

THE IANDA TIMES  
(short online version)

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Note: Though the Ianda Times is based in the city of Landa it is not associated with the city. The management accepts no responsibility for views expressed herein. The times reserves the right to edit articles submitted.

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EDITORIAL

“There is a crowd ahead,” I said, “at the public boards.”  
“They seem angry,” he said.  
(Magicians of Gor)

This week’s topic is Gorean Masters and their slaves. After some observing of how Masters treat their slaves, I would like to give my opinion on the subject. For the purpose of this editorial, I am using Master here to describe a relationship between an Owner and their slave, be they a Master or Mistress.

Gorean slaves were used by their Masters to serve a specific purpose. That purpose could be maintaining the house, doing chores, serving in taverns, for pleasure and whatever purpose the Master sees fit. The Master controls the slave and everything she is and does is at his discretion.

In SL Gor today I see many, both Masters and slaves, who do not understand the complex bond that occurs between a Master and a slave. The slave loses all choice and the Master gains complete control of the slave. (Really any Free has complete control but for now I will only address Masters and will address Free and slaves in another editorial.)

The problem is some Masters take advantage of this control and act like Gor is BDSM and it is not. Nothing could be further from the truth. The slave has a value and the Master would do nothing to lower that value. Only in extreme cases would the slave be injured or tortured thus lowering the value.

In SL Gor today slaves also have a responsibility. Too many think they are in control and get upset when they are commanded to do things. They do not want to learn the proper way to serve their Master but only want to learn the quick and easy way. They are there in Gor only for "quick sex" and do not want to learn the full role of what it takes to be a gorean slave.

So the problem is 2 fold and has 2 solutions. First Masters must take responsibility for their slave. They must reign them in and be firm and let them know what is expected. Disciple them when they need it. Also praise them and let them know when they do things right. Second slaves need to take responsibility to learn to please their Master. The slave needs to learn to serve properly and do chores willingly. You always need to conduct yourself in a manner that shows respect for your Master and will bring him honor.

If both do these things, then not only will the Master and slave be happier. All of SL Gor will be better for it.

Any news, articles, poems, gossip, schedules, paintings, jokes you have, please send them to the editor. You are looking for a free companion, a slave, an assassin? Advertisements are very welcome.

Sherman Easterwood  
Magistrate of Landa

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## CITY NEWS AND ANNOUNCEMENTS

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### - NEW CITIZENS

Lady Esse Essence Adored is a new baker in town.  
Angela Longmeadow is new physician apprentice.  
Jamie Northport is a new member of the scarlets.

### - NEWS

### - KAJURALIA

The Slaverhouses of Landa announce that the 'Kajuralia', the Festival of Slaves", will be celebrated in Landa in

the third day of the fifth Hand: of the the sixth month. (09/09/2011, Friday)

Further Details of planned activities that day will be available in the next hands.

Annual festival of slaves, Kajuralia is celebrated once a year in most Gorean cities at one of two different moments. The first chosen date for Kajuralia is the last day of the twelfth passage hand. The other common date which is used by the city or Ar among others, is the last day of the fifth month of the year which is the day preceding the Love Feast. The only city which is said not to celebrate Kajuralia is Port Kar though we are not told specifically why that is.

“Upon this day, slaves may take liberties which are otherwise not permitted them during the year, including the drinking of wine and liquor, the freedom to roam at will (provided of course they do not attempt to escape from their owners permanently), the freedom to choose their own sexual partners and to couch with slaves of the opposite sex whom they find attractive, temporary suspension of all work and duties, and even the opportunity to play (minor) tricks and practical jokes upon freepersons. After the twentieth ahn, however, they are expected to be back in their respective kennels and slave quarters to resume the services required by their imbonded status; slaves who “go renegade” during Kajuralia are typically punished severely if recaptured, and are often executed for such an offense.”  
(Assassin of Gor, page 229)

“Kajuralia!” cried the slave girl hurling a basket of Sa-Tarna flour on me, and turning and running. I had caught up with her in five steps and kissed her roundly, swatted her and sent her packing.

“Kajuralia yourself!” I said laughing, and she, laughing, sped away.

About that time a large pan of warm water splashed down on me from a window some sixteen feet above the street level. Wringing wet I glared upward.

I saw a girl in the window, who blew me a kiss, a slave girl. “Kajuralia!” she cried and laughed.

I raised my fist and shook it and her head disappeared from the window.

A Builder, whose robes were stained with thrown fruit, hastily strode by. “You had better be indoors,” said he, “on Kajuralia.”

(Assassin of Gor, page 223)

## MERCHANT OF GOR TOURNAMENT

fourth day of the fifth hand of the sixth month  
( 09/10/11, Saturday, 11 am SLT)

The city of Landa invites you to the next Merchant of Gor Tournament.  
The boards will be set up at the "Merchant's Square" of the city.

Donations to increase the prize money are always welcome. (1st: 2.000 L, 2nd: 1000 L, 3rd 500 L)

There will be 3 or 5 rounds...depending on turn out :)

Winner will be the person with the highest gold at the end of the 3rd or 5th round.

Contestants will progress on the tournament board, till only 2 are left!

(Sign-ups: 10:30 am to 11:00 am. Please don't be late. We can't wait for latecomers!)

Maxxie Klaar and Yuroki Uriza will organize and run it.  
For any question please contact them.

## - ANNOUNCEMENTS OF THE ADMIN

### GROUPS IN LANDA

Isle of Landa Land Group (to rezz, to set home, to open the gates, to pass phantom doors)  
Isle of Landa Slave House (slave gossip OOC, for example to get a tag of the privately owned slaverhouses)  
Landa Blue Caste  
Landa Green Caste  
Landa Council  
Landa Merchant Caste  
Landa Moderators  
Landa Scarlet Caste  
Landa's Free Women Society (ask Dez)

### VIPS IN LANDA

Dezire Sciarri (sim owner), Head Scribe  
Sherman Easterwood, Magistrate, Moderator  
Yuroki Uriza (administrator), Moderator  
Coyne (johncoy Denver), commander  
Ardee (Ardeesha Algoma), Head Physician  
Trevere Crimson, Master Assassin

### LANDA COLLAR LAW

#### Slaves - Collars

Female adult slaves must wear locked slave collars at all times in public. Removal of the collar by one other than the slave's owner or without the order of a Magistrate is a crime punishable by fines and imprisonment.

Sherman Easterwood  
Magistrate of Landa

### HOUSES FOR RENT IN LANDA II (combat sim)

Houses for rent in Landa II are for Citizens who have been active in RP for at least 2 weeks and will continue to be actively contributing to the life in Landa.. The cost is \$3 L per prim, for example a house with 100 prims would be \$300 L per week. You will be charged according to how many prims you will need. No more then 150 prims for the smaller ones and the bigger houses 200 prims.

