

SHAAR

We begin our words by praising *Hûda* who makes things happen, the only one able to make, all entities being semblance of him; the one who was not given birth; unable to sleep; standing in the eternity of past and in the eternity of hereafter; the one who is evident and hidden. Praise only for him. We are merely what he calls *lamu*¹, this much is our determination. Thereof, our words are far from certainty. We are witnesses to this world through the eyes of some sons² (*Ketri*³), with the enchantment of secrecy; we are the ones who speak with their words. This, for the time being...

*Shaar*⁴ is where *Hûda* says “*Lamu!*” and he is the only one to know the reason why. We only know *Hûda* made *Shaar* from *Nûr*⁵. *Nûr* pertains to this place. It is the grain of grains, and the source of all beings and livings. Here, all things are made with *Nûr*. Even *Aya Shaar*⁶. (*In your world's language*) liveliness and all entities influencing liveliness wander *Shaar* with *Aya Shaar*'s power, including the schemes of lands and skies. *Aya Shaar* does not correspond with your world's leaf shedders. These entities are all things wandering in saps, creating *Nûr* and *Shaar* that have secrets. The ones that covers it with soil and pours rain over it are the ones that whisper and shine in it. We regard *Nûr* as the seed, *Shaar* as the tree. Most *Shaarchildren*⁷ thereof suppose *Aya Shaar* their gods and do not abstain from honoring them.

Though it is not a word, *Shaar* is used and spelled in the same way in language families of all societies with various languages and dialects. On each inscriptive

¹ This word refers to the creator's nature of the creator. It means “Be; flow; pass.” (Jel *Ketri*)

² In Common Language, the word “sons” is used to refer to *Shaarchildren*.

³ It is the *Maari* nation living in the lands spread from the heights of Faithful Mountains to *Kemj Arusa* after the Period of Walks.

⁴ Both in *Ketri* language and Common Language, it is known as such. This word is as how it reached us from *Aya Pellar*.

⁵ It means “Light.” (Jel *Ketri*) What a light: (*in your world's language*) what you call eyes cannot see its reaction.

⁶ It means “First Trees.” (Jel *Ketri*)

⁷ In *Maari* language, it is spelled as “*Shaarpellar*.” (Jel *Ketri*) From what we call *Aya Pellar* to the last moments of the Period of Walks, we call the ones who honor *Aya Shaar* as such.

*graphiture*⁸ concerning this issue in *Aya Pellar Library*⁹ in *Torkulin Qayak*¹⁰, it is recorded that the first word heard from *Heslimer* that taught *Aya Pellar*¹¹ to speak in their own language is “*Shaar.*”

Shaar both means universe and *the Tree of Trees* both as singularity and plurality. Despite the artificial words we assign meanings, despite boundaries, Shaar does not require an end and a beginning. Though your world’s words denote something, it is not known how much Nûr they have.

⁸ Shaarchildren use them to preserve words. (*In your world’s language*) instead of what you call books, documents and epistles, there are *hairparchments* and them.

⁹ It is the biggest library on Rutasar, built by Aya Pellar and it is still there. It is spelled as “Aya Pellar Karptas” in Maari Language. (Jel Ketri)

¹⁰ It is one of the big seas formed in Shaar. In Common Language, it is known as *Rising Depth Sea*. The other is *Tamtız*. It is known as *Sleepy Sea* in Common Language.

¹¹ It means “First Sons.” Singular: Aya Pella, Plural: Aya Pellar. (Jel Ketri, Common Language)

LAMUPAS (PERIODS)

I. Aya Shaar Lamupas (The Period of Aya Shaar - Beings)

Shaar became grainy with Nûr complying with Hûda's command in this period. As far as we know, Nûr weaved all Aya Shaar on Shaar in a time as short as the tiniest grain that defines time: *Rutasar and Teriser and Kemj Elmiris and Vuhsar and Mirelim Lakusar and Hellim Helseris and Ufasar and Gerlimer and Helj Elmiris and Asat Mirepir and Enij Elmiris and Keyipser and Aya Keyipser and Nerlim Elmiris and Ilerj Elmiris and Epemet Murparis and Pakaraz Atsaris and Pijleris and Helmet Ozparis and Binimet Elmiris and Parap Seylimer and Heslimer and Ili Elmiris and Genlim Sasar and Ratjar and Siner and Kopasar...*

Words are not used in Beings, but for us, words increase to speak. *Tinna*¹² does not expand, but *Rutasar* and *Teriser* and everything among them are girded with colors. Sounds may be limited, but music rises evermore. It is ever rumored in Shaar that, *even in this time*, there is something beyond the lands and skies. Only Hûda knows what exactly Shaar is.

It is rumored that, in the Period of Beings, times are wider than and beyond all known dreams and visions, all reflected and unreflected ideas, all piles of serapes, memories and hopes or all mysteries, happening or to be happened. How much time is left, it only makes a day beside this time. For all times, harmony of trees was said to be infinite and flawless enough not to coincide with any word of any language than the present time. Now we know by heart, these humble ears cannot hear the power and spirit of the songs in the Period of Beings.

¹² This word means all colors happening with Aya Shaar. It means "Spectrum." (Jel Ketri)

Rutasar¹³ (Earth Tree)

As far as we know, Rutasar is *Earth Tree*, and it is called *Earth*, *Fersh* and *Face of the Earth* as well. Only Hûda knows what it belongs to or what it owns.

Even notable wises of some sons (Heir) hesitate whether it signifies an elder Aya Shaar or a solitary entity. However, it is commonly thought today, Rutasar has wandered for a long time, losing its shape at birth, and it became a completely motionless, completely old Aya Shaar.

According to some sons (Maari), Rutasar is the oddments of languishing, of dead bodies.

Double horned monks of near east (Protector) think it is Shaar itself, *Dunina*¹⁴. They advise their sons to honor it unconditionally; because for them, all other entities are nourished by Rutasar.

This is the common belief: the upmost layer of Rutasar is called *ozpa*¹⁵. Here, there is the fertile layer nourishing all entities and entities of entities. The upper side of this layer is sometimes barren, and sometimes covered with the oddments of all entities, with the things called *shaa*¹⁶ and *oq*¹⁷ and so on.

Teriser¹⁸ (Sky Tree)

Teriser is the realm where appears things moving slowly enough to think they are almost still, each resembling a particular shape or semblance when looked at. We call it *Sky Tree*. It is our *Face of the Sky* and *Roof*. Everything travels beneath it. Like Rutasar, views on Teriser's nature are controversial. Only Hûda knows what it is, what it spreads and offers, covers and hides.

In some beliefs (*Teriserihir*¹⁹), there is a beyond and that's all we should know for now. Some (*Aya Pellar Tiliterisar*²⁰) believe the souls of their first ancestors wander there. *Ketrîs* who gird on weapons and ride *kes* believe that, in it, there is the being of skies and *Orsar*²¹ that ascend to the skies with Nûr and dust their bright bodies on Rutasar; that this is only their district. Some sons (*Hûda'q*

¹³ Singular: Rutasar, Plural: Rutasar (Jel Ketrî)

¹⁴ It means "Great Mother." (Near-East Dialect)

¹⁵ It means "Earth." (Jel Ketrî) But this earth is not like what you call (*in your world's language*).

¹⁶ It means "Plant." (Jel Ketrî) But this plant is not like what you call (*in your world's language*).

¹⁷ It means "Stone." (Jel Ketrî) But this stone is not like what you call (*in your world's language*).

¹⁸ Singular, Plural: Teriser (Jel Ketrî)

¹⁹ It means "Teriserian." (Jel Ketrî) Some sons believe that Shaar's nature cannot be comprehended without understanding Teriser, we call these agnostics as *Teriserian*. We hear that, this belief has many followers especially on the shore of Rising Depths.

²⁰ It means "Aya Pellar Apostles." (Jel Ketrî) "*We are just as how they believe!*" they say. We know most of the followers of this religion dwell in the lands between the two seas.

²¹ It means "Stars." (Jel Ketrî) In case of indicating a single star, we say *Orsa*.

*Tilibersar*²²) tranquillize by looking at it: they believe there is Hûda's resting place in an unobservable realm above the great light herds.

Most scholars of Aya Pellar Library say that Teriser is a whole with its all visible and invisible layers, all visible and invisible horoscopes and entities. For them, Teriser was walking with Rutasar before the Period of Aya Shaar. Together, they were a single Shaar.

And some wises (Maari) say: "Teriser is the secret of what is archaic, of eternity." For them: many elders languished, weakened over times, and fell apart by veiling. They rose above the visible realm to rejoin, and they did. Standing there as a dome, they were together with Teriser again. To say something and to hush something.

Kemj Elmiris²³ (Jests)

They are *Jests*.

Is there something elder than Rutasar and Teriser? According to the dwellers of *Chirer Sinis*²⁴, this has an answer without a doubt. They are called *Jests*: they believed only they walked on Shaar before Rutasar and Teriser; before Aya Pellar and *Aya Cudar*²⁵; before Beings and being of Beings.

To tell the truth, nowadays, they motionlessly wait on the border where two realms join. This forest is known as *Kemj Arusa*²⁶.

There are many rumors about the zone. How lon it spreads from one end to another, only Hûda knows. It is filled with secrets, and it is inexpressible.

Whatever is inexpressible, there arise legends and myths. Certainly, there is a truth spoken in legends. As far as we know, almost none of the sons dare enter the magical forest. A group exceptional: we call them *Chirlatpanir*²⁷. As far as we know, they are the ones who have lived in all times and they still live; they carry

²² It means "Hûda's Travelers." (Jel Ketri) We believe this group is in the truth, nevertheless, they claim they are the real apostles. They believe in Hûda, the single deity who is, as they believe, the lord of the lords. They have a few followers. We see these few followers in Ketri districts.

²³ Singular: Kemj Elmis, Plural: Kemj Elmiris (Jel Ketri)

²⁴ It means "House of Threes." (Jel Ketri) It is an archaic gate on the borders of the Grace Zone. It is only legends to tell what is inside and who wanders here; most of them are just presuming. The other gate here is *Dartar Sinis* and it means *House of Sevens*.

²⁵ As far as we know, once upon a time, Aya Pellar did not gird on bodies, wandering pleasantly. The time when they became visible is told with this word. It means "First Bodies." (Jel Ketri)

²⁶ The place where Rutasar ends is covered with it. It means "Grace Zone." (Jel Ketri) In Common Language, it is known as *Inspirationzone* or *Zone*. It is the enchanted forest believed to separate Nûr realm and servile realm.

²⁷ This group is one of the most glazed ones wandering on Rutasar. They get in and out *House of Trees* and *House of Forties*; they wander around *Kemj Arusa*. It means "Forties." (Jel Ketri)

the knowledge of the invisible. What the sons believe about Jests is equal to a bit of this knowledge.

Oddments... It seems the opposite, but the forest is *bodiless*²⁸ and bodies cannot take shelter in the bodiless. It is therefore believed that the ones who enter the Zone become the absolute light, Nûr. And that thoughts and memories elapse. Is it possible to turn back from here? All graphtures in Aya Pellar Library say it is not. But the oddments, they say the opposite, with a chance of possibility closer to impossibility.

For the oddments, the Zone is not a one-way ticket; it is a place where one does not want to return once gone. For a reason, the ones who return cannot speak about it. Because, when they gird on bodies, the knowledge of the place is forgotten. But they have the pleasant feeling casted on hearts; a glow of deep tranquility in them; lightheartedness in their spirit; the relief in body. This is the tranquillizer, like an everlasting and confidant relic.

Vuhsar²⁹ (Howlers)

They are the *Howlers*.

They are known as *Thirds* in *Ziz Kur*³⁰ and followers believe they are the sons of Rutasar and Teriser. Some archaic *hairparchments*³¹ in Aya Pellar Library support this belief of *Southernoffsprings*³².

Most wises (Heir) believe it is a third entity ensorcelled by both entities while Rutasar and Teriser part from each other. For them, howlers are the secret of earth and sky. While being ensorcelled by Rutasar, its body was shed on it, while being ensorcelled by Teriser, its light was absorbed by it. What remains from the first existence is a veiled, transparent body. And the sound: ceaselessly howling, it reminds of the high seas. Yeah, it is a third along with all thirds, and the first of all thirds after it. Water and seed are carried with it. Day and night are carried with it. Summer and winter are carried with it.

