



SHAAR

Before the existence of words, even before existence itself, there was Hûdā, believed to be eternal. From the word lamu, thought to be uttered by Hûdā, all things on earth have found life. What a sublime concept, immeasurable and ungraspable by mortals, even by believers who think of themselves as mere whispers in the utterance of lamu; they thereof accept the actuality of his existence yet to be revealed. Inspiring many sons, it is through their eyes all is seen and believed. For now, word of Hûdā is only sustained by stories, told by one to another and spread. The ones who are called Ketri among Shaarchildren are known to have stories and knowledge concerning Hûdā.

Shaar is the place where Hûdā said “Lamu!” of which knowledge we do not possess. We are, however, capable of knowing he created Shaar from Nûr, the essence of Shaar. It’s the essence of Aya Shaar as well. Unlike our carnal knowledge and tree observations, Aya Shaar’s influence on nature, even on celestial movements is absolute in Shaar. Thereof, Nûr is the seed giving life to Shaar as it branches; thereby, most Shaarchildren accepted Shaar as their God and creator, and honored him as such.

Though Shaar can be used to represent an independent sound, it is not a word. It is pronounced in other languages with different dialects as well. On this issue, we can mention the inscriptions in Aya Pellar Library, located in Torkulium Qayak . On each of these graphtures, it is clearly recorded that the first word heard from Heslimer that taught Aya Pellar to speak in their own language is “Shaar.”

Shaar means universe, it means the Tree of Trees, both singular and plural. For Shaarchildren, giving meaning to Shaar or any word actually forms boundary; for Shaar has neither a beginning nor an end, nor needs any limits.

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● EASY AND UNIQUE GAMEPLAY

You will not have any difficulties. A metaverse having a simple interface and easy gameplay options is waiting for you. We are planning to take you into a magical reality with a high comfort of gameplay.

● SOCIAL-FOCUSED EXPERIENCE

We are not aiming at taking our players out of the real world. For us, it is important for you to have your social circle in Shaar metaverse. Therefore, we are developing a collective, interactive and sustainable model. A kind of social adrenaline. That's what we aim!

● ACCESSIBLE

You will be able to download Shaar for free. We will be available on IOS and Android platforms. Later on, we will be available Windows and Mac OS operating systems and new generation game consoles.

● ELEMENTS OF IN-GAME POPULARITY

Instead of using ordinary leadership tables, we aim at creating organically-formed popularity elements. Each ecosystem will create its own leaders and phenomenons.

● A LIVELY WORLD

You will witness an unusual atmosphere formed by trees of life. Shaar will have a flexible cosmography which you can shape again with your decision-based moves.

● DYNAMIC ECONOMY

We are creating a deep sustainable economy in which players can earn tokens and NFT. Just like the real world, doing some works will be possible here, as well.

Our players can earn gems by collecting *ratja*, create integrated-NFTs by combining gems, make the games they create play in their own taverns, and become an explorer going through the undiscovered areas of our map. We are creating a free world.

● ADVANCED COMMUNITY OPTIONS

In Shaar Metaverse, you can also move by creating small groups as well as experiencing individual adventures. Communities will be able to form bigger clans by coming together, and in war seasons, clans will be able to join the leagues by calling out their heroes.

Shaar is a Metaverse project with its own unique universe dynamics. The player chooses their hero and then starts their adventure on the open world map. This magical journey is formed in a way to meet the dreams and desires of mmoprg players. It presents an open world experience. The in-game economy is interactive with the real economy. Unlike from ordinary game dynamics, we focus on creating a new reality for all our players to reach a real pleasure. We are shaping a lively and unique world which transforms itself by interacting with the players' decisions.

That's why we define our game as "**META-RPG**".

● **PLAY AND EARN**

The time you will spend in Shaar will not be a useless waste of time. You will definitely get financial and nominal return in for your efforts you will make here. We are designing many jobs for Shaar universe. You will even be able to turn your knowledge into money, which you gained while travelling on the enormous map of this magical universe. Much more of all this!

● **AN ATTRACTIVE MARKET SHARE**

RPG is an ideal game type for blockchain and metaverse match, and it has an impressive market share. According to the 2020 data of Sensortower, the game type RPG is the leader of the gaming sector with its 29% market share.

● **SMART ECONOMY**

Shaar is an open world project. As a result of smart economic models we are planning to form, we are thinking of restricting the concept of NPC (Non Player Character) in our world. By doing so, we are expecting the game cyclicity provided by NPC to happen directly among the players and an economic cycle to be formed at the end of this circulation.

● **EARLY REGISTRATION, GREAT OPPORTUNITY!**

Every player who has determined his hero can join Shaar's magical universe totally for free. However, we will grant some privileges and advantages for our players who support us in the early period, alpha and beta processes.

With its advanced story and unique cosmography, Shaar is a full-compatible project with the metaverse dynamics. Thus, we are positioning our project beyond ordinary mmorpg games.

Receive From

- **By Purchasing:** Buy \$SHR via USD
- **As Rewards:** from PvP & PvE Actions and Tournaments
- **From the Market:** NFT & Item Selling
- **via Passive Income:** from Lands and Buildings
- **Working:** in Resource Buildings and Fields

Use To

- **As Fees:** For PvP & PvE Content
- **In the Market:** NFT & Item Purchases
- **To Invest:** Buying Land and Improving Buildings
- **To Sell:** Crypto Market

- PvP Battles
- Tournaments
- Dungeon Entrance
- Purchase Lands
- Enhance Land
- In-Game Event Tickets
- Sponsorships
- Metaverse Stages
- Clan Spending
- Sect Spending
- Social Karma
- Cosmetics
- Utility Badges
- Form Social Bonds
- In-Game Items
- VIP Status
- Quick Recovery
- Protection of Lands
- Bail Out
- Quests
- Extra Places for Animals
- Defensive Installments
- Extra Fast Travel Points
- Extra Spawn Points
- Production
- Crafting
- Training & Treatment Areas
- Health Policies
- Mini Games
- Artist Putting Art in-Game as NFT
- Creation of Books





The system is not the only token source of the player. The game structure is created in such a way as to provide **Token Flow from Player to Player**.

COMPARISON WITH OTHER MMORPGS



	SHARAB	World of Warcraft	Path of Exile	Destiny 2	Albion
Genre	Fantasy RPG	Fantasy RPG	Fantasy RPG	Futuristic FPS & RPG	Fantasy RPG
Story Depth	High	High	Medium	Medium	Low
Easy to Join	Free to Play	Monthly Fee	Free to Play	Free to Play	Free to Play
New-Player Friendly	Medium	High	Medium	Medium	Medium
In-Game Communities	High	Medium	Low	Medium	Medium
Multiplatform (PC, Mac & Mobile)	Yes	No	Yes	Yes	Yes
Character Customization	Yes	Yes	Limited	Limited	Limited
PvE or PvP	Both	Both	PvE Centered	Both	Both
Connected to Real Life Trade	Yes	Illegally	Illegally	No	Illegally
Player Driven Economy	Complete	Partially	via External	No Trade	Complete

COMPARISON WITH OTHER NFT GAMES

					
Genre	MetaRPG	RPG	Casual	Casual	Metaverse
Graphic Style	3D	2D	2D	Pixel	2D
Easy to Join	Free to Play	\$350	Free to Play	\$350	Free to Try
Story Depth	High	Very Low	Low	Very Low	Low
In-Game Communities	Yes	No	Yes	No	Partial
Character Customization	Yes	No	Yes	No	No
Multiplatform (PC, Mac & Mobile)	Yes	Yes	No	Yes	No
Singleplayer or Multiplayer	Both	Mostyle PvP	PvE	Both	Both (Passive)
Player NFT Mint & Burn	Both	Both	Burn	Both	Both

● COMMUNITY-FOCUSED GROWTH

We spare a big share for our participants who support our world's massive promotion. We will distribute this share in a generous way to our teammates and players who contribute our community to develop.

● SOCIAL PLAYERS

NFT games' performance of keeping players in game is 80% more than standard games. Shaar is an atmospherical meta-rpg project other than many blockchain projects. That's why we won't only focus on keeping our players social, but also we will try to be dominant in the NFT game market by planning to attract our players' whole concentration that they direct to other games into our metaverse. Shaar will be a magical world in which you can meet everyone on your social network.

● FREE TO PLAY

When we look at the current NFT game projects, we see that most of the projects require a certain economic presence to enter the game. Shaar will be a game that you can download from play stores for free. In this context, the free download of our metaverse game will be an accelerating factor that directly affects the increase in the number of our players.

● ATTRACTIVE IN EARNINGS

We will offer various opportunities for players who want to quickly grow their investment by spending time in the game. We will ensure the growth of our community by modeling a dynamic economy with the earning elements that will be realized by interacting directly with the game, with e-sports tournaments that will take place with war seasons and big sponsorships.

● TOKEN-BASED INCENTIVES

Our in-game currency will be tradable. In addition, we will periodically make incentive payments to all our participants in our ecosystem who contribute to the growth of our universe. In this way, we will create a planned growth model by focusing on realistic player-oriented goals.

● LOW ADVERTISING COSTS

Our AB testing researches show that the ad return on NFT-based games is 30% to 40% better than on regular games.

● VIRAL METHODOLOGIES

During the development process of our game, we will create a movie about the Shaar universe with the contribution of our game development studio. Again, in this process, we will launch a game which is set in the Shaar universe on Kickstarter.

We think of progressing by following the plans mentioned below in our growth strategy.

● JOURNEY IN THE WORLD OF TREES

By choosing their heroes, players will begin their journey in the atmospheric world of Shaar, in the lands of their tribe. Every journey on our open world map will be filled with unique quests and rewards. During your journey, you will be able to experience a safer and more exciting adventure by forming friendships with your social circle or players in similar locations.

The cloisters of *Rutasar*, the frightening hollows of a blind *Ratja*; walking under the *Pakariz Altaris*, where purple-blue milk flows over you and you will get drunk every time you are in it, or the *Jest Forests* where your hero's presence loses his bodily form and hangs over the *Teriser* like transparent tulle... We invite you to a magical world with every detail!

● SOCIAL EXPERIENCES

Wandering around the Shaar universe is a joy in itself. But we will offer more than that. You will be able to earn income by digging *ratjas*, craft using mines, advance with your community in the dark parts of the huge map to become the explorers of unexplored lands, or shape the lands you have purchased using land development kits.

In addition, players who come together will be able to create their own communities. A powerful clan or sect that controls its geography will be able to establish a dominance in the region it is in and dominate other players or force them to migrate.

● YOU WILL NOT BE BOUND BY ORDINARY RULES

You will be able to set your own rules in your own place. Or, you can hide an important information you encounter while traveling on the map in a memory vow nearby, and you will be able to turn this information into an income element in our dynamic economic model. We are getting ready to meet our players with a libertarian fiction that focuses entirely on player decisions. It's a free experience. This is what we aim for!

● WAR SEASONS

In the opening, we will place all tribes as dominant power elements in certain areas of the map. Players who choose their hero will start their journey in randomly assigned locations in the tribes' domains. The borders of the tribes will remain fixed until the war seasons.