If you want to rent a house, please get in touch with Dezire Sciarri. IMs will reach her even when offline, or per e-mail [deziresciarri@live.com](mailto:deziresciarri@live.com)

## GM WARE

If you need GM ware goods ask me, we have our own server in Landa. You can transport items between your Server and your meter hud. Note though that the Meter hud can only carry 10 items at once.

Version 4.2 changes what items can be manufactured, so that now only Raw materials can be manufactured.

This is to prepare for the upcoming GM crafting which is one of the biggest project GM team has taken on.

With crafting then you will be able to craft other things from the raw materials, depending on avatar skill. (Yes for example blacksmith starts with little skill but can over time learn more skill and make more advanced things). This is a big project with hundreds of items, levels and skills. We felt it was important to get out new RP server in advance so that users can start manufacturing level 1 raw materials which will be useful as soon as GM Crafting hits the street.

## COIN POUCH

The coin pouch for visitors is in the Whispering Harp Inn now.  
the Admin

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## THE LANDA SOCIAL SCENE

### SWEARING THE OATH IN LANDA

[13:04] Yuroki Uriza: clears his throat and starts to speak in a formal tone: For all Goreans a city is more than brick and marble, cylinders and bridges. It is not simply a place, a geographical location in which men have seen fit to build their dwellings, a collection of structures where they may most conveniently conduct their affairs.

## LYRICS

Allow me the strength to answer questions I can't fathom.  
Allow me the spirit to know His needs.  
Allow me the serenity to serve Him in peace.  
Allow me the love to show Him myself.  
Allow me the tenderness to comfort Him.

Allow me the wisdom to be an asset to Him.  
Let me be able to show Him each day my love of my service to Him.  
Let me open myself up too completely belong to Him.  
Let me accept my punishment with the grace of a woman.  
Let me learn to please Him, beyond myself.  
Grant me the power to give myself to Him completely.  
Give me the strength to please us both.

Permit me to love myself, in loving Him.  
For it is my greatest wish, my highest power to make His life  
complete, as He makes mine.

## HUMOR

New from the Research Laboratory.

The Research Division of the City of Landa Infirmary is under contract from ARCentral Pharmaceuticals. Because of its large and willing pool of test subjects, it is ideally suited for certain types of developments. The following new products are direct result of our work.

ViagraFitRight - That famous little blue pill now comes with a sizer. Not only will you get it up, but you'll get it the right size. Available in Large, X-Large, XX-Large, and YTTKM\*. (\*YTTKM = You trying to kill me?)

ViagraNoPay -- Yes we've done it --added a male contraceptive to the blue pill. Now you can fur all you want without ever worrying about a paternity suit or those nasty child support payments. Covered by Lloyds Insurance against failure -- who will also pay for the DNA tests.

ViagraEndure -- Have six slaves on your string and a FC to keep happy, and you find the spirit willing but the flesh weak -- get this newest version we have developed of the big little blue pill. Available in 4, 6, 8 women capacity, and an orgy size. Unconditionally guaranteed that they will wear out, and you will last.

Nympho -- Men, your FC doesn't want for the two of you to joint the Gorean Swingers? Slip this in her drink and she'll be so eager to do so she will pay the initiation fee. Sold in a combination package with ViagraEndure (buddy, trust me you'll need it!).

Eau-de-Fellat -- For men who dare, a completely new female stimulant now available. Furnished as a sweet smelling liquid in a lovely small perfume bottle that no woman can resist opening and holding under her nose, it creates a urgent desire in her to have something in the mouth to suck on. Men be warned -- carry lollypop with you, or be prepared furnish something else.

Argaiv -- Yes this is Viagra spelled backwards, and this is for the ladies -- a clear tasteless liquid you can put in his drink, and we guarantee he will not even think of sex for two days. For those times of the month you just want to be left alone.

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## REGIONAL NEWS

Nyuki is proud to announce the new trade and military alliance with Corcyrus and soon a new trade and military route with the Grand City of Turia. New routes are also being established along the Vosk and Olni Rivers.

Zandros Stratten

Ubar of Nyuki

The original City of Turia wants to make it known that it does not recognize the so-called other Turia....In not seeing it as a legit city and now hearing they have aligned with the wonderful city of Nyuki, if it is ever brought to the STA to allow this group in The Original City of Turia will refrain from being aligned with the STA.....

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## CASTE REPORTS LANDA

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### GREEN CASTE

News from the Landa Green caste This is to inform everyone that the Head physician Nachtwulf is no longer head of the Green Caste in Landa. Lady Ardee has now been appointed the Head.

Please welcome our new physician Zack Salang, we wish him well in his new position.

I would also like to mention that the Free Exams will be starting very soon. All Free persons need to report to either Lady Ardee or Sir Zack to make an appointment. To set an example to the citizens our dear Magistrate has offered to be the first ( victim) to under go the exam. I hope all citizens will then follow his example . Ardeesha Algoma Head Physician

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## MERCHANT CASTE

### - SLAVERHOUSES

#### HOUSE OF YUROKI (HoY) GOREAN SLAVERHOUSE

The House of Yuroki is a privately owned and run Slaver House. The owner is Rarius Yuroki (Yuroki Uriza). That means that it functions separately from any city council and administration. However, our purpose overall is to provide slaves to the cities for use in whatever means are necessary, and to eventually sell those slaves to citizens or if a long period of time goes by without interest and the slave is underused, to the highest gorean bidder at an invitational auction open to goreans from across Gor.

"Whereas members of the caste of slavers are slavers, not all slavers are members of the caste of slavers."

(Magicians of Gor pg 315)

New slave: latru (Latru Byron)

## - HOY BANK OF LANDA

Most cities have a Street of Coins, an area where banking is done. "Sometimes, of course, certain areas specialize in, or are known for, given types of services or products. Each city usually has, for example, its "Street of Coins." On such a street, or in such an area, its banking will largely be done. Similarly most cities will have their "Street of Brands," on which street, or in which area, one would expect to find the houses of its slavers. (Fighting Slave of Gor)

Landa has its own bank and coins. The bank is privately owned, but the company got a banking license from the city of Landa, the mint too.

## NEWS:

Rarius Yuroki travelled to Ostia recently to talk with the merchants and to inspect the branch of the HoY bank.

## SPEUSIPPUS IS STILL TRAVELLING (OOC)

[02:09] Speusippus Goodfellow: (Saved Mon Aug 29 01:13:20 2011) Hi Yuroki. Hope you and Landa are well. I'm afraid I'm going to have to have a longer time off SL. I've taken a job that involves a lot of travelling, and getting online regularly is going to be out of the question, so I son't be able to do justice to my HoY job. I had a great time working for HoY, and hope if my circumstances change you'll have me back.

[02:09] Speusippus Goodfellow: (Saved Mon Aug 29 01:14:30 2011) In the meantime best wishes to you and your lovely slavegirls. If you want me to log on for a bit to get a better explanation for my prolonged absence let me know! Cheers and best wishes again, Speusippus.