*Lime Pesafit*³³ spoke about them: “You imagine they exist. But they are the absence of existence. You see them in turquoise, lilac, scarlet or yellow tones. But

²⁸ This word points to Kemj Elmiris' difference from all other Aya Shaar.

²⁹ Singular: Vuhsa, Plural: Vuhsar (Jel Ketri)

³⁰ It seems the tribes dwelling beneath the Faithful Mountains affiliate to this religion. This teaching partially accepts Aya Shaar's spirituality, but for Shaarchildren, there is much nonsense in it. It means “Nine Runes.” (Jel Ketri)

³¹ As a higher statement, all hairparchments are considered as graphtures. Graphtures are made of what Rutasar and *Ratjar* shed. But hairparchments are the things made of animal' clothes; therefore, Shaarchildren do not show much interest in drawing on them.

³² It is the statement used for Southern societies living near Rutasar and believing in Nine Runes.

³³ The supreme who is believed to be the head of Forties, mentioned in various times. It means “Green Beamed.” (Jel Ketri)

how can a thing you cannot touch have a color? Even if you go to the highest hill, you cannot hold them. You see them under an Orsa. Then under another Orsa. They join together, fall apart and join together again. You see what they carry, leave, bring. They are Shaar's hands that cannot be held by hands. Try to give an ear to their voice. They always have an old story to tell.”

Mirelim Lakusar³⁴ (Rain Callers)

It, Mirelim Lakusar; they are *Rain Callers*.

Its vitalizing veins pour the miraculous food the sons call *shiv*³⁵ like a fountain. Therefore *Sbaralimer*³⁶ flows; water does not resist, but flows. It is just a pleasant touch you feel when you dove your hand.

There are young and elder ones. You easily recognize the young ones. Their roots grow taller on Rutasar. Water flows from their bodies.

The elder ones; they are magnificent. Only careful eyes can recognize their existence. The marching time has taken stiffness off their bodies. Their bodies are transparent, bones are fringed. For them, root and body is one. Some have spread over Rutasar and become *cibpu*³⁷ and *atsa*³⁸ and *cib*³⁹⁴⁰; and some have been travelling with Vuhsar, leaving the mouth of their sons on earth's breast like their tears.

Water carried by each Mirelim Lakusa has unique taste. Some of them leave the taster in a childhood dream. And some makes them wander in maddening drunkenness.

When an old Mirelim Lakusa trailing behind a strong Vuhsa leaves its waters on a tribe's land it wanders upon, the heart of that society is filled with *lakujan*⁴¹ it brings. Therefore, some wises believe that all feelings they know are carried with rains to them. Lime Pesafit says: “Unless fountains come to an end, if they always exist, what is the secret of this infinity? The source of the ones who ascend to the sky and come down from the sky is the same. They (*Mirelim Lakusar*) are our

³⁴ Singular: Mirelim Lakusa, Plural: Mirelim Lakusar (Jel Ketri)

³⁵ It states the thing flowing from Mirelim Lakusar's veins at present. It means “water.” (Jel Ketri) But water that is taken and kept is known as *da*. In fact, what we mention is much different from what you call as water (*in your world's language*).

³⁶ It means “Waterfalls.”

³⁷ It means “Lake.” (Jel Ketri)

³⁸ It means “River.” (Jel Ketri)

³⁹ It means “Sea.” (Jel Ketri)

⁴⁰ Things we call lake, river and sea are not like what you call with the same names (*in your world's language*). These, the beds of what we call Mirelim Lakusa, are either filled cavities or the things it nourish among the roots.

⁴¹ It is Mirelim Lakusa's unique feeling that touches the children and that is casted on their hearts.

hearts' veins wandering among Rutasar and Teriser. From a cold heart rises pain and poison, and from a tender heart rises sherbet and remedy.”

Hellim Helseris⁴² (Twinkles of the Day)

Hellim Helseris are the *Twinkles of the Day, Morn Trees, Suns and Flashes*.

They inform of *time*⁴³. What they offer is sprinkled and gone, and they are like fiery flashes. They are spread on Shaar with the pushing of Vuhsar. Hellim Helseris shines in fiery color as soon as it awakes. The sons (Maari) call this awakening as *belin*⁴⁴. The color of cells verge to red, then orange, then yellow and lastly green. They are the sources of joy, fertility and liveliness. When the time of these flashes is over, they end their lives by slowly floating and dimming as an elegant farewell.

Ufasar⁴⁵ (Twinkles of the Evening)

Ufasar are known as *Twinkles of the Evening, Evening Trees, Evening Lights, Moons* or *Evening Lighter* in Common Language.

They are the other informers of time. When their cells awaken, they slowly rise first; then they move above Rutasar in a pleasant manner. The first cells verge to

⁴² Singular: Hellim Helses, Plural: Hellim Helseris (Jel Ketri)

⁴³ For Shaarchildren, time has three types. For the first one, they measure time assignment with *tin lamusas* made of what we call *Intinna*. In Common Language, these devices are known as *candle clocks*. In tin lamusas, not numbers but colors tell. It tells about the day, the night and the things among them. A complete of it, what you call hours (*in your world's language*), is said as *tinlamusata*; in Common Language, they are known as candlehour. When it reaches from one color to another, we understand an *ufahelin* has passed; in Common Language, it is known as *day*. There are homelands on Rutasar that, while in some of them ufahelin is over, some others live in it and a tinlamusata of a homeland is equal to another homeland's hundred. And there is also what we call zak; in Common Language, they are known as *day* or *turn*. They are as equal for all Shaarchildren. Some of us feel their measure with what Hûda appreciates. As far as we know, ufahelin and zak coincide only in Aya Pellar Islands, especially in the homeland we call the First Source. As we believe, this is where Aya Shaar was born; today we consider it as Shaar's heart, though arrogant hands dominate the homeland. We consider this as a grace from Hellim Helseris and Ufasar, we regard it as mercy. So the common time of sons is determined. Our trade and meetings are determined with it. For us, the children, the smallest time informer is what we call *yanaz*. In Common Language, they are known as *bitty*. Yanaz is like the seconds (*in your world's language*). The bigger one is *miqurkit*. It is like what you call hours (*in your world's language*); in Common Language it is known as such, and the whole of twelve hours forms a zak. Twelve successive zaks form *payujzak* and in Common Language, they are known as *longday* (*longturn*). We know the rest by Asat Mirepir and Enij Elmiris. When they awake in the Fountain of Genesis, *gab anatusar* (*summers*) ve *cesh eniplim* (*winters*) begin. The beginning and end of both is known as *paya* (*a year*). Common Calendar is determined by this. When *payar* (*years*) coincide, they reach at what we call *malukpu*, in Common Language, they are known as *minor cycle*. They are completed with what we call *maluk* (*major cycle*). Then comes what we call *hani* (*period*) and the biggest one we know is known as *lamupa* or *hamilu* (*era*).

⁴⁴ It tells that Hellim Helseris has awakened. It means “Day.” (Jel Ketri) However, this is not what you call as days (*in your world's language*). There flies red, orange, yellow and green ones.

⁴⁵ Singular: Ufas, Plural: Ufasar (Jel Ketri)

green like Hellim Helseris. But their light is a little paler, and their colors are a little darker. We call that moment *ufan*⁴⁶. Serenity and peace grow. Then come blue, indigo and purple... When their time is over, they fall. Therefore, what we call *ufabelin*⁴⁷ ends and a new one begins.

If something happens in the meantime, how rare it is; a Hellim Helses flash touches a Ufas cell, what they both have perch on each other, all colors of the spectrum coalesce there and a burl is formed; that moment, they descend to Rutasar as if dancing, and coalesce while descending. We call this entity *Intinna*⁴⁸. For some of us, when we perch on a candle, we believe a good many fortunes would come soon. They are the precious of the sons, and precious ones would be gifted to the most precious ones.

Gerlimer⁴⁹ (Lamps)

Gerlimer are *Lamps*, *Light Skinned* and *Light Stalagmites*.

They rise from the ground as sticks and cast white light around. Their orchards are connected to their bodies so much that eyes resemble them a long column unless looked closer. Big and adult Lamps illuminate a small homeland from one end to the other. They are chillness in hot times, warmness in cold times. We call the dwarf Gerlimer as *Ingerlim*⁵⁰; they are as grace, when you pluck a bunch, we see ahead with their help in our long journeys.

Helj Elmiris⁵¹ (Rays)

Helj Elmiris are *Rays*.

They shine like Gerlimer with a difference, their light is brighter and more intense, they shine in colors; unlike Helj Elmiris, they reach around in bundles. Some of them reach so far from the sources they were born that we know they can separately illuminate a big *dalapu*⁵², and we call the majestic ones *Heljilu Elmis*⁵³.

⁴⁶ It informs that Ufasar has awakened. It means "Evening." (Jel Ketri) However, this is not like what you call as evening (*in your world's language*). There is everlasting light, what you call darkness does not come here; it is *donakit*, it is awful. When Ufan happens, greens whirl around, blues and purples. The children peacefully wander beneath them.

⁴⁷ It means "Day; two lights." (Jel Ketri)

⁴⁸ It means "Candle." (Jel Ketri) They are the ones who shelter all colors of Tinna in their eyes. With colors, they tell you what time you are in, what is coming and what is going.

⁴⁹ It means "Lamp." (Jel Ketri)

⁵⁰ In Common Language, they are called Cressets. It means "Lost from Lamp." (Jel Ketri)

⁵¹ Singular: Helj Elmis, Plural: Helj Elmiris (Jel Ketri)

⁵² Big homelands are formed with their unity. It means "District, city, and town." (Jel Ketri)

⁵³ It refers to Helj Elmis that is huge. (Jel Ketri) In Common Language, they are known as *Lema*.

Asat Mirepir⁵⁴ (Firepourers)

Asat Mirepir are *Firepourers*.

When Asat Mirepir's breath strengthens, fiery fruits are scattered around; thus perch what we call *gab zasa*⁵⁵, then *gab anatusa*⁵⁶: hot times occur with Vuhsar bringing these glowing fruits in homelands. When winter comes and cold causes shiver, they use Asat Mirepir's fiery fruits as *stove*⁵⁷ to warm their homes and tents. Nomads set their winter quarters around Asat Mirepir. Some sons (Protector) polish their weapons with them.

Enij Elmiris⁵⁸ (Glaciers)

Enij Elmiris are *Glaciers*.

Their awakening is a sign of cold. Ice fruits upspring on their orchards. When these fruits ripen and spread to Vuhsar and Rutasar, first *cesh zasa*⁵⁹, then *cesh eniplim*⁶⁰ begin. The sons cool their drinks with *what it sheds*⁶¹. Nomads set their summer quarters around it. Some sons (Heir) adorn and strengthen their weapons with what it hangs.

Keyipser⁶² (Fruit Trees)

Keyipser are *Fruited*.

We mention the ones that spring tasty fruits called *hajaq*⁶³ on their orchards as such. They are the ones who bestow us our fills. Shaarchildren, the ones who keep away from shedding blood live on them, eating their fill easily and cheerily. *Summerbrooms, winterbrooms, whitishes, collaredbustards...* And more: we call each of them with the fruit they carry.

⁵⁴ Singular: Asat Mirepi, Plural: Asat Mirepir (Jel Ketri)

⁵⁵ (*In your world's language*) It means "Spring." (Jel Ketri)

⁵⁶ (*In your world's language*) It means "Summer." (Jel Ketri)

⁵⁷ In Maari Language, it means "Stove." (Jel Ketri)

⁵⁸ Singular: Enij Elmis, Plural: Enij Elmiris (Jel Ketri)

⁵⁹ (*In your world's language*) It means "Autumn." (Jel Ketri)

⁶⁰ (*In your world's language*) It means "Winter." (Jel Ketri)

⁶¹ Sons (Maari) call what Enij Elmiris sheds *enij*. (Jel Ketri) In Common Language, they are called *ice*.

⁶² Singular: Keyipse, Plural: Keyipser (Jel Ketri)

⁶³ It means "Fruit." (Jel Ketri) But they are close to what you eat as much as a similitude (*in your world's language*).

