, were:

1. The Hinds of Pelanda. Man-eating creatures threatened the outguards of the empire. Murharzarm lured them over a cliff into the Farkuros Pits, and fed them cattle. "I am the Protector," he said. This was posed by Shargash.

2. The Hungry. There were some people who were unfinished, and kept putting animals into their mouths to satiate their inner emptiness. Murharzarm taught them of *heart*, and filled them. "I am the Surplus," he said. This was posed by Verithurusus.

3. The Tall Birds. A tribe had longer legs and necks than others, and claimed to be greater. Murharzarm gave others wings, which allowed them to go higher. The Tall Birds were humbled, and entered into the service of Murharzarm. "I am the Seer," he said. This was posed by Jethsarum.

4. The Sharing Problem. A father had gone away and left 38 *gazzam*⁴ to be divided among his three sons. Murharzarm added one of his own *gazzam*, divided the herd, and came away with his own animal and another. "I am the Solution." This was posed by Buserian.

5. The Remembering Problem. Three people quarreled over an old debt. Murharzarm judged it, and then invented token jars to record things for all time. "I am the Record." This was posed by Reladivus.

6. Judgement between Wives. A man was troubled by quarreling between his wives. Murharzarm ruled that henceforth a man must have only one wife, and that the punishment for bigamy was to have multiple wives. "I am the Judge." This was posed by Lodril.

7. The Raibanth Bridge. The mighty serpent had laid itself down across our great city and cut it into two parts. Residents from each side argued that their portion was the proper seat of the old city. Murharzarm built the great Bridge of Luxites across the Oslira. "I am the Bridge," he said. This was posed by the Ledareeshata.⁵

1 Deumalos. Gods Wall 1-7

2 Jethsarum. Not on the Gods Wall

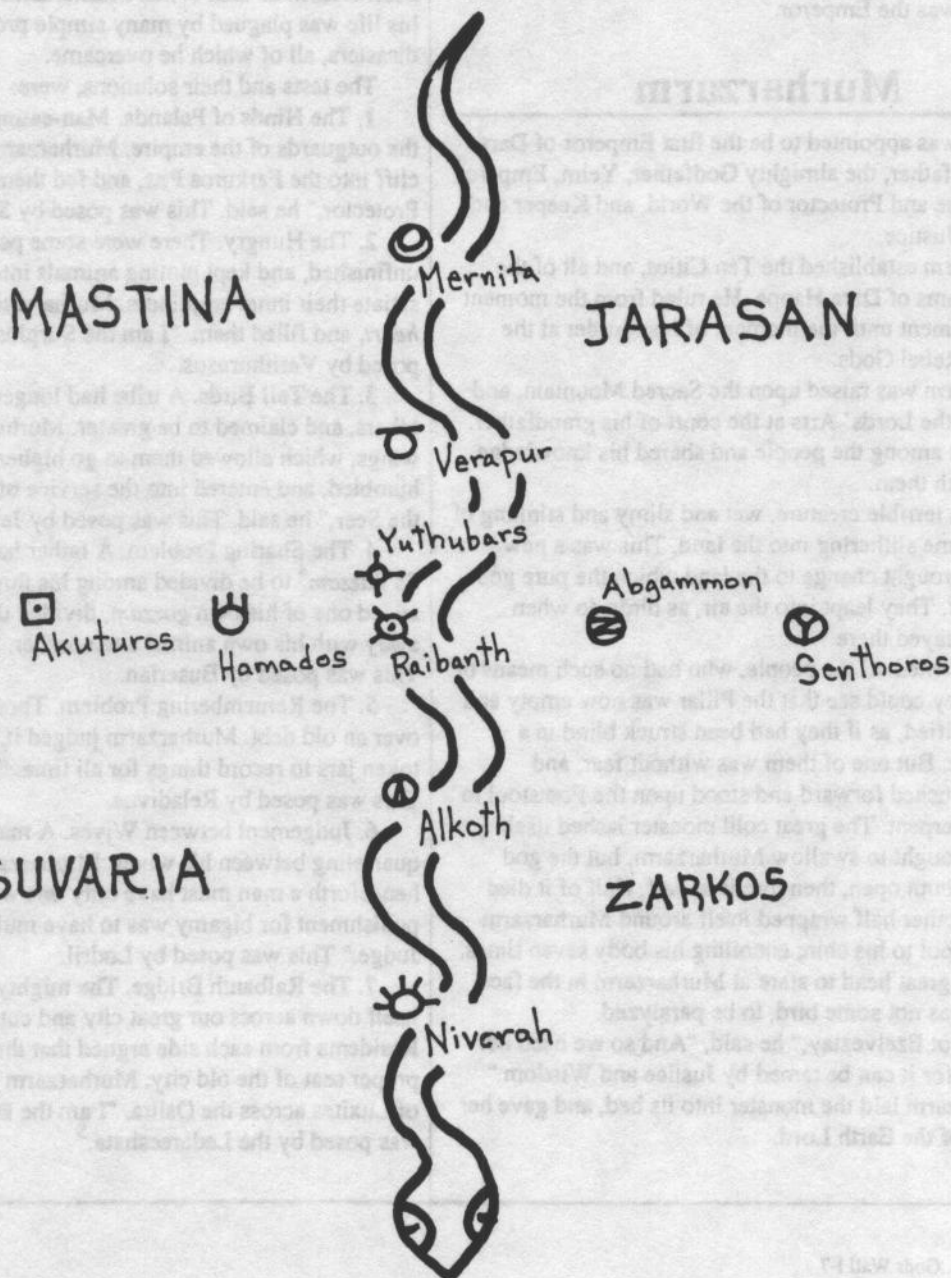
3 Jernedeus. Not on the Gods Wall, but may be the same as Verithurusus, 1-9

4 *gazzam* = "Quake-grounds", or "Earth-shakers," i.e. - dinosaurs

5 Ledareeshata, the Pillar God. Godswall 3

Murharzarm's Good Land

The Ten Cities



8. The Daughter's Share. A father and mother went away, and left their possessions to their two sons and one daughter. The daughter received nothing, and complained to Murharzarm. Murharzarm invented marriage, and gave her to a great man. "I am the patriarch." This was posed by Deumalos.

9. The Brightness Challenge. A sunflower garden had flowers facing two directions at once, and the grower wanted to know which ones to cut down. Murharzarm informed him. "The true face Truth. I am the Truth," he said. This was posed by Zayteneras.

After completing these nine of the Ten Tests, Murharzarm took himself to the Tower of Imperial Splendor and ascended the spiral staircase. Along the way were all of the imperial guardians who had given him the tests. As Murharzarm passed, each of them fell into line behind him. At the top they all gathered in a circle around Murharzarm. They opened the Footstool and showed Murharzarm the secret regalia of the Emperor. Murharzarm named each piece correctly, and was not harmed, and thus passed the Tenth Test. Yelm was pleased, and ordered the ceremony to continue.

At the pinnacle of the tower Murharzarm stood upon the golden Footstool. From the Ten Spirits he received the Imperial Regalia: He naturally had his own Loincloth of Morality, which covers all and protects the soul from chaffing; Sandals of Protection, which keep the pure from touching the impure; Vestments of Disclosure, which everyone can see; Girdle of Command, to bear the power of the center; Mantle of Sovereignty, surrounding all; High Crown of Dominion, which reaches to the sky; Low Crown of Rule, which encircles the world like a wall; Orb of Authority, which hovers overhead for protection; Scepter of Order, to direct the divine regard; and Eagle of Heaven, to see everything and bear his presence.

"I am the Emperor," he said. Then Murharzarm stood upon the Footstool, and named the directions and the quarters.

Thus did Murharzarm become first the first Emperor of Dara Happa by the grace and blessing and direction of his father, the almighty Allfather, Yelm, Emperor of the Universe and Protector of the World, Keeper and Source of all Justice.

Then Murharzarm took a wife. She was a beautiful woman of noble lineage named Dareeshena. They had a household of fine sons and daughters. One son ruled over our magnificent city, Raibanth.

Murharzarm ruled for 40,000 years and throughout those many generations no one had any troubles; not with neighbors, children, foreigners, barbarians, or monsters, during this whole time.

The Other

When Yelm arranged the world to be its good way, he perfectly followed the sacred procedure, just as Ezelveztay had before him. In this manner Yelm first thoroughly looked over everything within his vision, and one by one named everything which he could see. As he said its name, that being, person, or thing came forward to the throne and acknowledged the name given to it, and then thanked and honored Yelm. This way Yelm named all of the things in his realm which he could see, and came to know them.

Then Yelm summoned all those beings and things in his realm which would come to him, but had not yet done so. In this way the hidden things came forward to Yelm's knowledge. He named them, and they each thanked Yelm and gave him gifts. This way he named all the things in his realm which would obey him.

For some time Yelm was content, for he knew all which was knowable or necessary to be known. Yet one day he felt troubled, and so he ordered his agents to find the source of the troubles.

Then Yelm's agents brought in those beings and creatures which would not obey Yelm, and which were invisible to him. In this way the beings which could resist Yelm were found, for they could not resist his servants. Yelm named them, though most did not honor him or gift him afterwards.

Yet there was still more which troubled the perfection of Yelm. In his infinite wisdom Yelm understood that in addition to the One was the Other. He had already experienced something which he did not know, when his agents brought him the disobedient. And he thought there must be others, too, but could not know what they were.

Of course, his infinite wisdom was correct, and the Others came to him. First came the unfelt, for it was a cold and moving thing which washed upon the realm of Yelm. This was Water, a strange element, but Yelm came to terms with it, and called it Oslira.¹

After that there came Darkness to the Harmonious Realm. This was something which Yelm could not see, but when it was brought behind him, then he could understand it. In this manner Yelm came to terms with Darkness, too. He named it Netta.²

Yet he was not done, but the Other was also the Keskeskeni. They approached, or were dragged in, or captured during nightmares. But at last, the Low 25³ were seen and known. Although he sometimes could not understand them, he somehow had at least sensed them to his satisfaction. Yelm spent much of his secret time trying to understand these things, so that they even disturbed his

1 Oslira. Gods Wall IV-1

2 Netta. Goddess of Night. Gods Wall IV-5

3 Low 25. That is, on the Gods Wall numbers IV-1 to IV-25. These are the Other demons which assailed Yelm

meditations.

One day something else came to Yelm. It was not a known thing, and when questioned it would not reply. It was a New Thing. It was named by Yelm to be Entekos¹ but it did not accept that name. "I have a name of my own," it said foolishly. So that was the first Rebel God, who did not submit.

Yelm could see the dangers of this creature in his realm, and so he made strict rules to contain it. When the Wrong Air was restricted by the rules, he burst into angry violence which made all of the peaceful gods so frightened that they ran away.

Yelm could not bear this kind of defiance and so he summoned Shargash and Lodril to be the enforcers of his will. They were ordered to react to and restrain this violence.

For a time after that there was peace in the world again, for the fighting and trouble were kept far away, at the edge of the universe. But as is the way of trouble, it found a new way to come again.

Everything which had Vezkarvez was known, or knowable, by the Emperor. The Rebels then created something which was Notbeing. This was a frightening thing even to them, for it was not a thing but instead was an Absence, and so it was utterly invisible. Even now this thing, which we call Death, is felt as an absence, not a presence.

When the leaders had this new ally they called their unruly companions together to boast and plot. All of the rebels were there, including The Many Ones, Kargzant the Nomad, Vinakotal the Barbarian, Sedenya the Changer, Lanatum the Thunderer and the rest.

They crept into the great hall of the gods, where the mighty gathered each day to maintain Justice and Life. When the gods had come into the place the bat goddess² leapt from hiding and blinded Yelm, and others tried to hold him down. Yet his great Justice would not allow anyone to touch him, and by nature Yelm moved away from that foul grip and appeared to rise overhead.

The son of Yelm, brave Murharzarm of the Rich Land, leapt to place himself before his father and the rebels. Murharzarm was always brave and unafraid of the Unknown. Yet this time courage was not enough, and Murharzarm was pierced by Death, which took his Life. We called him Rebellus Terminus, and now we know the barbarians call him Erlandus.

Murharzarm was killed. All of Creation was stunned at this blow, and Yelm was stricken to his very core by the death of Murharzarm. There had never been Death before, and now it had taken the Best Man. Discontent with this carnage, Rebellus Terminus then struck again at Yelm. But naturally Yelm rose higher, refusing to give the outlaws what they wanted. He departed from the Great Hall with the

Divine Justice which could no longer bear to be in the world.

In the empty Hall, Rebellus Terminus and the others repented their cruel action immediately, but it was too late. Not even the White Lady, could change Murharzarm's fate. The Rebels ran away in fear.

After Murharzarm was killed, here is what happened:

THE SIGHT went dim, and no light shone from the inside. All of creation became dim, and it has not been the same ever since.

THE BIRD flew upward, bearing in its beak the sinews of the gods's brain, and returned to the Sky World.

CORE Spirit rose, leaving behind all of the trash, and went in the only direction the dead may travel.

DOUBLE The Dirty Image then rose too, and followed its leader.

THE SNAKE, which lives in a man's heart, crawled out of its wound and into a crack in the earth where it froze. The corpse grew stiff and blue.

THE CORPSE was borne away by weeping goddesses, who cleaned it, wrapped it, and painted the sacred signs upon it. Then they placed it upon a bier of pungent woods and precious spices and set it on fire. As the body turned to ashes and smoke, the World Pillar shook and trembled, then burst into flame. Thus in the center of the world there was a pillar of flame, once eternal, but now extinguished. It rose so high that it touched upon the Sky Dome, and burnt a hole there, in its exact center. Then it turned into a great pall of dirty smoke, and only after many years went away.

The Disintegration of Yelm

One day the Rebels came to the Emperor, led by their leader, the Thunderer, who was an infamous outlaw. The outlaw demanded to receive half of all the world as his rightful share of existence.

The people had all hidden in their houses and drawn curtain, afraid to see what stalked the streets. Courtiers sent their families away in carts. But Murharzarm was not afraid, and he faced this enemy as he had faced many others before.

Alas for Murharzarm! This time a new god came there too, and Murharzarm had not seen it before, nor did he ever see it. It was the bat, which cannot be seen in the light, and it closed its wings about the eyes of Murharzarm. Then the Thunderer struck him with another invisible weapon which he called Terminatus. It struck Murharzarm in the breast, where his snake lived, and caused its blood to gush out. Where it fell there sprang up the purple night-poppies which bloom without light. Then Murharzarm fell to the ground with a cry, and he died. Everyone felt it. They knew. Innocent blood ran upon the floor, and Murharzarm did not

1 Entekos. Literally "Right Air." Later, a kinder goddess accepted this title, and is on the Gods Wall II-1

2 bat goddess. Probably Mahuquata (Gods Wall IV-15), or perhaps Anhill (Gods Wall IV-19)

rise. The Rebel and his companions were so awestruck by their own power that they rushed away in a panic.

The body of Murharzarm was borne away by three weeping goddesses, who wrapped it in cloths, then placed it upon pungent woods and precious spices. The body ignited by itself. As it burned, it turned to ashes and smoke. In the center of the world the flame rose so high that it touched upon the Sky Dome, and burnt a hole there, in its exact center. Then it turned into a great pall of dirty smoke which blew away only after many years.

When Yelm looked upon the burning corpse of his murdered son a great shock entered into his being through his eyes and reverberated through his whole self. This was a terrible thing which he had never seen before, and which was beyond Yelm's comprehension. He confronted the Impossible, and the impact shook Yelm to the core of his being. So fierce was this assault upon the God of Life that he shook and shuddered, and fell upon the ground with a terrible groan which razed cities and forests, and shook stars from the sky. So terrible was this knowledge that God could not exist with it. The One at last saw the Other and with a final cry of anguish, broke. As his son had before him, Yelm disintegrated.

The highest part of Yelm drew itself upward and became Vrimak,¹ the King of Birds, the Highest Flyer who sees everything. Liberated at last, this noble creature spread its wings and flew upward and did not stop until it went past the Sky Dome and into the heaven world.

The dominant essence of Yelm was, at first, a blindingly bright glare of magnificence which radiated from Yelm like light from the sun. It drew itself aside, where it took the form of a new god. "I am Antirius²," said the god, "the pure and unsullied vehicle for Divine Justice."

* indicates a relative altitude

E

- 1 Vrimak. Gods Wall I-14
- 2 Antirius. Gods Wall I-18
- 3 Bijiif. Gods Wall IV-24
- 4 BernEel Arashagern. Gods Wall I-15
- 5 Enverinus. Gods Wall II-17
- 6 Kazkurtum. Death and Lord of the Dead. Gods Wall IV-23

The lower part of Yelm moaned as it crawled apart, then hobbled away from the world of suffering towards rest and peace. This figure is the god Bijiif,³ the Rival, who rules over all dead things in the Underworld.

This was the division of the pure parts of Yelm, but there was more. He had been ensnared in the ways of the material world so much that he had acquired shadows. No one knew of those shadows until this moment, when they too departed from the shattered body of the god.

The divine seed of Yelm, which had been collected to please, serve and sweeten the Good Wife, uncoiled its glory from inside the god and revealed itself as BernEel Arashagern,⁴ which went to Arivalves.

The body of Yelm, which had been collected to please, light and warm the Good People, flared up from around the god, and then flickered down into smaller flames. Enverinus,⁵ the oldest fire god, caught up the body in his magical brands, which he distributed to the faithful.

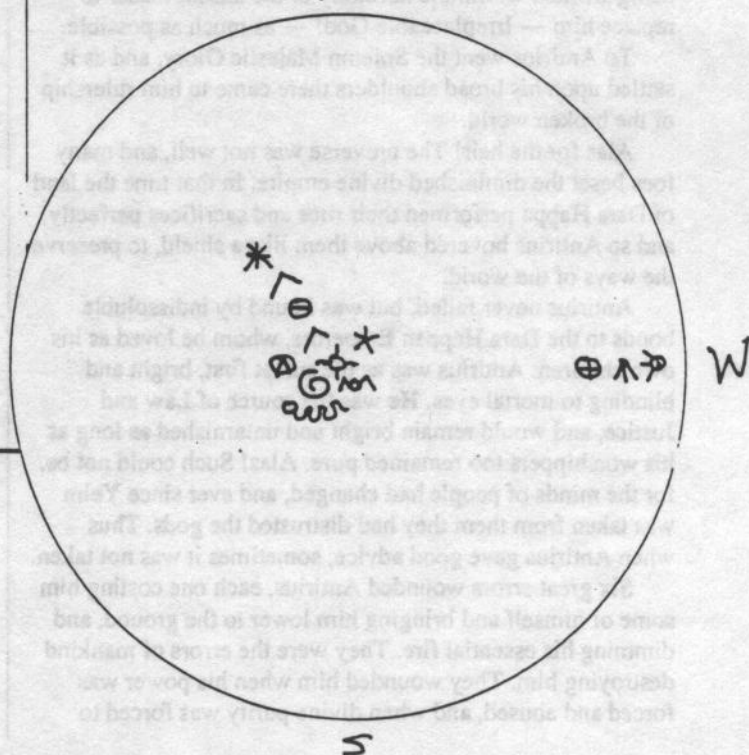
The shadow of Yelm, which was left behind when everything else was gone, coalesced as a limpid, wavering flicker of black fire. Kazkurtum,⁶ who had been nothing before this, fed it and cared for it, and made it important.

The immortal essence of Yelm suffered mortal tortures on his journey to the Gates of the Dead. There were dark guardians there who delighted to receive the Emperor to their midst. There Bijiif left behind his identity and recognition. Every suffering and horror which can be imagined by mankind hurt Yelm on his journey to The Pit. There, at the bottom, in the lightless world of the Land of the Dead, Bijiif sat and smeared himself with ashes, and waited

The Doom conjunction.

First Sunset

N



The Dominion of Antirius

100,001 to 110,000

Antirius

Antirius was a son of Yelm. He is pure, not born. He sprang from the everlasting bright glow of Yelm's immortal inner self, emanating from his heart.

The times were evil, and there were foes inside and outside of everything. Antirius, bright and heavenly, was a part of the Doom Conjunction, in 100,001. For the first time the Sun was gone, and the current positions of the other planetary deities was visible. New gods were there.

Confronted by all these changes, Antirius remained true, though it cost him dearly to do so. Supported by the worshipful Dara Happan Empire, Antirius proved himself to be the true heir of Yelm. Thus he was "The Most One of the Many."

The most important of the possessions of Yelm was the Cloak of Solemn Majestic Glory. Ezelveztay gave this garment to Yelm when the god became Emperor of the Universe. It is no ordinary wrap, for it is not made of material, but of spiritual light and purity. It is a burning halo, a radiance, a nimbus. It can be worn by only one being: the source of Justice. Simply putting it on confers the legitimacy and power of ultimate sovereignty upon the wearer.

When Yelm was slain his possessions were distributed rightly to his heirs. No one argued or quibbled, for every being worked within the harmony of the absent leader to replace him — Irreplaceable God! — as much as possible.

To Antirius went the Solemn Majestic Glory, and as it settled upon his broad shoulders there came to him rulership of the broken world.

Alas for the heir! The universe was not well, and many foes beset the diminished divine empire. In that time the land of Dara Happa performed their rites and sacrifices perfectly, and so Antirius hovered above them like a shield, to preserve the ways of the world.

Antirius never failed, but was bound by indissoluble bonds to the Dara Happan Emperors, whom he loved as his own children. Antirius was as the sun at first, bright and blinding to mortal eyes. He was the source of Law and Justice, and would remain bright and untarnished as long as his worshippers too remained pure. Alas! Such could not be, for the minds of people had changed, and ever since Yelm was taken from them they had distrusted the gods. Thus when Antirius gave good advice, sometimes it was not taken.

Six great errors wounded Antirius, each one costing him some of himself and bringing him lower to the ground, and dimming his essential fire. They were the errors of mankind destroying him. They wounded him when his power was forced and abused, and when divine purity was forced to

create lies, oppression, prejudice, injustice, deceit, and envy.

The first Wounding Error occurred when The Liar bent and perverted Justice by making everyone believe that it could be written down, and then using that mistake to kill a friend.

The second Wounding Error occurred when The Commander used Justice to oppress others, and take from them instead of give to them.

The third Wounding Error occurred when the Feathered One clutched all of Justice to itself, and then punished friends when Justice did not answer its selfish demands.

The fourth Wounding Error occurred when Justice was taken by those who had it, and kept away from everyone else. This let all Injustices, and whatever fed upon them, to grow unhindered.

The fifth Wounding Error occurred when Antirius displayed Justice again, but it proved to be less than it had been. It was like Antirius' leg had been chopped out from under him.

The last Wounding Error occurred when the Envious forced Justice to do his personal bidding, even though everyone knew that whatever would happen afterwards was going to be bad. This was the fatal blow, and afterwards Antirius returned from the Hill of Gold borne upon the back of a gaunt black ox which coughed up maggots.

The Sky World in the War

The absolute perfection and stillness of the Sky World was divided in the War of the Gods. At first only the lower heavens were disturbed by the Rebels. Then the greater gods stirred and fought, until at last Shargash met Umatum in battle and sent him crashing to the earth. Thus were the planets set into motion, unbalancing the sky even more.

The destruction of Yelm had immediate repercussions. When his Vrimak-bird returned home it quartered the sky world in order to address everyone in the manner to which it was accustomed. Dayzatar was helpless to change this.

When the World Pillar collapsed many gods rushed to see what it was, but Polaris arrived first, and he took command of the dangerous site. Polaris built a wall to surround the gap. He only let beings look down from it if they could bear the pain of knowing what the lower world was like, and he afterwards remembered their names. Later, when other holes were broken into their world, Polaris sent those brave and experienced beings to guard them.

One day a great serpent came upon the dome to the gates of heaven. It said, "I am come for Dayzatar, who has shunned all of reality and the world until now. Tell him to come here

and be eaten properly, or else we shall wash over his whole realm, and he will be plagued by me and my children until the end of eternity."

Dayzatar would have none of this, for he was a chaste and pure deity. He would never submit willingly. So he called his assembly to him, and he declared a new law of heaven.

He said, "The World is changed. Even the sky is now touched with putrescence. The Pure Light is not. Now is the time when I must fulfill my own prophecy and seek Lightfore, who has been gone since he departed from here. Thus, said again, I must step down from this throne and depart from this realm."

The heavens were filled with many groans and cries for this message dismayed the Luxites who had always followed Dayzatar and done whatever he did. They naturally expected to also follow upon this path of their lord's, and to do exactly as he did. Thus they wept with fear. But Dayzatar forbade their agony, and for them to follow him. He spoke to them.

"Although I will not be here, and though you do not see or hear me," he said, "does not mean that my meaning is gone. The works of the Sky must continue even though I am gone. It is imperative that the Order be maintained in my absence," continued Dayzatar, "and so for this I pass on my lordship to new lords of the Sky World: Polaris and Ourania."

Polaris was the Lord of the Fort, the Keeper of Changes, and the Maker of Stars, and everyone agreed that he was a good temporary leader for these times while Dayzatar went away. He was given command of the Firmament, the lower part of the sky.

Ourania, however was new to everyone. Dayzatar had *Thought* of everything which was needed to rule while he was gone, and then placed those pure thoughts upon the throne. The result was named Ourania, and so she is called the daughter of Dayzatar, even though he would never stain himself with reproduction. She was given rule of Heaven, the inner part of the sky world.

The many worlds all drew closer together as the rebel gods destroyed everything which kept them apart, until at last the sky world was very close to the surface world. In those days mortals and deities who were still alive could hear each other easily. They aided each other easily, too, and so now we remember Polaris, who we call Pole Star, and Ourania, who we call the Queen of Heaven.

Pole Star was easily reached with the right sacrifice. Then he would send one of his Star Captains, who came screaming to earth as great bolts of fire and magic to protect and aid their friends.

Ourania was reached a different way. When she first looked out upon the dark and ruined world she wept. From the fiery tears of her left eye came a goddess, named Supla, who bears up all prayers which are sent to the Queen of Heaven, requiring no sacrifice except the tears of your suffering. From her right eye came Musa, the goddess who bears the light of her wisdom directly to the minds of the

women and men who are Inspired.

Between them, they helped the sorry remnants of humankind, who had been misled by demons and destroyed in the wars of their betters.

The Lower World in the War

After Yelm departed the world, and the corpse of Murharzarm was burnt by weeping women, the great flood scoured the world of humankind. Only those who were holy, divine, or lucky escaped.

Many people escaped in boats, or took refuge among the painted men of the mountain tops. The Oroninian People were the best boat people, and they ruled over all the folks of the islands and rivers.

This overflow, and the chill wind from the north, drove ancient Lodril beneath the ground. This left only the Brands behind, which had to be kept burning to keep fire among people, for no one had yet learned how to *make* fire.

Inside of the cold earth the shadows took substance and form. They took names for themselves, and they sought prey. They captured Lodril and his household, who were so weak that they lay helpless in bed. Then they released many of the demons of the fourth Underworld, which raped the helpless goddesses and handmaids. From that evil act was born the cold, hungry race of darkness, the *Digijelm*. The body and innards of Lodril and the earth were infested.

And that is when Lodril learned the full curse of his chosen life, for being the most corporeal of all the Brothers, he suffered the most, and has never been released from that suffering yet.

Khorventos

Khorventos was a son of Murharzarm, the First Emperor.

Khorventos had stood aside and watched as his father and brothers were slain. No one had ever witnessed such events before, and most of the imperial court who saw it were shocked into madness or helplessness.

Khorventos was not. He took his wife, family, and advisors out through the Door of Mirrors as the assassins stormed into the palace. He went to the city which he ruled where the people were all terrified by the black clouds overhead and cold winds which ripped at their togas. He promised them that he could help them and save them, as long as they retained faith in Justice. The nobles agreed, but many of the workers did not. They were too afraid, and had already joined forces with the rebels. Then Khorventos oversaw the funeral of his father, as is right for all sons.

When the body had been washed, blessed, and burned, and the beasts slain, and the poor fed and clothed, then with the blessings of his family, Khorventos went to the Tower of Yelm. He sent for all the gods of the other cities to meet at the Tower of Yelm to help him make plans.

When they arrived many gods claimed that they had the right to be the next Emperor. Khorventos proposed to them all that the new emperor should be chosen from among those who fulfilled the Ten Tests of Murharzarm. All the competing deities agreed, and they set off to the ancient sites attempt to fulfil the trials. But none of them succeeded at ten except for Khorventos, and so he was acclaimed and recognized. He ascended the sacred tower, and was enthroned Emperor of Dara Happa.

Khorventos assembled imperial regalia and created the Jeweled Vault to keep them safe from the uncivil crowds. The vault was guarded by the Metal Men that Lodril made. Then Khorventos enclosed the Bright Palace, and called all his closest advisors to come to him. He told others to barricade themselves too, to prevent contact with the foul mobs which daily gathered at their doors.

The mobs were the followers of the Rebel Gods who had come to take what they wanted. Some of them were beast gods, others were made-up things, or atrocities which should not have lived, but did. They took over all of the cities, except the barricaded areas.

Khorventos and his friends grew hungry, and realized they needed food to eat. They had not prepared properly for siege, and so they did not have any. They negotiated with the mobs, and as a result traded treasures for food.

At that time there was the Suns Swirl, when the bright gods warred for primacy. Every one of the competing gods had followers, especially among the mobs. But only ^{one} deity truly deserved worship, and so Khorventos pledged himself to that god, who was the new glowing god, Antirius. In turn, Antirius pledged himself to Khorventos.

In the reign of Khorventos the last of the great earth shakers died, and the barbarian folks from all the outlying regions starved to death. The barley goddess died, and the wheat goddess too, so the people ate weeds. New tribes of people who did not need food but lived by eating stone and wood were made.

When Khorventos was dying he called his son, Dendeneus, and Appointed him to be the next Emperor. Khorventos told him the words, and asked that he remember the Ten Tests. After he died his body was burned, and the bright rays of Antirius illuminated the passage of his spirit to the Gates of the West.

Ovosto

Ovosto was the son of Gerendetho, a famous Earth Walker who was the lord of the Hungry Plateau. Ovosto was Steward of the city of Senthoros. His lord was absent so often that Ovosto had taken over the duties of sacrifice and rule there. No one contested this misrule.

When the emperor Khorventos was starving, he had traded many of his imperial treasures to Ovosto in exchange for food. Ovosto claimed these accoutrements gave him further authority.

One day Dendeneus and his entourage came to visit Ovosto. The son of the Emperor explained how the great pall of smoke had been his father's impure body being burnt, while the ray of golden light was his pure soul going to meet with Yelm, the One.

Ovosto was unimpressed. He said, "I have seen my own grandfather make much greater palls of smoke for less reason, and where ever you may choose to call the place that your dear father's spirit is going, it is in fact to the house of my father's father that he travels."

"This is so, and he prepared the way for Yelm too," said Dendeneus, speaking kindly to make peace. "Certainly, your ancestors preceded mine into this world and that one. You are undoubtedly wise."

"That is so."

"Now, then, I would also test you for Justice."

"Me? for Justice? Why?"

"It is one of the things my dying father told me to do."

"Then indeed you must. Test me."

"I would like to ask you for all of the imperial accoutrements back which you have."

"This is Just? Why? What value are they to you?"

"Of more value to me than to you, for they are necessary for me to accomplish the Ten Steps to become Emperor."

"That is unfortunate for you," said Ovosto. "If with just these, you could be Emperor."

"More than that is required," said the nobleman. "For there is knowledge and ritual to know too."

"Then here is my ruling," said Ovosto. "I will share with you all of these accoutrements necessary for your enthronement, if you will share with me all of the knowledge and ritual necessary for it. This is Just."

"Indeed," said Dendeneus, "It is." And so it was. He told to Ovosto all of the things which he needed to know to pass the Ten Tests. Dendeneus did not fear anything, for only he was the son of the emperor, and great-grandson of Yelm.

Then Ovosto prepared a great feast, more than the young man and his retinue had seen since their parents had barricaded themselves in the cities. They were in a square house, and under a strange roof, and offered this indulgence in perfect hospitality. Oroypsus, the Fat Man, kept filling their cups with wine. They fell asleep, and slept long past the next morning.

Ovosto was used to this indulgence, for he was a Lodrilite, and so he got up early the next day with his retainers, and rushed to perform the Ten Tests. At the base of the Tower of Yelm, before witnesses and judges, he presented the regalia and he answered the tests. He performed the rituals, and he made the prayers. Then he ascended the Tower of Yelm, and was named Emperor of Dara Happa.

The ceremony which was used was called the Ovosto Rites, for although they had the correct regalia and Tests, they did not have the correct liturgy, for Dendeneus did not reveal that. Ovosto used a ceremony which he made up. That he succeeded, even in part, proved that one needed only a

shred of Justice to be Emperor, if one had the right things.

Dendeneus and his companions woke, and when they realized that they had been tricked they rushed to the Tower of Yelm. There they found no judges, who had departed, and no regalia, which had been locked in the Jeweled Vault again. Instead, there was the new Emperor.

Emperor Ovosto was kind to his rival, and sent him where he wished to go: to his sister's house, in the Darsen Hills.

Ovosto was quick to prove his value as an emperor, and to reveal the color of his blood. He opened the gates of the barricaded cities, and he let his friends take all of the hoarded goods from the nobles. The descendants of Yelm no longer had fine clothing or plates, nor riding birds or jewelry anymore. But they did eat, even though they mingled among the commoners to survive.

Ovosto had more than one wife, and several concubines as well. They gathered with friends at night, and they undressed each other until all were naked together, with the lights on. They laughed while they did this, and saw nothing wrong.

Ovosto had no concern for order or justice, as long as everyone was fed. When enemies came to the walls they took food and slaves away, and no one resisted at all. Ovosto invited many to dinner with him.

One day Ovosto decided that it was not enough to show his naked rump to his friends, but that he must let everyone else see it too. His lewd courtesan challenged him to even show the rest. Such a monumental atrocity was beyond even Ovosto, without help. So he called for help, and opened all the windows and called his friends and courtesans to him, and brought forth a great quantity of drink and food to encourage himself for this terrible deed.

But Justice was not entirely dead, for in that feast the emperor choked to death on a sweet fruit fish from Thardenero.

When he died, everyone was terrified and ran out of the room. They left the body there alone, and robbers came and took everything else away. Finally, Rakenveg¹ the Joker came by, and set fire to the building where the body lay. All of the city burned down, and that was Ovosto's funeral.

Orogoros

When Ovosto died, one of his courtesans was pregnant. She was Karasa², and her grief was so terrible at the death of her lover that she aged as she wept. And so did the child inside of her grow too, until at last he was born amid her pool of tears. His name was Orogoros. He kept growing too, until he smelled smoke. Then he helped his mother up, and they fled

from the burning city.

Orogoros went to the Jeweled Vault, and there he called upon the spirit of his father to come to him and open it. The spirit did, and helped him to don the regalia. Then it coiled around his waist, like a snake belt, and told him how to overcome the Ten Tests. In that way, Orogoros became Emperor, and proved that not even Justice is necessary for one to be Emperor, but that such an emperor will be short-lived.

Orogoros liked to rule from the city of Hamados. One day he called together everyone, and told them that there was a new law that everyone had to uncover their heads. This was met with protests, so he changed it to be that they had to doff caps when he was present. All the nobles avoided him, but other men could not.

Then he passed a law that everyone had to take their shoes off, too. The women disagreed this time, and he modified it to be that they must take their shoes off only in his presence. The noble women avoided him after this, but other women could not.

Then Avivorus stood up and said, "There is no end to this perversity. By the time he is done, he will have everyone utterly naked whenever he comes forth. I will not let it pass." And he called to Antirius for a cleansing ray of light, and he got it for a badly sung prayer and without any sacrifice, and with it he slew the emperor and burned down his palace. That was the end of the emperor, and of his dynasty. Avivorus was rewarded by ascending directly to Antirius, and is now called Hastatus, the Spear Bearer.

Nonetheless the harm had been done, and decadence had already brought the empire low. The indecency of the emperor had brought the very matter of the world to rebel, so that water left its banks and fell from the sky, and earth left its place and rose to the sky, and the sky bent down and went under the earth. It was a terrible place for any people to live. In fact, most people died in misery.

Anaxial the Sailor

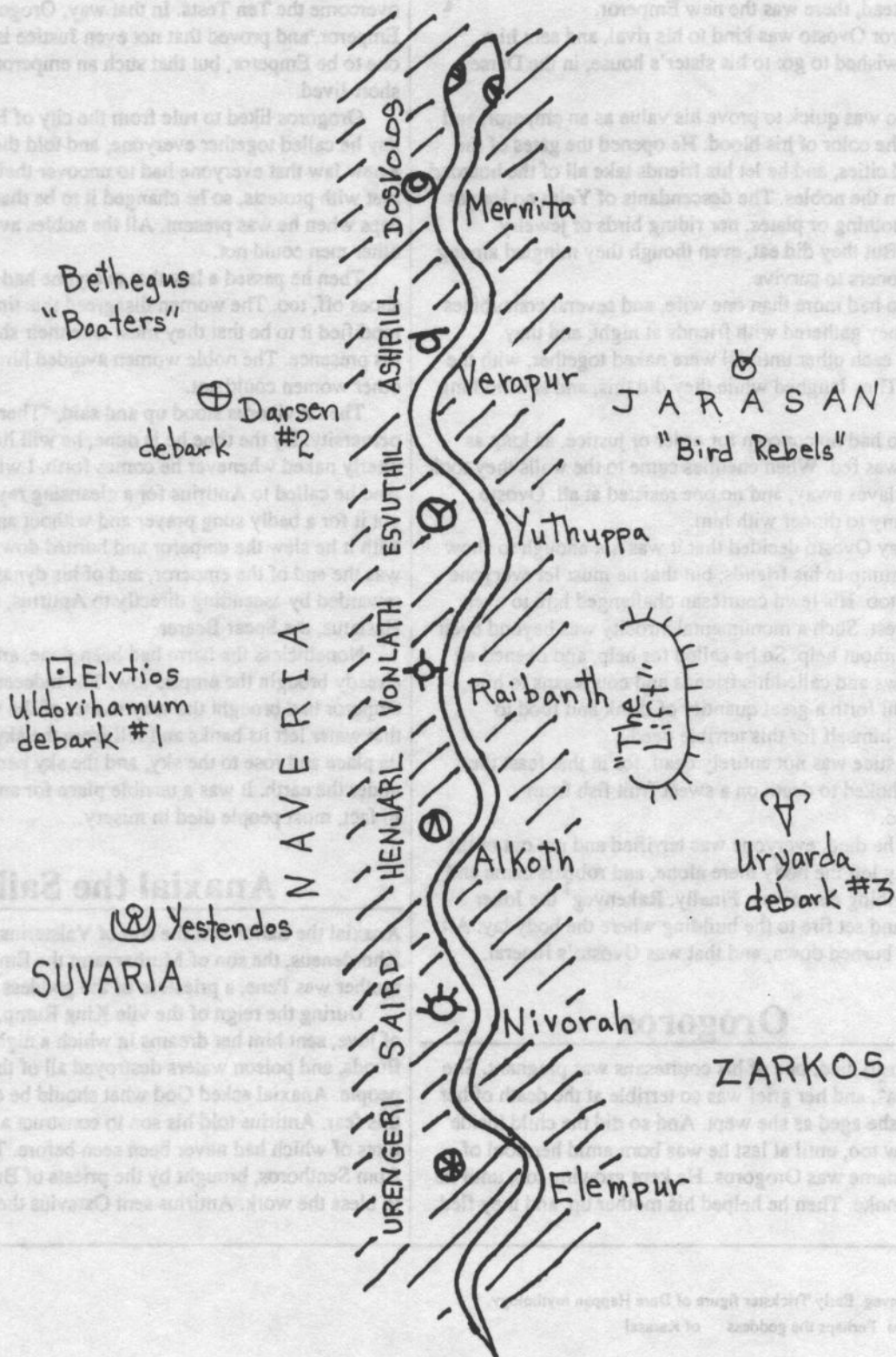
Anaxial the Sailor was the son of Valsterius, the son of Khordeneus, the son of Murharzarm the Emperor. His mother was Pene, a priestess of the goddess Oslira.

During the reign of the vile King Rump, his mother, out of love, sent him her dreams in which a nightmare of rain, floods, and poison waters destroyed all of the Dara Happan people. Anaxial asked God what should be done to alleviate this fear. Antirius told his son to construct a great boat, the likes of which had never been seen before. The plan was from Senthoros, brought by the priests of Buserian who came to bless the work. Antirius sent Ostevious the Carpenter to do

1 Rakenveg. Early Trickster figure of Dara Happan mythology.

2 Karasa. Perhaps the goddess of Karasal

The Realm of Anaxial



the work.

Although such labor had never been done before, the work in building the boat was not interrupted because it was Antirius who had given the advice to do it. No one tried to stop it. Only the curious came. One who came to see was named Bethegus, who came and said he wanted to work on the ship. Anaxial forbade it, since Antirius had instructed him to do all the work alone. Another visitor was Yestendos,¹ who had no desire to work on the boat, but wanted one of his own. Both of these stole the plans, and went off to make their own boats. Bethegus is now called the Boatman of the West, and Yestendos taught men to make reed canoes. However, both the thieves both stole the plans before the boat was completed. Thus their boats were unfinished and did not have the protective tops. When the rains came they spent their whole time bailing, and rescued nothing but themselves.

After 100 days of work the boat was complete. It included all the important places just like the city of Senthoros, except that the boat was made out of wood and surrounded by great walls, and covered over by a huge roof. Anaxial sacrificed to bless it, and Antirius illuminated it within and without with his light. The boat was named Yuthuppa.²

As the work progressed many from among his own people laughed at Anaxial's work. They discounted his nightmares, chiding him that only children were frightened by dreams. But Anaxial said that God had spoken to him and told him to do this, and he would not disobey his father. Once Anaxial was driven by pity to visit the Ten Original Cities and invite the leaders among them to join him on the ship. They too laughed at him and jokingly said that such preposterousness encouraged them to send out some Investigators first, even though Yelm had not instructed them to do so. Ridiculed, Anaxial left behind all unnecessary compassion.

Although all of the leaders laughed and scorned the project, there were some people in every city who were not yet blinded by the invisible shadows, and who could see the loss of the One Light. Anaxial shared his nightmares with whomever would listen, and invited the believers to help him and his family. The people went through all the corners of the land to obtain some of everything which was good and which was not yet polluted. In this way they saved the best of the plants, animals, peoples, and godlets. Thus in the same way were drowned the evil Hinds of Pelandan, the vile Poison Tree, the disgusting Pets of Ovosto and many other menaces.

When clouds gathered and the shadows became visible, a howling wind began to blow and the leaders of the Ten Cities were struck with paralysis from fear. The faithful Anaxialians alone were not helpless, and they rushed their

families to the ship. When everyone was aboard the great drawbridge was raised and locked. They joined together in prayer to Antirius.

Even before the flood began there were people from nearby who banged upon the drawn gate, but they did not get in. The rains continued unabated until every body of water overflowed its banks. Crowds of folks came to the boat, and nobles too who demanded to be let in. They were denied. The rain kept on until all the rice lands were covered, and then all the low hills. More nobles came, and some asked to be let in, others pleaded, and yet others demanded. Anaxial refused. Throughout the land the floods seeped through the great gates of the cities. As the tops of houses were covered the great boat at last lurched free from the mud and floated. Left behind were all the crowds of the corrupt and undeserving people. The rain continued, and the waters rose.

The ship sailed past the tall towers of the city of Mastina. From the ship they heard many voices crying out to them with pleading and misery, for the water was already two hundred feet deep and many desperate folk were crammed into the tops of the towers. Herustana, the wife of Anaxial, asked her husband to help them, but he refused, for they were the wicked, for they had borne the cause of this evil.

Antirius told Anaxial that everything on board would be safe when the fruit of the yarm³ tree was ready to eat, so he set the tree before him and stood watch to make sure no one came aboard. The tree had only buds when he set it there.

When the yarm tree had leaves, and bright flowers, the water had risen and the wind grown colder. The tops of the Waiting Tower and the Song Tower had sunk, so that only the tallest one, the Reaching Tower, stood above the icy waves. There all the food had been eaten and many people died. Though there were fewer cries, the sounds were each more pitiable. Nonetheless, Anaxial was adamant that all of the people left behind had to perish in order to purify the earth.

When the yarm tree had shed its petals, and the two small fruits appeared, the water was deeper yet. Only the open top of the Reaching Tower stood above the raging, ice-swept sea. As she watched, Herustana saw the last miserable woman there die. A newborn infant, wrapped in frosty cloths, clung to her frozen nipple and mewled most pitifully.

Then Herustana went to Anaxial and said that she would relieve her husband of his tiresome watch. He reminded her that the fruit of the yarm must be edible before he rested. Herustana then took some fruit off of it, and with her skills cooked it into a savory dish. Anaxial ate it, and his wife took his head into her lap and combed his hair while she sang him to rest. He had been awake and on guard for so long that sleep was welcome. And when he was soundly asleep, she

1 Yestendos. Gods Wall III-25

2 Yuthuppa. Literally "Ship of God."

3 yarm tree. A divine tree which has many types of leaves, fruit, and even grows some creatures (mindirins, below.) It appears on the Gods Wall at II-23

opened a port hole and plucked the last living being from the tower, out of her dead mother's outstretched, frozen arms just as the waters would have washed over her. The baby was blue and stiff with ice and near death. Herustana warmed it at her own breast, and later gave it to a wet nurse. When Anaxial heard it crying Herustana said that it was the child of her handmaid, born while he stood watch. They named her Gerra¹.