However, we want Shaar to flow in a chronology shaped by player decisions. For this, we have considered cyclical war seasons. The strongest clans will join the war leagues to serve their tribes and fierce clashes will take place. The elements of the winning tribe will try to expand their dominance by getting temporary buffs; The losing tribes will be debuffed and will struggle to protect their lands.

We share our planned core game setup with you in a crude way.

● PERMANENT GEOGRAPHICAL INTERVENTIONS

We aim for our players to make permanent interventions in areas outside of their lands.

● EXTENDED INDIVIDUAL HERO STORY

We're working on an advanced logging system that will record your entire Shaar experience and develop a fantastic storytelling. Moreover, we plan to ensure that these logs can be edited, archived and transferred.

● SUCCESSION OFFERINGS

With the *Succession Offerings* we will add to the game, we will ensure that a hero's log record and his property are directly transferred to the players it is determined.

● FAMILY AND RELATIONS

You will be able to build a family tree and develop your family through *Succession Offerings*.

● MULTI-DIMENSIONAL MAP

We're trying to create a custom open world experience. In this context, besides a linear world map expanding in four axes, we will create micro-universes that can be entered from the cavities of the *Hegira Trees*.

● ADVANCED KARMA MODULE

Karma is not just a positive or negative structure, it will have special sub-breaks. We are building a completely dynamic and interactive hybrid module. In the hero profile of the player, expressions such as generous, treacherous, cowardly, fearless may appear as a result of his interactions.

● KNOWLEDGE WILL MEAN POWER AND MONEY

We're trying to get Shaar to have a special sense of reality. Here, just as in the real world, we will ensure that knowledge is a special attribute. In this context, we will first make the *Memory Offerings* available. You can think of these trees as Shaar's communication network. The information hidden in these trees by the players can be designed so that only their friends can see it, can be sold for tokens, or information that is glazed with enchantments can be captured.

Yes, knowledge is power and all legends deserve to be recorded! There will be living libraries in our world. However, we do not guarantee that only objective information will be kept in these libraries. The strong determines history, just like in the world!

Our entire focus is to present the world of Shaar as a neat metaverse to our players. In this context, we are planning some developments.



WE WILL DO IT

Q2 2022

Starting **Community Building**
Creation of **Concept Designs**

Q3 2022

Starting **Seed Fund Tour**
Team Expansion (30+ Teammates)

Q4 2022

Starting **Private Fund Tour**
Collaboration with **Polygon & Polygon Studio**
Releasing **Cinematic Teaser**
Releasing **3D Walking Simulator**

Q1 2023

Releasing **Lite Game (Web Based)**
Beginning **Land & Building Sales**
Starting **Public Fund Tour**
Announcing **Staking Rewards Program**
NFT Sales (Charms)

Q2 2023

NFT Sales (Religion Tablets)
NFT Sales (Special Hero Lineages)
Team Expansion (40+ Teammates)

Q3 2023

Opening **Marketplace**
Team Expansion (50+ Teammates)
Releasing **Soundtracks (+10 Tracks)**

Q4 2023

Announcing **Earning Models**
Team Expansion (60+ Teammates)

Q1 2024

Announcing **VR & AR Integration**
Releasing **Soundtracks (+30 Tracks)**

Q2 2024

Team Expansion (75+ Teammates)

Q3 2024

Team Expansion (100+ Teammates)
Releasing **Soundtracks (+50 Tracks)**

Q4 2024

Releasing **3D Game**

Q1 2025

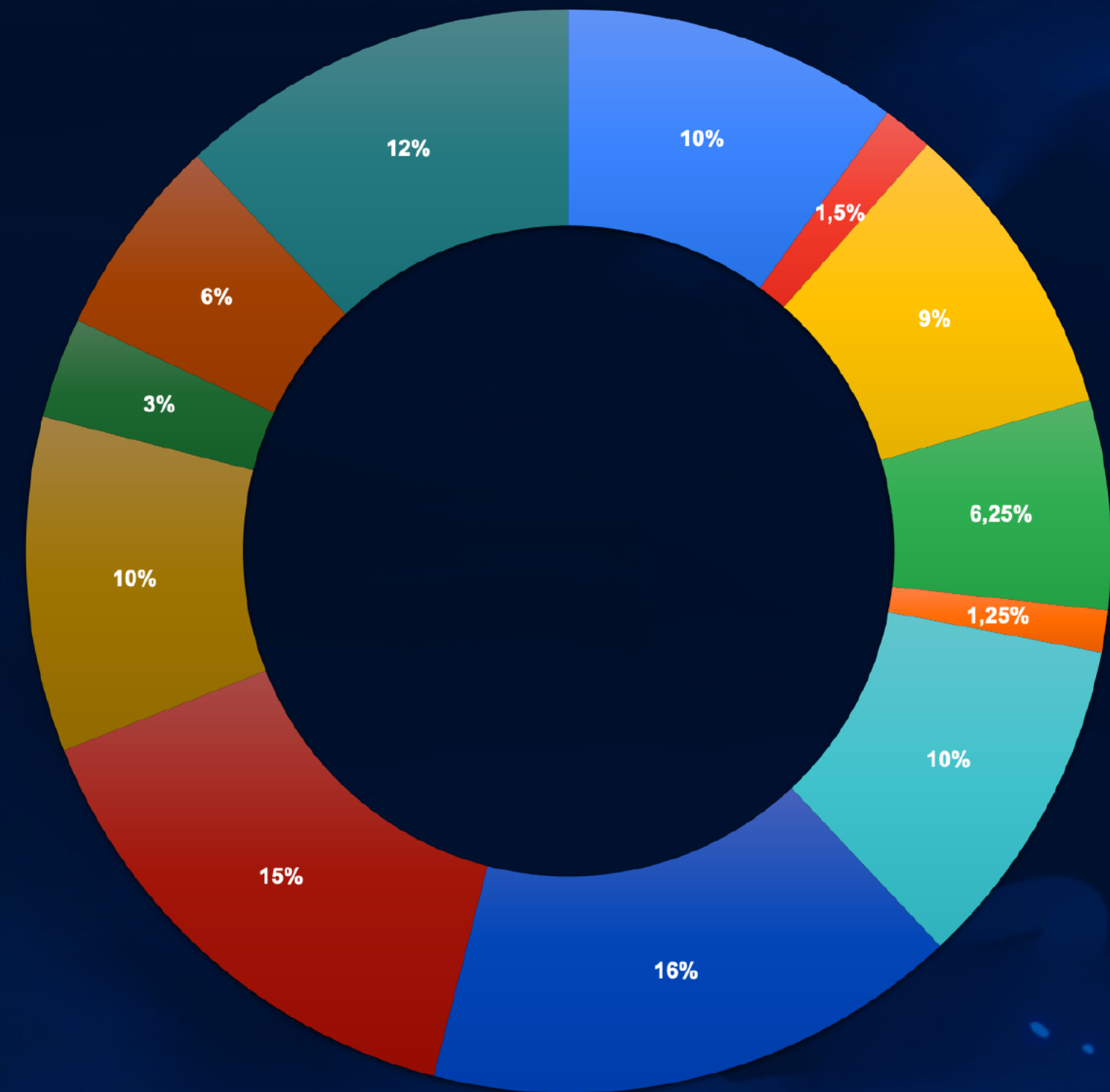
Releasing **Expansion Pack**



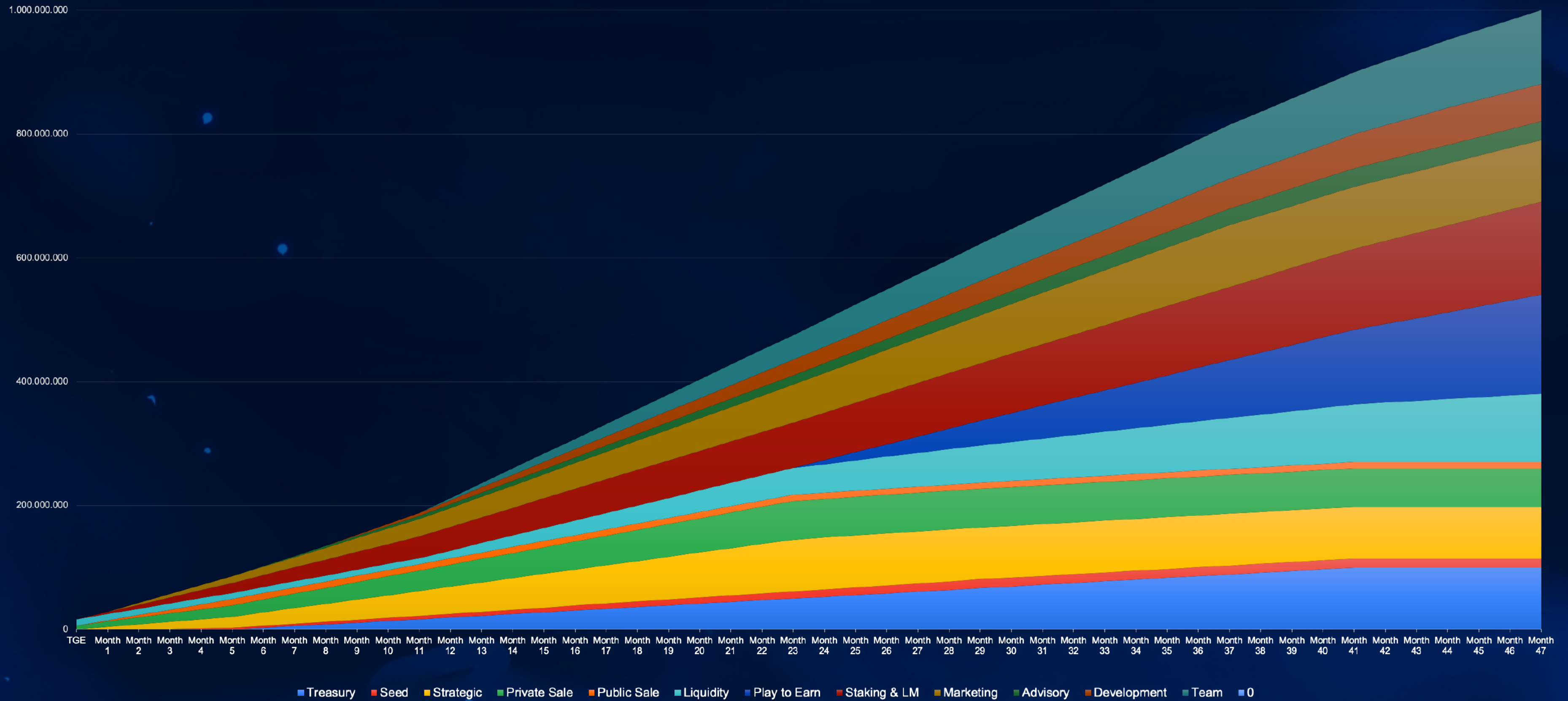
We plan to release **Lite Game (Game Management App and First Playable Version)** in the fourth quarter of 2022.

We aim to complete our alpha and beta processes successfully in the following 3 years and to publish our full version in the third quarter of 2025.

