

THE IANDA TIMES

First Edition, v.1, No. 43

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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.

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)

Landa continues to grow and has welcomed new citizens, from all Castes. Along with the growth has come legal problems, for some.

This is not unexpected as new citizens become familiar with the Laws of Landa. However, not knowing the law is no excuse for violating it. It is the responsibility of the citizen to know the law of their city.

The city does provide scrolls to the citizens to help them learn. As Praetor, I carry a copy of the law with me and the Head Scribe does as well. You can ask either of us for a copy. In addition, I will soon be providing a class to give a general overview of Landa Law.

Landa Law is there for the protection of all Landa citizens.

Sherman Easterwood
Praetor of Landa

CITY NEWS AND ANNOUNCEMENTS

- LANDA SCHEDULE

MONDAY

Meeting HoY slaves only, HoY Kennel (02/27/2012, 12 pm SLT)

Topics: slave attire part 1, silk colors, the hair of a slave on Gor

WEDNESDAY

Red Caste training in the Arena (02/29/2012, 2 pm SLT)

FRIDAY

(03/02/2012)

OPEN HOUSE AND GATES IN LANDA (no raids between 10 am and 5 pm SLT)

Visitors are very welcome!

Free women Society of Landa (1 pm SL time), library

1- Introduction : A Free Woman in a gorean Society

2- OOC discussion about Roleplay / Life style in Gor

Red caste: warrior code and aphorisms class (2 pm SL time), teaching room of the slaverhouse (upstairs)

SATURDAY

Mock raid (03/03/2012, 3 pm SLT)

- NEWS

BREAKING NEWS

Landa attacked Fina! All warriors are safe and at home again.

BREAKING NEWS

A former warrior of Landa - who claims to be citizen of Port Kar - attacked his former homestone - not very clever. (read more in the next issue of the Landa Times)

□

MORE LEAGAL PROBLEMS IN LANDA

A couple of Free Women have found themselves in legal trouble. The charges are serious and their fate rests in the hands of the Praetor. Arrest warrants were produced. A trial will be scheduled. As more of the details become known they will be printed here.

GOLDEN UNDERPANTS DELIVERED TO TREVE

written by Bee, Se Fora of HoY

Sometimes even the Administrator can be surprised. A captain of mercenaries in our employ asked the following for his terms of payment.

[04:41] Lokia Spiritor: We desire only one thing; and one thing only, we wish to have undergarments with gold worked into the weave, to be given to our leader, Vido.

[04:42] Yuroki Uriza: that is not difficult because we have a dress maker in landa who is able to do that

[04:42] Yuroki Uriza: i will tell her about the size of vidos hips then, chuckles

[04:42] phaniar Resident: and a cunt of gold too

[04:42] Lokia Spiritor: Excellent, it is settled then, just make sure the golden undergarments are delievered in three days time, men, let us move out.

The administrator agreed and true to his word the garments where delivered enclosed in a chest of the finest cherry wood bound with gold straps and hinges, bearing the crest of Landa.

When the chest was delivered, some citizens wondered why the gift of such beauty which had no use, would be asked and given, some then saw the significance, it showed their contempt for the enemy they had fought.

No true member of the scarlet would wear anything under their kilt not even gold underwear.

A MESSAGE FROM THE HIGH INITIATE OF LANDA

"For all have fallen, yea, all and none are spared. Perfection flees our grasp as dew before the morning sun and all are in shade." _Book Of Walking Forth_ Ch 16 Verse 3

Yes, we all fall short of perfection, even I, your High Initiate. The Waiting Hand looms on the horizon of time and we begin the period of self assessment necessary to shedding old sorrows and stains and donning new garments of the coming year.

As I reflect on this past year many things become clear that were not so before. When the year dawned, your High Initiate was Blessed Dorian Serenus. At the beginning of this year, I was peacefully enclosed, a Contemplative in constant prayer and devotion, meditation, silence and peace. To the dismay of all, the Blessed Dorian was murdered and events shifted so as to call me from my cell and returned into service 'in the field'.

If I am compelled to leave my life of reflection and work 'outside the walls' I can think of no

finer place in all of Gor than this beautiful island, Landa, I am now privileged to call home. Landa is a noble City, an honorable place and a beautiful Home Stone. Her Government is noble and just, her people honorable and her slaves beautiful and swift to serve. Landa is well worthy of the Priest Kings' blessings! Well worthy of the Divine Protection and Mercy which showers upon her like summer rain.

The ending of this year, 10160 C.A. sees much work to be done and little time in which to complete it. In the New Year a Scholarum will open. In the New Year much will be accomplished, through the Will and with the Help of the Priest Kings. I, myself, have just completed a long Purificatory Rite to restore myself to a condition of pureness and holiness so that I will be able to sustain, support and serve Landa's spiritual growth in the coming year. I, like all of you, have fallen short, and I, also, must work to renew my own Promises made to the Almighty.

There are forces abroad which seek to undo the work we have done. Doubtless the New Year will see such forces multiply and grow. I face a personal battle with forces and events antithetical to my service to you as your High Initiate and I ask for your prayers, even as I pray for you.