One day long afterwards Anaxial went past the yarm tree. It had all of its five fruits upon it, and when he tasted them he found that each of them was different from the others, and all were delicious. Any of them eaten raw was better than the dish which Anaxial had eaten before he slept. He suspected that he had not remained awake long enough.

When the fruits of the yarm tree had fallen to the deck, the Iuvloos and the Harstex² ate their share, and the rain stopped.

When the mindirins³ had been freed from their pods and fluttered to the rafters of the ship, the first land appeared. Eagle, the high-flyer, was the first to see it from where he circled above the ship. As is proper, he told his leader and his family.

Anaxial first wanted to keep this news a secret, since he knew that people would be anxious to go on to the land right away rather than wait for the right time. But the birds had no such problems, and they all flapped away to the islands. The next morning when the people saw that the birds were all gone the augurers among them knew immediately what had occurred and told everyone.

As Anaxial had feared, many folk demanded to be let off of the ship immediately. Anaxial resisted at first, but they said bad things about him, and began to make unreasonable demands. Anaxial could see by these actions that they were not good enough to settle in his new city, and so he agreed with them. They also demanded that they be able to take away the animals and plants which they had brought on board, and to this Anaxial also agreed. Uldoviham⁴ was the most anxious to depart after he saw his father's home visible above the water. With little preparation, he and his followers debarked onto Elvtios⁵. They became savage and wild people, uncivilized.

After some more time many small islands became visible, and other folks clamored to be let out. The islands later became the Darsen Hills, and because they took more of

their possessions, the people who lived there were more cultured than the Lodrilites, but maintained many unacceptable customs and fashions.

Uryarda⁶, who brought the goats on board, led the third departure. The wide open oat fields made her homesick, and so she debarked in Zarkos where her folk lived a clean, pious, and respectable lifestyle. In this way the Outer Nations were started again, and their plants and animals were distributed again through the world.⁷ III-25.

Anaxial sailed until he again saw the Rise of Herustana⁸ visible above the calm, smooth waters, and there he beached the boat. He greeted the goddess Oslira, as in old days, and sanctified anew the Shovel and Bucket, and gave them to the Ten Servants and Children. The river quickly returned to its banks, and left the ship sitting in its bed. Then Anaxial made a Thanks Sacrifice to Antirius to praise him for his wisdom and guidance.

Upon the land Anaxial set up a great temple to his deliverer, bright Antirius. He sacrificed ten oxen of the right colors there, and brought out all the great artifacts from his boat. With the right prayers and protections, Buserian reinstalled them in the new temple with the rites used in Murharzarm's time.

Anaxial then went upon an imperial journey. Everyplace that he went he welcomed the new deities, blessed the sanctuaries of the old deities, and inaugurated the annual ceremonies which keep the world well.

The people from the Seventy Families went to their homes, which had been under the sea for many years. They found that their belongings had been miraculously preserved, while those of the sinners had been cleansed or destroyed. They released all the animals, and they planted and tended the plants and seeds which they had preserved in gardens. After a time the whole Rich Land was again rich and thriving, and as blessed a place as could be in that world without Yelm.

The people recovered their ancestral treasures so that they were the priests and leaders of Dara Happa. With their official vestments, artifacts, and spirits they gathered and encouraged Anaxial to become Emperor.

Anaxial did not agree at first. "This is not the world of Old. Look overhead, stars herald the wonder of a new Heaven. We need not fear Change. Is it wise to cling to Old Ways now?" But Oslira and Dendara convinced Anaxial that

1 Gerra. Literally "Sorrow." Gods Wall IV-16

2 Iuvloos and Harstex. Animals, unrecognized today

3 mindirins. Creatures spawned by the tree

4 Uldoviham. Literally "Naked West Man." A derogatory term for these folks

5 Literally "Fire Mountain"

6 Uryarda. Goddess of goats. Gods Wall III-20

7 Other survivals, ignored here but mentioned above, include Bethegus, Boatman of the West, whose descendants became the Blue Men; and Yestendos, the boat god of the Suvarians seen on Gods Wall III-25

8 Rise, Hillock, or Mound of Herustana. The low hill, upon which the city of Yuthuppa stands

there was great value to some of the Old Ways, for some things would never change, even in New Times.

Anaxial then said, "Nonetheless, there are some of the old customs and traditions which must be followed, and I was not Appointed, as have all the other good emperors before me." Antirius then proved that Anaxial could be Appointed by the Protector of Dynasties under these conditions.

Anaxial protested again. "I am only one of many who might qualify for this," he said. The Ten Bearers of Regalia proved to him that the Ten Tests would prove this to be true or false.

Anaxial was not yet finished. "The world is too different," he said. "The Sun is gone. New planets¹ are in the sky. Even many of the old ones now appear and disappear.² Therefore I say, whatever other flatteries you heap upon me, I am not Murharzarm. No one could live up to his Presence. So though I agree to be Emperor, I will not agree to be Murharzarm. I will hold his office in faith and power, but I will also designate powers and demand responsibilities from other worthies as well. Only with complete co-operation can we together succeed in maintaining the health and wonder of Murharzarm's Empire."

The gods wished for the best man to be Emperor, and so after considerable further argument and discussion, Anaxial finally agreed to become Emperor as long as his conditions were met. He would be Emperor of Dara Happa, and appoint other officers.

After due preparations Anaxial underwent the Ten Tests and was accepted as Emperor of Dara Happa by his own virtues, with Appointment by God. These ceremonies are called the Old Anaxial Rites, and are the basis for taking rule when not Appointed. The priests prayed for 40 days, the blind man in the tower blessed Anaxial, cattle and lions were sacrificed, and the volunteer girl was sent to heaven. Anaxial was then enthroned upon Yelm's Footstool in Raibanth. Afterwards, the One Hundred Gods and Goddesses of the land came and made obeisance to Anaxial, and honored him with gifts and treasures. Emperor Anaxial, in his turn, distributed the Powers and Obligations. In this way he conferred the priestly powers upon Buserian, and appointed Shargash to be the war god for the land. He gave the priestesses of Dendara and Oslira their High Powers, and distributed honors among the many sons of Lodril. Everyone

agreed to these changes.

Emperor Anaxial then departed from Raibanth to travel upon his regal chariots in an imperial procession. He traveled with his followers in order to bless and reclaim the cleansed land. Emperor Anaxial walked the borders, and he walked the interiors, and he gave names to all the provinces, cities, and regions. These are the cities, regions, and gods which Anaxial named first:

Mernita, ruling Dosvolos, blessed by Jernedeus, nurtured by Lesilla;³ they brought the High Crown to the enthronement.

Verapur, ruling Ashrill, blessed by Jethsarum, nurtured by Avarnia;⁴ they brought the Imperial Eagle to the enthronement.

Yuthuppa, ruling Esvuthil, blessed by Buserian, nurtured by Thilla;⁵ they brought the Staff of Heaven to the enthronement.

Raibanth, ruling Vonlath, blessed by Antirius, nurtured by Dendara; they brought the Cloak of Justice to the enthronement, and the goddess made the new Vestments.

Alkoth, ruling Henjarl, blessed by Shargash, nurtured by Biselenslib;⁶ they brought the Girdle of Strength to the enthronement.

Nivorah, ruling Saird, blessed by Reladivus, nurtured by Gamara;⁷ they brought the Sandals of Innocence to the enthronement.

Elempur, ruling Urengeri, blessed by Urengerum⁸, nurtured by Yarnadara⁹; they brought the Bow of Dominance to the enthronement.

For the rest of Anaxial's long reign his family grew prosperous, and all of the land was rich and peaceful. He died in bed, peacefully, after appointing the candidate who was most suited to be emperor after him.

After he died he was burnt and prayers were said until his spirit and shadow had walked away. Afterwards everyone gathered and held a great athletic competition to remember the greatness of Life. Rewards were wreaths of red and white flowers.

Anaxial sailed upon the seas for 28 years, and there was no Emperor for 15 years after that, then he ruled upon the dry land for 3000 more. At the end of Anaxial's reign Antirius was bright and fiery, and burned unblinking and high in the sky.

1 New planets. Lokarnos, the Timekeeper, first rose after Yelm departed

2 appear and disappear. After Yelm departed, some planets (including Entekos, Falsoretus, and others) began to rise and set

3 Lesilla. Gods Wall II-4

4 Avarnia. Gods Wall I-16

5 Thilla. Gods Wall III-12

6 Biselenslib. Gods Wall III-10

7 Gamara. Gods Wall IV-18

8 Urengerum. Now called Sagittus. Gods Wall, III-17

9 Yamadara. This goddess is no longer known in Dara Happa

Lukarius the Lawmaker

Lukarius was the son of Anaxial and Herustana. He was born during the Great Flood, and his mother went into labor just before the Styx Ships attacked. Lukarius was born with his eyes open, and broached when the first enemy grapples hurtled on board. He was placed at his mother's breast as they stormed over the rails. He then stood right up straight as the midwives wiped the waters of birth off of him. His mother also bore at that time a bow and arrows, but there was no bowstring. The midwives and nurses were frightened and astonished at this, but Lukarius did not hesitate in the crisis. He strung it with his own umbilicus. Then he tenderly kissed his mother goodby and ran topside to the deck and joined into the fighting. With his fiery bow, the first which was ever seen in the world among men, he drove the enemy off.

Lukarius grew up upon the boat. When the flood dried up, and was again contained within the canals, Lukarius marched with his father around the land to mark and sanctify it. Lukarius searched each ruin where people returned home to make sure they were clear of ghosts and other foes. Afterwards he visited them often, if they wished it, and helped them in their new lives.

When his father died, Lukarius performed the Son's Deeds. He chose bearers, ordered gifts, and set fire to the bier. He found places for his father's women, and other proper deeds.

Lukarius was enthroned with the perfect Rites of Anaxial. The were different from the Old Rites only in that Lukarius had been Appointed.

The first thing which Lukarius did when he was Emperor was to formally recognize the Seven Sacred Cities, as his father had done. Collectively, they were called the Septopoli. These Seven Great Cities were: Raibanth, Yuthuppa, Alkoth, Nivorah, Elempur, Verapur, and Memita.

Emperor Lukarius was always sad that so many of the ancient buildings were abandoned and not filled with shouts and laughter like the resettled places. He went atop the Yuthuppa Tower and sacrificed, and prayed to Antirius for advice on how to repopulate the land.

Antirius replied that the land would never be repopulated as of old, for the old world was one full of grief, pain, and sorrow. The people who had been filled with those emotions, or any part of them, could no longer live in this new world, for they were all drowned. If the cities were all filled, once again, then the world would again be filled with sorrow.

Emperor Lukarius meditated intently upon this, and debated with his angel self, and made great and proper sacrifices too until at last he reached a conclusion, and he acted.

Lukarius said that he had to admit that he was unable to understand Antirius' statements in light of his own

experience. But Antirius told only truth. Therefore it was Lukarius who was wrong. And if the Emperor himself was not living as Antirius instructed, then the whole world had become corrupted and distanced from the Good God. Lukarius also realized that the good world could not continue as it was unless everyone lived properly. Fortunately, living properly was easy at first.

To teach people the Good Way, Emperor Lukarius took to wife his adopted sister, and they had the first children of the new world, and soon afterwards so did everyone else.

When the first son of Emperor Lukarius was born, the city of Memita did not send their promised gift to the emperor. They said that they did not need to follow his lead anymore, for their own leader had discovered that Antirius was wrong, and that in fact their goddess, Sedenya was the true Lord of Rule. They demanded, in fact, that Lukarius should send a gift of the Imperial Regalia to them instead! Such effrontery had never been seen before.

Emperor Lukarius prayed and sacrificed to Antirius. He listened to the god, and then he meditated upon the meaning of what Antirius said to him. At last he came down from the tower and declared that the words of the Memitan people were all utterly false, and that there was only one Sun, and that one sun was Antirius. Certainly, he said, the One Sun would not come and go, as Sedenya did.

This began the War of the Many Suns. Many of the other cities revolted. Some had their own favored god. Others admitted to the ascendancy of Antirius, but declared that Lukarius was a false emperor. Many cities withdrew their taxes and support and friendship from him.

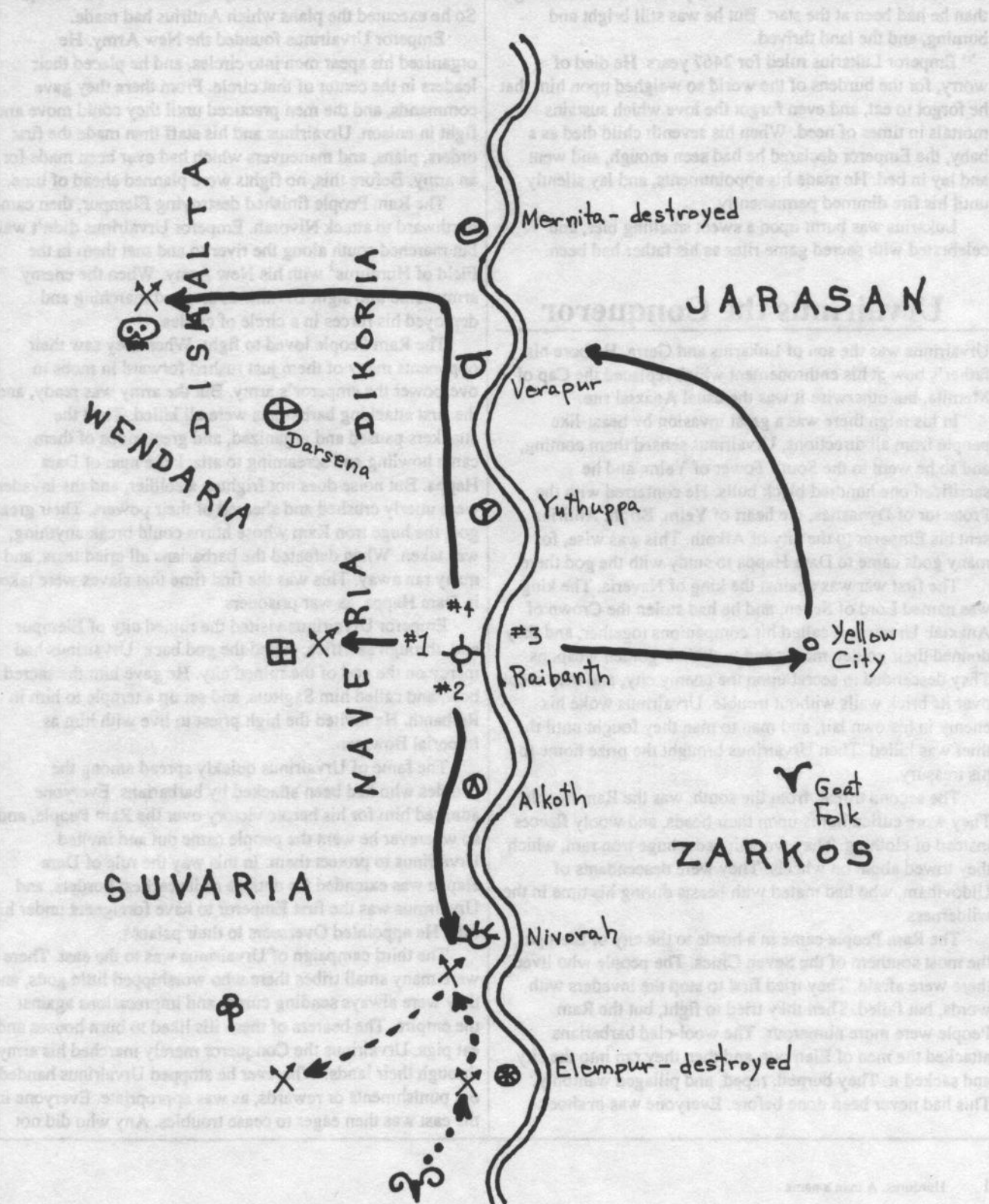
Emperor Lukarius conferred with his great advisor, the bright god Antirius, who is the protector of dynasties. He sacrificed cattle which were all white. After the conference Emperor Lukarius returned from his stay in the Tower of the Sky and brought with him the rules and laws which he called the *Antirius Precepts*.¹ Emperor Lukarius took these laws around to all of the lords of the other cities. One by one, each of them agreed that Lukarius' *Antirius Precepts* were true, and they recognized their part in them.

Only the city of Memita resisted. They continued to support Sedenya, a false and inferior sun. This violated the new will of the established Justice, and so Lukarius called together the Emperor's Assembly, and they solemnly intoned the Law. No representative from the city of Memita was there, and thus the goddess were not in that Inclusion, and so as a result they were outside the Law. Their guilt was further proved after Lukarius pronounced anathema upon the city. Their erratic sun, flailing and sputtering, was dragged from the sky by the Justice of the gods. Sedenya crashed from the sky upon her own worshippers, destroying their city entirely.

In that way Lukarius proved that the great god Antirius was indeed the Keeper of the Mantle of Sovereignty, and that

1 Antirius Precepts. These are still the basis of Dara Happan law

Realm of Lukarius and Urvairinus



the Bright and Just God had bestowed its cloak of blessings upon the dynasty of Anaxial and his heirs.

Because of the perfidy and disunity of the City of Memita, Antirius was lower in the sky at the end of the reign than he had been at the start. But he was still bright and burning, and the land thrived.

Emperor Lukarius ruled for 2467 years. He died of worry, for the burdens of the world so weighed upon him that he forgot to eat, and even forgot the love which sustains mortals in times of need. When his seventh child died as a baby, the Emperor declared he had seen enough, and went and lay in bed. He made his appointments, and lay silently until his fire dimmed permanently.

Lukarius was burnt upon a sweet smelling bier, and celebrated with sacred game rites as his father had been.

Urvairinus the Conqueror

Urvairinus was the son of Lukarius and Gerra. He bore his father's bow at his enthronement which replaced the Cap of Memita, but otherwise it was the usual Anaxial rite.

In his reign there was a great invasion by beast-like people from all directions. Urvairinus sensed them coming, and so he went to the South Tower of Yelm, and he sacrificed one hundred black bulls. He conferred with the Protector of Dynasties, the heart of Yelm. Bright Antirius sent his Emperor to the city of Alkoth. This was wise, for many gods came to Dara Happa to study with the god there.

The first war was against the king of Naveria. The king was named Lord of Seven, and he had stolen the Crown of Anaxial. Urvairinus called his companions together, and they donned their golden masks and took their golden weapons. They descended in secret upon the enemy city, and they crept over its brick walls without trouble. Urvairinus woke his enemy in his own lair, and man to man they fought until the thief was killed. Then Urvairinus brought the prize home to his treasury.

The second threat, from the south, was the Ram People. They wore curled horns upon their heads, and woolly fleeces instead of clothing. They worshipped a huge iron ram, which they towed about on wheels. They were descendants of Uldoviham, who had mated with beasts during his time in the wilderness.

The Ram People came in a horde to the city of Elempur, the most southern of the Seven Cities. The people who lived there were afraid. They tried first to stop the invaders with words, but failed. Then they tried to fight, but the Ram People were more numerous. The wool-clad barbarians attacked the men of Elempur, and then they ran into the city and sacked it. They burned, raped, and pillaged wantonly. This had never been done before. Everyone was in shock

except the Emperor.

When Emperor Urvairinus learned that the Ram People were again on the move, he knew that he had to fight, and that the old athletics and courtly contests were not enough. So he executed the plans which Antirius had made.

Emperor Urvairinus founded the New Army. He organized his spear men into circles, and he placed their leaders in the center of that circle. From there they gave commands, and the men practiced until they could move and fight in unison. Urvairinus and his staff then made the first orders, plans, and maneuvers which had ever been made for an army. Before this, no fights were planned ahead of time.

The Ram People finished destroying Elempur, then came northward to attack Nivorah. Emperor Urvairinus didn't wait, but marched south along the river to and met them in the Field of Hurdurus¹ with his New Army. When the enemy army came into sight Urvairinus stopped marching and deployed his forces in a circle of circles.

The Ram People loved to fight. When they saw their opponents many of them just rushed forward in mobs to overpower the emperor's army. But the army was ready, and the first attacking barbarians were all killed. Then the attackers paused and organized, and great mobs of them came howling and screaming to attack the men of Dara Happa. But noise does not frighten a soldier, and the invaders were utterly crushed and sheared of their powers. Their great god, the huge iron Ram whose horns could break anything, was taken. When defeated the barbarians all cried tears, and many ran away. This was the first time that slaves were taken in Dara Happa, as war prisoners.

Emperor Urvairinus visited the ruined city of Elempur and, through sacrifice, called the god back. Urvairinus had mercy on the god of the ruined city. He gave him the sacred bow, and called him Sagittus, and set up a temple to him in Raibanth. He invited the high priest to live with him as Imperial Bowman.

The fame of Urvairinus quickly spread among the peoples who had been attacked by barbarians. Everyone admired him for his heroic victory over the Ram People, and so wherever he went the people came out and invited Urvairinus to protect them. In this way the rule of Dara Happa was extended far outside of its earliest borders, and Urvairinus was the first Emperor to have foreigners under his rule. He appointed Overseers to their palaces.

The third campaign of Urvairinus was to the east. There were many small tribes there who worshipped little gods, and they were always sending curses and imprecations against the empire. The bearers of these ills liked to burn houses and eat pigs. Urvairinus the Conqueror merely marched his army through their lands. Wherever he stopped Urvairinus handed out punishments or rewards, as was appropriate. Everyone in the east was then eager to cease troubles. Any who did not

1 Hurdurus. A man's name

agree were hunted down and killed.

Emperor Urvairinus' fourth battle was with the north. His army marched from Alkoth to Raibanth, then to Yuthuppa and beyond. They sought the enemy, and pursued him into the land of Diskalta where the chief god was Arganum¹ the Cannibal, the rulers ate other people the way that our normal rich people eat cattle. The good god Antirius, Upholder of Justice, ordered Emperor Urvairinus to exterminate this scourge, and all the gods of the living world were glad to assist. The Emperor had 10,000 warriors from all quarters, including winged men from the sky. So hated was Arganum that even the Ram People sent warriors to fight them. The army of the Emperor was so huge that the enemy retreated into their only city to wait. The siege lasted for the time of a yarm tree to complete its cycle. Over time the enemy devoured all the citizens in the city, then their soldiers, and then each other. At last only their champion, a creature with a great toothed maw in its belly, was left. He challenged Urvairinus to single combat, and although all urged him not to, Urvairinus agreed. The monster was immune to all sharp weapons, and he hugged the Emperor to him to devour him alive. But Urvairinus was Emperor and not so easily killed. His virtue protected him from the teeth, and he bludgeoned the monster to death, and then tore the corpses into pieces. Men tugging could not do it, so the Emperor hitched gazzam on the harnesses, and they tore it apart.

The foreigners who were conquered were always astonished by the richness and sophistication of Dara Happan people and customs. They loved rice, and began to plant it. They mimicked their betters, and wished to be like us.

One day a priestess from the west asked to be allowed to worship Antirius, as their new leaders did. Others also petitioned to participate. At first they were refused, but they begged and worked hard to prove themselves worthy.

After a time the very best among the foreign petitioners were allowed to participate in the rites, but no sooner had they entered into the hallowed ceremony than they betrayed god and light, and polluted the ceremony with their blaspheming and evil. Anyone but the fighting Emperor would have been destroyed by this betrayal, but Urvairinus slew all his foes. Nonetheless, the sacred places were defiled and as a result Antirius was hurt again, and when he recovered from the blow he hung bright and fiery, but in the Middle Sky.

Emperor Urvairinus was always a brave leader, and a captain prepared for war. Anyone who dared to oppose him was crushed.

Urvairinus died of old age. As he made his Appointments, he asked for new Death Rites to be performed over his grave. He named men and gave rules then for the Blood Games, where captured slaves fought to the death to

commemorate the event. Survivors went free. This augmented the old funerary athletic games.

Kestinoros the Bird-lover

Kestinoros was the son of Kosganervus;² the son of Kehervus, the son of Kendathalus,² the son of Murharzarm. He was Appointed by Urvairinus, as being the most fitting to bear Imperial Justice from among the many who could rule.

The sacred Enthronement of Kestinoros was interrupted by a bitter, cold wind from then north. While still upon the Tower of Enthronement Kestinoros swore to overcome it. He called together his court, and encouraged everyone to work in concert against the Ice.

The god Shargash came forth and swore to fight it. The men of Verapur said that they also felt that they must fight. Emperor Kestinoros said there was a better way, and it was not wise to face the enemy head to head.

Emperor Kestinoros said that they should all put their faith in reviving the many races and peoples of ancient birds which had ruled the world in the time of Murharzarm. Most people agreed to try this, trusting in the wisdom of the emperor.

However, the gods of Verapur City refused. They said that they were the home of High Heat and Low Fire, and that they had held back the ice ever since Yelm was Emperor, and that they would hold it back now for the good and the glory of Jethsarum and Avamia. They laughed at the Emperor and his plans. Only their son, Tholm, believed in the Emperor's plans. He left his parents when they laughed at the emperor.

Kestinoros and his people gathered the sacred things of the ancient peoples, and they called the ancient spirits, and they adopted them into their families. In this way, the Feathered Ones were made, and they were able to withstand the terrible cold better than normal people. They became the leaders and the administrators of Kestinoros during his reign.

In this time the sky turned blue, and everything got much colder. The great sheet of northern ice grew stronger, and its father Walindum fed the ice with demigods so it grew strong and ground its way inexorably forward. Prayers and exhortations did not slow it.

Lord Tholm, Lord of Snow Hawks, returned to his home city to offer assistance from the Emperor. The gods and people of the city laughed at him again.

At last the glacier reached Verapur City. Before the assembled populace, both the god and goddess both came forth to face their foe. First Avamia, the great Low Fire, came forth with her weapons. In response a piercing cold river gushed from the glacier which was so cold that heat had no meaning. This made the goddess implode.³

1 Arganum. in Pelanda this god is called YarGan, also called the Ble King

2 Kendathalus. A god, probably Jethsarum

Then the spirit of that great cold rose from the corpse, and it leapt into the air and grappled with the Old Heat. The god fought back but he had no real chance. At last they crashed, sizzling, upon the city and the god burnt it away with his death throes. So Verapur City disappeared forever. Its ashes were buried under the advancing ice.

Emperor Kestinosros had mercy on Tholm, the governor who had failed to save his people. The emperor invited the high priest to live with him, and offered him the ceremonial position of Imperial Falconer.

The people of Verapur City were needed to add their prayers and sacrifice to Antirius. They did not, and so he was weakened by the loss of the city. The ice continued forward, each degree forward sapping the bright god. At the end of the reign of Kestinosros his good god Antirius was much reduced. Antirius now hung only in the Lower Air, and he was not so bright, so that you could look right at him and not hurt your eyes. Yet he was still among the most powerful divinities of his era, for all others suffered far more than Antirius.

When Kestinosros died, at a ripe old age surrounded by those that he loved, his advisors met to decide what they should do. Some of the family leaders disagreed with everything which everyone else said, and they were so unhappy that they determined to leave rather than let the Lordship of Rule leave their lineage. They left the assembly and gathered their families and belongings, then flew away to the south. Although almost half of them returned much later, in the first of the migrations, the rest were never seen again.

After his reign Old Age became prominent for the first time, affecting the weak and poor first. Later, though, it came sooner and to everyone.

Manarlavus the Roofer

Manarlavus was the fourth son of Emperor Anaxial and Herustana. Manarlavus was enthroned with the rites of Anaxial, though he blessed Tholm's gifts to replace the Roost from Verapur too. Manarlavus was an upright lord, and lead an exemplary life of chastity, austerity, and dayzatarity.

Emperor Manarlavus encouraged the leaders of all the Quadropoli to work together against the coming winter. The great sheet of ice, howling with its glut of souls eaten at Verapur City, moved forward.

Emperor Manarlavus said that it would be useless to fight against it. He said that he and everyone had been born from eggs, which had protected them from the elements while they grew. Now, to hide from the glacier, they had to go into a shell again. He showed them how he would encase the whole empire within an impenetratable shell.

He called the Ten Sons and Servants, and instructed them on what he wanted. Then he sent his tax collectors to take what they needed for this task.

However, the gods of Nivorah City refused, and even insulted the emperor. They said that they were tired of following ineffective emperors, and that they had a better way to survive, and a better ally to help them. Then they showed everyone the first horses, trained and ready to ride.

Shargash was angry, and cried for war against the heretics. But Manarlavus commanded prudence and patience, and sent the army to build instead of fight. Emperor Manarlavus instead cursed the rebels, condemning their god's name to be taken from him. Indeed, it was, for that god has not been known since the curse and the men of Nivorah had to choose a new one.

Emperor Manarlavus rallied all of the engineers, architects, the masons and thatchers to help. They prayed and sacrificed, and they studied the plans of Anaxial. Then they summoned the work musters, and thousands of men and women bent their backs to move the bricks in the cold air to cover all of the land of Dara Happa with a great roof.

When the building had begun an army of scavengers descended from the west and tore huge parts away and carted them home. The workers were outraged and cried out for vengeance. Manarlavus ignored them, and summoned the God of Strength to haul the great iron ram northwards. Then Surensliba,¹ the lewd heron goddess, stirred her people to such excess that they declared Manarlavus and all things Dara Happa to be foolish or foul. Upon a huge ziggurat built to mock Yelm's Footstool they chose one of their number to be their own Emperor.

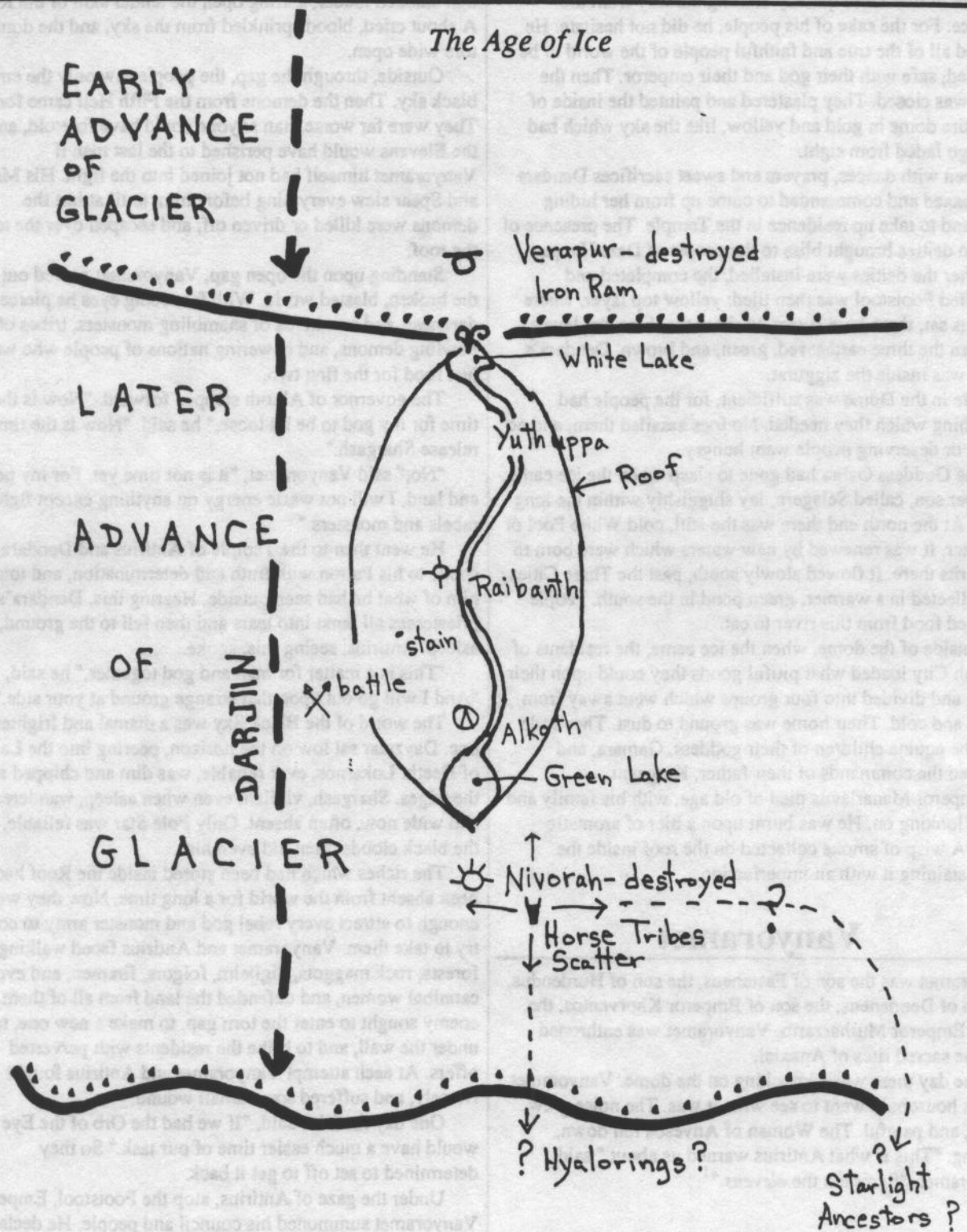
When Manarlavus heard this he paused in the work. He called his councilors to him and conferred with their virtue. At last Manarlavus went atop the Footstool, and from there he blessed Shargash and his army and sent them to destroy the blasphemers. "I hate Darjiin usurpers," said the emperor. The city of the enemy was destroyed, and they were forced to carry the bricks and stones back to help build the dome.

When the whole structure was nearly finished Emperor Manarlavus went to the top of the Yuthuppa Tower, and there he sacrificed and prayed to Antirius. He called upon the ninety-nine names with perfection, and he brought to the eyes of the Lord the imperatives of Life and Justice. He asked the Bright Immortal to come to the top of the tower, to sit there and rule those who upheld Justice and Law. And so Antirius was coaxed to come within the roof, and sit enthroned upon the great tower. The Emperor then ordered it to be domed over, yet when the workers began they saw that the Orb of the Eye, which always hovered over the head of Antirius, was not within the Dome. Emperor Manarlavus suggested they build a single tower high over the dome, to

13 implode. Literally "avarniate."

1 Surensliba. Gods Wall III-24

Realm of Kestinoros and Manarlavus



house the sacred item. But when he looked beyond the dome, to see if there was time to work on this, he saw that the many monster hordes were quickly coming his way from the distance. For the sake of his people, he did not hesitate. He ordered all of the true and faithful people of the world to be enclosed, safe with their god and their emperor. Then the dome was closed. They plastered and painted the inside of the entire dome in gold and yellow, like the sky which had long ago faded from sight.

Then with dances, prayers and sweet sacrifices Dendara was coaxed and commanded to come up from her hiding place and to take up residence in the Temple. The presence of the two deities brought bliss to the people of Dara Happa.

After the deities were installed, the completed and sanctified Footstool was then tiled: yellow top layer, where Antirius sat; three blue layers, to show the three sky levels; and then the three earths: red, green, and brown. Dendara's shrine was inside the ziggurat.

Life in the Dome was sufficient, for the people had everything which they needed. No foes assailed them, and no nobles or deserving people went hungry.

The Goddess Oslira had gone to sleep when the ice came. Now her son, called Selagern, lay sluggishly within the long dome. At the north end there was the still, cold White Pool of ice water. It was renewed by new waters which were born to the spirits there. It flowed slowly south, past the Three Cities, and collected in a warmer, green pond in the south. People collected food from this river to eat.

Outside of the dome, when the ice came, the residents of Nivorah City loaded what pitiful goods they could upon their steeds, and divided into four groups which went away from the ice and cold. Their home was ground to dust. They rode upon the equine children of their goddess, Gamara, and followed the commands of their father, Kargzant.

Emperor Manarlavus died of old age, with his family and deities looking on. He was burnt upon a bier of aromatic wood. A wisp of smoke collected on the roof inside the dome, staining it with an imperfection.

Vanyoramet

Vanyoramet was the son of Fasteneus, the son of Hurdendus, the son of Dendeneus, the son of Emperor Khorventos, the son of Emperor Murharzarm. Vanyoramet was enthroned with the sacred rites of Anaxial.

One day there was a knocking on the dome. Vanyoramet and his household went to see what it was. The noise grew louder, and painful. The Woman of Anvesos fell down, weeping. "This is what Antirius warned us about," said Vanyoramet. "Summon the *elevens*."¹

The Elevens came quickly, armed and ready. The noises upon the dome had kept up, and now became a pained tearing that stabbed louder, tearing open the tender skin of the Roof. A shout cried, blood sprinkled from the sky, and the dome tore wide open.

Outside, through the gap, the people saw only the empty black sky. Then the demons from the Fifth Hell came forth. They were far worse than anyone could have foretold, and the Elevens would have perished to the last man if Vanyoramet himself had not joined into the fight. His Mace and Spear slew everything before him, until at last the demons were killed or driven off, and escaped over the top of the roof.

Standing upon the open gap, Vanyoramet peered out into the broken, blasted world. With far seeing eyes he pierced the darkness, and saw herds of shambling monsters, tribes of howling demons, and cowering nations of people who were just food for the first two.

The governor of Alkoth stepped forward. "Now is the time for my god to be let loose," he said. "Now is the time to release Shargash."

"No," said Vanyoramet, "it is not time yet. For my people and land, I will not waste energy on anything except fighting rebels and monsters."

He went then to the Temple of Antirius and Dendara, and spoke to his Patron with truth and determination, and told him of what he had seen outside. Hearing this, Dendara's priestesses all burst into tears and then fell to the ground, asleep. Antirius, seeing this, spoke.

"This is a matter for man and god together," he said, "And I will go out upon that strange ground at your side."

The world of the Black Sky was a dismal and frightening one. Dayzatar sat low on the horizon, peering into the Land of Death. Lokarnos, ever reliable, was dim and chipped about the edges. Shargash, vigilant even when asleep, wandered far and wide now, often absent. Only Pole Star was reliable, and the black clouds often hid even him.

The riches which had been stored inside the Roof had been absent from the world for a long time. Now they were enough to attract every rebel god and monster army to come try to take them. Vanyoramet and Antirius faced walking forests, rock maggots, digijelm, folgors, firemen, and even cannibal women, and defended the land from all of them. The enemy sought to enter the torn gap, to make a new one, to dig under the wall, and to bribe the residents with perverted offers. At each attempt Vanyoramet and Antirius fought fiercely, and suffered some small wound.

One day Antirius said, "If we had the Orb of the Eye we would have a much easier time of our task." So they determined to set off to get it back.

Under the gaze of Antirius, atop the Footstool, Emperor Vanyoramet summoned his council and people. He declared

1 Elevens. A band of elite, specially trained warriors

his intention of traveling with Antirius to seek the Orb of the Eye. His people sobbed and groaned in terrible fear of their going, for they thought that only these two defended them from the fearful monsters outside. Others were glad, because they supported only Shargash, and they thought he would have his way once Antirius was gone.

Vanyoramet Appointed his successor to be Manimat, a nobleman of great integrity and courage who had proved himself able in combat and administration. Then Vanyoramet divided his people into two parts. He ordered half of the people and all of the army, which was being left behind, to swear to follow Manimat. The other half swore absolute loyalty to him, and promised to remember him in with prayers, support him with their magic, and even to aid him in their dreams if need be. In return, they would be especially blessed with his rewards. They too would remain behind.

These oaths done, the god and emperor set off. The Orb of the Eye was held at the Hill of Gold, in Vanch. The Cruel God, ruler of a great domain, lived there with his friends, hostages, prisoners, and slaves.

After many adventures Vanyoramet and Antirius met their foes. There were tests, contests, and challenges, and this heroic pair would have won everything if the world had been as it was before they went into the Roof. But it was a world where the Rebel Gods ruled and fought each other, and tore the world apart for no reason except greed and stupidity.

In this fight both Vanyoramet and Antirius were wounded, and they paid more in their Pride and their way of life. For instance, Vanyoramet was forced to eat fungus and rotten food. Yet, the abuse of Vanyoramet became a blessing for his people, who afterwards had only those things to eat, and so they survived where others did not.

In the end the Justice of the old days was useless and Truth was without value to the Cruel God. Vanyoramet was wounded by the minions of cruelty, then confronted by the Black Shadow.¹ Vanyoramet got his fatal wound there, and would have been eaten except that Antirius was strong enough to rescue them both and get them back out.

The body of Vanyoramet was brought back to his home upon the back of a red and white bull. He was burned, but he had lost so much at the Hill of Gold, and his people were so poor, that it was a sorry funeral, with a feast of empty dishes, without games, and with dirges of fear as songs. Afterwards everyone wept until they were exhausted.

Manimat

Manimat was a son of Vanestlavus, the son of Fasteneus, the son of Hurdendus, the son of Dendeneus, the son of Emperor Khorventos, the son of Emperor Murharzarm.

Manimat was a famous fighter among the Dara Happans. He was proud and upright, and he never lost a fight. When Emperor Vanyoramet left the land to seek the gods he had made appointments, but he had also named Manimat to be Regent, which was the first time this was ever done. During the time that Emperor Vanyoramet was gone Manimat was presented with the first nine tests. Thus, when Vanyoramet died Manimat quickly prepared the Tenth Test, so that the land would not be without a leader.

During his regency Manimat was followed without question. The soldiers fought nearly all the time, for many monsters came to the first wound and chipped away at it to get at the soft, rich prizes inside.

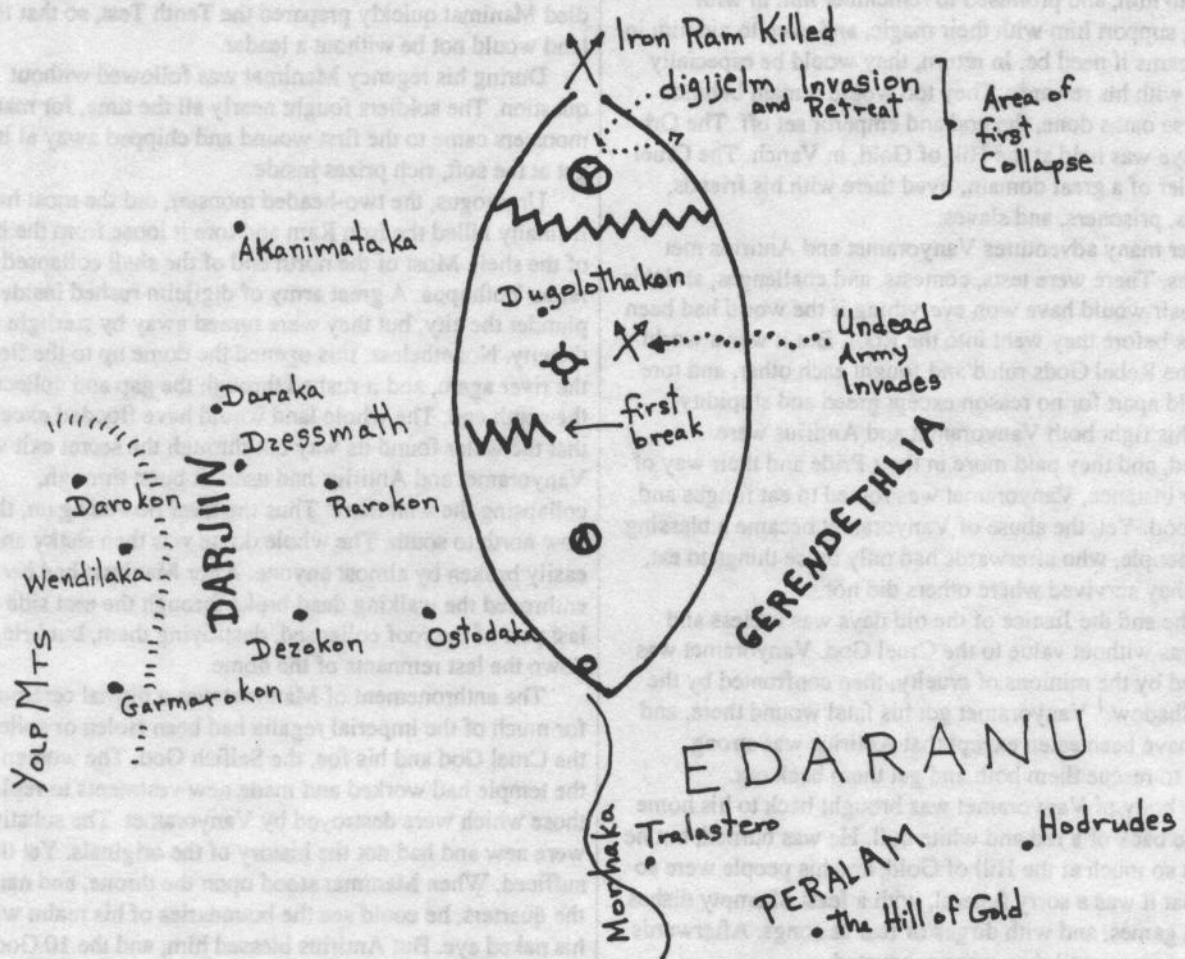
Urgutogus, the two-headed monster, did the most harm. It finally killed the Iron Ram and tore it loose from the bow of the shell. Most of the north end of the shell collapsed as far as Yuthuppa. A great army of digijelm rushed inside to plunder the city, but they were turned away by starlight over the city. Nonetheless, this opened the dome up to the flow of the river again, and it rushed through the gap and collected in the south end. The whole land would have flooded except that the water found its way out through the secret exit which Vanyoramet and Antirius had used. It burst through, collapsing the wall there. Thus the river flowed again, though now north to south. The whole dome was then shaky and easily broken by almost anyone. After Manimat had been enthroned the walking dead broke through the east side the last part of the roof collapsed, destroying them, but bringing down the last remnants of the dome.

