

THE IANDA TIMES
(short online version)

First Edition, v.1, No. 35
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Co-Editor: Sherman Easterwood, Praetor of Landa

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Note: Though the Landa 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.

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.

EDITORIAL

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

In speaking with other men who have visited Landa and those I have encountered on my travels, I have found that some Free Women do not realize how they should behave. There seems to be many Free Women, in all parts of Gor. who do not understand their role in Gorean society.

The Head Scribe of Landa, Lady Dezire Sciarri, has written an excellent piece explaining the role of Free Women in Gor. It is published here in the Landa Times for Free Women of Landa and all places to read and learn from.

I am proud to have this Lady as my intended.

I would also like to clear up a story that apparently was reported, in error, by the Landa Times. Lady Pitu left Tafa, not for reasons previously reported, but to follow her Companion. Seems the Lady knows the proper role of a Free Woman of Gor.
Sherman Easterwood
Praetor of Landa

CITY NEWS AND ANNOUNCEMENTS

- LANDA SCHEDULE

Tuesday: Meeting HoY slaves only, HoY kennel (01/03/2012, 1 pm SLT)

- NEWS

LADY JJ LOW APPEALS VERDICT

Lady JJ Low Advocate appeared before Praetor/Magistrate Sherman Easterwood of Landa on charges of not conducting herself with a level of decorum in public, worthy of her position as Free Woman. The Advocate pleaded No Contest, the lady was not present. The Lady was sentenced to light work to be supervised by the Commander of Landa. The Lady exercised her right to appeal the judgment and sentence of the Praetor in this case. The Appeal is currently before the Admin, waiting to be heard. We will report the decision here in the Times, when it is made.

SIR KLA AND LADY JUDY CIVIL CASE DECIDED

The City of Landa recently saw another interesting trial. Over the past several hands Sir Kla, whose Companion was killed, has tried to convince her twin sister Lady Judy Beck to honor an oath both of them took long ago, as members of the same tribe. Sir Beck was represented by Sir Arcturus Xavorin of Olni and Lady Judy represented herself. After 2 days of testimony Sir Sherman Easterwood Praetor/Magistrate of Landa made the following decision:

(...)

TARN RIDE IN ARCADIA

Tar Orpheus Greycloak, Merchant and Banker of Landa has just returned from Arcadia. Upon his arrival at Port Arcadia he was greeted by Sir Nephtide, Head Magistrate, on the docks. Nephtide and his entourage recently visited and discussed alliances, trade and exchange agreements in a visit to the City of Landa.

Nephtide blew his tarn whistle and he and Tar jumped on the beautiful white tarn that was bred in the tarn cylinder which is visible from the port. Tar was expecting to be taken directly to the offices of the magistrate to sign the documents he had tucked away in his tunic. Instead Neph directed the tarn over the vast lands of Arcadia. Fisheries, shipbuilding yards, farmland with small herds of verr, vulos and bosk, smithys, the Arcadian Fortress, builds embedded in stone, the tarn cylinder, the Sun Cylinder, the pride of the Arcadian community and finally the beautiful residence of Neph. The location of the signing was before the shores where a dolphin has taken residence because the Inititate of Arcadia has tempted it to stay with daily feeding. The dolphin can often be seen playfully jumping

and swimming near the shore.

Tar returned to the City of Landa with the successful signing of a new trade and exchange agreement with Arcadia. It has been reported that Tar made an immediate visit to the infirmary to have the physician apply salve to his torn chafed legs. Tar reported that this recently signed agreement is only the beginning of many more that will be made with communities throughout Gor.

- CITY OF LANDA DANCE COMPETITION

Welcome all dancers of Gor! The City of Landa is hosting a dance competition on Sunday, January 22nd at 12:00 pm SLT. The first eight dancers to submit a completed application will be included in the dance day.

Come show off your dancing skills for the Masters and Mistresses and bring honor to your owners and city.

She was skillful and, I suspected, from the use of the hands and beads, had been trained in Landa, a merchant island north of Anango. Certain figures are formed with the hands and beads which have symbolic meaning, much of which was lost upon me, as I was not familiar with the conventions involved. Some, however, I had seen before, and had been explained to me. One was that of the free woman, another of the whip, another of the yielding, collared slave. Another was that of the thieving slave girl, and another of the girl summoned, terrified, before the master. Each of these, with the music and followed by its dance expression, was very well done. Women are beautiful and they make fantastic dancers. One of the figures done was that of a girl, a slave, who encounters one who is afflicted with plague. She, a slave, knows that if she should contract the disease she would, in all probability, be summarily slain. She dances her terror at this. This was followed by the figure of obedience, and that by the figure of joy.
(Explorers of Gor, Page 133)

FOR SLAVE OWNERS

Please keep in mind that your slave is your property and if the slave is not registered and you don't have slave papers, anyone can come and might take that slave away from you.

Please have acquisition papers, or check at least if there has been a previous owner and your slave has been let go, then take your girl/boy to get a physical, that is important. The phys. needs to place a seal on the report. Come to the head scribe and get the slave papers made for your Property.
Thank you.

Lady Dez
Head Scribe of Landa

THE LANDA SOCIAL SCENE

- ON BEING A LADY

by Dez, head scribe of Landa

Yesterday morning I left the city and went shopping. I thought it was time to get a new dress or if not, then perhaps find a shop that could do my hair.

