

THE IANDA TIMES
(short online version)

First Edition, v.1, No.20

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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)

This week's topic is the abandonment of slaves. It is a topic I have seen many have confusion over. I have seen this issue over and over again.

Many take slaves and just leave them to fend for themselves. I have seen people come to cities with several slaves and then just leave the city and the slaves behind. I have seen people just disappear for days, weeks or months at a time. When they return they get upset that the slave they left is no longer waiting for them.

While many in SL play GOR BTB as close as possible, we must still remember we are playing a game. Emotions run high with both slave and owner.

In many city's there are laws that determine how the abandonment of a slave is to be handled. Outside city walls an abandoned slave is offer picked up by the first Free who finds it.

As Magistrate of Landa I have dealt with several abandoned slave issues. Each one is unique. Keep it IC, issues come when it becomes OOC. Slave abandonment happens but how it is dealt with afterward is what is important.

Sherman Easterwood
Magistrate of Landa

CITY NEWS AND ANNOUNCEMENTS

- NEWS

LANDA SCHEDULE THIS WEEK

Wednesday: Meeting of the red caste 2 pm SLT

Friday: Homestone Swearing Ceremony 3 pm SLT

Saturday: Meeting of the High Council of Landa 2 pm SLT

Sunday: City of Landa Dance Competition 12:00 pm SLT

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 aquisition 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

SWEARING THE OATH

It is hoped that a home stone swearing ceremony can be held at

- 2nd day of the second hand of the Month of Se`Kara (Second Turning)

[3.00 pm PDT on Friday 09/23/2011].

IF anyone cannot make either of these times, or Date, alternative arrangements can be made.

Caste laws and public laws of Landa:

2.1.1.2 Swearing the Oath.

Each applicant shall be presented by a sponsor who will already be a sworn citizen of the city. The Administrator shall lead the ceremony and retains the right to refuse citizenship to anyone he deems unsuitable. If allowed to proceed, each applicant will be offered bread, salt and fire by the Administrator. Each applicant then kisses the home stone and swears allegiance. The Administrator then proclaims them full citizens. In the event that the Administrator is unable to perform the ceremony himself he may appoint a representative to conduct the ceremony for him.

Allegiance to a home stone, not a physical structure, defines communities:

"The community of those who had been Waniyanpi, of course, was not identified with a particular area of land, and certainly not with a territory occupied under the conditions of a leased tenancy. It now, in the Gorean fashion, for the first time, tended to be identified with a Home Stone. The community could now, if it wished, the Home Stone moving, even migrate to new lands. In Gorean law allegiances to a Home Stone, and not physical structures and locations, tend to define communities."

(Blood Brothers of Gor)

- MEETING OF THE SCARLET CASTE

I am calling a meeting of the scarlet caste

5th day of the First Hand Month of Se`Kara (Second Turning)

It is mandatory you attend this meeting no excuses.

Topic: Red Caste Elections

Rarius Yuroki

Admin of Landa

(Wednesday sept.21 at 3:pm SLT)

- CITY OF LANDA DANCE COMPETITION

Landa is hosting a dance competition! Sunday, September 25th at 12:00 pm SLT. Enter for your chance to bring honor to your Owner and City. This competition is open to all of Gor so get your dance card turned in soon as there is limited space.

There are few spots open so get your cards in soon

Sponsored by Arachne Silks and \$4,000L in prizes! For more information please see the

attached note card or contact kadri (brethil Caedmon).

SHOULD YOU BE KIND ENOUGH

and give a tour, please be careful, never point out where the offices of the Admin, the Magistrate or the Preator are.

Remember, goreans don't trust strangers and we never know if they are interested in becoming citizens or are here to scout. The Admin would bring a high price. So would other council members.

If I may suggest, avoid showing the palace, unless the person you are showing around is already a citizen.

Lady Dez

- OOC ANNOUNCEMENTS OF THE ADMIN

TOURIST OFFICE OF LANDA STILL CLOSED

The HoY slaves in Landa do not give "tours" of the city at all, because Goreans are suspicious of strangers.