The enthronement of Manimat was a dismal ceremony, for much of the imperial regalia had been stolen or soiled by the Cruel God and his foe, the Selfish God. The women of the temple had worked and made new vestments to replace those which were destroyed by Vanyoramet. The substitutes were new and had not the history of the originals. Yet they sufficed. When Manimat stood upon the throne, and named the quarters, he could see the boundaries of his realm with his naked eye. But Antirius blessed him, and the 10 Gods and Goddesses came and paid homage to the Emperor.

There was a hero named Vergustus who envied Manimat, and wished to be emperor instead. He planned to go to the Hill of Gold and recover the things which Vanyoramet had lost. He went to the Temple of Antirius and Dendara and recited the sacred prayer to the god. Antirius had no choice but to accompany him to the Hill of Gold, even though every omen warned against it. The disaster was worse than had

1 Black Shadow. His Other, usually equated with Kazkurtum

Realm of Vanyoramet and Manimat



occurred to Vanyoramet. Vergustus was killed and eaten, and his clan was later overrun by digijelm.

Even worse, though, was that Antirius was again wounded severely in this journey, and this time it would not heal. The god, who had once been great enough to light the world, lay sick and dying, coughing up blood like an old man.

Antirius called all the just and righteous before him. He gave away his possessions, as was correct, but could not decide upon whom to lay the Mantle.

The Steward of Manimat stepped forward and spoke. He said, "Great and august deity who is the model for our lives, I beg your forgiveness for my prayer. It is not for myself, but for he who is greatest of us all here, save yourself, though he is too modest to say so himself. I beg you to give the Cloak of God to my lord Manimat, Emperor of Dara Happa."

"Indeed, no one is worthier than he" said Antirius, "But I know that the fate of Manimat is to instruct his people as a man, not as a god, and so I dare not give it to him for fear of destroying all of you. But in truth there is none other in this

company who is worthy, now that brave Vergustus is dead."

Antirius looked up, then, and saw the Cutter with her blade, ready to snip the last threads of his life in this world before he joined his master, Bijiif, the ashen Yelm. Then, in his last moments, Antirius used the Blade of Destiny to cut the mantle into many strips of equal size and numinosity. He handed them out to his household, who treasured them and kept them safe through all the misery and troubles which followed.

The Mantle had been held closed by a great golden brooch, which Antirius gave to Manimat. Afterwards this brooch was called the Brooch of Manimat.

When Antirius' bird flew upward it was attacked by the hungry bats which commanded the air. Manimat shot the vile creatures down with the Bow of Lukarius, and so the eagle reached the heavens safely. The body of Antirius burned of itself, unignited. The mourners watched the essence depart and fly quickly to the western gates.

Manimati Cities

In the darkness, the Manimati retired to many hilltop sites to live. Most were lost, but some are still well known and used for certain rites. None are cities today, though all these mentioned here have permanent small towns around the pilgrimage sites.

The translation of the names given are those which are given by the people of the areas today, and are said to be "of the Ancestors' tongue."

- Akanimatata. Rock of Nimat's (people) on the Rock. Only surviving northern fort. Home of the Second Dynasty, and Rival Dynasty.
- Wedilaka. Wedil's (people) on the Rock. This was the largest city, until the ogres among them were revealed, whereupon civil war broke out, and most people fled.
- Daraka. Dar's (people) on the Rock (or Red-Earth people on the Rock). The First Dynasty was destroyed by the monsters. The losing monsters were petrified, the winners are still living there.
- Ostodaka. Osto's (people) on the Rock. They were destroyed by reptilian monsters, but their holy rib cages now repel all reptiles.
- Darokon. Dar's (or Red-earth) High Fort. Initial city for the earliest Manimat First Dynasty kings, abandoned when the west side of the mountain collapsed.
- Dezokon. Dez's (or Yellow-clay) High Fort. Home of third dynasty.

- Rarokon. Misty High Fort. Small, was drowned in flood. Ghosts there can be forced to make floods.
- Garmarokon. Cursed and Dead High Fort. Where the enemies blew the whole mountain to nothing. This is not a high spot at all, nor is this an active cult spot either. It is a large and low crater instead, whose jagged rim is melted and burnt, and whose interior is haunted.
- Dugolothokon. Dugoloth's High Fort. The primary refuge for Raibanth survivors. But this site is unmentioned in any Manimati documents or stories.

Places on the Hill of Gold Quest

The mapmaker glorifies these places by obscuring them with their foreign names untranslated.

Morhaka means the Dead Gullet
 Tralastaro means Place of the Silverbark Tree
 Edaranu means Holy Wanderings
 Hodrudes means Opossum Hut
 Peralam means Hill of Gold, but has been interpreted as the name of a land, on the basis of this map.

The Dominion of Shargash

110,001 to 111,000

Manimat the Protector

Manimat led his people out of the Dara Happan cities during the Darkness Exile. He divided them into twenty families, and gave each of them a hilltop city to defend. He ordered them to meet again in certain places so they could maintain contact with each other. But this was hard, and some families were wiped out or taken as slaves. The rule of the Empty Lord was difficult, and everyone was hard pressed to keep any life at all. In the sky the Ugly Old Woman devoured the stars, and in the world of men the Digijelm and other monsters ate people every day.

The Brooch provided Manimat and his people with light and safety for the duration of their lives. When Vergustus and his people came back as walking corpses, the Brooch showed them the way to escape. This way they survived, where many others did not.

Everyone dreaded the passing of Manimat, for he was a wise leader, clever and bold. Also, everyone knew that the Brooch would work only for him, not anyone else, because of what Antirius had said on his deathbed.

So when he was about to die, Manimat prayed to the forces of the Brooch to accept him as their servant, to speak to whomever would work to preserve the Brooch and save it for the next Emperor. The Brooch, and the Powers of the Mantle agreed. The spirit of Manimat entered into it, and it is in the imperial regalia today.

Shargash

Shargash is a son of Yelm and Dendara, and one of the Eight Celestial Gods.¹ From his earliest deeds Shargash had proved himself to be vigorous and deep in his knowledge of Justice. He never hesitated to rush into the forefront of any trouble from outside, and thus he was witness to many great judgements even before he was granted the right and duty to judge mortals.

Shargash first proved himself to be a leader when the Turmoils started. He always rushed to the front. When Umatum came to fight, Shargash received the task of confronting him. With great grace and skill, Shargash turned the Destroyer away without the rebel even knowing what occurred. Since then, no rebel of the Umatum Family can stand still or go in a straight line.

Shargash had always been suppressed by Antirius, but at last the god was unhindered and thundered through heavens. He was not afraid to fall upon any enemies, and in his eagerness he sometimes hurt friends as well. But against the many foes of this era, Shargash was the most useful god. He said, "Force solves all problems."

Shargash fought to protect the people and to maintain the many great buildings of the Tripolis. The Oslira River writhed about, changing its course many times. Many ancient monuments fell, and some peoples were exterminated who were the only ones that remembered certain things. But Shargash fought on, and sent away Kargzant the Nomad. He stopped the raids of Elmalus, King of the Vingkotlings. And he even enclosed the light of Sedenya, the evil sun-goddess.

In those days the whole world was hungry, and the appetite of Shargash was for war. At first he fed only upon humans fighting each other and Nature fighting itself. Then he stirred men to feed him by warring upon Nature. But as conflicts diminished, because everything was dying, Shargash began to eat anything which lived. Then war devoured everything. Soon there were no plants or animals left, and he began eating the very people who supported him. His hunger for lives was insatiable, and Shargash tracked down each person and ate them. Then they were all gone, but Shargash was still hungry. This is always the way of War: it is never satisfied.

But at last there were no more, and the Hungry God finished his work. He took the Thunderbolts and the Skyspears, and smashed apart the rest of the world. He found all the buried things and broke them too. Finally the whole earth was riddled with cracks. It could not stand the weakness and strain and the earth cracked apart. Shargash fell down into the Underworld. Dead gods robbed him, and took away the remnants of his power and life, and they left him stone cold.

1 Eight Celestial Gods. Collective name for the deities of the sky, all sons of Yelm

Kazkurtum, the Empty Emperor

After Shargash had slain everything came the Rule of Kazkurtum, the Empty Emperor. Nothing Just was alive, and so a being crept to the throne of the Emperor and ruled there with Dead Justice. Useless Sacrifice was its God.

This was the Dead Time, for it was impossible to separate the living from the dead; the dead walked and spoke. Those who were sentient could not tell for sure whether they themselves were dead or alive. Monsters lurked everywhere, and innocence only attracted evil.

Cosmic Justice

Because of the actions of Rebellus Terminus the entire Surface World was dead and infertile, groaning with each breath and wishing Life was anything other than what it was. At last Shargash destroyed everything, until only little pieces were left and all the gods were gathered together.

In the Underworld had gathered all of the ancient gods and goddesses, each following their leader. It was not pleasant, for all was cold. Everyone wore only cold grave ashes. The Emperor God was there, faceless and indiscernible among the many dead. His son, ragged unto the bone, huddled beside him. His faithful wife, her skin threadbare, lay at his feet. His younger brother, full of maggots, twitched, and his elder brother was a pile of dust.

Yet, for all of the misery and injustice, it was a better world for this suffering. Indeed, many good things happened.

First, Justice asserted the Might of Law. Without effort, the Divine Justice asserted itself, and though all of the world was dead and gone, Justice brought it back to life.

Second, Yelm conquered the Rebels. While doing nothing except praying, his power extended itself over the Rebels so that they died and surrendered to him.

Third, Yelm conquered the Underworld. This realm had formerly been lost, and Yelm redeemed it by bringing salvation, light, and rebirth to the Land of Darkness.

Most importantly, Yelm was Illuminated. He experienced the impossible. Yelm experienced being one of the Many while he was nameless and faceless. He had no contact with the One. He at last knew the Other.

When this harmony was achieved, the Divine Justice reasserted the cosmos, and Yelm built the world anew with the released forces of creation. Yelm prepared this by accepting the apologies of those who had done him wrong. Then he sent them out into the world, one by one, to prepare the way again for his coming.

Shargash Returns

The first deity whom Yelm sent out from the Underworld to the Above World was Shargash. His violence had destroyed the world so Yelm sent him to recover the broken pieces. He had no loyalties, but kept everything stirred up, so nothing was either lost or settled, and so the pieces could be reformed.

Next Yelm sent Kargzant, his rebellious subject. Kargzant was a being who was never happy in one place, and so Yelm sent him to travel through the broken world to find the lost pieces, and then bring them back together. Yelm sent along many Star Captains who would help him.

Kargzant went from place to place, finding the bits and scraps of destruction which Shargash left behind. In the bits he saw little living things, the way that insects and mice live in a palace after the invaders have torn it down and slain the inhabitants. These little things were people, and others who had huddled without mercy in the dark realm.

Kargzant brought together these scattered bits of spark, flame, and starlight which had ebbed in the great darkness around the Underworld. As Kargzant did this, for the heroic survivors of the True People, the sky overhead was sometimes a distant grey color, and then stars appeared.

Kargzant brought these pieces together, and he found among them a people who were willing to follow his strange rites. He made them his people, and under his leadership they became the leaders of the world. At the earliest glimmer of light, these people mounted upon their enslaved steeds and made themselves to be the only leaders of all the miserable survivors, whether True People or not. From their ancestral homelands they retook all of the Pelorian lands with the power of their savage bright god. They became the Jenarong peoples.

Jenarong the Lord

110,800 to 110,900

Jenarong was a demigod of the old days, and he re-established the earliest Dara Happan Empire, even though it was corrupt by current standards. He was the son of Hirenmadar, son of Targos, son of Kuranits, son of the Starlight Wanderer, a god.

Jenarong's father had come here and found a land which was nearly empty, nearly dead, and he made the people stand up and the grass to grow for his horses. He found the city of Raibanth, then merely a ghost city, and brought it back to life.

Jenarong raised the god called Raibamus from sleep, and set the people and the city to life again. As was the way of his folk, Jenarong kept Raibamus, the mighty god of the city, prisoner by might of his own god's great magic.

1 a god. Probably Reladivus or Kargzant

Jenarong was a great and vigilant leader who protected his people from all outside violence. As long as they paid his good tax, they were protected from digijelm, aldryami, and the demons of the Fifth Hell.

After many years of friendship and protection, Raibamus offered to tell Jenarong how he could become emperor of the whole land, as long as Jenarong liberated Raibamus. Raibamus explained that an Emperor had such power and prestige that all of the gods and goddesses of the land would pay homage to Jenarong.

The chieftain called his council to him, and they debated this plan and finally agreed to try. The plan succeeded, and Raibamus was freed. He dug up an ancient, buried crown and gave it to the king of the city.

Then the people began the plan of Raibamus. Our ancestors made many helmets, spears and ladders. They followed Jenarong as he led his army against the south. The people there resisted, and of course the green city could not be stormed. Jenarong goaded their tyrant out to single combat, and he was killed. The city surrendered, and that way Jenarong gained the support of Shargash. Then, bearing the Girdle of Strength, Jenarong went to Yuthuppa and gained the help of men there, so that Dayzatar approved.

At last, Jenarong went upon the ruins of the ancient Tower of Enthronement. There he received a vision of the Ten Tests, and so learned how to become Emperor of Dara Happa.

In those days Kargzant wandered freely about the sky, just as his worshippers and children wandered about the earth upon their horses. Jenarong sacrificed to Kargzant upon the empty Footstool, and received assistance to assemble pieces of the imperial regalia. Only three cities survived at that time, and each provided a portion of the regalia. Furthermore, the would-be Emperor commissioned other portions, to replace those lost. Many were just junk, compared to the Instruments of Power which had been used. He risked his life, and the good of his people, upon the strength of these new tokens. With them, and his own courage, Jenarong completed the Ten Tests and was crowned Emperor of Dara Happa.

The rites of enthronement were called the Jenarong Rites, and were used by many subsequent emperors. Kargzant was witness to the ritual, and the Guide of Office for the Emperor. The rites were proved effective because the One Hundred Gods and One Hundred Goddesses came and made obeisance to Jenarong, and brought treasures and gifts for him.

After Jenarong became Emperor his god, Kargzant, grew stronger and became a much larger dim planet in those times

when it came close to the cities. Thus many people crept from hiding to take refuge there.

After Raibamus was freed, the city thrived and grew even more quickly. Many people came, attracted by its wealth and opportunity. At first there were many fights between the original people in the city and the newcomers. The original folks in the city were members of the Seven Families, and they did not wish for outsiders to come and destroy what they had preserved. But Emperor Jenarong recognized that these people were better allies than enemies, and so he created the way to naturalize the newcomers to the new Dara Happa ways. Thus were made the Half-folk. These people were never allowed to become full citizens, but they gratefully accepted the benefits of their new status because even half-citizenship under Dara Happa is better than the freedom of a barbarian.

Emperor Jenarong did many other civilizing things. He was the first person to raise a temple to Gamara, the Horse Goddess, in Raibanth. It replaced the older Temple to Veng¹, who was the ancient Lord of Avilry. Jenarong and his folk hated the great birds and their riders, and hunted them down until they were all dead. He also rebuilt a Temple to Dayzatar, which re-established keeping records of the stars and planets.

Jenarong ruled for 100 years as Emperor, and when he died many hundreds of horses, boars, and slaves were burnt with him. The blaze was so huge that it even inflamed distant Kargzant, which burned even brighter so that the Wandering Sun was seen over the entire empire at once.

Horse on the Table

110,993 to 111,018

Horse on the Table² was a son of Jenarong. He became Emperor by imitating the tests and ceremonies which Jenarong had discovered. He had many strong followers, and he extended his protection far and wide. Many foreign peoples continued to flock to his protection.

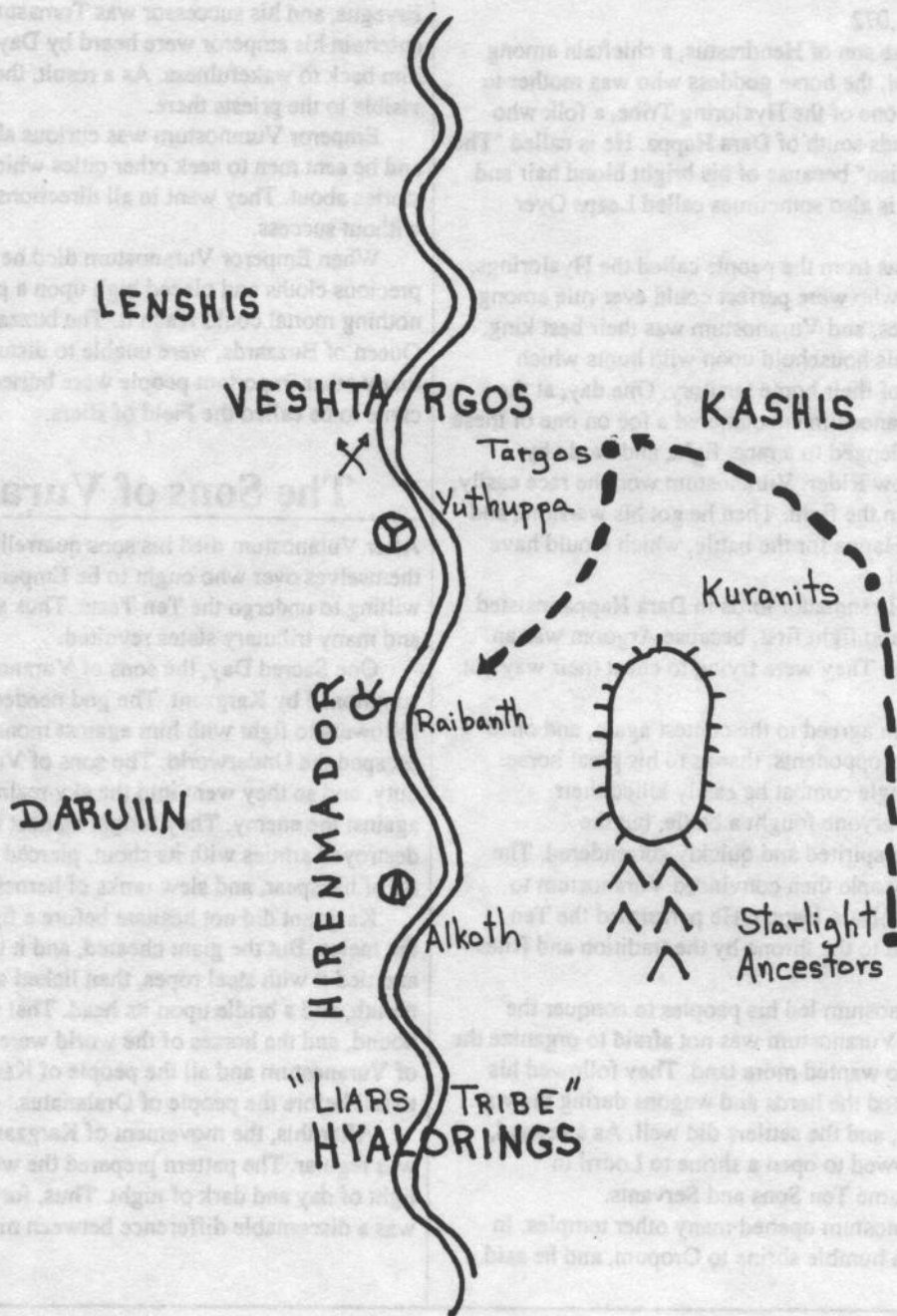
During his reign the two sons of Yelm began to fight again. The War in Heaven threatened to destroy the world. Horse on the Table would not allow this, and he betook himself to the Footstool and sacrificed many beasts to his god. Kargzant was strengthened by this support, which Shargash did not have. Shargash was badly wounded, and he could have died except that his old followers of Alkoth took pity, and took him into his old temple for protection. As a result, Shargash was defeated and chained to his route in the sky. Kargzant ruled the gods.

1 Veng. Demi-bird deity, no longer worshipped in Dara Happa, and considered to be demon.

2 In later manuscripts, Gerruskoger

Realm of Jenarong

Also Showing Presumed Route of his ancestors



The Dominion of Kargzant

111,001 to 111,100

Vuranostum

111,035 to 111,072

Vuranostum was the son of Hendrestus, a chieftain among his folk, and Hippoi, the horse goddess who was mother to their tribe. He was one of the Hyaloring Tribe, a folk who occupied all the lands south of Dara Happa. He is called "The Handsome Equestrian" because of his bright blond hair and dark blue eyes. He is also sometimes called Leaps Over Walls.

Vuranostum was from the people called the Hyalorings. Only those people who were perfect could ever rule among the Hyaloring Tribes, and Vuranostum was their best king. He constantly led his household upon wild hunts which ranged far outside of their home territory. One day, at the Rabbit Fields¹ Vuranostum encountered a foe on one of these hunts. He was challenged to a race, fight, and battle by Argoom, the Shadow Rider. Vuranostum won the race easily, and slew Argoom in the fight. Then he got his warriors, and they went to Dara Happa for the battle, which would have completed the ritual.

However, the Hirenmador lords in Dara Happa insisted upon another race and fight first, because Argoom was an outlaw among them. They were trying to cheat their way out of the conflict.

Yet Vuranostum agreed to the contest again, and once again he outrode all opponents, thanks to his great horse. Then in fair and single combat he easily killed their champion. Then everyone fought a battle, but the Hirenmador were dispirited and quickly surrendered. The newly conquered people then convinced Vuranostum to become Emperor of Dara Happa. He performed the Ten Tests, and ascended to the throne by the tradition and Rites of Jenarong.

Emperor Vuranostum led his peoples to conquer the Veshtargos tribe². Vuranostum was not afraid to organize the hungry settlers who wanted more land. They followed his banner, and protected the herds and wagons during the war. The war went well, and the settlers did well. As a reward, Perkonius was allowed to open a shrine to Lodril in Raibanth, and to name Ten Sons and Servants.

Emperor Vuranostum opened many other temples. In Yuthuppa he saw a humble shrine to Oropum, and he said it

was his ancestor. He appointed the old man there to be High Priest, and gave him a herd of sacred goats. His name was Ervegus, and his successor was Tomastus, whose songs to entertain his emperor were heard by Dayzatar and brought him back to wakefulness. As a result, the stars were more visible to the priests there.

Emperor Vuranostum was curious about legends of old, and he sent men to seek other cities which he had heard stories about. They went in all directions, but they returned without success.

When Emperor Vuranostum died he was wrapped in precious cloths and placed high upon a platform, where nothing mortal could reach it. The buzzards, including the Queen of Buzzards, were unable to disturb it. Around it many other important people were buried this way, and it came to be called the Field of Biers.

The Sons of Vuranostum

After Vuranostum died his sons quarrelled among themselves over who ought to be Emperor, but none was willing to undergo the Ten Tests. Thus anarchy threatened, and many tributary states revolted.

One Sacred Day, the sons of Vuranostum were summoned by Kargzant. The god needed his faithful followers to fight with him against monster gods which had escaped the Underworld. The sons of Vuranostum knew their duty, and so they went into the sky realm to help their god against the enemy. They fought against a great giant which destroyed armies with its shout, pierced a hundred with the tip of his spear, and slew ranks of heroes with his iron sword.

Kargzant did not hesitate before a fight, and charged into the melee. But the giant cheated, and it tripped the horse god, and tied it with steel ropes, then licked a cruel bit into its mouth, and a bridle upon its head. That way Kargzant was bound, and the horses of the world were trained, and the sons of Vuranostum and all the people of Kargzant were doomed to fall before the people of Oralanatus.

After this, the movement of Kargzant in the sky realm was regular. The pattern prepared the world for the later, true light of day and dark of night. Thus, for the first time, there was a discernable difference between night and day.

1 Rabbit Fields. in Darjiin

2 Veshtargos Tribe. They occupied modern Esvuthil and Birin

The Dominion of the Last Evil

111,101 to 111,110

Son of Evil.

Son of Evil¹ was a son of Vettebbe, a star god. He had great personal power, but no morals. He hated all people not of his tribe, and he sacrificed even those for his own selfish needs.

When Son of Evil heard that the grandsons of Vuranostum were going to visit their grandfather's grave he prepared an ambush. As the men neared the Field of Biers wild animals attacked and slew all but one of them. Then Son of Evil and his men slew the last son.

To prove himself worthy of kingship, Son of Evil broke down the whole of the Field of Biers. He poisoned his mother and his wife, because they were not of his tribe. He daily killed the hungry peasants of his land.

The people ran from him and his band. He burned down the Temples of Lodril and of Dayzatar. The land lay fallow. He burned the cities. The river ran over its banks.

During this madness, he collected seven of the Regalia, and decided to undertake the Ten Tests. He journeyed on Jenarong's Rites, then climbed upon the Emperor's Tower. After he fulfilled the rites of Emperor, he fouled the Tower with human blood and excrement.

At this the river overflowed more, until the city of Raibanth was an island. Son of Evil left it and the water subsided. People sought to worship other gods, so he hunted them down. A howling wind from the north blew across his land, and his herds took ill. He doubled all tribute and took mens' wives and daughters.

However, the Justice of Yelm had not deserted the world completely. The Rebel Gods, after chaining Kargzant, fought against all evil. Thus Vettebbe eventually dimmed and moved away in the sky, and the Emperor took ill. First, the organs which had befouled the Tower bled, rotted, and one fell off. The hands which had struck the murdering blows grew palsied and shook day and night. The mouth which had profaned the sacred precincts grew black and breathed out poison.

Son of Evil called the greatest doctors and healers of his land. They told him that he could be saved only if he came to terms with his sacred obligations. Son of Evil held them in such contempt that he hanged all the healers, and took their wives and husbands for carnal torture.

This foul leader was the evil torch which struck the flame of Truth to ignite the passion for Justice among the sleeping

peoples of Dara Happa, for it required his vileness and wickedness to bring the ray of light into the lives of ordinary folk. When the weight of the corruption was too great, the Fatherless Prince was waiting. The terrible pain and agony caused by Son of Evil woke him.

The father of Avivath was one of the Dekdari [half-citizens] who had the blood of the Seven Families, but no property. His name, and of all his fathers, are in the Esventheus Scroll and go back to the time of Jenarong. They are thirteen in number, and stem from Latkantus, vouched by King Dinzered. They were all good decent folk. Thee names of his fathers are: Latkantus, Latpuvus, Latestus, Vorstenans, Vorlatkantus, Meslatkantus, Avinus, Bulesnus, Avisnus, Avintus, Avisteknus, Avikentus, Merbeskentus the street cleaner.

Avivath, the Avenging Son, was the son of a city street cleaner, yet he worked and struggled with his life and went from misery to become bearer of the Golden Shaft. His parents were killed and he begged, then lost an arm, became a thief, and discovered the Knot of Antirius, which he loosed. He reformed his ways, fighting no more against the rightful emperor — foul though he was. Instead Avivath purified himself, taught his secrets to the people, and thereby strengthened Antirius.

In time, Avivath was blessed with the Sunspear. On Justice Day he used it to strike down Son of Evil, and when the Sons of Justice came to slay his household, family, and friends he showed them he had none left. Instead, and he showed them the shreds of the Cloak of Justice which he had collected and sewn together. As a result, they obeyed him. He then liberated the Ten Spirits (of Yelm's Enthronement Tower) from among the slaves of Son of Evil.

That day Yelm's Real Tower appeared in Raibanth, sleek and celestial, and so bright that it shamed all the man-made places of Dara Happa and reminded all mortals of what once was. The Ten Spirits took up their places in the Real Tower, and waited. The voice of Antirius was heard by all who were pure or deserving, promising that the material tower would appear on the proper day.

And on that day the new era began. This was the day that Antirius rose and replaced unsteady Kargzant. The imperial power was freed from the underworld because the world was pure enough to house it again.

1 In later manuscripts, Huradabba

The Anarchy Year

111,111

In the year 111,111, after the death of Son of Evil, there was a period without Emperor in Raibanth. The commoners call it Liberation Year, or The Year Without Lords. In truth, it was a year of anarchy wherein anything could have occurred, and great evils nearly came true.

There was great cheering at first. Everyone went into the streets and celebrated as if Deseeti was back. The Darjiinian festivals knew no greater revelry. But frivolity is no way of life, and soon joy departed from among the masses. Leaders arose from among themselves, and the merchants took control because they knew about money.

Order set in. For a while, all went well. Then great groans rose from everyone about the merchants who ruled. The rich had made themselves to be leaders of the peoples, and they commanded from great halls within the cities. They impersonated the nobility and they even had staffs of office. But after a while the common people stopped working and rioted. In fear of their lives, the merchants gave control of the land to the soldiers.

Peace set in. Everyone was relieved. But then there was great weeping about the soldiers who ruled. The military men had become disgusted with the indecency of the commoners and determined to preserve civilized respectability. But they did it with violence, and so everyone was sad, and fought back. Cities were sacked, citizens slain. Suffering mercilessly, the people sought help or protection from the gods. The Priests' Council struck down the generals, and they seized control.

Justice prevailed. Relief spread throughout the cities. But then greater suffering came from the priests who ruled. They were disgusted with the generals' sense of decency and neglect of duties¹. The priests called on old pacts, summoned secret curses, and commanded the desperate people to help with prayer. They made the Old Ways work, but they did it with fanaticism and without regard for the foibles of the common folk.

Despite this succession of mishaps in the good land, the heavens continued towards correction. The most glorious event which occurred was the rebirth of true light. The god

Antirius, the immortal fount of Justice and Light, rose again from death and into the sky upon the Dawn of the annual New Day. Everyone who was watching noticed the difference.

Thus was signalled the end of the Darkness, for the realms of Day and Night switched places.² Kargzant was defeated, ridden by Lightfore. Antirius, stronger and brighter than that old sun, rose. The horns announced the rise of the first new day.

At that signal, the Hidden Heirs stepped forward, to compete for the Throne. The Empire prepared again for its rightful heir.

Gestornus, who had been the first nobleman to endorse Avivath, undertook the Ten Tests, with great support from the commoners, generals, and priests. They all sought peace, and worked in co-operation to bring success.

Alas! Treachery reigned instead because a woman left a door open. We curse Philekka and her kin, and condemn the evil passion which caused her to betray her people. She was condemned herself, for her lover slew her after the city was sacked.³

During the Challenge of his ceremony, Gestornus was surprised and killed by a nomad king.⁴ His tribe plundered the city, raping and slaying without restraint.

Then they enforced their rule. They slew all the kin of Gestornus. The warlords also slew anyone who prayed to the newly returned god. Naturally, when rightful worship was forbidden the land fell into despair.

The new Warlords demanded that all labor must be done according to their old schedule. They killed anyone who did otherwise. Thus men and women found themselves planting in the paddies in the dark, and making pots and saddles by firelight.

These evil acts prevented the Righteous Sun from rising. It kept the Emperor of the Universe from assuming his proper place. Antirius, Protector of Dynasties, was without a dynasty to support. The world was not right. Nonetheless, Antirius did his duty and worked to prepare the world for the rising of the True Sun.

1 neglect... Dara Happa was heavily raided by its neighbors at this time

2 switched places. This confusing statement was later interpreted to mean that Antirius and Kargzant rose at the same time, and that Kargzant was either eclipsed or (less commonly) renamed, and that later (in 111,221) the True Yelm Sun rose in the same manner

3 Philekka. She is now a renown demon of the underworld

4 nomad king. Usually assumed to be Eater of Flesh, but neither he, his warlords, or tribe are specifically named, and so suspected to be someone else

The Dominion of Avivath

111,112-111,121 YS

Eater of Flesh

111,112 to 111,121 YS

Eater of Flesh¹ was a grandson of Horse on the Table. He had fought against the Son of Evil, and captured some of the Regalia in his wars. He ignored the gleaming Tower which begged to be the site of enthronement. He claimed that the ways of his forefathers were sufficient for him, and that he was Emperor by virtue of the rites of his predecessors.

During his reign his outriders brought him the first of the Strangers,² an unknown people who did not know any human language. Eater of Flesh summoned the whole of the Circle of Kargzant to advise him and to judge the newcomers. After great debate and discussion the strangers were deemed to be weak and unfit to live, and so they were killed. Their stuffed corpses were borne about on carts in the Emperor's train to terrorize the peasants.

After that whenever the Strangers appeared they were attacked and killed by the Warlords.³ The collected heads were brought to Raibanth, and laid in rows along the Route of Yelm. Another time some of the Warlords found their slaves conspiring with the Strangers, and 10,000 slaves were killed as a result.

The oppression of the Warlords was impossible to bear, and the wounded people cried out to Antirius to help them. They expected the god to perform some great miracle or to raise a great general. But he did not.

Avivath returned instead. He walked into the old Imperial Market of Raibanth and was immediately recognized. He performed many miracles which proved to the greatest skeptic that he was the avatar of Antirius. Word of this spread quickly and thousands came flocking back to the cult of Antirius.

Eater of Flesh and his warlords attacked Avivath when he was leading his people in the expiation rites to cleanse the folk. The intruders were entirely burned up, and no one could find anything of them left afterwards.

Seeing his great power and victory, the people both rich and poor all begged Avivath to undertake the Ten Tests to become Emperor. But he turned them down. "The Two Crowns are not for me," he said. So then they asked if he would be their Elector, and join the rabble and work forever for the commoners. "I will always be with you, even if I cannot be found. Do not lose faith," he said, "for the ways of Dara Happa are True and strong." So then the people begged him to become their tyrant, as the barbarians have it, but again he refused. As a result they were all confused and afraid, and asked what they should do.

"Restitution is not yet complete. But be encouraged, that if your hearts are pure and your wills are stern, then within the allowed time of descent⁴ my own descendant will walk upon the Sacred Stair. But such a fate is not for me."

This everyone found comforting, and they returned to their work encouraged.

1 In later manuscripts, Dardaggus

2 Strangers. Now known to be barbarian people and non-humans from the south

3 Warlords. Literally *gametae*, or "riders." The term is applied to the ruling warrior class of the Jcnarong dynasty

4 allowed time of descent. That is, 4 generations

New Dominion of Antirius

(111,122 to 111,221)

Antirius

Today Antirius is the god who delivers judgement to everyone. He sends one of his 10 Angels whenever asked in the right way. Yet each worshipper is warned: "Be cautious of praying to Antirius, for his Judgement is Final, and he knows more than you do." His execution of Justice may not satisfy the petitioner, but the petitioner must accept it as the divine wisdom and grandeur which it is, even if it's beyond his mortal understanding.

Antirius has many names, and each has a story. He is the Upholder of Justice, even in dire decisions such as when he judged between his wrong brother and the right foreigner. He is Protector of Emperors, and has shielded the rulers of Dara Happa many times, such as when his spear pierced the Ram God. He is Giver of Victory, who is called upon by Urvairinus the Victor, Shargash of Alkoth, and Daxdarius of Pelanda. He is Chief of Assemblies, and taught men the rules of order to speak at a meeting, and the right speech to address each other as gentlemen. He is Keeper of Law, for he received the Mantle of Solemn Majestic Glory when the Emperor was murdered. He is the Keeper of Contracts, and he invented the sacred seal ring to mark bondage. He is the Seer with a Thousand Eyes, for when a poor man once came and complained that injustice occurred at night, Antirius caused the stars to come out to help him. He is The Undeivable, for once even his invisible Other confronted him at the Hill of Gold, but he was not fooled. He is the Giver of Wisdom, for he rescued the Heart of Oslira and gives it out through the hands of the White Lady to bring back life. He is Receiver of the Goddesses, for after Yelm was murdered the One Hundred Goddesses came to him and asked for protection. He is the Lord of Hospitality, for he protects the sanctity of whoever honors hospitality. He is the Lord of Oaths, for he punishes whoever uses his name to protect a promise, and then breaks it. And he has many other names.

Breaker of Walls.

111,125-111,136

Breaker of Walls¹ ascended to the throne of Dara Happa with the Jenarong Rites. Before doing so he had summoned his family and cried out against the injustice of the rulers of the land. They took their weapons and, encouraged by noble Justice, fell upon the kinsmen of Eater of Flesh and slew them all. He captured the Imperial Regalia, and was enthroned upon the Tower of Yelm with the Jenarong Rites.

Breaker of Walls sought peace among all his peoples. He ended the war with the Strangers and invited a band of them to come to the Temple to study. But later they profaned the holy ground, and Breaker of Walls was forced to kill them.

Breaker of Walls also sought peace with the commoners. To this end he invited Avivath to come and preach to him. However, the emperor found the preaching unsuitable for nobility, and tried to imprison Avivath. The prophet escaped, and when Breaker of Walls learned that he was in Jeanthus he besieged it. The prophet escaped, but the emperor spent a year in siege before he knew that. He was so angry that he ordered all walls to be torn down, and set the peasants to work doing it. Whenever he met resistance from a locale, he did this. Yet as soon as he left, the people stopped working, and sometimes began building the walls again. Breaker of Walls was always infuriated at this disobedience, and his men slew whoever disobeyed them.

Breaker of Walls was cursed with a bad illness which no one could heal. His flesh decayed upon his bones, and bits fell off, yet he felt no pain. Breaker of Walls discovered the perpetrators of this attack, and his armies went to exact either a healing or revenge. They did not succeed, and he died at the Siege of Hematuran, trying to reach the priests of Antirius who had cursed him.

1 In later manuscripts, Keruncbbe

Eats Women

111,136-111,145

Eats Women¹ became Emperor with the Jenarong Rites. He did not wait until the pyre of his predecessor had burned down before he began the Ten Tests. When he was atop the Footstool, he summoned a grim cloud which enveloped the nearby shaft of light which marked the site of the Tower of Yelm.

Emperor Eats Women waged a fierce battle against the worshippers of Antirius. He and his many sons constantly sought Avivath, who was preaching of the good god Antirius wherever he went. But because the people loved him so much, Avivath always escaped. Eats Women also tried to destroy all the priesthood, and killed many good men and women, but he failed to kill them all.

Eats Women at first sought Avivath by hunting with only his guards as helpers. Later, after some failure, he used his whole tribe to search and ransack. Finally Eats Women used his whole army, which had sworn evil vows to gods of the Fourth Hell to succeed at their tasks. They slew every woman in Hematuran, and cut pieces out of them all and ate them raw.

But the good god, Antirius, was more powerful, and Avivath lured his foe onto quaking ground which exploded and buried them all in the Ervuthan Lava Beds. This proved that Antirius had the support of the earth in his quest to bring Justice back. Thus the emperor was slain during the peasant revolt led by General Ergentes.

Lies With Truth

111,155-111,172

Lies With Truth² was a son of Emperor Breaker of Walls. He ruled over Kostaddi and Kestinaddi, and was called Bright Eagle Lord.³

During his reign he captured Avivath by first befriending him, and then betraying him. The emperor was afraid of Avivath, for his priests told him that the man was an incarnation of Antirius. Lies with Truth then condemned Avivath for heresy against the ruling gods. Avivath was stripped and shackled to the Corporeal Purification Rack. The emperor ordered everyone out to witness the death of their hero, and Avivath was publicly tortured.

Yet although he bled copiously, Avivath was not hurt. When his blood had dripped over the four sides of the dais

and fallen upon the ground, Avivath slipped his chains and escaped among the crowd. Intervening soldiery were met by mobs, and half the city of Hargoth was burnt by its residents before fighting stopped.

Avivath had escaped, but he later appeared without warning to Emperor Lies with Truth, who was so frightened that he concentrated all his attention to co-ordinate his greatest magic and magicians to simply keep the hero away from him. As a result, Avivath can now hide forever among the common folk, and can never be recognized or even seen properly by a noble person.

Emperor Lies With Truth assembled his armies and marched upon the city of Ganthens, where the children of Avivath were known to be gathered. The good soldiers who were loyal to Antirius gathered to oppose them, and slew many of their foes that day. But they were crushed, for the fierce warriors of the emperor were bred to war and cruelty. They stormed the city, and sought to slay everyone in their attempt to kill the lineage of Avivath. Yet, for all the bloodshed and innocent slaughter, the swords of the Emperor did not do their job. Although many hundreds of innocents were slaughtered, and Anirdavu was killed, his son escaped. Emperor Lies With Truth conquered the rest of Darjiin, but never again rested easy, fearing that his foes had escaped. His gods told him that Khormesha, the grandson of Avivath, had escaped with his mother, pregnant sister, and wife.

Lies With Truth was killed in battle fighting against dragons and digijelm in Saird. He was burnt hurriedly as the army escaped, and the ashes scattered someplace in Vanch.

For three years, there was no Emperor in Dara Happa. The Rich Land was impoverished as many peoples fought for the right to rule, but they all feared the wrath of Avivath if they should usurp the throne.

Child of Wrath.

111,175-111,185

Child of Wrath⁴ was the grandson of Eats Women, and had an extra eye in his forehead which was visible to many people who were not even priests or priestesses. He performed the Jenarong Rites to be Emperor.

During his reign Khormesha the son of Anirdavu, lived in Naveria. With his family, he wandered from city to city preaching the good word of Antirius to all who would listen.

Khormesha was a wise and good man, who obtained great understanding during his exile and travels. He was the first person who explained the Parable⁵ of The First King.

1 Eats Women. In other sources, called Dagguneri

2 Lies with Truth. In other sources, called Kestinendos

3 Bright Eagle Lord. A term still in use in Rinliddi

4 Child of Wrath. In other sources, called Illardarga

5 Parable of the First King. Which asks "How is it that the First King was slain by his wife, when the first ruler was Murharzarm?" The question rises because of Naverian cult practices

Furthermore, in his travels in this world and that he rediscovered the tales of the Anaxial dynasty, and the people thereby learned the causes of their plight.

Khormesha gained a widespread reputation for wisdom throughout the land. He was invited by the priesthood to come to Raibanth and build a new temple to Antirius. He agreed, but only if it would be raised at the Shaft of Light. This was a challenge to the Emperor, who forbade any activity at the Shaft. At first the priests were so afraid that they revoked their offer. Later, though, they renewed it, and offered to be among the builders if Khormesha would come. So he did, with his family.

Child of Wrath heard of this and came with all the allies which he could muster. They besieged the city, and sent a great demon which broke the walls before it was wounded and banished. They were not successful before disease visited their tents and horses, and so they deserted the siege. Everyone in Raibanth was ecstatic, and renewed their commitments to build the new temple.

Khormesha was blessed by Naveria, because he cared so much for the women in his life. Thus he had many sons. The eldest became widely known as a very pious priest. The second was a famous noble who held wide estates in Dobia. The youngest was Khorzanelm the Soldier. He was born in the city of Pillini while his father and mother were in exile.

Khorzanelm fought his first battle against Child of Wrath. The enemy warlord had brought his army to exact tribute from the rice farmers of Henjarl, and the peasants had asked the Lord of Raibanth for help. The army of Child of Wrath fled in panic and the farmers eagerly swore Lodril's loyalty to the general of Raibanth.

My grandfather told me that he was born on the same day as that battle: Reed day Two, Springtime, in the year 111,178.

Child of Wrath watched as his holdings diminished and his followers deserted him. He determined then to call upon the power of his mother, who was the Goddess of Wrath. She had burned the father of Child of Wrath to death during their lovemaking. Now her child summoned her to be within him, to give him the power and insight to destroy the temple which had thwarted him so long.

Child of Wrath had one friend in this, but it was the only one he needed for his limited objective. He called up an army of angry peasants, and they betrayed the city by holding a gateway open for the Warlord and horsemen to enter. Then the unfaithful Lodril priests caused the earth to shake, and the walls of Raibanth were broken in a second place. The enemy entered and plundered the city. Most importantly, the quake had shaken the unfinished temple to the ground.

While inspecting the ruins the priests of Antirius found the corpse of Child of Wrath. He had sacrificed his own life to achieve the ruin of the temple.

Dispenser of Horses.

111,186 to 111,203

Dispenser of Horses¹ was the son of Lies with Truth. He had been raised in the city of Envestur in Kestinaddi, and he hated Antirius and all who worshipped him.

During his reign the Cloak of Antirius was reassembled. This was a great marvel, for none had thought such a thing possible since the shreds had been scattered far and wide among the Seven Families since the time of Manimat, over a thousand years earlier. It was only possible due to the great works of discovery by Khormesha the Sage, who was the Philosopher of Light at Raibanth. He was not a priest, and lived not in any temple, but many priests and even high priests came to listen to his talks.

Khormesha spoke with many peoples, and sent letters to many others, imploring all of the members of the Seven Families to assemble to bring about the justice they all sought. They came, some in secret and some openly, to Tower of Yelm, the each bearing whatever shred of the ancient cloak they possessed, even if it was only a thread. Then with great prayers and impeccable ceremony the priests summoned Antirius and listened again to the words which he spoke when the cloak was divided. Then the wise among the men debated the next course of action; they found little to dispute so they acted quickly. The scraps were laid down upon the temple altar as everyone sang. The High Priestess of Dendara would have woven it, but her fingers were burnt with its power and she did not try. Instead, it was bathed in an almost blinding gold light, and the patched fabric was reknit by divine guidance, so that no one could tell what had been original and what was added. "The wearer of this," said the priests, "Will be Emperor of Dara Happa."