- **TREASURY SALE (%10)**
100.000.000 SHAAR TOKENS 12 MONTHS CLIFF, 36 MONTHS LINEAR
- **SEED SALE (%1,5) \$0,0200**
15.000.000 SHAAR TOKENS 6 MONTHS CLIFF, 36 MONTHS LINEAR
- **STRATEGIC (%9) \$0,0250**
90.000.000 SHAAR TOKENS 3 MONTHS CLIFF, 32 MONTHS LINEAR
- **PRIVATE SALE (%6,25) \$0,0300**
62.500.000 SHAAR TOKENS %10 TGE, 24 MONTHS LINEAR
- **PUBLIC SALE (%1,25) \$0,0350**
12.500.000 SHAAR TOKENS %20 TGE, 12 MONTHS LINEAR
- **LIQUIDITY (%10)**
100.000.000 SHAAR TOKENS %10 TGE, 48 MONTHS LINEAR
- **PLAY AND EARN (%16)**
160.000.000 SHAAR TOKENS 1 MONTH CLIFF, 60 MONTHS LINEAR
- **STAKING & LM (%15)**
150.000.000 SHAAR TOKENS 1 MONTH CLIFF, 47 MONTHS LINEAR
- **MARKETING (%10)**
100.000.000 SHAAR TOKENS 1 MONTH CLIFF, 36 MONTHS LINEAR
- **ADVISORY (%3)**
30.000.000 SHAAR TOKENS 12 MONTHS CLIFF, 36 MONTHS LINEAR
- **DEVELOPMENT (%6)**
60.000.000 SHAAR TOKENS 12 MONTHS CLIFF, 36 MONTHS LINEAR
- **TEAM (%12)**
120.000.000 SHAAR TOKENS 12 MONTHS CLIFF, 48 MONTHS LINEAR

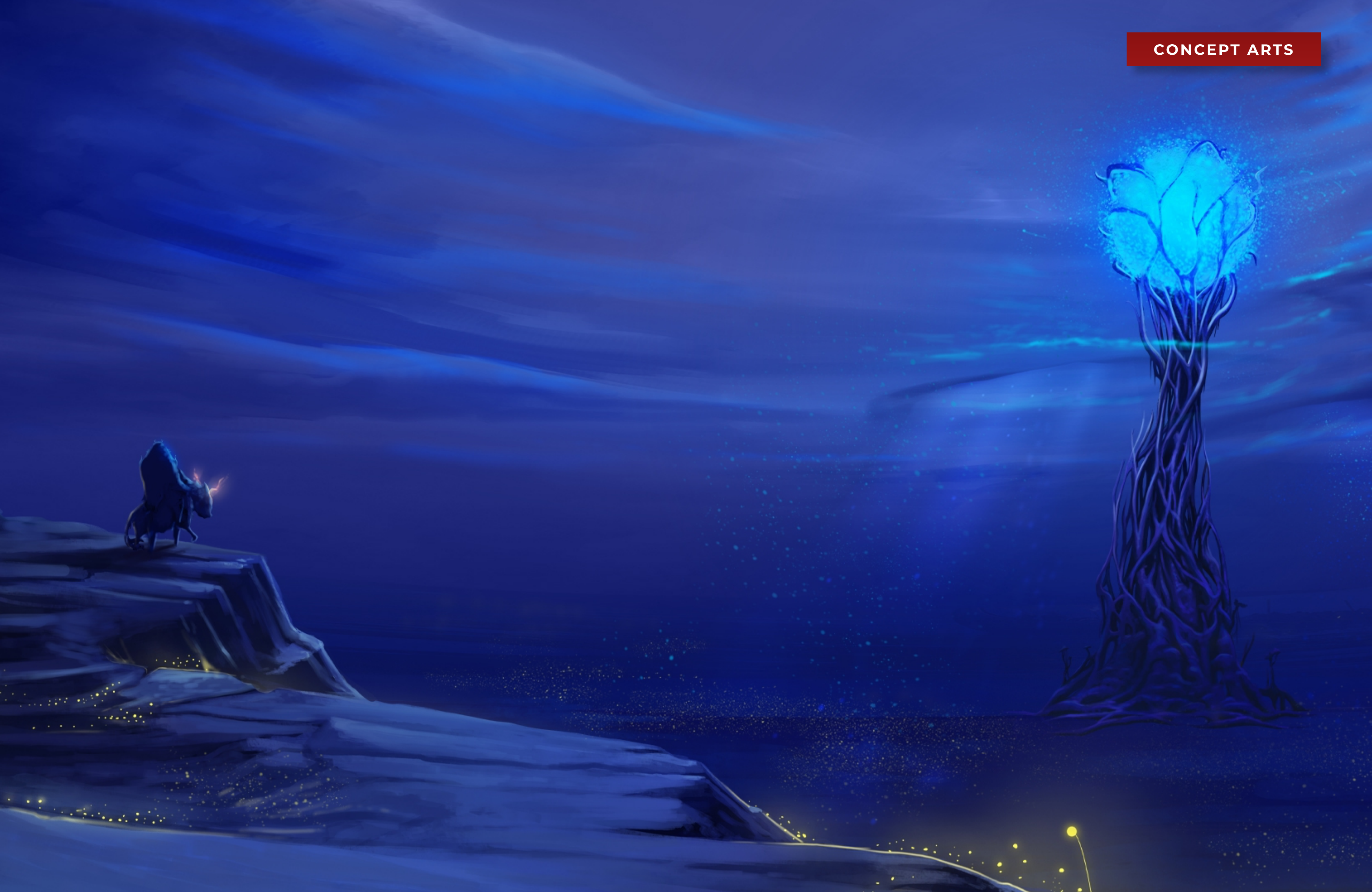


TOTAL SUPPLY: 1.000.000.000 SHAAR TOKENS
INITIAL MARKET CAP: \$656.250
FDV: \$35.000.000



Shaar Token DAO (Decentralized Autonomous Organization) is a financial element that continues its existence without being dependent on any authority infrastructure. In this way, the decision-making power of our system will be transferred to crowd-sourced processes without being dependent on any authority. Also, all of our sales on the Marketplace will be made using Shaar Tokens.

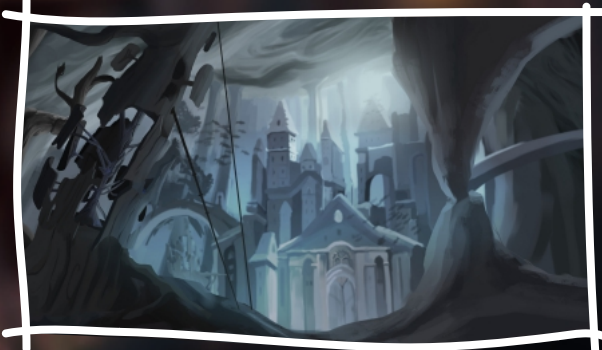
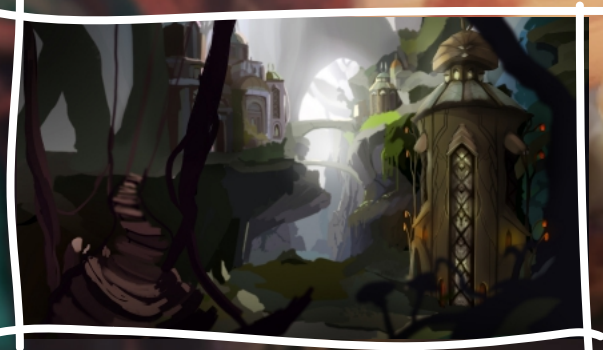












**BERAT MERT**

The Architect & Universe Mentor

**BÜLENT BULUT**

CEO

**ÖMER YILMAZ**

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**N. İPEK**

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Art Director

**UMUT ÇIPLAK**

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Art Ambassador

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**ENSAR ESEN**

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**BARAN ÇEVİK**

Community Manager

**EMRE SARIÇAM**

Concept Designer

**YAVUZ KARACA**

Concept Designer

**FATİH BÜYÜKBASKIN**

Concept Designer



KÜBRA GÜL [in](#)

Designer



GÖKÇE KINAY [in](#)

3D Designer



DERİN ERİŞ [in](#)

3D Designer



BUĞRA MUTLUER [in](#)

3D Designer



ETHNOTIC

Soundtrack Design



EMRE NAVGASIN

Jel Ketri Worker



ALİ EKBER SAYIN

Jel Ketri Worker



ATA MURAT

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AHMET DEMİR [in](#)

Observer



KADİR HOCAOĞLU

Game Concept Designer



OZAN BİRSES [in](#)

Game Concept Designer



SİMA BAKTAŞ [in](#)

Legal Advisor



TOKENSUITE [in](#)

Marketing Advisor



UĞUR ŞEKER [in](#)

Strategic Advisor



OSMAN KUZUCU [in](#)