"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. Men wearing black jeans are outlaws:

"I now dressed myself in the scarlet garb of a warrior of Gor. I was puzzled that the garb, like the helmet and shield, bore no insignia. This was contrary to the ways of Gor, for normally only the habiliments of outlaws and exiles, men without a city, lack the identifying devices of which the Gorean is so proud."
(Outlaw of Gor)

GATE POLICY OF LANDA 5.0

- slaves cannot open the gate alone (only OOC)
- pending citizens cannot open the gate alone (only OOC) NEW
- 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 golems 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)

- warriors who do not wear the dress (RED tunic) of a warrior should not be recognized as warriors

- 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 male defenders 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)

HEADS OF CASTES IN LANDA

White caste: Mnesarchus Intermentos, Head initiate

Blue caste: Dezire Sciarri, Head scribe

Red caste: Coyne (johncoy Denver), high commander

Green caste: Ardee (Ardeesha Algoma), Head Physician

Black caste: Loki Gravois, Master Assassin

Merchant caste: NN

Sherman Easterwood, Magistrate and Ambassador, Moderator

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
Magistrate of Landa

HOUSES FOR RENT IN LANDA II (combat sim)

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

If you want to rent a house, please get in touch with Deziere 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.

THE LANDA SOCIAL SCENE

- FREE COMPANIONSHIP CEREMONY

The tavern keeper Axze Rhaven and lady Deka, HoY slaver, are free companions now.

- DECORATION OF A FREE COMPANIONSHIP CEREMONY , YES, IT IS GOREAN

by lady Dez

When I returned to Ko-ro-ba with Talena, a great feast was held and we celebrated our Free Companionship. A holiday was declared, and the city was ablaze with light and song. Shimmering strings of bells pealed in the wind, and festive lanterns of a thousand colors swung from the innumerable flower-strewn bridges. There was shouting and laughter, and the glorious colors of the castes of Gor mingled equally in the cylinders. Gone for the night was even the distinction of master and slave, and many a wretch in bondage would see

the dawn as a free man.

To my delight, even Torm, of the Caste of Scribes, appeared at the tables. I was honored that the little scribe had separated himself from his beloved scrolls long enough to share my happiness, only that of a warrior. He was wearing a new robe and sandals, perhaps for the first time in years. He clasped my hands, and, to my wonder, the little scribe was crying. And then, in his joy, he turned to Talena and in gracious salute lifted the symbolic cup of Ka-la-na wine to her beauty.

Talena and I swore to honor that day as long as either of us lived. I have tried to keep that promise, and I know that she has done so as well. That night, that glorious night, was a night of flowers, torches, and Ka-la-na wine, and late, after sweet hours of love, we fell asleep in each other's arms.

1) Tarnsman of Gor pg(s) 216-217

- THE CHARACTER OF COLTEN

Mother: earth born slave

Father : Gorean Free

Raised by: Kur

Lived : Mamba, Gorean cities, Forest

Colten was born of a Earthling woman and a gorean man. During his childhood his father had decided he was to be of the scarlet cast. At the time his world was only about war and fighting. It was one day his home was attacked and he was taken by a Kurii. At the time Adin(Colten's given name) did not know his own fate. he might die by the kurii or sold off for coin. The large beast had figure it would be a good idea to keep the boy alive and make him useful to his chain. Adin was given the new name of colten.

Colten had a lot of anger about what had happen his honor taken from him that very honor his own father spoke about. years past as he grew into a stunning young man. who never spoken a word to the kurii around him. his only thing for living was to kill and kidnap women for those he lived with . Once the kurii had moved onto a new living area. Colten had left on his own and found himself upon the Mambas this is were he meet a woman name Peach she was a stunning girl and seemed to enjoy simple things. oddly she spoken two tongues then just one Gorean and mamba. Taking colten to her tribe she spoke to them on if he would stay. They had agree. Colten was now part of a new war and new life.

Killing and eating his pray. learning how to speak and act like one. He had realised many thing. about how mamba were the day they were attacked and he watched the tribe leader die as the other ran. Taking peach with him Colten had started to act different moving like an animal to get people to trust him to sleep in cities and learn about the folk. as years pass he ended up forgetting about everything but few things begin use to acting like an animal it had come to be so natural to him.

Colten wasn't one to give up secrets or act out he was born to fight and kill and that's what cities did for him. he would let himself be collared and claim as a fighting slave. he would kill for the mere enjoyment. and eat the flesh of his pray. but by doing this he was worried about those who he would live with and kill for. keeping the act of an animal is his way of showing he more like a pet them a think that would kill. just for mere enjoyment.

(see knowledge section about Mambas)

REGIONAL NEWS

FINA COMMANDER RESIGNS

The High Commander Skua Brown has resigned for personal reasons. The Ubar of Fina is running the Scarlet Caste day to day.