Naturally Emperor Dispenser of Horses wanted the cloak, and he led his army to get it. They besieged the tower, and with powerful magic they shot arrows through the walls and slew the priests. The commoners rose and fell upon the attackers then, and drove them off. The Cloak of Antirius continued to hover in the beam of light, and remained there untouched.

The army of Naveria waged war against Dara Happa, claiming that Dispenser of Horses was a false and empty emperor. My grandfather told me that he fought his first battle against Dispenser of Horses. My grandfather marched with Captain Vertus of Nattaus, following the banner of the Prince of Yunirtos. The emperor came from the north, and his armies bore banners and flags which were made of huge glowing feathers from birds which no longer exists.

Dispenser of Horses never lost Raibanth, and he died of a sickness gotten while boating upon the Oslira River.

1 Dispenser of Horses. In other sources, called Viramakradda

Upon Hilltops.

111,204 to 111,215

Upon Hilltops¹ was a citizen of Alkoth, and the son of Shargash, and became Emperor by using the ancient Ovosto Rites. With the Imperial Regalia, he was crowned at Alkoth by his own priests and spirits, and with his own liturgy.

Eusibus was a huge man and a great warrior. Furthermore, his intellect equalled his other great attributes. His generosity was great among his followers. His only weakness was in his lack of piety.

Eusibus rose to leadership in defending Henjarl from the Monster Army, which had devoured all the highlands and had been moving closer each year. Eusibus was captain, champion, and statesman in delaying and defeating them. He was so powerful that the defeated enemy agreed to follow him into battle against his other foes. They hated the Warlords, too. Aided by nonhuman armies, Eusibus pillaged Vonlath, Kostaddi, and Darjiin.

Later, the Princes of the Ten Tests came to Alkoth and fell upon the city as if it was their enemy. None of the allies of Eusibus would come to his aid. A siege began, but before disease could set in Prince Khordavu, who was only 19 years old at the time, summoned portions of the Regalia to him. He used his Justice to cause the Girdle and Low Crown to come to him. This was an act of great defiance, for they were held in the Emperor's own treasury which was guarded by beasts, men, and spirits.

The items came, and so Eusibus was forced to try to recover them, if he wished to retain his title. Face to face, the two men defiantly shouted their legacies at each other. The Emperor said he deserved to be obeyed, by right of his position as Keeper Justice. At that moment the great green wall of Alkoth, which had never been breached, rumbled and rolled. It tilted, which collapsed the eastern underground gateway, and exposed the bottom of the western one.²

After he saw what had happened Emperor Eusibus changed his mind. He agreed that he would begin to discuss these, and almost any other, matters anew. They retired to Khordavu's military pavilion to talk. After a most pleasant evening, of the type enjoyed by aristocrats, Eusibus the son

of Shargash announced the immediate retirement of the Emperor. This had never been done before, and the Ten Princes all gathered together to guard him during this renunciation. Reprisals were pitiful, proving his claim was weak.

Eusibus was granted the posts of Guardian of Regalia and Lord of the Roving Army. His city was acknowledged as one of the Great Ancient Cities of Murharzarm. He joined the Procession.

In that campaign my grandfather marched with Captain Hestus of Nattaus, following the banner of the Princes of The Ten Tests. That battle was the Battle of Alornik, and though modest, was an utter victory for Dara Happa.

This was the year 111,210.

Kills for Life.

111,221.

Kills for Life³ was the son of Dispenser of Horses. He outlived all his brothers, and he accumulated their goods and help to become Emperor. He used the Rites of Jenarong.

Kills for Life was also haunted with the curse of his brothers. He took upon himself terrible future fates in order to obtain immediate powers. He then sought the Princes of the Ten Tests, and tried everything he could to slay them. He slew only the weak, the unfit, and the unworthy. During his campaign Kills for Life was slowly driven insane until he turned upon his family and killed or drove them off. He invited diseased people to share his food, and he once cut pieces of himself off to eat with others.

He felt these acts would prepare him for victory against his foes. When he felt the Ten Tests being prepared, he gathered his friends and went to oppose the upstart. He met with the candidate at the Tower of Yelm, and there they fought. Kills for Life was defeated, and destroyed, and the mess of his body burnt respectfully, so there would be no evil curse left behind.

This ended the reign of the Jenarong dynasty, and of others who had been enthroned using those rites. The ceremony was discredited because it did not ensure the emperor would be Just, and maintain the order.

1 Here, and in other sources, called Eusibus

2 It tilted... The walls of Alkoth were a single green stone, said to be a bead from Shargash's necklace. Entries into the city were dug beneath the wall

3 In other sources, called Harkaztem

The New Dominion of Yelm

111,221 to the Present

Yelm

Yelm is ¹ the One, the Light, the Lord of Day, the Enthroned One, the Giver of Live and Death, the Attended One, the Lord of Four Quarters, the Conqueror of Burburstus, the Maker of the Throne, the Dispenser of Power, the Keeper of Intellect, the Lord of the One Hundred, the Fire of Life, the Father of Fire, the All-seeing Eye, the Victorious, the Source of Warmth, the Reborn One, the Eternal Witness, the King of Planets, the Allfather, the Vision, the Father of Emperors, the Slayer of Sakkar, the Gem of Heaven, the Oath of Life, the Bringer of Peace, the Constant, the Enemy of Darkness, the Victor over the Dark Way, the Shining Overhead, the Blazing One, the Thousand Beams of Light, the Son of Vastness, the Ladder to Mankind, the Ladder to Heaven, the Pillar of Light, the Protector of Justice, the Holder of the Measure, the End and Beginning of Time, the Maker of the True Path, the Father of Seasons, the Opener of the West, the Opener of the East, the Self-born Father, the Boundary of Space, the Liberator, the Keeper of Order, the Receiver of Gods' Sacrifice, the Lord of 100,000 Years, the First among Many, the Axle, the Vessel of Intellect, the Father of the Eight, the Pure One, the Four Steps, the Lord of Yuthubars, the Namer of Beasts, the Keeper of Law, the Banisher of Beasts, the Sacrificed, the Self-resurrected, the Arisen, the Receiver of Sacrifice, the Resurrector, the Lifter Up, the Lord of the River, the Lord of the Above, the Highest Lord, the Teacher of Masters, the Aetheric, the Aetheric Second, the Lord of Ket, ² the Lord of Peridalf, ³ the Winged Eye, the Protector of Emperors, the Protector of Malf, ⁴ the Keeper of Daltash, ⁵ the Maker of Fire, the Sitter Upon Treetops, the Vanquisher of Haralm, ⁶ the Goldentoothed, the Divider, the Counter of Tribute, the Merciful Conqueror, the Protector of the Weak, the Thought of God, the Master of Horses, the Great Charioteer, the Three (Emperors) in One, the Shell of Hantha, ⁷ the

Disease-destroyer, the Snake Killer, the Ceaseless One, the Illuminated One, the Bringer of Fear, the Bringer of Shame, the Bringer of Honor, the Bringer of Right Livelihood, and the Maker of Classes.

Khordavu.

Our Bright and Illustrious Emperor Khordavu is the son of Khorzanelm the Soldier. He was born when the family was living in the New Temple. At midnight his mother, the saintly Alitera, began her groaning labor. The stars were covered over by a dark cloud, and black rain fell all across the city. At the stilt time a chill and deadly fog crept through the city, strangling pregnant women. Her labor lasted for 12 hours, and the nurses counted 294 contractions before the child was born. He did not cry, and his mother was glad to see a boy. When placed to his mother's breast he spoke kindly, "No fear yet," This took away her pain, and the sky abruptly cleared without thunder, and a breeze blew away the deadly fog.

Because his father was away, fighting against the Empty Emperor, and because of the many prodigies, the newborn boy was brought to his grandfather for naming. The wise Khormesha looked into the boy's eyes, then counted the invisible ones who had come to give their blessings. None were there to bring curses. He had no natural shadow.

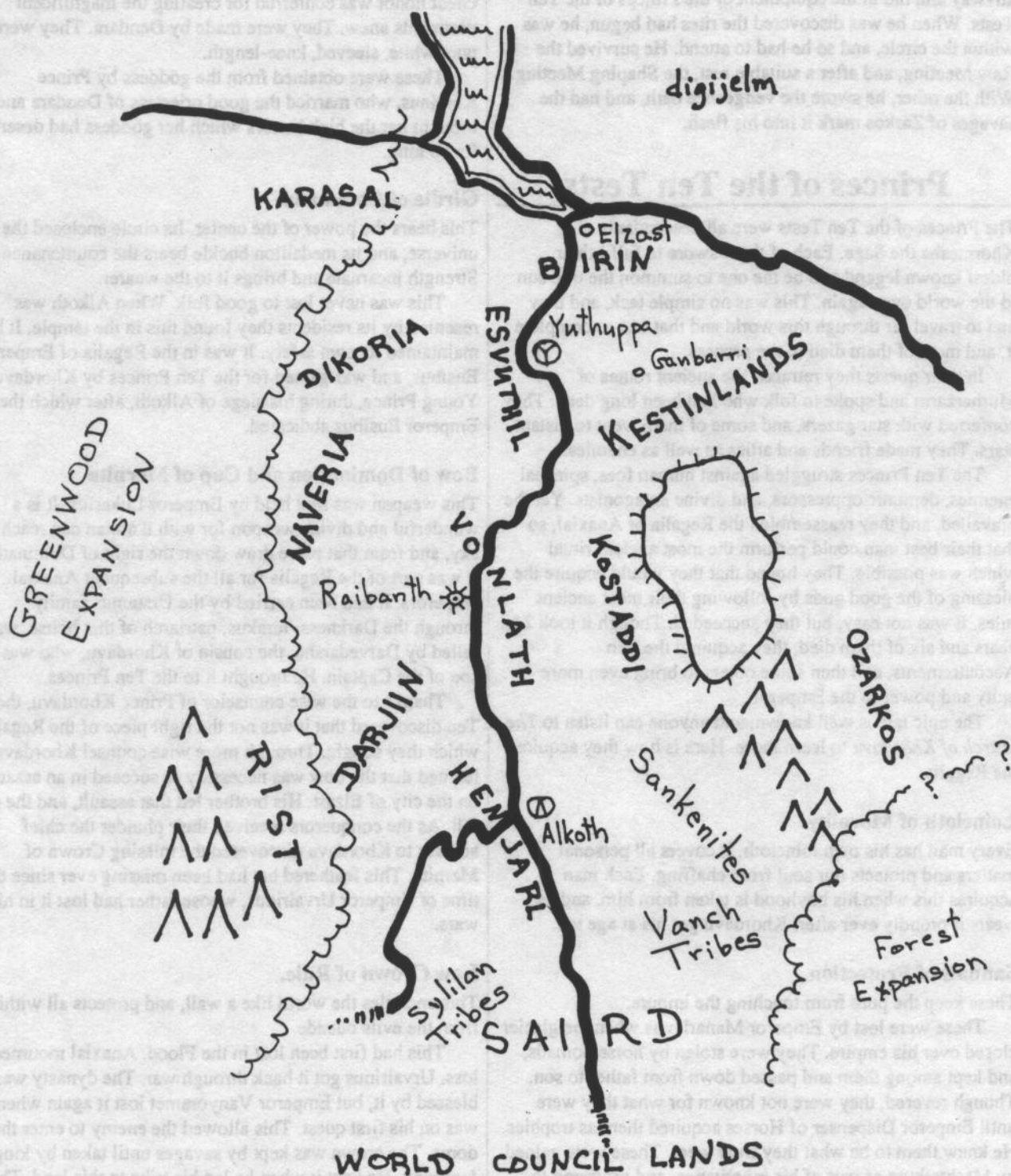
He named the boy Khordavu, because he would need the special protection which only Davu⁸ gives. Then he sent him to the nursery, where he was raised among the others of his blood.

When he was a child Khordavu distinguished himself when he foresaw assassins coming to attack the family when they were in Eskeila.⁹ Another time, when the stars were blocked, only he could guide the brothers out of the woods.

Another time his arrogance about having no shadow caused him to get lost and fall off a cliff. Only Khormesha's

- 1 Warning: Some of the interpretations are general or uncertain, and fraught with ancient meanings. Intellect, for instance, might be better translated as Cleverness, according to some
- 2 Ket. A measure, about a yard long
- 3 Peridalf. A term of unknown meaning
- 4 Malf. A term of unknown meaning
- 5 Daltash. A term of unknown meaning
- 6 Haralm. A term of unknown meaning
- 7 Hantha. A term of unknown meaning
- 8 Davu. An angelic protector of the family
- 9 Eskeila. A village

Realm of Khordavu



great vision located him — anyone with only ordinary kin would have died. It was after that event that Khordavu was initiated into friendship with Davu, so it would not happen again. He was 10 years old.

The boy was not invited to the initial meetings of the Princes, even though everyone recognized his precociousness. Nonetheless, the little sage sneaked off anyway and hid in the equipment of the Princes of the Ten Tests. When he was discovered the rites had begun, he was within the circle, and so he had to attend. He survived the Raw Meeting, and after a suitable rest, the Shaping Meeting. With the other, he swore the vengeance oath, and had the savages of Zarkos mark it into his flesh.

Princes of the Ten Tests

The Princes of the Ten Tests were all descendants of Khormesha the Sage. Each of them swore to fulfil their oldest known legend and be the one to summon the true sun to the world once again. This was no simple task, and they had to travel far through this world and that one to complete it, and most of them died in the process.

In their quests they retraced the ancient routes of Murharzarm and spoke to folk who had been long dead. They conferred with star gazers, and some of them went to distant stars. They made friends and allies as well as enemies.

The Ten Princes struggled against human foes, spiritual enemies, demonic oppressors, and divine antagonists. Yet they prevailed, and they reassembled the Regalia of Anaxial, so that their best man could perform the most ancient ritual which was possible. They hoped that they would acquire the blessing of the good gods by following their most ancient rules. It was not easy, but they succeeded. Though it took 21 years and six of them died, they acquired the Ten Accoutrements, and then some others to bring even more unity and power to the Emperor.

The epic tale is well known, and anyone can listen to *The March of Khordavu* to learn more. Here is how they acquired the Regalia:

Loincloth of Morality.

Every man has his own loincloth. It covers all personal matters and protects our soul from chaffing. Each man acquires this when his boyhood is taken from him, and he wears it proudly ever after. Khordavu got his at age ten.

Sandals of Protection.

These keep the pure from touching the impure.

These were lost by Emperor Manarlavus when the glacier closed over his empire. They were stolen by horse nomads, and kept among them and passed down from father to son. Though revered, they were not known for what they were until Emperor Dispenser of Horses acquired them as trophies. He knew them to be what they truly were. These were gained by Mashtathum as part of his inheritance, and proffered to

the Ten Princes as his part of the bargain.

Vestments of Disclosure.

These are the portion of a person which everyone can see.

These were lost by Dendeneus, who gave them away for a loaf of bread. As is well documented, these clothes were made anew for Emperor Anaxial and each emperor after. Great honor was conferred for creating the magnificent vestments anew. They were made by Dendara. They were pure white, sleeved, knee-length.

These were obtained from the goddess by Prince Kervinus, who married the good priestess of Dendara and brought her the high honors which her goddess had deserved for so long.

Girdle of Command

This bears the power of the center. Its circle enclosed the universe, and its medallion buckle bears the countenance of Strength incarnate and brings it to the wearer.

This was never lost to good folk. When Alkoth was resettled by its residents they found this in the temple. It had maintained its own safety. It was in the Regalia of Emperor Eusibus, and was gained for the Ten Princes by Khordavu the Young Prince, during his siege of Alkoth, after which the Emperor Eusibus abdicated.

Bow of Domination and Cap of Mernita

This weapon was first held by Emperor Lukarius. It is a wonderful and divine weapon for with it a man can reach the sky, and from that place draw down the right of Domination. It was part of the Regalia for all the subsequent Anaxial emperors. It had been carried by the Urstamus family through the Darkness. Jerakus, patriarch of that house, was killed by Darvedarshu, the cousin of Khordavu, who was the son of the Captain. He brought it to the Ten Princes.

Thanks to the wise counselor of Prince Khordavu, the Ten discovered that it was not the right piece of the Regalia which they sought. Through more wise counsel Khordavu learned that the bow was necessary to succeed in an assault on the city of Elzast. His brother led that assault, and the city fell. As the conquerors received their plunder the chief advisor to Khordavu discovered the missing Crown of Mernita. This feathered hat had been missing ever since the time of Emperor Urvairenus, whose father had lost it in his wars.

Low Crown of Rule.

This encircles the world like a wall, and protects all within it from the evils outside.

This had first been lost in the Flood. Anaxial mourned its loss. Urvairenus got it back through war. The dynasty was blessed by it, but Emperor Vanyoramet lost it again when he was on his first quest. This allowed the enemy to enter the dome. The crown was kept by savages until taken by king Jenarong. He kept it when he led his tribe to this land. The

god Raibamus woke without knowing why, and discovered that the crown had awakened him. So he tricked the nomad emperor to surrender the crown to him. This made Raibanth the strongest city in the world.

The Young Price Khordavu learned this secret. He called forth the King of Raibanth and offered him great presents and rights if he would turn the crown over. Khordavu saw that the crown of the city, granted to King Dinzered, was actually the ancient Crown of Deumalos. The City god recognized this. Raibamus agreed, for the good of the Empire.

Orb of Authority.

The Orb of Authority is the great shining orb which hovers over the head of all true emperors and gods. It gives protection and insight, as well as power to rule.

The Orb had been lost at the Hill of Gold. The Emperor lost it to the Cruel God, who gave it to the digijelm for safe keeping. Darvedeskorgos, the cousin of Khordavu who was the son of the Captain, regained it. He went to the Hill of Gold and gambled his soul for a chance to regain this. he won, and brought it to the Ten Princes.

Scepter of Order

This artifact is made of pure gold, and it allows the Emperor to direct the divine regard upon whatever he desires, thereby illuminating it and laying aside all falsehood which deny the Order of Yelm.

It had been hidden in Yuthuppa before the city was abandoned. The new settlers did not know it was there. It was not discovered for centuries, and then kept secret.

At last this was taken from Yuthuppa by Urvairadatu, who was aided by his wife, Jesentera the daughter of Khormesha, who was a priestess of Naveria.

The Roost of Tholm

This great creature is an extension of the Emperor, and from its etherial heights can see everything in the world. Furthermore, it may be sent anyplace to bear the presence of the Emperor into the world.

Emperor Kestinoros had lost this. But it was recovered by Tholm, the Snow Hawk, who bore the Roost to a safe place. When the Bright Eagle Lords came to power they sat upon this to look over their realm. It passed among their tribes as booty when their empire collapsed.

The Roost was brought back from Kestinaddi by Hedestrikus of Ganbarri, a lord of impeccable repute who was the son of the Tyrant of Ganbarri and Orestena, the daughter of Khormesha the Wise. When Khordavu was Enthroned, the Eagle flew down from heaven to sit upon it.

Mantle of Sovereignty

The Mantle of Sovereignty is also called the Cloak of Antirius, a cloth of the greatest power and fame. This is the Justice without Measure, which surrounds all of creation.

This was lost in the reign of Manimat. It was sliced into pieces and distributed among the peoples. Whoever carried it could be saved from the Darkness.

The reassembly of this had been begun by Khordavu's grandfather, Khormesha the Sage. The Short Cloak had hovered since then in the light of the Tower of Yelm. over many years Khordavu regained the rest of the parts, and brought them in sacred procession from Darjiin to complete the cloak.

The True Empire Grows

Although the Lords of the Jenarong were Emperors of Dara Happa, they were not good ones. Under their rule there were many rebellions by the natives who disliked their cruel lords. Some of the emperors conquered foreign lands and the other ancient races.

The Ten Princes were the force which united the ancient lands of Dara Happa again. This heroic band of comrades and kinsmen took a mighty oath to compete and co-operate to destroy the evil overlords and reinstall the worship of Antirius and Yelm. They undertook the Progress of Anaxial, invoking ancient pacts and calling forth half-forgotten spirits and memories. In this way they reawoke the ancient powers and drew the power to themselves. They worked hard, though many died, and they drew the imperial net tighter and tighter, bringing the Truth closer to themselves.

Here are the critical events of their successes:

Their early adventures would require a book to fill, and in their struggles they did not acquire much territory, though they found many friends both human and divine.

The Sankenites were the first great nation to join, and so they have a place of honor among us now. They brought their four allies.

Vonlath was the next land conquered. The people of Raibanth would have been glad to welcome the liberators, but the Two-spear Men occupied the city and slew anyone who they distrusted.

Kestinaddi was the next area conquered. The people welcomed the Ten Princes as liberators.

The Henjarl alliance was the next conquest, falling to Khordavu the Young Prince. The false emperor surrendered after this, and promised his support to whoever gained the rightful throne.

Western Vonlath was conquered next. General Darvedingasus crossed far upstream and conquered all the small cities and towns of the land, leaving the great city¹

1 Great City. That is, Raibanth

surrounded and without support.

The whole of the land of Naveria joined next, led in kindness by their priestesses, who all harbored fondness for the Sage and his ways.

When the great city of Raibanth surrendered at last there was great celebration, and the Ten Princes entered into the city in a great parade of victory and celebration.

When the candidates for Emperor gathered in Raibanth, the tribes of Kostaddi all joined the Ten Princes. They were being attacked by their enemies, and needed help which came swiftly. As a result, Kestinaddi was conquered¹ and its treasure was taken.

The great success of the Ten Princes caused all the foreign nations to recognize their greatness. Many became allies and subjects at this time. Foremost among them was the land of Pelanda, the land of city states.

The Nobles of Birin then threw their lot in with the Ten Sons. The Elzast army did not agree, and marched upon Yuthuppa to seize it. In the subsequent battle Yuthuppa was liberated and joyfully joined the ancient empire again.

This united the remnants of the ancient emperor. The Triple Spheres were raised. Yet no one was selected by man or god to be the One Emperor, and they awaited the right signs and portents to discover what was needed.

The Brooch of Manimat

Darjiin has always been a troublesome place since Surensliba incited the first rebellion there. Manalavus had sent Shargash there to defeat them.

In the time when all good men fought Eater of Flesh the King of Darjiin and the King of Kostaddi formulated a plan to trap the evil false emperor, but the Darjiinite betrayed his ally into the hands of their foe. In return, he received three strips of cloth from the Emperor.

The people of Darjiin at that time worshipped their ancestor, who was enthroned in an ancient brooch. This was their greatest possession, and is said to have kept their whole city of Dzessmath pure from conquest by the Empty Emperor. This great treasure had been taken from them by conquest in the reign of Horse on the Table, who was driven mad the second time when he could not melt it.

Khorzanelm Elleden,² Khordavu's father, learned that the brooch was being held in the Jeweled Vault, whose location had been kept secret for many years. He summoned Shargash to help him to destroy the Empty Emperor who ruled in Darjiin. The Henjarl army, with many southern allies, marched upon the enemy. The battle was fought and the Darjiinites fertilized the ground with their blood. Then the gods blasted the ancient cliff open, revealing the hidden

tomb. The armies then took away everything and enslaved anyone who was not killed.

The Enthronement of Khordavu

At the end, three candidates among the Ten Princes were left. They did not wish to kill each other to find out who was favored to be the next Emperor. They yearned to have a proper emperor again, and at a summoned assembly, the demigod Avivath came among them. He was visible by the masses, but only barely by the guards. He was visible to two of the Ten Princes, but not to Khordavu. Thus Khordavu was deemed to be the most high and worthy of all of them. The other princes received the governorships of Yuthuppa and Alkoth.

In 111,221 Khordavu was enthroned Emperor of Dara Happa, upon the Footstool, under the bright beam of the Tower of Yelm. He was blessed by Yuthuppan Priests, guarded by Alkoth Soldiers, and also waited upon by the other Seven Servants. The rites used were precisely the same as those used by the Emperor Anaxial, upon re-establishing the ancient Empire.

In the ceremony Antirius, the Protector of Dynasties, descended and placed the Mantle of Solemn Majestic Glory upon the shoulders of the new Emperor. It had not been brought out of the Pillar of Light until then.

The evil warlord called Kills for Life showed up to protest the new emperor with his army and magic. Emperor Khordavu, atop the Footstool, simply pointed at him, and he was struck dead by a ray from the sun.

The Great Counterattack

The reascent of an Heir of Yelm upon the Footstool brought serious repercussions from across the world. The Warlord dynasty summoned a great army from the east to come and to help them eradicate the remaining three of the Ten Princes. They called upon demonic ancestors, mythical beasts, special spirits, and terrible gods. They amassed a force greater than any which had been seen in Dara Happa before.

Troubles for the new Empire were not few at this time, either. At that time a new army invaded the land, approaching from the south. These were the descendants and slaves of the Rebel Gods, who had been released from their prisons when Shargash was chained. Many of them were not even human.

This army terrified the Dara Happans even more than the Warlords, for they had little knowledge of these inhuman foes. Yet Emperor Khordavu was not frightened, and saw the

1 conquered. Again. Apparently it had revolted. Presumably any setbacks were omitted from this list.
2 Elleden. Literally "the soldier."

simple solutions to unforeseen problems. He did not hesitate to approach these strangers, and to demand they make themselves known.

After peaceful inquiry, Khordavu learned that these people were all followers of Rebellus Terminus, who they called Oralanatus. They said that they had been sent to destroy this land, who had hated them for many years.

Emperor Khordavu proved to them that they were wrong in their intents, and that they did not want to destroy Dara Happa, but only its evil dynasty of Warlords. Khordavu proved to them that their gods had paid homage to Emperor Yelm in the Underworld, and had been sent forth in their turn to prepare the world for the return of the Emperor Sun. The gods of these people were those which had been in the battle in the sky when Kargzant was defeated. After this discussion, the new invaders announced that they were now coming here to drive off the evil, and to finish the job of preparation for the Emperor.

Emperor Khordavu then summoned his enemies to him, and both the Bad Gods and the Evil Gods came. Khordavu then set them upon each other. The monster army destroyed

the Flesh-eaters, the tribe of warlord demigods who had come from the farthest side of the world to destroy Khordavu. Instead of victory, the Warlords were all exterminated, and not even one of their children was spared for enslavement.

After the battle the Monster Army came to Emperor Khordavu and surrendered. Khordavu recognized that they had been sent by their own Gods, who at that moment were making peace with Antirius.

Then Khordavu stood upon his throne, and he dissolved the Monster Army so it would harm no one any more. He divided the monsters of the army from each other to go into their separate quarters. He sent the night men, the digijelm, into the north. He sent the underground men, the mostali, to the east. He sent the wood men, the aldryami, to the west. And to the south, he sent the dragonmen.

Emperor Khordavu then granted the army and their leaders the honorable title of World Council of Friends. Then they left, and went to their homes. Many of them did stay, for they loved the beautiful land of Dara Happa, and agreed to live by the laws of Khordavu.

The Brooch of Manimat

Made of gold, lapis lazuli, jet, and ivory

Variations of the emblem are found throughout Darjiin as good luck charms.



The Perfect Sky

We are the blessed, for we are the first mortals to live once again under the sky of perfection. Our earth no longer shakes and moves, the seasons remain in place, the monsters and invaders have been driven away. Our rice paddies leap to grain under our hands. Healthy children abound. Bees are everywhere. Perfection surrounds us. God sits on his Throne to oversee the good of mankind.

The proof of our Perfection can be seen in the sky overhead. Scholars and seers everywhere agree that there are now 100 celestial bodies. When Yelm the One Hundred ruled, long ago, there were exactly one hundred bodies in the sky. Now there are one hundred again, and so the old times return and stability reigns.¹

Here are the One Hundred Bodies, as enumerated by the Star Seers of Yuthuppa.

The Forty-Nine

The first forty-nine deities are also called the Reliable Deities. These 49 were the deities which were recognized by the earliest Star Seers of Yuthuppa. They could be relied upon to appear in certain places, if both the storm clouds and drifting Kazkurtumite darkness allowed visibility. By this observation we can see that the ancient Star Seers had discovered that the sky was rotating. This would have been a remarkable achievement, because the sky had not done so before the Darkness. The fact that they knew this is one of the proofs that they have always been in contact with their god, whom we call Dayzatar.

These are the Original Stars of the elder times. Many hundreds of others have appeared since then, but these are now generally the brightest stars in the sky (except, of course, for those few which have faded or disappeared since then, as noted below).

The Inner Circle are the first three deities, those closest to the pure heavens. Subsequent stars to appear in the area have been recognized to be their assistants.

The other 46 included 22 stars recognized as individuals, and 24 included only as part of one of the five multi-star constellations. Of those five constellations, four are monsters and the last is Lestakus, the brave Hunter.

These are NOT listed in chronological order of appearance, as are the last 51, because these 49 were all well known when the first lists were made.

1. Pole Star

First of the Great Stars. Polaris was the first celestial body to return to the dark sky and destroy the darkness of Kazkurtum. True then, true now, Pole Star is the center of the sky and the axis of our cosmos. He is the General of the Sky, Keeper of the Sky Dance, Post Top and Star General.

2. Arraz

Second of the Great Stars. Brother to Yelm, weak and willing to serve. He used to be King of the Sky, but abdicated when Kazkurtum ruled. He was succeeded by Pole Star, who has taken the Post Throne in the center of the sky. Yet Arraz remains as one of the most powerful stars, close to the center, and is still King of the Sky People.

3. Ourania

Third of the Great Stars. She is the virginal daughter of Dayzatar, created of his wisdom to rule the sky with her brother, Polaris.

4. Porridge Star

This is also called Evandal² and was called Yuthuppa's Mother in the old texts. This was the first Reliable Star recognized outside of the central sky.

5. Everina

This is the home of the goddess of rice, Everina. She came down at Yushargos from this star and taught people to worship her again.

6. Conspirator

The unluckiest star. Before the cities, when the Stargazers saw this they would know that an ill wind was coming their way. Now it is always visible.

Burburstus and the Virtue Stars

The Virtue Stars seem to have been a Plentonic invention. There is no extant evidence to indicate that they were known beforehand, nor were they very popular afterwards.³

The more common designation for this large constellation is as Burburstus, with each star designated as a part of the dragon. These more common designations are also given as subtitles in the entries below. From Plentonius' description it is clear that he was familiar with the more

1 stability. Obviously, other stars have since appeared, which brought the whole of Plentonius' prophetic powers into disrepute. Nonetheless, this star lore has provided the basis for later knowledge
2 And more popularly, the Teat of Oropum
3 Except during the Golden Dragon Era

common designations. It has been suggested that his description is actually at one with the description below, with this dragon constellation interpreted to be the Throne of Yelm. (Mundanists¹ speculate that he was trying to more closely tie together the Gods Wall of Raibanth with Yuthuppan star lore.)

Here is a more popular and widespread explanation of Burburstus, taken from a later astronomy manual: "Burburstus² came from under the earth and beyond the shadow. It flew upward to destroy the perfection of Yelm. It was a loathsome and frightening thing, the first monster ever seen in the universe. It intended to destroy Yelm, but the Young God was not frightened, and instead fought back. He opened his extra eye, brought out the Eight Lights, and without touching the vile creature he slew it, cut it into pieces, and made the best parts into his throne.³ After he took his place, his eight sons sat enthroned around him."

Note that Plentionius does not try to change stars # 97 and 98, which are also parts of the dragon, and which must have appeared during his lifetime.

7. First Star of Virtue; House of Insight, or Burburstus' Eye

When Burburstus attacked the heavens, the East Son of Yelm came to oppose it. He worked with his brothers in perfection, and the most vile evil could not overcome them. Burburstus was hacked into pieces, and the best parts kept to make bright homes to honor the victors.

The head of the monster was cursed and cast down, where evil gods later took it up as a weapon.⁴

8. Second Star of Virtue; House of Serenity Burburstus' Maw

When Burburstus attacked the heavens, the Southeast Son of Yelm came to oppose it. He worked with his brothers in perfection, and the most vile evil could not overcome them. Burburstus was hacked into pieces, and the best parts kept to make bright homes to honor the victors.

9. Third Star of Virtue; House of Strength Burburstus' Neck

When Burburstus attacked the heavens, the South Son of Yelm came to oppose it. He worked with his brothers in perfection, and the most vile evil could not overcome them. Burburstus was hacked into pieces, and the best parts kept to make bright homes to honor the victors.

10. Fourth Star of Virtue; House of Brilliance

Burburstus' Chest (or Heart)

When Burburstus attacked the heavens, the Southwest Son of Yelm came to oppose it. He worked with his brothers in perfection, and the most vile evil could not overcome them. Burburstus was hacked into pieces, and the best parts kept to make bright homes to honor the victors.

11. Fifth Star of Virtue; House of Sovereignty

Burburstus' Wing

When Burburstus attacked the heavens, the West Son of Yelm came to oppose it. He worked with his brothers in perfection, and the most vile evil could not overcome them. Burburstus was hacked into pieces, and the best parts kept to make bright homes to honor the victors.

12. Shackle

Burburstus' Body (or Liver)

This is where the power of the dragon was taken, for its serpent which can not be destroyed lives here, and will always be present. So from here is it controlled.

13. Sixth Star of Virtue; House of Transformation

Burburstus' Belly

When Burburstus attacked the heavens, the Westnorth Son of Yelm came to oppose it. He worked with his brothers in perfection, and the most vile evil could not overcome them. Burburstus was hacked into pieces, and the best parts kept to make bright homes to honor the victors.

14. Seventh Star of Virtue; House of Wisdom

Burburstus' Tail

When Burburstus attacked the heavens, the North Son of Yelm came to oppose it. He worked with his brothers in perfection, and the most vile evil could not overcome them. Burburstus was hacked into pieces, and the best parts kept to make bright homes to honor the victors.

15. Eighth Star of Virtue; House of Action

Burburstus' Stinger

When Burburstus attacked the heavens, the Eastnorth Son of Yelm came to oppose it. He worked with his brothers in perfection, and the most vile evil could not overcome them. Burburstus was hacked into pieces, and the best parts kept to make bright homes to honor the victors.

1 Mundanists. A Dara Happan sect which claims all myths have a simple, practical and (usually) material origin

2 Burburstus. Elsewhere called the Dark Dragon

3 Throne. Kelastan, Gods Wall 0-2

4 Probably meaning Star 57, which is perhaps intended to be Zaytenaras

16. Seed of Erenbaya

Erenbaya is a Green Star. Erenbaya is the Mother of Trees. Later this single star grew to become a whole tree, as we can still see. From it came the first Tree People.¹ (Other parts are Stars #37, 53, and 96)

17. Erkonus

This is where they held the Grain Contest before the Darkness, and where afterwards the Grain Teachings were found.

18. Dove

Mother of Peace, at first clear and bright as pure passion, but now simply one bird among her flock at the edge of the Forest, fleeing before Lestakus.

19. Harp

When the harmony of the universe was being learned, Hyraos came from this star and brought music to us.

20. Tholm

The High Flyer is here when he rests, perched over the earth to peer at us below.

Lorion

Lorion was a monstrous serpent goddess which slithered from the waters below into the sky, soaking it and ruining its perfection. Lorion wished to devour Dayzatar, who fled to the west to avoid being touched, and then went outside of all possible contact with deities less than himself.²

21. Lorion's Tongue³

22. Lorion's Eye

23. Lorion's Tail

Urbudud

When the gods fought, Urbudud⁴ cut the rim of the sky loose from its bindings to make it turn. Then Urbudud went across the sky, striking down whoever displeased him. That is why the Desert is so empty today. But later the Young God bound him to the sky, where we see it now.

24. Urbudud, leg

25. Urbudud, leg

26. Urbudud, arm

27. Urbudud, arm

28. Varnaga⁵

This is the lair of the Crocodile, the hidden monster within which lurks ever ready to snatch its prey and drag it to a hideous death. Even if the victim is not devoured whole he will probably be ripped to shreds, for this infernal creature has two hundred sharp teeth and iron jaws which clamp onto its prey and do not let loose even if it is slain, and once attached it spins itself around and around with its powerful tail, and when it rips a man's whole leg out by the joint the blood can shoot out for almost twenty feet, and drench those innocents standing nearby, and such blood is so poisoned by the monster's venom that it can almost never be scrubbed clean.

29. Vergenari

The Sow, mother of peasantry. She always runs quickly.

30. Ubisus

The wild Bull was a threat to the peace of the world until it was pinned in place here. After that there were no threats from the barbarians.

31. Oasis

This is the Waterhold Star, where the Young God is refreshed each year.

32. Thasus

The star of the Founder, Buserian's grandson. He is called the Wise One, Bearer of the Lost Light, and the Far Traveller.

33. Bakoka's Pincer

34. Bakoka's Womb

Bakoka⁶ invaded the world, picking among the ruins of the Desert. She could not cross water. The Young God fights her here.

35. Jewel Flower

The beautiful star, which answered the Empress' plea and saved her and her people.

36. Youth or Throne

This is the Young God who stabilized the heavens and accomplished many other deeds, and then set his chair in this place, where he rests. He gets up once a year to cross the sky and view his domain.

1 Erenbaya. Gods Wall III-22

2 Other parts of Lorion appeared later, marking rebellious outbursts by the deity. Other parts are # 74-76, and 80-81.

3 This star has faded and is mostly invisible in modern times

4 Urbudud. Mastinan for "Thundering." Often connected with Doburdun, GW I-18; but also with Shargash, Vadrus, and later with Orlanth

5 Varnaga. Gods Wall IV-3

6 Bakoka. Monster goddess, mother of Scorpion People. Gods Wall IV-14

37. Root

A part of the Tree, which grew from the Seed of Erenbaya.

38. Shafesora¹

Goddess of the Rains.

39. Lion

The Lion is one of the creatures which terrorized heaven, until being driven to hide in the Woods. Lestakus made him stay there with his arrow.

40. Swan

The Noble Flyer. She was sought by Lestakus, and she fled into the Forest to hide.

Lestakus, the Hunter

Lestakus is the god who controls the monsters and other creatures of the Forest. When his greatest prey sought refuge in the sky Lestakus went there too. Because it was his own home, he knew of the Ways and overcame the monsters. Thus they were all immortalized in the dome.²

41. Lestakus's Bow**42. Lestakus's Heart****43. Lestakus's Hip****44. Lestakus's Knee****45. Pot**

Later some survivors gathered about this.

46. Winnowing Fan

This star glances the horizon. Some say it winks. It is a key marking spotter for the Young God's journey.

47. Cold Man

He was the first of the survivors to gather at the Pot.

48. Ulurdum³**49. Ulurda****The Fifty-One**

These last stars are listed in the order in which they were recognized by the Yuthuppan priesthood to be regular heavenly bodies. Later documents listed the dates of discovery, and noted correspondences with the Gods Wall and other documents.

The Broken Ring

The appearance of Disruptor, the first star of the Broken Ring, terrorized the Stargazers, who feared the whole edifice of the firmament would topple again. They were provoked by their fear to record their current image of the sky, in case the gods needed help later.

The first star was called the Disruptor, because it was adverse to the rest of Buserian's calculations. Subsequent additional stars finally brought the Star Gazers to recognize this as the Broken Ring, also called Rebellus Terminus, or Umatum. Other parts are # 54, 56, 57, 88, as well as some others which became visible later.

50. Disruptor

This is an orange star, part of the Broken Ring, whom the barbarians call Oralanatus. This is the first of a cluster of erratic stars which are still not yet attached properly to the dome, though they are at the center of the sky every 7 days before they are cast down, invisibly, for another seven.

Lightfore

The planet called Lightfore appears here, out of the temporal sequence used for the other 51 later stars. The spot was originally filled by Kargzant, which had been prominent, but was no longer visible by Plentonium's time.⁴

51. Lightfore

The bright god rose and went to War against the destructive god Kargzant. At first Lightfore was timed so that he appeared exactly opposite to Kargzant, so that one rose when the other set. But slowly Lightfore drew Kargzant to him, so that his erratic movements had to come to time with Lightfore's. Thus, in 111,111 Kargzant disappeared as a separate entity, chained to be Lightfore's slave.⁵

¹ Shafesora. This star is no longer visible in modern (c. 112,600 YT) times

² Lestakus. Literally "Hunter," and perhaps intended to be a title for some other deity here, but as often interpreted to be a separate entity

³ Ulurda and Ulurdum. Lit. "moving blue goddess" and "moving blue god." Both disappeared, and are said to have been part of the bodies absorbed by Uleria, Body 69.

⁴ Kargzant. Here is a comment about this disappearance from a later astronomical manual: "Kargzant was the greatest of the early Outlaw Planets. It was originally accompanied by several lesser nomads who have disappeared over the years since he rose in 110,666. Kargzant eventually defined the sky route now called the Sunpath. His early appearances were very erratic in both duration and intensity at first, but increased both ways as more stars appeared. At last, however (111,111), Kargzant was defeated by Lightfore and chained into constancy, and so is no longer visible."

⁵ slave. i.e. he had exactly the same period as Lightfore

52. The Bear

This is Ertelenari, whom the ignorant call Arakang.¹ This is the Bear which measured the quarters and made all the wild animals.

53. Branch

A part of the Tree, which grew from the Seed of Erenbaya.

54. Raider Star

The Outlaw of the Sky was joined by his first follower. This is another part of the Broken Ring.²

55. Shargash

The Protector arrived to settle the heavens. At first (110,787) this was only dim red, but got brighter and also bigger very slowly until at last he was greater than Kargzant. He was first accompanied by the Old Soldiers. They all eventually departed, some being promoted to become greater fixed stars. Shargash is the greatest of the Wanderers.³

56. Third Outlaw

Another part joined the Broken Ring.⁴

57. Dragon's Head

The enemies of Order were reinforced by our foe, the Dragon.⁵ This is an evil star, mutant in its color, erratic in its pose. It blocks out all the light of stars near to it.⁶

58. Lokarnos

Here is the Timekeeper, who came back to us again in 110,790. He was big when he rose, and he grew bigger. He is slow and ponderous, but utterly reliable.

59. Cold Woman

She was the second being to gather at the Pot.

The Jumpers

The rising and falling pattern of the Jumpers was finally recognized in 110,822. They do not rotate with the rest of the dome, and so perplexed many for years. Previously recognized, they had been counted among the many Erratic Bodies. There is no Southern Jumper known.

60. Theya

When the Eastern Horizon began to glow regularly, the hearts of all who dared to hope were filled with strength and courage. Soon Theya could be seen leaping into the sky. Some thought that this body would one time leap upward and travel all the way to the summit and be the new Sun, but they were wrong.

61. Rausa

The Red One. An unlucky star to shine on your fate. She was Reliable after her leaping patterns were discerned.

62. Kalikos

The Northern Leaping Star was accepted into the Reliable Stars when its pattern was recognized.

The Awakeners

Numbers 63 through 68 are sometimes called the (Early) New Stars, but more often are called Awakeners for their part in preparing for the Dawn. The all appeared within a year and a half, followed by the First Dawn and the rise of Uleria. The return and recognition of Entekos led to a surge of wild prophesy, based in part upon the Brass, Silver, and Coal Tablets. These prophets believed that all of the old bodies would return. But the appearance of a new and radically different body in #69 shattered all illusions of prediction. The Recorders, however, who spent their miserable lives scratching down records of their heavens in mud tablets, had new reasons to live.

63. Ervegus

The pupil of Dayzatar.

64. Entekos

This planet rose in 110,837. She had existed before Kazkurtum, and in this year she returned and was recognized. At that time Storm became Air. Some say she is the mother of Jenarong.

64. Barley

This is the first of the crops of the Dara Happan Dry People. This and the next two are collectively called the Grains of Erkonus.

- 1 Arakang. Mastinan for "king bear." Plentionius is wrong about his bear deities. Arakang is the most likely god of Gods Wall II-21
- 2 A second star orange joined the earlier Disruptor
- 3 Wanderer Planet. Ulised-, a prefix, denotes this status. The route of the Wanderers was incalculable by Plentionius. Later their collective path was recognized and called Southpath
- 4 A third orange star joined the Disruptor in its weird pattern.
- 5 A green star, unique in its color, joined the Disruptor Star.
- 6 blocks out... Not a fact, probably meaning that its unusual color, perhaps of the whole Ring, attracts attention away from other stars near it

65. Millet

This is the second of the crops of the Dara Happan Dry People.

66. Beezil

This is the third of the crops of the Dara Happan Dry People.

67. Jenarong

The Great Awakener came to Dara Happa and raised the spirit of Raibamus, who alerted the people to repair their walls and welcome the Emperor back again. Afterwards he was placed in the sky.

68. Delarvus

The Sacrificial Victim, no longer visible.

69. Uleria

The early sky was full of many swirling bits of shapeless debris, both good and evil. They were usually extinguished by the Young God, although many crashed down upon the earth. However, among all the dashing debris one small and immortal bit attracted others to gather around itself. This was the Heart of Uleria, and as it grew it became stronger than it had been before. At the urging of Entekos she moved upon the Planetary Path, to conform to the rules of the world. But unlike other deities who had died, Uleria was made totally of Life, and so she could not enter the Underworld, where the Path always led. Thus, when she first traversed the heavens, upon reaching the Western Gates she did not enter them, but as her body disappeared in the west simultaneously reappeared upon the eastern horizon, rising. She had not traversed the Underworld, as proved by her immediate re-appearance in the east. Thus, she proved how powerful were the Old Powers, and prepared the world to come together again. She reappeared again to us in this form in the year 110,842.