Hajaq is not a servile but a holy livelihood.

Aya Keyipser⁶⁴ (Trees of Firstfruit)

In Common Language, Aya Keyipser are mentioned as *Foster Mothers*, *Childminders* or *Trees of Firstfruit*.

There is controversy about their nature. For some sons, they are a Keyipse from Keyipser. Some agree that they are not from Keyipser, because the fruits on their orchards are apt to be bitter and poisonous; they are not livelihoods. What we know is their juice heals. Their taste resembles mothers' milk and they have an important place especially in some sons's (Maari) traditions: Maaris feed their newborns with their wives' milk only for once when they are born, then sons feed on Aya Keyipser's milk until they reach manliness and womanhood.

Nerlim Elmiris⁶⁵ (Healers)

Nerlim Elmiris are *Healers*, *Healing Trees*.

It is a controversial issue whether they are a Keyipse from Keyipser. Some sons (Heir) believe they are an entity besides Keyipser. As far as we know, unlike Keyipser, visions pass through it and perch behind; this nature is witness to their uniqueness. In fact, some of them are cast on Rutasar as transparent veils, and join it. In fact, some of them grow taller until Teriser, being taken with it. We recognize them from their smells as well. They are sugary, bitter or causing grimace; they give off sharp and tangy smells. Each Nerlim Elmis leaves a part of its core to the ones who are influenced by it. *Hagcauldron*, *witchshell* and more are what they left: the ointments made of them refresh the sons; wounds heal with them; essences, spiritual foods, spices, poison, elixirs and enchantments, each of them is made with them.

Ilerj Elmiris⁶⁶ (Hegira Trees)

Ilerj Elmiris are *Hegira Trees*.

They are shelters. From Aya Pellar in *Cigi Lamusa⁶⁷*, when weariness is set on their bodies, the sons are closed in its presence, take comfort under its shadow, thus subside their pain and sadness.

They are graveyards. Ilerj Elmis opens its bosom to Shaarchildren who feel *Uchug Lesiyuris⁶⁸*. In that moment known as *Toyuk⁶⁹*, the body gets out of its cage

⁶⁴ Singular: Aya Keyipse, Plural: Aya Keyipser (Jel Ketri)

⁶⁵ Singular: Nerlim Elmis, Plural: Nerlim Elmiris (Jel Ketri)

⁶⁶ Singular: Ilerj Elmis, Plural: Ilerj Elmiris (Jel Ketri)

⁶⁷ It means "Last Time." (Jel Ketri) Some children (Maari) use this statement to mention the active period they are in.

⁶⁸ In Shaar, the children feel death is approaching them with the appreciation of Húda. This word means "Death Fatigue." (Jel Ketri)

and goes to the place it was commanded. Almighty Aya Shaar reaches its orchards to the son, wrapping him. As far as we know, the two becomes one after that moment; faded bodies subside with its body, becoming a whole, resembling *monuments*.

They are *Abaghpa*⁷⁰. While passing before them, the sons honor them saying, “Hail to the one who passed away! We are at death’s door as well.”

They are the ones to immigrate. The sons *pilgrimage*⁷¹ them to observe the closeness of death.

They are the places of worship. As far as we have heard, wises do the thing we call *Dotart Qeripi*⁷² on their coves. They tightly bind themselves to death there. What we know is, many of them passed away meanwhile. We see the few who survived left their minds and came back. The ones who return without becoming mad, we call them *Ellim*⁷³.

Epemet Murparis⁷⁴ (Altars of Contemplation)

Epemet Murparis are *Altars of Contemplation, Reflections*.

Lime Pesafit said, “They ask about the difference between Epemet Murpas and Ilerj Elmis. Say, one is for dying, the other is for living.”

Like the pilgrims coming to Hegira Trees, its visitors do what we call *Besja*⁷⁵ in its coves. This withdrawal is not like what we call the nocturne walk. This is more like experiencing a deep dream for a long time. Right, they are pilgrimaged as well; but we call this *Ilerjku*⁷⁶. But we have never heard them embodying the sons into their bodies.

Well, unappeased delusion, all-pervading hesitation or the burden of captor sorrow are appeased in the benign bosom of Epemet Murpas. It is the stamping

⁶⁹ As far as we know, we can know so little about Toyuk. Beyond any doubt, it is the thing that perches from beyond, from the presence of Hûda. The bodies are like the captives in our cages now. It (*in your world’s language*) means “Soul.” (Jel Ketri)

⁷⁰ When the sons touch the presence of an Ilerj Elmis, there he knows the memories of each son who has passed in the presence of that almighty. What we know is, their Toyuk is far away now. But we still feel signs about them at the place where they lie. This word means “Shrine.” (Jel Ketri)

⁷¹ The worship of pilgrimage in the presence of Ilerj Elmiris is known as *Ilerjk* in Maari language. (Jel Ketri) This statement means to hover around the sacred, touching its region with this purpose, and perform what is required there.

⁷² This elder worship is what is left to the sons from Aya Pellar, and it cannot be expressed with words. Only the ones who have met death without dying know it. It means “Nocturne Walk.” (Jel Ketri)

⁷³ The statement used by the sons to depict the ones who have a grasp of the secrets. It means “Supreme, almighty.” (Jel Ketri)

⁷⁴ Singular: Epemet Murpas, Plural: Epemet Murparis (Jel Ketri)

⁷⁵ It means the son stays at a silent and dark place for a period of time in order to gain what he hopes, being sure he fears. It means “to withdraw, to be withdrawn, seclusion.” (Jel Ketri)

⁷⁶ It is used to state the pilgrimage of Epemet Murparis. It means “Short Pilgrimage.” (Jel Ketri)

ground for great warriors, wises, travelers and poets. What fountain pours is their food. They find here two of the greatest ointments; what we call *Umk*⁷⁷ and *Tuyt*⁷⁸.

Pakaraz Atsaris⁷⁹ (Fountains of Solitude)

In Common Language, they are known as *Fountains of Solitude* and *Epitome Balls*.

Its visitors are weary and crestfallen. Whenever the sons lose the ones they love, their inner love and hope fade away, their faith and belief are broken, and they are driven by hopelessness' oppression, they perch on its presence to find remedy in dream and *Lamujar Shaaris*⁸⁰.

Pakaraz Atsaris pour sugared milk from the fountain; oh how sweet are the fruits! The sons are entranced by what it offers, and reach *Apitir Ozparaz*⁸¹. This is where all crestfallen hearts meet even if they feed on the milk of a fountain at farthestmost Rutasar. The sons suffering the same pain find each other here. There are no scornful eyes here. The sons see each other with a sight without seeing; hear each other with a sense without hearing. Sadness does not touch them here. Shame does not exist here. They nose a scent here, oh what a scent! Fresh rivers flow beneath them. Then they awake, finding themselves comforted. Comforted enough to go on, a little more...

Piljeris⁸² (Offerings)

Piljeris are *Offerings*.

Some sons (Twin) consider them as one, they do not separate them. And for some (Heir), they are three different entities: *Fej Piljeris* (Dream Offerings), *Abit Piljeris* (Memory Offerings) and *Zaghmat Piljeris* (Succession Offerings). In some homelands (Maari, Protector), it is said that they are like triplet siblings, and in these homelands they are known as *Trophies*.

⁷⁷ It means "Hope." (Jel Ketri)

⁷⁸ It means "Fear." (Jel Ketri) Some sons (Maari) say that all Shaarchildren should be in between Umk and Tuyt. For them, being completely possessed is to be mad.

⁷⁹ Singular: Pakaraz Atsas, Plural: Pakaraz Atsaris (Jel Ketri)

⁸⁰ For the sons, it is a spiritual place where all things that were thought and imagined and that would be thought and imagined are recorded. It means "the Universe of Beings, Epitome Universe." (Jel Ketri)

⁸¹ It means "the Garden of Beings." (Jel Ketri) This is a universe among universes. As far as we know, it exists. That's all we can say about it. When asked about it, we say, "This is Pakaraz Atsaris. Get inside. Let it pour in your mouth a secret of secrets. Taste and see! Drink and fill!"

⁸² Singular: Pilj, Plural: Piljeris (Jel Ketri)

Offerings hide what is bound to them. The sons disclose their dreams and visions to Fej Piljeris, what they know and see to Abit Piljeris, and their family tree to Zaghmat Piljeris. They keep the bound things recorded until the time comes. When the time comes and the intended hand reaches out to Piljeris' bosom, a vision, a reflection takes it and thus reaches the secret to the owner.

We know all Piljeris touch each other with invisible bonds. Therefore, the knowledge bound to any is bound to all, and whatever it is, it is protected until a single Piljes remains on Rutasar.

Helmet Ozparis⁸³ (Transfigurationaries)

Helmet Ozparis are *Transfigurationaries*.

Like Piljes, they hold on to each other with invisible bonds. Wises whose presence has risen reflect their own voices and images through them to another Transfigurationary's body or there appears their complete presence.

The ones who are appreciated with a higher grace resound with them, they become *Kan*⁸⁴. These mastery owners make *Tayy*⁸⁵ with Helmet Ozparis. Time and space are folded on them, move with them.

Binimet Elmiris⁸⁶ (Foresighters)

Binimet Elmiris are *Foresighters*.

Time is folded in the eyes of Aya Shaar. It is not *Chir*⁸⁷ (*past, present, future*), but *Fa*⁸⁸ (*moment*). Binimet Elmiris inspires the knowledge of one to hearts. We observe with it the knowledge of what is granted time, what has the possibility of happening, but not happened yet.

However, the ones who are doubtful and afraid of what their fate would bring shy away from nearing it; they cautiously honor them from a distance, pass by without nearing. The reason is: their gift is like heavy rainfall left by a roaring Mirelim Lakusa, piercing through, as if it captivates mind. The one who doesn't

⁸³ Singular: Helmet Ozpas, Plural: Helmet Ozparis (Jel Ketri)

⁸⁴ Breaking of the meaning of Twos and Threes; it just means everything is one. It means "single, one; novel." (Jel Ketri)

⁸⁵ What we know is the meaning of time and space in the eye of an almighty graced by this knowledge is not like how we, the sons, define. The one who knows how to make Tayy, he gets about in time and space, in what we call further and back, distance and distances in a flash. It means "Folding of time and space; bend." (Jel Ketri)

⁸⁶ Singular: Binimet Elmis, Plural: Binimet Elmiris (Jel Ketri)

⁸⁷ It means "Three." (Jel Ketri) However, its meaning is beyond and apart from what you call as numbers (*in your world's language*).

⁸⁸ It means "One." (Jel Ketri) However, its meaning is beyond and apart from what you call as numbers (*in your world's language*).

have the knowledge of the immensity in *Toyukuq Cabis*⁸⁹ would tremble before this gift; everything they got used to, believe and hope would break; it is so hard for them to forget what they see and to deal with what they remember.

Only courageous and wise can experience the bearable and pleasurable taste there. They are among sages, what they see and hear are not burden for their nature. Thus expands their discoveries, and their prophecies become luminous.

Parap Seylimer⁹⁰ (Zeniths)

Parap Seylimer; we call them *Zeniths, Trees of Zest, Charmers*.

They are charm readers. The sons learn *power charms, battle charms* and more from them. Great warriors are trained with their discipline. Many weapons that have brought triumph are enchanted with their essences. Even passing by the district they are in excites zest in the sons.

They have a separate place in some sons' (Maari) eyes. Especially some of them (*Charmers*⁹¹) take this familiarity further: by a legend⁹² they believe with enthusiasm, they believe that Parap Seylimer made Aya Pellar happen. But we haven't heard and see believers of this though out of their homeland. Only Hûda knows the truth.

Heslimer⁹³ (Whisperers)

Heslimer are *Whisper Trees, Whisperers*.

We believe Aya Pellar heard its first words from them.

Before the Period of Walks, they were guiding Aya Pellar, teaching them. As we believe, there are their breeze in each *Ilichur*⁹⁴ wandering between Rutasar and Teriser. But their whispers are scarcely heard today. There are a great many who understand what they say.

