

THE IANDA TIMES

(short online version)

Second Edition, v. 2 No. 69

Based in the city of Landa

Editor and Publisher: Rarius Yuroki, Admin of Landa

Accountant: Bee (Wendie Lemon)

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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 hand was a quiet one in Landa. A lot of active citizens are still travelling but announced to return soon. Landa mourns the loss of our magistrate [who left Gor] and of our banker and head merchant Tar who stepped down because his job was too exhausting. We got some new citizen who are still exploring our wonderful city. I needed to sent out slaves several times to rescue new citizens who got lost in the huge maze at the outskirts of Landa [Landa II].

All citizens need to recruit and inform homeless Goreans about the chances to start a new career in Landa, the most wonderful merchant isle in the south of the gleaming Thassa.

Rarius Yuroki
Admin of Landa

CITY NEWS AND ANNOUNCEMENTS

- LANDA SCHEDULE

Friday 08/31/2012 2 pm SLT

Meeting of the HoY slaves, kennel

- NEWS

LIGHTNING OF THE LAMPS

by Bee (wendie Lemon)

The summer solstice has passed and the Se'Kara is almost here, citizens now is the time to look to our security and safety with one of the most important tasks. Lighting of our walkways and battlements.

The slave takes a bottle of tharlarion oil and proceeds around the palace taking down the lamps trimming the wicks. She then cleans the glass chimneys making sure no soot is left, smears of unburnt oil are then wiped away.

As she completes a room she also takes a spill and dribbles a touch of the oil on all the hinges. This chore takes her most of the day, as she begins checking the lamps on the walls, she also makes sure that there are plenty of torches for the walls in the event of a night attack. It is then she returns and lights the street and wall lamps.

This task in any city was the work of a most trusted slave or in the large city a group of them. The administrator would appoint the master of the guard to check this work was carried out daily.

LOSS OF A SLAVE

by Bee (wendie Lemon)

How where and when are the first questions an owner asks when a slave has disappeared?

The Master of the House of Yuroki (HoY) was no different. The advantage of a slave house is they keep clothing for all the girls to give scent to sleen. With important girls a sleen may be trained to seek out just that girl.

Therefore when the HoY En Fora Lilith mysteriously disappeared the sleen master was sent for and told to search the city for her.

A ferocious feline, some 20 feet long, having 6 legs and 2 rows of teeth the tawny sleen, which the master used had been trained to Lilith. There was no need to use her bedding the sleen quartered the city then sprang to live as a fresh scent was taken.

The trail led to the docks immediately the kajira were questioned? The time she disappeared was noted and all ships sailing 4 ports were given for the destination of those ships . Kamras, Katoteros, Bazi and Port Cos were the only destinations. A tarn ship was ordered to set sail to those ports and the sleen was to search . The only city where a track of the girl was to be found was Port Cos where the former owner of Lilith lives.

Rarius Yuroki to the Landa Times: "The thief of the slave seems to be a warrior from Port Cos. I think his name is Lucius, Cosian lieutenant and Lilith's former owner. When I met Lilith first three years ago she was a runaway from old Cardonicus where he was warrior and I brought her back to him. He should have challenged me for her instead to steal her when I was sleeping. I call him a coward. He will have to live with the consequences."

Rumors say that the admin of Landa has hired some mercenaries already and sent them out to the north.

HUNTING IN PORT COS

[15:34] HasanSababah Resident: gestures at the sleen and whistles with his fingers,, hunt! hunt! find it!

[15:37] SnowSleen Resident: Vora sniffed along, her attention momentarily distracted by a pathetic hissing sound but the sleen stayed on track. only moving across a few of the stones, Vora stopped, slamming her tail against the ground and digging with her paw to alert the handler.

[15:41] SnowSleen Resident: Vora had clearly picked up the scent that was on the camisk. Her nose snuffled along the stones and the stronger the scent became, the louder her growls were. hedging to one spot, Vora again slammed her tail against the stones and suddenly laid down.

[15:43] HasanSababah Resident: ayi! he nods as he recognizes the movements of the sleen and the tail, the beast seems to be very nervous now,,she must have been here, that explains a lot, he murmurs again not looking at the citizens and the slaves...he pulls a small peace of bask meat out of his bad and throws it in front of the sleen nodding again

[15:46] HasanSababah Resident: lady i have a question.....this sleen recognized the scent here, do you know the name of the slave with black hair who was sitting here some ehns ago in front of a warrior of cos?