70. Vuranostum

The Great Lawmaker of Dara Happa endowed the great and wise man Ervegus to open the first temple of Dayzatar. The wise Emperor was granted this place of honor after his death.

The (Later) New Stars

Stars #71 to 88 are called the (Later) New Stars. They generally appeared sporadically.

71. Sweet Rice

This is the first-discovered crop of the Dara Happan Wet People.¹

72. Fat Rice

This is the second crop of the Dara Happan Wet People.

73. Hardy Rice

This is the third, and favorite, of the crops of the Dara Happan Wet People.

74. Drowns Children.

Lorion rose from its bank and ravaged the land at this time. The perpetrators were captured and nailed into the sky.

75. Scours to Rock.

Another of the Serpent Stars, punished for its damage.

76. Pulls down Walls.

The third of the Serpent Stars. It tried to avenge its sistery by bringing down cities.

77. Reed

This is the reed which our hero used when he had to escape the stone people. He breathed underwater with it.²

78. Steward

He keeps all unwanted and undeserving beings out of Heaven. This star is used to measure the inner heavens.

79. First New Flower, or Second Flower**80. Lorion's Eye**

Lorion the vomiting monster smeared herself all across the sky, but was at last laid to rest in this place.

81. Lorion's Marker

The Sky Serpent was finally put to good use here, when its outrageous part was used to mark the Zero Line.³

82. Second New Flower, or Third Flower**83. Mr. Hardworking Paddy Worker****84. Mrs. Hardworking Paddy Worker****85. Harp, or the Instrument-carrier**

Working for his master, Arraz.

86. Norees

The Cook, who brewed up a meal which revived his sleeping master.

1 The three Rices, number 71, 72, or 73, are also called the Eggs of Biselenslib or the Daughters of Everina

2 This is also called Reed Boy, and in Suvaria they call it Yestendos, and is an important deity for the poor

3 Zero Line. An astronomical marker, part of the Frame

87. Avivath

The Great Hero, as those of old, was taken into the heavens and granted his own star, where he still shines among the other Officers.

88. Donkey Holder

The enemies of order were given servants in this time.¹

The Last Stars

Stars #89 through 98 are the Last Stars, which were then followed by the perfect planets which completed the Wholeness of the Sky.

89. The First Fish

90. The Second Fish

The value of these slimy creatures was granted at last when they were put into the sky.

91. Whisperers

The Bad Gods made a last effort to infiltrate the good sky, and though they rose into this place they were held here, dim and obscure.

92. Oxbow

The tools of the Dry People were honored when their favorite tool was placed here in the sky.

93. Willow (or Silverbark)

These trees bend their branches over the washing river.

94. Hare

As the earth was brought to stability, the trickster Rakenveg hid in the sky, and was trapped there by Lestakus.

95. Borna

She was honored by being placed here.

96. Fork

Another part of the Tree grew at this time.

97. Strong Wing

Burburstus the Dragon sought to move, and stirred here, but it was prevented by the great increase in Justice in the universe as it prepared for Yelm.

98. Wing Claw

99. Antirius, The New Sun

In 111,111 the Harbinger rose. The Revealer came into the sky and cast his light upon the world in preparation for the coming of True Life. Humanity stood in awe and was grateful for the warmth and glare. The innocent and the fit came to Antirius and were protected from the purifications, and prepared themselves for the New Sun.

100. Yelm

At last He has Risen, as we all saw when He stood motionless over our good Lord Khordavu upon the moment of his Enthronement. The Pillar is whole, and the One God shines directly upon Him and us. The Emperor has no shadow, nor does the Great God.

We can look forward now to the return of the Eight to motionlessness, and the other Two to servitude. We will see the cessation of the tilt of the sky, so that a stable and benign climate will cover us all. The stars will grow brighter, until they make the night as light as day. All citizens will be able to see the Pillar within one hundred years. The Four Monster Kingdoms, will send emissaries to trade with us, and Dara Happa will be their beneficiary. The Second Emperor will ascend to rule the lower realms while the Highest One ascends to the sky.

(Finale)

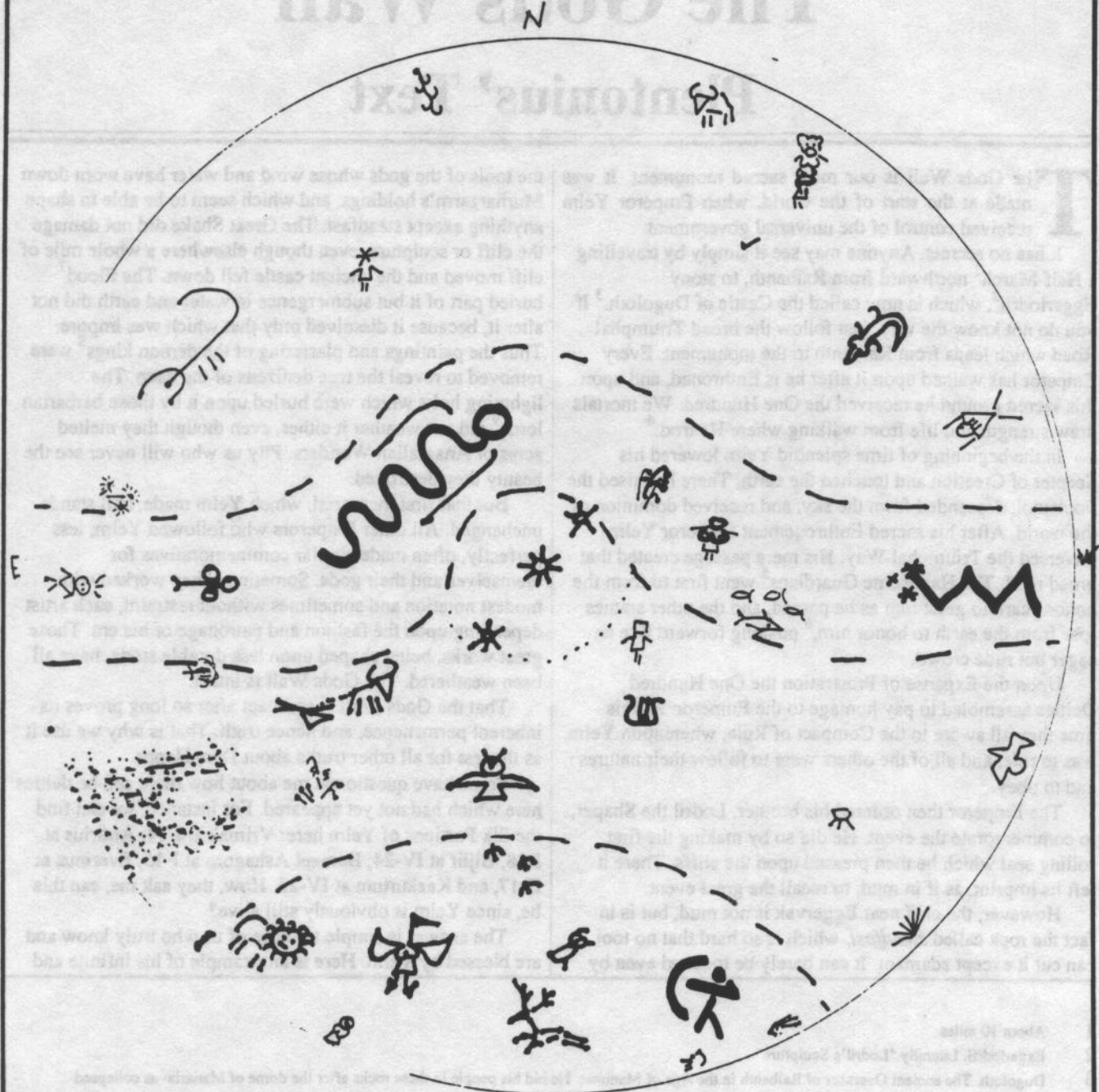
From Greg: The Emperor has many fine sons. Eldest is Khormesha the Shining, wise in power, second is Anirmesha the Bright, the poet.

(ends with so much local detail and praise that it either amuses or disgusts me. anyone want to fill in this stuff?)

FINISH

¹ Another orange star joined the Broken Ring

Prominent constellations



APPENDIX A.

The Gods Wall

Plentoniuss' Text

The Gods Wall is our most sacred monument. It was made at the start of the world, when Emperor Yelm received control of the universal government.

It has no secrets. Anyone may see it simply by travelling a Half-March¹ northward from Raibanth, to stony Eggarlodril², which is now called the Castle of Dugoloth.³ If you do not know the way, just follow the broad Triumphal Road which leads from Raibanth to the monument. Every Emperor has walked upon it after he is Enthroned, and upon this sacred ground he received the One Hundred. We mortals draw strength and life from walking where He trod.⁴

In the beginning of time splendid Yelm lowered his Scepter of Creation and touched the earth. There he raised the Footstool, descended from the sky, and received dominion of the world. After his sacred Enthronement Emperor Yelm traversed the Triumphal Way. His mere passage created that broad road. The Handsome Guardians⁵ went first to form the honor guard to greet him as he passed, and the other statues rose from the earth to honor him,⁶ pushing forward like an eager but rude crowd.

Upon the Expanse of Prostration the One Hundred Deities assembled to pay homage to the Emperor. At this time they all swore to the Compact of Rule, whereupon Yelm was to rule, and all of the others were to follow their natures and to obey.

The Emperor then ordered his brother, Lodril the Shaper, to commemorate the event. He did so by making the first rolling seal which he then pressed upon the cliffs. There it left its imprint, as if in mud, to recall the great event.

However, the cliff near Eggervak is not mud, but is in fact the rock called *steadfast*, which is so hard that no tool can cut it except adamant. It can barely be touched even by

the tools of the gods whose wind and water have worn down Murharzarm's holdings, and which seem to be able to shape anything except steadfast. The Great Shake did not damage the cliff or sculpture, even though elsewhere a whole mile of cliff moved and the ancient castle fell down. The Flood⁷ buried part of it but submergence in water and earth did not alter it, because it dissolved only that which was impure. Thus the paintings and plastering of the demon kings⁸ were removed to reveal the true denizens of the deep. The lightning bolts which were hurled upon it by those barbarian lords⁹ did not weather it either, even though they melted acres of Anaxialian Wonders. Pity us who will never see the beauty they destroyed.

But that first memorial, which Yelm made, still stands unchanged. All other Emperors who followed Yelm, less perfectly, often made similar commemoratives for themselves and their gods. Sometimes they worked with modest notation and sometimes without restraint, each artist depending upon the fashion and patronage of his era. Those great works, being shaped upon less durable stone, have all been weathered. The Gods Wall is intact.

That the Gods Wall is so intact after so long proves its inherent permanence, and hence truth. That is why we use it as the test for all other truths about Dara Happa.

Some have questioned me about how there can be deities here which had not yet appeared. For instance, we can find the Six Portions of Yelm here: Vrimak at I-14, Antirius at I-18, Bijiif at IV-24, Berneel Ashagorn at I-15, Everinus at II-17, and Kazkurtum at IV-23. How, they ask me, can this be, since Yelm is obviously still alive?

The answer is simple to those of us who truly know and are blessed by Yelm. Here is an example of his infinite and

1 About 10 miles

2 Eggarlodril. Literally "Lodril's Sculpture"

3 Dugoloth. The ancient Overseer of Raibanth in the Age of Manimat. He hid his people in these rocks after the dome of Manarlavus collapsed

4 But don't sit in the throne! It destroys anyone except an Emperor who sits upon it or hovers over it

5 Handsome Guardians. Collective name for the forty well-carved statues along the Triumphal Way

6 other statues. Over 150 megalithic stones are scattered around the sides of the Way. Some are crudely carved, some neatly cut, others both uncut and uncarved

7 Flood. Presumably of Anaxial

8 demon kings. They presumably altered the external face of the Gods Wall

9 barbarian lords. Circa 111,218, when the southern barbarians were ravaging Dara Happa

all-reaching Omniscience, for we see that Yelm even predicted the existence of those parts of himself which he did not know yet. Indeed, here at the start of Creation we see the Low 25, which are the Other, which was not yet known to Yelm. Yet there they are, ready to participate their parts in the upcoming mythology of Yelm. Seeing all these foreigners there, it should be no surprise to us for the All Seeing God to review his own inner Parts too.

Some barbarian priests asked me, again and again, "If this is true, then why do we not see our gods, who came later and who are important to us today?"

Again, the answer is plain to those of us who truly know the emperor's God. I am not surprised that the southerners didn't know. They are all *jesgetti*.¹ Those lesser gods which came afterwards and are not shown are merely transitory deities, all of which are going to be replaced some day, as our Empire grows to even more perfection.

Thus, to enlighten and teach you, I offer this beginning explanation of the Gods Wall.

— Plentoniuss the Scribe of Khordavu

An Editorial Note on Footnotes

The footnotes herein are not part of Plentoniuss' narrative. They are, in fact, synopses of later Dara Happan commentaries on the Wall. Although some of those commentaries are extensive, these notes are not. I have commented primarily on those portions whose Truth has been in the greatest question, despite Plentoniuss' statements of certainty.

Perhaps ironically, this essay which claims the uttermost Truth, is known to have stirred the earliest known philosophy, the Plentonic Debates.

The Plentonic Debates began within a century after the author first circulated copies of his document. Debate started with worshippers of Doburdun, the Darsenite Thunderer, who pointed out that figure I-18 was precisely their deity, iconographically. They did not know Antirius, who was not associated with Doburdun at all. Attributes, powers, and myths were all different.

Apparently many learned people had also been quietly wondering what I-18 had to do with Antirius. The priests' questions thus began debates about the nature of the Plentonic Truth which, in turn, led to debates about the nature of Truth.

The long term result of the debates was a gradual disbelief in Plentoniuss' Truth, and a putting away of his document. His inaccuracy at stellar predictions further damaged his absolute veracity. Nonetheless, although his infallibility was destroyed, Plentoniuss was admired for centuries. Later, the other versions interpreting the Gods Wall which were written all drew upon Plentoniuss.

Size

The entire Gods Wall is 70 ket long by 25 ket high, at the top of the One.² Furthermore, it is entirely above ground level at a height of three ket, average. The cliff extends only a small way beyond the top of the sculpture, averaging about 5 ket. Thus the entire cliff face is about 33 ket³ high. It extends, at varying heights, up and down the river for a long way.

Rank is (apparently) shown by the relative heights of the entities. The three "staff-holders" behind the throne are 7 ket, while Murharzarm (I-1) is 6 ket (including his disk). The four lords of the directions are 5 ket, the greatest among the Assembly are and 4 Ket, and most of the lesser deities 3 or 2. Yelm would be 10 ket tall, if he ever stood up from the Throne.

1 *jesgetti*. Literally "debarkers," referring to their early debarkation from Anaxial's ship
2 or 210 feet long by 75 feet high
3 99 feet

Illustration. The Gods Wall

KEY

This crude diagram is taken from the original manuscript. It does not begin to show the colorful details of the original sculpture. However, some aspects are more clear, once they are pointed out.

Gender

Gender is clearly identified for many figures.

MALES all have a beard, though the length may vary on an individual.

FEMALES all have breasts, and are beardless.

NEUTRAL gender is also present in large number. These are generally short, and have neither beard nor breasts. Plentionius universally labels them as male. Subsequent debate brought this into question, first by deciding that they were all actually servants and therefore identified as genderless. Later some were

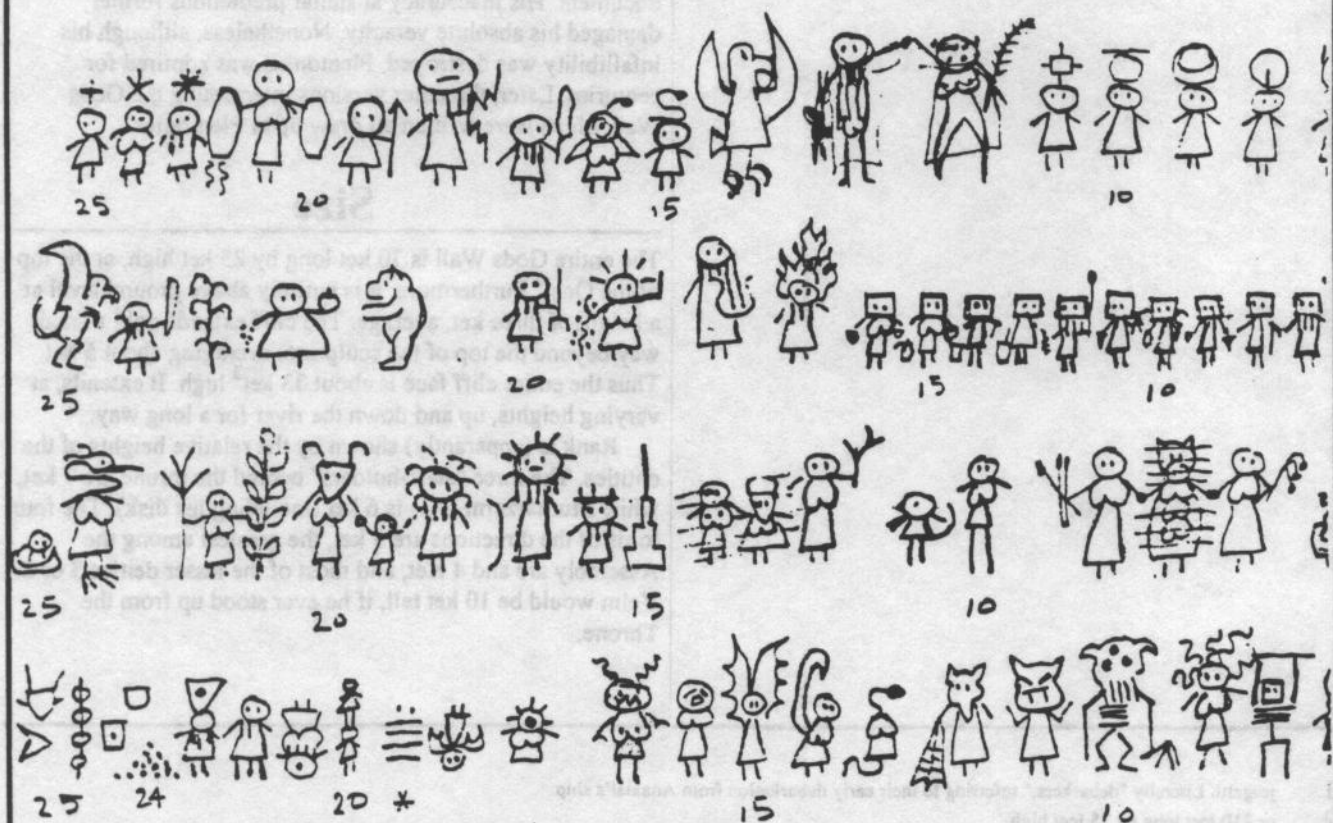
identified as male, others as female, and some indeterminable. Later yet some extremists and experimenters claimed those images were said to be of deities who were sexless, hermaphroditic, or even able to change genders.

Clothing Styles

The hundred deities seem to be divided by their clothing types into several groups, though the majority are in Dara Happan togas, or unique. Even within a group details vary for each deity, such as having different beard styles, while goddesses have significantly different cuts to their dress indicative of their status. Jewelry is not shown here, but is prominent among all the deities, and usually individualized.

The main groups, and individuals of interest, are:

- The Lords. Distinguished by high ornamentation, detail, and abundant jewelry. Several show affinities



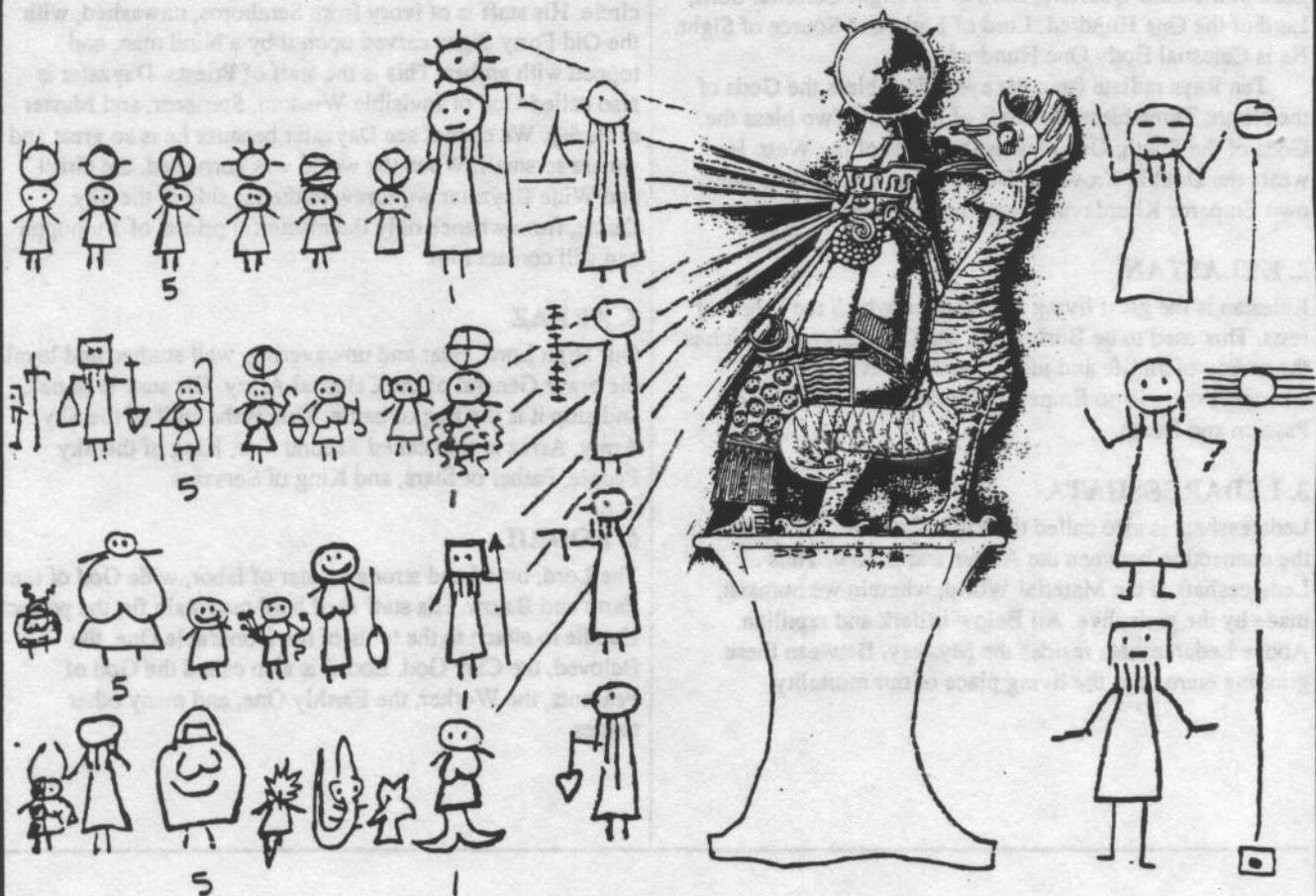
for other styles. I-1 through I-11.

- Naked, or near naked. I-12 and 13, III-14. In some historical times, these images were modestly covered with hangings.
- The Feathered. Distinguished by feathered cloaks. I-14 through I-17. (Cloak also worn by I-10)
- Mastinan (sometimes Darsenian). Distinguished by its rope belt and line/dot design pattern. I-18, I-19, III-1, III-9, IV-5. (similar to I-8)
- Stars. Distinguished by extreme simplicity, no belt, etc. I-22 to I-25.
- Workers. Short (above knee) tunics. II-7 to II-16.
- Northern. Distinctive left-over-right cut and "vine" pattern. II-22, II-24, III-22. (similar to I-10)

- Naverian. Distinguished by its archaic "edged style," still popular in that province. III-4, III-5, III-8, III-12 to 14, III-16 to 17, IV-6. (similar to I-7)
- Zarkosite. Distinguished by being of hides and furs. III-18 to III-20. (similar to I-4)
- Suvarian. Simple cut, "wave" pattern, and identical jewelry. II-2, III-24, III-25. (similar to I-6)

Parts of Yelm

- Vrimak: I-14.
- Antirius: I-18.
- Bijüif: IV-24.
- Berneel Arashagem: I-15.
- Enverinus: II-17.
- Kazkurtum: IV-23.



Ezelveztay

Ezelveztay hovers overhead. This sign is The ONE before One. It is visible as a translucent Orb which hovers over the head of a rightful Emperor even today. Indeed, it can be seen

over the divine head of our own Grand Emperor Khordavu. Thus we know he is illuminated and blessed by this closeness to the One.

The Solar Court

Upon the right, receiving the horde of deities, sits the Emperor and his court. Ten separate figures are here. They are, together, Glorantay.

The Emperor

1. YELM

The Emperor sits at the Center of the Cosmos. The Bright One is the Greatest of the Gods. Lord God, Emperor of the Universe, Allfather, Keeper of Order, Seer of Sight beyond Sight, Overseer of Overseers, Conqueror of Dark Burburstus, Lord of the Four Quarters, Lord of the Eight Celestial Sons, Lord of the One Hundred, Lord of Light and Source of Sight. He is Celestial Body One Hundred.

Ten Rays radiate from his eyes. Four bless the Gods of the North. Three bless the Gods of the East. Two bless the Gods of the South. One blesses the Gods of the West. He wears the Double Crown of Dara Happa, just as does our own Emperor Khordavu — may he live forever!

2. KELASTAN

Kelastan is the great living throne upon which the Emperor rests. This used to be Burburstus, the Dark Dragon, which is the enemy of all life and justice, and which is released whenever there is no Emperor upon it. It is the source of Passion and Death.

3. LEDAREESHATA

Ledareeshata is also called the Pillar Goddess.¹ The Pillar is the connection between the Above and Below. Thus Ledareeshata is the Material World, wherein we humans, made by the gods, live. All Below is dark and reptilian. Above Ledareeshata resides the Mystery. Between these grinding eternals is the living place of our mortality.

The Aetheric Brothers

The brothers of Yelm, being the highest, most deserving, and most trustworthy of all beings are honored to stand behind the Emperor from whence they may offer their advice and assistance. These radiant beings are all easily identifiable by their distinctive staffs and clothing, which were presents from the Lord and Lady.²

4. DAYZATAR

Our Great and Highest Lord, perfect and unattainable God of the Sky and Above. All existence is contained within his circle. His staff is of ivory from Senthoros, unwashed, with the Old Forty Signs carved upon it by a blind man, and topped with amber. This is the staff of Priests. Dayzatar is also called God of Invisible Wisdom, Star-seer, and Master of Purity. We cannot see Dayzatar because he is so great and we are so small. When the world was corrupted, the Great and Wide Dayzatar withdrew to the far side of the Sky Dome, from whence only the masterful priests of Yuthuppa can still contact him.

5. ARRAZ

Our High Lord, clear and unwavering, well studied and loyal, the brave General of the Celestial Army. His staff is of oak, and atop it is the flag of battle. This is the staff of the Sky Army. Arraz is also called Second Star, King of the Sky People, Father of Stars, and King of Servants.

6. LODRIL

The Lord, broad and strong master of labor, wide God of the Earth and Below. His staff is of hard mountain fir, the perfect Handle to attach to the tools of the Honorable One, the Beloved, the Clay God. Lodril is also called the God of Peasants, the Worker, the Earthly One, and many other names.

1 The Pillar God was far better documented, with living cults which met around and upon ancient stone towers raised or lowered by the gods
2 Lord and Lady. Presumably Yelm (staff) and Dendara (clothing)

The Overseers

The first thing which Yelm did when he came upon the Earth was to name lords over the four quarters. These are the first Overseers, who have command over those who come to the court. They are the ones who helped Yelm to measure the Universe, each using their own special tool.

7. ASHARTHCHA

White Overseer of the North, Ruler of the Compass, Keeper of Wisdom. He is also called the Long-bearded Measurer.¹

8. INDARTHRA

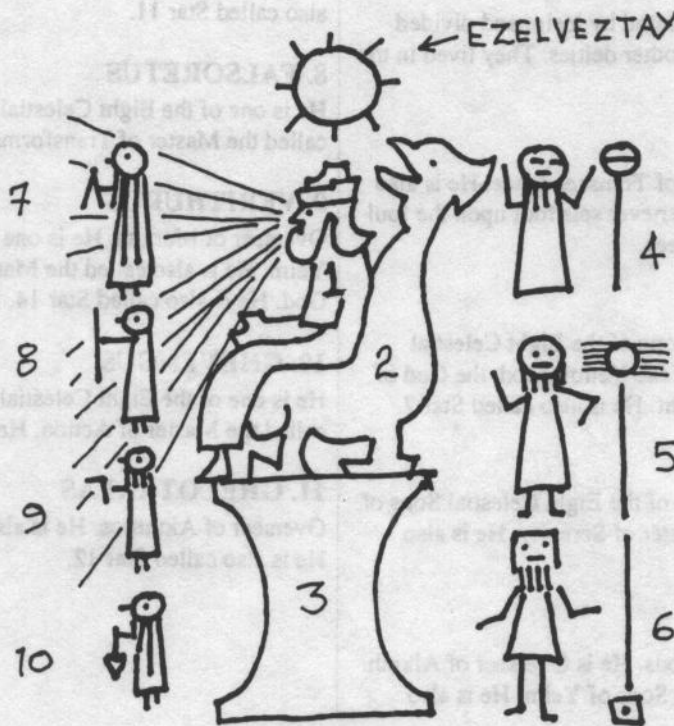
Yellow Overseer of the East, Ruler of the Ketstick,² Keeper of Insight. He is also called the Beardless Measurer.

9. NEMARTHSHAR

Red Overseer of the South, Ruler of the Right Angle, Keeper of Strength. He was attacked by a cloud of burning traitors who pummeled him to death, and then burned the crushed remains.³

10. VANARTHURD

Blue Overseer of the West, Ruler of the Plumb, Keeper of Sovereignty. He was seized by the Goakstart, which means "She monster which turns men into stone."⁴ which turned him into a mountain. In that way the High Crown was stolen from him. It was later the Son of Anaxial who retrieved the High Crown for the Empire.⁵



- 1 He was destroyed by Umatum, when the Broken God crashed into the northern pillar. This began the movement of the Sky dome
- 2 Ketstick. *ker* is a measure, "from nose to fingertip," roughly about a yard long
- 3 Those outrageous bandits were eventually defeated and enslaved by Shargash
- 4 Plentonus explains this derivation, implying this was a previously otherwise unknown DH word
- 5 The tales say he got it back from Yargan

Row I

These are the Gods of the Above. Except for two of them, these are the deities by whom it is acceptable to swear sacred oaths and to worship at any time.

Lord of the Center Below

1. MURHARZARM

Emperor of Dara Happa, Keeper of the Surface World, Guardian of Justice and Right Order, Emperor of Humans, Patriarch of the Empire. He is a son of Yelm. He holds the Staff of Justice, which is topped by scales.

The Ten Planets

The Harmonious Realm was created by Yelm and divided among his Eight Sons and two other deities. They lived in the Sky.

2. ZAYTENARAS

Overseer of Senthoros. Master of Transcendence. He is also called Messenger of Above. He never sets foot upon the foul earth, which is why he has no feet.

3. BUSERIAN

Overseer of Abgammon. He is one of the Eight Celestial Sons of Yelm. He is also called the Yellow God, the God of Priests, and the Master of Insight. He is also called Star 7.

4. RELADIVUS

Overseer of Nivorah. He is one of the Eight Celestial Sons of Yelm. He is also called the Master of Serenity. He is also called Star 8.

5. SHARGASH

Shargash is one of the Great Gods. He is Overseer of Alkoth. He is one of the Eight Celestial Sons of Yelm. He is also

called the Master of Strength. He is also called Star 9.

6. DERDURNUS

He is one of the Eight Celestial Sons of Yelm. He is also called the Master of Brilliance. He is also called Star 10.

7. DEUMALOS

Overseer of Hamados. He is one of the Eight Celestial Sons of Yelm. He is also called the Master of Sovereignty. He is also called Star 11.

8. FALSORETUS

He is one of the Eight Celestial Sons of Yelm. He is also called the Master of Transformation. He is also called Star 13.

9. VERITHURUS

Overseer of Mernita. He is one of the Eight Celestial Sons of Yelm. He is also called the Master of Wisdom, the White God. He is also called Star 14.

10. GHEVENGUS

He is one of the Eight Celestial Sons of Yelm. He is also called the Master of Action. He is also called Star 15.

11. GHELOTRALAS

Overseer of Akuturos. He is also called Messenger to Below. He is also called Star 12.



The Intruders

These two deities do not belong here, but gained access through trickery and deceit which later destroyed the world. If they had not been placed here the Sky would never have fallen. These are the two which should never be worshipped. Oaths sworn by them are useless.

12. ULERIA

The Goddess of Lust, Lewdness, Nakedness, and Fertility. She was allowed into Heaven because she had been Love, a member of the Celestial Court. But when the rest of Glorantay rightfully fled she remained behind and so was perverted by the world and destroyed it. She is also called Celestial Body 69. She is also called by many names unfit for ink and papyrus.

13. UMATUM

Rebellus Terminus, the Killer of Murharzarm, the Outsider, the Intruder, the Father of Monsters. This is the foul son of Uleria, who brought many evils to the world through his lewd and depraved actions. He is also called Star 50.

Other Sky Gods

14. VRIMAK

God of Eagles. This is one of the Portions of Yelm. He is also called High Flyer, Messenger of Heaven, Lord of the Above, Wings of Shining Day, Father of Kestinaddi.

15. BERNEEL ARASHAGERN

This is one of the Portions of Yelm. It is hiding behind the eagle, knowing that it is the food of eagles. This is also called Star 12.¹

16. AVARNIA

Goddess of Quails and other small birds. She was also the Nurturer of Memita in the reign of Emperor Anaxial. She is also called Star 18.²

17. THOLM

God of Falconry, son of Avarnia. He chose to serve the Emperor, and so was spared when all of his people were destroyed by war. He is also called Star 20.

18. ANTIRIUS

This is one of the Portions of Yelm. He is holding the Steps of God in his hand, by which he descends with the word of Yelm for the Emperor, and ascends with the word of the Emperor for God.³ He is also called Star 99.

19. AVIVORUS

God of the Spear, he is also called Hastatus, or vulgarly, Spear Man. He is also called Star 87.⁴

20. EREKOS

Goddess of the Full Jar or Goddess of the Upright Jar.

21. SHAFESORA

The kind and beloved gentle Goddess of Rain, Fertility and Plenty. She is also called Star 38.

22. NASAKOS

Goddess of the Sharing Jar.

23. POLARIS

God of the Sky, Keeper of the Stars. He is also called Star 1.

24. OURANIA

Goddess of the Sky and Heavens. One eye has a tear dripping, the other is surrounded by a twinkle. She is also called Star 3.

25. OROPUM

Goddess of Guidance, her star is one which was first known to the Yuthuppan star gazers. ~~She~~ is also called Star 4.

¹ Not a typo. Two separate bodies are designated as Star 12

² Star 18 is, most commonly, called the Dove, not the Quail as listed here

³ Actually, this is the image of Doburdun, the Darsenite Thunder God. The interpretation of this image began the Plentonic Debates. Eventually most philosophers agreed that Antirius was actually the single beam coming down from Ezelveztay

⁴ Star 87 is also commonly called Avivath, a later incarnation of the Sun-spear Hero

Row II

These are the Gods which serve the Gods of Above. They are acceptable deities to worship.

The Highest Goddess

1. ENTEKOS

The Goddess of the Right Air. Her clothing is the winds and clouds. She is also called Goddess of Calm, Lady of the Summer Air, Mother of Moons, Queen of the Air, and Star 64.¹

Goddesses of Women

These four goddesses are found throughout Dara Happa, always found together. Foreigners have even imported the cult.

2. ARIRA

Goddess of girls, maidens, and innocence. She wears a particular hair style, with coils bundled on the sides, which denotes her virgin status.

3. NAVERIA

Goddess of Wives. She holds her sacred pot and spoon.

4. LESILLA

Goddess of Mothers. She holds a harvesting sickle, and wears a particular head dress which is still seen during our autumn harvest festivals.

5. KOVERIA

Goddess of Grandmothers, Old Women. She holds herself with two canes, one short and one long.

The Workers

These are the Ten Sons and Servants of Lodril who do the labor of the gods. They are led by their leader.

6. MOHENJAR

God of Overseers. Mohenjar carries a ceremonial mattock and a small legged bucket. He knows how, and is not afraid to dirty himself.

7. MORKARTOS.

The Foreman. He carries a long crossed staff, or "chief foreman's" staff.

8. PERANDOS.

The Digger (with Mattock.) He carries a mattock and brick.

9. PERERLOTIL.

The Digger (with shovel.) He carries a shovel and bucket, and brick mold.

10. NAVESTOS.

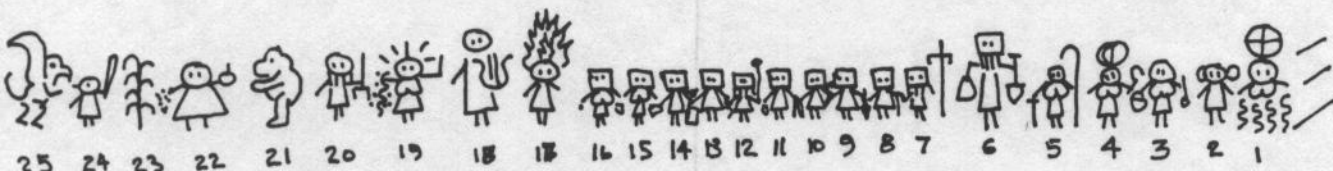
The Harvester. He carries a sickle and basket.

11. URDER.

The Worker. He carries a thresher (whip) and basket.

12. MORURDER.

The Boss. He carries a small baton of authority.



¹ Entekos was also persistantly identified by the Darsenites to be Dendara, the wife of the Sun. Iconography is similar.

Row III

These are the Gods of the Earth. These may be worshipped under supervision from the Gods of Above. Otherwise, it is unlawful and leads to corruption and death.

1. GERENDETHO

Lord of the Earth. He is also called the Raiser of Hills, the Long Runner, the Father of Kostaddi, the Spear Shaper, the Old Hunter.

2. DENDARA

Goddess of Women, Marriage, Obedience, and the Household. Her smile shows her happiness. She holds a Spindle, her sign. She is also called the Good Goddess, Spindle Goddess, Wife of Yelm, Mother of Eight, Mother of Ten, and Wife Goddess.

3. DENERGERIA

The Daughter. This goddess is loved by everyone, and when she was kidnapped the whole world went into mourning. She was rescued and released by Yelm. She is holding a snake and a sheaf of flowers.

4. INJERINA

The Good Sister. She is well known in tales, where she appears alongside her bad sister.

5. ORIA

Great Goddess, Source, Mother of Earth, Mother of All, Mother of 80, Mother of 100. She is the mother of many

gods and goddesses of the earth. All plants and animals are claimed to come from her.

6. BOSJERINA

The Bad Sister. She is well known in tales, where she appears alongside her good sister.

7. EVERINA

Goddess of Rice. She is one of the Four Great Nurturers of Dara Happa. She holds a sheaf of drooping rice stalks.

8. VERGENARI

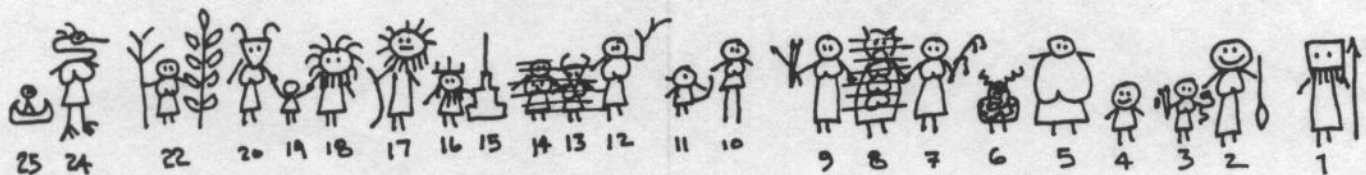
Goddess of Pigs. She is one of the Four Great Nurturers of Dara Happa. She is one of the so-called Finger Goddesses.

9. PELA

Goddess of Barley, Grains. She is one of the Four Great Nurturers of Dara Happa. She holds a sheaf of barley in her arm.

10. BISELENSLIB

Goddess of Alkoth. All peasants must wear their tunics short, which is why her legs look so long.



13. ALFOSTIOS.

The Cooper. He carries a saw, with a barrel beside him.

14. OSTEVIUS.

The Carpenter. He carries a hammer, with a box beside him.

15. VENURTERA.

The Potter. She carries a wheel, with a pot beside her.

16. URDERA.

The Carrier. She carries two baskets.

Other Deities**17. ENVERINUS**

God of Fire. This is one of the Portions of Yelm. He is present at all sacrifices.

18. HYRAOS

God of Harpers. He holds a harp.

19. ERISSA

The Healing Goddess. She is also called Our White Goddess. She holds the vine whose cooked leaves cures bloody wounds.

20. LOKARNOS

God of Merchants. He holds a merchant's scale/balance. Also God of Counting and Star 58.

21. ERTELENARI

Goddess of Bears. Like many goddesses she is rebellious, but unlike any other, this one looks away from the Emperor! It is no wonder we do not like her today. She is one of the so-called Finger Goddesses.¹

22. OROYPSUS

The fat and sensual God of Pleasure. He holds grapes and an apple, or other fruit.

23. YARM PLANT

In some lands this plant is revered beyond all reason, presumably because of its part in deceiving Anaxial. For all its uniqueness, the yarm should not be considered to be the ancestor of all vegetation.

24. ULKAMOON

God of the Club. He protects mankind from many dangers, including the gryphon which attempts to disturb Yelm's ceremony here. Note his impudence, though, as he looks away here.

25. GALGARENCE

Goddess of Gryphons. She was an early rival of Yelm, and was also one of Marriage contestants. She sought to disturb this ritual, but ended up paying homage.

¹ Finger Goddess. Another error, since all the Finger Goddesses normally have black stripes across them

11. DESEETI

God of the Club. His unworthiness is proved by his inattention here, for we can see he looks behind him rather than at the Rites.¹

12. THILLA

Goddess of Yuthuppa. She holds an inverted root.²

13. BUSENARI

Goddess of Cattle. She is one of the so-called Finger Goddesses.

14. MEMENARI

Goddess of Motherhood. She is one of the so-called Finger Goddesses.

15. SELSHENA

Goddess of the Center. Sometimes called the Footstool, she rose from the ground to meet the Descending God.

16. VANTESTOS

The God of Government and Rulership.³ He submitted to Yelm, and was given a rightful position.⁴

17. SAGITTUS

God of the Bow. He is also called Urengeri, and is a servant of Yelm.

18. DURBADDATH

God of Lions. He is also called the Father of Ergesh and Votank. He has the head of a lion. Yelm replaced it when he

was beheaded, and in return Durbaddath agreed to give over his son as a slave to Yelm.⁵

19. ERGESH

God of the Slaves, called Obedient One, Server, and Beloved.⁶

20. URYARDA

The Goat Goddess. She is the one who got off the boat too early.

21. Leafy Plant.

This is only an accoutrement of Erenbaya.

22. ERENBAYA

Goddess of Vegetation, especially Trees. She is covered with leaves, etc.

23. Tree

Another accoutrement of Erenbaya.

24. SURENSLIBA

Goddess of Herons. She is also called the Long-legged, the Snapper, Marsh Mother, but especially Lewd One, the Perverted, the Polyandrous.

25. YESTENDOS

God of Reed Boats. He is a companion of Surensliba.

- 1 Desecti. Actually, an orgiastic fertility god. He is often confused with Kenstrata, a similar (but wilderness) deity from Darsen, who is the mate of Orogeria (below)
- 2 Actually, another Plentionius error. Thilla does hold a branching root, but this is the antler of a deer, indicating Orogeria, a related goddess of the wilds
- 3 Elsewhere, the God of Tyranny. He wears the Crown of Tyrants, which he seized illegally
- 4 Many of the symbols of Vantestos were later given to the Provincial Governors of Dara Happa.
- 5 This story is unknown to Durbaddath cultists in Votankiland (later called Balazar)
- 6 Actually appears to be VOTANK, God of the Votanki People, who were regularly raided and sold into slavery

Row IV.

These are the Gods of the Below. They are also called the Lower 25. They are Low and Base, and unfit for whole men or women to worship.

The Good Deities of Below

1. OSLIRA

Goddess of the River. She is one of the Four Great Nurturers of Dara Happa.

2. Fish

Servant and accoutrement of Oslira.

The Bad Deities of Below

3. VARNAGA

The Crocodile God, a servant and accoutrement of Oslira. If there is anything bad about the river, it comes from this vile and bloody god. Yelm hates him, and has instructed all good men to slay his children wherever they are seen. No holy man or scribe is ever expected to even look upon this spawn and god of evil.

4. RAKENVEG

God of Trickery, Deceit. He is also called Fool, Liar, Hare Man, Carrot God.