I was shocked at what is being offered these days. Some dresses that are sold in gorean stores for FW, should be sold to slaves or worn behind closed doors for your FC.. shaking my head, I remembered my mother's words: "what is this world coming to?"

You know, she was right.. some of the FW gowns seem to be designed with sluts in mind. They show thighs and cleavage.. even upper arms.

One has to ask.. what makes us different than slaves? Some of the women who want to be addressed as Ladies, are anything but Ladies.. They flirt, posture around men as if they are in heat. No wonder some slaves call them "Sluts in dresses"``

So, What is a Lady? A Lady deserves respect, she deserves to be above the slaves, she will be the Mother of his children. He wants to be proud of you. She is different than his slaves. She is reserved and she is poised.

Yes they say that FW had sharp tongues and they would say whatever comes into their minds. They would belittle the men, make fun of them.. But that is dangerous. Do you know the man you are belittling? do you know how he will react? If you think you know and you think he will let you get away with it, then have your fun. But don't be surprised if the man does not find you good enough to be his FC... in some cases, if you hurt his pride, he might even drag your derrier to court.

A Lady is above reproach.. She is exactly what her title says.. A Lady, not a slut. It makes us different than the others.

If you find you have a need to show your goods, then maybe you are not a Lady? Remember Shila. She thought herself to be a Lady, but in the end she felt more comfortable and happy as a slave. She had to admit, this was who she was ment to be.

I know lower castes do not need to wear veils, but I would imagine a true Lady, even if she is poor and does not have much money, would do everything in her power to either make or find a veil.. I remember a baker who would sometimes look at the discarded cloths at the dressmaker shop. She was looking for scraps of cloth to make a veil to cover herself with. She wanted to be a Lady like the other high class Ladies.

So, when you see a dress that shows your breast or cleavage or thigh, remember, you are a "Lady" and walk away.. Be proud of who you are. *smiles

CASTE REPORTS LANDA

BLUE CASTE

The Blue Caste is available to the citizens of Landa, to help them in many ways.

We have already produced employment contracts and are working with the High Physician to ensure that all slave papers are in order. A Blue is serving as the Magistrate, he is available to help you address any legal problems that may arise. We produce FC Contracts and you can have your FC Ceremony performed by either of us.

These are just a few services available from the Blue Caste. As Head Scribe, I am available to help all citizens with matters relating to the Blue Caste.

Prices for our services are negotiable.

((Remember to protect your property, get your slave papers here, ask me for a discount))

~Lady Dez
Head Scribe for the City of Landa

GREEN CASTE

- LADY GIN RESIGNS (OOC)

It saddens to be post this, but rl does happen and it has taken more of a toll then i expected, I will need to resign asap, i have cleared my stuff out of the infirmary and I can't tell you how sad this makes me feel but my times will be jumpy for another month or so and i do not expect anyone to wait on me to get it better.

I know the Admin was upset when i could not be here before well i do not wish that again so as he said he will look for another Head of the dept. being now i can not be here.

I have met some very nice people thank you for entering my sl life. I will be online but not like before so please say hello.

Lady Gin

- LADY JUDY OFFERS TO FILL IN AS HEAD PHYSICIAN

The Administrator Rarius Yuroki has notified me that Lady Gin found it necessary to resign her post as head Physician. Unless there is objection, I will resume the post of Head temporarily, until a new head can be found.

I have observed Apprentice Physician Lady Dahiyah Klaus and have found her competent to be moved up to the status of full physician. Since the Lady is lacking a requirement of the Green Caste concerning Women Physicians, we are unable to award her with her ring as yet. In the Interval under the authority granted me as a member of the Physician's Council, I name her Acting Physician, and as Landa Head Physician, give her charge of the infirmary in my absence.

Since the Infirmary needs additional coverage, I will notify the caste that we require Physicians able to be on duty afternoon and evening, and lacking those, will accept apprentices to be trained in our methods.

Acting Physician Lady Dahiyah has extensive knowledge and experience in wound treatment and will prepare lectures on that subject. When these are ready, we will seek permission of the Council to hold lectures in Landa for physicians from other cities.

Judygirl Beck

MERCHANT CASTE

- HOY BANK OF LANDA

HOY FOREIGN CURRENCY EXCHANGE RATES

27/12/2011

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 2.0)

Coins of Tentium/Tyros (made by the mint of Landa, branch of the HoY bank) 1:1
Tyros charges 10% conversion of coins from allied cities (those Tentium have trade agreements with) and 20% for all others -

CITIES WHICH USE COINS MADE BY THE MINT OF LANDA

Coins of Tafa Trading Post (made by the mint of Landa) 1:2

Coins of Meqara Port (made by the mint of Landa) 1:2

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

Coins of Oasis of Klima (made by the mint of Landa) 1:1

CITIES WHICH USE THEIR OWN COINS BUT CONVERT COINS OF LANDA

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

Coins of Rose Isles 1:1 (contract)

Coins of Port Kar 1:1 (contract)

Coins of Sais 1:1 (contract)

City of Tule 1:1 (contract)

Arcadia (Shiga Sim) 1:1 (contract)

CITIES WHICH DO NOT ACCEPT LANDA COINS

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

ANCIENT COINS

Coins of Nyuki (Xavian Stratten) 1:3

Coins of Ostia (made by the mint of Landa) 1:3

Coins of former Port Cos (made by the mint of Landa) 1:3
Coins of former Vonda (made by Jarvis Quan) 1 landa Tarsk = 5 Vonda Tarsks
Coins of new Vonda (made by Venus Flytrap) 1:3
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
Coins of Keibel Hill 1:3
Rarn - City of Copper (made by Kitten Muhindra) 1:3

NOT LONGER VALID

Coins of Thentis
Old Landa coins (named: Landa Tarsk or Landa-x-new-xxx)
Old copper tarsks of Tyros

Fluctuations in exchange rates are possible.