Soon the Waiting Hand will be upon us. At that time, all citizens of Landa may come up to the Temple to pluck a branch of Brak to attach to your door. I will place it there before this article goes to print. I shall also place a mailbox so that those who seek to message me will be able to. The mailbox will be at my front door and at the Temple.

May the Priest Kings continue to bless you, your work and your homes in these, the waning Hands of this year.

Khered

~O~

High Initiate of Landa

- TRAVELLING

written by Bee, Se Fora of HoY

It is rare for a slave girl to travel anywhere on Gor. So when my master told me I was to travel with him I was overjoyed. Then I wondered why I was going, was I to be sold, the greatest fear of any kajira.

My mother had traveled her parents were of the caste of entertainers the stories she told to me as a child was of magic and much more of the cities they had performed in, from the high towers of Ar to the wagons of the Tuchuks this was to be my first experience of other cities as a slave girl

The boat trip was long and my master allowed me to sleep a lot. It was a welcome sight when land was sighted. The dock was busy many people trading right there on the dock. My master met with an important city official though the man said he was not. At this city we were welcomed and everyone felt relaxed. The city was well kept but did not give the appearance of great wealth but my master said appearances can be deceptive. Our time here was short as my master wanted to visit another city and the boat was leaving. Quickly

we made our good byes and boarded the boat, after a short while we came to another city. This city had suffered some natural disaster as the walls were in poor repair, master decided we would travel further

The next city was built on the side of a hill it lacked the beauty of Landa. My master and his fellow caste member approached the gate arrows were fired at them master did not waver and approached the gate ringing the bell . Two men asked our business, they were informed that we had come in response to their request for trade.

We were led inside and through a city, though it was large it had no beauty and was rather bleak. The interior of the building we were taken to was by contrast well furnished. Although we had traveled far my master was offered no refreshment and no kajira was summoned to serve. The meeting was held master stated his case and even showed him what Landa had to offer, no response was given by any of the men as to their position. Then the senior merchant replied he would communicate with us at a later date and had us escorted from the city . I could tell my master was not best pleased and hurried to keep up with him as he strode to the docks.

As a slave and scribe to my master I still enjoyed the Journey and having seen these other cities prays my master never sells me away from landa.

- TAHARI FEELING

written by Bee, Se Fora of HoY

The Warrior and Administrator of Landa traveled across the desert his slaves blanca and nadiah his only comfort in this hostile environment. It was three years since he had been head slaver at the Oasis of the Sand Sleen. In all that time he had never returned to what was his home for almost six months .

The oasis had no protection, no warriors were to be seen. Using his grapple he swiftly climbed the wall and pulled his slaves up after him .

All the old buildings were still there the slave house, the library and the famous cafe besides the small lake the center of the oasis. Finding the house where his daughter Tanita (Uriza) was been born bought back many old memories

Unfortunately he did not find the temple of the oasis. perhaps that were only false rumors that they have one. Afte while he decided to return because travellers who are in tor or Kasra have to cross the region of the wagon people to ge to the island of landa.

IMPORTANT CASTE INFORMATION

If you are of a high caste and you have not been added to that group yet or have not had an interview, please get in touch with the leader of your caste group.

White Caste: Dorian Trevellion
Blue Caste: Dezire Sciarri

Green Caste: Judygirl Beck

Yellow Caste: you will be the first one.. talk to me.

Red Caste : Rarius Yuroki, unless he has made changes in that regard.

All applications and documents need to go to my office as well, and please remember its important to have ownership papers made.

~Lady Dez

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

RUMORS AND GOSSIP

written by Bee, Se Fora of HoY

My master

You told me as your house scribe I should speak openly in matters of the house and of its financial affairs.

I must express my concern over the use of Tafa and Meqara coin to the extent of 250 Gold tarns of each currency .

This the sum given to a dubious trader to recover the escaped free women .

It is my opinion that you will cause massive inflation in those cities as the money floods the market.

My master I cannot understand why you did not see the damage you will cause I know you are of the Warriors and they pride themselves on being illiterate but my master even though I may be punished you are not that foolish...

- NEWS FROM THE FREE WOMEN SOCIETY OF LANDA

The Free Woman's Society of Landa is pleased to announce a series of lectures of " A Free Woman of Gor" given by me to all our ladies, Free Men are also welcome to Attend.

Lady Dahiyah

Head of Free Woman Society of Landa

- 1- Introduction : " A Free Woman in a Gorean Society"
- 2- OOC discussion about Roleplay / Life style in Gor.

The lectures will be begin in our lovely Library on the 2nd day of the 4th hand of the 12th month (03/02/2012, 1 SL time)

I hope to see you all there.
Well Wishes

SIR PYRO AND LADY JADE FREE COMPANION CEREMONY

This week in Landa Warrior Sir Pyro took a Free Companion, Lady Jade. Due to scheduling conflicts, the Praetor of Landa performed the ceremony. As shown in the paintings below the ceremony was held in the palace and well attended by the friends of the family and Citizens of Landa.

CASTE REPORTS LANDA

WHITE CASTE

White Caste report
Khered
High Initiate of Landa

We have added two new Initiates to our Order. One has been installed, by the Great Sardar Temple, in the City of Turmus.

I am continuing to attend classes in pursuit of a degree in both Gorean History and also in Gorean Law so that I may better serve you as High Initiate.