## HOY FOREIGN CURRENCY EXCHANGE RATES

08/12/2011

The HoY Bank accepts and converts  
(NON COPYABLE PRIM COINS ONLY)

## HOY BANK BRANCHES

Coins of landa (made by the mint of Landa, branch of the HoY bank, named: landa Tarsk)

Coins of Oasis of Klima (made by the mint of Landa, branch of the HoY bank) 1 landa Tarsk = 1 Klima Tarsk

Coins of Ostia (made by the mint of Landa) 1:1

Coins of Tentium/Tyros (made by the mint of Landa, branch of the HoY bank, only new version):

1 landa copper tarsk = 10 new copper tarsks of Tyros

1 ianda silver tarsl = 1 new silver tarsk of Tyros

1 landa gold tarn = 1 new gold tarn of Tyros

Tyros charges 10% conversion of coins from allied cities (those Tentium have trade agreements with) and 20% for all others)

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## CITIES WHICH USE COINS MADE BY THE MINT OF LANDA

Coins of Tafa Trading Post (made by the mint of Landa):

1 landa copper tarsk = 10 copper tarsks of Tafa

1 landa silver tarsk = 2 silver tarsk of Tafa

1 landa gold tarn = 2 new gold tarsk of Tafa

Coins of Piedmont (made by the mint of Landa) 1:1

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## CITIES WHICH USE THEIR OWN COINS BUT CONVERT COINS OF IANDA

Coins of Rose Isles (they accept landa coins) 1:1 (contract)

Coins of Port Kar (they accept landa coins) 1:1 (contract)

Coins of Sais (they accept landa coins) 1:1 (contract)

City of Turia 1 ingot for every 124 tarns/tarsks of the same metal (contract)

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## CITIES WHICH DO NOT ACCEPT IANDA COINS

Coins of Treve (Tarn system, made by Koh Gausman) 1 landa Tarsk = 2 Treve tarn

Coins of new Vonda (made by Venus Flytrap) 1:2

Coins of Ka'Zahr (made by Maria Tisane or Xander Tzal) 1:2

Rarn - City of Copper (made by Kitten Muhindra) 1:2

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## OLD COINS

Coins of Thentis (Thentis do not convert coins of Landa) 1 landa Tarsk = 10 Thentis Tarsks

Coins of Port Cos (made by the mint of Landa, branch of the HoY bank) 1:2

Coins of former Vonda (made by Jarvis Quan, new Vonda does not convert coins of Landa) 1 landa Tarsk = 5 Vonda Tarsks

Coins of former Port of Victoria (made by Deb alcott) 1 landa Tarsk = 5 Victoria Tarsks

Coins of Imperial Ar (made by Asea Andel) 1 landa Tarsk = 1 Imperial Ar Tarsk

Coins of Tyros (old version, made by the mint of Landa) 1:1 (only silver and gold)

Coins of Besnitt (made by Yuroki Uriza) 1: 3

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## NOT LONGER VALID

Old Landa coins (named: Landa Tarsk)

Old copper tarsks of Tyros

## UNDER CONSTRUCTION

Coins of Meqara Port (made by the mint of Landa) 1:1

Fluctuations in exchange rates are possible.

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## ADVERTISEMENTS AND JOB OFFERS

### SLAVERHOUSE OF YUROKI (HoY)

- We need warriors or mercenaries who can escort our female agents if they need to travel. Four copper coins paid monthly

## BANK OF LANDA

- We need merchants who would be able to establish trading connections with cities which use similar coin systems, such as Rarn, Port Kar, Turia and so on. Two copper coins paid monthly. To make your own coins and income would be possible.

## JOB OFFER: HEAD MERCHANT OF HOY

The House of Yuroki Bank is a privately owned company (Gor is not socialism) in Landa (BTB), licensed by the city, with branches in the Oasis of Klima (GE) and Tyros (BTB). It employs its own bankers, merchants and guards, all of the highest quality.

Specialising in coin production, it is pleased to offer this service to any cities wishing to issue their own coinage. For this it could mint their coins in Landa.

It is also interested in opening branches in other cities, working under license from them. It would wish to acquire premises in them to operate from, and would prefer to employ native citizens in the first instance as their staff.

The HOY needs an experienced Head merchant (men only) who is able to act and to travel independent.

### Duties:

- to supervise the branches of the Hoy Bank and to guarantee the high level of service (convert coins, give credits, interests)
- fix currency exchange rates and keep the HoY merchants informed
- to deliver coins (we use prim coins ONLY) to coin merchants who got coins from the mint of Landa already
- make and renew contracts with the merchant caste of cities which accept and convert our coins already
- open new branches of the HoY Bank and enable our (prim) coin system (the mint of Landa will make their coins)
- you MUST wear the colors of the merchant caste

Hoy Owner: Rarius Yuroki, Admin of Landa

## CITY OF LANDA

The city of Landa is recruiting all castes. Lower castes are welcome too! We need an active (head) slaver!

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## KNOWLEDGE

### THE FIRST GIRL OF A CHAIN IN GOR

A first girl is a slave appointed by a Master or Ubar to be an overseer for the other slaves.

Most of them are younger or less experienced girls.

She is in charge when Free Persons are not around.

She isn't equal to the Free but has a place between the free and the other girls when Free are not around. She still has to listen to her Master or other Free. so when they tell her to keep a girl in a cage she has to listen to that. She may punish girls or give them compliments. She is usually called Mistress by the other girls. But I don't want them to. I'm not that much older or more experienced than most and some are even more experienced. And I think it sounds strange as I'm not a Mistress and I think it is not fair to the real Mistresses.

As I see it a first girl can't just bully around. She has to earn respect from the other girls, she has to be honorable and not wanting any revenge on a girl. Her title can be taken away and when she loses it another girl will be first Girl.

The punishing and rewarding must be very well considered.

If she punishes a girl too hard the Free and the other slaves will call her back. But also with rewarding. If you reward them too much they will become lazy and other girls will become jealous.

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"When more than one slave girl stands in a relationship of slave girls, as when they serve in the same shop or house, or adorn the same rich man's pleasure gardens, it is common for the master, or masters, to appoint a "first girl." Her authority is then to the other girls as if that of the Master. This tends to reduce squabbling. The first girl is usually, though not always, the favorite of the Master. There is much competition to be first girl. First girls can be cruel and petty but commonly, they attempt to govern with intelligence and justice. They know that another girl, at the master's whim, may become first girl, and that they themselves may then be under her almost absolute power. In my house I often rotated the position of first girl among my slaves who were native Goreans. I never made an Earth-girl slave first girl. This is fitting. Let them be always as slaves of slaves."  
(Explorers of Gor, page 78)

"For example, in a group of female slaves, for example, in a pleasure garden, a fortress or a tavern, there will usually be a girl appointed First Girl. Indeed, if there is a large number of slaves, there are sometimes hierarchies of "first girls", lower-level first girls reporting to higher-level first girls, and so on. The lower-level slaves will commonly address their first girl as "Mistress".  
(Magicians of Gor, page 123)

"A switch was put in the hands of Eta. She stood over me. I put down my head. She did not strike me. I looked up at her. I realized then that she was first girl in the camp, and that I must obey her, that she had been empowered to set me tasks and duties. Suddenly I feared her. Before I had looked down upon her. Now I trembled. It was she who held the switch over me. Before I had generally obeyed her only when men were present. I had preferred to leave her the work. Now I realized I must, without question, take slave instructions from her and discharge swiftly and well whatever menial duties she might place upon me. . . . I had little doubt she would use the switch, and richly, upon me, did I not work well. . . . She could command me. She held the switch. I would obey. She was

first girl.”