REGIONAL NEWS

- INVESTIGATION OF THE MURDER OF THE HIGH INITIATE OF FINA

CONFIDENTIAL (by the Intelligence Service of Landa)

As we wait for Sais to respond to our request for an investigation into the murder of the High Initiate of Benevolent Fina, committed by Sais Commander, the Fina High Council is once again advising Finian citizens and slaves to only travel to Sais with escort. This travel advisory will remain in effect until we hear Bohica's official conclusion to Sais' investigation into these crimes.

Mirella Menizah, Chief Ambassador of Fina

- CONFIDENTIAL MESSAGE FROM FINA TO SAIS (by the Intelligence Service of Landa)

Greetings Great Sais,

Your ally, Benevolent Fina, wishes to formally thank the Ubar of Great Sais for his participation and due diligence in the official investigation of the Murder of Fina's High Initiate, The One of Three by Rank of White Caste, Blessed High Councilmember Taltos Luxor, by the conspiracy and plot of Brogan Rhiadra, of Sais.

While patience has now served its purposes as we've extended time and understanding to our beloved Ally in this matter, upon their request, Benevolent Fina now Officially Requests the final determination of Bohica of Sais, and the Sais Homestone, on these grave crimes against it ally, and the Saisian Homestone's response to rectify the wrong.

Due to the victim's pledge to the Holy Highest White Caste of Gor, the Eternal Ones, Hold Final Judgment, however Benevolent Fina cannot do otherwise but to pursue and uphold

justice, not only out of respect for the Vengeance of the Priest Kings of Gor, but also to continue to support traditional Gorean Law. It is written in traditional Gorean Culture since before the time of our Fathers that the Eternal Ones will strike down those and the allies of those in disfavor with the Priest Kings

As Sais would agree, justice must not be impeded and undeniable evidence of Breach of Gorean Culture and Fina Civic Law (of both enemy and allied homestone along the mighty river Vosk) must be met with honor and integrity across the Gorean Landscape. Thus, Benevolent Fina formally requests to hear Great Sais' Final Determination in this matter no later than (Thursday, Dec. 29th at 6 P.M. SLT) in order to resolve these issues with steadfast resilience and peaceful contribution to our longstanding alliance.

The High Council of Fina's assembly team, overseeing this matter specifically, is comprised of the Fina Chief Ambassador, representing the Alliance; Mirella Menizah, the Chief Magistrate of Fina, Rhiannan Khandr, Representing the Civilian Law of Benevolent Fina; the Administrator of Benevolent Fina, representing the High Council and Homestone of Benevolent Fina, will receive Bohica and Sais's words on behalf of Benevolent Fina.

Wishing our alliance continued strength and integrity,

Hail Sais,

The High Council of Benevolent Fina along the Mighty River Vosk;

Az Barrett (Administrator)
Falkner Mondalimare (Chief Scribe)
Gabe Resident (High Commander)
Peyton Menges (Absent)
Taltos Luxor (Deceased)
Mirella Menizah (Chief Ambassador)
Rhiannan Khandr (Chief Magistrate)

- OOC ANNOUNCEMENTS OF THE ADMIN

TOURIST OFFICE OF LANDA STILL CLOSED

Goreans are suspicious of strangers. People looking for a new home should have an reasonable storyline and roleplay in the city first or walk around as an OOC observer.

"Pikes on the walls of Gorean cities are often surmounted with the remains of unwelcome guests. The Gorean is suspicious of the stranger, particularly in the vicinity of his native walls. Indeed, in Gorean the same word is used for both stranger and enemy."
(Outlaw of Gor)

"Wanderers" and "travellers" of Gor are outlaws. Merchants wear a white and golden tunic in Gor.

GATE POLICY OF LANDA 8.0

- Slaves cannot open the outer gate alone (only OOC)
- Warriors, when they are in the city, must be alert and open the gates even if their pants are down. No ifs butts or maybe's about it.. If they don't want to be bothered with protecting the city, they need to go to Landa II. The reason for this is very important. FW and slaves can not be attacked with out Warriors around. but furring Warriors or Warriors who are busy in IMs are the same as no warriors around. It is dangerous to have a Warrior in the city who is not present.
- Free women are allowed to open the gate, when no Warriors are here. A FW is safe from attack with out Warriors around,
- Do not open the gate for strangers without asking for name and home stone and caste (keep the log that you will be able to tell the story in case of trouble)
- You may open the gate for people who want to look around, perhaps if they are considering to settle here, but goreans do not like strangers, you can give them a tour OOC too
- People without an Home Stone and without a caste are outlaws and not allowed to enter (except people who want to settle here, but make that clear OOC):
5.1 Any free found to have no caste shall be declared an outlaw. The law applies equally to men and women. Those unable to show evidence of their caste shall be arrested by Guardsmen and held subject to verification. Men found to be outlaws shall be executed. Women shall be enslaved and sold from the public block. Those calling themselves Pirates shall be considered no different than Outlaws. They shall be subject to the same penalties. (Caste Laws and public laws of Landa, chapter 4)
- Merchants are allowed to enter (caste colors: White and Gold)
- Laws of Landa:- Do not attack a slave or free woman if there are no warriors or guards unless the free woman or slave attacks you or uses threatening or disrespectful language to you.
- Strangers are not allowed to carry bows and crossbows inside the city walls
- Never mention the secret tunnels and entrances