KOS VALHALLA MERCS

picking up a quill the Ubara of Fina begins to scrawl, her anger almost tearing the parchment "I the Ubara of Fina, hereby sanction a Kill on Sight order against all Free Men of the Valhalla Mercs, this is with immediate effect for the killing of the Ubar, Murat Arabello"...placing the Quill down, her steely blue eyes staring ahead "Vengeance will be mine"

KoS order dated 14th September 2011. Only the Ubara can revoke this KoS

CASTE REPORTS LANDA

RED CASTE

Before my travels of four days, we had a Red Caste meeting and the attendance was very poor. As the High Commander, I wanted to make sure there was a Commander of the Infantry and a Commander of Tarnesmen in place, so there was a high ranking officer to take charge and handle any issues that arise in my absence. But, because of the low attendance, there were no elections. Liam was promoted to Commander of Infantry, and Pagaz was promoted to Commander of Tarnsmen.

There have been no raids at this point, but stay vigilant.

I want to welcome a new warrior to Landa, since our last meeting.....Sir Conan. Welcome to Landa's Red Caste.

There will be a Red Caste meeting very soon that will be considered mandatory. If you have an issue with the time and place of the meeting, please contact me directly.

High Commander "Coyne"

GREEN CASTE

News from the Green caste

The Gorean Date is:
in the Year 8151 Contasta Ar

I would like to take this opportunity to welcome our new member of staff ,Lady Rose as physician ,you may approach her for exams or any medical issues as well
The team is as follows :

Head Physician Lady Ardee (Ardeesha Algoma)
Physician Sir Zack (Zack Salang)
Physician Lady Rose (RoseMarie Ravenheart)
Apprentice Lady Celi

You can contact us at any time.

My Family visited me recently from Asghard, My brother, father and brother in law . The reason, to let me know that my brother's companion is with child and I may have to leave Landa for a few days to help with the delivery . So if I am not here you will know why .

My apologies if they looked fierce but they mean no harm to the Landians and would have helped protect the citizens in case we were raided .

The infirmary is not a veterinary practice, I know we have beasts roaming the city, if they become injured I have limited supplies and knowledge to help them. That does not mean I will not try to help them.

Another point that was brought to my attention .
There has been an interest from one of the slaves of Landa to teach other slaves how to serve as some of the new girls do not know how too.

In my opinion it is needed as a visitor patient was appalled at the lack of knowledge of some of our girls

Lady Deka and myself along with Nimue will help set up the classes as soon as possible.
Therefore please permit your slaves to attend them it will only benefit them .

Good health and Be Well
Lady Ardee

MERCHANT CASTE

- SLAVERHOUSES

HOUSE OF YUROKI (HoY) GOREAN SLAVERHOUSE

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

bidder at an invitational auction open to Goreans from across Gor.

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

(Magicians of Gor pg 315)

New slaves:

Roni (Ronnie99 Resident)

Clara (IllClarall Resident)

Aliyah (AmazingAshley Summerwind)

Imp (mirit18 Resident)

Amber (amberwolf18 Resident)

- ALIYAH APPOINTED AS SCRIBE

[04:20] Yuroki Uriza: casts a sharp look at Luca. I am the owner of the House of Yuroki Slaverhouse, but I am not involved in giving chores and so, not usually, then unfolds a small scroll. murmurs: I wrote that down, let me see

[04:20] Yuroki Uriza: I appoint the slave Aliyah as chief scribe and accountant of my house

- 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.

HOY BANK COIN EXHIBITION

in Serena Pisces
proudly presents:

COINS OF

Coins of the city of Landa, made by the mint of Landa

Coins of the Oasis of Klima, made by the mint of Landa

Coins of Tyros, made by the mint of Landa

Coins of Piedmont, made by the mint of Landa

Coins of Tafa Trading Outpost, made by the mint of Landa

Coins of Ostia (Rive de Bois), made by the mint of Landa
Coins of Port Meqara Point, made by the mint of Landa
Coins of Port Cos, made by the mint of Landa

COINS USED BY OTHER CITIES

Coins of Sais
Coins of Rose Isle Village
Coins of Rarn, city of Copper
coins of Port Kar
Coins of Treve
Coins of Turia

OLD COINS:

Coins of (old) Port Cos, made by the mint of Landa
Coins of Vonda
Coins of Teletus
Coins of city of Victoria (Ayin)
Coins of Thentis
Coins of Nyuki
Coins of Besnitt, made by the mint of Landa

HOY FOREIGN CURRENCY EXCHANGE RATES

09/05/2011

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

HOY BANK BRANCHES

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

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

1 landa copper tarsk = 10 new copper tarsks of Tyros

1 ianda silver tarsl= 1 new silver tarsk of Tyros

1 landa gold tarn = 1 new gold tarn of Tyros

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

CITIES WHICH USE COINS MADE BY THE MINT OF LANDA

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

1 landa copper tarsk = 10 copper tarsks of Tafa

1 ianda silver tarsk = 2 silver tarsk of Tafa

1 landa gold tarn = 2 new gold tarsk of Tafa

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

CITIES WHICH USE THEIR OWN COINS BUT CONVERT COINS OF LANDA

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

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

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

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

CITIES WHICH DO NOT ACCEPT LANDA COINS

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

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

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

Coins of Nyuki (Xavian Stratton) 1:1

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

OLD COINS

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

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

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

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

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

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

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

NOT LONGER VALID

Old Landa coins (named: Landa Tarsk)

Old copper tarsks of Tyros

UNDER CONSTRUCTION

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

Fluctuations in exchange rates are possible.