Work continues on the Scholarum and I am confident that we will begin the New Year with good courses for all, Non-Initiate and Initiate alike. Announcements as to class time and location will be going out in the next few Hands.

Due to an unfortunate accident, I have been undergoing Purificatory Rites and you may have seen me wearing robes that were not the pure white of our Caste. Be not alarmed, It was temporary only, I remain in my position and now have resumed the normal raiment you are used to seeing me wearing.

A Brak bush is now outside the Temple, across from the Impaling spike set there, and also

you will find a mailbox there, and by my door in the administration Building. You may leave messages there for me to read.

May the Priest Kings continue to bless you and this city we all love.

Blessed Khered

~O~

High Initiate of Landa

BLUE CASTE

- NEW MEMBER OF THE BLUE CASTE AND ASSISTANCE OF THE AMBASSADOR

As head of my caste, I sponsor Lady SueFrolick and she will be the Assistant to our Ambassador.

Lady Sue will be a member of the blue caste and will continue her studies.

~Lady Dez

- LADY PITU LEFT THE BLUE CASTE GROUP OF LANDA

Lady Pitu has declined the position as second Head Scribe. She seems to enjoy the RP in Landa, she loves being with our people and being a Head Scribe is a lot of work.

As regretful as it is to me, I like the Lady too much to force her in that position.

~Lady Dez

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

Lady JJ is an Apprentice Scribe and is studying hard to become a full Scribe. The entire Blue Caste of Landa wishes her luck.

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

RED CASTE

- WARRIOR CODES AND APHORISMS

I, Pyro (master of arms of Landa), am to conduct a warrior code and aphorisms class Friday at 2 PM SLT. I wish all my reds to join this class as it'll build knowledge for the Reds. If you cannot absolutely make it, please im either me or Yuroki. Thank you.....

GREEN CASTE

- APPROVAL

This certifies that Lady Dahiyah (esme22) has successfully completed her Physician Apprenticeship in the City of Landa, has admirably served as Acting Physician caring for the sick and wounded of the city for the prescribed period of time, and is now as of this date declared to be a full Physician of Landa, with all the duties, rights and privileges accorded that honorable profession.

Signed,
Judygirl Beck,
Head Physician

Rarius Yuroki
City Administrator

- A WORD FROM THE HEAD OF THE GREEN CASTE

I have seen several votes in Council on new citizens indicating approval once I have interviewed and accepted them into the Green caste. In several cases, I have not even seen an application, and know nothing about the person. I have reviewed Council notices -- no application.

My view is this. On Gor, caste is something you are born into -- but you may not necessarily follow the profession. I have no objection to anyone applying for Landa citizenship claiming Green caste.

For those new citizens wishing to work in the infirmary and practice medicine, THEY should contact me, or Lady Dahiyah -- we shouldn't have to look around to find them. Please tell them that when they apply for citizenship. They will be applying for a job, just like anyone else. We'll look at their qualifications, and assign them a title accordingly.

So in the green caste group of Landa, there will be the position of 'member' which a person may exhibit -- but that doesn't give them the right to practice medicine. That will come only with the title of Apprentice, Physician, or the like.

Judy

BLACK CASTE

- MEN IN BLACK (OOC)

The color of the Caste of Assassins is black. Assassins were a hated and feared low caste in Gor. No self respecting citizen would ever want to be mistaken for one, particularly those of high caste. A non Assassin FM dressed in all black should be treated with heavy suspicion by XXXX citizens, dealt with as impostors by Assassins or impaled as Outlaws by the Warriors of XXXX.

OOO considerations:

Non Assassin FM in XXXX should use common sense when wearing black clothing. Black mixed with other colored clothing (example, black pants, scarlet tunic or shirt) is acceptable. All black clothing head to toe, especially while masked and helmed, is unacceptable.

by Randall Reich, gor-sl.com

MERCHANT CASTE

- HEAD OF THE MERCHANT CASTE

Lady Ribbon (LaceyRibbon String) has been elected as new head of the merchant caste.

[17:32] Micka Toros: Then...Ribbon is our new Head Merchant, and Tar...you will be her representative

- HOY BANK OF LANDA

Maqara and Tafa seem to be suffering from a serious financial crises. Their currency has been flooded by gold tarns from Tafa and Meqara causing the HoY Bank of Landa to devaluate these coins. The exchange rate now has been set at 1:4.

REGIONAL NEWS

- HOSTILE ACT OF PORT COS AGAINST LANDA

Port Cos-Port Meqara-New Alliance

Pins the scroll upon the board that reads:

I have great pleasure in announcing that Port Cos now has a Trade Alliance agreement with Port Megara. Citizens and slaves can travel freely now between Ports.
I am currently working on a Trade Alliance with Samnium
Mirella Menizah
Ambassador of Port Cos

- MICK'S VISIT TO RORUS

After getting a huge order for chocolate, the new Head Merchant Lady Ribbon, her sister Amelia and Mick travelled to Rorus to deliver the supplies.

Mick took a barrel of the famous Penda Paga with him to hand that as a token of friendship to his new friend Tanner of the Rorus Scarlet. Once at their gates they let us in and treated us like friends. We all were invited for a tour and after that we all were welcomed in their Inn.