Blockchain Advisor



BOOKS

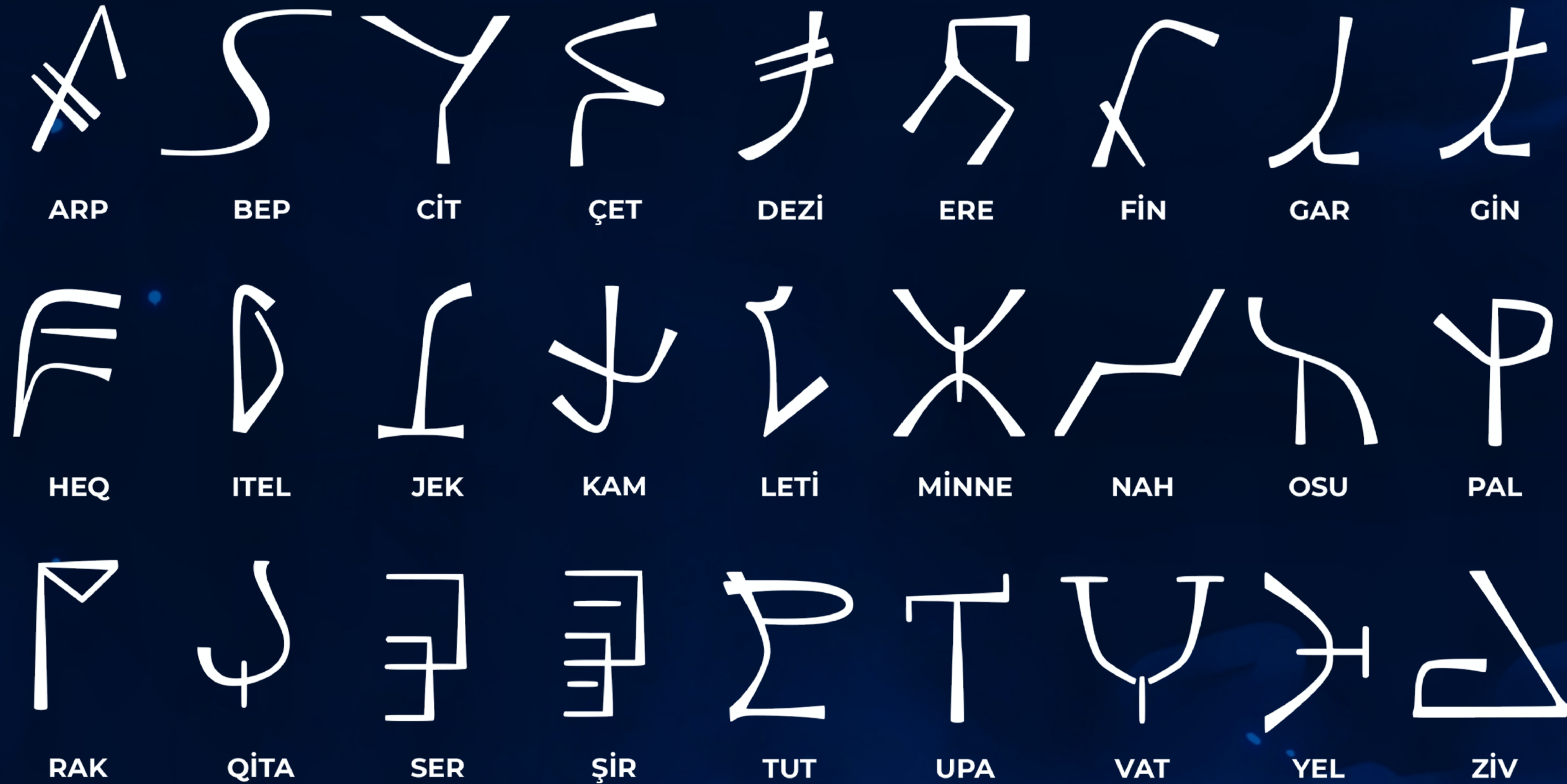


TOYS

BOARD GAME

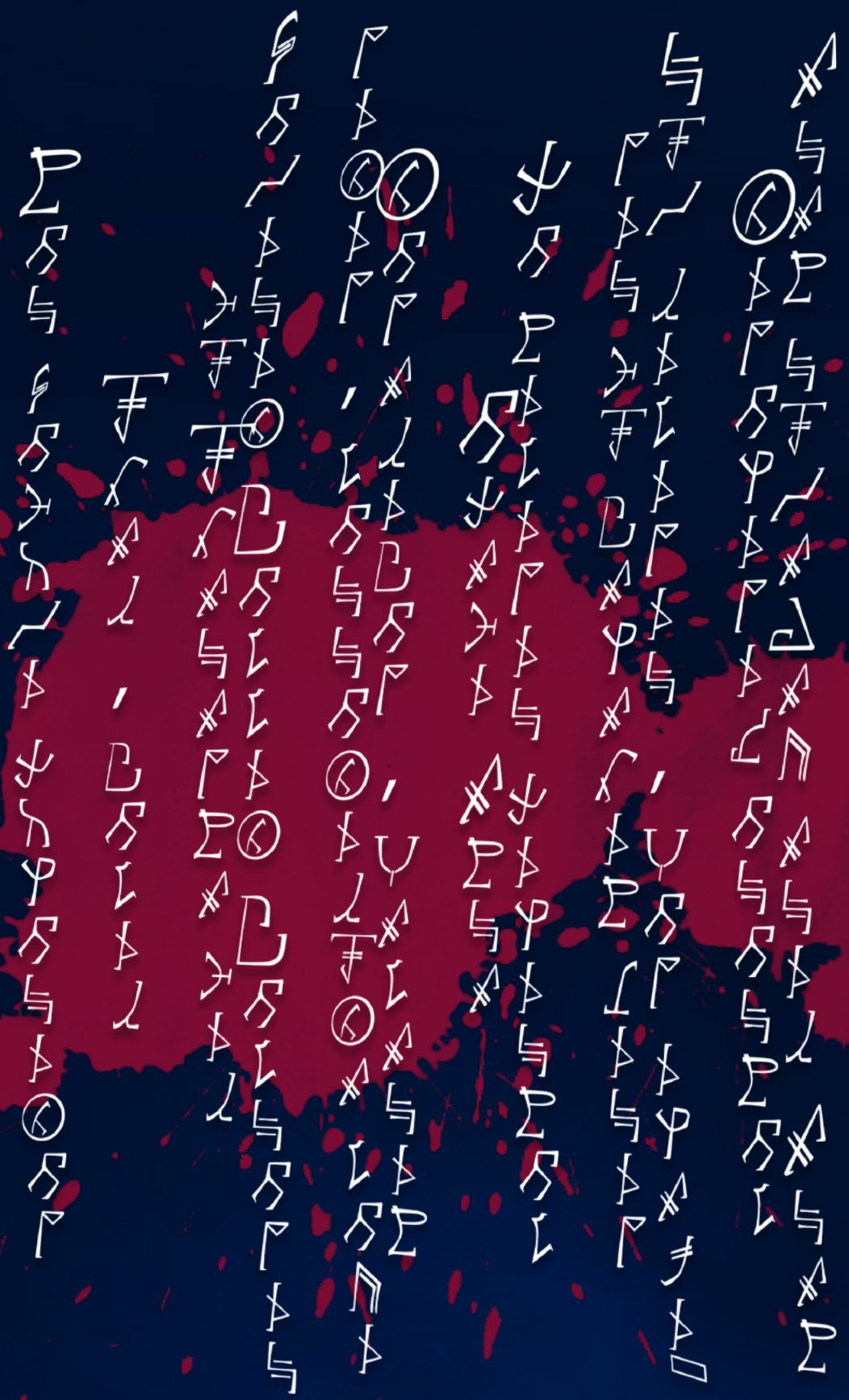


Shaar is a complete universe design with unique dynamics just like the Lord of the Rings and Star Wars. Extra works that we will take from the Shaar Universe in the short term to hype our blockchain project are:
Books, Shaar Board Game, Toys, Movie & TV Series



Alphabet of **Jel Ketri Language**.

It is a unique language we developed for the universe of Shaar.



"In the bosom of Asat Mirepir, fire glows scarlet, Blossoms of sun, clay reeds and collared bustards
Howling River behind ke paths
Harborers, Dark Children, we are tireless!
Towards Hellim Helseris and ufasar we turn, Sparkling in dark and light
Eternally awake Kopes of us!"

GENESIS

Before the existence of words, even before existence itself, there was Hûda, believed to be eternal. From the word lamu, thought to be uttered by Hûda, all things on earth have found life. What a sublime concept, immeasurable and ungraspable by mortals, even by believers who think of themselves as mere whispers in the utterance of lamu; they thereof accept the actuality of his existence yet to be revealed. Inspiring many sons, it is through their eyes all is seen and believed. For now, word of Hûda is only sustained by stories, told by one to another and spread. The ones who are called Ketri among Shaarchildren are known to have stories and knowledge concerning Hûda.

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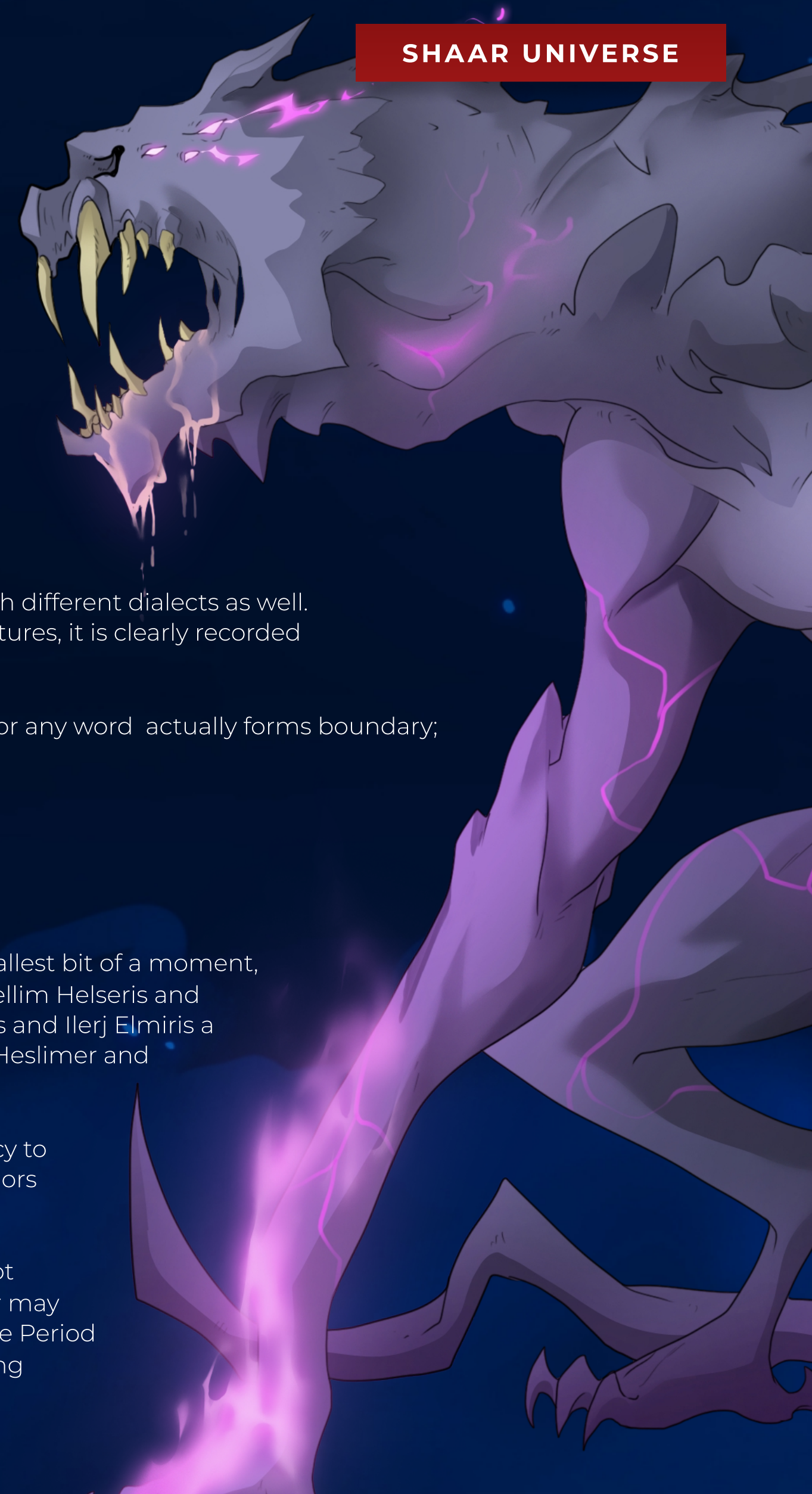
Shaar means universe, it means the Tree of Trees, both singular and plural. For Shaarchildren, giving meaning to Shaar or any word actually forms boundary; for Shaar has neither a beginning nor an end, nor needs any limits.

THE PERIOD OF AYA SHAAR

Shaar, along with Nûr, following the word of Hûdā, was breaking “into pieces” during these times. As it is said, in the smallest bit of a moment, Shaar created entire Aya Shaar, including; 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...

In Beings, there is no use of any words. Thereof, only Hûdā knows what Shaar truly means. For Beings, words’ inadequacy to define is symbolically narrated by believers as: “Tinna doesn’t expand, yet, including Rutasar and Teriser and every all colors between them, it covers itself with other colors.”