⁸⁹ What we can say is a son's achievement of his own reality happens as going down like going down from stairs and climbing like climbing stairs. We believe this: the knowledge of road is burden for the ones who haven't set off. This word means "unearthly soul; the sound of the soul; insider speaking." (Jel Ketri)

⁹⁰ Singular: Parap Seylim, Plural: Parap Seylimer (Jel Ketri)

⁹¹ It is a Maari tribe dwelling on the piedmonts of Loyal Mountains.

⁹² The name of this legend is Devil's Pit Companions. It has a respectable place in all Maari tribes. But this attitude of Charmers is either condemned or rejected in many Maari homelands. Because, according to Aya Pellar Apostles, the almightiest ones are only Ilerj Emiris. Hûda's Travelers believe that only Hûda is one and the birthgiver of everything and this is what we also believe.

⁹³ Singular: Heslim, Plural: Heslimer (Jel Ketri)

⁹⁴ It means "the thing plucked off from the letters; verbalized; word." Singular: Ilichu (Jel Ketri). However, what you call the same (*in your world's language*) is like a similitude for the almighty ones.

Ili Elmiris⁹⁵ (Trees of Letter)

Ili Elmiris' fruits are *Ilir*⁹⁶. Before separation, the sons were speaking with these letters. None of them had the same meaning or they could not be translated; they are completely unique entities. After the Period of Grace, there are not many who can read these letters.

Ili Elmiris bear tiny, so colorful, so pretty creatures known as furi on its bosoms. Though the sons have forgotten speaking with letters *during the last time*; some sons (Eastern Heir⁹⁷) have stayed dependent on letters on a regard through a means. This day, they speak through the translations of inner voices of what we call furi without snapping their tongues.

For some sons (Maari), they are the second of the first: for them, Heslimer and Ili Elmiris are not the separate entities. Some sons (Heir) believe the opposite: Heslimer and Ili Elmiris are different entities.

Aya Pellar Apostles believe Aya Pellar learned words with them. However, we know that other sons strongly stand up against this belief. For Hûda's Travelers, these conflicts are wholly baseless. They say, "Deity is one, not more. Aya Shaar is certainly holy, and it is as much as a means."

What we know is: letters are the secrets of each word uttered beneath Teriser. We know that, even if all water Mirelim Lakusar carry to two seas become ink and fills a cup; even if all Ratjar is cleaned and become graphtures; even if the wise of all times in Rutasar gather and tell, and what they tell is written; the secret of any letter is inexpressible.

Genlim Sasar⁹⁸ (Song Bearers)

Genlim Sasar; we know them as *Song Bearers*, *Melody Bearers* and *Singers*.

They are gentle singers of *Genez*⁹⁹, the pleasant songs. We know these melodies are influential for everything that stands or moves beneath Teriser. In fact, *enij farak*¹⁰⁰ is thus blown and *sunaz asat*¹⁰¹ thus ends in the orchards of Asat Mirepir; Howls thus wander among the two seas and Mirelim Lakusar thus leave rains.

⁹⁵ Singular: Ili Elmis, Plural: Ili Elmiris (Jel Ketri)

⁹⁶ It means "Letters." Singular: Ili, Plural: Ilir (Jel Ketri). But these entities are not like what you call as the same (*in your world's language*). The sons do not speak for them – unless this wish reaches them; they make the sons speak.

⁹⁷ While describing themselves, they do not need a preliminary statement and just say "Heirs." Fertile islands believed to be the birthplace of Aya Pellar, Fountain of Genesis, the First Source and Aya Pellar Library are in their borders.

⁹⁸ Singular: Genlim Sasa, Plural: Genlim Sasar (Jel Ketri)

⁹⁹ It means "Melody, Song." (Jel Ketri)

¹⁰⁰ It means "Ice Breath." (Jel Ketri)

¹⁰¹ It means "Red Flame." (Jel Ketri)

When waters ebb, fruits in orchards decrease and barrenness oppress Rutasar; we, as the sons, appear before Genlim Sasar and sing the most touching song we know. We hope the beautiful melody to rise again. We dream the light of Aya Shaar increase to let abundance come to our homeland; let gaiety come.

Ratjar¹⁰² (Sculptures)

Ratjar are *Sculptures, Cavities* and *Mines*.

Some look so rough, and some look yet elegant. They shortly rise on Rutasar as stalagmites resembling a door. They dig the depths of Rutasar to form cavities and even big tunnels there.

The form of one rarely resembles the form of another. What we call *kim*¹⁰³ springs up on its eaves and stalactites. *Feathersugars, honeymeralds, tremblingstones, kenails* and more, we pluck these off from them. But these ores are not enough to fill for the sons. Tools, battle equipments and jewelries are forged and processed with them. As far as we know, the sons dig, sacrifice, chase for these ores.

Siner¹⁰⁴ (Homes)

Siner are what the sons call *Home*.

They are mentioned so much. Some argue they are *Sobusar*, and some argue they are *Dilelimer*. What we know is their light is so dim to perceive, and they do not have core, milk or fruits.

There are wide cavities on their bodies. The ones who do not build their own sojourns or *Ilerjinir*¹⁰⁵ use these cavities as homes and councils.

Kopasar¹⁰⁶ (Castles)

Kopasar are *Castles*.

When the sons see a Sin with a huge size beyond a sojourn, they call it Kopasa. Some are as magnificent as towers, fortresses. Many societies build their homelands around them.

In some graphitures (Maari), we see this name was used for the first time shortly before the Period of Walks. Some Maaris (*Howlbottom*¹⁰⁷) built the great

¹⁰² Singular: Ratja, Plural: Ratjar (Jel Ketri)

¹⁰³ It means "Core, essence." (Jel Ketri)

¹⁰⁴ Singular: Sin, Plural: Siner (Jel Ketri)

¹⁰⁵ It means "Immigrants, nomads." (Jel Ketri)

¹⁰⁶ Singular: Kopasa, Plural: Kopasar (Jel Ketri)

¹⁰⁷ A Maari tribe close with Protectors.

homeland, which they would call *Chitiq Kopasar*¹⁰⁸ later, by concentrating around an almighty Kopasa.

Sobusar¹⁰⁹ (Sallows)

We know them as *Sallows*. *They are about the period following the Period of Beings.**

What we know is Nûr retreated from their bodies, and glazed in their hearts. That's why we cannot see them shine.

Dilelimer¹¹⁰ (Migrants)

In Common Language, they are known as *Roamers, Migrants*. *They are about the period following the Period of Beings.**

Careless eyes can confuse them with Sobusar. But, unlike Sobusar, there is no hope for them. In accordance with vulgar breath, a destructive spell, an awful slaughter or their fates; Nûr completely retreated from them, and they will not shine anymore; this, evermore...

However, some communities honor them by regarding them as the monuments reminding of past and death. Gloomy songs are sung for their passed souls. Especially some sons (Protectors) organize *Bebesjas Fiyepas*¹¹¹ in their presence when their sons reach *Yasuzim Zaki*¹¹².

Ginezer¹¹³ (Tainted)

Ginezer are *Tainted*. *They are about the period following the Period of Beings.**

The Motley known as Qhoras¹¹⁴ added the breath of his congeners into his breath and sang what we call *Malice Charm*¹¹⁵ in dark language. This monstrosity fall to Aya Shaar and the never happened thing happened. The seven of them

¹⁰⁸ It means "Gunpowder Castle." (Jel Ketri) But this gunpowder is not one of what you call (*in your world's language*). It is the one poured by Asat Mirepir and made with what Rutasar spits.

¹⁰⁹ Singular: Sobusa, Plural: Sobusar (Jel Ketri)

¹¹⁰ Singular: Dilelim, Plural: Dilelimer (Jel Ketri)

¹¹¹ It means "Fate Ceremony; Destiny Ceremony."

¹¹² The children of some tribes go through an exam to prove their manliness or womanhood. These tests are various. Especially in Maari and Protector Tribes, they are widespread. This word expresses what we tell and it means "Puberty Day." (Jel Ketri)

¹¹³ Singular: Ginez, Plural: Ginezer (Jel Ketri)

¹¹⁴ A Motley lord. He is the head of evils who guides the Night Division, the most troublesome of all.

¹¹⁵ They are the evil charms read in dark language by Qhoras while tainting the seven Epemet Murpas. In Maari language it is spelled as "Fajejark Nûshkiter." (Jel Ketri)

(Epemet Murparis), we saw they could be tainted. They became the servants of this lord. They are the ones not honored by the sons anymore.

II. Aya Pellar Lamupas (The Period of First Children)

Beings continued until the new period. In the end, Aya Pellar (First Children) took place. There are some rumors about how they took place, but only Hûda knows the truth. What we know is the First Children were bodiless and formless at first. They were not driven by their needs, wishes and ambitions. They sang Genlim Sesar's songs for long cheerfully. For long, huge times... The knowledge we received is: as Aya Pellar realized their existence belongs to themselves; their desire towards fruits, ores, lands and waters enthused. They claimed possession over beings and each other, hoping they would find peace with this possession. Thereof *Aboyuk*¹¹⁶ was interrupted; their light, pleasant bodies run into vulgar bodies one by one. Tumultuous steps began leaving traces on Rutasar...

III. Kemj Arusa Lamupas (The Period of Jests)

In fact, reasons are for us, the humans; in the presence of Hûda, everything was already written and read. The chapter is *Cudar*¹¹⁷ chapter...

As passion and greed of Aya Pellar grew, the weight of Hûda, gifted to them during their being, gradually decreased. This unsettled the harmony. At the point where Rutasar ended, there were just Jests, and near them, a spiritual layer of mist was appearing. As this mist was nourished by the mischievous desire seeds, lust and envy, malignity and sorrow appearing in Aya Pellar, the First Children gradually forgot the grace and welfare Hûda bestowed to them. The senses and feelings produced in them were nourishing the misty mass like water drops Mirelim Lakusar dropped on the seas.

Therefore, gloom came into being: beyond what we call Kemj Arusa, in the silent world of the colorlessness, the crude breath of what we call Jehi (Motley) grew so much that it was known that light would spread on Rutasar as cruelty. Genlim Sesar began its mournful laments those days at first. Long, long laments... For a long, long time...

As far as we know, Kemj Elmiris made the Zone happen then. *O Hûda o Hûda o!*¹¹⁸ Unless these almighty ones exist, how would Rutasar be! They were among the

¹¹⁶ It tells about the archaic harmony ongoing since the first creation. It means "Harmony." (Jel Ketri)

¹¹⁷ It means "Bodies." During those days, Aya Pellar almost looks like the sons *at the last time*.

ones who felt the absence of their relatives to protect Ahoyuk: they increased their roots digging through the depths of Rutasar, and walked towards the grunge. They built a barrier where they arrived. Thus here and there were separated. The zone is the separator of disorder and peace (*In your world's language*). And Genlim Sasar raised its hymn once again; to Aya Shaar, to all homelands between Rutasar and Teriser, to all sons.

IV. Qeripersar Lamupas (The Period of Walks)

Aya Pellar forgot their memories; arrogance and desire invaded them. Elegance left their bodies. They even tried to get above themselves. They gradually separated, began splitting up into sects. Finally, *Om Uchug*¹¹⁹ fell on Rutasar. Thus, they learned bodies could rot. Graphtures and hairparchments recorded conflicts about this distress growing in time in Aya Pellar Library. Only Hûda knows what happened. As far as we know, it is to murder (*in your world's language, the closest one to you*); it happens when a life kills another life.

Thereafter, we know Aya Pellar went to *Harazar*¹²⁰ and *Qirazar*¹²¹. The ones who walked east were called Maari, and who walked west were called Heir. Since then, the two sects accused each other of falsehood; they called each other *Aya Rimir*¹²²: this disrepute would be only used for Heirs later. They pillaged all entities they could find by quarreling for a long time. Since then, neither pillages nor separation has ended.

Utukar Hamis (Laws Chapter)

There was such separation and massacre that Rutasar was watered by the sons' blood. Men, to protect their wives, mothers, to protect their babies, walked with the sons they regarded the strongest; they regarded them *Fekfu*¹²³.