[15:47] Sahira Shieldmaiden tilts her head thinking for a moment "a warrior of Cos well we have many warriors Sir. and honestly many slaves have been here in my shop"she taps her finger against her lips thinking again "well there was the Lieutenant of the guards here with a dark haired girl... but i don't n know her name i'm sorry "

QUOTES:

Slave girls almost never escape. The major reason for this is the steel collar, which, obdurately encircling her neck, read, promptly identifies her master and his city. Almost no one, of course, would think of removing a collar from a girl, unless it would be to replace it with one of his own.

(Slave Girl of Gor p. 96)

A slave must fully serve anyone who possesses her, even a thief or captor. If the slave attempts to run away from her thief or captor, she will be deemed to be a runaway. Free women are permitted to escape from a captor as long as they have not yet been enslaved. The point of this law is to maintain slaves in a state of bondage while also encouraging men to be bold. "The average man of this world would no more think of stealing a slave within his own city, or a host city, one which has extended the courtesy of its walls, than he would of any other act of illicit and dishonorable brigandage."

(Witness of Gor, p.497)

"He dismounted and picked up a lounging garment from the vast sleeping platform in the room, holding it to the noses of the two sleen. "Hunt," said Kamchak.

The two sleen seemed to drink in the scent of the robe and then they began to tremble, and the claws on their wide, soft feet emerged and retracted, and their heads lifted and began to sway from side to side. As one animal they turned and pulled their keeper by the chain leashes to what appeared to be a solid wall, where they rose on their back two legs and set their other four legs against it, snarling, whimpering.

"Break through the wall," said Kamchak. He would not bother to search for the button or lever that might open the panel. In a few moments the wall had been shattered, revealing the dark passage beyond.

(Nomads of Gor)

The vicious, six-legged sleen, large-eyed, sinuous, mammalian but resembling a furred, serpentine lizard, was a reliable, indefatigable hunter. He could follow a scent days old with ease, and then, perhaps hundreds of pasangs, and days, later, be unleashed for the sport of the hunters, to tear his victim to pieces.

(Raiders of Gor)

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

JOB OFFERS

- HEAD MERCHANT AND HOY BANKER:

The position of the Head of the Merchant caste of Landa is vacant, also the job of the HoY banker. We are looking for experienced members of the merchant caste (free office included).

- TAVERN KEEPER

Landa is looking for an ACTIVE tavern keeper (free private room included) for the Golden Dagger Tavern.

HEAD MERCHANT AND BANKER OF LANDA STEPS DOWN [OOO]

Yuroki,

Tar will be taking a break from Landa. He has enjoyed his times there very much and representing the city as its Head Merchant. Because of his hours online not coinciding with many others he has not been much help in building Landa up. Now that RL work has begun again after a long summer vacation, the only hours he can spend extensive time are in the late morning and midday of many of the European players in Gor.

Tar is still in Gor, but will relax in his online time with a slave or two. :-)

Thanks for your friendship

Tar of Landa and JC of Tokyo

CASTE REPORTS LANDA

WHITE CASTE

White Caste Report August 25th 2012 (Barbarian dating)

Catastrophe in the Sardars

The Great Sardar Temple has fallen. In three quakes, each more violent than the last the Temple, Archives, Library, Scholarum and Monastery have sustained ever greater damage. The third severe temblor collapsed the Temple with great loss of life.

Of the 15 resident Initiates, only six Initiates survived, and of the 43 temple slaves only 2 remain alive. The horrific loss of life among the slaves occurred due to the kennels collapsing. The quake occurred just before the 20th ahn , near midnight. Initiates, novices and slaves were all abed, save for a lucky few. The novice quarters are near the kennels and thus the entire novice class of four perished, save for one young survivor who was outside the building using the outhouse.

The High Initiate of the Sardar Temple, Blessed Taltos, was pinned in the rubble for several ahn until freed by the surviving Initiates. His injuries are severe enough to warrant retirement, possibly permanently. Of the five remaining Initiates, two have sustained serious, possibly career-ending injuries and will be cared for by the Caste.

The dead include Blessed An'Trev, former High Initiate of Landa, who had recently returned to the Sardar Temple, grateful to again take up a contemplative life.

Having toured the area I have recalled Blessed Terek from his mission post in Tabor to again fill the post of High Initiate of the Sardar Temple and to coordinate relief efforts.

Many people have stepped in to aid in the tragedy. The WinterJarl of Arcadia, Nephtides, has sent a shipload of woven steel beams and rebar to re-enforce the new Temple. The Merchant, Joshao Rogerian has freed two of his fleet's ships, the Eclipse and the Ubar's Wind to carry relief materials and supplies to the stricken region. The Ubar's Wind has already arrived and offloaded its cargo of food and medical supplies. The Eclipse will arrive shortly. The supplies have been transported to the Sardars by tairnbasket and tharlarion caravan.