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 slaver houses)
Landa Blue Caste
Landa Green Caste
Landa Council
Landa Merchant Caste
Landa Moderators
Landa Scarlet Caste

Landa's Free Women Society (ask Dez)
Landa Pending Citizen

HEADS OF CASTES IN LANDA

White caste: Brother Dorian (Trevellion)
Blue caste: Dezire Sciarri, Head scribe
Red caste: Phenom (TheePhenom Resident), Commander
Green caste: Judy (Judygirl Beck)
Black caste: Drusus (Khampoh Resident), Master Assassin
Merchant caste: NN

Sherman Easterwood, Praetor
Yuroki Uriza (administrator), Moderator

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
Praetor 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

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.

ADVERTISEMENTS AND JOB OFFERS

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)

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.

- We need merchants who would be able to establish trading connections with cities which use similar coin systems. Two copper coins paid monthly. To make your own coins and income would be possible.

- CITY OF LANDA

The city of Landa is recruiting all castes. Lower castes are welcome too!

We are looking for:

Fishermen

Goat Keepers

Drovers

Perfumers

Artisans (sub castes: Painter, Pot Makers, Saddle Makers, Metal Workers, Blacksmiths, Leather Makers, Poets)

Cloth workers (sub castes: Rug Makers, Weavers, Carders, Dryers)

Woodsmen (sub castes: Wood Carriers, Charcoal Makers, Carvers)

Entertainers (sub castes: Singers, Musicians)

Cryptographers

Mind Healers (to send them to the Gor Hub to heal)

"He was Iskander, said once to have been of Turia, the master of many medicines and one reputed to be knowledgeable in certain intricacies of the mind." (Slave Girl of Gor)

OOO ROLEPLAY

- PILGRIMAGE

The pilgrimage is a thrilling idea for role playing in Second Life Gor, it is the role play

background itself and is a way for pilgrims to explore the amazing and wild world of Gor more or less in safety.

Pilgrims to the Sardar mountains have to endure endless journeys, have to travel through dangerous regions and visit a lot of cities, villages and camps.

The pilgrimage is not only an idea for the pilgrims, it also enriches the entire world of SL Gor.

Go !!! join the adventure, contact: Luqara Darkwatch

Vers. 001

The pilgrimage

The pilgrimage is a role-play (rp)-tool that allows players of SL Gor visiting different places in relative safety with reasonable role-play background.

"Each gorean has to visit the Sardar mountain before he reaches the age of twenty-five years . The white caste keeps lists who travels and who does not."

Your journey will take you through many places, through forests and sometimes you ll have to find a small camp or another accommodation for the night. The staff takes you to the places alongside the pilgrimage route. In most places you ll be most welcome but not in all ...

Beside the roleplay background offers the pilgrimage some quite good opportunities for sim owners and players .

Based on the idea of the pilgrimage players can get to know other people and new SIMs. New players have the opportunity to look at lots of places before deciding on where they will play in the future.

SIM owners and city leaders get the opportunity to present "their" cities and regions.

Pilgrims travel to new places and get to know with local players. Give them a warm welcome to raise the popularity your own place.

Some cities that offers accommodations for the night for the pilgrims, city tours and invite them to report themselves at the tavern or at the campfire about their journey.

TheSecond Life group " pilgrimage to the Sardar mountain" is a platform on which pilgrims can exchange their positive and negative experiences and Sim owners can get a fee back of their sim.

Furthermore the group is the first hand resource for infos about Peregrinus ceremonies, new sims in the route or technical changes.

The tool

The tool consists of the table and the pilgrim's staff.

Tables are placed at public places often directly near the TP but in any case it s easy to find.

The table is the central point for route managers and sim owners and the place where pilgrims can join the pilgrimage. For further informations see the owner help please.

The pilgrims staff is worn by pilgrims. It is the sign of the pilgrims and provides some menus and statistics. For more informations see the userhelp please.

You ll recive a staff when you join the pilgrimage at a table.

The idea

The main goal is enjoying good role play and visiting new places, have a great time with the pilgrimage ☐

For technical details read the nc userhelp please.

How can I join the pilgrimage

Look for a pilgims table, click on it and click on the button (join) in menu, you receive your

staff, wear it, choose your first destination and hey your adventure is starting

How can I submit my sim/town to the pilgrimage

Get in touch with a route manager you know or contact Harald Planeror Haron Storm directly.

Rules

There are no rules

Respect the simlaws

There are some principles of conduct

- Be aware that you are a guest on the SIM, read the rules and behave accordingly. The pilgrim status offers no special protection and role-play is always dynamic in any direction.
- Sim-residents should be aware that many pilgrims are new players who want to look around. Forgive small mistakes and think: This player could be a future teammate.
- For pilgrims and residents SIM applies: The pilgrimage is a tool to visit other SIMs. This is in our mutual interest. So the pilgrimage may indeed be dangerous, and a pilgrim may end up in a collar or kennel but the pilgrimage should NEVER be fatal. That would undermine the basic idea of the pilgrimage.