Fekfur announced the signs of their title; *Tug*¹²⁴: a tug or symbol; monument, seal and unique clothes... They called themselves *chiefs, governors, kings*. They dressed

¹¹⁸ It indicates a call. Especially some sons (Maari) pray Hûda with this prayer. It means "Thou Hûda, thou Hûda thou!" (Jel Ketri)

¹¹⁹ It means "the First Death." (Jel Ketri) As far as we know, Aya Pellar did not shed blood on Rutasar before this.

¹²⁰ It means "Easts." Singular: Haraz, Plural: Harazar (Jel Ketri)

¹²¹ It means "Wests." Singular: Qiraz, Plural: Qirazar (Jel Ketri)

¹²² It means "Fake Children." Singular: Aya Rimi, Plural: Aya Rimir.

¹²³ It refers to the ones who are responsible for managing the homelands. It means "Head, leader, commander."

Singular: Fekfu, Plural: Fekfur (Jel Ketri)

¹²⁴ It is used to state sign of leadership. It means "Sign." (Jel Ketri)

their sons. They gave them weapons, titles and sojourns. They enacted *Om Utuk*¹²⁵. Some were tough and fair; some were greedy and wild; some fought only for peace; some for more, by murdering. As far as we know, they wanted Rutasar for themselves, they claimed for Rutasar, and they drove their sons towards the other sons.

This period is mentioned in many ways in Common Language. Most commonly, we know it is called *Laws Chapter* and *Heads*.

Garugir Hamis (Exiles Chapter)

We believe any word uttered beneath Teriser would be enough to express this gloom. We know this entity has a reason in the eyes of Hûda, but in them we see fools and cowards captured in the blows coming from beyond the Zone.

As far as we can tell: they were the cruelest of all times. They were not contended with Keyipser, and became the ones who fed on flesh and blood. Nûr, bringing us welfare, was a bitter torment for them! Those dishonest ones interrupted Aya Shaar's harmony; stabbed their dark charms at the bodies of almighty, read troublesome spells to attempt to root out Nûr from themselves. The blow coming from beyond the Zone maddened them. But Tug owners awakened soon. Most tyrants were murdered. Some survived and took shelter in infertile lands of north and south. And some were exiled to remote islands of Torqulim Qayak. We call this period *Exiles Chapter*.

Karchak Hamis (Cellars Chapter)

The ones who escaped the massacre settled in some hidden lands in south and north, in the west of Rising Sea at first; then their offspring were fertilized; they came to protect their lands.

In east, things were more desperate. The length of the distance between *Dalavay*¹²⁶ and island is only known by rumors. But rumors are indecisive. Some say it is three days by flytime, and some thirteen days by flytime. However, no one knows for sure how many days it takes. As far as we know, Vuhsar do not sprinkle light glows on this route. Thus, there is neither day nor night. We only know that there is just *Cigiter Donart*¹²⁷.

¹²⁵ It tells the first laws and punishments. It means "Law." (Jel Ketri)

¹²⁶ It refers to all districts and homelands as a whole without being separated by the seas on Rutasar. It means "Mainland." (Jel Ketri)

¹²⁷ Wherever Hellim Helseris and Ufasar cells do not fall, there occurs an endless night and this place is always under the dark cover. It means "Endless Night." (Jel Ketri)

All things we say obstructed the condition between Dalavay and *Haraz Eri Irus*¹²⁸. There was a few *cherit*¹²⁹ who waited for the exiles. Those cruel ones were encouraged by this. Their curses were stronger, and dark spells were tougher. Rascals devoured Aya Shaar's Nûr; thus the island faded. Because Keyipser did not leave fruits, rangers shed blood, gnawed on flesh. Because Hellim Helseris and Ufasar did not shine and Gerlimer did not ray, many ended up being possessed by merciless madness. Most of them lost their minds, letting themselves into the arms of the sea, hoping their pale bodies to wash up on mainland. And the rest; they stayed, and looked like those tyrants.

Being on the island for cycles caused exiles to turn into beastly creatures. Their eyes were veiled, they could see a little. Wild paws replaced their nails. They crawled, dug, smelled. They completely resembled animals with their horns piercing through the skulls.

As time went by, the ones who did not resemble them appeared from their seeds: they called them *Cripples*¹³⁰. As soon as they discovered a tiniest life or hope on its bosom, they slanted toward Aya Shaar. This condition drove fathers crazy. They dug Rutasar, formed deep cellars there to imprison their children. Then cellars grew big enough to call them big cities. Cripples became the fathers of their sons and called the ones up there *Oldfathers*¹³¹.

One day, a Shaarchild named *Buba*¹³² who was born in one of the underground cellars happened upon an elder Ratja while walking in the depths of Rutasar. He was a Sobusa: the son spoke with it and Nûr in his heart poured on it. And Ratja awakened, magnificently. It shone. It shone with all its orchards embracing all cellars. Thus a light city was formed beneath Rutasar. Oldfathers could not go down to the cellar. It was a different homeland then. The homeland of Buba and his sons!

Zal Dotas (Tears Night)

Dim passages of Rutasar were not enough for Buba's sons. They were among the ones who dreamed of Aya Shaar's clear and sharp light. Thus, revolt broke out.

¹²⁸ It means "East Horn Island."

¹²⁹ They are the rangers waiting for the ones exiled from Maari lands. It means "Protector." (Jel Ketri)

¹³⁰ It has a humiliating meaning. The exiles used this statement for the children in cellars. Now it is used to call the ones known as Protectors.

¹³¹ The children in the cellars call the jailers as such. Nowadays, we hear the ones known as Protectors call Expatriates as such.

¹³² He was like a prophet, great king, the first ancestor for Protectors. The following ones believe he is the most prominent. Buba is the first one whose name is sealed with him.

Buba's Children rose to the surface like *asatduz*¹³³ spouting from Rutasar. Battle continued. Most sons fell. They were being defeated. When a group, to be called *Night Mothers*¹³⁴ later on, changed sides, the course of battle changed. Oldfathers went down to defeat with Night Mothers' support.

Buba's Sons marched on to the center of island with their allies. They improved there and awakened Sobusar. They worked for cycles. They built big *ironcures*¹³⁵ that would bring them to their first homeland and tamed *akunas*¹³⁶. When time came, they immigrated to their own homelands as companies by riding them. Therefore, cellars chapter ended.

Bachu Dalar Yesuris (Motley Lands Massacre)

Kemj Arusa was pierced. With Jehir pouring out from the gap, *Nightservants*¹³⁷ under them united with *North Cannibals*¹³⁸ spread in north and built a big army. Guided by such evil motley named *Qhoras*, this army would be called *Dotart Urdupu*¹³⁹ by the sons (Marri). They vandalized the sons' (Ketri) lands; they pillaged them. Then, Qhoras attacked the homeland called *Bachu Dalar*¹⁴⁰. By reading *Fejejark Nüşbkiter*¹⁴¹, they tainted the Seven Epemet Murpas. Thus Aya Shaar's nature changed; now they serve evil.

¹³³ It is Rutasar's spit. Among all known bitterness, we do not know something more bitterly than this. It means "Fierysalt." (Jel Ketri)

¹³⁴ It refers to Garugi women on East Horn Island and lives in Rutasar who supported the children. Today, they are not accepted as Garugir.

¹³⁵ It refers to big vessels. In Maari Language, it is spelled as "Napit." (Jel Ketri)

¹³⁶ A huge creature living in the sea. It means "Bigshell." (Jel Ketri)

¹³⁷ In Maari language, this statement is "*Dodart Ekatusar*." The sons (Maari) briefly call it *ekatus*. In Common Language, they are known as *vagrants*.

¹³⁸ This statement is used for the group dwelling near the Zone's borders, feeding on flesh and blood.

¹³⁹ It means "Night Division." (Jel Ketri)

¹⁴⁰ An elder homeland in north, pillaged after the raid of Night Division. It means "Motley Lands." (Jel Ketri)

¹⁴¹ The sons have not heard something worse than what is read. It means "Malice Charms." (Jel Ketri)

Communities

Maari¹⁴² (Free)

The ones who walked to east during the Period of Walks named themselves Maari. They considered Parap Seylimer, Ilerj Elmiris and Epemet Murparis as the almightiest. They lived in their *kopak*¹⁴³ made of *ape*¹⁴⁴ and Siner. They rode *kes*¹⁴⁵ and grew hair as their mane. They were courageous warriors. They became experts in using weapons. They stormed through the battles by reading *Danuq Nushkiter*¹⁴⁶ to their *nap belsa*¹⁴⁷. Many of these sons have been mentioned in legends. In fact, any army with the same crowd would not dare front them.

Maaris... As far as we know, they are the community that is the hardest to bring under obedience. They call their leaders *heri*¹⁴⁸. When their chiefs fall, we know many of them claims title. They are easily separated. This is their weakness. Unless an external threat appears, separated ones rarely unite. Otherwise, when a threat appears, we know they rode ke under the highest Tug.

We have more to say. Their sons are treated as adults by their ancestors. A newborn maari is weaned off breast milk right after birth and they began sucking Aya Keyipser. This food ripens them. As soon as their hair sprouts, we know they ride ke. After a while, there comes *Yasuzim Shekkis*¹⁴⁹. The ones who succeed are *oiled*¹⁵⁰ in the presence of Ilerj Elmis keeping the homeland; therefore, they read their own names by being freed from *fatherhood names*¹⁵¹. This is the sign of being grown up for them.

¹⁴² Singular: Maari, Plural: Maaris (Jel Ketri)

¹⁴³ It means “the small and sheltered place to enter and hide; tent.” (Jel Ketri)

¹⁴⁴ It means “Aba.” (Jel Ketri) But they are not what you address (*in your world’s language*). They are scraped off from Ratjar and processed to use in making clothes and covering, hiding for the sons.

¹⁴⁵ A passenger animal identified with Maaris.

¹⁴⁶ We know that especially Maaris sing these charms. Therefore they take courage and fight bravely. It means “Power Charms.” (Jel Ketri)

¹⁴⁷ It is a weapon identified with Maaris and made by processing *nap ores* (*ironleafy*) scraped off from Ratjar. It means “Ironleafy.” (Jel Ketri)

¹⁴⁸ Some sons (Maari) call their leaders as such. It means “Chief.” (Jel Ketri)

¹⁴⁹ It means “Puberty Exam.” (Jel Ketri) A Maari child must pass this exam for their names and right of reputation.

¹⁵⁰ The tribes are washed with juice of Aya Shaar they consider almighty, we call this *oiling*.

¹⁵¹ When a Maari baby is born, fatherhood name is read into their ear. But if they prove they are real children by passing Yasuzim Shekkis, they have reputation with the name they offer for themselves.

Aya Rimi¹⁵² (Heir)

They were the ones who walked to west during the Period of Walks. We know them by their pride.

Some sons (Maari) called them Aya Rimir. This word has an insulting meaning. Because it comprises of the meanings *step first child, the first bastard*.

After the Period of Walks, they kept *Aya Pellar Islands*¹⁵³: there are *Hafugur Atsas*¹⁵⁴, *Om Shak*¹⁵⁵ and *Aya Pellar Library*¹⁵⁶. Today, these lands are under control of Eastern Heirs. Besides, they control all homelands on the west wing of *Girin Izar*¹⁵⁷: and *Eastern Guardians*¹⁵⁸ are deployed further. In old times, all these homelands were in the employ of a single lord; but after *Bare Shoes War*¹⁵⁹, homelands separated, and two lords appeared on east and west. The ones at east regarded themselves certain and absolute heir of Aya Pellar. Oh, what an arrogance! They braced themselves to great creatures, tamed furi and thus quit snapping tongue to other sons.

Heirs built libraries, investigation houses, observatories and geometry houses. The most majestic ironcures walking above the seas are molded in their shipyards. They are good at taming *yalichur*¹⁶⁰. Nothing else floats better than them. Rumors tell about their inefficacy in fighting. They are pretty good at molding weapons. But they are advanced in processing. They polish their weapons with ice breaths, and walk to the enemy with them.

Donaz¹⁶¹ (Protector)

We know them as Buba's Sons¹⁶². They are the ones who revolted against Garugir in Tears Night. They settled in the northeast of Torkulim Qayak, on shores. They are also known as *Harbormen, Travelers*. The ones living on northern shores are known as *Karanu*¹⁶³; and the whole of this community is called *Donaz*¹⁶⁴.