Of course the men tasted the Penda Paga and soon a Merchant of Rorus will come to Landa to order paga for their Tavern. Lady Ribbon did good business there, she sold them our chocolate for 20 golden coins. Mick made a drawing when the warriors tasted his Penda Paga.

- OOC ANNOUNCEMENTS OF THE ADMIN

HOUSES FOR RENT IN LANDA II

- It is important to understand that Landa II is meant for occasional enjoyment. It is not meant as an alternative for role playing in the City of Landa. We will be forced to take the house back if most of your time is spent in Landa II instead of in the city.

- No one should move into any house without first contacting Lady Dezire Sciarri. Should she not be online, you can reach her by e-mail at deziresciarri@live.com or send just send her an IM.

-Currently there are 4 houses left, for rent, in Landa II. The largest is reserved for a large family or for multiple families to share.

- Houses in the Landa II residential area are for rent. Interested people should be Landa Citizens for at least 2 weeks and should have a history of avid RP within the City. After renting the house they should continue to actively contribute to life in Landa..

-The houses rent for \$300 L per week. We are low on prims, please make an effort to keep it at 100 prims or lower.

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 10.0

- 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 free woman 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)
- Rules of Landa:
 - Raiders or non-citizens of Landa can not attack a slave if there are no Warriors present, unless the slave attacks them, is threatening or disrespectful to them.
 - Raiders or non-citizens of Landa can not attack a free woman if there are no Warriors present, unless the free woman physically attacks them.
- 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 lady Dadiyah)
Landa Pending Citizen
Order of the Great Landa Temple (ask Doran Trevellion)

HEADS OF CASTES IN LANDA

White caste: Brother Dorian (Trevellion)
Blue caste: Dezire Sciarri, Head scribe
Red caste: Rarius Yuroki (Yuroki Uriza)
Green caste: Judy (Judygirl Beck)
Black caste: Saurion of Lydius (Khampoh Resident), Master Assassin
Merchant caste: Ribbon (LaceyRibbon String)

Sherman Easterwood, Praetor

Moderators:

Yuroki Uriza (administrator)
Saurion of Lydius (Khampoh Resident), Master Assassin
Micka Toros, peasant

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

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

- 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.

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.

- 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

OOO ROLEPLAY

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 safty.

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

KNOWLEDGE

- BETRAYAL OF THE THE HOMESTONE

The punishment for men and women can be different when they betray the Home Stone. Women are usually captured and enslaved. What usually happens to the men?

"She had, it seemed, for whatever reason, presumably opportunism or greed, betrayed the pledge of her Home Stone. In the case of a man this can be a capital offense. She was not a man, however, but a female. It was thus, doubtless, that she had not been placed on a proscription list, but only on a seizure list. It was her sex which had saved her. Had she been a man she would have been hung." (Mercenaries of Gor, page 159)

(Taken from Sari's Daily "Quote from the Books" Trivia for 26 January 2012)

CLOTHING AND ACCESSORIES ON GOR

Burnoose:

He uses his left hand and his right foot to guide the cutting tool. Djellabas and burnooses, sleeveless, hooded desert cloaks, were being sold in another stall. The burnoose can, as the djellaba cannot, because of the sleeves, be thrown back, freeing the arms. One who rides the swift kaiia, who handles the scimitar and lance, chooses the burnoose.

(Tribesmen of Gor, pg. 40)

Camisk:

"The camisk is a rectangle of cloth, with a hole cut for the head, rather like a poncho. The edges are commonly folded and stitched to prevent raveling. The camisk, I am told, normally falls to the knees...The camisk, I am told, was at one time commonly belted with a chain. However, the camisks that I have personally seen, and those we were given, were belted with a long, thin strap of leather binding fiber. This passes once around the body, and then again, and then is tied, snugly, over the right hip.... The camisk, in its way, is an

incredibly attractive garment. It displays the girl, but provocatively. Moreover, it proclaims her slave, and begs to be torn away by the hand of the master. Men thrill to see a girl in a camisk." (Captive of Gor, pg. 64)

Chalwar:

"Ibn Saran, not taking his eyes from Alyena, lifted his finger. 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 her veil I saw the metal of her collar."

(Tribesmen of Gor, pg. 109)

Chatka:

"Over the Curla in front, slipping under the body and between the legs, and passing over the Curla in the back, was the Chatka, or narrow strip of black leather, some six inches in width, some five feet or so in length; it was drawn tight; when a girl wears the Curla and Chatka, the brand, whether on left or right thigh, is fully visible, for the inspection of masters."

(Slave Girl of Gor, pg. 329)

Clad Kajir:

"Among the Wagon Peoples, to be clad Kajir means, for a girl, to wear four articles, two red two black; a red cord, the Curla, is tied about the waist; the Chatka, or long, narrow strip of black leather, fits over the cord in front, passes under, and then again, from the inside, passes over the cord in back; the chatka is drawn tight; the Kalmak is then donned; it is a short sleeveless vest of black leather; lastly the koora, a strip of red cloth, matching the Curla, is wound about the head, to hold the hair back, for slave women, among the Wagon Peoples, are not permitted to braid, or otherwise dress their hair; it must be, save for the koora, worn loose."