(Slave Girl of Gor, pages 66 & 67)

“It seemed strange to me, that she had addressed me as Mistress, and her fear. Then I realized the legitimacy of her fear, that of a slave girl. She was the one who had called me “Dina,” and who, when I had been bound, had kicked me. Now she was owned by my master, and she was a newer girl than I. She did not yet know the nature of the relationships in which she was now helplessly implicated, relationships which could be every bit as perilous and significant as the physical bond of steel on her wrist. Was I first girl? Was I over her? Did I have switch rights upon her body, as Eta had upon mine? Would I be cruel to her? Would I make her suffer? Would she have to please the masters incredibly, and constantly attend them, that they might perhaps be moved to shield her to some tiny extent from my vengeance?”

(Slave Girl of Gor, page 131)

“Am I ready to go out on the floor now?” I asked. The “first girl” in a tavern often inspects her inferiors, before she permits them on the floor.”

(Dancer of Gor, page 380)

“Yes Mistress,” I said to her. I must address all the female slaves in the house of Hendow as “Mistress.” That order would be in effect until it was explicitly rescinded, probably, depending on my behavior and progress, in a few weeks. This is sometimes done with new girls. It helps to keep discipline among us. I would then, when the order was rescinded, be able to call the girls, with the exception of the “first girl,” by their own names. I would be one of them. Tupita was “first girl.” We must all call her “Mistress.”

(Dancer of Gor, page 170)

“I knew that Tupita was having her sport with me, but, too, I knew that she might beat me tomorrow, in the slave area. As first girl she had that privilege. I did not want her to whip me, or switch me, or have the other girls put my ankles over the low bar and tie them there, and then have her spank the soles of my bare feet with the springy, flat board. It is very painful, and it is hard to walk after it.”

(Dancer of Gor, page 211)

“Slave girls compete for the attentions of masters. Each strives to be more pleasing to them than the other. The quality of a slave girl's life is commonly a direct function of her pleasingness to her master. Whether she is a treasured love slave or an ignored pot-and-floor wench depends much upon her. Gorean men, unlike the men of Earth, do not bother much with girls that are not pleasing to them.”

(Slave Girl of Gor, pages 131 & 132)

## PANI - SWORDSMEN OF GOR

Tarl describes Pani women generally accepting or tolerable of their partners' activities and he gives indication that women pay for their Companions' activities at pleasure houses and the like. Up until the arrival of Confucian and chauvinistic Buddhist values, women were able to have status, fight, position, and power. Today in traditional Japanese homes, women play the dominant role. I would assume and expect the same of Pani women. There is also more info on contract women vs collar-girls.

## 40 COMMON ONLINISM

1. An unowned slave was commonly nude on Gor  
False

(Slaves were often allowed rags or brief tunics which could easily be taken away as punishment.)

"Indeed, one of the powers the master holds over her is his decision as to whether or not she will be permitted clothing. Withdrawing this permission can be a punishment; permitting clothing may express his satisfaction with the slave."  
(Mercenaries of Gor, page 444)

"On the other hand, nudity is not as shocking or surprising on Gor as it seems to be, generally, on Earth. Girls may be sent on errands nude, usually as a punishment, they are often nude in coffles, when chained in sales pavilions, and so on."  
(Mercenaries of Gor, page 445)

2. In the books white, yellow and red silk denoted a slave's level of training  
False

(A white silk denoted a virgin, a red silk denoted a non virgin, sometimes the girl being marked by a strip of silk tied to her collar. She was not necessarily dressed in these collars at all times. Girls in a particular tavern in Gor were dressed in yellow but that was that establishment only. It was not a Gor wide standard. There is no color coding of slaves to mark the abilities or roles unless it is done in a personal house or establishment)

"The expression "red silk," in Gorean, tends to be used as a category in slaving, and also, outside the slaving context, as an expression in vulgar discourse, indicating that the woman is no longer a virgin, or, as the Goreans say, at least vulgarly of slaves, that her body has been opened by men. Its contrasting term is "white silk," usually used of slaves who are still virgins, or, equivalently, slaves whose bodies have not yet been opened by men."  
(Blood Brothers of Gor, page 472)

3. The proper spelling of the word for collar on Gor is ko-lar  
False

(the use of ko-lar appeared in the books to show the pronunciation of the word only)

"Ko-lar," she said, indicating her collar.

"It is the same word in English," I cried. She did not understand my outburst. Gorean, as I would learn, is rich in words borrowed from Earth languages; how rich it is I am not a skilled enough philologist to conjecture. It may well be that almost all Gorean expressions may be traced to one or another Earth language."  
(Slave Girl of Gor, page 80)

4. Goreans called the world on the other side of the sun Urth  
False

(Its just earth, there was no fancy word for the planet)

"Let us not jest, Tarl Cabot,' said Cernus. 'We knew that Priest-Kings would suspect our House, as we intended that they should; so simple a ruse, and profitable a one, as selling barbarian Earth girls under the auspices of the House would guarantee their investigation.'" (Assassin of Gor, page 260)

5. The correct way for a Gorean to say farewell is 'Winds and Steel' or 'Winds'  
False

(The most common goodbye was simply "I wish you well" farewells in the books were not 'safe paths', 'soft paths', 'soft pillows', 'see ya later's' or even 'g'byes hottie' There is no farewell "Winds" used in the Books)

"I wish you well," said Nar, using a common Gorean phrase of farewell."  
)Tarnsman of Gor, page 94)

6. Slaves are never to use "tal" as a greeting to the Free. This is a term reserved only for Free-to-Free...  
False

(Tal is the gorean word for goodbye or farewell and was universally used by all regardless of role. The hand gesture to accomany the word Tal was forbidden to slaves to use)

"Tal,' I said, lifting my right arm, palm inward, in a common Gorean greeting."  
(Outlaw of Gor, page 28)

"Tal, Master," they said to me.  
`Tal, Slave Girls," I said to them."  
(Tribesmen of Gor, page 345)

7. Slaves ALWAYS spoke in the third person  
False

(third person or slave speak was used as a disciplinary action to punish a slave or remind her of her place. On occasion a girl would humble herself by using the third person to beg favor or such but it never was used constantly)