¹⁵² Singular: Aya Rimi, Plural: Aya Rimir (Jel Ketri)

¹⁵³ It is the one believed to have eternalness at present. The sons believe the first creation happened on these islands.

¹⁵⁴ It means "Fountain of Genesis." (Jel Ketri)

¹⁵⁵ It is an archaic homeland. It means "the First Source." (Jel Ketri)

¹⁵⁶ It is the greatest library built on Rutasar.

¹⁵⁷ It means "Loyal Mountains." (Jel Ketri) The greatest hills known on Rutasar have grown on it.

¹⁵⁸ It depicts the sons (Heirs) who keep the east of Rutasar.

¹⁵⁹ Let us not forget what a disastrous day it was! Bare Shoes, a lament we heard from our beldams. For many cycles, it has been the most destructive combat seen by the children. The ancestors of the ones we mention today passed away there. There are controversies about who won or who lost. As far as we know, Rutasar was watered with blood that day, for what a vain reason! The heart is torn now...

¹⁶⁰ That's how we call when we see them float beneath Teriser. It means "Winged." (Jel Ketri)

¹⁶¹ Singular: Donaz, Plural: Donazar (Jel Ketri)

¹⁶² Until a few cycles ago, this statement was used to refer to Protectors.

¹⁶³ It means "Shadowed." (Jel Ketri)

On the shores of *Cigi Lamusa*, they wander in three main groups called *Buba's Companions*¹⁶⁵, *Night Travelers*¹⁶⁶ and *Shadoweds*¹⁶⁷. Among them, the one with the worst reputation is Shadoweds. In fact, they are so ill-humored. Slavery, headhunting, intercepting, prostitution and many more are all legal for them. Because their shapes resemble other sons (*Donaz*) so much, this bad reputation gets stuck on all Protectors. This is such a bad reputation that, in the eyes of some sons, their *immigration*¹⁶⁸ is like an unfavorable leak for protected homelands. Some sons go as far as to regard Protectors as Expatriates in their eyes. However, we can tell that the sons lived together and united against the bad impression for cycles and cycles.

We see Protectors moving with *nilim meretz*¹⁶⁹ on land. They are advanced in maritime as well. They do not ride bulky ironcures like other sons (Heir); instead, we know they paddle *plinkoars*¹⁷⁰ that would quickly carry a few of them like a wild Vuhsa. Besides, they are so skillful in leading akunas that there is almost no one else that leads them as such.

Ru¹⁷¹ (Twin)

There was a nation that did not walk with either *Eastern Sons*¹⁷² or *Western Sons*¹⁷³ during the Period of Walks, and instead, sought a homeland for themselves by staying away from them. Today we know them as Twins. All parts of the mainland made them remember what we call Om Uchug and massacres, that's why they couldn't find peace in any district. They wanted to be secluded. They put to seas with akunas, reached *Rur Irus*¹⁷⁴, which is called with their names today, and settled in there.

According to the rumors, they peacefully lived there during the early times. But then they were shaken with the raids they didn't know the source of. Raids forced them to learn fighting. Thus, *Twins' Guild*¹⁷⁵ was established. The martial art

¹⁶⁴ It means "Shadowed, Shadowy, Protectors." (Jel Ketri)

¹⁶⁵ It is one of the biggest Protector homelands. The reputation of this one seems the best for other homelands. They deal with maritime and trading.

¹⁶⁶ It is the other one of the biggest Protector homelands.

¹⁶⁷ It is used to refer to another Protector homeland with bad reputation. It is the biggest of horned homelands. What is known as Protector Council is within its borders.

¹⁶⁸ It refers to Buba's Children coming to mainland after Tears Night.

¹⁶⁹ It is a precious mount creature with fiery feathers.

¹⁷⁰ It refers to small vessels. In Maari language, it is called "Busafos." (Jel Ketri)

¹⁷¹ Singular: Ru, Plural: Rur (Jel Ketri)

¹⁷² It is used to refer to Maaris.

¹⁷³ It is used to refer to Heirs.

¹⁷⁴ It is the island where Twins have been living since the first migration. As far as we know, there are no graphitures about this island in Aya Pellar Library. It means "Twins' Island." (Jel Ketri)

¹⁷⁵ It is the school where Twins receive education.

they developed there advanced in cycles and took its last perfect condition. Today, they move together with that we call *soul siblings*¹⁷⁶. We know their weapons as *break*¹⁷⁷. When the breaks of two twins meet, they become one.

When Rur were infants, they are taken from their families and educated by guilds. They are educated with their soul siblings there, and learn morality, discipline and defense. Just a few among them succeed in the rocky road and graduate. The graduates have their necks tattooed *Twins' Scarlet*¹⁷⁸. We know they are the most dangerous warriors alive.

Jehi¹⁷⁹ (Motley)

Shaarchildren called them Jehir (Motley). In Common Language, they are known as *Devils, Guls* or *Disguisers*. Oh, what a violence it is they spread, what a terror it is they bring! As far as we know, they are the most malicious ones. They live beyond Kemj Arusa, in *Donayttur Cibis*¹⁸⁰.

In fact, Kemj Elmiris protected the sons for cycles; they became a shield together with the beyond. However, as mischief and evil over Rutasar grew, mischievous ones rapidly absorbed grace, agonizing Tinna. Thus, a gap opened in the Almighty Zone.

In the beginning, Jehir slowly infiltrated through the gap. But this time, Vuhsar caught and bewildered them! They did not allow them to pass. Many times we watched their mist being entangled with fire, flying to pieces.

Then Devils realized their journey was short, struggle was in vain and as dark as a dream without bodies: they needed bodies. Therefore they attacked lives and descended on bodies. What they stole from the sons protected them by covering their foulness. A few of them could dominate the bodies. The rest, filthy creatures, almost worshipped the bodies, being visible and touchable. As they belated leaving the bodies, the bodies they constrained became their prison; they were trapped. Memories were taken from their minds. They forgot their purpose at first; then they forgot who and what they were. We watched them wander above Rutasar as unconscious tramps. Until sickening sound was heard from beyond the zone. *O Hûda o Hûda o!* What an eerie cry! Then appeared mist... According to what the almighty ones say (*House of Threes and House of Sevens*), monstrous inspiration

¹⁷⁶ It is the second of twins.

¹⁷⁷ It only becomes one and complete with two of the twins.

¹⁷⁸ It is three adjoining lines, it resembles paw print.

¹⁷⁹ Singular: Jehi, Plural: Jehir (Jel Ketri)

¹⁸⁰ This statement refers to the place beyond the Zone. As far as we know, there is neither Tinna nor breath. As far as we know, this place is the worst of all we know; evil takes shelter there and the children were not seen as a part of the wholeness. It means "Sea of Tarnishes." (Jel Ketri)

possessed them with those screams coming from Donayttur Cibis. Mist blew them vulgar breaths. They were like puppets controlled by a Shadowed: once relatives, now their new lords. They unconsciously obeyed. The sons called them Nightservants. And they called the mist and relatives beyond Jehir...

Jehir were whisperers with delusion. Servants carved Ratjar, dug Rutasar at their wish. They made what they call *qhuusa*¹⁸¹ from ores. They separately took shape and attacked the sons by spreading dark charms through their poisonous mouths. As they pillaged, mist grew. And Qhoras... The worst! He intended Nûr. Aya Shaar was infected with his filthy breath.

Garugi¹⁸² (Expatriate)

Shaarchildren (Maari, Heir) called them Garugi (Expatriate). Some sons (Protector) called them *Oldfathers*. In Common Language, they are known as *Oldhorned*.

They walked with Eastern Sons during the Period of Walks. But they were among maligns. They were the first to hear delusions coming from the Sea of Tarnish. They believed in *Urkert Donakit*¹⁸³, and intended Aya Shaar with curse and dark charm. Thus, Eastern Sons (Maari) exiled them to the farthest known place, to East Horn Island, though it is not known how long it took.

They had rangers waiting for them at first. They worked under their command. They ploughed Rutasar. They were not allowed to shed blood. They woefully fed on fruits. They were sharpened. They vowed. Meanwhile, they consoled themselves with blows coming from beyond the zone. As a *Miqeneghi*¹⁸⁴ nesting in a Sin, they deviously pursued their aims, grew their curses and inflamed dark charms. Dishonest ones waited for the right moment and struck with calamitous charms! They intended all until there was not a single Aya Shaar with lights. Therefore, Nûr became invisible, unreachable in Aya Shaar.

There was neither day nor noon on the island; it was only gloomy night. They only dug for mischief then. They fed on flesh and blood. Rangers or lords were either murdered or tortured by them to make them resemble themselves. When their babies who fancied Nûr were born, they brought them down to cellars. Cycles altered them. As far as we know, they are a community that got used to live beneath darkness,

¹⁸¹ We see them rising dark scarlet flame in the hands of motleys and vagrants they protect. As far as we know, they are among the vilest weapons. It means "Devilhoof." (Dark Language)

¹⁸² Singular: Garugi, Plural: Garugir (Jel Ketri)

¹⁸³ It is neither day nor night. There is no light in it. When this happens, the place becomes the promised homeland for these maligns. It means "infinite night, endless night; completely dark." (Jel Ketri)

¹⁸⁴ It is an evil creature feeding on furir.

completely forgot Common Language, communicating through strange sounds like animals today. Where there are gentle fingers of the sons, they have paws. While the sons have bright eyes; they have darkness in their pupils, like huge, dark hollows.

Gagga¹⁸⁵ (Cannibal)

We know a tribe, punished because of bloodthirstiness during the Period of Walks, escaped to barren homelands of northeast. We only heard what has reached us about the malice happened there. What we have received, oh, such exhausting knowledge.

As far as we know, they were kept back from honoring Aya Shaar. There appeared a group among them; today they call them *Chanda*¹⁸⁶ in their spoilt language. They knew the abusers as their guide and followed them.

What they call Chanda talks about a creature called *Gotang*¹⁸⁷. According to the belief, it wanders among the bodies and feeds on *pung*¹⁸⁸. *O Hûda o Hûda o!* What mischief is needed to take out pung! Shedding blood is not enough, it must be the blood of themselves. Marchers' mouth is Gotang's mouth. They acted with this duty: with their spoilt accent they said *Zba*¹⁸⁹, *Nee*¹⁹⁰, *Veyaan*¹⁹¹! The first among them was sacrificed by the second thus. They drank and gnawed. Gotang, however, was never satisfied. In fact, their *inkits*¹⁹² was not satisfied with what they did.

We have recently heard they walk with *abiyerk*. Men sleep with men, women with women, and children with their fathers.

Oh reckless ones! Even *abiyerk*¹⁹³ seems as pretty as *furi* near them. They do not have Shaarchildhood anymore; they are *pellert*¹⁹⁴, not *pella*. We vow they do not have even a little sign of this! Today, who can believe they come from Aya Pellar? We do not have anything left to say about these terror spreaders.

¹⁸⁵ Singular: Gagga, Plural: Gaggar (Jel Ketri)

¹⁸⁶ Cannibals call the bastards they follow as such. It means "Magician." (Zuun-Gurin)

¹⁸⁷ Cannibals worship it. As far as we believe, it is a mirror of the bastards' malignity. It means "Blood God." (Zuun-Gurin)

¹⁸⁸ This word has a unique meaning in Zuun-Gurin (Cannibal Language), and it cannot be translated to other languages. According to them, all breathing creatures are *pung hole*. And pung can be taken from its hole only with the owner's suffering.

¹⁸⁹ It means "Sacrifice." (Zuun-Gurin)

¹⁹⁰ It means "Drink." (Zuun-Gurin)

¹⁹¹ It means "Feed." (Zuun-Gurin)

¹⁹² It means the wanderer between body and soul. As far as we believe, the place of the body in Rutasar, and the soul beyond Teriser. What we call exam does not fall upon the two; because one is below, and the other is transcendent. Exam goes around with Inkit. It is the one that wanders and will wander in the Garden of Beings; if it can be one of the good ones. It means "Desire, essence." (Jel Ketri)

¹⁹³ It is a creature that brings evil and resembles a cursed child in appearance.