KNOWLEDGE

When young men and women of Ar come of age and are accepted for citizenship, there is a ceremony performed. During this ceremony, oaths are sworn and there is sharing of bread, fire and salt. How is the Home Stone, itself, a part of the ceremony?

"Describe to me,' said he, 'the Home Stone of Ar.'

She looked down, confused. She could not do so.

Young men and women of the city, when coming of age, participate in a ceremony which involves the swearing of oaths, and the sharing of bread, fire and salt. In this ceremony the Home Stone of the city is held by each young person and kissed. Only then are the laurel wreath and the mantle of citizenship conferred. This is a moment no young person of Ar forgets."

(Slave Girl of Gor, page 489)

A slave girl, in heeling her Master, commonly follows on the left. That she follows indicates that she is subservient. Why does she follow on the left?

"You, Claudia, slave girl,' she said. 'Kneel behind him and to his left.' A slave girl, in heeling her master, commonly follows on the left. That she follows indicates that she is subservient, that he is master and she slave; that she follows on the left is a cultural matter probably indexed to the fact that most Goreans are right-handed. Her presence on the left, thus, is not likely to interfere with his draw or the movements of his sword arm."

(Renegades of Gor, page 220)

After the end of the final waiting hand of the year, how do most Gorean cities welcome the dawn of the new year?

"The Waiting Hand, the five-day period preceding the vernal equinox, the first day of

spring, is a very solemn time for most Goreans. During this time few ventures are embarked upon, and little or no business is conducted. During this time most Goreans remain within their houses. It is in this time that the doors of many homes are sealed with pitch and have nailed to them branches of the brak bush, the leaves of which have a purgative effect. These precautions, and others like them, are intended to discourage the entry of ill luck into the houses.

In the houses there is little conversation and no song. It is a time, in general, of mourning, meditation and fasting. All this changes, of course, with the arrival of the vernal equinox, which, in most Gorean cities, marks the New Year.

At dawn on the day of the vernal equinox a ceremonial greeting of the sun takes place, conducted usually by the ubar or administrator of the city. This, in effect, welcomes the New Year to the city. In Port Kar this honor fell to Samos, first captain in the Council of Captains, and the council's executive officers. The completion of this greeting is signified by, and celebrated by, a ringing of the great bars suspended about the city. The people then, rejoicing, issue forth from their houses. The brak bushes are burned on the threshold and the pitch is washed away. There are processions and various events, such as contests and games. It is a time of festival. The day is one of celebration."

(Players of Gor, page 4)

Month of En'Kara (The First Turning)

First Hand: March 21-March 25

(Taken from Sari's Daily "Quote from the Books" Trivia)

ONLINISM OF THE WEEK

AI - AYE

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."

"Mercenaires of Gor" page

SERVERY

Not once the word "Servery" is mentioned in the Books, but Kitchen is.

"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

TO TASTE

No tasting for safety was ever required in the books, on the contrary, a slave could not drink from the Master's vessel. Two bowls were ordered for a taste, the only one that appears in the books, and it was no taste for safety, Tarl was just wondering if the smell was that of the coffee.

"Bring two bowls. I said.

Two? asked the girl.

The slave, I said, indicating Elizabeth, will taste it first.

Of course, Master, said the girl. (...)

"I had heard of black wine, but had never had any. It is drunk in Thentis, but I had never heard of it being much drunk in other Gorean cities. (...) Then I picked up one of the thick, heavy clay bowls. It was extremely strong, and bitter, but it was hot, and, unmistakably, it was coffee."

"Assassin of Gor" Page 106

"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

"When I had served him wine he gave me, too, to drink of the cup. This was, in its way, a great honor, and a token of his recognition as to how I stood to him. I still, of course, did not dare to drink from the same edge of the cup as he, the master."

"Slave Girl of Gor" page 442

"Why do you not drink? I asked her. 'A girl does not drink before her master,' she said. 'I see that you are not totally stupid,' I said. 'Thank you, Master,' she said."

"Guardsmen of Gor" page 296

TO KISS THE RIM

Slaves were required to kiss the side of the vessel, but were forbidden to kiss the rim.

"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

"I almost fainted. I went to him and, shaking, poured paga into his goblet; I was terrified that I might spill it; it was not only that I feared, should I spill the beverage, that I might be beaten for my clumsiness; it was even more than I wished to appear graceful and beautiful before him; but I shook, and was awkward; the paga sloshed in the goblet but, as my heart almost stood still, it did not spill; he looked at me; I was a clumsy girl, and a poor slave; I felt so small and unworthy before him; I was not only a girl, small and weak before these mighty men; I was not even a good slave. Trembling, I extended the goblet to him. He did not take it. I shrank back, confused. I did not know what to do. I realized then that I had, in my confusion and distress, forgotten to place my lips upon the goblet in subservience. I quickly pressed my lips to the goblet, kissing it. Then, suddenly, as I was to hand it to him, I boldly, again, lifted the goblet's side to my lips. Holding it in both hands, I kissed it again, lovingly, delicately, fully, lingering, my eyes closed. I had never kissed a boy on Earth with the helplessness and passion that I bestowed upon the mere goblet of my Gorean captor. I

belonged to him. I was his. I loved him! I felt the metal of the cup beneath my full, pressing lips. I opened my eyes. I proffered, tears in my eyes, the cup of paga to my captor. It was though, with the cup, I was giving myself to him. Yet I knew I needed not give myself to him, for I was his, and a slave girl; he could take me whenever he wished me. He took the cup from my hands, and dismissed me."