"Do you want Darlene branded?" she asked.  
"No," I said, "of course not!" I was surprised that she had spoken of herself as she did, using her name. This is not uncommon, of course, among female slaves."  
(Fighting Slave of Gor, page 147)

"Who!" she demanded.  
"I did," I cried. "I did!"  
"Speak as a slave!" demanded Ute.  
"El-in-or betrayed Ute!" I cried. "El-in-nor betrayed Ute!"  
(Captive of Gor, page 287)

8. All owned slaves must wear a collar

False

(collars were at the discretion of the owners and most did wear some form or another ranging from bands of steel, to knotted leather strings, to plant vines. However, there is no law stating that a collar is required)

"The slave cannot free herself. She can be freed only by an owner. The condition of slavery does not require the collar, or the brand, or an anklet, bracelet or ring, or any such overt sign of bondage. Such things, as lovely and symbolic as they are, as profoundly meaningful as they are, and as useful as they are for marking properties, identifying masters, and such, are not necessary to slavery. They are, in effect, though their affixing can legally effect embondment, ultimately, in themselves, tokens of bondage, and are not to be confused with the reality itself. The uncollared slave is not then a free woman but only a slave who is not then in a collar. Similarly a slave is still a slave even if her brand could be made to magically disappear or, if she has been made a slave in some other way, if she has not yet been branded. Indeed, some masters, somewhat foolishly, I think, dally in the branding of their slaves. Indeed, some, perhaps the most foolish, do not brand them at all. Such girls, however, when they come into the keeping of new masters, usually discover that that oversight is promptly rectified."

(Renegades of Gor, page 287)

9. All slaves must be branded on Gor

False

(according to Merchant law, all slaves offered in public sale must bear a brand. A slave offered in a private sale, or privately collared does not require a brand. It is up to the owner should he wish it done)

"Some fellows do not brand their slaves,' I said.

'That is stupid!' she said.

'It is also contrary to the laws of most cities,' I said, 'and to merchant law, as well.'

'Of course,' she said.

Gorean, she approved heartily of the branding of slaves.

Most female slaves on Gor, indeed, the vast majority, almost all, needless to say, are branded. Aside from questions of legality, compliance with the law, and such, I think it will be clear upon a moment's reflection that various practical considerations also commend slave branding to the attention of the owner, in particular, the identification of the article as property, this tending to secure it, protecting against its loss, facilitating its recovery, and so on. The main legal purpose of the brand, incidentally, is doubtless this identification of slaves. To be sure, most Goreans feel the brand also serves psychological and aesthetic purposes, for example, helping the girl to understand that she is now a slave and enhancing her beauty."

(Vagabonds of Gor, page 195)

10. Gor kitchens were called servery

False

(The word 'Servery" does not appear in any of the Gorean books. They are simply called kitchens. There were no scriberies, they were simply libraries)

"There was the odor of food in the kitchen, and of spilled drink. There were several yards of sausages hung on hooks; numerous canisters of flour, sugars, and salts; many smaller containers of spices and condiments. Two large wine jugs stood in one corner of the room. There were many closed pantries lining the walls, and a number of pumps and tubs on one side. Some boxes and baskets of hard fruit were stored there. I could see the bread ovens in one wall; the long fire pit over which could be put cooking racks, the mountings for spits and kettle hooks; the fire pit was mostly black now, but here and there I could see a few broken sticks of glowing charcoal; aside from this, the light in the room came from one small tharlarion oil lamp hanging from the ceiling."

(Assassin of Gor, pages 271/2)

11. To be a "good Gorean" you must have a through knowledge of the Kassar language or Old Gorean

False

(Most of that language was made up online. There were a handful of words provided in the books but not enough to provide a full vocabulary. A few other made up words, are celane melone, servery, chillery, blackwyne, nidan, jashi, fadu, chaq, ahleena, jerag, vana'she, avan'shea..)

"... Old Gorean, a language cultivated by the Initiates but not spoken generally on the planet..."

(Tarnsman of Gor, page 40)

12. A slave must perform a Karta before entering a room

False

(the postion Karta never appeared in the books. It was a bastarization of the word "harta" or hurry. A girl may be required by an owner to perform an act of obesience before entering a room, but that is a personal preferance of the owner and not a planet wide standard)

"Observe," once had said Elizabeth to me, to my amusement, in the secrecy of our compartment, "the twelfth way to enter a room," I had observed. It was not bad. But I think I preferred the tenth, that with the girl's back against the side of the door, the palms of her hands on the jamb, her head up, lips slightly parted, eyes to the right, smoldering at just the right temperature. "How many ways are there," I asked, sitting cross-legged in the center of the compartment, on the stone couch, "to enter a room?" "It depends on the city," said Elizabeth. "In Ar we are the best; we have most ways to enter a room. One hundred and four." I whistled. "What about," I asked, "just walking straight through?" She looked at me. "Ah," said she, "one hundred and five."

(Assassin of Gor, page 204)

13. Slaves never ask for forgiveness but must beg mercy instead

False

(a slave can ask for forgiveness all she wishes. It is up to the free she is asking whether she gets it or not)

"Forgive me, Mistress," I begged. "Did you lie?" she asked. "Yes, Mistress," I said. "I lied! I lied! Forgive me, Mistress. Please, forgive me!"  
(Fighting Slave of Gor, page 67)

14. Before offering a drink, a slave must ask the Free if they want it tested  
False

(the ten step serve and all of its components are not from the books. The ritual was created in chatrooms and the practice spread. The pouring of drinks at the foot of the free and the kissing of the cup is a part of the serve. All other parts can be debated. A free most certainly can tell a slave to test the cup but a slave would not offer out of hand)

"One of the men lifted his cup and I hurried to him. I took the cup and filled it. (...) then I pressed my lips to his cup as I must, as a slave girl, and handed it to him."  
(Slave Girl of Gor, page 89)

15. To entice a Master it is correct for a slave to 'sweeten the rim'  
False

(sweetening drinks by masterbating into them..is not in books. A slave could get beaten or worse for allowing her body to come into contact with the part of the cup that touches the lips of the free. Even the standard kiss was placed on the side or at the bottom where they would not be in contact with the part the free drank from)

"I served the food, and poured the wines, and kept their goblets filled, remaining as much in the background as possible.

They talked of hunting, and war, and of the northern forests, as though I were not there. Sometimes Verna would say, 'Drink,' and I would pour wine into her goblet, saying, 'Yes, Mistress,' and sometimes Rask of Treve would command me, saying 'Drink,' and I would then, similarly, serve him, saying 'Yes, Master.'

He extended his goblet to me. 'Drink,' he said, offering me the cup.

I looked at the rim of the cup. I shook with terror. 'A slave girl dares not touch with her lips the rim of that cup which has been touched with the lips of her master,' I whispered."