ADVERTISEMENTS AND JOB OFFERS

- 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.

- JOB OFFER: HEAD MERCHANT OF HOY

The House of Yuroki Bank is a privately owned company in Landa (BTB), licensed by the city, with branches in the Oasis of Klima (GE), Ostia (BTB) and Tyros (BTB). It employs its

own bankers, merchants and guards, all of the highest quality.

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

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

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

Duties:

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

Hoy Owner: Rarius Yuroki, Admin of Landa

- CITY OF LANDA

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

We are looking for:

Fishermen

Goat Keepers

Drovers

Perfumers

Peasants

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)

KNOWLEDGE

- SLAVE BELLS

"Almost all female slaves at one time or another... are belled. This is probably because bells are so beautiful on them and so brilliantly and insightfully symbolic of their status as domestic animals, that they are properties, that they are in bondage. Most girls walk proudly in their bells, shoulders back and heads up, gloriously proud of their fulfilled femininity... they are pleased to wear their bells, and often beg to do so."

Vagabonds of Gor

"On Gor it is not unusual to bell a slave, and the erotic clash of such bells, slave bells, on an ankle, in the markets and parks, in the plazas and bazaars, is a frequently heard sound. And the same bells which serve so well to draw attention to a lovely, demurely tunicked slave in the sul market, her shopping basket balanced with one hand on her head, serve as well, doubtless, to record in their jangling her leapings and squirmings in the arms of her master."

Prize of Gor - Page 546

"The bangles on my left ankle made a tiny sound, and I stopped, looking about. I was frightened... How pleased I was that I had not been belled! Normally it is a new girl, or even a free woman, who is belled... usually one is belled... in serving or in the dance. To be sure it is sometimes required of us in the furs. Bells have many purposes, as might be supposed. Only one of these is security, making it easy, for example, to detect the presence, the movements of a girl."

Witness Of Gor

"Belling a girl makes it easier to find her in the dark," I said.

"Doubtless, Master," she smiled.

It is common, though not universal, to bell paga slaves. The jangle of slave bells on them, as they move, is quite stimulating. In the oasis towns of the Tahari, and in the vicinity of the great desert, sometimes even free women are belled, and wear ankle chains, as well, that the length of their stride may be measured and made beautiful, and perhaps, too, to remind them, even though they be free, that they are but women. Who knows when the slaver's noose or net may fall upon one of them?"

Vagabonds of Gor

Serve with passion girl,
marie nebestanka

- QUOTES ABOUT MAMBAS

(for "cannibalism" scroll down)

"Within the stockade of the Mamba people there was much light and noise. I could hear the sounds of their musical instruments, and the pounding of their drums. Within the stockade, too, we could hear the chanting of the people and the beating of sticks, carried in the hands of dancers." (Explorers of Gor)

The word 'Mamba' in most of the river dialects does not refer to a venomous reptile as might be expected, given its meaning in English, but, interestingly, is applied rather

generally to most types of predatory river tharlarion. The Mamba people were, so to speak, the Tharlarion people. The Mamba people ate human flesh. So, too, does the tharlarion. It is thus, doubtless, that the people obtained their name. (Explorers of Gor, 44:393)

the Schendi word for river tharlarion, the predatory alligator-like creature which inhabits the rainforest rivers inland of Schendi; also a tribe of Schendi cannibals. (Explorers of Gor, 32:326)

"They are gone," said the leader of the small men. "They were taken by the Mamba people, those who file their teeth." (Explorers of Gor)

"The chieftain of the Mamba people rolled screaming at the wall, and then, scratching and screaming, tried to drag himself toward the gate. The villagers, however, in their departure, had closed it, hoping thereby to contain the ants." (Explorers of Gor)

"How many men may I have?" I asked.

"Two or three will be sufficient," said the leader of the small men, "but because we are so fond of you, I, and nine others, will accompany you."

"That is perhaps generous," I said, "but how do you propose that the camp of the Mamba people be stormed with so few men?"