5. NETTA

Goddess of Night and Darkness. Also the Goddess of the First Underworld, Keeper of the Undergrounds, and Keeper of the First Hell.

6. VESKERELE

The faceless God of the Second Underworld, Keeper of the Second Hell.

7. NATHA

Goddess of the Second Underworld, Keeper of the Second Hell. She holds a bell, and her priestess' costume has many others as well. She is also called Avenger, Mistress of the Balance, Mother of Murder, and Assassin.

8. DESHLOTRALAS

God of the Third Underworld, Keeper of the Third Hell. He holds aloft the Bone of Power.

9. ANNARA GOR

Goddess of the Third Underworld, Keeper of the Third Hell. Her hair is of serpents, and her clothing is in rags. She is also called Ugly Old woman.

10. DESHKORGOS

God of the Fourth Underworld, Keeper of the Fourth Hell. He is also called Monster Man. His task is to imprison the monsters which are behind him, for he is not human, nor ever was as we can see from the bones. He wields a whip, the characteristic emblem of his office.

11. SAKKAR

God of Fear. Hunter of Men. He is the saber-toothed hunter.¹



¹ Sakkars are a type of fierce predator of the Pelorian valleys, eventually extinct in the civilized lands

12. JAJAGAPA

Catcher of Souls. He is a hunter, dog-headed, and bears his net.

13. SANAMA

Goddess of Snakes and Serpents.

14. BAKOKA

Goddess of Scorpions and Scorpion-people.

15. MAHAQUATA

The bat-winged Goddess of Death. When Yelm was Enthroned, she hung upside down below the cube of the earth. She is the assassin of Murharzarm. She has bat ears and wings.

16. GERRA

Goddess of Sorrow. She is banished to the Underworld but escapes to plague us anyway.

17. GORGORMA

Goddess of Horror. She is the Mother of Nightmares, the one who brings evil to us. Behind her are her perverse crew. She is relentless, and renders us with her horns, claws, and mouths.

The Tortured Victims

These are the suffering souls who are being punished for their evils, or for those which they want to bring to the world. These all escaped from hell during the Great Darkness.

18. GAMARA

She is howling, and her arms have been cut off.

19. ANNILHA

This evil bat demon was the sister of Lokarnos. For her part in destroying the world Night Eagle¹ cast her down from the sky of eternal night into the maws of the hole she made.

Mystics can see her Blue Streak, far to the south.

(Missing figure)²

20. ORALANATUM and WALINDUM

These two midgits are the petty foreign gods. One is standing on the head of the other to mimic the stature of their betters.

21. RASHORANA

This is the tortured Woman howling with pain, this time held up side down.

22. ERLANDUS

The sexual monster of the south, the husband of Erlanda, Mother of Kings. Cast into Hell and dissected, he has been cut open, and his intestines are visible beneath his tunic.

23. KAZKURTUM

The Empty Emperor, the Worthless Ruler, the God of Nothingness. This is one of the Portions of Yelm.

24. BIJIIF

A pile of dust, to which Yelm was reduced. A single speck, glistening, reveals its true identity. This is one of the Portions of Yelm.

25. JOKBAZI

The Broken. Here are pieces and fragments of a deity who has been lost forever, dismembered and never resurrected. This is the worst fate of all.

- A. Bird (Rabbit Head)
- B. Fire (Arrow head)
- C. Shape (Shish kabob)
- D. Animal (Semicircle)
- E. Warmth (Square with Dot)

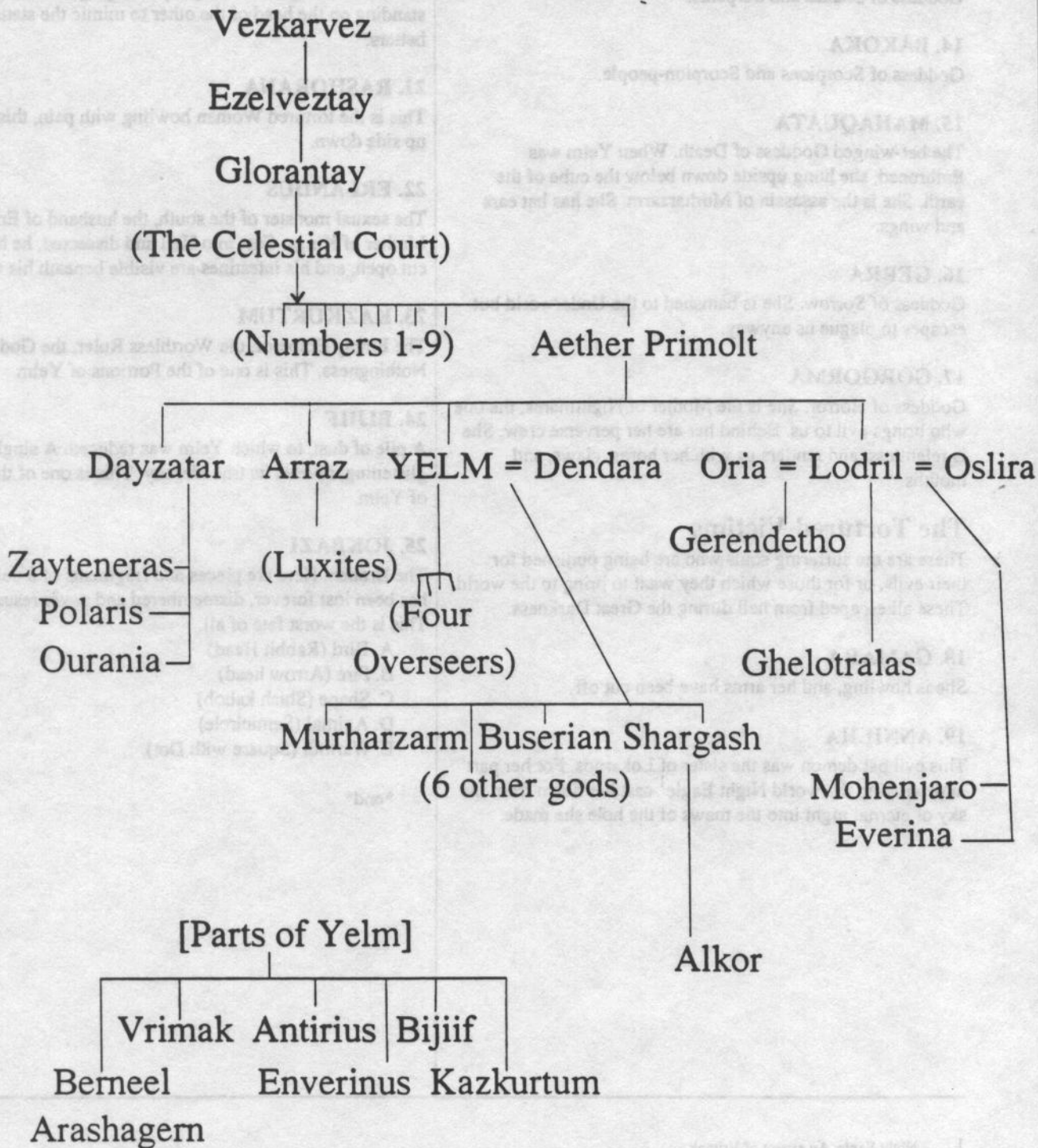
end

¹ Night Eagle. An aspect of Vrimak

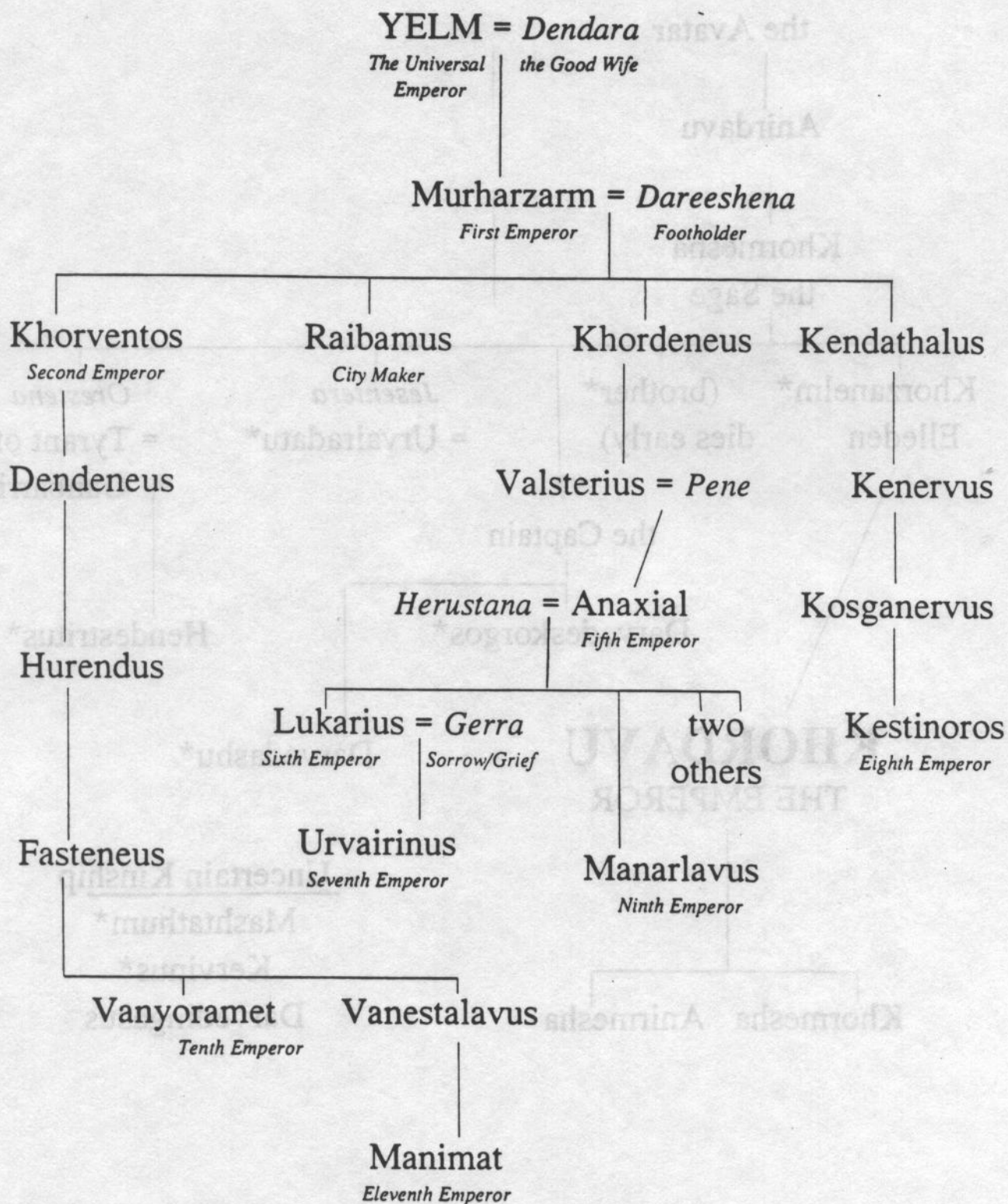
² This nonfigure is ignored by Plentonius. The stripes without a figure indicate its invisible presence. It was probably Vorgetala, the Unseen Goddess of Wendaria, and one of the Finger Goddesses

Appendix B. Genealogies

1. Yelm and his Relatives

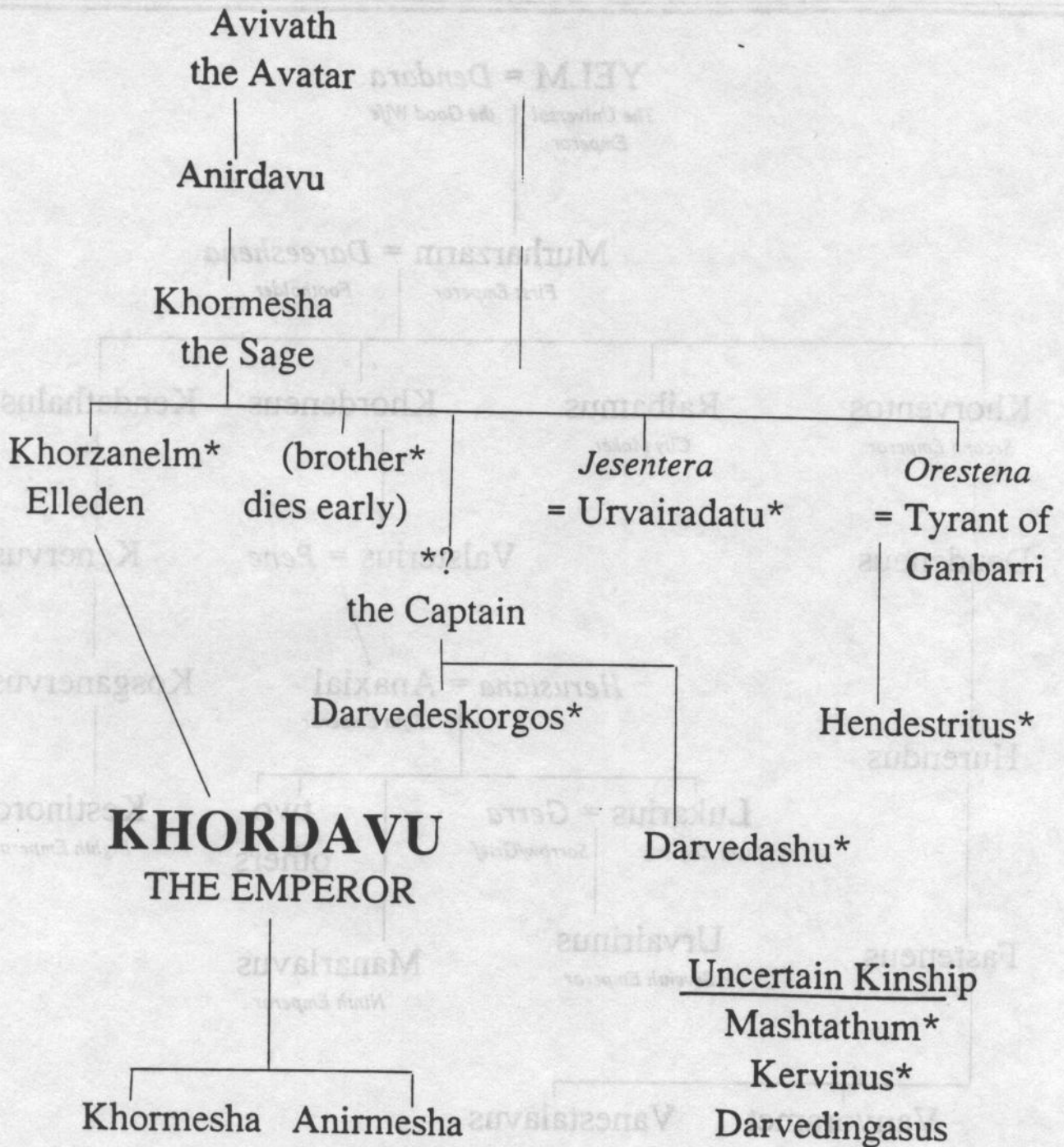


2. Murharzarm and the Anaxial Dynasty



3. The Descent of Khordavu

**indicates one of the Ten Princes*



Appendix C. Some Star Lore

Greg Sez: *These are not Gloranthan documents, but a overview and an explanation of the system which they*

used.

Celestionomy

Some Information about the Dara Happan Sky Lore

Yuthuppa is generally considered to be the center of all Gloranthan celestial lore. Every people across the world had their own original mythos, but none of them had the breadth and depth of Yuthuppan lore. Thus in the West the Malkioni had the ancient Zzabur Lore and later acquired the more extensive Pillar Lore. This got its name from the fabled City of the Pillar, where the celestial information has been recorded since the start of time. Though many Westerners, both God Learner and after, deny the identification of Yuthuppa as the Pillar City, all other evidence supports it. Likewise the Kralorelans have their City of Watchers, located to their west across the Desert. From there came the ancient seers who taught the wisdom of the sky.

The reason for this is simply the truth: the Buserian priesthood of Yuthuppa are directly beneath Pole Star, and are heirs to wisdom forgotten or unknown to others. Their system provides the origins for the other extensive systems in Glorantha, even having penetrated some Arbennan shamanic customs.

Buserian

Buserian is the God of Priests, of Writers and Scribes, of Celestionomy and Celestioscopy, of Divination, and of Principled Organization.

Buserian came to importance in the era of Kazkurtum, and provided the secret for bringing back the world. The cold and dark was killing everything. Buserian had made himself a house made out of hides covering bent sticks, but the Rebel Gods had torn off its outer covering. Buserian was a wise and powerful man, and as he viewed the desolation he determined to remain huddled within the scant protection of the remaining frame, for it gave him the greatest protection he could expect. So he stayed there, deep and silent as the winds howled and demons marched past him. He remained, praying to enter into the mind of Dayzatar, until from there he discerned the Pole Star right overhead. From seeing this star Buserian gained strength to continue. He noticed that

Pole Star came more and more often, and always right overhead. So Buserian prayed too to Pole Star, to protect him and to teach him. And Pole Star replied.

After a long time communicating to Pole Star then Buserian began to be able to see other stars appearing. He learned from the stability of Polaris about the circular movement of the other stars. He remembered and spoke to the many bits of light, and every time he learned something new he was filled with the desire to survive. And so he did.

Buserian was found by a miserable band of survivors. They begged him for help, and Buserian agreed. When they obeyed him they grew stronger, and they called themselves the Stargazers, and forgot what they were called before that. So Buserian taught them, and they protected him and made a frame to pull him along the ground when they all left there afterwards.

After they left the storm gods tore down the original frame, but Buserian had already taught it to everyone else who would listen. The Stargazers used this system to map the skies. This is why the mapping system is called Buserian's Frame.

Buserian's Frame

Buserian's Frame is used as the location reference for stars. It is a circular grid for the sky. The houses and regions of the Frame do not move around the sky at all, but are fixed. Thus the sky moves in relation to the grid.

The east-west line is the same as the midsummer's Lightfore Path and goes exactly through Pole Star. It rises in the east from Theya's Hinge, which is the place where the Yellow Radiate strikes the horizon; reaches the zenith at Pole Star; then descends along the Black Line and finishes at Rausa's Hinge. The white/red or north-south line is found by measuring a right angle from the yellow/black line at Polaris.

These divide the Sky into its basic parts: the center and exterior (or horizon), and the four quarters. Other radiates from the center divide the enclosed half-sphere into other "houses."

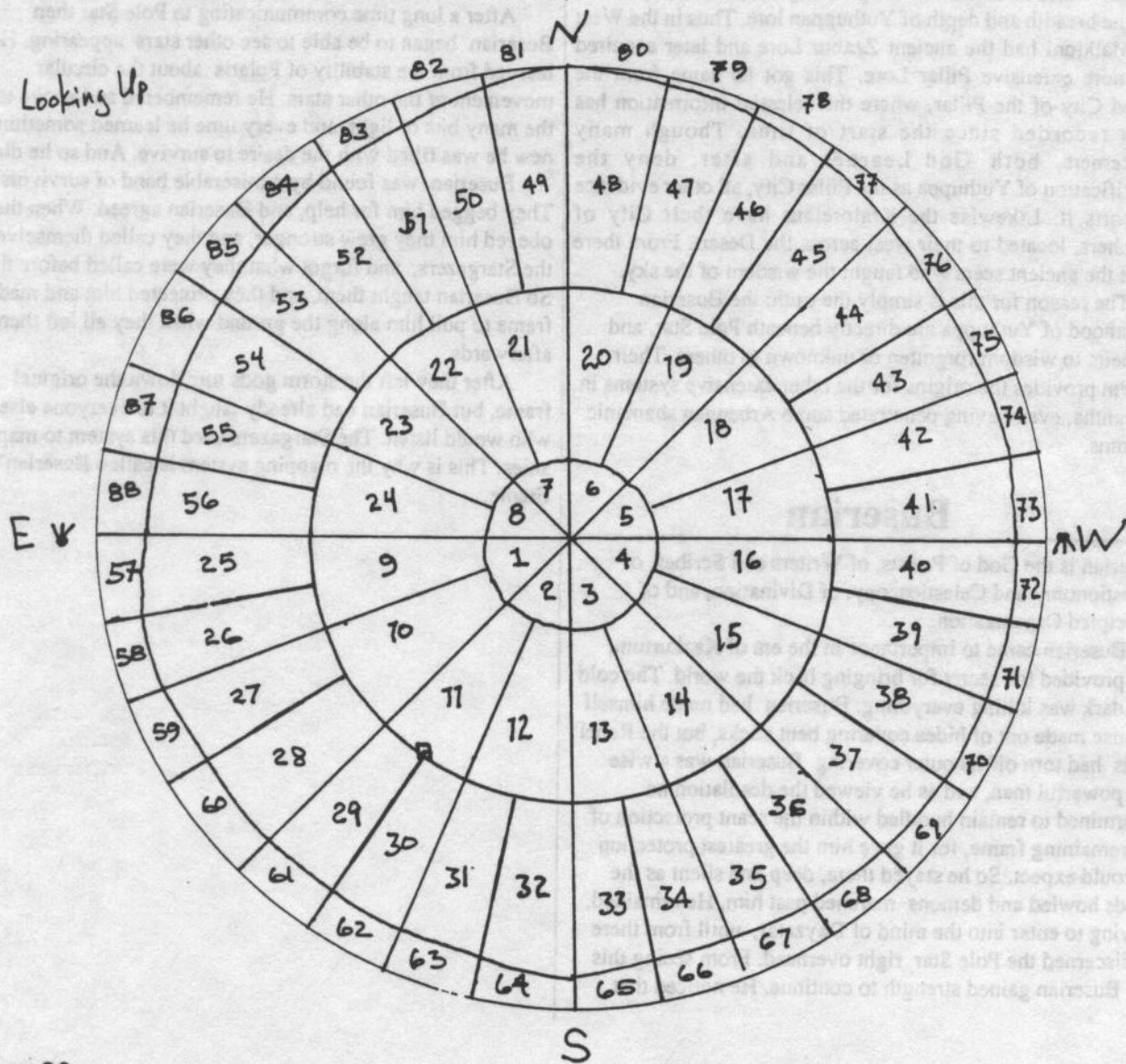
Since this grid does not move, but the living dome does, the stars move around the sky, going from house to house.

This means that all stars eventually appear in every one of the houses of their Circle throughout the year. Thus it is critical to know the date and time in order to know the precise position of a star.

Alternately, sometimes a date was given by referring to a certain star in a certain house. If the writer wished to be obscure, he could use an obscure star, if clarity was sought, any of several local systems could be used. The Pelandan Farming Schedule was one such local system. ("When the Plow enters X, it is time to bless and use the tool.")

Planets, on the other hand, are restricted to a few of the houses through which they pass. The Yelm Path, for instance, never leaves Houses 57/88, 56/25, 24/9, 8/1, 4/5, 16/17, 40/41, and 72/73.

The Red Pathway wanders more. It was recognized as a pathway only lately, and many scholars in Dara Happa are still unconvinced. However, plotting the Red Pathway planets accurately is one of the secrets by which the Buserian Celestiology is noted, and works for them.



The Frame

Pole Star, Center

Pole Star sits in the exact center of the sky. His real name is a secret, known only to initiates. Everyone else calls him Pole Star because of the fact that he is exactly overhead, as on the top of a dome, like the nomad *kert*, which has a pole running from the ground to the roof. Some legends say that the original Pole was the ancient Pillar, a god which used to be worshipped but no longer is.

Pole Star's ancient rune is of the 8-armed cross. Those arms now divide the sky into its Eighths. Those eight lines radiate from Pole Star make the Main Frame.

The Main Frame

The Main Frame is divided into three horizontal regions. From below, these appear to be concentric circles. They are divided by radiating lines which come from the center, or from the second ring.

The Main Frame has four Colored Radiates, and four Ordinary Radiates. This makes the first Eight Houses.

The Four Colored Radiates are:

- From Pole Star to the East is the Yellow Radiate. It is also called the Theyan or East Radiate.
- From Pole Star to the South is the Red Radiate. It is also called the Erindamus,¹ or South Radiate.
- From Pole Star to the West is the Black Radiate. It is also called the West or Rausan Radiate.
- From Pole Star to the North is the White Radiate. It is also called the North or Kalikos Radiate.

The Four Ordinary Radiates are:

- *Indem* (originally "Indnem") or Eastsouth; Also called the Serenity Pole, or Yareladvum, or the Quail Tree.
- *Nemvan*, or Southwest; Also called the Brilliance Pole, or Yabethesarum, or Egret Tree.
- *Vanash*, or Westnorth; Also called the Transformation Pole, or Yamastinum, or Dove Tree.
- *Ashind*, or Northeast, Also called the Action Pole, or Yajarananus, or Eagle Tree.

Obviously these are symbolic names, for neither quail nor egrets naturally inhabit trees. These associations also appear elsewhere, such as the egrets being noted as especially brilliant, or quail being serene.

Secondary Radiates

Secondary Radiates come from the rim of the two Circles. They can be designated by a variety of names, including the rooms of a house or mathematical designations. More

simply, they are ignored since the spaces between the lines is more important.

The Circles

The sky is divided first into three (sometimes four) Circles, which lie in concentric circles around Pole Star.

The Circles are named the Upper, or Ourania's, Circle; the Middle; and the Lower Circle.

The Upper Circle is also called the City (see below) since the two regions perfectly coincide. It is divided into 8 Houses, sometimes called the Eight Courts.

The Middle Circle is also called the Middle Heaven. It is divided into the same 8 houses, or (more commonly) into Sixteen Rooms.

The Lower Circle is also called the Lower heaven or Lower Sky. It ends upon the horizon. It is divided into the same 8 Houses, or more commonly, into Thirtytwo Plots, or Yards.

The last Circle is the latest added to the system. This is the Horizon Line or Underworld Line. This line is made by the horizon, and because the dome tilts there are some areas which are visible part of the year, but for other parts they are below the horizon. The stars below this line are of the "fourth circle, which is actually not a circle but is irregularly shaped. The fact that the sky below the Horizon Circle is sometimes below the horizon implies (for some) that there is a much larger portion of the sky invisible there too (perhaps another whole half-sphere forming the Underworld Sky!)

The 88 Houses

The Circles are subdivided by the Radiates to form 88 areas (sometimes called houses). These are called octants, arcs, and subarcs (and sometimes subsubarcs), depending upon which Circle they are in. They are numbered consecutively, rotating east-south-west-north, starting from the Yellow Radiate.

- Octants are the first eight zones of the Inner Heavens, whose perimeter is defined by Ourania's circuit.
- Arcs are the next 16 regions (#9-24), located in the Circle of the Middle Sky. It surrounds the Upper Sky. Its lower border is marked by the Pit, a peculiar mark which does not go around the sky.
- Subarcs divide the Lower Sky into an additional 32 regions (#25 to 56).
- Subsubarcs are the regions of the Subarcs which dip below the Horizon Line due to the annual tilting of the dome. Because of the unequal tilting, areas of the north are smaller than in the south. These are the 32 areas numbered 57 to 88.

¹ Erindamus. A dog god

Common Sky Areas

Beside the formal system of Buserian, there exists the common identification of the sky and its inhabitants. This is based simply upon what is visible to the ordinary, unaided eye when viewing the unclouded sky.

The sky is divided into five general regions for simple identification purposes. These areas are not abstract, but can be easily seen and discerned, and are known to most people.

The City

This is the same as the region of the Upper or Central Sky. It includes the Three Great Stars of Polaris, Arraz, and Ourania; plus their servants, called the Officers, the Chorus, and the Household. Their turns about the sky are stately and dignified.

The River

An undulating swatch of light arcs overhead. This is the Celestial River, which invaded the sky after drowning the earth, when Emperor Anaxial was afloat. It has the greatest concentration of stars and constellations. Many tiny stars, unnamed and hard to discern, are within its current. Though some people say that the diffused light within it are even tinier stars, collectively being the commoners of the Star Tribes, these are actually the dust of the destroyed ancient

ones.

The Forest

One quarter of the celestial dome is fairly dense with stars, mostly too small to be recognizable and named. Lestakus the Hunter is lord of this realm. Many of the brightest stars are demigods, collectively called the Escaped Prey. Despite the name, Plentonus cites stories for the imprisonment of most of them into the sky. The theory is that they escaped Death by gaining this static immortality.

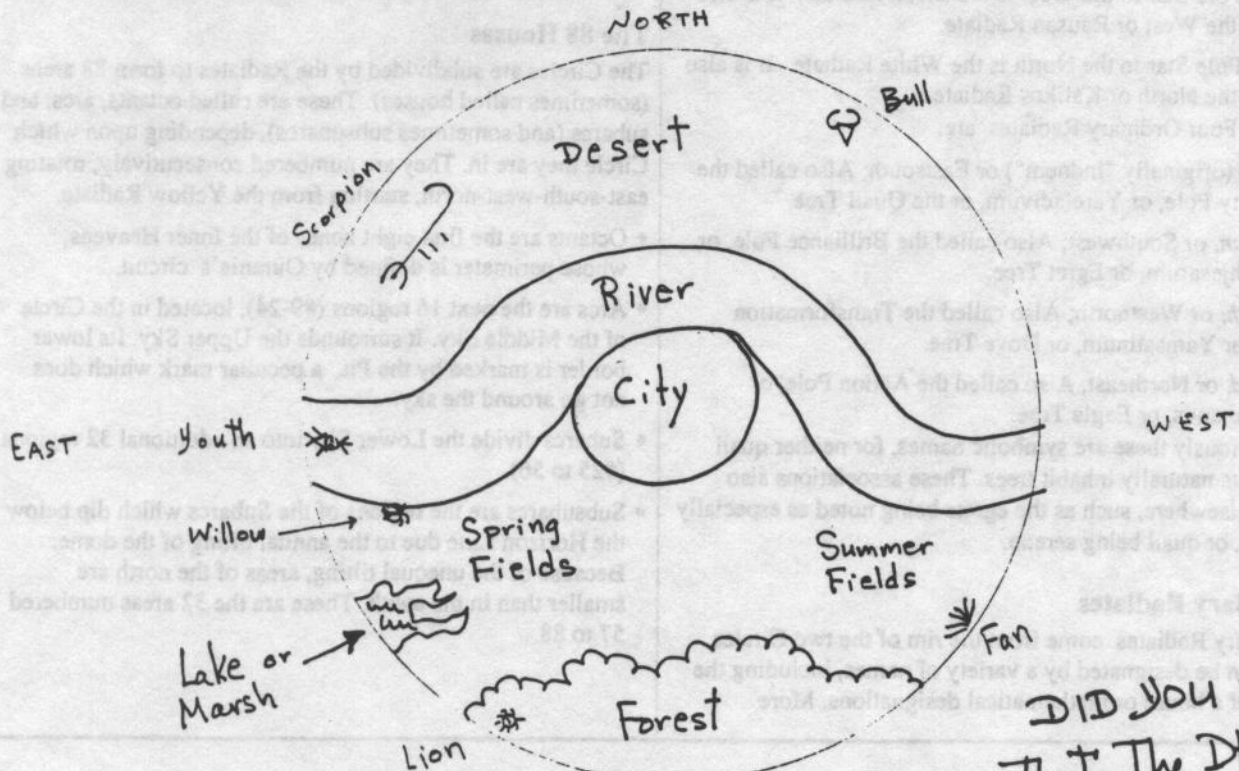
The Fields

Between Forest and River are the Fields. A moderate number of stars appear here, irregularly placed. Prominent constellations tend to be of creatures or of tools.

This area is sometimes divided into the Spring Fields and Summer Fields. The Spring Fields includes the vast Marsh (sometimes called the Lake).

The Desert

Across the River from the Fields is the Desert. This area is nearly devoid of stars. ALL of the visible stars there are named individually or in constellations.



DID YOU KNOW...
That The D4 year
has 4 Seasons?

The Young God

The Solar Mythology recognizes the Story of Yelm as its essential tale. Said another way: the world is the way it is today because of what Yelm did. Restated again with a sense of inclusiveness: The world is the way it is today because of what Yelm and his ancestors, associates, enemies, and descendants did, or did not do.

The sky is the way that it is because of what Yelm did. The story of what he did is shown there, in the dome, as the tale of the Young God. Said another way, the Yelm religion recognizes the Tale of the Young God to be one part of the Tale of Yelm.

The story of what the Young God did is recorded by the planet Lightfore. Parts of the story are discernable from the constellation where Lightfore rises (and sets), and by its passage through variously important celestial bodies.

The planet Lightfore has always held some enigma. Its Gloranthan name is always a title, like Lightfore, and its secret name remains a secret (if it was ever known or agreed upon!) Furthermore, the story of the Young God may be told about other deities as well. It was told about Kargzant before the Anarchy Year turned everything around, and its influence is still seen in many nomad customs. (ie-see WF article)

The story of the Young God is now the story of Yelm, and is told as such here. Lightfore is now recognized by the Dara Happans to be Antirius, the "Little Sun" which remained in the darkness. They remind us that Yelm's own consciousness was in Antirius, as well as in Bijiif, the Descender. As Bijiif descended into Hell, Antirius also descended into the Land of the Dead. These are, they say, both elements of the same Yelmic secrets.

The title "Young God" deserves some comment. The story is clearly not of a young god, but of a god who begins young, goes through the vigor and richness of youth and adulthood, then enters into the wisdom and weakness of old age, and (in the winter) dies and is reborn. Sometimes the tale is of the Year God, and his titles are Spring God, Summer God, and so on.

Nonetheless, the Youth of the deity is always foremost. This is probably to emphasize one of the secrets of the Yelmic cult: eternal rebirth with the blessings of the Sun.

The Story

Star Number 36, called the Throne, is the starting point for the tale. This star is also called the Youth, or even Young God.

Lightfore always rises from the same spot (more or less, the variance is tiny and of no matter here) on the physical horizon. This place is called Theya's Gate. The Dome moves a tiny bit more than one full circuit each day and night period, and as a result Lightfore rises from a slightly different part of the stellar horizon each night.

When the Young Yelm rises exactly upon Star 36, he begins the journey of the Young God. He rises into the Sky,

conquering Burburstus, the Dark Dragon.

This event begins the Celestial Year, and the season of Spring. He hitches the Oxbow and Plow (or among the Wet People, "the (irrigating) bucket and (sprout) bag.")

During the ~~winter~~^{spring} season Yelm walks "across fields, through the Marsh to Erkonus, and on to the Forest."

During the summer, he delves "into the Forest, the Hunter's realm." He meets its denizens with varying results. At last the Hare shows him the way to defeat Hunter and get out, in return for not being eaten by Yelm (or any Dara Happan Emperor.)

Yelm leaves the forest at last, returns to "the other field" and, after a search, "returns the Pot to the Cook." At last, he ends up on the shores of the River.

Yelm must confront the serpentine River (which is often called the Styx, Lorion, or even Oslira). But - as always - Water bears the weakness of fire, and the Young God is overwhelmed by the serpent. He is vomited out by the monster on the far side of the River and enters into the realm of Death. This is the start of Autumn.

Yelm suffers subsequent mishaps and shamings. He is seen naked by the Spy, defeated by Umbudud, shamed at the Whisperers, and insulted by the Bull.

Only at the Oasis does he find any sustenance, and his entry there marks the start of Winter. After a brief, but suitable, rest Yelm rises and goes through the rest of the Desert. He meets Thasus, who prepares him for combat by giving him stellar secrets to chant against his next foe, Bakoka, the Scorpion Mother. She is defeated when she devours the Lost Light, but has stripped Yelm of his powers. The Young God continues and nearly despairs, since he finds nothing in the desert. His hope is finally restored when he finds the Budding Flowers, and with their instruction he then makes his way back to the River. Once submerged, his wounds and pains are taken away, and he is renewed. He emerges as the Young God again, and takes his Throne, which stands upon a rock in the center of the River.

Times and Places

Shortly after the Spring Equinox, in Disorder Week of Sea Season, Lightfore both rises and sets in the constellation of Youth.

At the Summer Solstice, Lightfore rises over the Lion, travels on a very short journey and sets somewhere near to but behind the Plough, Willows, etc. (still quite near to Youth, in fact).

Shortly before the Autumn Equinox, in Fertility Week of Earth Season, Lightfore rises and sets over Fan.

At the Autumn Equinox, Lightfore sets in the River.

At the Winter Solstice, Lightfore rises over the Bull, travels on a very long journey, and sets over the Scorpion.

At the Spring Equinox, Lightfore sets in Youth.

The Star Time

A story told in Yuthuppa, their Truth

This is called the Star Time, or Sparks and Embers, for that is all the fire and health that folks had in those chill, starving days. The people of the empty land would all have died from the cold and starvation, and they almost all did. But some of them were saved by the Stargazers.

When the Stargazers came to Yuthuppa, the people came out of their cold towers to look upon the strangers, who were well fed and well clothed. The Stargazers in turn looked with concern and compassion at the starved, shattered peoples.

"Who are you? You astonish us," said the survivors, "for we have not seen anyone well fed for all of our lives. We thought you might be ogres, but we see that is not true at all. How do you do this?" they asked.

"We are the Stargazers," they replied, "And although it is not easy, we will try to teach you." And there were not any people who were not avid students in learning that night.

"That," said the Stargazer, pointing to *Teat of Oropum*, "is the Porridge Star. You should begin with that." And they taught the people how to sing, and how to pray, and how to address the stars and their spirits in the right ways. And when they were done, the people had simple food to eat, and to them it was like ambrosia.

When they were fed, the survivors said, "You also appear to be well dressed, and perhaps even well armed. These are things foreign to us, and we would like to know if you can teach of these things too."

"You have shown me that you are of us," said Stargazer, "by the intensity of your prayer and your success at this task, so I will teach you more. Before I leave from your camp I will teach you the Protection Star, and the Goat Star, and the Bread Star, which you must pray to all year."

"Where are you from?" asked the people, satisfied, and hopeful for the first time in their miserable lives. "Who are

your gods?"

"We have no gods," they said, "for the gods can only disappoint we mortals. We instead believe only in the power of the stars, and their spirits who help us.

"In the beginning, after the First People were made but before there was war, our ancestors were just one of the many tribes which wandered upon the bountiful earth in bliss and innocent joy.

"In those days we searched for special places, and power spots, and regions where the gods had gone and left their effects. We found one which we loved above all the rest.

"This we called the Sky Spot, for when there any good person could fly up into the Sky World and see what the Luxite people of the Upper World did. They came back and told everyone, and so the folk adopted the ways of the Sky People to their lives on this world. Thus they adopted the wandering ways, and companionship of the sturdy goat, and the sowing of wild oats, and the reaping thereof. And they kept travelling to the Sky World, to get more information and wisdom, and to chart the changes which we discerned were occurring.

"The changes in the Sky World were frightening to all of us there, and we knew that there would be great changes to come. We all knew well that every god on the Surface World has a planetary counterpart in either the Sky or the Underworld. When the celestial bodies moved quickly, and fell out of place, we helped to shepherd the innocent stars to safety, and we charted their paths in the world. We loved Pole Star, who gave us his protection in the heavens, and the Safe Prayer, and sent the Star Captains to help us.

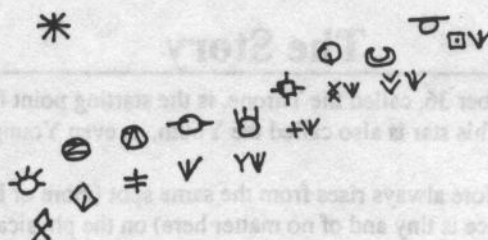
"And they helped us here on earth too, and the Stargazers came back with news of the heavens, and with advice, and how to contact the stars which could still help us. And so in that way we have survived in the worst of conditions, even though we are only small bands of upward-looking people."

Burburstus, or Houses of Virtue?

Plentonius' comments about the Houses of Virtue received one significant piece of support, but its author (Hernavus of Darleep) was executed by Emperor Anirmesha for treason. All which remains of his notes is shown here.



It is possible that this Virtue business was a Yuthuppan secret, revealed by Plentonius (probably inadvertently) and subsequently ignored and suppressed.



Yuthuppan Star Story Towers

In Yuthuppa (and the rest of Dara Happa, to a lesser extent) are the famous Star Story Towers. On certain days of the year pilgrims go to certain towers which are encharged with momentous events and powers. Each tower has no floors within it, though large ones often have stairs spiralling around their interior. Many windows are placed erratically around the walls.

The towers are all officially named as a specific date. Commoners also usually know the story of the tower, and call it by that title. On the given date the windows of the tower reveal the specific celestial entities which are in the given story. The windows always reveal some aspects which are not given in the verbalization of the tales. For instance, the appearance of the Dove star reveals to pilgrims that Uleria influenced such-and-such story, even though she is not told to be in the tale.

The Tower of No Walls is the same as the Tower of All Stories. Buserian's Frame, with no walls and all windows, is sometimes called the Tower of All Stories.

The Changing Sky

Another Yuthuppan document

The sky is the realm of gods and immortals. That it is more perfect than our world is readily apparent to anyone who has viewed its vast splendor, for anyone can see that it is larger than the lower earth. More important is its immutability. Indeed, the changability of the celestial is a measure of the stability of the cosmos.

In the most ancient time the heavens were unchanging. No wanderers roamed the sky. No rotation moved the mass of stars around, or altered their positions by season. The bright, life-giving Sun stood high in the sky, sharing his power with all.

Everything changed after the Rebel Gods began their rampage. First, Yelm rose higher in the sky, then was damaged and dimmed forever, then disappeared. The sky dulled. After that stars began to disappear, some by dimming, others when they fell and were destroyed or drowned in the raging sea. The color of the sky changed, and bodies moved about in the sky but did not fall. Some changed color. Some split apart, while others joined into one body. But overall, the skies were emptied of their diversity and splendor.

We can mark the return of Order to the universe with the gradual return of the stable sky. First, some stars became visible and did not change. They are the Great Stars. Then

they were joined by others.

When planets appeared to guide folk there was some conflict between them. Kargzant destroyed two gods, and ruled the others to protect mankind.

Kargzant was subdued in turn by the Sons of Yelm. They fought Kargzant and made him stable in the sky. He resisted, aided by energetic worshippers. But at last the world was ready, and Antirius and Kargzant met in combat at the Pillar of Fire, and Kargzant was thrown down. Antirius rose in his place.

After that the world was much safer for humans. Cities were repopulated. Farming in the rivers returned. People looked forward towards the return of Divine Justice when imperial Yelm brought back Peace. This Peace came close to All during the reign of Khormesha the Great. Alas! It was ruined once again by the Eater, led now by Gbaji the Destroyer and his digijelm. They infiltrated the realm of light as shadows, and then destroyed it.

The world resorted to disorder, and though some emperors held their realm together the world declined in morality until the very universe itself was threatened. The Measurer was the sharp-eyed scholar who first discerned discrepancies in the planets, and boldly listed "The Newer Stars" including many which were not on the official lists inherited from the past. Shortly after copies of his manuscript were made he and his followers were burned at the stake as heretics for spreading "bad omens," and his manuscripts collected and used as tinder. No one afterwards dared to learn their visual techniques. A few copies of his observations were hidden.

Shortly afterwards a military officer ordered all the Yuthuppan Dayzatar temples in the city to be closed. The priests refused, and city troops went to defend the ancient towers. The fierce troops attacked the temples and killed everyone defending them, then plundered the ancient gold, and nailed the doors closed. Thus the accumulation of observed knowledge was broken for this era, except for the Secret Eye which can never be closed.¹

Clarifications

Shortly after 112,000, in the reign of Kewetdesh, the "Second Emperor of Peace," the Dara Happa priests published another re-definition of the sky, "as it is" rather than to a theoretical ideal. Scholars argued over definitions, engaging openly in the Clarification Debates upon subjects which once got a man on the spike. These included the Planet and Moon debates, the Third Path Debate, and the Coming Planet debate, etc. These were, in general, part of an enthusiastic expansion of celestial knowledge. In general, solutions were offered, nothing was settled for certain.

¹ Secret Eye. Uncertain. Claimed to be a secret spy organization. More prosaically, it might simply be temple records from outside the destroyed area.

Lunar Solutions

Finally, many of the questions of the celestial mechanics are answered in the *Lunar Settlement*. This was proposed and proved by the Red Emperor in Dayzatar's Gathering of 1/14.

It involves a series of crystalline spheres which move in very complicated patterns which are acceptable to mathematicians, and a mystery to normal humans.

Dome and Sky Facts

Here are some observable facts about the Sky Dome.

Day and Night

Day and night lengths, as determined by a constant measure of Time, vary depending upon the time of the year.

Days are longer in the summer, and also warmer, and the sun itself is brighter, being brightest on the Solstice.

Nights are longer in the winter, and also colder, and the sun itself is dimmer.

The length of the night creates many subtle differences in summer and winter celestiology. Lightfore's movement across the desert, for instance, is long and grueling in comparison with time spent swimming in the River.

Daily and Nightly Movement

The Sky Dome moves in a direction called Domewise.

If you lie on your back and look upwards at the Sky Dome (i.e. when you look at a map like the Elder Secrets or DHBE or Ephemeris), the stars appear to be rotating from the east to the north, from north around the west, and so on.¹

If you watched any single star for the whole night, it would move around the sky in a domewise direction.