"Slave Girl of Gor" page 68

"From one side a slave girl, barefoot, bangled, in sashed, diaphanous, trousered chalwar, gathered at the ankles, in tight, red silk vest, with bare midriff, fled to Him, with the tall, graceful, silvered pot containing the black wine. She was veiled. She knelt, replenishing the drink. Beneath the veil I saw the metal of her collar. I had not thought to have such fortune. She did not look at me. She returned to her place with the pot of black wine. Ibn Saran lifted another finger. From the side there hastened to him another girl, a fair skinned, red haired girl. She, too, wore veil, vest, chalwar, bangles, collar. 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. She then held the cup to the side of her cheek, testing its temperature; Ibn Saran glanced at her; she, looking at him, timidly kissed the side of the cup and placed it before him. Then, her head down, she withdrew."

"Tribesmen of Gor" page 88/9

"Slowly, alone, a paga slave, naked and collared, she approached my table. She then knelt there, before me.

Press the cup to your belly, I told her.

She did so. She then held it there, in both hands. Paga, Master?' she whispered."

"Explorers of Gor" page 172

BAZI TEA CEREMONY

There is not a Bazi Tea Ceremony" ever mentioned in the Books.

"'Make me tea,' I said.

'Is it ready?' I asked. I looked at the tiny copper kettle on the small stand. A tiny kaiila-dung fire burned under it. A small, heavy, curved glass was nearby, on a flat box, which would hold some two ounces of the tea. Bazi tea is drunk in tiny glasses, usually three at a time, carefully measured. She did not make herself tea, of course. She lifted the kettle from the fire and, carefully, poured me a tiny glass of tea. I took the glass."

"Tribesmen of Gor" page 139

"Tea is extremely important to the nomads. It is served hot and highly sugared. It gives strength then, in virtue of the sugar, and cools them, by making them sweat, as well as stimulating them. It is drunk three small cups at a time, carefully measured."

"Tribesmen of Gor" page 38

"In the cafes I had feasted well. I had had verr meat, cut in chunks and threaded on a metal rod, with slices of peppers and larma, and roasted; vulo stew with raisins, nuts, onions and honey; a kort with melted cheese and nutmeg; hot Bazi tea, sugared and later, Turian wine."

"Tribesmen of Gor" page 48

"Hot Bazi Tea I wanted. This is an important trade item in the north. I now knew why. The southern sugars are also popular. I had originally supposed this was because of their sweetness, there being few sweet items, save some berries, in the north. I know began to suspect that the calories of the sugars also played their role in their popularity."

"Beasts of Gor" page 206

"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."

"Kajira of Gor" page 332

SILKS AND COLOURS

Slaves wore any coloured silks at the will of their Masters and silk colours were not in any way connected with phases of training.

"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

"Are you white silk?" I asked. "I am a virgin," she said. "Then you are white silk," I said."

"Explorers of Gor" Page 172

"Tela, when captured," he said, indicating a blonde, "begged to be permitted to be kept in white silk." He laughed. "After throwing her to a crew, for their pleasure, we put her, as she had asked, in white silk." "Amusing," I said. "She now often begs for red silk," he said.

"Perhaps we will one day permit it to her."

"Rogue of Gor" Page 197

"Among slaves, not free women, these things are sometimes spoken of along the lines as to whether or not a girl has been "opened" for the uses of men. Other common terms, used generally of slaves, are 'white silk' and 'red silk', for girls who have not yet been opened, or have been opened, for the uses of men, respectively."

"Dancer of Gor" Page 128

"To be sure, of course, the color of the garment, on Gor, would not be likely to be white, but, commonly, red or yellow. White, on Gor, is a color commonly associated with virginity. It is, accordingly, worn by few slaves."

"Guardman of Gor" Page 251

UNOWNED SLAVES

Slaves not owned should be naked, because a slave can not own anything.

"'I own it,' said Marcus, 'as I own you, but it is true that it was with you in mind that I purchased it, that you might wear it when permitted, or directed.'"

"Magicians of Gor" Page 21

"'I see, Master,' she said. 'But may I keep them?'"

'Until I, or any free man,' I said, 'sees fit to take them from you.' I held her by her upper arms, from behind. 'You do not own them,' I said. 'You only wear them, and on the sufferance of free men.'

'Yes, Master,' she said. 'I own nothing. It is, rather, I who am owned.'

"Explorers of Gor" Page 335/6

"Surely you are aware," said Saphrar, "that a slave cannot own property-any more than a kaiila, a tharlaron or sleen."

"Nomads of Gor" page 132

THIRD PERSON SPEECH

Yes slaves were required to use the third person, on several occasions, to teach them their place as slaves.

"Does Phyllis remember the lash?" asked Flaminus.

The girl's eyes widened with fear. "Yes," she said.

"Then say so," said Flaminus. I whispered in to Ho-Tu, as though I could not understand what was transpiring.

"What is he doing with them?" Ho-Tu shrugged.

"He is teaching them they are slaves," he said.

"I remember the lash," said Phyllis.

"Phyllis remembers the lash," corrected Flaminus.

"I am not a child!" she cried.

"You are a slave," said Flaminus.

"No," she said. "No!"