Rumor has it, in the Period of Beings, time is beyond and greater than any dream or vision, any idea that may or may not come to mind; it is beyond mirages, memories, or all prospects, and beyond and greater than the mysteries that may or may not occur. It is also said, in all times, trees’ harmony is infinite and beyond the words of any language; this was during the Period of Beings. Now we know, ears are helpless and deaf against the sublimity of melodies compared to the experience during the Period of Beings.



THE PERIOD OF FIRST CHILDREN

Formations continued until the new era. Eventually, they became Aya Pellar (First Children). There are some rumors, about how they came to be, but only Hûdā knows the truth. What is certain is, the First Children were disembodied and had no physical existence at first. They were not driven by needs, wishes and passions. They were the ones who sang to the tunes of Genlim Sasar during the festivities for long hours. The information that is known is: even when Aya Pellar thinks that their existence belonged to themselves, they grew desire of fruits, ores, soils and waters. The ones claiming the ownership of these entities and each other hoped that they would find peace with it. So Ahoyuk becomes impaired and their light and fine skin turned into grainy and coarse bodies. Steps down to Rutasar began leaving traces on them with clamor.

THE PERIOD OF JESTS

Reasons are indeed just for us, the mortals, and with Hûdā everything has already been written down and read through. This is the era of Cudar .

As Aya Pellar's ambition and appetite increased, the weight of Hûdā, given to them as they were born, was gradually decreasing. This has completely shaken the harmony. At the end spot of Rutasar, there were only Jests, and at the end spot of Jests, there was a layer of spiritual darkness. As this darkness fed on the insidious seeds of desires such as lust and envy, evil and suffering in Aya Pellar, the First Children gradually forgot care and well-being Hûdā had bestowed to them. Those feelings and emotions growing in them (like the grains of water Mirelim Lakusar dropped on the seas) were able to feed the dark mass.

So it wore cruelty vessel on its body: beyond Kemj Arusa, in the desolate land of colorlessness, Jehi (Motley) grew so much that it was known to visit Rutasar. Genlim Sasar began the sad and long lamentations in those long days.

Kemj Elmiris has made the Zone happen after these incidents. O Hûdā O Hûdā! If there were no such howls, the existence of Rutasar would be questionable. They were among those who longed for their relatives to protect Ahoyuk: they dug deep into Rutasar, raised their roots and walked towards the scum. They built an embankment at the place of their arrival. Everything back and forth of this Zone has been separated with this set. The Zone is the thing that separates turmoil from tranquility. And Genlim Sasar raised their hymn once again to Aya Shaar, to all homelands between Rutasar and Teriser and to all sons.



THE PERIOD OF WALKS

Aya Pellar lost its memories, pride and desire surrounded it took possession instead. Pleasantness of its skin disappeared. It even stopped dominating itself. It has gradually diverged, becoming divided into factions. Finally, Om Uchug fell on Rutasar. So it was found out that skin can rot. In Aya Pellar Library, graphtures and scrolls about this faith were recorded, disputes grew over time, and they were also recorded. Only Hûdā knows what happened there. It is nevertheless assumed that the thing happened was a murder.

After that, it is presumed that Aya Pellar went to Kharazar and Qirazar. The ones who walked towards east were Maari and the ones who walked towards west were Heir. Since then, both parties have accused each other of falsification, and they called each other Aya Rimir : This name would later be used only for Heirs. They have fought with each other all their lives and plundered everything they could find. Since those days, neither the plunder nor the deserters have come to an end.

LAWS CHAPTER

Cruelty and massacre were at such a level to water Rutasar with the blood of sons. In order to protect their wives and children, men walked with sons they considered the most robust, and they were known as Fekfu .

Fekfur, reported their omens: Tug , it is a sign or an icon, a monument, a seal or a unique clothing. They called themselves chiefs, governors, kings. They dressed their sons as well. They endowed themselves with weapons, titles and sojourns. They established Om Utuk . Some were rough and fair, and some were open-eyed and shameless, some fought only for the magistrate; some fought for greed and carnage. They were the ones who wanted Rutasar for themselves, and they had their children fight against other children.

This era was mentioned in many ways in Common Language. These stories are commonly called Laws Chapter and Heads.

EXILES CHAPTER

It is said that no word uttered under Teriser is sufficient to express this cruelty.

The ones who have committed themselves to bloodsheds were among the most unjust people ever seen. They were not content with Keyipser, they were among those who fed on meat and blood. It was as if Nûr, bringing people well-being, was agony for them. "Dishonored ones" disrupted Aya Shaar's harmony with their spells; they tried to uproot Nûr away from them by stabbing their black charms at the bodies of nations and reciting unholy spells. The breeze from beyond the Zone had driven them mad. However, Tug owners soon woke up. Many wrongdoers were slaughtered. Some saved their lives and took refuge in the fertile lands of north and south. Some were exiled to remote islands of Torqulim Qayak. This era is remembered as Exiles Chapter.



CELLARS CHAPTER

Those who fled from the carnage first kept their settlements hidden in north and south, at the bottom of the Rising Depths Sea, and then their offspring were fertilized, so they kept their homes.

In east, the situation was more serious. It is only known from the rumors how long the distance is between Dalavay and the island. Besides, rumors are vague. Some say three days with a flight with wings, and some say thirteen days. However, how many days it would take, no one really knows. Yet, it is said that Vuhsar did not sprinkle any glimmers of light on this route, thus neither the day nor the evening will take place there, and it is also known that there is only Cigiter Donart .

All these events constrained the commerce between Dalavay and Haraz Eri Irus . Those who were fulfilling cherit duty were only a few. Enemy took advantage. Their curses became severer; their black charms were more troublesome. The wicked absorbed Aya Shaar's Nûr, and the island was thus extinguished. Since Keyipser did not give fruits to be eaten, rangers spilled blood, gnawed on meat. Because Hellim Helseris, Ufasar and Gerlimer did not shine; many plunged into unrelenting madness. Most have lost their minds and left themselves into the sea, hoping their dead skin would hit the continent. Those who stayed; they looked like those wrongdoers.

Being on the island for years caused exiles to turn into hideous creatures. Veil came down onto their eyes, and they could see very little. They grew wild claws in the place of their nails. They crawled, dug, sniffed. With their horns breaking through their skulls, they completely resembled animals.

In time, they have turned into something that didn't look like them in the beginning: they are called Cripples . When they discovered a slightest life and hope in their bosom, they were inclined to Aya Shaar. This situation has driven their fathers crazy. They dug Rutasar, built deep cellars and imprisoned their sons there. Then cellars grew big enough to call them big cities. Cripples became the fathers of their own sons, and now they call their fathers above the cellars, on earth the Oldfathers .

One day, a Shaarchild named Buba , born in one of the underground cellars, happened to stumble on an ancient Ratja while walking deep into Rutasar. He was a Sobusa: the son spoke to it and Nûr in his heart flowed from his hands to it. Ratja woke up gloriously. It glowed. It shone with its ties that grasped all cellars. Thus was formed a city of light under Rutasar. Oldfathers couldn't go down to the cellars either. It was another homeland then. The abode of Buba and his sons!



NIGHT OF TEARS

Dim fields of Rutasar were not enough for Buba's sons. They were among those who dreamed of the clear light of Aya Shaar. So riot broke out. Buba's Sons gushed out of Rutasar like asatduz , springing to the surface. War went on. Most sons have fallen, and they were losing. Meanwhile, the course of war suddenly changed when Night Mothers changed sides. With the support of Night Mothers, Oldfathers were defeated.

Buba's Sons advanced with their allies towards the center of island. They improved the place and woke up Sobusar. They worked for cycles. They built ironcures big enough to carry them to their first homelands, and they tamed akunas . When time came, they migrated to their homeland in droves, riding beasts. Thus, the cellars chapter was closed.

MOTLEY LANDS MASSACRE

Kemj Arusa was punctured. Jehir and Nightservants under their protection united with North Cannibals whose population was spread around east, and they formed a big army. Sons (Maari) would call this army Dotart Urdupu , they were led by Qhoras, an evil dark lord. They burned down the land of sons (Ketri) and plundered. Then, Qhoras attacked the homeland called Bachu Dilar . There, he read Fejejark Nushkiter and defiled the Seven Epemet Murpas. Thus, nature of Aya Shaar was changed, now it served evil.





MAARI (FREE) ✕✕✕✕

In the Period of Walks, the marchers of the East called themselves Maari. They recognized Parap Seylimer, Ilerj Elmiris and Epemet Murparis as holy. They lived in kopak made of stones and ape.

They rode Ke and grew hair just like their kes' manes. They were brave warriors. They became adepts in using weapons. They read Danuq Nushkiter to their Nap belsa and blew like a storm in the heavens. Among these sons, there were many valiant, young ones who became a part of legends. The truth is, no army of similar numbers would have dared take side against them.

Maari... What we know is they are the most difficult nation to bring under obedience. They are led by those called heri. When their chieftainship passes, many claim the title. They are easily divided, as this is their weakness. It is very difficult for divided ones to unite unless there is a big threat from outside. Otherwise, when there is a danger, we know they would ride ke under the highest Tug.

Their children are treated as adults by their ancestors. Immediately after the birth, a Maari baby is weaned from breast milk and begins to suck Aya Keyipser. This food matures them. Once they start growing fuzz, they would start riding ke. At the end of this respite, Yasuzim Shekkis arrives. When they succeed, they are oiled¹⁵⁰ in the presence of Ilerj Elmis holding the leadership of the homeland. So they will be freed from paternal names¹⁵¹ and their own names are recited in their ears. This is a sign of adulthood for them.

For Rutasar, purer than, the tear of Aya Pellar!





AYA RIMI (HEIR) ᄁᄃᄅ ᄆᄇᄉᄅ

They were the ones who marched to Garba in the Period of Walks. They are known with their pride. Some sons (Maari) called them Aya Rimir. This phrase has a hint of arbitration, since it carries the meaning of the first stepchild, the first bastard.

After the Period of Walks, they headed to Aya Pellar Islands: Hafugur Atsas, Om Shak and Aya Pellar Library are there. These homelands are currently under the auspices of Eastern Heirs. Also, they take care of all homelands in the western wing of Girin Izar: and Eastern Guardians are stationed further. In ancient times, all those homelands were the periphery of a single master, but after Bare Shoes War, lands separated and two masters appeared in east and west. Those in the east considered themselves the absolute and only heir of Aya Pellar.

They kept wonderful creatures and tamed furi.

Heirs have established large libraries, research centers, observatories and developed geometry. The most magnificent ironcures on the seas are made in their shipyards. They are also good at taming yalichur. No one has ever glided better than them under Teriser's dome. On the other hand, there are gossips about their incompetence in warfare. They're bad at making guns too. Yet, they are more successful in embroidery. They polish their weapons with ice-breath and walk with them to the foes.

I'll live so long that I will even see my twelfth.