(Captive of Gor, page 302)

16. A slave must test the rim of a vessel on a sensitive body part before serving the Master  
False

(A free would not expect an 'animal' to touch their skin or clothing to an eating or drinking surface. A slave may run a cloth covered finger over the surface if there was a question of the vessels integrity but it there was no need for it to be done as common practice)

"I served the food, and poured the wines, and kept their goblets filled, remaining as much in the background as possible.

They talked of hunting, and war, and of the northern forests, as though I were not there.

Sometimes Verna would say, 'Drink,' and I would pour wine into her goblet, saying, 'Yes, Mistress,' and sometimes Rask of Treve would command me, saying 'Drink,' and I would then, similarly, serve him, saying 'Yes, Master.'

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I looked at the rim of the cup. I shook with terror. 'A slave girl dares not touch with her lips the rim of that cup which has been touched with the lips of her master,' I whispered."

(Captive of Gor, page 302)

17. A slave may never directly ask her Master to use her. She must make a silent request such as a bondage knot or offering him larma fruit

False

(a slave could always ask or beg to be used and it was done frequently when the need set upon them. The used of bondage knots and gifts of larma were also used as a more subtle means of begging)

"She backed away a bit and then, on her belly, crawled to me. She timidly pulled back the furs and pressed her lips to my thigh. Her lips were soft and wet. She looked up at me, tears in her eyes. "I crawl to my master on my belly," she said, "and beg for his touch."

I smiled.

I, a guest in the tent, now stood to her, of course, as master. Such girls come with the price of the lodging.

"Please, Master," she wept, "take pity on me. Take pity on the miserable needs of a girl."

I threw off the furs, and motioned her to my arms. She crept into them, sobbing."

(Beasts of Gor, page 88)

18. When leaving a Master a slave took three steps back

False

(a slave would take care to avoid being rude and offering her back to the free blatantly. However, they did not twist in circles avoiding it, nor was there a certain amount of steps they were required to back away before turning. They simply used common sense)

"The girl went to the opened planking and fell to her knees beside it, the wooden scoop in her hands.

"Return to me," said the Forkbeard, harshly.

Frightened the girl did so.

"Now turn about," said he, "and walk there as a bondmaid."

Her face went white.

Then she turned and walked to the opened planking as a bondmaid."

(Mauraders of Gor, page 64)

19. Before offering a drink to a Master, a slave held the vessel to her heart for three beats

False

(a slave could be taught any ritual by their owner and would learn to do it perfectly each time. However, there was no standardized holding the cup over the heart for any length of time that every slave was required to do)

'Serve me wine,' he said.

I, carrying the wine crater, rose to my feet and approached him. I then knelt before him, with a rustle of slave bells, in the position of the pleasure slave. I put my head down and, with both hands, extending my arms to him, held forth the wine crater. 'I offer you wine, Master' I said.

He took the wine, and I watched, in terror. He sipped it, and smiled. I nearly fainted. I would not be beaten."

(Captive of Gor, page 332)

20. Bazi tea was served as a long formal ceremony on Gor much like the Japanese tea ceremony

False

(there is no formal ceremony for serving tea in Gor. It was served at the feet of the free very much like blackwine. There were instances in the book where three cups were used, but no formal ritual was performed.)

"An herbal beverage served hot and heavily sugared; traditionally drunk three tiny cups at a time, in rapid succession."

(Kajira of Gor, page 332)

"We lined up, single-file, at his counter. There was a cup and a pitcher of Bazi tea on the counter. Bazi tea is a common beverage on Gor. Many Goreans are fond of it. I was last in line. He took our disks from the out-board and hung them, one by one, in their places, on the in-board."

(Kajira of Gor, page 371-372)

"Haroun smiled. 'Let us discuss these matters over small cups of Bazi tea at the end of the day,' he suggested. 'There are more important matters to attend to at the moment.'"

(Tribesman of Gor, page 325)

21. Once a slave, a female can never be made a Free Woman

False

(a slave can be freed and must carry manumission papers on her for the rest of her life. However, should she be branded or pierced, those markings will never fade though they may be concealed)

"A girl with pierced ears is, of course, either a slave or a former slave. If she is a former slave, her papers of manumission had best be in perfect order. More than one freed woman, because of pierced ears, has found herself again on the block, again reduced by strong men to the helpless state of bondage. Such a woman is usually, by intent, sold away from her city, delivered for a pittance to a foreign buyer."

(Slavegirl of Gor, page 102)

22. Black wine is a common drink on Gor

False

(Black wine was NOT found everywhere on Gor. It's actually extremely expensive. It was

exclusively grown in the thentis region of Gor and to get it elsewhere was not only difficult but very costly)

"Thentis does not trade the beans for black wine. I have heard of a cup of black wine in Ar, some years ago, selling for a silver eighty piece. Even in Thentis black wine is used commonly only in High Caste homes."

(Assassin of Gor, page 107)

23. Some Gorean drinks were served in mugs

False

(the use of a mug was never found in the books)

24. Assassins required special drink serves

False

(no special ritual was ever shown in the books when an assassin or member of the black caste was served)

25. Ka-la-na served in a silver goblet would become toxic or poisonous

False

(there is no such occurrence ever mentioned in the books of this type of reaction from Ka-la-na or any other type of drink)

"I thrust out the silver Paga goblet, studded with rubies, and Telima, standing beside my thronelike chair, filled it. I did not look upon her."

(Raiders of Gor, page 223)

26. Slaves are not allowed to touch coins

False

(slaves were allowed to touch coins but were not allowed to carry unexplainable money on them)

"What do you have there, in your hand?" he asked. She clutched the tarsk more tightly.

"Open your hand," said the leader. She opened her hand, revealing the silver tarsk. He

walked to her and removed it from her hand. "Have you been permitted to touch money?"

he asked. "We could always check with her master," suggested a fellow."

(Dancer of Gor, page 275)

27. Slaves were never allowed to look a free in the eyes

False

(sometimes not only was it permitted, it was required by a free. Sometimes denial of eye contact was used as a form of punishment. There is no planet wide standard for eye contact)

"Sometimes in training, incidentally, or as a discipline or punishment, the slave is not permitted to look into the eyes of the master. Indeed, sometimes, in training, she is not permitted to raise her eyes above the belt of the trainer.....also, many slaves find it difficult to look into the eyes of the master. He, after all, holds total power over them and they fear to displease him. What if he should interpret her gaze as suggesting the least insubordination or insolence?....But there is on Gor no discouragement, commonly, of eye contact between masters and slaves. Indeed, in the deep and profound relationships of love and bondage, such eye contact is usually welcomed and encouraged."  
(Savages of Gor, page 258, 259)

28. Slaves prayed over a cup before serving it to the free  
False

(A slave may express a desire for her, her service or the drink to be found pleasing but no formal praying)

"In her training, of course, she had heard some of the instructrices speak of Priest-Kings but she herself had been taught no prayers or ceremonies pertaining to them. She had once inquired about them, but she had been informed that such matters were not the concern of animals, and she, of course, as a slave, was an animal."  
(Prize of Gor, page 571)

29. Facestripping of Freewomen was common in Gor  
False

(Face Stripping was rare in Gor and could constitute a crime, men could not just facestrip a free woman against her will, unless they had a serious reason.