If you were standing, and watching a star all night, it would appear and move half way around the sky in a direction of East to North to West to South to East. Stars closer to the horizon (the sun move a much greater distance in the same time that the City stars make a stately turn.

Annual Movement

From the same viewpoint, in the course of the year, the Dome makes one complete domewise rotation.

That is: Lightfore rises in Youth, then in Lion, then in Lorian, then in the Desert.

Specifically, it rotates through $360 + 360/294$ ths of a degree in every day/night cycle (361.2245 degrees if you really need to know: a full turn plus one third of one percent of another full turn), making 295 complete rotations in a 294-day year: 294 nightly turns, plus one grand cycle of the stars.

Each night at sunset, the stars are slightly domewise from where they were last night. (Usually, that is: variable night lengths will interfere with this to a small degree).

Annual Tilt

The dome tilts back and forth, north and south, each year.

It tilts upon two unmovable hinges, the Gates of Theya and Rausa, which have remained unbroken since the world was first created. These gates do not move around, but are immobile. From Theya's Gate each day the Sun and, each night, the Planets depart for their journeys across the sky. They set, later, at Rausa's Gate. These places are set.

In the summer the dome dips to the north. This reveals stars along the southern horizon which are not visible in the winter. These are called the Summer Stars.

In the winter, the dome tilts so that the southern edge dips below the horizon, revealing the winter stars along the northern horizon. It dips slightly farther to the south than it does (later) to the north.

¹ On earth, "clockwise."

A Heavenly Event

Celestial and Terrestrial events are said to be always linked in some way. Often these interconnections are mysterious and uncertain, but sometimes (especially at their Origin) utterly clear, as here.

Here is a quote called "The Stellar War" which relates the celestial events which occurred when Jannisor the Conqueror assaulted the city of Glamour. It implies that the historical events (of the Sable People's assault and subsequent enlightenment (or betrayal, as the southerners have it) by the Twin Stars) were duplicated (or perhaps caused?) by celestial events.

The Twin Stars were a very obscure body before this, but they were certainly worshipped by the Sable People of Prax before the battle. The Sable Tribes probably mustered out in such force because they knew (unlike most) that their own private planet was going to (presumably) occlude the enemy Red Goddess.

"After her¹ accession to the heavens, the heavens had to respond to her presence and, in some cases, make room for Her. As always, these celestial events had repercussions on earth.

"One particularly bright star burst into brilliance, called Jannisor the Wanderer. The Madness Dust, which had wiped out other stars, disappeared after it contacted his star, and was like fuel for it. The brightness of this wanderer obscured the crimson brilliance of the Moon itself as it moved closer.

"Then the constellation of the Twin Stars moved out from behind the moon, crossed the Jannisor Star, and went on. Jannisor disappeared behind Her and did not emerge from its passage behind her body in 1/28,² as the Sisters had.

"This event was like a new fuel for the goddess' fire, and within Her a new blaze began to burn. For the next ten years She increased her brilliance until at last she was even visible in the daytime, despite the efforts of the Sun and his minions."

Orlanth in GRoY

South of the Dara Happan cultural region was another formative area, centered in the region now called Dragon Pass. In the First Age these southerners were first called the Strangers, and a little later, the World Council of Friends. They are also called the Theyalans and First Council, or (after their primary deity) Orlanthe. They were descendants of the Debarkers, who got off of Anaxial's boat too early.

This document was created during the first nonhostile contacts between the two great cultures. From its internal evidence, Plentionius is clearly uncertain about the name of the enemy storm god or gods, and makes clumsy attempts to identify them with his own Umatum and Rebellus Terminus. Among the forms of the southern god to appear here are: Orlanatum, Orlanatus, Erlandus, Lanatum, Thunderer, and perhaps others. It is possible that these are each tribal forms of the Storm and King god, or just Plentionius' misunderstanding of barbarian tongues.

Eventually these two cultures fused into a single entity called the Golden Empire of Nysalor, but that did not begin

until the reign of Emperor Khorzanelm (c. 111,368 to 111,405), a century and a half after the era covered in this book. During the friendly century of this era occurred a fusion of the two mythologies of Dara Happan Yelm and Theyalan Orlanthe. For instance, the part of Rebellus Terminus was taken by Orlanthe, and he was associated with the Disruptor constellation by other peoples. Likewise, it was an easy step for the Orlanthe Emperor to become the god Yelm. The harmonious duality of Nature was thereby shown, especially in a myth of their competition for the hand of Emalda, a Sairdite manifestation of the earth goddess.

When the Nysalorite Empire broke apart and the barbarians invaded, the unified belief continued, although unified religion was broken. Differences were encouraged by politics taking a turn for the worse, and the natural differences between deities being emphasized. Working harmony was gone again, leaving only the Ideal.

-end-

1 the Red Goddess
2 1275 ST

Heaven Corrupted

A Brief Record of Celestial Movements, incomplete and of relatively late compilation, but useful nonetheless.

First

was perfection. The Mighty Pillar stood in the center, while the Perfect Bowl stood overhead.

1. Separation of Three Good Brothers from One

The perfect Sky is divided into its three regions. Enclosing it all is the Aether.

2. Lodril's Descent, crash, and burn

Lodril, the lowest of the brothers, can not resist the temptation of the world and descends to the ground. Where he touches he crashes and burns a great hole into the ground.

3. Dragon's Rise and Yelm's descent to High Sky

After Lodril's descent Life came from the earth, and the Nestentos Serpent came to the surface. Yelm rose to the Sky, leaving the terrestrial realm to Murharzarm.

4. Entekos' (partial) Ascent (in west)

Entekos, the Goddess of the Atmosphere, rose above the ground to be the link between the high gods and the lower gods.

She took her position in the west, and lower than Yelm.

5. 8 sons of Yelm, "go out" from Yelm's body

The Eight Sons each took up their position in the Sky.

6. The Pit, and Umatum

A flaw appears in the Dome, and from it comes Umatum, who moves everything. Umatum moves in a wide circle through the Middle Sky, provoking the other Sons of Yelm to respond.

- A: Makestina rushes towards with the news Yelm, and in his haste abandons all formality and is so embarrassed that he gives himself up, and is absorbed entirely by his Father.
- B: Jernedeus follows at a distance, but while watching Umatum ignores his own progress and crashes off the east end of world.
- C: Derdumus spins to watch, and goes spinning off the edge of the world.

- D: Zatora follows Umatum at a great distance through his circle (later see I:, below).
- E: Kargzant follows Umatum, circling behind and low.
- F: Shargash is struck directly by Umatum, and thrusts the invader onward and follows. Umatum is fatally wounded and wobbles around the sky, sinking lower. Shargash moves inside of Umatum's path, protecting the City. They fight with missiles, and eventually Umatum wavers, then crashes down in the far north (J: below).
- G: Therados (Zayteneras) dodges up and out of the way.
- H: Deumalos drops "like a rock" to dodge the coming Umatum, and is gone.
- (I: Zator goes into the Pit and is never seen again. Instead the first myriad of stars come out)
- (J: Umatum crashes upon North Camp) This starts the tilting north-south Dome Movement. It goes northward first, because the Pillar there is broken, until it is pushed back even harder by Armstadum (identified now with Kalikos).
- (K: sons of Umatum rise out of the ruined North Camp, bearing the weapons of their dead father. Unknown to them, a Dragon pursues)

7. Uleria appears

The beautiful body rises from the east, rises to center, and keeps going past Entekos.

8. Yelm destroyed

A conspiracy of gods kills the emperor. The Doom Conjunction brings many planets together and light of Yelm is blocked out. The great fire disintegrates, and its parts go to various places.

[Note of interest. Yelm's size in the prehistoric sky was determined when he first set. That size, as marked against the horizon (by the (northern) Peak and (southern) Well of Barda) is the same now as it was then, and is called one Sun-size. This unit is used to measure the skies.]

9. Settings

The stars and other greater bodies of the sky begin to disappear.

- A: Bijiif Sets in the West. See Copper Tablet for locations of other planets at the Doom Conjunction. Rausa rises the first time.

- B. Entekos is the second body to set. She follows Yelm's (sometimes called "her husband's") path.
- C. Jernedeus is next, going down the Western Gate as usual.¹
- D. Derdurnus continues circling lower, is eventually struck by a/the Bat Planet, and falls. The ruler of the planet is replaced by Tholm (or another Ghevengus-rune) at the Lower Sky level.

10. Pre-dawn Risings

- A. Entekos and her two new children. These were Lokarnos (risen for the first time) and Vendara (aka, one of the "Moon" goddesses.) They separate, but all walk the same path.
- B: Lorion, the Great River, rises up into the sky upon the footsteps of Entekos and her children.
- C. Sedenya, The moon goddess, when "Tolat was not yet on her trail"
- Others.

11. Fallings

One by one, the remaining planets and constellations disappeared from the sky, following their master Yelm into the Underworld.

- Entekos
- Lokarnos
- Dayzatar, after taking 10,000 years to traverse half the sky (from the zenith to the horizon), he was the next to last god to leave the world. As is well known, he then climbed *outside* the Dome, thereby preventing pollution in the Underworld.
- Shargash, the warrior, was the last god to succumb.

The Axis Succession

A series of gods appears to have ruled the sky, according to their own mythology. Each was at the center of the sky, or the Axis of the world.

- Aether may have been first.
- Yelm was.
- Arraz was next, and appears to have been the former Pole Star.

- Polaris was third, taking over before Time began.

The implication of this, especially the Arraz/Polaris shift, is that the *entire dome* moved its center — a part of the celestial cataclysm which began the world of humankind.

Kazkurtum and Star Time

A period existed in which no stars or celestial bodies of any sort were known, remembered, or contacted.

Then Buserian observed, spoke to, and received gifts from Pole Star and the other 49.

Planetary Returns

The planets of modern time returned to the sky in a sequence still remembered. Not all planets and moons were immediately recognized as regular bodies, hence they are not listed among the 49 Reliable Bodies. These dates are known to be approximate in the earliest (preliterate) cases.

Star Age. The 49 were all eventually visible in this era, plus many others which were not Reliable.

110,666 Kargzant. And the companions. The first planet, and for a long time, the brightest celestial body. During its reign many new stars were identified, and others seen. Theya and Rausa were identified, but not Reliable. Kargzant's irregular period eventually stabilizes. Rules for 445 years and then "fades."

110,700 Shargash. And the Old Soldiers. Shargash began as a body dimmer than Kargzant, but grew to be both larger and brighter.

111,800 Lokarnos. This is the Jenarong era, when the first (new) records were kept openly in Yuthuppa.

by 111,000 "dawn." Entekos, Uleria, Broken Ring.

111,111 Bridle Conjunction. Antirius "overcomes" Kargzant, who is dethroned and bound to his rightful home.

110 year

111,221 Yelm. Khordavu/Plentonius Era.

154 year

111,375 Yelm/Nysalor. Purified, etc.

¹ "as usual" means, according to modern (Lunar) knowledge, that the moon had, in fact, risen and descended here before Yelm




Dara Happan Planetary Runes

Here is the essential Dara Happan symbol system for their celestial notations.

Modern Signs



These are all used in corrent (modern, 112,600 YS) Lunar Celestiology. For convenience, I also give the (outdated/ Sartarite) names that were given in *Elder Secrets of Glorantha*.

Incidentally: The similarity of the Theyalan stellar names to the Dara Happan ones indicates (to me) that the Theyalans got most of their star lore from the lowlands of Dara Happa, perhaps in the time between Khordavu and Khorzanelm.

| Sign | Deity (Old Name) |
|--|----------------------------|
|  | Yelm (Yelm/the Sun) |
|  | Entekos (Moskalf) |
|  | Shargash (Tolat) |
|  | Uleria (Mastakos) |
|  | Lightfore (Lightfore) |
|  | Lokarnos (Lokarnos) |
|  | Orlanatus (Orlanth's Ring) |
|  | Theya (Theya) |
|  | Rausa (Rausa) |



The Young God

| | |
|---|--|
|  | Red Moon (Red Moon) |
|  | Artia (the Bat) (Artia) ie  |
|  | Twinstars (Twinstars) |
|  | Arraz (Dayzatar's Eye) |
|  | Polestar (Polestar) |
|  | Ourania (Not listed) |
|  | the Pit (Dark Spot) |
|  | Kalikos (Kalikos) |
|  | Blue Moon (Blue Streak)  |
|  | Annhilla (Hidden Moon) |
|  | Bright Star |
|  | Normal Star |
|  | Dim Star |
|  | a falling star |

Ancient Celestial Runes

Sign Deity

○ Aether

= Pure Light, not a planet but the Container

♂ Kargzant

⊖ Dayzatar (early)

⊗ Dayzatar (later), descending

⊕ Duemalos

OR a theoretical Lodril-as-a-star

☼ Arraz, when he was greater

♂ Artia, the Bat

☾ Jernedeus, the Moon God

and/OR

Verithurusa, Moon Goddess

● Digijelm

⊖ Vendara

⊖ Galgarengus, Bethjethsarum

⊖ Theralos

⊖ Zatora, Buserian

⊖ The Invader (= dragonewt)

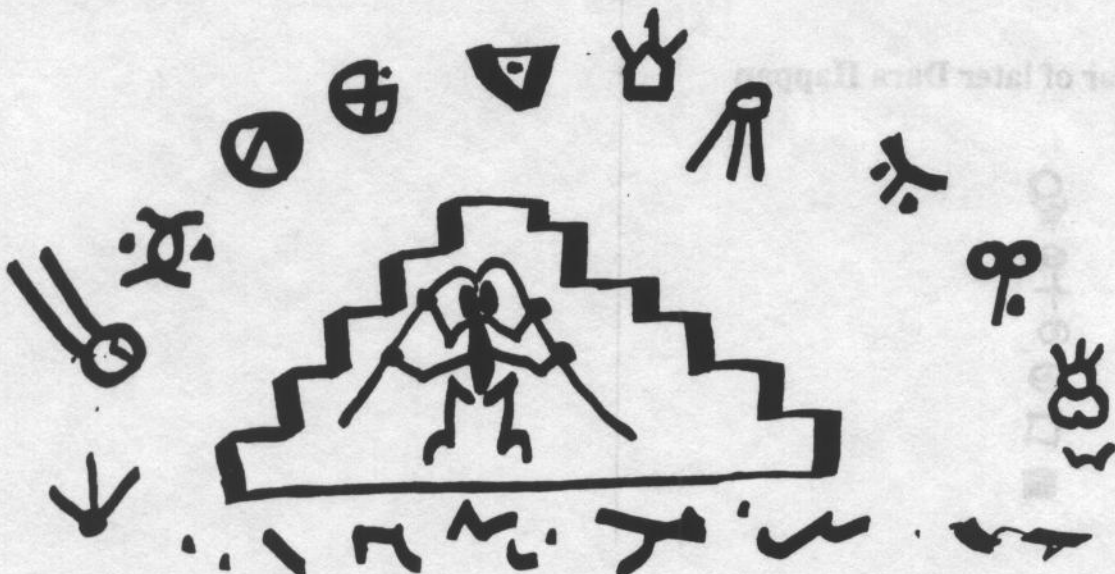
⊖ Makestina

⊖ (unknown)

▽ Kazkartum, Empty One

The Sky of Dead Gods

showing some more of the deities of Kazkartum's time which are no longer extant.

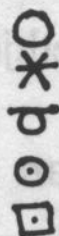


Four Ladders

Some other Dara Happan runes, all of which relate together, or to the Pillar, or some such.

Pelandan Firestick

Some say this is on the Godswall



Sacred Pillar of earlier Dara Happan philosophy



Sacred Pillar of later Dara Happan philosophy



The Parts of Yelm



Godswall Ladder



Appendix D. Some Related Mythology

Here are the other myths which I have written down that are related to those here in GRoY. This appendix, in particular, is badly represented in the index.

Others from Dara Happa

Lokarnos

Greg Sez: *In addition to their celestial origins, the real (worshipped, functional) deities of Dara Happa also had other stories about them. Here is the best-known about Lokarnos. It is told at the High Temple, in Raibanth.*

Lokarnos began his career as an imperial official. He handed out the tokens which allowed someone entry into the Palace of Yelm. These were simple, unadorned gold discs, called coins.

Later on a special type was made for persons who permanently had passage, and some time afterwards these were pierced or hung from loops, and in this way medallions were invented.

Later yet some of these were made for specific uses, such as the ones used to bear messages from Yelm to his servants, or from his servants to each other. Others were special, and provided safe conduct, or trading rights, or a magical power. These are called talismans.

One time Lokarnos' great master had to carry a great burden. As would any good servant, Lokarnos rushed to his aid and took the burden. But it was much too heavy for the minor godling, and he despaired for not performing his lord's desire. When he crawled from beneath the load, Lokarnos spilled his bag of the disks, medallions, and talismans.¹ From that reading he invented the first wheels, and made a cart, and with this he bore the burdens of his lord until the axle broke, and wheels fell crooked, and the cover spilled open upon Lokarnos, crushing him. When his master went on, beneath the load, Lokarnos remained, limping pathetically.

When the world got worse, and people needed food and goods, they had to obtain them from someplace other than where they lived. Since it was the Lord's obligation to feed the people, and the Lord was gone, of course Lokarnos bore these burdens too. The god continued to give out the coins of

passage, blessing or messages.

When cities came, people began to be more like their gods. The Emperors ordered them to make coins, medallions, and talismans. Thus from Lokarnos, the Cart-maker, came the first coins. Later they also made the first coins which were not gold, to use in trade with foreigners.

The Contest for the Other One

Greg Sez: *This is another version of "the Other story" which is so important to Solar mythology. Every Emperor must meet his Other. Many versions of this list exist, all of them much longer than this condensed list. Given here are the deities which (almost always) appear upon (nearly) all of the other lists.*

Important: *This called the "Distilled List (of Others)" is a relatively modern document. It is preceded by the opening paragraph given:*

Nature rules. With the creation of One was the inevitable creation of the Other, as well. The creation of light is also always the creation of a shadow too. In our seeking for goodness, we must not forget to look behind us. Even the great Yelm was at first ignorant of these factors, but as we see here he comes to terms with them in a gradual way. First as water; second, darkness; and so on, Yelm makes a continual re-definition of Other.

Once, in the gods world, there was a contest to choose the Other One. After all, Yelm was the One, but there were many which claimed to be the Other.

They decided to get together and have a contest, and fair judging, to see which of them was the Other One. Since they didn't trust each other at all, they asked Yelm to judge. He agreed, of course, being the Source of Justice.

¹ Incidentally inventing a type of divination, coinomancy

There were many contestants, and they all made a good case for themselves to be the Other One.

Dayzatar was philosophical, "for you are a thinker, but not with a mind like mine," said Dayzatar.

Lodril claimed it, "for you are in no way a gross and carnal lover of all that is fleshly, tasty, and dirty without shame."

Daliath came forth and claimed it, "for you are the dryness, heat, and light of the world, which knows this by the strength of your Justice; but I am the waters of Wisdom, and know by knowing."

The carrot god¹ came forth, "For you are not just Somebody, but the Onebody, and I am just a next-to-nothing."

Oria, the First Goddess, came forth "For you are the Great God, the Allfather, while I am the Great Goddess, the All Mother."

Dendara, his wife, "for while you are sure, I am not; you are upright, I am not; you lead, I follow; you ask, I give; you want, I supply."

Gorgorma, who gnashed her teeth and claimed it, "For you dare not even *think* of what I am."

Umatum the Rebel God came out then, and claimed it, "For you are the Emperor and the Keeper of Order, while I am the Outlaw and the Changer."

Kazkurtum, the shadow of the sun, came forth, and claimed "You are the source of All Seeing, yet I am still invisible."

Jakbozi, a lord of the Fifth Hell came forth and claimed it, "For you are all which was made and is meaningful, while I am of chaos and meaninglessness."

Yelm gazed upon them all and decided with Justice and Wisdom. After due decision making, he declared the truth.

"Dendara is the Other," he said, "For indeed she is utterly unlike me, and is also the one who I cherish beyond my own life."

Desire

Greg Sez: This is another late document, attributed to a (Lunar) Myth Mapper who was in the land of the Happy Dead.

I asked Plentonius why he hated Uleria so much. He said:

The life of the gods was perfect and idyllic in every way. They had no Time to cause them change, and they had no desires which were not met in every way. There was still endless space to grow into, and a plethora of good and excellent things and ideas which were yet to be tried and known. Like inhaling a chest full of sweet mountain air² the

world grew

Yet, there became a measure of their existance, for there occurred a moment when all changed. It was not recognized when it happened, of course. But afterwards, all of Creation was measured from that moment by philosophers.

It was when Dendara wanted to hear a new song.

It was when Kargzant wanted to be Emperor.

It was when Orlanth wanted a new way to bring power to the Many.³

This was the moment, across all of mythology, when unfulfilled desire was born. After that, some entities fulfilled their own wants anyway at the expense of the weak, and thereby diminished the Cosmic Order.

When Yelm met with them, and made appeasements to meet their demands with generosity, the Rebel Gods went away satisfied, but soon grew greedy and disturbed again. They returned again, with a new name and a new cause, and demanded that their ultimate desires must be met.

"I settle All," said Yelm. "Speak the facts, and I will grant your desires with Justice and Truth." The Rebels spoke among themselves, and then placed their demand.

"We demand the impossible," they said.

Yelm, Speaker of Justice, with full ceremony and accoutrements, declared this to be done. "But you must be more specific."

"I would be You," said one of the Rebels, out of turn.

Then it is done," He said, "For it is the Truth that you want uncertainty and shattered limitations, and in your persons and deeds these terrible things have come to Be. You, Rebel Gods of Power, have already brought about the dominance of uncertainty and limited existence. For now, it is your own treasure to keep and preserve." And many disks were given among the visiting rebels.

"Now you must go and leave us in peace."

So the rebel gods did that, and returned to their homes in the south in great triumph and immediately fell upon each other with gleeful war. And I, cursed by Desire myself, wish now only to depart. Farewell.

Mountain Making

Greg Sez: Gerendetho was head of an ancient pantheon with its strongest roots in the Kostaddi area. The Ovosto dynasty are in his family, along with many others known only to regional folk rites.

One day Gerendetho was angry at the Granite Man, who lived in a big palatial hill....

When they finally got to fighting, Grenedetho was unbeatable and sheared the whole top of all the mountains off, and the foundation ruin of that god's home is now called

1 Rakenveg

2 Like...air. This phrase is utterly un-Plentonic, and reveals its false origins. But the sentiment was accepted

3 A very late Lunar philosophy

the Hungry Plateau. Gerendenthos shoved all the rock and refuse aside, and that big pile is now called the Jord

Mountains. That is why we say "the Jords have no roots."¹

Darjiin

Some Origin Tales

Greg Sez: *The bulk of this book is from, and about, Dara Happa during its mythic, legendary, and early historical times. After Emperor Khordavu politically united Dara Happa, its (that is, the GRoY) mythos and religion became the predominant framework within which all other beliefs were fit. Yet some regions were only clumsily fit within the mythico-political system, and their mythologies were incompletely subdued by the dominant Yelmite radiance. Some of those areas maintained their strong local identity (and some of their early deities) even unto modern Lunar times.²*

All Darjiin royal and solar prerogatives were usurped when the Brooch of Manimat was incorporated (by Khordavu) into the Imperial Regalia. Nonetheless, the subimperial families clung stubbornly to their traditions, rights, and deities. Some previously obscure cults (such as the sexual aspect of SurEnslib) were elevated to be richly sponsored and of aristocratic interest, hence political importance, just to defy the Emperor.

Suvar and the Monsters

Suvar was a son of Perakosus.³ He loved to hunt, and he was always respectful of his deity. Suvar and the Suvarsons worshipped KuKwatta, whose name means "It-four." This deity had four faces: one angry male, one angry female, one benevolent male, and one benevolent female. This deity was utterly capricious and arbitrary, but Suvar knew the ways to appease it when it was angry, and to accept the gifts when it was not, and so he led his people on a good way of life.

However, there were *barzkarto*⁴ in the woods who did not like Suvar hunting there. The *barzkarto* were monstrous and utterly unhappy, for they were like two people attached to each other at the back. They had four legs, four arms, and two heads each. But these heads could not swivel all the way

around, and so they could not ever see their own other part! This made them angry and jealous, and unconcerned with the welfare of others.

Suvar and his sons were troubled by these monsters which threw rocks and poison darts at them, and laid clever traps in the woods. Suvar was deeply troubled, and he went to his father for advice. But Perakosus only said to fight them, and no more.

Grandfater lived then in the Great Cave⁵ He had gotten his wisdom and power from going into the Cave before. So now Suvar went deeper into the blistering tunnels of the earth, and there he discovered ErNear, and from her he learned the solution.

So Suvar got the right rock, and he chipped the sharp axe from the obsidian. With this Suvar was able to cut the enemy people into two parts. Thus separated, the parts were able to face each other instead of face away, and so they were all happy afterwards and stopped harassing Suvar and his family. Then they taught Suvar and his sons all they needed to know to survive, and said that they would come back to help whenever Suvar sang the right songs.⁶ The tribe thereafter had many children, and they spread rapidly through all their lands, and into the nearby ones as well.

Verondum

Verondum was a son of Suvar and ErNear. When he was of age he deserted the caves of his mother and went eastwards along the river⁷ and marked the sites for many camps. One day he saw a goddess, who was named SurEnslib, the great heron mother whose children populated the river and marsh lands.

SurEnslib had laid many eggs which had already hatched. Her first clutch were named after the Sun and planets, because they were so beautiful and radiant. The

1 Other (usually single) Rootless Mountains are known

2 modern Lunar times. That is, circa 112,625 YS., or 1625 ST, or 8/1 Lunar

3 Perakosus. Suvarian, literally "begetter of (my) father," ie- "grandfather." This deity was later identified with other powerful Grandfathers, and eventually recognized as an aspect of Lodril, the Earth God

4 *barzkarto*. Description in text. Neuter word, used for singular and plural. The ancient Race is extinct now

5 Great Cave. Location lost, found briefly, and lost again

6 whenever Suvar sang the right songs. That is, when the Suvarian shamans sang, thereby contacting the local *sereskarto*, or spirits.

7 river. Claimed to be both the Escl and Doblian rivers, or an earlier river which included both

second clutch was of the many plants which covered her realm, like the One and Two Reeds, Cattail, Lily Pad, and ninety six others. Her third clutch was of fish and frogs, snakes and muskrats, herons and gulls, and all the other animals. But before her fourth clutch could hatch they were eaten by the *agarzi*, a race of dog-headed lizards.

Verondum had pity on the goddess, and he set snares to capture the beasts. But they were too fierce, and they tore his snares. He set them again, and this time lay in wait with his spear. The demon beast came and cracked the sixth clutch of eggs in its mouth, then was snatched by the snare. When it fought to bite itself free, Verondum ran out and killed it with his spear. He did this until they were all killed.

SurEnslib was very pleased, and Verondum guarded her when she next sat upon the nest. Although ghosts of the *agarzi* came, they were helpless, and Verondum chased them off with their heads on poles.

The clutch hatched, and out came the first of our¹ people. They are the Revered Ancestors, and they thrived under the direct attention of SurEnslib and Verondum. They lived along the shores of their many rich rivers and caught fish and other food with their hands. They swam without fear, and they made reed boats only to bear goods across the water. They did not hunt animals or even harvest normal plants for food. They spread all along the Doblian and Joat River systems and lived without troubles until the Outsiders came.²

Yolp Mts

One day there came to the King of Survargar a strange man. He said he was of the Real People, but the *damuski*³ said he was of the people called the Old Ones. They wore no clothes at all except for a belt which bore many bags. The covered their bodies with many colors of paint, and they were not embarrassed by their nakedness. They said they had come because their ancient lands had been overrun by the Ram People, and they needed help to get their lands back.

The king sent scouts from Suvarger City went to look, and when they came back they said that only Perakosus himself could hold back that horde. The King of Suvargar called the painted messengers to him, and told them that he couldn't help, because neither he, his *damuski*, nor his women could contact Perakosus any more. The fault was in the land, which was too worn down and cold to give help since the Sons of Verondum went away with the Old Songs.

He then invited them to stay for the upcoming celebrations. Since they would gorge far beyond their normal expectations, they agreed to stay before they returned home with the sad news.

When the dancing began, the Old Ones asked politely if they could join in, since it was a familiar rhythm to them. The King agreed, and with the Old Ones dashing about in their odd colors, everyone agreed it was much more lively.

When the singing began, the old Ones were delighted to recognize the rhythm and many of the words. They asked if they could sing along, and the King agreed again. But when the Suvarians stopped singing, one time, the Old Ones kept on, in their odd dialect. Now the *damuski* objected, and they stopped the ceremony. But the Old Ones said that these were the songs they knew. At last the Father *damuski* stopped the quarrel, realizing that the Old Ones knew the missing parts of the Old Songs. They said they could even sing all the Perakosus songs, if they would get the voices to help.

This was held to be great news. The Old Ones began singing classes for the *damuski* and women to teach all the ceremonies which fit into that part of the year.

So in the hunting season the King of Arir⁴ sent some banded fighters, but mostly the singers.

They went to where the Old Man slept, and with their magic they attracted the enemy to come towards them. They sang a taunting song, a hurting song, a killing song, and a cowardly song. All of the famous and powerful men and women of the Ram People armed and drove their animals along to meet the challenge.

Then the singers woke the Old Man, but before he rose they all went quickly away. Only the Old Ones remained behind, still singing a part which no one else knew.

When the Ram People came to sack the shrine, the Old Man rose. The great magicians of the Ram People, who had driven off the Old Ones with ease, sought to suppress the wonderful god. He exploded, surrounded them with his arms, and burnt them all — human, animal, and spirit — to ashes. The Ram People were destroyed.

After that the god Arketos⁵ remained standing there, to keep the dead away and watch for the return of any foes. The Old Ones moved back into their lands.

After a while there was a new attack by a foreign people called the Erlandings. They were children of the terrible storm gods of thunder and lightning, Erlandus and Ovadorudus.

- 1 the Suvarianspeople of Doblian, Darjiin, Dumvok, and sometimes Arir
- 2 The Outsiders are led by the Hippopotamus God, Crocodile Goddess, and Tapir God. The death of the people saddens SurEnslib, who devours the bodies to make new eggs. These are the Hero Families, many of whom later became aristocrats. They lead the people to victory and to punish the hostile deities, turns their children into food for the humans.
- 3 *damuski*. Suvarian, literally "dog-pole man," i.e.- magic user or shaman
- 4 Arir. An anachronistic reference, since Arir is a much later (post-mythic) name. But it directs towards the ancient Suvarian royal city
- 5 Sometimes Yolp Mt

Painted people came to the King of Suvarger and asked for help again, reminding the king of his ancestor's generosity. The king remembered the benefits, and said he would help again if they taught his singers the rest of the missing songs. The Old Ones agreed.

This time it rained and snowed when the Old Ones sang. The enemy gods got closer. But at last Perakosus woke, and he sprang to life again. The gods fought, and though the gushing rains of the sky drowned out the fires, the rain god was wounded too, and the Erlandings fled. This left two more guards to frighten off enemies.

Yet a third invasion came. The priests sang, and the earth warmed and heaved. But it was the Cold Gods and their children who came, and the heat and cold broke each other, and the great rising mountains bent and folded. The children of the invaders, we call them trolls now, moved into the broken terrain and live there still. These made three great hills, whose hard faces protected the refugees.

We call these six peaks the Old Ones of the Yolo Mountains. They are the six great mountains of that region, where the Elder Races still live in strength.

The Manimati

A broad synopsis

Among the early tribes of (modern) Darjiin (and Doblian, Arir, and Durnvok) were the Singers¹. They travelled from area to area, and when the tribes gathered, the singers provided introductions, entertainment, and worship ceremonies. Among these Singers were the Good Singers. They did not sing well, the sang with goods. That is, they traded material goods as their particular song.

When the invading horsemen appeared, the Good Singers encouraged the people to make hilltop cities on the protected plateaus of Darjiin and surrounding areas. Those who failed were killed.

Whenever foes abandoned their chariots and walked into the lands, the Manimat clan sent their best leader with War Songs. Their small communities survived this way.

Sometimes enemy gods came, and in those cases the Earthquake Priests wakened the Old Ones, who brought earthquakes, volcanoes, and earthbolts² that reshaped the very land, thus confusing the invading armies.

Several dynasties of Manimati oversaw Darjiin. The little actually known is contained in the map and essay on pages 34 and 35 of GRoY-ivory.

Kestinliddi/Rinliddi

Here are excerpts of the "(Older) Chronicle of the Bright Eagle Lords." Only fragments of the original exist (now collectively called the "Older Chronicle..."), including these. They are provided here because they give another view of some of GRoY's events, (p. 44-45) and reveal more of the Dara Happan way of life during the late Jenarong dynasty era.

Kestinmodos

Kestinmodos was heir of the previous Lord, and he was of the lineage of Emperor Kestinos, by a younger son. Thus he was of imperial blood, but did not qualify to be one by being within three generations of an emperor. Nonetheless, this did not prevent him from leading an exemplary life of imperial demeanor. He was called Lord Bright Eagle, and his entire lineage still wore the bright blue, red, and yellow feathers of the Paradisal Aviator³ during ceremonies.

Kestinmodos was modest and did not try to overstep the natural bounds of a servant of the Empire. He was pious and ever attentive to the will of his gods. He expected to be tested in both of these aspects of his life, and he was.

First the Emperor came to Hematuran to collect his tribute, and he saw the young daughter of Kestinmodos. The filthy nomad lusted for her, and asked for her as a gift. The young virgin begged to not be given, and her mother said she would go back to her father's family if their daughter was given to such a monster. Nonetheless, though of bestial descent, the Emperor was rightly anointed, by star and sun; and so before the whole world Kestinmodos gave her to the Emperor, and a great dowry. Thus he passed his first great test.

Some time later all of East Vonlath suffered badly from the blistering heat of Daga, the Drought. The demon brothers and sisters came and stalked the land, and one midsummer slipped between the worlds and stole the statue of Arir, which was sacred to the peasants. Kestinmodos knew he had

1 Singers. *eeola*

2 earthbolt. Similar to Sunspear

3 Paradisal Aviator. Also called Heavenly Flyer, or Divine Lifter, but this flowery title is still the favorite of the lords of the area

to act.

He called together his priests and advisors, and with their guidance and support went atop the Pillar and looked to see what was needed.

When the Light Plumage covered him, he reported it, and as the law required it, instructions were remembered by others. Then he was prepared by his council.

In the arms and plumage of the Champion of All-seeing Eye¹ he ascended the Pillar again, and then summoned his Enemy. The Enemy came, and the two fought a deadly battle until, at last, the Enemy was killed. Kestinmodos retrieved the statue, and descended the pillar to his people. They received him happily, and the land was fertile again.

Then the Emperor came, strapped to his horse and bound with stinking bandages. He said his magicians had revealed that his illness was due to Kestinmodos, and demanded the curse be lifted. Kestinmodos claimed no knowledge of this, and he called his advisors for help. Even before they were all present, the Emperor said he would kill the daughter of Kestinmodos out of punishment. Such threats were always given time to be considered. But the Emperor immediately placed her into a catapult and hurled her over the walls. But such was the love of All-seeing Eye for this family that the hand of the god intervened, and Iveneria was caught and gently lowered to the ground in a hay wagon.

After meditation the lord's councilors declared that the Enemy of Kestinmodos had, in fact, been the Emperor. When Kestinmodos learned that he had offended his own gods by inadvertently harming his overlord, he retired in shame in the hopes that it would uphold his family name and keep the stain to himself. He submitted himself to the Thirteen Punishments, and was so cruelly battered when the nomads came to take him away that they did not even bother, but slew him quickly, so that his mighty suffering would no longer strengthen his people.

Kestimodos was burnt amid a nest of aromatic woods and rich possessions. He flew, circling lazily, to the sky. His heir received the staff of rule without incident.

Kestingatha

Kestingatha [from the city of Kesium] was heir of the previous Lord, and he was of the lineage of Emperor Kestinoros, by a younger son. Thus he was of imperial blood, but did not qualify to be one by being within three generations of an emperor. Nonetheless, this did not prevent him from leading an exemplary life of imperial demeanor. He was called Lord Bright Eagle, and his entire lineage still

wore the bright blue, red, and yellow feathers of the Paradisal Aviator during ceremonies.

Kestingatha was the Tongue of Dirt, the Foreperson who personally paid homage to the Kahn and delivered the tribute each year.² He was also responsible for ensuring that the decrees of the overlords were carried out by his subjects. The Kestin-lineage were all good by nature, and their close co-operation ensured them a tight grip over those of their subjects who might dissent. Thus they had consolidated their homelands, and expanded to rule over all of Kostaddi as well.

Nonetheless, such is the perversity of the Lodrilites that some of them were forever rebellious. Foremost among them were the rice farmers, who insisted upon showing their ankles and calves, and even exposed their backs and chests to the naked glare of the midday gods.

Those Lodrilites worshipped a rebel god who hated All-seeing Eye. The god was named Blows From Within, and was a shadow heat without light. They had priests who could cause anyone to turn their own magic inward, and thus to overexpose their souls until they burst. When enough of these priests convened, they could even cause a small deity to break this way. Thus they had destroyed Old Oroninum, Pendera (Curse her name), and Verapur. The leader of these enemy priests was an old man without family named Uppineus.

The Legion of the Rod were sent to Karvisti to punish the followers of Uppineus who had refused to plant their rice for the rulers and thereby endangered the security of Kestingatha and the world. At Nenuvus³ deceitful peasants drew out illegal weapons and fell upon the bright warriors, who were slain and their bodies and feathers left dead in the mud.

At this time Avivath was among men, spreading the worship of Antirius, and the truth of his Justice. He was hated by the Emperor, who was destroying cities in his mad search for the demigod. Whenever the Emperor found signs of worship of Antirius, he ordered the nearest city wall destroyed. But whenever he or his soldiers went away, the destructive work would stop immediately. Then the soldiers came back and killed many people. As a result, the rice farmers all ran away and joined the unnatural cult which Uppineus led.

One of the signs of a coming rebellion among the worshippers of Blows From Within was a trembling of the ground. Sometimes only a small tremblor would tell it, other times it would be a larger one. But no one had felt this shaking since before the Dawn when a jolt razed the newly-built walls of the city of Usdedu [now a village] where the Emperor was hunting Avivath.

1 All-seeing Eye. Either Yelm or Vrimak

2 Tongue of Dirt. Although of great status, it had its demeaning moments. A gentler part of the ceremony to simply approach the Emperor included licking the ground. Being allowed to approach closer meant licking the Eperor's feet (and other parts) - a great honor!

3 A village now near to Torang

Antirius foresaw the dangerous harmony between the Emperor, who hated the God of Justice, and the perverse followers of Blows From Within. As a result, Avivath left his latest temple and went to Kestingathi to speak with Lord Kestingatha and the priest Uppineus.

At the city Avivath went first among the common people, and he proved himself full of faith and love for them all with his healing and kindness. At last he met Uppineus, and the magnitude of his Justice turned the corrupt old man's heart towards compassion for the innocents who would be destroyed by his magic, should it occur.

Uppineus, in tears, then told Avivath that he was glad to feel better now, before the destruction occurred. Avivath asked for clarity, and Uppineus said that the Great Spell was long-ago primed and prepared, and had reached such magnitude that it would soon ignite, and that nothing could be done to appease the god to change his actions.

When Avivath wept, Uppineus asked why. Avivath said because now he was grief-stricken for the thousands of innocents who would die.

Uppineus said he would help as much as possible, but the explosion was inevitable. Avivath told him this would not be a problem with anyone important, if Uppineus would agree to make a lasting peaceful resolution with Kestingatha. Uppineus agreed.

Avivath then went to visit with the great lord. Kestingatha pleased Avivath with the formal reception, and was flattered when Avivath noted the Laws written in gold, as of old, upon the gates of the palace. There were covered women in the marketplace, wise men debating in the antechamber, and blind elders in the council chamber.

In such an atmosphere it did not take very much to convince the good ruler of the wisdom of creating peace and harmony between himself and his subjects. At first Kestingatha was reluctant, for the strictures of All-seeing Eye by which he lived his life were clear. But Avivath offered to have his own god intercede between All-seeing Eye and the lesser beings, and thereby preserve the sanctity of the god and his faithful rulers. Convinced, Kestingatha agreed.

Kestingatha, after preparation, prayed and made sacrifices to his god. After many days of purification and prayer his priests came forth and announced that All-seeing Eye had agreed with this, and was pleased with the return of Antirius to the realm, but would not tolerate the further presence of Blows From Within.

Kestingatha promised to do whatever he was asked, as long as it was reasonable and not dishonorable to him or his lineage, and brought peace and harmony back to the land. But, knowing the vehemence of the rebellion, prepared for magical war.

Avivath went back among the commoners again, and explained to their leaders what he wished to do. They agreed.

So the Emperor came with his army. Because of the bright shaft of light which played upon the place, he knew that there was a new temple to Antirius there. The Emperor rode upon horse and came fast. The worshippers at such a founding were many, and if they were all slain then the cult would have suffered a severe blow. But the Emperor had been fooled, for these were in truth the high priests of Blows From Within, gathered together for their most sacred ceremony. When the Emperor and his minions were upon the priesthood, Blows From Within blasted out his power with all of the pent fury. The ground where the priests and army stood was shattered, and from beneath leapt up gouts of burning stone which consumed all the people and beasts, except those special priests who were prepared beforehand, and naturally survived.

Avivath was vastly pleased with this deed, for it relieved him of his most powerful pursuers.

Avivath then guaranteed to the rebels safe protection and a just hearing before their enemy, Kestingatha. Uppineus led them, a motley and dirty crew, to the shining palace of Lord Bright Eagle. Such was the glory of Antirius that day that they did not even soil the beautiful place a bit.

The leaders then swore that they would forswear their worship of their god, Blows From Within, and instead accept the worship of Lodril, the dutiful brother of Yelm, as long as they were allowed to maintain some of their peculiar habits. This was naturally acceptable to Kestingatha, as long as it was within his power and no shame came to him or his god. So peace was made between lord and peasant.

Kestingatha sponsored a great new temple to Antirius, built in the new style with a great golden dome arching overhead. [It also has a great square base, and an equally impressive statue to Lodril.] As a result of this Kestingatha was blessed, and he grew strong and wealthy, and was noted far and wide for his justice. Furthermore, his army was fierce and they defeated the nomads in twelve battles.

For many years afterwards there was no Emperor. At first the enemy fought among themselves to see who would qualify, then the winner hesitated for fear of encountering Antirius or his human supporters.

Kestingatha died, and in the manner of his people he was burnt amid a nest of aromatic woods and rich possessions. He flew directly heavenward. His heir received the staff of rule without incident.

Kestinendos

Kestinendos¹, from the city of Kesium, was heir of the previous Lord. He was of the lineage of Emperor Jenarong, and the grandson of Kerunebbe.² Thus he was of imperial blood, and could qualify to be one by being within three

¹ In GRoY, called Lies With Truth

generations of an emperor. Nonetheless, this did not prevent him from leading an exemplary life of imperial demeanor, for he was tutored in the Palace of the Paradisal Aviator. He married the daughter of a good lord, and he proved himself through tests to be worthy of rule. He was titled Lord Bright Eagle, and he wore the bright blue, red, and yellow feathers of the Paradisal Aviator during ceremonies.

Kestinendos had been Champion for the previous Lord, and had done great good for the land. He was widely loved, and had proved himself to be in touch with the spirit. Thus even though he was both hot and cold, he proved himself both capable and honorable.

Kestinendos was widely acclaimed as the new Emperor, and because of his great reputation as a general revolts broke out everywhere to try to overthrow the nomad overlords. As always, rebels were savagely repressed, but now there was a center of resistance and refugees flooded to Vonlath, Kostaddi, and Kestineddi. The emperor made as many into soldiers as he could, and sent them back to fight for their homelands. But many stayed, unwilling or unable to fight, but still requiring sustenance and protection.

The nomads were also desperate. To get help they lied and made false oaths to their other enemies. Those foes were the Monster People, because none of them were humans. The nomads promised to the Monsters that they could rule all of Saird and Darani if Kestinendos was overthrown. A great army of monsters came, both day and night, above and below ground, and helped the nomads in every way.

Kestinendos was unable to halt the invaders. He asked Avivath, the Prophet, what to do, and was advised that the enemy did not seek the emperor, but only Avivath. The emperor had a choice of whether to turn him over to the foes; or to either abdicate; or be killed fighting.

Kestinendos said that he could not bear to rule in a world which did not make sacrifices for the likes of Avivath. He spent great effort to hide the prophet, and to make sure that no unjust person could ever again capture him. Thus Avivath disappeared among the common folk, and can never again be recognized or identified by any lord.

The nomads lords came then, and with the Monster army laid siege to the city of Yemes, where the emperor waited. The imperial army sallied out, and there was a terrible battle upon the plain. But Antirius had spoken, and the emperor was slain along with all of his army. The Monster Army then rushed to the city, eager to sack and pillage, but they found it was entirely empty. They destroyed it, stone for stone, out of frustration, hate and malice, so it does not exist anymore.

Emperor Kestinendos was a soldier to the end, and was among the last people slain. The enemy all wished to sieze his body for torture and desecrate it, and fell upon each other for the right to make the killing blow. When it was clear that the enemy were never going to find peace again, Kestinendos prayed to his gods and his prayers were answered when he burst into flame, clear and pure. His eagle circled the field of battle below, and then flew to the sky.