RU (TWIN) ᠷᠤᠲᠤ

During the Period of Walks, there was other nation to walk neither with Eastern Sons nor Western Sons. The nation today we call Twins stayed away from the sons of east and west, looking for a homeland for themselves. They were reminded of Om Uchug and massacres when they were in the mainland, that's why they could never have peace in any district, any continent. They wanted to stay out

of sight. Sailing away with akunas, they reached out and settled in Rur Irus, the place which is now remembered and associated with their name.

It is rumored that they lived there in peace in the beginning. But then they were shaken by raids of which direction they could not understand. Raids forced them to learn how to fight. So, Twins' Guild was founded. The martial art they have developed there has become popular at that time, and has recently taken its perfect form. Today they are in alliance with soul siblings. Weapons they use are called break. When two twins' breaks merge, they become one.

Rur are taken from their families when they are still young and they go through the supervision of guilds. They are trained there with soul siblings; they learn morality, discipline and defense. Only a few of them succeed this difficult process and graduate, and on the necks of graduates Twins' Scarlet tattoo is engraved. They are known to be the most dangerous warriors alive.

Wait for me! Behind ke paths, in Asat Mirepir's bosson.





DONAZ (PROTECTOR) ታኩረገገገገ

They are known as Buba's Sons. They are the ones who rose up to Garugir in Tears Night. In northeast of Torkulim Qayak, they kept their homeland by shores.

They can be called Harbormen, Travelers. Residents of the northern coast are Karanu, and they are wholly referred as Donaz.

They wander in the three main cliques on the shores of Cigi Lamusa as Buba's Companions, Night Travelers and Shadowed. Among them, in the eyes of other sons, the most notoriously ones are Shadowed. In fact, they are so ill-mannered. Slavery, bounty hunting, waylaying, prostitution and so are legitimate for them. Since their appearance resembles other sons (Donaz), the bad reputation is stuck on all Protectors. This is such a reputation that pilgrimage of Shadowed is like an unpleasant leak for protected homelands. Some sons bring this discrimination to an extent to see Protectors as Expatriates. However, for many years, they have been living together in spite of the negative impression on Protectors; these Sons have fused with each other in time.

On land, protectors are observed riding nilim meretz. They are successful in seafaring as well. They do not ride bulky ironcures like other Sons (Heirs), instead, they have plinkoars¹⁷⁰ to take them away like a Vuhsa. However, they are so adept at mastering akuna, and it is rare thing to see an akuna dominated by someone else like they do.

Whohoha, pal! My Kope is jingling now!



SOON





JEHI (MOTLEY) 𐌶𐌵𐌹𐌸

Shaarchildren called them Jehir. They are also called Devils, Guls or Disguisers in Common Language. They are neither scourges nor horror-bringers, but they are the worst. They live on the other side of Kemj Arusa, in Donayttur Cibis.

The truth is, Kemj Elmiris protected the sons throughout the decades; they were a shield between them and others. But, with the acceleration of waste and evil on Rutasar, wasteful ones quickly absorbed atrocity and drained it; emptying Tinna. Thus, a gap has opened in the Almighty Zone.

Jehir used to sneak through the breach slowly. But the last time, Vuhsar caught and stunned them. They were not given a passageway. Vuhsar choked them with its breath. Their mist burst into flames, they were disintegrated and left.

Then Demons realized their journey was short without skins, their efforts were futile and their journey became as vague as dreams: they needed skins. So they conceived souls and obtained their skins. What they took away from the sons was a cover on their filth, it protected them as well. But a few of them were able to dominate skins. The rest, the filthy creatures, worshipped the idea of being visible perceived in skins. When they suspended to strip off from skins, skins they kept became prisons for them, and they were trapped inside. Their memories were taken away. They forgot their purpose at first, and then they forgot who or what they were. They were seen as unconscious idlers when they wandered around Rutasar. It was until purulent sound was heard from beyond the Zone. O Hûdā o Hûdā! Then, mist appeared. Some wises (House of Threes and House of Sevens) say it was with these cries from Donayttur Cibis that a monstrous inspiration flowed in them. Mist blew them strange breaths. Then they felt like puppets and they unconsciously obeyed. The sons called them Nightservants. The mist hovering on their heads and what is beyond were Jehir.

Jehir are whisperers of delusion. At their request, their servants carved Ratjar and dug Rutasar. They made qhuusa from ores. They attacked the Sons by spitting black magic from poisonous tongues. As they plundered, mist increased. Qhoras were the worst. He attacked Nûr and Aya Shaar was inflamed by his foul breath.

Touch your skin for the last time, soon it will be mine!

WORK IN
PROGRESS





GAGGA (CANNIBAL) ᳵᳶᳵᳶᳵᳶᳵᳶ

It is known that, in the Period of Walks, people who were punished for their bloodshed fled to barren homes in northeast. There have been many disasters, but this is the mere information received so far.

All that is known is that they have been completely prevented from honoring Aya Shaar. A group has appeared among them, and those days, they call those people Chanda in their own decadent language. They knew mischief-makers as guides and they went after them.

What they call Chanda speaks of an entity called Gotang. According to the belief, it hovers in skins and is fed on pung. Pung is known to be so hard to remove. It is not enough to shed blood; it must be the blood of the self to get rid of it. Mouth of the walkers is the mouth of Gotang. They behaved accordingly and dutifully; in their distorted dialect they said Zha, Nee, Veyaan!

Now they seem to walk with abiyerk. Their men seem to sleep with other men, women sleep with other women, and children slept with their fathers.

They are no longer considered to be Shaarchildren, they are pellert¹⁹⁴ than being pella. Today, it would be hard to believe that they came from Aya Pellar.

WORK IN
PROGRESS

I selllll candieees with spittts!





GARUGI (EXPATRIATE) ႁႁႁႁႁႁ

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

In the Period of Walks, they marched with Eastern Sons. But they were among the wicked. They were the first to hear whispers from the Sea of Tarnish. They believed in Urkert Donakit and they were risking Aya Shaar with curses and black charms. Thus, Eastern Sons (Maari) drove them to the farthest place known, the East Horn Island, from where it is not known when one would come back.

At first, watchmen were waiting for them. They worked under their supervision, on Rutasar's soil. It was not allowed to shed blood. With agony, they have fed on the nuts they found. They were filled with spite and anger. These times, they were comforted by the murmur from beyond the Zone. As a Miqeneghi¹⁸⁴ nesting in a Sin, they chased their ambitions in insidiousness, enhanced their curses and ignited black charms. Dishonored ones waited for the right moment and stroked with evil incantations. They maliciously charmed all lights until there was not a single Aya Shaar with light. Nûr thus became invisible in Aya Shaar.

There were no more days or evenings on the island; it was only a gloomy night. After this day, they dug only for vulgarity and evilness. Then, they fed on meat and blood. They either killed watchmen and masters or they subjected to the unbearable torture, making them look like themselves. When their children were born as being inclined to Nûr, they mercilessly sent them down to cellars without waiting. Cycles have transfigured them. They are a community accustomed to live in dark these days; they have completely forgotten Common Language, communicating through strange sounds like animals. Unlike the Sons with gentle fingers, they have claws. As the children have bright eyes, there is only darkness in their pupils, as dark holes.

We are the watchers of dark, we see and hear through it.



WORK IN
PROGRESS



QAPETI (FLESHEATER) ሩ፳፻፳፻፳፻፳፻

In Common Language they are mentioned as Southernoffspring. But some sons (Maari) belittle them because they have left Keyipser; and they call them Flesheaters. It is said that they are a nation that has abandoned the traditions and they have been pushed to south because of bloodshed and blasphemy in their nature.

Today, they live on wide but barren plains of Rutasar, starting from the back of the Faithful Mountains and extending to the headlands where the two seas meet after countless battles of many years. It is said that Aya Shaar took away its food from them so as not to feed the heedless ones. However, they don't stay calm and they cause troubles. It is heard almost every day that they have border collisions, large and small, with charmers.

Among expatriates and escapes, they are the most similar to Shaarchildren. But they neither know science nor lore. A few among them honor Aya Shaar, and most are among deviators worshipping blasphemy treatises they call Nine Runes. Their history is long. They know how to fight, and when it comes to evil, theft or banditry, it is hard to find someone else better than them.

Eastern Heirs call them Cannibals of the South. This statement clearly outweighs all that has been said. We know that they are thirsty for blood, and it is their custom today to gnaw on animals, but we have not heard them attacking the Sons.

Hush! I didn't betray Nûr to quarrel with a servant.

WORK IN
PROGRESS





HÛDĀ'S WAY ᑦᑲᑲᑲᑲ ᑭᑲᑲᑲᑲᑲᑲᑲᑲᑲᑲᑲ

In the language of Jel Ketri they are called Hûdā'q Tilihersar. This is a monotheistic religion and it is common amongst Maari Tribe.

In this belief the unborn, eternal and creator of all beings which are reflected from “it”, Hûda is believed to be the almighty. Shaar is the place “it” calls as “lamu” (pour) and Nûr comes into existence. Nûr is the essence of all beings and everything comes into existence with it, even Aya Shaar. Though followers of this path accept Aya Shaar as divine and honors them, they know that they are not godly and accept only Hûda as their god.



TEMPLE OF SACRED TREES ᑲᑲᑲᑲ ᑲᑲᑲᑲᑲᑲᑲᑲᑲᑲᑲᑲ

In the language of Jel Ketri they are called Aya Shaarihar. This is a monotheistic religion and it is common amongst Heir Tribe.

Nûr is the essence of everything and there is only Nûr inside everything in Shaar as life-giving. But Nûr itself cannot be separated from Aya Shaar. For them, Aya Shaar are the ancient gods. But which one is the most ancient and the mightiest has been discussed through cycles; for someone it is Ilerj Elmis (Hegira Tree), for others it is Kemj Elmiris (Jest), for some they are Rutasar and Teriser. These interpretations gave a rise to emerging of sects.



TERISERIAN TENET ፎቶግራፊያዊ

In the language of Jel Ketri they are called Teriserihir. This is an agnosticism and it is common amongst Protector Tribe.

In this belief, Nûr is the one and only ancient information about creation, for now. Teriserian Tenet, does not reject the divinity of Aya Shaar. Some believe they are from divines, for some they are from gods and others think they are from angels... Nevertheless, true knowledge and eternal wisdom about them can only be acquired after going beyond Teriser (Sky Tree).



AYA PELLAR APOSTOLATE የኃይማኖት ፍቃድ

In the language of Jel Ketri they are called Aya Pellar Tiriterisar. This is an ancestral spiritism and it is common amongst Twin Tribe.

Nûr is the essence of everything and there is only Nûr inside everything in Shaar as life-giving. Followers of this path don't reject sacrary of Aya Shaar, even some accept them as godly and they accept Ilerj Elmis (Hegira Tree) as the holy one. Nevertheless, for them, the souls of their ancestors are the most important and main source of knowledge. They consent voices (whatever and wherever it comes from) heard from their ancestors.



DOCTRINES OF QHORAS ቃዩካሾቅቤቃ ዩካድተሥተሌቅቶ

In the language of Jel Ketri they are called Qhorasiq Hoyunulisar. This is an destructivistic religion and it is common amongst Motley Tribe.