Already we have received architectural plans from several sources for the rebuilt Temple. Having toured the region with a caste geologist, I am heartened to say that a green valley exists, in a more southerly area, also near the Great Palisade. There is already a small house there and the occupant sold it to the Temple, stating that he intended to move away from the area. The valley is located on geologically stable bedrock and there is a natural butte or bluff upon which the new Temple will safely be erected.

We mourn the loss of life and also the complete destruction of the resources of the White Caste. The Ur-temple, in its cavern, has been utterly obliterated. Many if not most of the artifacts and carvings we had found are also destroyed. The Library is nearly a complete loss, but already people digging through the rubble have spared some of the scrolls and artworks. The Caste will recover from this terrible loss and we will go onward.

His Holiness
Adilokos 1
One of Three
by Rank Among the White
High Initiate of Landa

BLUE CASTE

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

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

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

Prices for our services are negotiable.

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

~Lady Dez
Head Scribe for the City of Landa

RED CASTE

ON GUARD!

by anonymous

The admin is gathering warriors and mercs and giving instructions already, maps, scrolls and so on. sailors and fisherman of Landa have seen even fully armed Trevians at the docks of Landa. There is something in the air. Rumors say that Landa is preparing an attack.... Warriors, check your weapons and be on alert!

COMMANDER

Landa is looking for an ACTIVE commander of the red caste. You should have a reputation already. Team players preferred!

GREEN CASTE

FROM THE CAULDRON

Today I am going to give you something different that s not a fruit. herbs and spices can come in many different forms, shapes and sizes.

Bay Leaf (aka Laurel Leaf)

Reference ~ "Young men and women of the city, when coming of age, participate in a ceremony which involves the swearing of oaths, and the sharing of bread, fire and salt. In this ceremony the Home Stone of the city is held by each young person and kissed. Only then are the laurel wreath and the mantle of citizenship conferred. This is a moment no young person of Ar forgets. The youth of Earth have no Home Stone. Citizenship, interestingly, in most Gorean cities is conferred only upon the coming of age, and only after certain examinations are passed. Further, the youth of Gor, in most cities, must be

vouched for by citizens of the city, not related in blood to him, and be questioned before a committee of citizens, intent upon determining his worthiness or lack thereof to take the Home Stone of the city as his own. Citizenship in most Gorean communities is not something accrued in virtue of the accident of birth but earned in virtue of intent and application. The sharing of a Home Stone is no light thing in a Gorean city."

Slave Girl of Gor, page 394

Description ~ Bay is a perennial, evergreen shrub, reaching about 5 feet in height, with oval, glossy dark green leaves and aromatic fruits. The fruit of the bay tree is a glossy blue-black berry ½ inch in diameter, but the leaves are the commodities of value.

Area(s) Found ~ Temperate to tropics.

Use(s) ~ Used externally for sprains and bruises. Berries can also be used medicinally, but are extremely volatile and great care must be taken to ensure proper use. Note that essential oil and any part of the berries should not be used by pregnant or nursing women. Bay leaves are soothing when added to a bath, or in an herbal tea which is supposed to calm the stomach.

HIna Nani Mhia

MERCHANT CASTE

- HoY SLAVERHOUSE

The slave Dezire has been sold to the warrior Shu of Landa. Bee is new En Fora of Yuroki's chain.

SOUTHERN TRADE ALLIANCE

News from the True Southern Trade Alliance of Gor

Citizens of the TRUE SOUTHERN TRADE ALLIANCE, known by the mark joined together to form a Magna Carta:

We vow to promote justice, ensure domestic tranquility, provide for trade with safety of passage, promote the general well-being and secure the Blessings of the Priest Kings upon we the members.

This Alliance was forged out of necessity to work together. Build trade and to unify the south against invaders especially from the North and the Vosk region (as the false Southern Trade Alliance from Meqara has been exposed as a front organization of the Vosk League) who's sole aim was to disrupts the mutual trade investments of our Ports, Cities and Oases.

City of Landa, The Kasbah of the Guard of the Dunes, the Oasis of Klima, the Kasbah of Seraphina, the Oasis of the Two Scimitars, the Oasis of Nine Wells, the Oasis of the Sand Sleen, the City of Kasra, Jazirat al Khusuf, Port Quanali, Unkunga regions, Isola de Katoteros, Mandara - Oase der Diamanten, City of Ichrak, City of Suri

The city of Tor is candidate for membership. That will be decided very soon.

REGIONAL NEWS

BALDE TOURNAMENT IN TANCRED'S LANDING

Glory to Tancred's Landing!