(Nomads of Gor, pg. 30)

Curla:

"The red cord, or Curla, was knotted about my waist, tightly, the knot, a slip knot which might be loosened with a single tug, over my left hip "

(Nomads of Gor, pg. 30)

Djellabas:

A merchant passed me, climbing the stones of the street. He wore a striped, hooded, sleeved, loose robe, a djellaba. The striping was that of the Teehra, a district southwest of Tor, bordering on the Tahari.

(Tribesmen of Gor, pg. 44)

Kalmak:

"I also wore a brief, open, sleeveless vest of black leather, the Kalmak; a patron parted it, holding it open, as I tried to move past him on the ramp; I stood, quietly, stopped helplessly, the tray held over my head; he kissed me twice; "Little beauty," he said;"

(Tribesmen of Gor, pg. 29)

Kes:

"For a male slave or Kajirus, of the Wagon Peoples, and there are few, save for the work chains, to be clad Kajir means to wear the Kes, a short, sleeveless work tunic of black leather." Nomads of Gor, pg. 30,

Kirtle:

"She was blond; she was barefoot; she wore an ankle-length white kirtle, of white wool, sleeveless, split to her belly. About her neck I could see a dark ring." Marauders of Gor, pg. 81

Koora:

"For slave women, among the Wagon Peoples, are not permitted to braid, or otherwise dress their hair; it must be, save for the koora, worn loose." Nomads of Gor, pg. 30

"My hair had begun to grow out, from having been shaved away for the voyage on the slave ship, but it was still quite short; I wore a broad Koora, which, kerchieflike, covered most of my head."

(Slave Girl of Gor, pg. 329)

Peasant's Tunic:

"I wore a peasant's tunic. It was white and sleeveless, of the wool of the Hurt. It came high on my thighs." Slave Girl of Gor, pg. 191

Red Silk:

"Any girl on the ship, incidentally, unless she is certified "white silk," a virgin, is free to the sailors for their sport. There were no "white silk" girls on board; we were all "red silk." This was not unusual. There are few virgin slaves. Their virginity usually does not last more than an Ahn beyond their first sale." Slave Girl of Gor, pg. 317

Pleasure Silks:

"I slipped on the bit of silk. I looked in the mirror and shuddered. I had been naked before men, many times, but it did not seem to me that I had been so naked as this. It was Gorean pleasure silk. Not naked, I seemed more than naked."

(Captive of Gor, pg. 635)

Robes of Concealment:

"The dominant colours of her Robes of Concealment were subtle reds, yellows and purples, arrayed in intricate overlapping folds. I guessed it would have taken the slave girls hours to array her in such garment. Many of the free women of Gor and almost always those of High Caste wear the Robes of Concealment. The Robes of Concealment, in function, resemble the garments of Muslim women on my own planet, though they are undoubtedly more intricate and cumbersome. Normally, of men, only a father and a husband may look upon the woman unveiled. In the barbaric world of Gor, the Robes of Concealment are deemed necessary to protect the women from the binding fibres of roving tarsmen. Few warriors will risk their lives to capture a woman who may be as ugly as a tharlarion."

(Tarsmen of Gor, pg. 187)

Slave Cloak:

"The lower portion of the cloak was then snapped under her chin, below the leash. The cloak, which was brief, had four circled oval cutouts. It was a tantalizing garment. There was writing on the cloak. I had little doubt but what it advertised the Chatka and Curla."

Slave Girl of Gor, pg. 328

Slave Djellaba:

"At a watering hole, from a nomad, I purchased Alyena a brief second-hand, black-and-white-striped, rep-cloth slave djellaba. It came high on her thighs. This was that she would

have something in which to sleep. She was permitted to wear it only for sleep. I slept her at my feet. I taught her to pitch a tent, and cook, and perform many useful services for a man."

(Tribesmen of Gor, pg. 72)

Slave Livery:

"She wore the briefly skirted, sleeveless slave livery common in the northern cities of Gor; the livery was yellow and split to the cord that served as her belt; about her throat she wore a matching collar, yellow enameled over steel."

(Assassin of Gor, pg. 7)

Slave Rag:

"Joyfully I drew on the garment, slipping it over my head and fastened it, more tightly about me, by the two tiny hooks on the left. The slit made the garment, a rather snug one, easier to slip into; the two hooks, when fastened, naturally increased the snugness of the garment, drawing it quite close about the breasts and hips; deliciously then, from the point of view of a man, the girl's figure is betrayed and accentuated; also, the two hooks do not close the slit on the left completely, but permit men to gaze upon the sweet slave flesh held pent, held captive, within." Slave Girl of Gor, pg. 76

Slave Veil:

"took the tiny, triangular yellow veil, utterly diaphanous, and held it before her face, covering the lower portion of her face. The veil was drawn back and she held it at her ears. The light silk was held across the bridge of her nose, where, beautifully, its porous, yellow sheen broke to the left and right. Her mouth, angry, was visible behind the veil. It, too, covered her chin."

(Tribesmen of Gor, 69pg.)

Ta-Teera:

"One of the most exciting slave garments, if a slave is permitted clothing, is the Ta-Teera or, as it is sometimes called, the slave rag. This is analogous to the tunic, but it is little more, and intentionally so, than a rag or rags. In it the girl is in no doubt as to whether or not she is a slave. Some cities do not wish girls in Ta-Teeras to be seen publicly on the streets. Some masters put their girls in such garments only when they are camping, or in the wild. Others, of course, may prescribe the Ta-Teera for their girls when they are within their own compartments."