"I see," said Flaminus, sadly, "it will be necessary to beat you."

"Phyllis remembers the lash," said the girl numbly."

"Assassin of Gor" Page 131

"Master," she whispered.

"Yes?" I said.

"May I be taught to dance?" she asked.

"Who is 'I'?" I questioned.

"Alyena, your slave girl, Master," she whispered, "begs to be taught to dance."

"Perhaps she will be taught," I said.

"She is grateful," said the girl.

"Tribesmen of Gor" Page 91

"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

USINGS MASTER'S NAME

Slaves we not allowed to address Masters using their names or to use titles, as Captain or Ubar.

"A Gorean slave, incidentally, always addresses free men as "Master," and all free women as "Mistress."

"Captive of Gor" page 73

" (...) a slave girl is seldom permitted, at least publicly, to address her master by his name, only his title. The privilege of using his name, of having it on her lips, is, according to the most approved custom, reserved for that of a free woman, in particular a Free Companion. Gorean thinking on this matter tends to be expressed by the saying that a slave girl grows bold if her lips are allowed to touch the name of her master. On the other hand, I, like many Gorean masters, provided the girl was not testing or challenging me, and provided that free women, or others, were not present whom I had no wish to offend or upset, preferred as a matter of fact to have my own name on the girl's lips, for I think, with acknowledged vanity, that there are few sounds as pleasurable as the sound of one's own name on the lips of a beautiful woman."

"Priest Kings of Gor" page 206

"'May I call you Tarl?' she asked. 'Only if given permission, ' I told her. this was normal Gorean slave custom. Generally, of course, such permission is not even asked, and , if asked would be denied.

Sometimes a girl is whipped for even daring to ask this permission.

"A girl asks permission to call her Master by his name," she said.

"It is denied," I said.

"Yes, Master," she said. I would not permit the slave girl to speak my name. It is not fitting that the name of the master be soiled by being touched by the lips of a slave girl."

"Tribesmen of Gor" page 360

"Slave girls, of course, may speak the name of their masters to others, for example, as in locutions such as, "I am the girl of Calliodorus of Port Cos," or "I come from the house of Colliodorus." It is only that they are seldom, in addressing the master himself, permitted to use his name. He is usually addressed simply as "Master," or as "my Master."

"Guardsmen of Gor" page 270

"Please, my Ubar," said she, "let me stay."

"I am not your Ubar," I said. "I am your master."

"Please, Master," she begged, "let Telima stay."

"Raiders of Gor" page 224

"Captain!" demanded the boy.

The kitchen master, in fury, grabbed him by the hair and raised his arm to thrash him.

I gestured that he not do so.

The kitchen master stepped back, angry.

"What do you want?" I had asked the boy.

"To see you, Captain," said he.

"Master!" corrected the kitchen master.

"Captain!" cried the boy.

"Normally," I said to the boy, "a kitchen slave petitions to enter his master's presence through the kitchen master."

"I know," said the boy.

"Why did you not do so?" I asked.

"I have," said the boy defiantly, "many times."

"And I," said the kitchen master, "have refused him."

"What is his request?" I asked the kitchen master.

"He would not tell me," said the kitchen master.

"How then," I asked the boy, "did you expect the kitchen master to consider whether or not

you should be permitted to enter my presence?"

"Raiders of Gor" page 220

"The boy looked at me. "Thank you," he said, "Captain."

"Master," corrected Tellius.

"May I not," asked the boy of me, "address you as Captain?"

"If you wish," I said.

"Thank you," said he, "Captain."

"Now begone, Slave," said I."

"Raiders of Gor" page 222

PALMS UP

Palms up was a silent beg to be used. Slaves could kneel palms up or down.

"Then, delicately, in a graceful gesture, she turned her hands, putting their backs to the floor, exposing her palms, and the soft flesh of her palms, to him, indicating her surrender, her submission, her vulnerability and her readiness."

"Rogue of Gor" page 196

"I saw a tiny movement in her hands, on her thighs, as though she would turn them, exposing the palms to me, but then she pressed them down on her thighs, hard."

"Explorers of Gor" page 81

"Come now, my pretty slaves" said Ginger. "kneel straight. Back straight, heads up. Back on your heels there!. Spread those pretty knees. Yes, that is the way men like it. Put your hands, palms down, on your thighs. Good. Good. Excellent!"

"Savages of Gor" page 155

WEAPONS

Several times, through the books, slaves touch weapons, but under surveillance, or on their tasks. They could not, of course, use them against free persons. In some cities just to touch a weapon was a crime punished by death.

"It can be a capital offense on Gor, incidentally, for a slave to so much as touch a weapon."

"Mercenaries of Gor" page 57

"Too, a free person on Gor is almost never in any danger from a slave unless it be a guard slave, and he is attacking its master. In some cities a slave can be slain for so much as touching a weapon."

"Kajira of Gor" page 123

"Give me that crossbow," said one of my men to Sheera. She surrendered the weapon. Slaves are not permitted weapons.

"Kneel," I told her. She looked at me and, angrily, did so, at my thigh. She was only slave."

"Hunters of Gor" page 286

"He stood a few feet from me, a coil of rope in his hand. My hands clutched the handle of the hoe. He looked at me. I flung it down. A girl dares not raise a weapon against a free man. Some girls have been slain, or had their hands cut off, for so much as touching a weapon."