The winners of bragging rights and honour in tonight's Tournament of Blades are:

First: Nathan Zetkin of Tancred's Landing

Second: Bryantt Sands

Third: Dingo Nlight

Fourth: Convel Resident

Battle Royale: Aikiboi Kaligawa

- OOC ANNOUNCEMENTS OF THE ADMIN

UMAR LEFT GOR

Our magistrate Lord Naoko (Umar Lionheart) told me that he will leave Gor.

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 11.0

- Slaves cannot open the outer main gate alone (only OOC) but they can get in and out through the small door if they have ICly chores to do at the docks.

- Slaves are not allowed to linger outside or on the docks, especially if strangers are there. Unless their owners had allowed it. However, should you get captured while lingering outside, the owner will be help responsible.

- Warriors, when they are in the city, must be alert and open the gates even if their pants are down. No ifs butts or maybe's about it.. If they don't want to be bothered with protecting the city, they need to go to Landa II. The reason for this is very important. FW and slaves can not be attacked with out Warriors around. but furring Warriors or Warriors who are busy in IMs are the same as no warriors around. It is dangerous to have a Warrior in the city who is not present.
- Free women are allowed to open the gate, when no Warriors are here. A FW is safe from attack with out Warriors around,
- Do not open the gate for strangers without asking for name and home stone and caste (keep the log that you will be able to tell the story in case of trouble)
- You may open the gate for people who want to look around, perhaps if they are considering to settle here, but goreans do not like strangers, you can give them a tour OOC too
- People without an Home Stone and without a caste are outlaws and not allowed to enter (except people who want to settle here, but make that clear OOC):
5.1 Any free found to have no caste shall be declared an outlaw. The law applies equally to men and women. Those unable to show evidence of their caste shall be arrested by Guardsmen and held subject to verification. Men found to be outlaws shall be executed. Women shall be enslaved and sold from the public block. Those calling themselves Pirates shall be considered no different than Outlaws. They shall be subject to the same penalties. (Caste Laws and public laws of Landa, chapter 4)
- Merchants are allowed to enter if they show their 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 Dez)
 Landa Pending Citizen

Order of the Great Landa Temple

HEADS OF CASTES IN LANDA

White caste: Adilokos (Ugurusu Resident)

Blue caste: Dezire Sciarri, Head scribe

Red caste: Rarius Yuroki (Yuroki Uriza)

Green caste: Cordelia Fjelstad (Minnie Rae)

Black caste: Saurion of Lydius (Khampoh Resident), Master Assassin

Merchant caste: NN

Moderators:

Yuroki Uriza, Admin

Saurion of Lydius (Khampoh Resident), Master Assassin

Sherman Easterwood, Praetor

Tar (Tarrie Chiuh)

LANDA COLLAR LAW

Slaves - Collars

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

Sherman Easterwood

Praetor of Landa

HOUSES FOR RENT IN LANDA II (combat sim)

-Houses in the Landa II residential area are for rent. Interested should be Landa Citizens for at least 2 weeks and should have a history of avid RP within the City and will continue to be actively contributing to the life in Landa. (you stand to lose your house if you are more in the house than in the city)

-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.

If you want to rent a house, please get in touch with me. Should I be offline, you will reach me per e-mail deziresciarri@live.com or send me an IM.

GM WARE

If you need GM ware goods ask me, we have our own server in Landa.

ADVERTISEMENTS AND JOB OFFERS

LADY JJ'S ART GALLERY IN LANDA

Welcome to my Art gallery. I have many sketches on view of people who you may recognise so please feel free to drop in any time you wish to look round. I am adding new ones all the time so keep visiting. For Landa residents I charge just ten coppers for a sketch of a single person. so why not have one done of yourself, your loved one or your

slave. Or even all three as they make wonderful gifts. My gallery is in the main square in Land so please come along.

"Art in a Gorean city is taken seriously; it is regarded as an enhancement of the civic life. It is not regarded as the prerogative of an elite, nor is its fate left exclusively to the mercies of private patrons." (Kajira of Gor, page 106)

Lady JJ

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 owner: Rarius Yuroki
Hoy accountant and scribe: wendie Lemon
Hoy agent: Raschid Hassanein

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)

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.

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:

[high castes] Physicians, ambassadors, scribes (cryptographers), warriors,
[low castes] Animal handlers, Artisans, bakers, bargemen, bleachers, butchers,
entertainers, charcoal ,bakers, carvers, fishermen, goat keepers, harnesser's, leather
workers, merchants, mind healers, money lender, lighters, musicians, players, rencers, rug
makers, sailors, slavers, tarn keepers, Tharlaron keepers, urt hunters,

We are not looking for:
admins, Ubars, Tatrixes

- THE IANDA TIMES

The landa times is looking for correspondents all over Gor.