According to this belief, Nûr can't be accepted as sacred and it is only a power that drives Aya Shaar and it resembles the blood flowing through animal vein. To them, Aya Shaar are not believed to be sacred and they can only make the universe work by being used, converted and destroyed when needed..



NINE RUNE ልቤል ኃተሾኃቤቆቅቶ

In the language of Jel Ketri they are called Ziz Kurkihisar. This is an totemistic religion and it is common amongst Flesheater Tribe.

Followers of this path believes in epistles of which there are lots of rumors about their source but accepted as sacred. Most of them refrain from honoring Aya Shaar or show lack of emphasize seeing them as almighty. To them, beyond its sacred meaning Nûr is the power that needs to be possessed, comprehended and used. Nevertheless, there are lots of differences amongst sects emerged from this belief. Some accepts Aya Shaar and Nûr as godly.



BLOOD GOD WORSHIP ገነድቆሥገ ድገቶ ገደባደገባዎቹ

In the language of Jel Ketri they are called Gotang Teresifipis. This is a kind of cannibalism and it is common amongst Cannibal Tribe.

Believers of this path does not honor Aya Shaar. They follow the path of sacred priest they named Çanda. For Çanda's, Gotang is the almighty. It is Blood God. It feeds on pung thriving in skins. Each mouth belongs to Gotang, each breathing being is a pung hole and Blood God must be fed. This is why in every motivation of this belief there is harm, torture and even death for all beings. All of these rituals are called pung extraction. If they fail to find a victim to extract the pung, worshippers of Gotang will have to torture themselves, shed their own bloods, gnaw on their own flesh and even rip off their own limbs.



OLD FATHERS CULT ልቆታዎደዎገቶ ድገቶ ገደባደገባዎቹ

In the language of Jel Ketri they are called Zakitsemar Teresifipis. This is an anti ayashaartheistic religion and it is common amongst Expatriate Tribe.

Believers of this path can't stand the existence of Nûr. They feed on darkness and cruelty, their purpose is to bring Urkert Donakir (Never Ending Night, Eternal Darkness) everywhere on Rutasar that a step can be taken, by blowing black magic and ripping off the Nûr inside Aya Shaar.

RUTASAR (EARTH TREE) ሾጥረጠጥጥጥጥጥ

Rutasar or Earth Tree is called Earth, Ferish, and Face of the Earth.

For some sons, some of whom are respected scholars such as Heirs, it is not clear whether Rutasar is a sacred Aya Shaar or a creation of its own. Despite such doubts, Rutasar is mostly thought today to be an old Aya Shaar that became misshapen, completely immobile and lost its authentic figure it had by birth.

According to the other sons (Maari), Rutasar is a made of the residuum of lifeless, shed skins of languished souls.

For monks of the near east (Protector), Rutasar has a potential to be Dunina , Shaar itself.

According to the common view, the topmost layer of the Rutasar is called Ozpa and Ozpa has another layer where beings and their beings nourish. Upper side of this layer is sometimes bare, and sometimes covered with shed skins and residues called shaa and oq and more.

TERISER (SKY TREE) ረጥራጥራጥራጥ

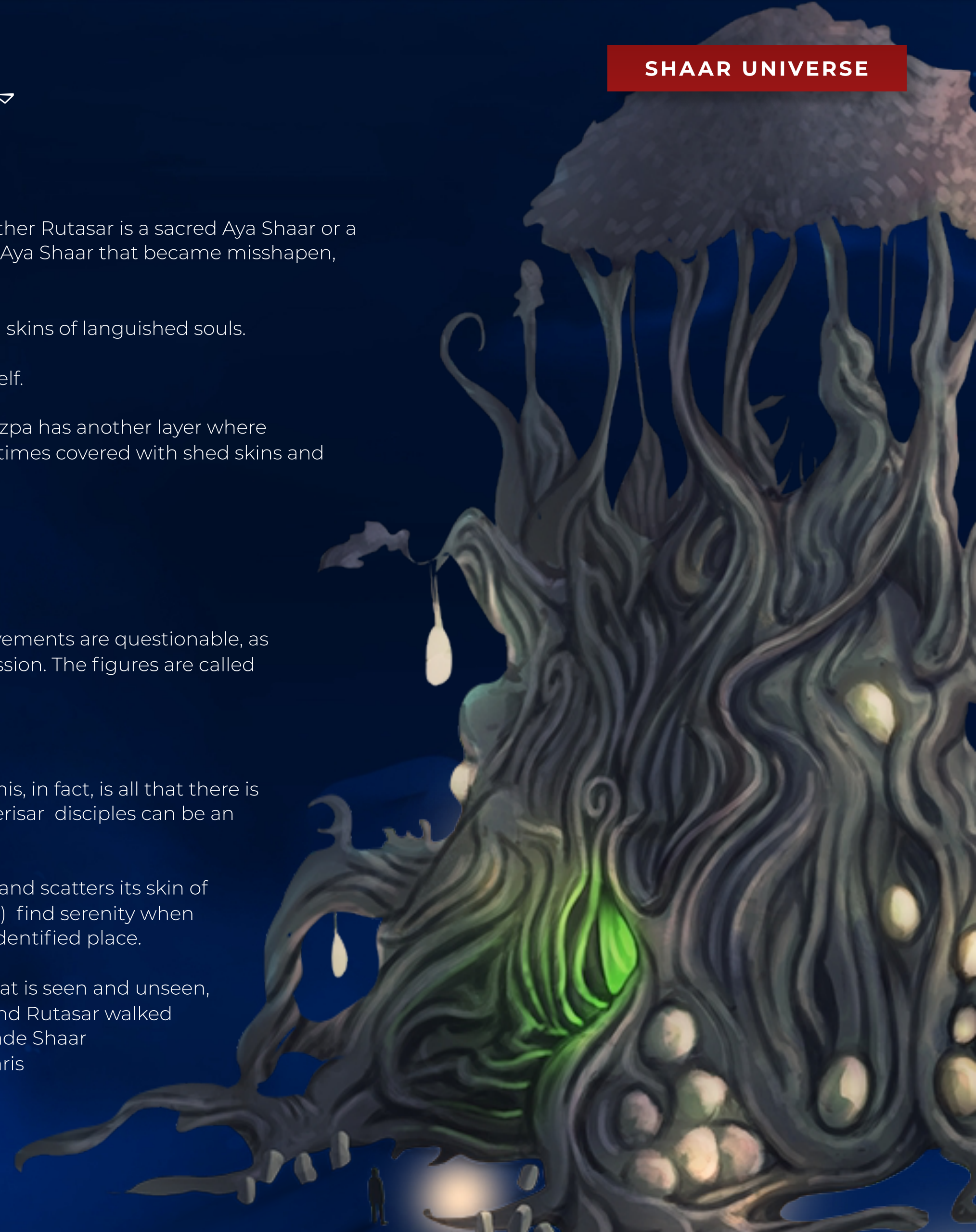
At first glance, Teriser is a universe consisting of objects moving so slow that their movements are questionable, as they are almost immobile; all these objects seem to have certain shape or facial expression. The figures are called Sky Tree. Everything is believed to move under the roof of Sky Tree.

Just as Rutasar, there are conflicts in perspectives regarding Teriser.

According to some beliefs such as Teriserihir , there is a presence beyond Teriser and this, in fact, is all that there is to know. Others argue that essences of their ancestors roam there, and Aya Pellar Tiliterisar disciples can be an instance for them.

As far as Ketris who were armed and rode kes believe, it is Orsar that rises to the skies and scatters its skin of light through Nûr, and this place is what they call home. Other sons, (Hûdā'q Tilihersar) find serenity when they gaze it. It is their conviction that Hûdā dwells above the swarms of light in an unidentified place.

Scholars of Aya Pellar Library think of Teriser as a “whole” consisting of the layers of what is seen and unseen, entailing bastions and beings, and what is seen and unseen. They argue that Teriser and Rutasar walked hand in hand before the Period of Aya Shaar, and together they formed a unit that made Shaar itself. Maari scholars claim that, “Teriser is the secret to become reverent, infinite.” Maaris claim many old beings lost their sanctity and hefts within time, then withered. To converge with one another, they met and ascended beyond the sky in sight, they coalesced there as a dome and grew to become Teriser.



VUHSAR (HOWLERS) ᄃᄆᄆᄆᄆᄆ

In Ziz Kurk , they are called Thirds, and followers believe they are the sons of Rutasar and Teriser. Some ancient parchments found in Aya Pellar Library and Southernoffsprings support this belief as well.

According to what most scholars (Heir) believe, as they separated from each other, Rutasar and Teriser came to be a third being attracted by both. For them, howlers are the secret of earth and sky. Their skin spilled over it as it was lured by Rutasar; its light was drawn to it as it was attracted by Teriser. Only a veiled, transparent body remained from the first existence of it. The voice: ceaselessly hums and howls, reminding of vastness. Yes, it is a third with all thirds; it is 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 spoke of them: "You might think they existed. However, they are absence of existence. You'll see them in the shades of turquoise, magenta, scarlet or yellow. But, how can something that cannot be touched have a color? Even if you climb the highest hill, you cannot hold them. You'll see them under an Orsa. Then, under another Orsa. They unite, disperse and recombine. You see what they carry, leave and take away. They are the hands of Shaar, the hands that cannot grasp. Try to listen to their voices. They always have an ancient story to tell."

MIRELIM LAKUSAR (RAIN CALLERS) ᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆᄆᄆ

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Mirelim Lakusar are Rain Callers.

Its life-giving veins pour shiv as a spring to your sons, the miraculous food, as they called it. Sharalimer flows, water does not resist, and it's just gentle caress you feel when you dip your hand in it.

There are young and old ones. You can easily recognize the young. They root over Rutasar. Water flows from their bodies.

Old ones are lofty. However, a careful eye can discern their existence. Flowing time has stripped away solidity from their bodies. Their skin is transparent and orchards are fringed. Root and body are one and same for them. Some lay on Rutasar and turned into cibpu and atsa and cib ; some traveled with Vuhsar; leaving their sons' mouths on the earth's chest like tears.

Water carried by each Mirelim Lakusa has unique flavor. For some, it reminds you of a taste of childhood. For some, it makes you have frenzied drunkenness. When an old Mirelim Lakusa, chasing a strong Vuhsa, leaves water to a tribe for their hearts above which it was wandering, it touches lakujan it has brought. For this reason, some scholars believe all known emotions were carried to them through rains. Lime Pesafit says: "If springs do not stop flowing, if they always exist, what is the secret of this eternity? The source of the one who ascends to the sky and descends from it is the same. They (Mirelim Lakusar) are the vessels of our hearts circulating between Rutasar and Teriser. From a hard heart comes pain and poison; yet from a compassionate heart comes sherbet and healing."

HELLIM HELSERIS (TWINKLES OF THE DAY)

ᚼᚱᚱᚱᚱ ᚼᚱᚱᚱᚱᚱ

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

They inform of time . Their offerings scatter like sparks, they scatter on Shaar by through the push of Vuhsar. Hellim Helseris glows in the color of fire as it awakens. The awakening is called helin , and shines in the colors of red, orange, yellow and in the end, green. They are symbols of joy and fertility.