"We shall recruit allies," said the small man. "They are nearby even now."
(Explorers of Gor)

((This quote shows Tarl's uncertainty about invading the Mamba village with so few men, suggesting that the Mambas are worthy foes. Also, the quote shown below states close to the same. The pygmies fear the Mambas, fear their weapons, size, and numbers. They thought it not the least bit unusual that Tarl would abandon his party, thus escaping the Mambas, to save himself, which is what they thought he was doing. Also, the keen prowess of the Mamba people can be derived from the below quote as well, as they were not detected by Tarl, and were only detected by the pygmies because they are well educated in terms of the jungle. The quote also shows that the Mambas use spears and knives as their main form of weaponry.))

"Kisu!" I called, alarmed. "Ayari! Tende! Alice!"

Unmistakably in the small camp I saw the signs of struggle. Too, on the ground, I saw shed blood.

"They are gone," said the leader of the small men. "They were taken by the Mamba people, those who file their teeth."

The word 'Mamba' in most of the river dialects does not refer to a venomous reptile as might be expected, given its meaning in English, but, interestingly, is applied rather generally to most types of predatory river tharlarion. The Mamba people were, so to speak, the Tharlarion people. The Mamba people ate human flesh. So, too, does the tharlarion. It is thus, doubtless, that the people obtained their name.

"How do you know it was the Mamba people?" I asked.

"They came through the forest on foot," said the leader of the small people. "Doubtless they were following you. Doubtless they wished to surprise you."

"How do you know it was they?" I asked.

"We saw them," said one of the men.

"It is our country," said another. "We know much of what occurs here."

"Did you see the attack?" I asked.

"We did not wish to be too close," said another man.

"We are a small people," said another. "There were many of them, and they are large."

"We saw those of your party being led away," said another man.

"They were then alive," I said.

"Yes," said another man.

"Why did you not tell me of these things sooner?" I asked. "We thought you knew of the attack," said one of the men, "and had fled, thus escaping."

"No," I said. "I was hunting."

"We will give you meat, if you wish," said one of the small men. "Our hunting earlier today was successful."

"I must attempt to rescue those of my party," I said.

"There are too many of the Mamba people," said one of the small men. "They have spears and knives."

(Explorers of Gor

"What is wrong?" I asked.

"I have been looking about the village in the darkness," he whispered.

"Yes?" I said.

"I have found the refuse dump," he said.

"Within the walls?" I asked.

"Yes," he said.

"That is strange," I said. Normally a village would have its refuse dump outside the walls.

"I thought it strange, too," said Ayari. "I took the liberty of examining it."

"Yes?" I said.

"It contains human bones," he said.

"That is doubtless why it is kept within the walls," I said.

"I think so," said Ayari. "That way strangers will not see it before, unsuspecting, they enter the village."

"They seemed friendly fellows," I said. They were, however, I admitted to myself, not the most attractive lot I had ever seen. Their teeth had been filed to points.

"I never trust a man," said Ayari, "until I know what he eats"

"Where are the men of the village?" I asked.

"They are not asleep," said Ayari. "They are gathered in one of the huts."

"I shall awaken Janice and Alice," I said. "Awaken Kisu and Tende."

"I shall do so," he whispered.

In a few Ehn, our things in hand, we crept from the village. By the time we heard men crying out in rage, and saw torches on the shore, we were safely on the river.

(Explorers of Gor

- FRUITS of GOR

by lady Judy

Apricots: as on earth, references exist of the fruit being sold in marketplaces of the Tahari.

I brushed away two sellers of apricots and spices.

Tribesmen of Gor pg.45

Blueberries: smuggled to Gor from Earth...very true.

Cherries: Grown in Tyros.

Dates: from Tor

A veiled woman was hawking dates by the tefa.
Tribesmen of Gor pg.46

Ka-la-na: from the ka-la-na tree of the plains of ka-la-na. Used to make wine and garnish drinks.

"Over there," I said, "are some Ka-la-na trees. Wait here and I'll gather some fruit."
Tarnsman of Gor pg.96

Larma: like an apple, single seeded, firm with a hard shell, sweet juicy fruit, sometimes called the pit fruit, because of the large single stone. The offering of the larma fruit to a girl's Master (imagined or real) is a silent plea for slave rape.

The larma is luscious. It has a rather hard shell but the shell is brittle and easily broken. Within, the fleshy endocarp, the fruit, is delicious, and very juicy. Sometimes, when a woman is referred to as a "larma," it is suggested that her hard or frigid exterior conceals a rather different sort of interior, one likely to be quite delicious. Once the shell has been broken through or removed, irrevocably, there is, you see, exposed, soft, vulnerable, juicy and helpless, the interior, in the fruit, the fleshy endocarp, in the woman, the slave
Renegades of Gor pg.437

Melon: Yellow red striped spheres "Buy melons!" called a fellow next to her, lifting one of the yellowish, red-striped spheres towards me.
Tribesmen of Gor pg.45

Merlot Grapes: Dark grapes that are used to make wine.