ROLEPLAY

REALISATION OF MY MASTER'S THINKING

by HoY slave Blanca ☐

Blanca's chore today would be to learn how to swim, last night her Master gave his precious time to help his slaves to dive and swim the beautiful lakes of Landa.

Whilst doing so I was lazy, got lost, was swimming backwards and generally whining. Then I had an idea I would swim at the back and then jump out of the water run like mad thing to the finish areas and pretend to have been in the lead, and this made me feel quite smug and proud.

Then I asked to kennel after being privileged to listen to my Master talk to the free about all important things about life in other cities and 'very important things' of which I will not repeat here.

I got to my kennel and oh such a beautiful warm dry kennel and also beautiful to look at kennel.

Ping !!!!! it came to me I realised my Master looks after his property because he cares for his property. we need to learn to swim because in a time of war we can be useful. By going underwater being the enemy and attacking with rocks and such..

So my chore today is to learn how to swim the circuit, to be graceful in my swim strokes, not to whine or swim backwards.

To be obedient to my Master and learn.

The advantages of this will be, I get to see my Master's wonderful body naked 'swoons thinking about it ' and swimming behind him and o0o those muscles.

KNOWLEDGE

THE SEXUALITY OF FREE WOMEN ON GOR

Library of Landa

Intimate relations with Free Men

Free women pride themselves on not yielding to men

Free women, desiring to yield, pride themselves on their capacity not to yield, to maintain their quality and integrity; slave girls, on the other hand, are not permitted such luxuries; they, whether they desire to yield or not, must yield, and totally; perhaps free women wish they did not have to be free, and could relate in biological naturalness, like the slave girl, to the dominant organism. Perhaps they wish they were slaves. I do not know. One thing is certain, and that is that there is a deep, psychological hostility on the part of the free woman for her sister in bondage, particularly if she be beautiful.

(Slave Girl of Gor)

Free women must fight passion to protect their honor and dignity

A Free woman remains cool and in control of herself, even in the arms of her companion. Women who have not been previously owned, like free women, for the most part, even if naked and collared, do not yet understand their sexuality. That can only be taught to them by a man, they helpless in his power. An unowned girl, a free woman, thus, can never experience her full sexuality. A corollary to this, of course, is that a man who has never had an owned woman in his arms does not understand the full power of his manhood. Sexual heat, it might be mentioned, is looked upon in free women with mixed feelings; it is commanded, however, in a slave girl. Passion, it is thought, deprives the free woman to some extent of her freedom and important self-control; it is frowned upon because it makes her behave, to some extent, like a degraded female slave; free women, thus, to protect their honor and dignity, their freedom and personhood, their individuality, must fight passion; the slave girl, of course, is not entitled to this privilege; it is denied to her, both by her society and her master; while the free woman must remain cool and in control of herself, even in the arms of her companion, to avoid being truly "had," the slave girl is permitted do such luxury; her control is in the hands of her master, and she must, upon the mere word of her master, surrender herself, writhing, to the humiliating heats of a degraded slave girl's ecstasy. Only when a woman is owned can she be fully enjoyed.

(Tribesmen of Gor)

Slave girls must yield, and fully, to any man. Their entire mental set, so to speak, in the furs, is oriented toward providing the master with marvelous pleasures, and, in their own case, to feel as richly and deeply as possible, and, in the end, in an uncompromised and delicious capitulation, submitting fully to their master, to obtain the surrender spasms of one who is merely a vanquished woman, naught but an owned and degraded slave. This is quite different from the mental set taken by the free woman to the furs, of course, with attendant deleterious consequences for the free woman, in so far as any woman could be called free who is not surrendered and owned. The free woman is expected to pervert her

nature in the furs, behaving as a cultural identical rather than as what she is by nature, the servant and slave of her master. It is little wonder that the free woman, concerned with her putative identity, her status, her image, her dignity and pride, is often inhibited and sexually inert in the furs. The Goreans say that if one has never had a slave one has never had a woman. Similarly there is a secret saying, among Gorean men, that no female is a woman, who has not been made a slave. The free woman, often, fears to feel. The slave, on the other hand, fears not to feel, for she may then, in all likelihood, be punished. The same frigidity which may be accounted a virtue among free women, figuring in their vanity competitions, how well they can resist men, is commonly among slaves an occasion for the imposition of severe discipline; it can even constitute a capital offense. The degraded slave has little choice but to yield, and yield well. An interesting question arises as to whether a woman, permitted her own will in the matter, as a slave is not, can be forced to yield. There are two answers to this question, and the division between the answers is primarily a function of the time involved. Within a given amount of time, say, half of an Ahn, some women can resist some men. On the other hand, there will be some men whom they cannot resist and to whom, despite their will in the matter, they will find themselves uncontrollably yielding. Given a longer amount of time, however, any woman may be made to yield, whether she wishes to or not, by any man. Sometimes, after such a yielding, she is then collared.