"Slave Girl of Gor" page 220

"Similarly in many cities a slave may be slain, or her hands cut off, for so much as touching a weapon."

"Vaganbonds of Gor" page 315

"She knelt beside the platform. Beside her, on the floor, rested a laver of polished bronze, filled with water, a towel and straight-bladed Gorean shaving knife.

I rubbed my chin.

She had shaved me as I slept.

I shivered, thinking of the blade and my throat. 'Your touch is light,' I said. She bowed her head.(...) She then gathered up the shaving knife, the towels I had used, and the bowl and went to one side of the room. She rinsed the bowl again and set it against the wall to drain dry. She then rinsed and dried the shaving knife and put it in one of the chests."

"Priest Kings of Gor" page 34

"I recalled how a guard had once given me his spear, and it had been so heavy, I could throw it only a few feet. He had then taken it from me and hurled it into a block of wood, head deep, more than a hundred feet away. He then sent me to fetch it for him and I had scarcely been able to work it free of the wood."

"Captive of Gor" page 106

"Take the quiva," said Kamchak. The girl shook with fear. "Take it," ordered Kamchak. She did so. "Now," he said, "replace it." Trembling, she did so."

"Nomads of Gor" page 142

"Eta and I were alone. She went and brought pins, tiny scissors, a needle and thread."

"Slave Girl of Gor" page 38

"I cut at the soil with the hoe, chopping and loosening the dirt about the roots of the sul-plant. (...)

I worked in my master's fields."

"Slave Girl of Gor" page 190/1

"Wasnapohdi thrust her knife in behind the neck, to make the first slash, from which the skin would begin to be folded back, to expose the forequarters on each side. Subsequently the hide, in the normal fashion, can be cut down the middle."

"Blood Brothers of Gor" page 57

COINS

Slaves could be allowed to touch money. They could not, obviously, own it.

"Some girls, I had been told, sometimes try to swallow small coins but this is foolish. The coin can be produced swiftly enough in such cases by emetics and laxatives. Similarly, her wastes may be subjected to unscheduled examinations. Too, even if she is successful in recovering the coin herself, there is usually little she can do with it. There are few places to conceal such objects in a cell or kennel. Similarly, she is often under surveillance, of one sort or another, by other slaves or free persons. Also, if she should be found to be in possession of a coin or coins, for example, by a tradesman, guardsmen, or any free person, she will be expected to have an excellent explanation for this anomaly, which is then likely to be checked with her master. In most cities, even the touching of money, unless in an authorized situation, is prohibited to slaves. They cannot, of course, own

money, any more than any other form of animal."

"Dancer of Gor" page 238

"I stopped a hurrying slave girl and inquired the way to the compound of Mintar, of the Merchant Caste, confident that he would have accompanied the horde back to the heartland of Ar. The girl was not pleased to be delayed on her errand, but a slave on Gor does not wisely ignore the address of a free man. She spit the coins she carried in her mouth into her hand, and told me what I wanted to know. Few Gorean garments are deformed by pockets."

"Tarnsman of Gor" page 165

"The girl did not now, of course, carry a purse. Slave girls are not permitted to carry such things. When shopping she carries the coins usually in her mouth or hand. Sometimes she ties them in a scarf about her wrist or ankle. Sometimes her master places them in a bag, which is then tied about her neck. Gorean garments, generally, incidentally, except for the garments of craftsmen, do not have pockets. Coins, and personal items, and such, are usually, by free persons, carried in pouches, which are usually concealed within the robes of a free woman, or slung about the waist, or shoulder, of a free man."

"Guardman of Gor" page 250

"...such a girl, after a dance, may snatch up dozens of gold pieces from the sand, putting them in her silk, scurrying back to her master."

"Assassin of Gor" page 91

"I had scrambled on my knees for the coins flung to the floor, seizing them, thrusting them hastily, so many of them, with one hand, into the lifted, bunched portion, held by my other hand. These coins, all of them, would be counted by Mirus when I disrobed."

"Dancer of Gor" page 222

"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

TAVERNS

Free Women were allowed in some Taverns.

"“In most paga taverns,” he said, “free women are not permitted. In some they are.””

"Kajira of Gor" page 122

FACE STRIPPING

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

"Public face-stripping is the removal of the veils from a FreeWoman's face by force. This is equivalent to stripping her completely naked, but not so insulting is the removal of her Robes of Concealment. This is consider the worst offense which might be performed against a FreeWoman. It is the right, duty and privilege of a Gorean FreeWoman to remain veiled. Even when captured by the Warriors of an enemy city, the Freewoman will commonly be allowed to retain her veils at least until her final fate has been decided. Sometimes, rather, she, stripped, and presented before officers, is offered the choice between swift, honorable decapitation and slavery. If she chooses slavery, she may be expected to step onto a submission mat, and kneel there, head down, enter a slave pen of her own accord, or, say, fully acknowledging herself a slave, belly to an officer, kissing his feet. The question is sometimes put to her in somewhat the following fashion. "If you are a free woman, speak your freedom and advance now to the headsman's block, or, if you are truly a slave, and have only been masquerading until now as a free woman, step now, if you wish, upon the mat of submission and kneel there, in this act becoming at last, explicitly, a legal slave." She is then expected, sometimes, kneeling, to lick the feet of a soldier, who then rapes her on the mat. It is commonly regarded as an acceptable introduction for a woman to her explicit and legal slavery."

"Blood Brothers of Gor" page 337

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