(Guardman of Gor, pg. 107)

Thrall Tunic:

"Men in the fields wore short tunics of white wool; some carried hoes; their hair was close cropped; about their throats had been hammered bands of black iron, with a welded ring attached." (Marauders of Gor, pg. 82)

Turian Camisk;

The Turian camisk, on the other hand, if it were to be laid out on the floor, would appear somewhat like an inverted "T" in which the bar of the "T": would be beveled on each side. It is fastened with a single cord. The cord binds the girl at three points, behind the neck, behind the back, and in front at the waist. The garment itself, as might be supposed, fastens behind the girls neck passes before her, passes between her legs, and is then lifted and, folding the two side of the T's bar about her hips, ties in front. The Turian camisk, unlike the common camisk, will cover the girls brand; on the other hand, unlike the common camisk, it leaves the back uncovered and can be tied."

(Nomads of Gor, pg. 90)

White Silk:

"Any girl on the ship, incidentally, unless she is certified "white silk," a virgin, is free to the sailors for their sport. There were no "white silk" girls on board; we were all "red silk." This was not unusual. There are few virgin slaves. Their virginity usually does not last more than an Ahn beyond their first sale."

(Slave Girl of Gor, pg. 317)

Accessories

Bana:

"'Bina' was the expression for beads, or for a necklace of beads. I lifted one of the chest's covers. I took from the chest a string of pearls, then one of pieces of gold, then one of rubies. "Bina?" I asked, each time. Eta laughed. "Bana," she said, "Ki Bina. Bana." "Bina," she said, pointing to them. Bina, I then understood, were lesser beads; beads of little value, save for their aesthetic charm. Indeed, I would later learn that bina were sometimes spoken of, derisively, as Kajira bana. The most exact translation of 'bina' would probably be "slave beads."

(Slave Girl of Gor, pg. 80)

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(Slave Girl of Gor, pg. 80)

Collar:

"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; "Collar!" I said. Eta frowned. "Ko-lar," she repeated, again indicating the neck band of steel fashioned on her throat. "Ko-lar," I said, carefully following her pronunciation. Eta accepted this."

(Tribesmen of Gor, pg. 80)

Dancing Chains :

"The girl in the long, light chain smiled at me. She, at any rate was pleased by my response. A wrist ring was fastened on her right wrist. The long, slender, gleaming chain was fastened to this and, looping down and up, ascending gracefully to a wide chain ring on her collar, through which it freely passed, thence descending, looping down, and ascending, looping up, gracefully, to the left wrist ring. If she were to stand quietly, the palms of her hands on her thighs, the lower portions of the chain, those two dangling loops, would have been about at the level of her knees, just a little higher."

(Kajira of Gor, pg. 143)

Ear rings:

"I looked at the girls on the platform. How little they would understand a biological world.

And yet each wore adornments in her ears, which required the literal piercing of her ears, the softness of her beauty yielding therein to the emblematic spike of penetration. On Gor only slave girls have pierced ears. On Gor these girls, with pierced ears, could be only slaves."

(Beasts of Gor, pg. 58)

Four Chains:

"His girls served nude and chained. Each ankle and wrist ring had two staples. Each girl's wrists were joined by about eighteen inches of chain and similarly for her ankles. Further each girl's left wrist was chained to her ankle and her right wrist to her right ankle. This arrangement, lovely on a girl, produces the "four chains," from which the establishment took its name. The four-chain chaining arrangement, of course, and variations upon it, is well known upon gor. Four other paga taverns in Port Kar alone used it."

(Captive of Gor, pg. 42)

Head Scarf:

"He wore a head scarf, the wrapped turban, wound about his head. It was of rep-cloth. It protects the head from the sun; its folds allow heat and perspiration to escape, evaporating, and, of course, air to enter and circulate.

(Tribesmen of Gor, pg. 36)

Hook Bracelets:

"I rose to my feet and went to the slave room to fetch the hook bracelets, leather cuffs with locks on them, and snaps; they are soft and the snaps, as opposed to the cuffs, require no key; some men enjoy them on their slaves; by means of the snaps the girl may be variously secured by the locked cuffs, her hands being fastened behind her or before her, or perhaps to her collar." (Tribesmen of Gor, pg. 296)

Iron Belt:

"I felt then the encircling clasp of metal closed about my waist, and then, swinging up between my legs, another piece of metal. These things were fastened into place, the right side, and the lower portion, hasp like, over the staple on the left side of the apparatus. The whole then, was secured behind my back with a padlock. Once again, I wore an iron belt." (Mercenaries of Gor, pg. 99)

Kaffyeh:

"The man, rare in Port Kar, won the kaffyeh and agal. The kaffyeh is a squarish scarf, folded over into a triangle, and placed over the head, two points at the side of the shoulders, one in back to protect the back of the neck. It is bound to the head by several loops of cord, the agal. The cording indicates tribe and district."