"Resistance is now no longer permitted," he tells her. "Yes, Master," she says. She now knows that she, as a slave, must open herself to feeling, and even seek it avidly, even knowing whence it leads, to the acknowledgement of the male as her master, and of her as his slave.

(Savages of Gor)

Free women guard themselves sternly against sexual pleasures

Sex in a woman, I think, is a more complicated phenomenon than it is in a man. She, if properly treated, and by properly treated I do not mean treated with courtesy and gentleness, but rather correctly treated, as her nature craves, is even more helplessly in the grasp of its power than a man. Sex in a woman is a very subtle and profound thing; she is capable of deep and sustained pleasures which might be the envy of any vital organism. These pleasures, of course, can be used by a man to make her a helpless prisoner and slave. Perhaps, that is why free women guard themselves so sternly against them. The slave girl, of course, cannot guard herself against them, for she is at the mercy of her master, who will treat her not as she wishes, but precisely as he wishes. Then she yields, as she must, and as a free woman may not, and her will is yielded in ecstasy to his. The needs of a woman, biologically, are deep; it is unfortunate that some men regard it as wrong to satisfy them. The correct treatment of a female, which is only possible to administer to a girl who is owned, is adjusted to her needs, and is complex and subtle. The least girl contains wonders for the master who understands her.

(Beasts of Gor)

Some free women, incidentally, insist on making love in the dark, because of their modesty. If such a woman should be enslaved, however, she must learn to perform in full illumination, whether it be in the soft light of a common ravishment lamp or on a dock at midday.

(Guardman of Gor)

Sexuality of a Free women is largely inert

The sexuality of a free woman is largely inert; the sexuality of a slave girl, on the other hand, has been deliberately and seriously activated. Men, as it has pleased them, have done this to her. They have, as masters, careless of the consequences of their actions, awakened the poor girl's sexuality; it can never then, regardless of the torment and misery it may inflict upon her, return to sleep. It has been made hot and alive. She is no longer free; her freedom is gone; she is now only an ignited slave. Sexuality is a glory in a slave girl which sets her apart from free women, but it is also a force within her which she must fear, for it puts her so helplessly at the mercy of masters. The aroused sexuality of the slave girl is surely the strongest of the chains with which she is bound. Some slave girls, lovely fugitives, have been recaptured simply because they have thrown themselves whimpering at the feet of a man on a road, begging his touch. One of the most humiliating things that can occur to a slave girl is to find herself on her belly, unbidden, moaning, crawling to the feet of a hated master. She puts her lips to his feet. "I beg your touch, Master," she says.

The sexuality of the aroused slave girl is incomprehensible to the free woman. It is nothing she will ever understand. It is a color she cannot see, a sound she cannot hear.
(Beasts of Gor)

Free women sexuality is thought of in degrees of coolness or inertness

"Not all free women are frigid," she said.

"Of course not," I said, "but there is actually a scale, so to speak, in such matters. But just as some free women are insufficiently inert, or cold, to qualify, strictly, as frigid, perhaps to their chagrin, so none of them, I think, are sufficiently ignited to qualify in the ranges of "slave-girl hot." so to speak. A free woman's sexuality may generally be thought of in terms of degrees of inertness, or coolness; a slave girl's sexuality, on the other hand, may generally be thought of in terms of degrees of responsive passion, or heat. Some slave girls are hotter than others, of course, just as some free women are less cold than others, whether this pleases them or not. Whereas the free woman normally maintains a plateau of frigidity, however, the slave girl will usually increase in degrees of heat, this a function of her master, his strength, her training, and such. The slave girl grows in passion; the free woman languishes in her frigidity, congratulating herself on the starvation of her needs."

"Do free women know what they are missing?" she asked.

"I think, on some level, they do," I said. "Else the resentment and hatred they bear the slave girl would be inexplicable."

(Beasts of Gor)

Frigidity in Free Women

"Is there no cure for a free woman's frigidity?" she asked.

"Of course," I said.

"Total enslavement?" she asked.

"Yes," I said.

She said nothing.

"Every woman has a need to submit herself to a master," I said. "When she finds herself at the feet of her master her body will no longer permit her to be frigid. There is no longer any reason. She is now where nature places her, at his feet and in his power. She kisses his feet and, weeping, feeling the heat and oils between her lovely legs, cannot wait to be

thrown to the furs."
(Beasts of Gor)

She had not yet learned slave heat. A strong master would teach it to her. She would learn it, or die. Frigidity is accepted by Goreans only in free women. Slave fires, of course, lurk in every woman. It is only a question of arousing them.