Olives, Torian: A type of olive mentioned but not otherwise described. Possibly a black olive of some sort.

The Tarn Keeper, who was called by those in the tavern Mip, bought the food, bosk steak and yellow bread, peas and Torian olives, and two golden-brown, starchy Suls, broken open and filled with melted bosk cheese
Assassin of Gor pg.168

Pears Similar to an earth pear perhaps.

In her hand there was a half of a yellow Gorean pear, the remains of a half moon of verr cheese imbedded in it.
Explorers of Gor pg.62

Peaches. As an earth's peach.

Another device, common in Port Kar, is for the girl to kneel before the master and put her head down and lift her arms, offering him fruit, usually a larma, or a yellow Gorean peach, ripe and fresh.
Tribesmen of Gor pg.27

Pit Fruit Also known as the hard larma, this is a firm, single-seeded, apple like fruit.

I took a slice of hard larma from my tray. This is a firm, single-seeded, apple like fruit. It is quite unlike the segmented, juicy larma. It is sometimes called, and perhaps more aptly, the pit fruit, because of its large single stone
Players of Gor pg.267

Plums: As Earth Plums

I had nearly stepped into a basket of plums.
Tribesmen of Gor pg.45

Pomegranate: Hopefully similar to the earth fruit of the same name.

Pomegranate orchards lie at the east of the oasis," I said.
Tribesmen of Gor pg.174

Raisins: For any who do not realize this, raisins are dried grapes. As the grapes on Gor might not have the exact taste of Earth grapes, raisins might be slightly different than what we're used to.

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 pg.47

Ram Berries: Small red fruit native to Gor, it is used to make jams and pies or just serve in bowls.

A guard was with us, and we were charged with filling our leather buckets with ram-berries, a small, reddish fruit with edible seeds, not unlike tiny plums, save for the many small seeds.
Captive of Gor pg.305

Redfruit: Sweet and similar to the apple of Earth

Ta-grapes: From the Isle of Cos, like Earth grapes and used to make wine, but may also be eaten.

The grapes were purple and,
I suppose, Ta grapes from the lower vineyards of the terraced island of Cos some four hundred pasangs from Port Kar.
Priest Kings of Gor pg.45

Tospit: Small yellow peachy fruit bitter tasting and holds a large number of seeds. Because of the bitter taste they are served candied or sliced dipped in honey.

On the back of the kaiila, the black lance in hand, bending down in the saddle, I raced past a wooden wand fixed in the earth, on the top of which was placed a dried tospit, a small,

wrinkled, yellowish-white peachlike fruit, about the size of a plum, which grows on the tospit bush, patches of which are indigenous to the drier valleys of the western Cartius. They are bitter but edible.
Nomads of Gor pg.59

- WARRIORS OF GOR

Of all the five Gorean High Castes, the most romanticized and probably the most often misinterpreted caste is the scarlet caste... the Caste of Warriors. Too many foolish young men seem compelled to pronounce themselves "warriors" simply because they like to think of themselves as dangerous, mysterious and chivalrous. This not only is an insult to those who truly are of that caste, it tends to result in the delivery of many such braggarts to the Cities of Dust by the able hands of those who truly know and follow the codes. Although upon the world of Gor Warrior is a social caste title, in truth social position tends to matter little in dictating who shall be true warriors. Nor does physical size determine who may consider themselves a warrior. The fact of the matter is that being a warrior is almost completely dependent upon learning, and maintaining, a specific "mindset" which applies to all things in your life, a set of rules which you strive to live by.