(Tribesmen of Gor, pg. 20)

Light Walking Chain:

"The use of a light walking chain, tethering the ankles, meant to be worn abroad, accompanying the master, incidentally, is not uncommon in the regions of the Tahari. A beautifully measured gait is thought, in the Tahari, to be attractive in a woman. There is dispute as to the desirable length of the stride, and the chain may be adjusted accordingly." Tribesmen of Gor, pg. 45

Make-up:

"I waited my turn before the mirror and applied the cosmetics of the Gorean slave girl. I knew well how to do this, for I had been trained."

(Captive of Gor, pg. 322)

Nose ring:

"Interestingly, the piercing of the septum, for the insertion of a nose ring, is regarded, generally, a great deal more lightly by female slaves than the piercing of the ears. The piercing of the ears, however, is regarded as being the epitome of a slave girl's degradation. Any woman, it is said, with pierced ears, is a slave girl."

(Marauders of Gor, pg. 113)

Sirik:

"Put Slave Beads in a Sirik," said my master. Swiftly my master's new girl was locked in the light, gleaming Sirik. The collar clasped her throat; a chain dangled from the collar; her small wrists were locked in the slave bracelets fixed on the dangling chain, and the dangling chain, itself looped down to a short chain and pair of ankle rings, to which it was gracefully short chain and pair of ankle rings, to which it was gracefully fastened at a sliding ring. The ankle rings were then closed about the lovely ankles of Slave Beads, and locked. She was helpless in Sirik. The confinement became her. She was beautiful. I had never worn Sirik."

(Slave Girl of Gor, pg. 205)

Slave Bells:

"The sound was tiny, rich, sensuous. They were slave bells. They would draw men to my body. I moved slightly. I felt them stir on my body and on the loops that held them. So slight a movement made them sound!"

Slave Bracelets:

"Unresisting, the girl extended her wrists, and the soldier snapped slave bracelets on them--light, restraining bracelets of gold and blue stones that might have served as jewelry if it had not been for their function.

(Tarnsman of Gor, pg. 102)

Slave Perfume:

"A rich master will often have individual perfumes specially blended and matched to the slave nature of his various girls. All are slaves, completely, but each girl, collared, imbonded, is deliciously different. Some slave perfumes are right for some slaves, and others not." Slave Veil "Angrily Alyena, the former Miss Priscilla Blake-Allen of Earth, took the tiny, triangular yellow veil, utterly diaphanous and held it before her face, covering the lower portion of her face. The veil was drawn back and she held it at her ears. The light silk was held across the bridge of her nose, where, beautifully, its porous, yellow sheen broke to the left and right. Her mouth, angry, was visible behind the veil. It, too, covered her chin. (and later) The slave veil is a mockery, in its way. It reveals as much as conceals, yet it adds a touch of subtlety, mystery; slave veils were made to be torn away, the lips of the master then crushing those of the slave."

(Tarnsman of Gor, pg. 69)

Work Sirik:

"The chain she wore was a work sirik. It resembles the common sirik but the wrists, to permit work, are granted about a yard of chain. Like the common sirik, it is a lovely chain, Women are beautiful in it."

(Kajira of Gor, pg. 145)

DATES OF THE MAIN FESTIVITIES ON GOR

by Schbler

The First Month is called Month of En'Kara (The First Turning)

During the First Hand of the The First Month (March 21-25)

The Gorean New Year. On the day of the Vernal equinox (March 21), many northern Gorean cities, including Ar, celebrate the Gorean New Year. Typically upon this day a celebration takes place, doors are painted green, and a city-wide festival is held, lasting for two full Gorean Hand (ten days). Every fourth year the New Year is celebrated on the extra day which occurs between the Waiting Hand and the day of the equinox.

The Fair of En'Kara.(March 21st-March 30th) that is one of the Sardar Fairs. These are four huge trade fairs which are held quarterly in the shadow of the Sardar Mountain Range. Each young person of Gor is expected to make a pilgrimage to the foot of the Sardar Mountains before he or she reaches their 25th birthday. They typically last ten full days (plus at least that long for set up and break down) and are scheduled to coincide with the solstices and equinoxes.

By the Wagon People: The Return to Turia. The last day of the Second Hand of En'Kara (March 30th) is traditionally the day which marks the beginning of The Season of Little Grass for the Wagon Peoples, and shortly thereafter they begin the long trek from their winter pastures back to Turia.

During the First Passage Hand (April 15-19)

The Planting Feast of Sa-Tarna. A complex feast celebrated by most Gorean cities early during the growing season, and believed by many to ensure a plentiful harvest for the year ahead. Numerous rituals are performed during the three days of the feast (April 16th-18th) by members of the caste of Initiates, and members of each of the five high castes perform their own part of the ceremony during that three-day period. Most of these rituals consist of sacrifices or prayers to the Priest Kings conducted in the presence of the city Home Stone. On the final eve of the feast, the Home Stone is placed beneath the sky, typically atop the tallest cylinder in the city, and sprinkled with sa-tarna grain and ka-la-na wine by a dignitary of the city, often the Administrator, Ubar, or a member of the ruling family.

During the Second Passage Hand of the Second Month (May 15-19)

By the Wagon People : Games of Love War. The Wagon Peoples compete against the Warriors of Turia on the Plain of Stakes during the Second Passage Hand (May 15th-19th) in mid-spring, participating in various challenges and ceremonial-combats in order to exchange free women for slaves.