Alkoth Material

Shargash

Greg Sez: *This is some Alkothic material, with a very typically warlike attitude.*

Shargash is the origin of all fighting arts. All fighting which is done in the universe is done for him, and all combat or destruction is done with some aspect of his immortal power. Shargash participated in the making of the world, in the making of humankind, and in the making of Alkoth and its traditions.

Shargash is the God of War. When the first trouble began he was the one who bore that power in the Empire. He was trouble, and was already to bring that violence against the foes who brought it into the land. Always and ever he was postponed by the Emperors, however, whose wisdom could foresee what would occur when the Stable land used the principles of the Unstable Land for self defense. However, they did not foresee the inevitability of that, and so they were crushed by their own lack of preparation.

Shargash was not unprepared. He had been refused when he wanted to fight the Dragon, and the Serpent, and Sedenya the Red Goddess, and the Bird People, and the Dragonewts, and the Ice Gods, and the Black Eater, and the Too-many. But his skills were always refused, and at the command of the Emperor he went away obediently. Yet he was not discouraged, and each time he studied more, and learned from what had gone before, and so he was always the keenest in all knowledge of war and destruction.

He loved to receive human lives, and when people were sacrificed to him before a battle Shargash was more likely to grant victory so that he could have more lives afterwards.

Shargash fought against an array of enemies which are not known to other sky gods, for they were all dead or in hiding with the Courageous God who alone stood against evil. Shargash fought against the Selfish God, the Cruel God, and the Devourer.

Shargash wished to protect his most loyal humans during these wars. Thus he took his ring¹ and he put it upon the earth around his people. This is still the wall of Alkoth, our city.

Anything which was peaceful was destroyed in those wars, and Shargash slew everything which was good in order to bring it within his Enclosure.

Kazkurtum was his particular foe, and Kazkurtum sought to have himself killed too, so that he could come into the Enclosure. But he never did, and so Shargash was able to train and rearrange his forces. They did the first Cremation Rites there, to make all ready for the battle. When all was

ready, Shargash pledged his word to his lord and received blessings, then went forth again to the Battlefield, and after a fierce fight he threw down Kazkurtum, and instead of slaying the evil god Shargash cut him into pieces and placed guards and magics over each part. Then Shargash went to the Stronghold, and from there he released the imprisoned animals and plants, so that the world was renewed again. Before the witness of the whole world., Shargash strode forth upon the heavens and made it right again, and all of life followed him.

Names

Shargash is
the Devourer,
the Purifier,
the Foremost,
Stone and Stick,
Destroyer of Umatum,
Conquerer of Kargzant,
Crippler of Elmalus,
Caster down of Lesilla,
the Thunderer,
the Wielder of the Skyspears,
the Lord of Ashes,
and Lord of the Dark Way.

The Shargash Cremation Ritual

Greg Sez: *Shargash is more than just the God of War. Here is one other well known aspect.*

The people of Alkoth do not bury their dead, nor do they burn them in the same manner as other Dara happans. Instead, when a person dies within the walls of the city the body is taken to one of the many Shargash Temples.

The Temples are officially called Enclosures, for they are unlike any temples to other gods. They are high walls decorated with hundreds of heads and skulls of the slain enemies of the city. They are entirely open to the sky, except for a few small buildings where the attendants live and supplies are kept.

Bodies of the newly dead are treated by subpriests of Shargash, all of whom are by law and custom liberated slaves. The dead are then stacked upon biers of wood, each stiff corpse placed indiscriminately among its fellows without

¹ sometimes also said to be a bead, an arm band, or his Girdle

regard to its rank while alive or the accompanying accoutrements given to be sacrificed to the god. The central Great Enclosure has room for many hundreds of bodies, and it is a great prestige to be burned in it, where Shargash himself was burnt. When a party of mourners brings a body, up to ten of them are tattooed with the special mark of that Enclosure. Later, at the Sacred time, anyone with that special mark for the year is welcome into the Enclosure to participate in the annual Burning.

The inner walls of the temple are covered with scenes of the Underworld where the Dead Gods sit and suffer. The demons are also all there, as well as the legions of faceless and unfeeling ghosts. Great piles of the dead lie about the ground, stacked high among the wood and treasures to be sent along. No mourner knows exactly where their own beloved lies. Before the rite everyone disrobes and rubs their faces and bodies with the ashes of the past dead, and they cast their clothing upon the biers. The priests and priestesses do not officiate from some pyramid or altar, but move among the keening crowd.

The ceremonies are long and grueling. The bodies are burnt, and seers watch for meaning among the swirls of smoke and howling of both the newly released dead and their living kin. The gods and demons come down off of the walls and walk there where the living and the dead mingle. It is not unknown for the demons to snatch one or more persons from among the living. All of the participants are inevitably plunged deep into the ultimate despair of death, and they all are transferred to the Land of the Dead, and everyone who is released afterwards is also purged and refreshed in the manner which can be provided only by such a rite.

The First Muster

Greg Sez: *This story commemorates an event much like the cover picture of GRoY, but much earlier, in fact being the first such muster. Most other cities do not commemorate this event, and see Murharzarm as a heroic, but not warlike, emperor. This story could as easily be of Emperor Urvairinus, who invented war for Dara Happa¹, including bronze armor which, appearing here, seems anachronistic. Alkoithites say the other cities may say what they want, but they remember that when Murharzarm came to their city, this is what he did.*

Murharzarm was appointed to be the first Emperor of Dara Happa by his father, the almighty Godfather, Yelm, Emperor of the Universe and Protector of the World, and Keeper and

Source of all Justice.

One day Murharzarm learned that the rebel gods were mustering their barbarian hordes to march against Dara Happa. Murharzarm was noted for his patience and reason, but this offense was the last outrage which he could stand, and so he called forth all of his retainers, and prepared himself for war.

Murharzarm faced south, the direction of the enemy, while his retainers armed him for war. From the Ten Cities they came, and here is what they brought:

First, under all else, they put upon him the Shirt of Blessing, a gift from the City of the South.

Second, over the shirt was placed a thick Coat of Safety, a gift from his own city.²

Third put upon him was the Breastplate of Protection, a gift from the Green City.

Fourth was the Cloak of Power laid upon his imperial shoulders, a gift from the Spotless City.

Fifth to be put upon him was the Helm of Defense, a gift from the City of the North.

Sixth was the Mace of Authority hung at his right side, a gift from the Red City.

Seventh was the Hawk of Jarsen,³ taken upon his left arm, a gift from the City of Gold.

Eighth was given the Spear of Domination, taken in his right hand, a gift from the City of Lodril.

Finally was given a fierce Tall Bird of Power,⁴ reins in his left hand, a gift from the City of Birds.

When Murharzarm stepped forth from his hallway his own people were frightened and fell back away from him. Then he called forth to those of his people who had not fled so far to bring their weapons, and prepare to fight against the enemy.

The people of Murharzarm came in four divisions:

From the Southeast came the *zarkos*. They were barefooted and wore goat hides, and they carried leather slings and pouches of rocks, each glowing with deadly magic. They could run all day without getting tired, and were sharp-eyed and honest.

From the Southwest came the *suvarians*. They wore linen clothing, and bore sharp javelins and long knives and wicker shields.

From the northwest came the *pelandans*. They bore heavy thrusting spears, and bore large shields of oxhide and wood. They wore bronze upon their chests, and their heads, and on their left shin.

From the northeast came the *jarasans*. They rode upon the fierce Tall Birds called *augners* and carried long spears to

1 Indeed, a very similar muster is told in Alkoith, but with the *augners* replaced by horses, slightly different city names, numbers of men and animals, and a few other petty differences; these make this feel more authentic

2 Raibanth

3 For Urvairinus, the Shield of Purity

4 For Urvairinus, a war horse

reach their foes upon the ground.¹

In the center stood Murharzarm and his nine officers. Thus arrayed, they went forth to battle the foes.

There was a terrible war which followed, for the enemy were everywhere. But the skills of Murharzarm and the guidance of his god brought victory to the Empire.

Murharzarm brought all his prisoners before him for judgement. He could have had them all killed, but mercy is more valuable than murder. Instead, Murharzarm divided the enemies from each other, and banished them to the outer realms. Thus, in this way the Nomads were sent to the east, the Heortlings to the south, the Warlords in the west, and the Digijelm in the north.

First War

During the reign of Emperor Urvairinus the Ram People, led by their gigantic black iron god, invaded Dara Happa. After destroying their own lands outside of the realm, they approached the ancient city of Elempur. The defenders of the city came out and there was a great brawl. But it was an unsophisticated battle, more like a mob action, with no real heroics to make it stand out.

The men of Elempur were beaten, and they turned and ran inside their walls. But they were still unsophisticated, and though they had stone walls to withstand the earthquakes which they expected, they were not prepared for the god magic which they did not know. Thus they were surprised when the Ram People leapt up over the walls. Then the Ram People sacked and looted the city, and killed thousands of the people of Elempur, and then dragged everyone else into slavery. They took away everything they could, and destroyed the rest.

Everyone in Dara Happa was shocked by the terrible slaughter. They had never seen this before. Some people were frightened and said they should surrender when the Ram People came. But all of the men of Alkoth were nearly mad with anger, and they wanted to run all the way to Elempur to get into a fight to avenge their countrymen. Instead they got into fights with each other to see who would fight the enemy first.

Emperor Urvairinus did not want this, and so he organized the men into an army. First, he commanded them to count off into groups of ten. Then, through his skill at leadership he commanded them to arrange who among them

would fight the enemy first and who would be second, and so on, until every man had a number from one through ten. Then he made them line up that way, and practice lining that way, and then moving that way, in line. And then he put the many lines together, and so had blocks of 100 men at a time. They practiced marching in order, and in line and column. This way discipline was invented.

Then he created the first war formation, which was arranged like his city. It was round, for in the ranks each soldier stood shoulder to shoulder with his fellow, curving around to form a circle. The men were divided into four groups, each facing a different direction. And in the center was a fifth quater, the head quarter. This formation is called the Sunstand formation.

Each century had 100 men: (nine *tens* (each of 9 soldiers, one officer) and one *caput* of ten (1 CO, 1 XO, 3 *helm* [bodyguards] and 5 messengers [later healers])

Urvairinus made sure that every man in his army had all the weapons possible to him. Thus everyone bore a stout two-handed spear and a pair of javelins, or else a short bow. These were the same as even the enemy had, of course, but none of them had discipline and training.

When the Ram Tribes were done with Elempur they marched north along the river, burning and destroying as they came. Their army was so large they left no blade of grass behind them, and so thirsty were they that they drank the river to half of its full size. Emperor Urvairinus did not wait until they reached Nivorah, but met them at the borders of Saird. The Dara Happans were outnumbered, and the enemy lusted to capture the Emperor, who was at the center of his army. When the howling barbarians threw themselves upon the noble defenders the great value of training showed. The Dara Happa army was trained to fight or to stand, both in victory and defeat. It could move in circle, line, or column formations. They fought together, but the enemy were only individuals, and they died by the hundreds.

So Emperor Urvairinus won the battle that day. So much blood flowed that the river was flooded over its banks in the Red Flood. Afterwards the barbarians often came back, but never in such strength. The emperor ordered that army units must be raised and trained in all of his cities throughout the empire, and be sent to help him, along with food and money, upon command. All the cities in his empire which wished to be considered among his main cities quickly gathered its bravest youth and best equipment, and sent a regiment or more, and they still do.

¹ These bird-mounted cavalry are called *avilry*. In modern times, only dragonewts ride *avilry*. Augners are rare outside of dragonewt breeding grounds, but memories remain. To "see an augner" means to have bad luck. Being "birdfood" contains a similar idea. The augners were exterminated by neighbors (and cultural relatives) of the early Jenarong dynasty after a long, dark war.

Index

A rough index of the whole book, excluding only the foreword pages with roman numerals. The indexing does not pretend to be complete, and gets less complete in the appendices.

A

Abgammon: 14, 68
Above: 66
Above World: 37
Action, Land of: 11
adamant: 62
Aether: 7, 91
 Primolt: 5, 7
Aetherial, Aetheric
 Gods: 5
 Assembly: 7
 Brothers: 66
 Principles: 6
Alanimataka: 34 - 35
Akuturos: 13 - 14, 68
Alabaster Camp: 7, 9
aldryami: 38, 53
Alfostios: 71
Alitera: 48
Alkoth: 12, 14, 22, 25 -
 29, 31 - 32, 38 - 39,
 47, 49 - 50, 52, 68, 72,
 101 - 103
All Mother: 94
All-seeing Eye: 99
Allfather: 15, 94
Alornik: 47
Amber Camp: 7, 9
Anarchy Year: 3, 42
Anaxial: 3, 21, 23 - 26, 28,
 30, 46, 50, 62 - 63, 69,
 71, 82
 Crown of: 28
 Progress of: 51
 son of: 67
 Rites of: 25 - 26, 28, 30,
 32, 52
Ancestors, Revered: 96
angel self: 26
angels: 7, 10, 44
Anirdavu: 45
Anirmesha: 60, 84
Annara Gor: 74

Annihilla: 75, 90
Antirius: 2 - 4, 17 - 18, 20
 - 21, 23 - 26, 28 - 30,
 32 - 33, 35 - 36, 41 -
 46, 51 - 53, 60, 62 -
 63, 69, 85, 89, 98, 100
 Cloak of: 46, 51
 Knot of: 41
 planet: 60
 Temple of (with Lodril): 99
 Wounding: 18
Antirius Precepts: 26
Anvesos, women of: 32
Arakang: 58
Arbenman: 79
Arganum: 29
Argoom: 40
Arira: 70
Arivalves: 17
Aristocrats: 11
Arkatos: 96
Arnstadum: 88
Arraz: 6 - 7, 12, 59, 66,
 82, 89, 91
 star: 54
Art, deity: 5
Artia: 91
Ashartha: 7, 67
Ashrill: 22, 25, 27
Athletics, deity: 5
augners: 102 - 103
Avarnia: 25, 29, 69
Avenging Son: 41
Avikentus: 41
avilry: 103
Avintus: 41
Avinus: 41
Avisnus: 41
Avisteknus: 41
Avivath: 3 - 4, 41 - 45, 52,
 98, 100
 star: 60
Avivorus: 21, 69
Awakeners: 58

B

Bad God, Gods: 53, 60
Bakoka: 56, 75, 83
 star: 56
banded fighters 96
barbarians: 57
Barda, Well and Peak: 88
Barley, star: 58
barley goddess: 20
barzkarto: 95

bat, bats: 16, 35, 91
 goddess: 16
 Planet: 89
Bear, star: 58
Beauty, deity: 5
Beezil, star: 59
Being: 2
Below: 66
BernEel Arashagorn: 17,
 69
Berneel Ashagorn: 62
Bethagus: 23 - 24
Biers, Field of: 40 - 41
Bijiif: 3, 17, 35, 62, 75, 88
Bird People: 101
Birin: 49, 52
Biselenslib: 25, 59, 72
Black Eater: 101
Black Shadow: 33
Blade of Destiny: 35
Blood Games: 29
Blows From Within: 98
Blue Men: 24
Blue Moon: 90
Blue Streak: 75
Borna, star: 60
Bosjerina: 72
Bow of Dominance: 25
Bow of Domination: 50
Bow of Lukarius: 35
Bowl, Perfect: 88
Branch, star: 58
Brands: 17, 19
Brass Tablets: 58
Bread Star: 84
Breaker of Walls: 4, 44 -
 45, 99
Bridle Conjunction: 89
Bright Eagle: 97
Bright Eagle Lords: 45, 51
Bright Palace: 20
Brilliance, Land of: 11
Broken Ring: 57, 89
Bronze Camp: 7, 9
Brooch of Manimat: 95
Budding Flowers: 83
Bulesnus: 41
Bull, star: 56, 83
Burburstus: 6, 54 - 55, 60,
 66, 83 - 84
 stars: 55
Busenari: 73
Buserian: 10, 12 - 13, 21,
 24 - 25, 56, 68, 79, 82,
 89, 91
Buserian's Frame: 79 - 80,
 85

Buzzards, Queen of: 40

C

cannibal: 29, 32
Cap of Mernita: 50
Celestial Choir: 7, 10
Celestial Court: 5, 69
celestial runes: 80
Child of Wrath: 4, 45 - 46
Chorus (stars): 82
Circles: 80
City of God: 2, 7, 11
City of Watchers: 79
City, stars: 82, 88
Clarification Debates: 85
Cloak of
 Antirius: 46, 51
 God: 35
 Justice: 25, 41
 Solemn Majestic Glory: 18
 Short: 51
Coal Tablets: 58
Cold Gods: 97
Cold Man, star: 57
Cold Woman, star: 58
Compact of Rule: 62
Conjunction of
 Bridle: 89
 Doom: 17, 88
Conspirator, star: 54
Cook, star: 59, 83
Copper Ledger: 2
Creation of People: 10
Crown of
 Deumalos: 51
 Double: 66
 High: 67
 Mernita: 50
Cruel God: 33, 51

D

Daga: 97
Dagguner: 45
Daliath: 94
damuski: 96
Dara Happa: 2, 4, 11 - 13,
 15, 18, 20 - 21, 24, 28,
 30, 32, 35 - 38, 40 -
 41, 43 - 47, 51 - 53,
 60, 62, 66, 68, 70, 85,
 90, 93, 95
Daraka: 34
Darani: 100
Daresheba: 12, 15
Darjiin: 3, 30 - 31, 39, 45,
 47, 49, 51 - 52, 95, 97
 festivals: 42
Dark Dragon: 55, 83
Darkness Exile: 36
Darkness, The: 54
Darleap: 84
Darokon: 34 - 35
Darsen: 21 - 22, 24
Darsena: 27
Darvedarshu: 50
Darvedeskorgos: 51
Darvedingasus: 51
Davu: 48
Dawn: 58, 98
Daxdarius: 44
Dayzatar: 2, 6 - 8, 11, 18 -
 19, 32, 38, 40 - 41, 54,
 56, 58, 66, 89, 94
 descending: 91
 early: 91
 mind of: 79
 Gathering: 86
Dead Gods: 36, 102
Dead Justice: 37
Dead Time: 37
Death: 16, 82, 83
 Rites: 29
Dekdari: 41
demon kings: 62
demons: 19, 32, 38, 46,
 79, 102
Dendara: 3, 8, 10 - 12, 24 -
 25, 32 - 33, 36, 46, 50,
 72, 94
Dendeneus: 20 - 21, 32 -
 33, 50
Denegeria: 72
Derdurnus: 68, 88 - 89
Deseeti: 42, 73
Desert: 56, 82 - 83
Deshkorgos: 8, 74
Deshlotralas: 74
Deumalos: 13, 15, 68, 88
 crown of: 51
Dezokon: 34 - 35
digijelm: 19, 32 - 33, 35 -
 36, 38, 45, 51, 53, 85,
 91, 103
Dinzered: 41, 51
Diskalta: 27, 29
Dispenser of Horses: 4, 46
 - 47, 50
Doblia: 46
 River: 95
Doburdun: 56, 63, 69
Dome, Sky

flaw: 88
 movement: 88
 Domewise (ie, Clockwise): 86
 Doom Conjunction: 17, 88
 Dosvolos: 22, 25, 27
 dove: 11, star: 56, 85
 dragon, dragons: 45, 54, 60, 88, 101
 Dark: 55, 83
 Golden: 54
see also: Burburstus
 dragonewt, dragonewts: 91, 101
 dragonmen: 53
 Dry People: 58 - 60
 Dubgrulub: 8
 Duemalos: 91
 Dugoloth: 62
 Durbaddath: 73
 Dzessmath: 52

E

Eagle of Heaven: 6
 Earth God: 95
 Earth Walker: 20
 Earthbolt: 97
 Earthworld: 8
 east: 59, 80
 Eater: 85
 Eater of Flesh: 4, 43 - 44, 52
 Eats Women: 45
 Edaranu: 34 - 35
 Eggardodril: 62
 Eggervak: 62
 Eight Celestial Gods: 36
 Eight Celestial Sons: 68
 Eight Courts: 80
 Eight Lights: 55
 Eight Sons: 88
 Eight, The: 60
 Elector: 43
 Elempur: 22, 25 - 26, 28, 103
 Elevens: 32
 Elleden: 52
 Elmalus: 36
 Elvtios: 22, 24, 27
 Elzast: 49 - 50, 52
 Emperor: 60, 66
 Second: 60
 Empty Emperor: 3, 36 - 37, 48, 52
 Empty One: 91
 Enclosure, Great: 102
 Entekos: 16, 58 - 59, 70, 88 - 90
 planet: 58
 Entertainment, deity: 5

Enthroned: 75
 Enthronement: 2 - 3, 15, 29, 52, 62
 Tower of: 29, 38, 41
 Enverinus: 17, 62, 71
 Envestur: 46
 Erekos: 69
 Erenbaya: 73
 Seed of: 57 - 58
 star: 56
 Ergentes: 45
 Ergesh: 73
 Erindamus: 80
 Erissa: 71
 Erkonus: 83
 grains of: 58
 star: 56
 Erlandings: 96
 Erlandus: 16, 75, 87, 96
 ErNear: 95
 Ershkintu: 8
 Esonianen: 10 - 11
 Ertelenari: 58, 71
 Ervegus: 40
 star: 58
 Ervuthan Lava Beds: 45
 Escaped Prey: 82
 Esel River: 95
 Eskeila: 48
 Eskervonlath: 9, 11
 Esvenratha: 10
 Esventheus Scroll: 41
 Esvuthil: 22, 25, 27, 49
 Eusibus: 47, 50
 Evandal: 54
 Everina: 12 - 13, 59, 72
 star: 54
 Evil Gods: 53
 Expanse of Prostration: 62
 Ezelveztay: 5 - 7, 13, 15, 18, 66

F

Falsoretus: 3, 68
 Fan, star: 57
 Farkuros: 13
 Fasteneus: 32 - 33
 Fat Rice, star: 59
 Fields: 82
 Fifth Hell: 38
 Finger Goddesses: 71 - 73, 75
 firemen: 32
 Firestick: 92
 Fireworld: 8
 First Dawn: 58
 First Fish, star: 60
 First Goddess: 94
 First New Flower: 59

First People: 2, 84
 Five Statues: 2
 Flesh-eaters: 53
 Flood: 3, 26, 50
 folgors: 32
 Footstool: 4, 6 - 7, 12 - 13, 15, 25, 30, 32, 38, 45, 52, 62, 73
 Forest: 56 - 57, 82 - 83
 Fork, star: 60
 Forty-Nine Stars: 54
 Founts of the Underworld: 8
 four directions: 7
 Four Ladders: 92
 Four Monster Kingdoms: 60

G

Galgareng: 10, 71
 Gamara: 25, 32, 38, 75
 Ganbarri: 49, 51
 Ganthens: 45
 Gamarokon: 34 - 35
 Gates of the Dead: 17
 gazzam: 13, 29
 Gbaji: 85
 Gerendethlia: 34
 Gerendetho: 20, 72, 94
 Gerra: 24, 75
 Gerruskoger: 38
 Gestormus: 42
 Ghelotralas: 68
 Ghevengus: 68
 Girdle: 101
 Glacier: 31
 Glamour: 87
 Glorantay: 5, 7, 66, 69
 Glorantha: 79
 Goakstart: 67
 Goat Folk: 27
 Goat Star: 84
 God Learners: 79
 Goddess of Wrath: 46
 Gods Wall: 2, 62, 92
 Golden Age: 7, 11
 Golden Dragon Era: 54
 Golden Order: 3
 Gorgorma: 10, 75, 94
 Grain Contest: 56
 Granite Man: 94
 Great Cave: 95
 Great Shake: 62
 Great Stars: 54, 85
 Three: 82
 Greenwood: 49
 Growth, deity: 5
 gryphon: 71

H

Half-folk: 38
 Hamados: 13 - 14, 21, 68
 Handsome Guardians: 62
 Harbinger: 60
 Hardy Rice, star: 59
 Hare: 83
 star: 60
 Hargoth: 45
 Harkaztem: 47
 Harmonious Realm: 9, 68
 Harmony, deity: 5
 Harp, star: 56
 harstex: 24
 Hastatus: 21, 69
 Hedestrikus: 51
 Hematuran: 44 - 45, 97
 Hendrestus: 40
 Henjari: 22, 25, 27, 46 - 47, 49, 51 - 52
 Heortlings: 103
 Hernavus: 84
 Herustana: 23 - 24, 26, 30
 Mound of: 24
 Hestus: 47
 Hidden Heirs: 42
 High Crown: 67
 Highest One: 60
 Hill of Gold: 18, 33, 44, 51
 Hippoi: 40
 Hirenmador: 37, 39 - 40
 Hodrudes: 34 - 35
 Horizon Line: 81
 Horse on the Table: 3, 38, 43, 52
 Horse Tribes: 31
 Household (stars): 82
 Hungry God: 36
 Hungry Plateau: 20, 95
 Hunter: 54, 82 - 83
 Huradabba: 41
 Hurdendus: 32 - 33
 Hurdurus, Field of: 28
 Hyaloring: 40
 Hyalorings: 39 - 40
 Hyraos: 56, 71

I

Ice Gods: 101
 Illadarga: 45
 Illuminated: 37
 Indarthrad: 7, 67
 Injerina: 72
 Inner Circle: 54
 Inner Heaven: 81
 Instrument-carrier, star: 59
 Invader: 91
 Iron Ram: 31, 103

Iveneria: 98

J

Jajagapa: 75
 Jakbozi: 94
 Jannisor: 87
 Jarasan: 9, 11, 14, 22, 24, 27
 Jeanthus: 44
 Jenarong: 3 - 4, 37 - 38, 41, 47, 50 - 51, 58, 89, 97
 star: 59
 Rites: 38, 40 - 41, 44 - 45, 47
 Jerakus: 50
 Jernedeus: 13, 25, 88 - 89, 91
 Jesentera: 51
 Jesgetti: 63
 Jethsarum: 13, 25, 29
 Jewel Flower, star: 56
 Jeweled Vault: 20 - 21, 52
 Joat River: 96
 Jokbazi: 75
 Jord Mts: 95
 Joy, deity: 5
 Justice Day: 41

K

Kalikos: 88, 90
 star: 58
 Karasa: 21
 Karasal: 49
 Kargzant: 3 - 4, 16, 32, 36 - 38, 40 - 42, 53, 57 - 58, 85, 88, 89, 91, 94
 planet: 57
 Circle of: 43
 Karvisti: 98
 Kashis: 39
 Kazkurtum: 2, 17, 37, 54, 62, 75, 79, 89, 91, 94, 101
 darkness of: 54
 Kelastan: 55, 66
 Kendathalus: 29
 Kenervus: 29
 Kerunebbe: 44, 99
 Kervinus: 50
 Kesium: 98 - 99
 Keskeskenni: 5, 7, 15
 Kestinaddi: 49, 51 - 52, 69, 99 - 100
 Kestinendos: 45, 100
 Kestingatha: 98 - 99
 Kestinmodos: 97
 Kestinoros: 3, 29 - 31, 51, 97 - 98

ket: 67
 Ketenari: 10
 Kewetdesh: 85
 Khordavu: 1 - 2, 4, 47 -
 48, 50 - 53, 60, 66, 89
 - 90, 95
 enthronement of: 60
 Khordeneus: 21
 Khormesha: 45 - 46, 50 -
 51, 60, 85
 Khorventos: 3, 19 - 20, 32
 - 33
 Khorzanelm: 46, 48, 52,
 87, 90
 Kills for Life: 4, 47, 52
 King of the Sky: 54
 Knot of Antirius: 41
 Kosganervus: 29
 Kostaddi: 45, 47, 49, 52,
 72, 100
 Koveria: 70
 Kralorelans: 79
 KuKwatta: 95
 Kuranits: 37, 39

L

Lanatum: 16, 87
 Land of Death: 32
 Land of the Dead: 17
 Last Stars: 60
 Latestus: 41
 Latkantus: 41
 Latpuvus: 41
 Leaping Star: 58
 Leaps Over Walls: 40
 Ledareeshata: 13, 66
 Legion of the Rod: 98
 Lenshis: 39
 Lesilla: 25, 70
 Lestakus: 56 - 57, 60, 82
 star: 57
 Liberation Year: 42
 Lies with Truth: 4, 45 - 46
 Lightfore: 19, 42, 57, 83,
 90
 planet: 57
 Path: 80
 Lion, star: 57
 Lodril: 2, 6 - 8, 10 - 13,
 16, 19 - 20, 25, 40 -
 41, 46, 62, 66, 70, 88,
 94, 99
 as a star: 91
 Lodril's loyalty: 46
 Lodrilites: 24, 98
 Lokarnos: 3, 25, 32, 71,
 75, 89 - 90, 93
 planet: 58
 Lord and Lady: 66
 Lord Bright Eagle: 98

Lord of Below: 8
 Lorion: 56, 59, 83, 89
 star: 56, 59
 Lost Light: 56, 83
 Love, deity: 5, 69
 Low 25: 63
 Lower Air: 30
 Lower World: 6, 8, 19
 Lukarius: 3, 26 - 28, 50
 Bow of: 35
 Lunar Settlement: 86
 luvloos: 24
 Luxites: 7, 19, 84
 Bridge of: 13

M

Madness Dust: 87
 Mahaquata: 75
 Main Frame: 80
 Makestina: 88, 91
 Malkioni: 79
 Manarlavus: 3, 30 - 32, 50,
 52, 62
 Manimat: 3, 33, 35 - 36,
 46, 52, 62
 clan: 97
 Manimati: 34 - 35
 Mantle of
 Justice: 3
 Solemn Majestic Glory:
 44, 52
 Sovereignty: 51
 See also: Cloak
 Many: 2, 5, 18, 37
 Ones: 16
 Marsh: stars 82 - 83
 Mashtatum: 50
 Mastina: 8 - 9, 11, 14, 22 -
 23, 27
 Measurer, the: 85
 Memenari: 73
 Merbeskentus: 41
 Memita: 13 - 14, 22, 25 -
 28, 50, 68 - 69
 Cap of: 28
 Meslatkantus: 41
 Metal Men: 20
 Middle Sky: 81
 Millet, star: 59
 mindirins: 24
 Modern Time: 95
 Mohenjar: 12, 70
 Molanni: 10
 monster, monsters: 54 -
 57, 59
 Army: 47, 53, 100
 People: 100
 Moon: 89
 Blue: 90

God: 91
 Goddess: 91
 Red: 87, 90
 See Also: Anillha,
 Herustana, Jernedeus,
 Lesilla, Mahaquata,
 Sedenya, Thilla,
 Verithurusa
 Morhaka: 34 - 35
 Morkartos: 70
 Morurder: 70
 mostali: 53
 Mr. Hardworking Paddy
 Worker, star: 59
 Mrs. Hardworking Paddy
 Worker, star: 59
 Mundanists: 55
 Murharzarm: 2 - 3, 12 -
 13, 15 - 17, 19, 21, 24
 - 25, 29, 32 - 33, 47,
 50, 62, 68 - 69, 75, 88,
 102 - 103
 Musa: 19
 Myth Mapper: 94

N

Nasakos: 69
 Natha: 74
 Nattaus: 46 - 47
 Nature: 93
 Naveria: 27, 49, 70
 goddess: 46, 51
 land of: 28, 45 - 46, 52
 Navestos: 70
 Nemarthshar: 7, 67
 Nenuvus: 98
 Nestentos: 11, 88
 Netta: 15, 74
 New Day: 42
 New Planets: 25
 New Stars: 58 - 59
 New Sun: 60
 Nivorah: 12, 14, 22, 25 -
 28, 30 - 32, 68, 103
 nomads: 57, 80, 100, 103
 Norees: 59
 North Camp: 88
 Nysalor: 89

O

Oasis: 56
 star: 83
 Officers, stars: 60, 82
 Old Ones: 96 - 97
 Mountains: 97
 One: 2, 15, 37, 66, 93
 One Before One: 66
 One God: 60
 One Hundred Bodies: 54

One Hundred Deities: 62
 One Hundred Goddesses:
 10
 One Hundred Gods and
 Goddesses: 7, 25, 38,
 62
 Oralanatum: 75
 Oralanatus: 40, 53, 57
 Orb of the Eye: 30, 32 - 33
 Orestena: 51
 Oria: 8, 10 - 11, 72, 94
 Orlanatum: 75, 87, 90
 Orlanatus: 87
 Orlanth: 87, 94
 Orogoros: 3, 21
 Oroninian People: 19
 Oroninum: 98
 Oropum: 40, 69
 Oroypus: 20, 71
 Oslira: 12 - 13, 15, 21, 24,
 32, 36, 44, 46, 74
 River: 22, 27, 83
 Ostevis: 21, 71
 Ostodaka: 34 - 35
 Other: 5, 10, 15, 17, 37,
 44, 63, 93
 Contest of: 11, 93
 Others: 15
 Ourania: 19, 69, 82, 90
 star: 54, 81
 Outsiders, of Suvaria: 96
 Ovadorudus: 96
 Overfather: 4
 Overseers: 28
 Ovosto: 3, 20 - 21
 dynasty: 94
 Rites: 20, 47
 pets of: 23
 Oxbow, star: 60

P

Palace of Yelm: 93
 Parable of the First King:
 45
 Paradisal Aviator: 97 - 98,
 100
 Pela: 72
 Pelanda: 44, 52
 hinds of: 13, 23
 Pelandan Farming
 Schedule: 80
 Peloria: 37
 Pendera: 98
 Pene: 21
 Perakosus: 95, 97
 Peralam: 34 - 35
 Perandos: 70
 Pererlotil: 70
 Perfection, Kingdom of: 11
 Perkonius: 40

Philekka: 42
 Pillar: 60, 80, 92, 98
 Mighty: 88
 God: 13, 66
 Goddess: 66
 Lore: 79
 of Fire: 85
 of Light: 52
 World: 11, 13, 16, 18
 Pillini: 46
 Pit: 90
 star: 81
 planet, planets: 2, 18, 25,
 38, 80, 85
 New: 23
 Outlaw: 57
 Path: 59
 Old Soldiers: 58
 Plentonic Debates: 63
 Plentonus: 54, 58, 63, 82,
 84, 89, 94
 Plow, star: 80
 Polaris: 18 - 19, 54, 69, 79
 - 80, 82, 89
 Pole Star: 19, 32, 54, 79 -
 80, 84, 89
 Polestar: 90
 Porridge Star: 54, 84
 Portions of Yelm: 62, 69,
 71, 75
 Post Throne: 54
 Pot, star: 57 - 58, 83
 Prax: 87
 Priests' Council: 42
 Princes of the Ten Tests:
 47, 50
 Protection Star: 84

Q

Quadropoli: 30
 quarters: 58

R

Radiate: 80
 Raibamus: 12, 37 - 38, 51,
 59
 Raibanth: 12, 14 - 15, 22,
 25 - 29, 31, 37 - 43,
 46, 49, 51 - 52, 55, 62,
 93
 Bridge: 13
 lord of: 46
 Rakenveg: 21, 74, 94
 Ram God: 44
 Ram Folk, People: 27 - 29,
 96, 103
 Ram, Iron: 28, 33
 Rarokon: 34 - 35
 Rashorana: 75

Rausa: 58, 86, 89 - 90
 Rausa's Hinge: 80
 Rebel Gods: 2, 13, 16 - 18,
 20, 33, 37, 41, 52, 79,
 85, 94
 Rebellus Terminus: 16, 37,
 53, 57, 69
 Recorders: 58
 Red Emperor: 86
 Red Goddess: 87, 101
 Brighter: 87
 Red Moon: 87, 90
 Red Pathway: 80
 Reed, star: 59
 regalia: 6, 12, 43, 47, 95
 Reladivus: 12 - 13, 25, 68
 Reliable Bodies: 89
 Reliable Deities: 54
 Reliable Star: 54, 58
 Renalada: 10
 River: 82 - 83
 Roof: 31
 Root, star: 57

S

Sable People: 87
 Safe Prayer: 84
 Sagittus: 28, 73
 Saird: 22, 25, 27, 45, 100,
 103
 Sakkar: 74
 Sanama: 75
 Sankenites: 49, 51
 Scarlet Camp: 7, 9
 Scepter of Creation: 62
 Scorpion Mother: 83
 Second Emperor: 60
 Second Fish, star: 60
 Second Flower, star: 59
 Second New Flower: 59
 Secret Eye: 85
 Sedenya: 16, 26, 36, 89,
 101
 Seed of Erenbaya: 57 - 58
 star: 56
 Selagern: 32
 Selfish God: 33
 Selshena: 6, 73
 Senthoros: 12, 14, 20 - 21,
 23, 68
 Septopoli: 26
 Serenity, land of: 11
 sereskarto: 95
 Serpent: 101
 Seven Families: 38, 41, 46
 Seven Servants: 52
 Seven, Lord of: 28
 Seventy Families: 24
 Shadow: 11, 55, 60, 85

Shadow Rider: 40
 Shafesora: 69
 star: 57
 Shaft of Light: 46
 Shaft, Golden: 41
 Shargash: 3, 11 - 13, 16,
 18, 25, 29 - 30, 32 -
 33, 36 - 38, 44, 47, 52,
 56, 68, 88 - 90, 101
 planet: 58
 Silver Tablets: 58
 Silverbark, star: 60
 Sixteen Rooms: 81
 Sky: 2, 6 - 7, 10, 16 - 19,
 69, 88
 Perfect 54
 Dome: 66, 86
 People: 84
 Spot: 84
 World: 84
 Black: 32
 Middle: 29
 Tower of: 26
 Skyspears: 36
 Solar Court: 7, 66
 Son of Evil: 3, 41 - 43
 Sons of Justice: 41
 south: 80
 Southpath: 58
 sow: 86
 Sparks and Embers: 84
 spirits: 95
 of the stars: 84
 Spy, star: 83
 star, stars: 54, 56 - 60, 79 -
 80, 82, 84 - 85
 dating: 80
 erratic: 57
 green: 56
 lore: 54, 90
 Newer: 85
 unlucky: 54, 58
 Star Captains: 3, 19, 37, 84
 Star Story Towers: 85
 Star Time: 2, 84
 Star Tribes: 82
 Stargazers: 54, 57, 79, 84
 Starlight Wanderers: 39
 steadfast: 62
 Steward, star: 59
 stone people: 59
 storm gods: 79, 87
 Strangers: 43 - 44
 Strength, deity: 50
 Strong Wing, star: 60
 Styx River: 83
 Sun, The: 58, 60, 85, 90
 Sunpath: 57, 80
 Suns Swirl: 20
 Sunspear: 41, 97
 Supla: 19

SurEnslib: 95 - 96
 Surensliba: 30, 52, 73
 Surface World: 7 - 8, 37
 Survargar: 96 - 97
 Suvar: 95
 Suvaria: 9, 11, 14, 22, 24,
 27, 95
 Swan, star: 57
 Sweet Rice, star: 59

T

Targos: 37, 39
 Teat of Oropum: 54, 84
 Temple of Antirius and
 Lodril: 99
 Ten Cities: 102
 Ten Heavenly Bodies: 7
 Ten Original Cities: 12 -
 13, 23
 Ten Planets: 68
 Ten Princes: 1 - 2, 47, 51 -
 52
 Ten (Lodrilites)
 Servants and Children: 24
 Servants and Sons: 8
 Sons and Servants: 10, 12
 - 13, 30, 40, 70
 Workers and Servants: 12
 Ten Spirits: 12, 15, 25, 41
 Ten Tests: 12 - 13, 15, 20 -
 21, 25, 33, 38, 40 - 43,
 45, 47
 Ten, god: 2
 Terminatus: 16
 Thardenero: 21
 Thasus, star: 56, 83
 Therados: 88
 Theralos: 91
 Theya: 58, 86, 89 - 90
 Gate: 83
 Hinge: 80
 Theyalans: 87, 90
 Thilla: 25, 73
 Third Flower, star: 59
 Thirteen Punishments: 98
 Tholm: 29 - 30, 51, 69, 89
 Three Good Brothers: 6, 88
 Thritytwo Plots: 81
 Throne: 54, 55
 star: 56, 83
 of Yelm: 55
 Thunderbolts: 36
 Thunderer: 11, 16, 69, 87
 Time
 modern: 95
 Timekeeper: 58
 Tolat: 89
 Tomastus: 40
 Too-many, deity: 101
 Torang: 98

Tower of
 Enthronement: 29, 38
 Imperial Splendor: 12, 15
 No Walls: 85
 Star Story: 85
 the Sky: 26
 Yelm: 2, 6 - 7, 19 - 21, 28,
 44 - 47, 51 - 52
 Yelm's Real: 41
 Tralastaro: 34 - 35
 Transformation, Land of:
 11
 Tree: 57 - 58, 60
 Triple Spheres: 52
 Tripolis: 36
 Triumphal Road, Way: 62
 True People: 37
 Truth, deity: 5
 Twin Stars: 87
 Twinstars: 90

U

Ubibus: 56
 Uldoviham: 24, 28
 Uleria: 10 - 11, 58 - 59,
 69, 85, 88 - 90, 94
 Heart of: 59
 planet: 59
 Ulkamoon: 71
 Umatum: 18, 36, 57, 69,
 87, 88, 94
 death: 88
 sons of: 88
 Underworld: 7 - 8, 17, 19,
 36 - 37, 40, 53, 59, 84,
 89, 102
 Line: 81
 Sky: 81
 Four: 8
 Upon Hilltops: 4, 47
 Upper World: 84
 Uppineus: 98 - 99
 Urder: 70
 Urdara: 71
 Urenger: 22, 25, 27, 73
 Urengerum: 25
 Urgutogus: 33
 Urnbudud: 56, 83
 Urstamus: 50
 Urvairadatu: 51
 Urvairinus: 3, 27 - 29, 44,
 50, 102 - 103
 Uryarda: 22, 24, 73
 Usdedu: 98

V

Valsterius: 21
 Vanarthurd: 7, 67

Vanch: 33, 45, 49
 Vanestalavus: 33
 Vantestos: 73
 Vanyoramet: 3, 32 - 35, 50
 Vamaga: 74
 star: 56
 Vendara: 89
 planet: 91
 Veng: 38
 Vemurtera: 71
 Venapur: 13 - 14, 22, 25 -
 27, 29 - 31, 98
 Roost of: 30
 Vergenari: 72
 star: 56
 Vergustus: 33
 Verithurus: 68
 Verithurusa: 10, 91
 Verithurusus: 13
 Verondum: 95 - 96
 Vertus: 46
 Veshtargos: 39 - 40
 Veskerelle: 74
 Veskerelgat: 8
 Vettebbe: 41
 Vezkarvez: 5, 16
 Vinakotal: 16
 Vingkotlings: 36
 Viramakradda: 46
 Vonlath: 22, 27, 47, 49,
 51, 97, 100
 Vorgetala: 75
 Vorlatkantus: 41
 Vorstenans: 41
 Voshgatyuth: 8
 Votank: 73
 Vrimak: 17 - 18, 62, 69,
 75, 98
 vrok hawk: 11
 Vuranostum: 3, 40 - 41
 sons of: 40
 star: 59

W

Walindum: 29, 75
 War in Heaven: 38
 War of the Many Suns: 26
 Warlords: 3, 42 - 43, 47,
 52 - 53, 103
 Waterhold Star: 56
 Wedilaka: 34 - 35
 Wendaria: 27
 west: 56, 59
 Western Gate, Gates: 3,
 59, 89
 Westerners: 79
 Wet People: 59
 wheat goddess: 20
 Whisperers: 60, 83

White Goddess: 71
 White Lady: 16, 44
 White Pool: 32
 Willow, star: 60
 Wing Claw, star: 60
 Woman-devourer: 4
 Wood Folk: 27
 Woods: 57
 World Coucil: 49
 World Pillar: 11, 13, 16, 18

Y

Yargan: 67
 yarm, yarm tree: 23 - 24, 29, 71
 Yamadara: 25
 Yellow City: 27
 Yelm: 1 - 2, 4 - 8, 10 - 13, 15 - 21, 23 - 24, 28 - 29, 35 - 38, 41, 44, 51 - 55, 62, 66 - 68, 71 - 73, 75, 85, 88 - 90, 93, 98, 102

Portions, Parts of: 62, 69, 71, 75, 92
 Palace: 93
 Sons of: 85
 the One Hundred: 54
 (the Sun): 60
 Throne: 55
 Tower: 2, 6 - 7, 19 - 21, 28, 41, 44 - 47, 51 - 52
 Path: 80
 Yemes: 100
 Yestendos: 22 - 24, 27, 73
 Yalp Mountains: 96 - 97
 Young God: 55 - 56, 59, 83
 story of: 83
 Youth, star: 56
 Yushargos: 54
 Yuthubars: 2, 9, 11 - 12, 14
 Yuthuppa: 2, 23, 25 - 26, 29, 33, 38 - 40, 49, 51 - 52, 66, 73, 79, 84 - 85, 89
 star lore: 55
 star Seers of: 54
 Tower: 26, 30
 Mother: 54

Z

Zarkos: 9, 11, 14, 22, 24, 27, 50
 Zator: 88
 Zatora: 88, 91
 Zaytenaras: 12, 15, 68, 88
 Zzabur: 79