Honor

First and foremost among the traits of any warrior is his honor. It is his singularly most precious possession. Once lost or damaged, it can only be regained through rigorous trial or long-term atonement, and sometimes not even then. A warrior's honor is a beautiful, fragile, powerful, and often fleeting thing, and so it is the responsibility of the warrior to maintain it at all costs. The concept of a warrior's honor is difficult to put into words, especially for those who have never sought it or possessed it. It is a highly personal matter. Perhaps the best way to explain honor is through example, and comparison. The honor of a Gorean warrior is similar in many respects to what some would define as "character." For example: A Gorean warrior values highly such personal traits as courage, determination, and honesty. He even values these traits when they are manifested by enemies, and will admire and respect such an enemy even when locked in deadly combat with him. Through the very act of engaging in combat, and fighting honorably, with the respect for one who dares to take up arms against him, a warrior acknowledges the belief that honor transcends even boundary lines of caste, city and code. This is character; this is honor. When all persons in a room defer to the judgment of one individual, due to respect of his wisdom and/or fear of his weaponry, they are, in effect, doing him honor. It is not the weaponry in itself which is feared. Without the hand which wields it, a weapon is merely an object, an empty symbol. What makes a weapon fearsome is the certain knowledge that the person who carries it is willing to use it when necessary. When those who meet a warrior know that he is prepared to instantly enforce his decisions and defend his personal code at all cost, then it would be foolish for any to stand in his way unless they, too, have declared such an objective. You may not agree with a warrior, but any attempt by you to prevent him from taking action will have immediate consequences. A warrior is prepared to face those consequences at any time. Others honor his commitment, and take it seriously, whether they agree with it or not. In fearing the warrior, they do him honor. When a warrior is taken at his word by others, and earnestly fulfills every vow, every promise, every letter of his codes though perhaps none are at hand to enforce his adherence to these things, then, too, he is said to be a man of honor. When in the course of combat his enemy is reduced by chance or circumstance to defeat, and is stripped of the means by which to die well in service to his codes, an honorable warrior will, if possible, provide his enemy with an opportunity to stand and be counted until the bitter end. This, also, is honor. It should

be remembered that those who disregard honor and behave dishonorably, through lies, treachery, or other such base acts, have in effect abandoned their right to honorable treatment by men (and women) of honor. If identified as being without honor, such dishonorable persons are seldom treated with respect or afforded the right to an honorable end.

Your Word

One of the greatest and most important points of personal honor is a person's word. This is the yardstick whereby personal honor may be measured. Naturally, it is not always wise to tell the truth, and in certain circumstances the unfailing adherence to veracity can cause great complications, the death or injury of the speaker notwithstanding. However, there is a difference between always telling the truth and breaking one's word. A person's word, is, quite literally, his word of honor. Personally, I am just as willing to bend or stretch the truth as the next man...indeed, oftimes "the truth" is entirely a matter of personal opinion and viewpoint. But when a person offers his or her hand to another and "shakes on it", or even simply looks another in the eye and pledges his or her word that something is a certain way, or swears that something will be done, then that is the formal pledge of the swearer's word of honor. If one pledges his or her word in such a fashion and then breaks faith often enough, then in a short time that person's "word of honor" will come to mean nothing...in short, no one will trust that person or take any stock in what he or she says. Excuses do not exist in such matters. If you pledge your word, you had better be telling the truth. If you swear on your honor to do something, you had better fulfill the promise. If that proves impossible, then you had better take necessary steps to remedy the situation. To do otherwise is to lose honor in the eyes of your peers. To lose honor is to lose the faith of those who honor you.

Respect

Another aspect of honor, and a fundamental tool in the use and practice of the Gorean Warrior's codes, is respect. Respect is a valuable device whereby honor may be done to another by you, but it is also the means whereby a warrior may maintain his status and indeed his very life, through wise application of this particular concept. A warrior does not like a brace of caged sleen, in fact he probably fears them to some extent. But that fear is not blind, thoughtless terror...it takes the form of respect: the respect for a thing which can do you harm. A warrior might not fear to place his arm in such a cage of beasts, but respect of the animals' abilities and ferociousness, and the certain knowledge that he performs such an action at great peril to his own well-being, will prevent him from doing so. A warrior may honor such a beast with a swift death, or through blood ritual after the hunt. This is simply because he admires the creatures deadliness and strength of spirit. But more than that he honors it, he respects it for what it can do to him. A Warrior respects anything which can harm him or his fellows, or is beyond his direct control. He also respects beauty and skill, as well as any talent and ability which requires time and talent to perfect... the cunning strategic mind of the Master Kaissa Player, the skill of the musician who strums the Kalika, the beautiful and intricate patterns of a delicate tapestry. It takes great skill to throw a spear accurately and far. It takes no less skill for a bellied pleasure slave to dance superbly for her Master's pleasure. While a Free Man might not honor a slave, he can certainly respect her talents and well-tuned slave nature.

Duty

One of the primary parts of the Gorean Warrior's daily life is service, or duty. Service is any act which is performed on the behalf of another. Another Warrior, the general of an army, or a free person in need of aid. Duty is the sense of responsibility which compels a Warrior to serve another, and it is also the manner by which he prioritizes such service. To so

serve is to "do one's duty" in the classic sense, that is, to faithfully serve the people or institutions to whom one has pledged his service.