"Face-stripping a free woman, against her will, can be a serious crime on Gor. On the other hand, Corcyrus had now fallen. Her women, thusly, now at the feet of her conquerors, would be little better than slaves. Any fate could now be inflicted on them that the conquerors might wish, including making them actual slaves."  
(Kajira of Gor, page 183)

30. Freewomen were prohibited from entering taverns  
False

(in some they were, in some they were not. A freewoman did take her chances when visiting a tavern. Any hint of her displaying slave heat and she would be collared)

"In most paga taverns," he said, "free women are not permitted. In some they are."  
(Kajira of Gor page 122)

31. A free woman could be collared for striking a man  
False

(There was no law that prevented a Freewoman from striking another free)

"Twenty gold pieces, I'd say," appraised Elizabeth.

"I'd give twenty-three," said one of the men watching, the same fellow whom Elizabeth had slapped.

32. Ai is the gorean way of saying yes

False

(The word "Ai" appears in the books as an exclamation and not with the meaning of Yes.)

"I think it will do you good to feel this," I said, shaking out the five, soft, broad blades. I then went behind her.

"Ai!" she cried, struck. "It hurts, so!" she wept, now, a moment later, beginning to feel the pain in it's fullness, now on her stomach, disbelief in her eyes."

"Mercenaries of Gor" page

In fury the free woman turned about and slapped him again, it not being his day in Ko-ro-ba.

(Assassin of Gor)

33. A slave on Gor was not allowed to be restricted

False

(not all Masters allowed for public use of their property. While a slave couldn't refuse a command of a free, a Master could restrict her use by not making her available for general use, either by keeping her hidden away, locking her in a belt, or simply stating his intent not to share. )

"What is it, Bran Loort, that separates men from sleen and larls?" asked Thurnus.

"I do not know," said Bran Loort.

"It is the codes," said Thurnus.

"The codes are meaningless noises, taught to boys," said Bran Loort.

"The codes are the wall," said Thurnus.

"I do not understand," said Bran Loort.

"It is the codes which separate men from sleen and larls," said Thurnus. "They are the difference. They are the wall."

"I do not understand," said Bran Loort.

"You have left the shelter of the wall, Bran Loort," said Thurnus.

"Do you threaten me, Thurnus of Tabuk's Ford?" asked Bran Loort.

"You stand now outside the shelter of the wall," said Thurnus.

"I do not fear you!" cried Bran Loort.

"Had you asked of me my permission, Bran Loort," said Thurnus, indicating me with a gesture of his head, "willingly and without thought, gladly, would I have given you temporary master rights over her."

I lay in the dirt, my hands bound behind my back, the rope on my neck, watching. It was true what Thurnus had said. I could have been loaned to Bran Loort, and would have had to serve him as though he were my own master.

"But you did not ask my permission," said Thurnus.

"No," said Bran Loort, angrily, "I did not."

(Slave Girl of Gor, pages 226-227)

"These girls may be exchanged among the men, but commonly they are not. Most masters are rather possessive about their slaves, particularly if they are fond of them. "  
(Guardsmen of Gor, page 209)

Although Marcus was harsh with his slave, pretending even to a casual brutal disdain for her, he was also extremely possessive where she was concerned. Indeed, he was almost insanely jealous of her. She was not the sort of girl, for example, whom he, as a host, even at the cost of a certain rudeness and inhospitality, would likely to hand over for the nightly comfort of a guest. It would be at his slave ring alone that she would be likely to find herself.  
(Magicians of Gor, page 27)

34. There were female warriors on Gor  
False

(There were female outlaws on Gor..but to clarify the intent of this, let the words of John Norman himself speak clearly on the matter)

The following quote from John Norman comes from a letter he wrote to his publisher in 2001 at Worldof Gor.com)

"There are no 'female warriors' on Gor. Gor is on the whole an honestly male-dominated realistic world. Indeed, this honesty is one of the things that commends it to romantic, heterosexual, hormonally normal women. Antimenite fantasies, man-hater fantasies, frustrate fantasies, and such, belong elsewhere. There are panther girls, and talunas, on Gor. These are not, however, women warriors. They are unhappy, frustrated, disturbed women half alienated from their sex. They tend to run in dangerous feline packs. Once captured and subdued it is said they make excellent slaves. 'Bring me into the collar if you can!' 'I am now yours, Master.'

"..... 'Amazons' are for female frustrates, and perhaps male weaklings, or masochists. Ms. Conan does not belong in the Gorean world. Let her pump her iron elsewhere. In the Gorean world such a character would seem out of place, and silly. The Gorean movies, of course, in their shameless pandering to PC, had recourse to such unGorean absurdities. Macho maidens are rampant in contemporary fantasy, a concession in part to antimenite threats and demands, a concession in part to the politics of devirilization. Let them abound where they will in the fantasies of frustrates and opportunists, but they do not belong on a realistic world. ...."

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35. Assassins did not take slaves on Gor  
False

(there was nothing that stopped them from doing so. They may have faced a danger in the slave leaving them vulnerable, but it happened)

"Once the wall had been broken, Drusus, of the Assassins, had departed with several men."

(Beasts of Gor, page 191)

"Those who brought you to Gor,' I said, 'doubtless had that fate eventually in mind for you.'

'That is a lie!' she said.

'It would have been easy enough to find ugly women,' I said.

'No,' she said. 'No!'

'You are too beautiful to be long left free,' I said.

'No!' she said.

'It is my conjecture,' I said, 'that you were eventually to be given to Drusus.'

'Given?' she said.

'Of course,' I said, 'as a slave.'

'No!' she cried.

'You are indeed naive,' I said. 'Do you think a woman as beautiful as you on Gor could long keep out of the collar?'

She looked at me with horror. I gagged her, that she might not cry out."

(Beasts of Gor, pages 201-202)

"Drusus,' said Arlene. 'You must help us!' She had once commanded him.

He looked at her, and she shrank back. 'There is a pretty little slave, too,' he said.

She, terrified, tried to cover her body with her hands, half naked in the pleasure silk. How vulnerable pleasure silk makes a woman.

'I own her,' I told him.

'I shall have her,' he said.

'Oh?' I asked.

'Yes,' he said, 'she was originally brought to Gor with the eventual object of being at my feet. I picked her out from several future slaves.'"

(Beasts of Gor, page 399)

"Men about me were enacting similar ceremonies of enslavement with other embonded wenches. Ram, I saw, took none. He was satisfied with lovely Tina, who had been the Lady Tina of Lydius. Drusus, I saw, had put a pair of beauties in sirik. He sent them to the sled on which he had been allotted space for his belongings, including two slave girls."