¹⁹⁴ "Pella" means the real, own child. "Pellert" is the one who has lost childhood, who do not have a sign of childhood. (Jel Ketri)

Qapeti¹⁹⁵ (Flesheaters)

They are known as *Southernoffspring*¹⁹⁶ in Common Language. However, because some sons (Maari) left Keyipser, they are called in a rougher way; they call them Flesheaters.

As it has been said, they are a nation that left the customs and they were pushed to south because of their bloodthirstiness and swearing.

Today, they live in the wide yet barren prairies spreading from Faithful Mountains to the capes two seas meet after numerous battles of cycles. Perhaps Aya Shaar took away its food not to feed these witless ones. However, they neither stay calm nor settle down. We hear them having great and small combats with charmers about borders every day.

Among expatriates and escapes, the ones who mostly resemble Shaarchildren are them. Nonetheless, they neither know wisdom nor culture. A few of them honors Aya Shaar; they are generally deviated, worshipping the swear epistles they call Nine Runes. They have a long history. They are good at fighting; and nobody can hold a candle to them when it comes to mischief, robbery, banditry.

Eastern Heirs call them *Cannibals of South*. As far as we know, this statement is the roughest of all. We know they are bloodthirsty, gnawing on animals is like a custom of them, but we haven't heard them touching the sons.

¹⁹⁵ Singular: Qapeti, Plural: Qapetir (Jel Ketri)

¹⁹⁶ In Maari Language, it is "Vebit Rimis." (Jel Ketri)

Some Creatures

Ke¹⁹⁷ (Ke)

Ke: that's how they are called in Common Language and all languages. We see them moving alone or in groups.

It is hard to gain their loyalty, but when the sons gain this, ke commits to them with obedience; it almost laments for them.

They are rapid in journeys, combative and agile in battles.

Some sons (Maari) regard them as their children. We know of no other nations more careful with them in such a way. They are so close that their ways of living and history cannot be told without mentioning the name of this creature. Maaris put their sons on ke's saddle as infants and the sons do not get down until defect and death find them.

Bah Buzaq¹⁹⁸ (Whitemottle)

We see them moving in groups.

A rearing bah buzaq is two *kenuk*¹⁹⁹ tall. They are dark colored and they have clear white mottles on their bodies. Their backs are humped; and they have one or two humps. As they grow old, they have horns on their heads. Grownups have up to six horns, which fall during old ages. Their ears are long, heads small, and mane is rich and long enough to cover their bodies.

They have calm nature, and they are obedient creatures. They do what their riders tell. They walk, run, and carry loads upon their wish. We know they act bold on battlefields.

Batura²⁰⁰ (Lakehorse)

We see them moving alone or in groups.

In comparison with kes, they are larger and chunkier, and in comparison with whitemottles, they are smaller. They have a combative nature. Thus, it is not easy to catch or tame this wild creature. Even if it is done, as far as we know, it is pointless to

¹⁹⁷ Singular: Ke, Plural: Ker (Jel Ketri)

¹⁹⁸ Singular: Bah Buzaq, Plural: Bah Buzaqar (Jel Ketri)

¹⁹⁹ A unit of measurement frequently used by some children (Maari). It means "Kelength." (Jel Ketri)

²⁰⁰ Singular: Batura, Plural: Baturar (Jel Ketri)

expect obedience and loyalty of them. But in battles, the case is vice versa: this creature is famous with attacking the enemy as a raving lunatic on battlefield.

Nilim Meretz²⁰¹ (Flamefeather)

They move alone.

Watching it from a distance, one can believe seeing a moving flame pile. It is the one that glows fire on its feathers. But this flame knows friends and enemies. By its nature, it sometimes fires and sometimes cools.

We know, then, it has wings. But these wings are not like the ones we see when we look from Teriser. But when they run fast or a Vuhsa pushes them from behind, we see them slowly floating from Rutasar.

Some believe they were born from Asat Mirepir. But in fact, a nilim meretz only falls from the uterus of another nilim meretz. Such happens once in a lifetime. Nilim Meretz enters the fiery cavity of Asat Mirepir as one, and leaves as two. But we know most of the babies cannot endure the tree's burning and perish. Survivors are few, they are strong. The tree and mother raise them. They bloom by sucking *Asatdas*²⁰².

They slowly grow, but they live long. As far as we know, according to *Maari Calendar*²⁰³, even after five years, the hugest newborn can reach ten *pachi*²⁰⁴.

We know them by their emotionality. They have a single partner and owner. If they lose one of them, *Urkert Alafkit*²⁰⁵ captures them and therefore they run towards *Ilerj Elmis*; to sleep and now to wake anymore.

Nemi²⁰⁶ (Beauty)

We see them moving alone or with their relatives everywhere not burnt by Asat Mirepir and not cooled by Enij Elmiris.

Nemir are famous with their beauty. Their mane has one color and it is rich. Their tales verging to white puff up so much that the rest of their bodies seem small

²⁰¹ Singular: Nilim Meretz, Plural: Nilim Meretzer (Jel Ketri)

²⁰² It means "Firewater." (Jel Ketri) It is the milk given by Asat Mirepir.

²⁰³ It comprises of the days from the occupation of the first homeland to Cigi Lamusa. It is measured according to the homeland called Nemi Lantern which is in Ketri homeland now. Here, day and noon, summer and winter are close to each other. The period from a winter to another is called *a year*. Years are sometimes long, sometimes short. As far as we remember, most of them are close to each other. Today, the children (Maari) has seven thousand years in the past.

²⁰⁴ A unit of measurement frequently used by some children (Maari). It means "nail." (Jel Ketri)

²⁰⁵ Unending, endless pain believed to have no ointments as long as the life, the body stays in its cage. It means "Endless Lament." (Jel Ketri)

²⁰⁶ Singular: Nemi, Plural: Nemir (Jel Ketri)

near them. They tend to beautiful things. Near their horns, we see the flashes of Hellim Helseris frequently wandering.

Some sons (Maari) know them better than the rest. When they are with them, they are peaceful and joyous. They put their bodies on the tails, getting rest, being entranced; they look up to Teriser and watch Orsar.

Furi²⁰⁷ (Beetle)

Wherever is a whisper, there is a Heslim; wherever is a Heslim, there is a Furi.

They are like water, fruits, letters, lights and ores; but they flutter around and speak. They come into being with Heslimer. Some sons (Heir) say they are like an offering, a fruit; some (Maari) say they are like children. Lime Pesafit said about them: “Children or fruit, both are a secret. And Furir is among the secrets.”

These flyers, of which length does not go beyond one or two pachis, are colorful and sparkly. They are believed to carry all words uttered beneath Teriser. The one who cannot find a friend speaks with them. In fact, what they hear from them is their own voices; only a few knows. As far as we know; they are not responders but interpreters, they reflect what is inside to outside.

The sons who live on Aya Pellar Islands (Heir) live with furir. They are the ones who are ashamed of speaking with other sons by snapping tongue. Beetles hear the secret voice in them, undertake and speak for them, whatever is to be said.

Miqeneghi²⁰⁸ (Fortyfeet)

They are known as fortfeet in Common Language. They move in groups.

Seeing them from a distance as they are flying around, one can think it is furir at first. In fact, they do not resemble these beauties. Even if they are skilled in flying, they are pleased with living like reptiles. Their nature is neither joyous nor gentle like them. What they all know is mischief, continuously breeding, reproducing.

When they spread their wings all at once, the dormitory is covered in dust. The dust is strong, contains poison; it brings evil.

We know these mischievous things use their antennas as radar, and hunt beetles flying alone or in groups. They are satiated with fruits and them as well.

Their sign is a dark song heard before approaching. This melody is due to their movements with a harmony while flying, running and crawling.

²⁰⁷ Singular: Furi, Plural: Furir (Jel Ketri)

²⁰⁸ Singular: Miqeneghi, Plural: Miqeneghir (Jel Ketri)

Sifipi²⁰⁹ (Hisser)

They are known as *roadspoilers* in Common Language. We see them swarming in groups in the perches they build in Aya Shaar, of which Nûr is collected, or floating low.

The grownups of these flyer bloodsuckers are as long as a few pachi. Their bodies are protected with an infected layer resembling a thin fur; this layer also spreads poison that catches when touched. Their other weapon is their hissing. Woe, what an awful sound! As far as we know, whoever hears it has their consciousness covered: *O Hûda o Hûda o!* Protect us from the evil. This sound makes the sons do things they do not want to do; we become numb, indolent, confused, and we run to waste.

Fuyi²¹⁰ (Whistler)

They are known as *desertraiders*, *desertspirit* in Common Language. We see them in the most barren parts of Rutasar. They move alone during day, in groups during night.

Their size is like miqenghir. They carry the newborns in the pouches on their stomachs until it's time for them to walk, and they frequently reproduce. They run fast enough not to be caught by eyes, and they speak through whistles. The sons who come across with a fuyi family resemble the high pitch sound rising from them to enchanting, gloomy songs. Besides, they have unique sneakiness in their nature. It is not easy to catch them either during day or night. Looking from a distance, one sees them as trash and waste piled on Rutasar. However, for a careful eye, their sharp teeth glowing in dark and resembling night cells are identifiers of them. Being able to grab everything with their long tails, they choke and bewilder enemies.

Javelen²¹¹ (Ironhoofed)

We see them moving in the wilds with their crowded families. They can be everywhere; prairies and hills, barren and wet lands. We know they are sovereigns of the places they settle in.

In Common Language, they are called *multilegged*: because they have six legs. They are agile enough to make it hard to see them. Their bodies verge to scarlet. Their eyes are like shining *honeymereald*. As strong as processed ores, their paws are sharp like the weapons of sons.

²⁰⁹ Singular: Sifipi, Plural: Sifipir (Jel Ketri)

²¹⁰ Singular: Fuyi, Plural: Fuyir (Jel Ketri)

²¹¹ Singular: Javelen, Plural: Javelener (Jel Ketri)

The sons call their newborns *javelenpu*²¹². Appearing so pretty during infancy, this creature resembles a monster as a grownup. However, we know their gracious nature is preserved. Unless the sons provoke them, they walk cautiously and discreetly towards the sons.

Some doubtful graphures in Aya Pellar Library say their wills can be dominated, but for some sons (Maari), this is wrong; even if it is not, it is tyranny, because they have a free nature, and it must stay as it is.

Ekayi Tuyt²¹³ (Roaringhorror)

We know they move alone or with their relatives beneath Rutasar's soft lights.

They are one of the wild predators. They do not feed on fruits but flesh and blood. As far as we know, even the bravest ones do not have a chance with bare fists before them. Though their size is like bah buzaq, they are agiler than them. They tear apart with their long teeth as swords.

Their nature is pretty hostile. They even know their congeners as natural enemies. Because of that, though their lives are long, they can only survive for five or hardly ten winters.

Yalichu²¹⁴ (Winged)

We watch them flying beneath Teriser alone or in groups.

These creatures have various breeds and live on fruits. Some are as tall as a pachi, and some ten kenuk. While some gird on pleasant bodies and sparkling; some seem to gird on a shield.

The sons use them as protectors, messengers and mount animal. The sons can pass over hills, and even seas with them: a yalichu lifting off from *Great Post*²¹⁵ can take a mail from one end of Rising Depths to the other end of Sleepy Sea.

Fiyejkir²¹⁶ (Lamentthurible)

They always fly alone. We know they wander above hills. However, a few of the sons alive could see a Fiyejkir even from a long distance throughout their lives.

²¹² It means "Ironhooflet." (Jel Ketri)

²¹³ Singular: Ekayi Tuty, Plural: Ekayi Tuytar (Jel Ketri)

²¹⁴ Singular: Yalichu, Plural: Yalichur (Jel Ketri)

²¹⁵ It is known as "Akuj Kakpansin" in Maari Language. It is the biggest trade center on Rutasar.

²¹⁶ Singular: Fiyejkir, Plural: Fiyejkirer (Jel Ketri)

It has two heads, one of which is male and other female. Like nilim meretz, fiyejkir is captivated in Asat Mirepir's cavity as well. As it is believed, Asat Mirepir raised it and taught blowing flame to it.

Their scaled skins are like enduring shields that prevent even the strong weapons processed with the strongest ores and engraved with charms from piercing through. The strong flame they glow can fire a homeland thoroughly, only ashes would remain.