The Fourth Month is called Month of En'Var (The First Resting)

During the First Hand of the Fourth Month (June 19-23)

Turian New Year. The peoples of Turia and certain other southern regions officially celebrate their own new year on the day of the Summer Solstice (June 21st). A ten day period of revelry follows, similar to the New Year celebrations in northern cities.

The Fair of En'Var (June 19th-June 28th). We have already seen what the Sardar Fairs are

During the Fifth Hand of the Fifth Month (August 8-12)

Kajuralia in Ar. "The Festival of Slaves", it is held in most Gorean cities (except Port Kar, where it is not celebrated at all) on the last day of the Twelfth Passage Hand (March 15th). In Ar, it is celebrated on the last day of the fifth month (August 12th), the day which precedes the Love Feast. 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 free persons. 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 status; slaves who "go renegade" during Kajuralia are typically punished severely if recaptured, and are often executed for such an offense.

During the Fifth Passage Hand (August 13-17)

Love Feast in Ar. Five day celebration within Ar, held during the Fifth Passage Hand (August 13th-17th). It is a time wherein many slaves are sold; the fourth day of the Love Feast (August 16th) is typically considered the climax of the festival in regard to the sale of slaves. The fifth day (August 17th) is normally reserved for great contests and spectacles in the Stadium of Blades, grand races in the Stadium of Tarns, great Kaissa championships and general celebratory feasting.

The Seventh Month is called Month of Se'Kara (The Second Turning)

During the Second Hand of the Seventh Month (September 22-26)

By the Wagon People: The Passing of Turia. The herds of the Wagon peoples traditionally pass closest to the city of Turia on or around the Second Hand of Se'Kara (September 22nd-26th)

The Fair of Se'Kara (September 22nd-October 1st)

During the Fifth Hand of the Seventh Month (October 7-1)

At Port Kar! Festival of the 25th of Se'Kara. An annual Festival held in Port Kar to celebrate their great naval victory over the combined fleets of Cos and Tyros (October 11th).

During the Third Hand of the Eighth Month (October 27-3)

Feast of Fools. This is a festival celebrated in some Gorean cities on the last day of the Third Hand of the eighth Gorean month (October 31). It is similar in many respects to the southern Festival known as Carnival, except it lasts only for the period of one night. Also known as "Festival of the Cities of Dust," in homage to the spirits of the deceased who died during the last year.

During the First Hand of the Ninth Month (November 16-20)

In Torvaldsland: The Thing. An annual celebration held in Torvaldsland, during which all of the shieldmen of the various Great Jarls travel to the Hall of their particular leader, submit their weaponry for inspection, and formally repledge their oaths of loyalty. The Thing usually occupies a span of from three to five days, and occurs sometime during the middle of the ninth Gorean month (mid-November), varying according to such factors as weather and the current political situation.

The Wintering. The nomadic herds of the Wagon peoples typically occupy their winter pastures during the period from the middle of the ninth Gorean month (late November) through the Second Hand of En'Kara (late March)

The Tenth Month is called Month of Se'Var

During the Second Hand of the Tenth Month (December 21-25)

By the Wagon People: New Year. The day of the Winter Solstice (December 21st) is celebrated by the Wagon Peoples as the first day of the new year, and marks the beginning of The Season of Snows. In addition, the women of the Wagon Peoples keep a calendar of their own, based upon the phases of the largest of the three Gorean moons. It consists of fifteen separate divisions, each named after one of the fifteen different kinds of bosk, for instance: "The Moon of the Brown Bosk", "The Moon of the Spotted Bosk", etc.

The Fair of Se'Var (December 21st-December 30th)

During the Twelfth Passage Hand (March 11-15)

In the Southern Cities: Carnival. Held in many southern cities, notably Port Kar, during the five days of the Twelfth Passage Hand (March 11th-15th). During this celebration it is often customary to garb oneself in outlandish costumes or masks and attend various masquerade fetes and feasts.

Kajurlia in most Gorean Cities. We have already seen that "The Festival of Slaves" is held in Ar on the last day of the fifth month (August 12th), the day which precedes the Love Feast.

And to end the Year : The Waiting Hand. This is a five day period (March 16th-20th) during which doors are painted white, little food is eaten, little is drunk and there is no singing or public rejoicing in the city. Walls and doors are adorned with sprigs and branches from the brak bush to ward off ill-luck in the coming year. On the day of the Vernal equinox, the Ubar or Administrator of the city performs a ritual "greeting of the sun," after which doors are repainted and the break foliage is removed, beginning a ten day period of general revelry.

ONLINISM OF THE WEEK

A slave walks into a scribes office and tells him that she needs to file her manumission papers.

The scibe says, "Before we begin, I'll need to ask you a few questions. He gets her given name, homestone she was born, Jarls name, etc. and then asks, "What was your caste?"

"I'm a Lady who was a collared slave," she says

The scribe is somewhat taken aback and says, "Let's try to rephrase that."

The slave says, "OK, I'm a high-end call girl".

"No, that still won't work. Try again."

They both think for a minute; then the woman says, "I'm an elite vulo farmer."

The accountant asks, "What does vulo farming have to do with being a slave?"

"Well, I raised a thousand little peckers last year."

"Vulo Farmer it is."

(by Lady Pitu)

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