Life and Death (Gorean pragmatism)

It is important, when considering the mentality of the Gorean Warrior, to remember that Gor is a deadly place, filled with savage creatures, not the least of which is man. The law of "survival of the fittest" is in constant practice there, and the entire culture of Gor is founded upon that principle. Each Gorean is the result of a culmination of countless centuries of selective breeding, in which the weaker and less adaptive elements of human stock have been culled from the populace, and the strong strain of those who have survived has become the majority of the planetary population. This is actively reflected in basic Gorean philosophy, as well as a fundamental part of that planet's own culture. In short, survival is never taken for granted; the very act of day to day living is prized and much appreciated; and the most ruthless facts of life are brought home to Goreans on a daily basis. Goreans feel that all things which are weak deserve to be enslaved or eliminated, leaving only the proud and strong in their place.

Gold and Steel (Gorean tactical thinking)

Tactical thinking is a large part of the Gorean Warrior mindset... tactics of thought, tactics of combat, tactics of battle. Most Gorean Warriors will debate these subjects for many Ahn, sometimes applying their own personal techniques and strategies to a long session over the Kaissa board. But all in all, despite the many subtle variations espoused by different Warriors from the various cultures and areas of Gor, a single dictum, common to all Gorean Warriors, seems to remain the centerpiece of Gorean tactical philosophy. It can be written as: Do what seems best to you; expend as little effort as possible to achieve the maximum gain; and do not fear to try something new and different, should it seem wise to do so. When a Gorean Warrior says "there exists nothing but gold and steel" what he is saying is that when all matters of human existence are pared down to their essentials, these two items are the absolute sum in the equation. The final driving forces whose interaction impacts his life to the greatest extent. A Gorean likes to get down to basics in such a fashion; not only does it remind him not to waste his time on foolish pursuits, it also allows him the luxury of forgetting trivialities and concentrating upon the most important things which currently exist in his life, whether those things consist of leading tarnsmen in an attack on an enemy cylinder or correctly lacing his sandals in preparation for a long march.

This, then, is an interpretation of the mindset of the basic Gorean Warrior. Do not pronounce yourself a Warrior unless you understand and are prepared to accept these dictums. To do otherwise is to ensure that your stay on Gor will be either short and unpleasant, or lengthy and unfulfilling.

- TRADE UNIONS - COLLECTIVE BARGAINING AGENCIES

The next item on the agenda dealt with the demand of the pulley-makers to receive the same wage per Ahn as the oar-makers. I voted for this measure, but it did not pass.

A Captain next to me snorted, "Give the pulley-makers the wage of oar-makers, and sawyers will want the wages of carpenters, and carpenters of shipwrights!"

All who do skilled work in the arsenal, incidentally, are free men. The men of Port Kar may

permit slaves to build their house and their walls, but they do not permit them to build their ships. The wages of a sail-maker, incidentally, are four copper tarn disks per day, those of a fine shipwright, hired by the Council of Captains, as much as a golden tarn disk her day. The average working day is ten Ahn, or about twelve Earth hours. The amount of time spent in actual work, however, is far less. The work day of a free man in the arsenal is likely to be, on the whole, a rather leisurely one. Free Goreans do not like to be pressed in their tasks. Two Ahn for lunch and stopping an Ahn early for paga and a talk in the late afternoon are not uncommon. Layoffs occur, but , because of the amount of work, not frequently. The organizations, such as the sail-makers, almost guildlike, not castes, have due, and these dues tend to be applied to a number of purposes, such as support of those injured or their families, loans, payments when men are out of work, and pensions. The organizations have also, upon occasion, functioned as collective bargaining agencies. I suspected that the sail-makers would, threatening desertion of the arsenal, this year or the next obtain their desired increase in wages. Brutal repressions of organization have never characterized the arsenal. The Council of Captains respects those who build and outfit ships. On the other hand, the wages tend to be so slight that an organization seldom has the means to mount a long strike; the arsenal can normally be patient, and can usually choose to build a ship a month from now rather than now, but one cannot well arrange to eat a month from now, and not today, or tomorrow, or until a month from now. But most importantly the men of the arsenal regard themselves as just that, the men of the arsenal, and would be unhappy apart from their work. For all their threats of desertion of the arsenal there are few of them who would want to leave it. Building fine and beautiful ships gives them great pleasure.

(Raiders of Gor, chapter 6)

"Collective bargaining agencies" is "Gewerkschaften" in the german version of "Raiders of Gor", that means "trade unions".

ONLINISM OF THE WEEK

The slave of Marius the Merchant approached me. I frowned, her features were not appealing to me.

"A drink, Master?", she asked, and smiled.

"No," said I, "I do not like your face. Change it, slave"

She looked down, her face saddened. "I cannot", she replied, and looked to the side in shame, "Master"

I took the knife from my belt, and quickly slit her throat. I would pay compensation to Marius later.

- Insane Asshole of Gor, page 102

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