A familiar bit of advice given by bold Gorean physicians to free women who consult them about their frigidity is, to their scandal, "Learn slave dance." Another bit of advice, usually given to a free woman being ushered out of his office by a physician impatient with her imaginary ailments is, "Become a slave." Frigidity, of course, is not accepted in slaves. If nothing else, it will be beaten out of their beautiful hides by whips.

(Guardsmen of Gor)

General depictions of Free women

"But aren't free women more interesting?" she asked.

"All women are interesting," I said. "But consider the matter objectively. Anything that was interesting about you when you were free remains interesting about you now. But now you are additionally interesting because you are in helpless bondage. Too, slavery, because of its relation to a female's genetic predispositions, tends to free her to be herself, rather than an imitator of male-type values. It frees her individuality by liberating her from the necessities of pretense. Too, slavery, by removing certain inhibitions and demands alien to a female's deepest nature generally results in an increase in her beauty and energy; she is no longer as constricted and miserable, and needs no longer spend energy fighting to suppress herself and her natural desires, surely a grotesque and pathological misapplication of effort, a tragic waste of time and energy. That the girl, thus, becomes more beautiful and energetic does not, of course, diminish her interest. Indeed, similarity, routine, identity, boredom, those things which tend to make a woman less interesting, tend often to be functions of widespread conformances to externally imposed demands and images. It is thus that the free woman, though interesting, being female, is usually, sadly, a bound prisoner of her own prejudices, a rigid, constricted, ideologically restrained organism, an imitator of images and stereotypes alien to her own nature, a puppet obedient to principles foreign to herself. How can a woman be free until she obeys the laws of her own nature?"

(Beasts of Gor)

Neurotic, frustrated, rigid

"Interest, of course, is somewhat subjective," I admitted. "Some men may prefer neurotic frustrated, rigid, imitative, conforming free women, mouthing the correct slogans and adopting the correct views on all matters, and eager to slander all who disagree with her, but other men, perhaps naive types, would just as soon own an intelligent, beautiful, reflective, loving slave, a girl who thinks for herself, but must nonetheless obey him, regardless of her will, in all things. The matter seems a simple one. Let men choose between such women. Let men choose between them, between the stereotype and the truth, between the pain and the pleasure, between the unhappy and the happy, between the tasteless and the delicious, between sickness and health, between suffering and joy."

(Beasts of Gor)

"Surely free women, too, have emotions," I said.

"I was free," she said. "I did not know what it was to feel until I became a slave. I was free. There was no need to feel, or be aware. But this has changed since I became a slave. I must now be sensitive to the feelings of others. I have never been so aware of other human beings as now. And I cannot always have my way, and I must yield to male domination. I can be commanded, and I must obey, and be pleasing. This answers to something very deep in me, Master."

"Of course," I said, "to the slave in you."

"Yes," she said, "to the woman, and slave, in me."

"They are the same," I said.

"Yes," she said.

"It is hard to be a man," I said, "until one stands in a relation to a woman. And, I suppose, it is hard to be a woman until one stands in a relation to a man."

"What relation," she asked, "Master?"

"That of the natural order of nature," I said.

(Explorers of Gor)

A girl with living senses and a living body, of course is far more passionate than one whose senses and body sleep. The skin itself, in a trained girl, becomes an extensive, glorious, marvelously subtle sensory organ. Every bit of the slave, if she is well trained, is alive. This is done, of course, to make her more helpless under the touch of a master. When she does yield to the master, her guts half torn out with the love of him, then, of course, she is a more satisfactory slave. These indignities of course, are not inflicted on free women. They are permitted to go through life with their eyes half closed; so to speak. In this way they can maintain their self-respect. Sometimes inert, esteemed Gorean free women cry out in rage, not understanding why their companions have forsaken them for the evening, to go to the paga tavern; there, of course, for the price of a cup of paga, he can get his hands on a silken, belled girl, a slave; the free woman must denounce her companion, crying out, for his lusts; too busy for this, however, are the sweet, dark-eyed, sensuous sluts of the paga tavern; they do not have time to denounce the lusts of their master's customers; they are too busy serving and satisfying them.

(Tribesmen of Gor)

Free women are sedate, dignified, restricted

Beautiful slave girls, barefoot, bangled, in scandalously brief slave livery, well displaying their considerable charms, collared, hair free, blowing in the wind, vital, walking exhilaratedly, were common on the high bridges of the city, extending between the numerous cylinder towers, whereas free women, sedate, dignified, restricted, in their confining robes of concealment, were discouraged from the use of such bridges.