As far as we know, there is no proof about them being tamed in any sources. But in numerous legends we mention, we read them flying with the sons. What we believe is, some sons (wises, almighty warriors) can call out to and go with them.

Two heads on their bodies are female and male, they are two minds. According to the belief, for this creature to be committed to a lord, both sides should accept the lord.

In *Teriseriq Dark Hamis*²¹⁷, Fiyejkir is said to be created for *Shekk*²¹⁸ like Aya Pellar. Belittled after being defeated by gon, its enemy, in this narrative; fiyejkir is shaken with shame due to its pride. Therefore, it cannot find a place to fly to or perch on beneath Teriser. Its pain grows so much that its wings blow up and spreads to the sky as beams. Thus, one becomes two. The two bodies fall on two distant ends of Rutasar. They are called *gin*²¹⁹; one male and other female. Bewildered creatures try to find each other on Rutasar in dismay. But they cannot find; until when a *Hoyunul*²²⁰ sets out to find its *Hoyugu*²²¹. Meanwhile, they perch on loyals. They ride the creatures for days. Neither sleep nor hunger reaches them. Finally, at where the two seas meet, they meet each other. A body was narrow for those creatures; now they are even away from being near. Therefore, *Hoyap*²²² emerges. Bodies intertwine; a Nûr, a divine Nûr makes them one again; and they fly away.

Some sons (Maari) believe a fiyejki is *Initit Kuzuni*²²³ by referring to this legend.

Gon²²⁴ (Evilhowl)

²¹⁷ It means "Teriser's Seven Parts." It is an archaic Maari legend.

²¹⁸ It means "Exam of Creation." (Jel Ketri) As far as we believe, Hûda puts on the children and some creatures what is not present in others; the consciousness. The conscious one falls into the test.

²¹⁹ It means "Loyal." (Jel Ketri)

²²⁰ It means "Mentor." (Jel Ketri) It is the one who raises Hoyugu, teaches it the aim of walking on Rutasar, tells about beyond Teriser and informs of the main purpose.

²²¹ It means "Follower." (Jel Ketri) It refers to the one who is trained by Hoyunul.

²²² It means "Intention." (Jel Ketri) It is the thing that is intended, wished for because of an unexpected emergence.

²²³ It means "Self-breeding." (Jel Ketri)

²²⁴ Singular: Gon, Plural: Gonar (Jel Ketri)

Gon is a huge creature, and they fly alone like Fiyejkirer.

Gons, being so smart and yet canny, can speak Common Language by snapping their tongues as the sons. But they have an awful nature. They live to dominate and pillage; they hate sharing. Therefore, they neither have a partner nor fellow throughout their lives as their arrogance does not allow them. They feed on mischief and nothing can satisfy their greed.

A gon can destroy a big homeland with its poisonous breath by itself. As far as we know from the legends, they attacked the sons many times. They envy for the sons. They enjoy pillaging the homelands of the sons or yoking them by suppressing. Thus, it has been told that they acted superior to the communities that were separated from the tribes or exiled during the Period of Walks. However, the violent weapons processed by the sons to sacrifice each other after Laws Chapter also helped evading them as well. We rarely see them today; their eyes cannot dare interfere with the sons. In the hearts of the sons, however, fears remain fresh. Even today, Maari beldams scare their newborns with gon stories.

Chipen²²⁵ (Windhead)

As far as we know, they move alone or with their families. They wander on hills, almost never descending to lows.

A grownup chipen grows as tall as two-three kelength. Their lives are like kes as well. We see extensions beneath their wings resembling ivy; they act like whips during battles, helping to bewilder the enemy.

They are *Lafal*²²⁶. A chipen communicates with congeners even if they are in the same place or not. Therefore, the thing a chipen sees and hears is sensed by all relatives. The special conditions they have allow riders to foreknow many fortunes and dangers. Because these special conditions attract some sons' (Heir) attention, they are more skilled in taming them than other sons.

However, it is not easy to tame a chipen. Many wises tell that riders do not choose them, but they choose their riders. Therefore, a chipen's heart can only recognize a single owner. Because of this, even if they know a lord, they cannot be restrained in case their heart burns with love. For the same reason, we know a chipen with a partner cannot be tamed. Their loyalty towards their partners, the pure loyalty is the highest of all. When they lose their partners, great pain captures them, and they fall in lament until death comes.

²²⁵ Singular: Chipen, Plural: Chipener (Jel Ketri)

²²⁶ It is a statement used by the children who speak by snapping tongues. It means "speakers from the heart." (Jel Ketri)

Ziyen²²⁷ (Smallteeth, Bigteeth)

We refer to all kinds of creatures living on the beds of Mirelim Lakusar and in big seas as such.

Most resembles each other, and some are different. They move in waters and puddles with fins or flat feet that grab and push waters.

Akuna²²⁸ (Bigshell)

We see them moving alone in Rising Depths and Sleepy Sea. Even if it is rare, they can move beneath and above Rutasar.

They are majestic creatures. It is believed they were together with Mirelim Lakusar until Motley Lands War. But when the beast *ozpaqayark*²²⁹ appeared, popped out from the depths and spread terror, the sons were astonished. That creature was like akuna. But it was what Rutasar fed. Therefore, the sons in Cigi Lamusa have been confused. It is not known which almighty feeds it today. Hûda knows the best.

Akunar are so strong, their heads are like hammers: thus they can dig tunnels and move. We realize their presence as they pass beneath from the quakes on the surface.

There are hundreds of small feet under their bodies, renewing as they grow old, and each resembling a fin. Thanks to these feet, they are agile and fast in the seas.

As we know they shed their shells covering their bodies as shields in particular years. Meanwhile, they hide in sheltered nests in the depths of the seas, in the roots of Mirelim Lakusar surrounding the seas thoroughly, until their shells appear again.

Unless they feel threatened, this creature is compliant, and they are tamed by some sons to move on the seas quickly.

Ozpaqayark²³⁰ (Earthdigger)

Shaarchildren knew it with *Motley Lands War*²³¹ at first; they were terrified as they saw it. As far as we know, this creature is bigger than the biggest recorded akuna and beneath Rutasar, it can move so fast to be terrified of.

²²⁷ Singular: Ziyen, Plural: Ziyener (Jel Ketri)

²²⁸ Singular: Akuna, Plural: Akunar (Jel Ketri)

²²⁹ An evil creature that digs the depths of Rutasar.

²³⁰ Singular: Ozpaqayark, Plural: Ozpaqayarkar (Jel Ketri)

²³¹ It is the first big battle between Shaar Helm and Night Division. The tainting of Epemet Murparis tried the children's patience; Bah Batura unfurled flag with the children after whom he rode kes and the order called Shaar Helm was formed. As far as we know, most of the other children (Maari, Heir, Protector, Twin) joined this alliance and they swept all things that interfered; until they came to piedmonts of Motley Lands and faced with Qhoras and Night

The evils (Motley) skillfully lead them. As this creature swing its body once, it can blow off hundreds of warriors on the field.

Sunaz Jip²³² (Redfur)

In Common Language, they are called *dwarfmalign*. We see them move walk with their partners and babies in the wilderness where *blossoms of sun*²³³ sprout.

This creature, of which the biggest seems like a little child, walks on two feet; but its feet face backwards. Their bodies are green, breasts are white. Their mane, grown from chin to neck, resembling rafts, is bright and red. On their tails there are prickly things we call *digiq*²³⁴. They stink so much that the sons congest their noses while moving near them. They have awful squeaks; they bewilder the enemies. Poison flow from their teeth. When the sons are exposed to its poisonous bite, they cannot move for a while, and they become mute. But the effect lasts short. We know they bite to gain time when they see an enemy worse than themselves.

They have malignity in their nature. They are revengeful. If an enemy does harm to them, they never forget and pass down the enmity to generations.

Ushan²³⁵ (Sorrowcaptive)

We see them alone or with their relatives.

Their nature tends to sorrow and pain. Especially when they see a foreigner of the same kind, they come together at the very moment and cry their hearts out. This cry is such a precious thing for Rutasar. Their tails tinkle at that moment and what we call *upech*²³⁶ flows and spreads. They are complete with what we call *shaa*. Rutasar sprouts and reproduces with them.

Their mouth is like their pricks. They live by sucking Aya Shaar and juice of plants. Having a nature close to peace, this creature raves under threat. Their bodies are covered with fatty layer overall, and whenever the enemy catches them; slippery layer creates an opportunity to escape. As far as we know, when they weaken, this layer also begins withering.

Division. For us children, what happened there is the worst of all we have known. As far as we heard, the children and mischievous ones awfully battled and the battle spread here and there. We know, then, this creature popped out from the depths of Rutasar, broke the children and finally Bah Batura fell, therefore the union was broken. What an almighty leader he was! His flag is in safe hands now.

²³² Singular: Sunaz Jip, Plural: Sunaz Jiper (Jel Ketri)

²³³ A plant that sprouts on Rutasar.

²³⁴ It means "Spiky thing, nail." (Jel Ketri)

²³⁵ Singular: Ushan, Plural: Ushanar (Jel Ketri)

²³⁶ It means "the thing that happens with a cause, occurrence; pollen." (Jel Ketri)

Dunj Ayan²³⁷ (Thintongued)

These slovenly ones move in mobs in wilderness, dry and dark places. They live in braided nests we call *gezpa*²³⁸ from where strong smell spreads, and throughout their lives, they work hard to expand their homes.

Whenever they see a traveler wandering alone or a group with weak protection, they stealthily wait for them to be exhausted, then these savages approach and bring terror with a suddenly appearing leader and a crowd following it.

They have humps on their back. Their tongues they ragingly stick out are like ironleafy. The worst thing is the fierysalt they collect in the pouches below their chins and spout to the enemies by flaring.

Their weakness is their heartlessness. We know they have a coward nature. Especially when they see a Mirelim Lakusa, they are terrified. When humidity accidentally touches their feet, their hearts shiver.

As far as we know, they are strange creatures and unless they are murdered by enemies, death fatigue does not approach them.

Zen²³⁹ (Evolver)

Enij Elmiris' orchards and cavities fit them. They live crowded.

Their size is almost like furir. But when they rear up on their front feet, at which the ice beams beneath their feet are efficient, we know they can give destructive kicks. Unless approached, we witness them standing still as a bust. Their mouths resemble what we call beak: unless grownup, they only help feeding; but as they grow up, sharp claws reaching out from inside are intimidating for the enemy.

Gotaz²⁴⁰ (Pit Demon)

They live in the depths of Rutasar, in the passages of Ratjar and in the mist, and they move with their relatives.

The biggest one is half kelength. The poisonous needles waiting to sting the enemies in their mouths resembling blunt end hoses are the deathliest weapons of them. As they sting, they blind them. Their wings, resembling fringe and spreading only when they are wrathful, is not to fly but to accelerate towards the enemy. As far as we know, they only hunt when they starve; apart from that, they feed on rotten flesh of carcasses.

²³⁷ Singular: Dunj Ayan, Plural: Dunj Ayanar (Jel Ketri)

²³⁸ It means "Cone." (Jel Ketri)

²³⁹ Singular: Zen, Plural: Zener (Jel Ketri)

²⁴⁰ Singular: Gotaz, Plural: Gotazar (Jel Ketri)

Abiyerk²⁴¹ (Whiteblacks)

In Common Language, they are known as *ghouls*. We see them moving in darkness in small families or alone.

Abiyerk is the only creature that acquired the skill of walking on two feet. Therefore, some sons believe they are the sons who were exposed to malice, and one day, they heard whispers from Heslim as themselves. However, as far as we know, they do not come from Aya Pellar. Besides, their community awareness is not developed much; they cannot use tools. Their lives are long, and their size is like the sons, and even more majestic. We realize their approach with their terrifying squeaks. The greatest skill of the mischievous creature is designing *fejerk²⁴²* and throwing them to the mind of enemy; then it grabs them with its paw-like nails and bites the weakest part with its sharp teeth.

²⁴¹ Singular: Abiyerk, Plural: Abiyerker (Jel Ketri)

²⁴² It means “the lie coming from the mind of other; blurred image, mirage.” (Jel Ketri)