(Beasts of Gor, page 490)

35. A freewoman could be treated as a slave in the privacy of her companions home  
True

(Gor is a mans world and how he treated his women in his home was up to him. Each companionship was different)

"This harsh treatment, incidentally, when she is thought to deserve it, may even be inflicted on a Free Companion, in spite of the fact that she is free and usually much loved. According to the Gorean way of looking at things a taste of the slave ring is thought to be occasionally beneficial to all women, even the exalted Free Companions.

Thus when she has been irritable or otherwise troublesome even a Free Companion may find herself at the foot of the couch looking forward to a pleasant night on the stones, stripped, with neither mat nor blanket, chained to a slave ring precisely as though she were a lowly slave girl.

It is the Gorean way of reminding her, should she need to be reminded, that she, too, is a woman, and thus to be dominated, to be subject to men. Should she be tempted to

forget this basic fact of Gorean life the slave ring set in the bottom of each Gorean couch is there to refresh her memory. Gor is a man's world."  
(Priest-Kings of Gor, pages 63-64)

36. Slave wine would have to be administered monthly or it was ineffective.  
False

(In the first few books, slave wine lasted several months, so it was repeated frequently. As time went on, the Physicians developed better formulas. The slave wine became effective for an indefinite period of time. In fact, until a "releaser" was given to allow the slave to be bred. It is, however, still given on a regular basis as a reminder to the slave of her slavery...and "just in case" it's not an indefinite fix for her.)

"Slave wine is bitter, intentionally so. Its effect lasts for more than a Gorean month. I did not wish the females to conceive. A female slave is taken off slave wine only when it is her master's intention to breed her."  
(Marauders of Gor, page 25)

"The effect of the slave wine endures several cycles, or moons; it may be counteracted by another drink, a smooth, sweet beverage, which frees the girl's body for the act of the male slave, or, in unusual cases, should she be freed, to the act of the lover; slave girls, incidentally, are almost never freed on Gor; they are too delicious and desirable to free; only a fool, it is commonly said, would free one."  
(Slave Girl of Gor, page 72)

"She did not need the sip root, of course, for, as she had pointed out, she had had some within the moon, and, indeed, the effect of sip root, in the raw state, in most women, is three or four moons. In the concentrated state, as in slave wine, developed by the caste of physicians, the effect is almost indefinite, usually requiring a releaser, as suggested, for its remission, usually administered, to a slave, in what is called the breeding wine, or the 'second wine.'"  
(Blood Brothers of Gor, page 367)

"'Slave wine,' he said.

'Need I drink that?' I asked, apprehensively.

'Unless you have had slave wine,' he said, 'I have no intention of taking you through the streets clad as you are. Suppose you are raped.'

I put the flask, which he had opened, to my lips. Its opening was large enough to drink freely from. 'It is bitter!' I said, touching my lips to it.

'It is the standard concentration, and dosage,' he said, 'plus a little more, for assurance. Its effect is indefinite, but it is normally renewed annually, primarily for symbolic purposes.'

I could not believe how bitter it was. I had learned from Susan, whom I had once questioned on the matter, the objectives and nature of slave wine. It is prepared from a derivative of sip root. The formula, too, I had learned, at the insistence of masters and slavers, had been improved by the caste of physicians within the last few years. It was now, for most practical purposes, universally effective. Too, as Drusus Rencius had mentioned, its effects, at least for most practical purposes, lasted indefinitely."

(Kajira of Gor, page 136)

"Slave wines have been developed by the caste of physicians to regulate and control slave breeding. The wines are effective. The effect of most lasts several years, but the dose is

commonly renewed annually, often on the evening before the master's birthday."  
(Players of Gor, page 256)

37. Slaves were common in Gor  
False

(they actually made up a small percentage of the general population in Gor. The numbers of slaves seen in SL Gor and on personal chains are grossly unbalanced and exaggerated compared to the books and unrealistic)

Normally only about one in forty or so Gorean women in the cities is enslaved. Free Gorean women, incidentally, enjoy a prestige and status which, it seems to me, is higher than that of the normal Earth woman."  
(Explorers of Gor, page 529)

38. The kneeling position where the hands are crossed at the back of a slave is known as "Bracelets"  
False

(It is a variation of Nadu or the position of the pleasure slave. Bracelets is a standing position in which a slave assumes for her hands to be bound)

"The position of the Pleasure Slave, incidentally, differs from the position of both the free woman and the Tower Slave. The hands of a Pleasure Slave normally rest on her thighs but, in some cities, for example, Thentis, I believe, they are crossed behind her. More significantly, for the free woman's hands may also rest on her thighs, there is a difference in the placement of the knees. In all these kneeling positions, incidentally, even that of the Pleasure Slave, the Gorean woman carries herself well; her back is straight and her chin is high. She tends to be vital and beautiful to look upon."  
(Priest-Kings of Gor, page 41)

"Bracelets," he snapped.  
She put her head in the air and placed her hands behind her back.  
(Hunters of Gor, page 146)

He had removed a pair of light bracelets, joined by about five inches of light chain, from his pouch. "Slave bracelets," he said. "Turn around, facing the door, your hands behind your back."  
(Kajira of Gor, page 132)

"Bracelets!" snapped Ho-Sorl suddenly, and Phyllis flung her wrists behind her back, threw back her head and turned it to one side, the instantaneous response of a trained girl.  
(Assassin of Gor, page 214)

"Bracelets!" I said in Gorean harshly.  
The girl snapped to position, hands behind the small of her back, head lifted, chin up, turned to the left. In such a posture she may be conveniently put in bracelets and leashed.  
(Tribesman of Gor, page 78)

39. There is red sugar on Gor  
False

(while it may be true, red sugar is never specifically mentioned in the books. There are 4 colors of sugar with only two being specified. Red salt however, was specifically mentioned)

"Lola now returned to the small table and, kneeling, head down, served us our dessert, slices of tospit, sprinkled with four Gorean sugars."  
(Rogue of Gor, page 139)

"She carried a tray, on which were various spoons and sugars. She knelt, placing her tray on the table. With a tiny spoon, its tip no more than a tenth of a hort in diameter, she placed four measures of white sugar, and six of yellow, in the cup; with two stirring spoons, one for the white sugar, another for the yellow, she stirred the beverage after each measure."  
(Tribesmen of Gor, page 89)

"All were laughing and drinking. Only Kamchak seemed solemn. Near him, in places of honor, at a long, low table, above the bowls of yellow and red salt, on each side, sat many of the high men of Turia, clad in their finest robes, their hair oiled, scented and combed for the banquet."  
(Nomads of Gor, page 262)

40. Healing herbs found on earth were also common on Gor  
False

(while it is common in sl gorean roleplay to fall back on the use of medicinal herbs since the fine details of Gorean medicines are not provided in the books, plants such as willow bark and agrimony are never specifically mentioned)

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The Landa Times: <http://www.gorean-forums.com/>