(Tribesmen of Gor)

Who would care to risk his life for a free woman, who, stripped, might prove disappointing, when, for less risk, he could get his capture loop on a known quantity, a girl who has quite probably been trained like an animal to deliciously satisfy the passions of a man, a girl who, responsive, helpless under his touch, his hands and mouth igniting her slave reflexes, will beg and strive to be a loving and, obedient joy to him. These arrangements, I suspected, had to do with the attempt of cities to protect their free women who, in numbers, seldom fall to the enemy, unless the city itself should fall, and then, of course, they would find themselves, like slaves, under the victory torches, their clothing removed, completely, strapped on the pleasure racks of the conquerors, thereafter, in the morning following the victory feast, to be chained and branded. Men respected free women; they

desired, fought for, sought and relished their female slaves.
(Tribesmen of Gor)

Why Free women do not dance like slaves

Slave dances, of course, may begin in dozens of ways, sometimes even with the girl roped or chained at a man's feet. I looked at Tende. To be sure, only a slave dance could begin from such a posture. No free woman, for example, would dare to place herself in such a position before Gorean free men, unless perhaps, weary of her misery and frustration, she was begging them, almost explicitly, to put her in a collar. There are many stories of Gorean free women, sometimes of high caste, who, as a lark or in a spirit of bold play, dared to dance in a paga tavern. Often, perhaps to their horror, they found themselves that very night hooded and gagged, locked in close chains, lying on their back, their legs drawn up, fastened in a wagon, chained by the neck and ankles, their small bodies bruised on its rough boards as they, helpless beneath a rough torn blanket, are carried through the gates of their city.

(Explorers of Gor)

The dancers, on the other hand, several of whom were sleeping to the side, were all females, and slaves. Few free women, I suspect, would dare to dance the dances of Gor before strong men. If they did so, how long could they expect to remain free? Any woman who dares to appear so before men, and dance, it is said, is in her heart a slave. Let her then be collared! Whatever may be the truth in these matters it is a fact that almost all of the dancers on Gor are slaves. Indeed, many of the most beautiful and exciting slaves on Gor are dancers. They bring their masters much gold.

(Kajira of Gor of Gor)

Why Free women hate slaves

Slaves intrigue and captivate Men with the sexuality that Free women must deny "Suppose," I said, "that I was, in my compartments, entertaining a free woman. In such a situation you would be expected to efface yourself, and humbly serve. You would not speak unless you were spoken to, and then presumably only to respond deferentially to commands. You would remain in the background, a mere instrument to serve us. In no way would you in the slightest be permitted to detract from the impression or effect the free woman desires to create or compete with her in any way. You would be nothing in the room but an almost invisible convenience."

"I see," she said.

"And yet this is all on the surface," I said, "and largely a matter of theory."

"Oh, Master?" she asked.

"Yes," I said, "for in the depth of the situation your presence is felt profoundly by the free woman. Indeed, she will hate you with a ferocity which is difficult for you to understand. For you are a reproach, in the depths of your womanhood, to her superficiality. There is more excitement she knows in your slightest movement, the turning of your head, the tiny movement of a wrist or finger, than of a girl in bondage, than in her entire, tight, proud, righteous body. She can never touch you in the profundity of your existence and reality unless sometime she, too, should loam what it is to be only a collared slave. She knows that you have found your womanhood and she has not Thus she hates you. She knows the free man is anxious for her to leave that he may hurry you, his slave, to the furs. Thus she hates you. It is you whom he has put in his collar, not her. It is you he rapes in his

arms, not her. It is thus that she despises and hates you. She must rise and leave. You will remain, and serve. She hates you, and, with a depth and intensity which is difficult for you to understand, envies you."

"But why?" she asked.

"Because you are a slave," I said.

"I see," she said.

"Thus," I said, "that is a situation in which a free woman is theoretically of more interest than a slave, but, upon closer analysis, the center of interest, even in such a situation, because of her latency, her womanhood, her helplessness, what can be done with her, is the slave."

(Beasts of Gor)

ONLINISM OF THE WEEK

PRIVATE CONVERSATION WHILE STALKING PROFILES INT HE HUB

[2012/08/24 11:19] [Yuroki's slave]: I get women boobies given to me

[2012/08/24 11:19] [Yuroki's slave]: ugh

[2012/08/24 11:23] [Yuroki's slave]: maybe she wants a girl friend

[2012/08/24 11:26] Yuroki Uriza: or it is a man who is imitating a lesbian lol

[11:28] [Yuroki's slave]: i usually get dicks

[11:28] Yuroki Uriza: hahaha, you should make a cock exhibition

[11:31] [Yuroki's slave]: yes I have enough

[11:31] [Yuroki's slave]: one guy sent me him naked in nadu with his dick poking up

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