UFASAR (TWINKLES OF THE NIGHT) ᚱᚱᚱᚱᚱᚱ

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

They are the other messengers of time as well. When their eyes open, they rise slowly at first, then hover gracefully over Rutasar. The first cells turn green just like Hellim Helseris. However, the light is a little dim and colors a little dark. We call this moment ufan . Calmness and peace abound. There comes blue then, indigo blue and purple... When their respite ends, they also fall. So what we call ufahelin ends and a new one immediately begins.

If anything happens meanwhile, how rare it is: water of Hellim Helses touches an Ufas, getting attached to it, and Ufas attaches all it has to the one who touches it, where all colors of the spectrum meet and a lump is formed, at the very moment, they descend on Rutasar, as if dancing, merging as they descend. We call this the happening of Intinna . For some, they are so strong that, when we hold a candle, we believe that luck will come too soon. They are the precious of sons and the precious is given as a gift to the most precious ones.

GERLIMER (LAMPS) ᚱᚱᚱᚱᚱᚱ

Gerlimer; they are Lamps, Light Skinned and Light Stalagmites.

Rising from the ground like a stick, they radiate white light around. Their orchards are so close to their stems that careless eyes would see as a tall column. Big and grown Lamps can give light to a town from one end to the other. They are cool in hot times and warm in cold times. Ingerlim , the dwarf Gerlimer we call, they are a gift to us; when we pluck a bunch, it is through them we can see ahead in long travels.



HELJ ELMIRIS (RAYS) ሥጋገግግግ

Helj Elmiris are Rays.

They shine just like Gerlimer with a difference, their light is more intense and brighter, they shine colorfully, and unlike Helj Elmiris, they spread around in bundles. Some spread so far from their source they were born, we know that they shine on a big dalapu by themselves. The majestic ones are what we call Heljilu Elmis.

ASAT MIREPIR (FIREPOURERS) ሥጋገግግግ ጸገገግግግ ጸገገግግግ

Asat Mirepir are Firepourers.

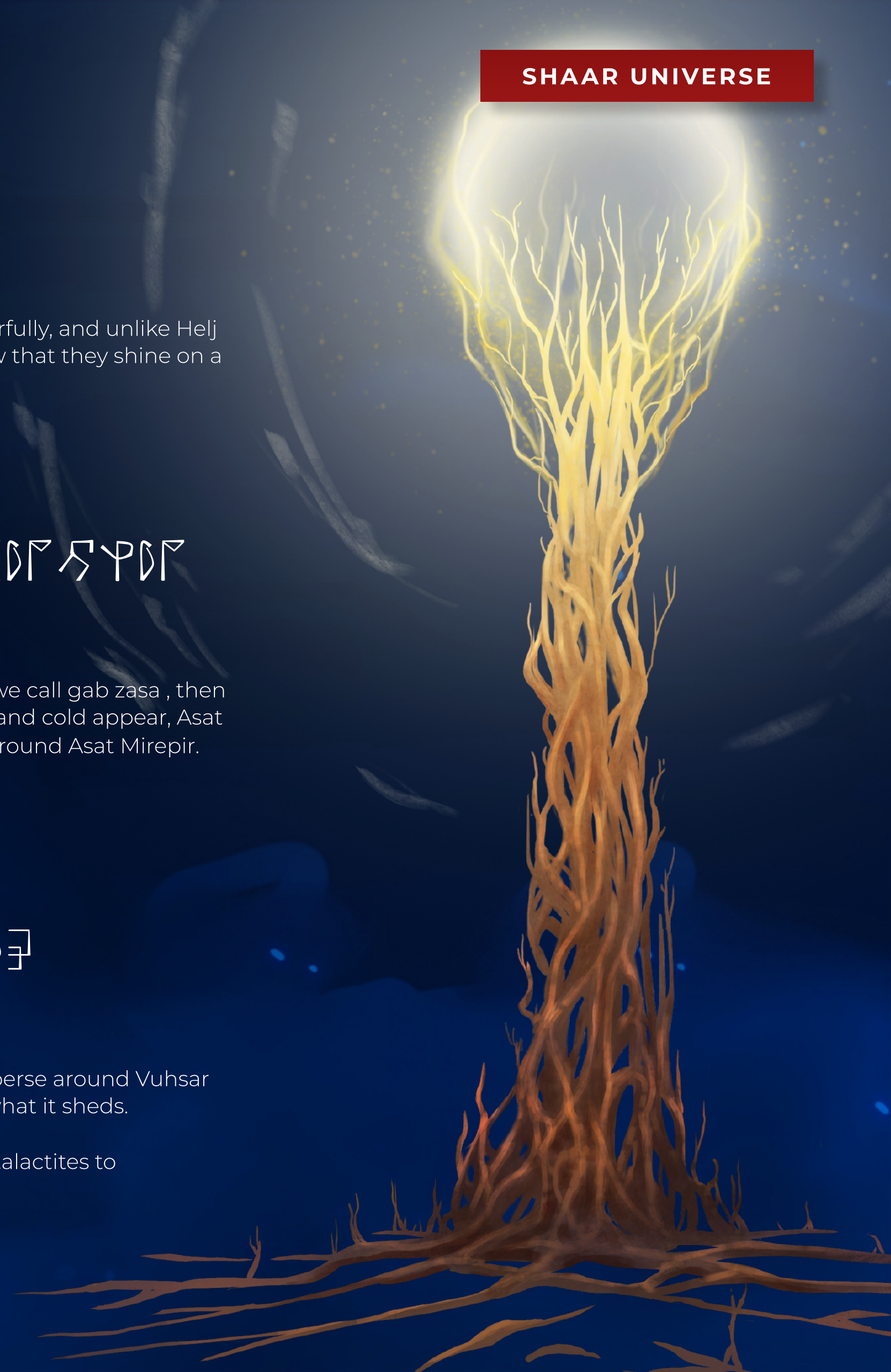
As Asat Mirepir's breath gets stronger, fiery fruits begin scattering around them, there appears what we call gab zasa , then gab anatusa : hot times appear when Vuhsar bring these charcoal fruits to dormitories. When winter and cold appear, Asat Mirepir warm their homes and tents with fiery fruits used as stoves . Nomads set up winter quarters around Asat Mirepir. Some sons (Protector) polish their weapons with them.

ENIJ ELMIRIS (GLACIERS) ሥጋገግግግ ሥጋገግግግ

Enij Elmiris; they are Glaciers.

Their awakening signifies the cold. Ice fruits grow on their vineyards. When these fruits ripen and disperse around Vuhsar and Rutasar, they become cesh zasa first, and then cesh eniplin begins. Sons cool themselves with what it sheds.

The nomads set up their summer quarters around it. Some sons (Heir) adorn their weapons with its stalactites to strengthen them.



KEYIPSER (FRUIT TREES) ታናህታይያን

Keyipser are Fruited.

They are commemorated by their tasty hajaq on their orchards. They give satisfaction to the ones who eat them. Shaarchildren, avoiding bloodshed, feed on them easily and with pleasure. Summerbrooms, winterbrooms, whitishes, collaredbustards... And more: they call each of them with the name of the berry it carries.

AYA KEYIPSER (TREES OF FIRSTFRUIT) ጸሕጸ ታናህታይያን

In Common Language, Aya Keyipser is also referred to as Foster Mothers, Childminders or Trees of Firstfruit.

Controversy on their nature continues. For some, they are a Keyipse from Keyipser. Some agree they are not from Keyipser, for the fruits growing on them tend to be bitter and poisonous, they are not subsistence. However, what we know is, their sap is medicinal. Its taste is a reminiscent of mothers' milk, and it has a specific place in traditions of some sons' traditions (Maari): Maaris give their babies the milk of their women only when they are born for once. Then, sons live on Aya Keyipser's milk until they reach the traits of their sex.

NERLIM ELMIRIS (HEALERS) ስጦሪጸ ስጦሪጸ

Nerlim Elmiris; are Healers and Healing Trees.

Whether they are a Keyipse from Keyipser is a matter of discussion. Some sons (Heir) are convinced that they are something other than Keyipser. What we know is, unlike Keyipser, gazes pass and follow them; this characteristic is a proof of their authenticity. As it happened, some were poured over Rutasar like transparent tulle, some of them reaching Teriser, they are carried away. We can also distinguish them by their smell. Sugary, bitter or sour smell; they possess strong and sharp odors. Each Nerlim Elmis leaves a core of itself to those who are affected. Hagcauldron, witchshell and many more are what they leave behind: the ointments made of them make sons vigorous, wounds are treated with them, essences, spirits, spices, poisons, elixirs, and enchantments, each are made with them.



ILERJ ELMIRIS (HEGIRA TREES) ስጊ ስጊ ስጊ ስጊ ስጊ ስጊ

Ilerj Elmiris are Hegira Trees.

They are shelters. In Aya Pellar's Cigi Lamusa , whenever tiredness touches their skin, sons fall into its presence; consoling themselves in their shadow; thus their sorrows and sorrows are alleviated. They are cemeteries. Ilerj Elmis open its heart to sons when it senses Uchug Lesiyuris in Shaar's presence. At this very moment we call Toyug , the skin comes out of its cage, goes to the place he was ordered to be. The great Aya Shaar reaches its ties to embrace the child. What we know is, from this moment on, the two are one, dead skins are calmed by its skin; they are all like a reminiscent of monuments. They are the Abaghpa . As sons pass by them, they cry, "Greetings to you, the departed! We are all among those who are going to pass away." They are the ones who migrated. Sons make pilgrimages to watch the nearness of death. They are the places of worship. They do what is called Dotart Qeripi in cavities with sages. Here, they fasten themselves firmly to death. What we know is, many of them have passed away by doing so. As it is seen, only a few of them make it back, leaving sanity behind. Those who return without losing their minds are called Ellim .

EPEMET MURPARIS (ALTARS OF CONTEMPLATION)

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Epemet Murparis are Altars of Contemplation, Reflections.

Lime Pesafit said: "They ask how Epemet Murpas differs from Ilerj Elmis. One is to die and other to live."

Its guests, just like pilgrims coming to Hegira Trees, are in what they call hollows of Besja. . However, the state of withdrawal does not resemble what we call nocturne walk. It is more like living in a deep dream for a long time. They are also among those who make pilgrimage; but this is a different state called Ilerjkpu . However, they have never been heard to add sons into their skin.

The weight of unquenchable delusion, enveloping hesitation or gripping pain is nicely relieved in Epemet Murpas' compassionate bosom. It is the common place of great warriors, scholars, travelers and poets. What they pour out of its spring is their equipage. There, together they find two of the greatest ointments; Umk and Tuyt .



PAKARAZ ATSARIS (FOUNTAINS OF SOLITUDE)

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They are known, in Common Language, as Fountains of Solitude and Epitome Balls.

Their guests are weary and sad. When sons lose the loved ones; their love and hope fade, their trust and beliefs are shattered, yoke of despair drives them; in dream and Lamujar Shaaris, they join its presence to find cure.

Pakaraz pours sugary milk and sweet berries from Atsaris' spring. The sons, ecstatic with his offerings, reaching Apitir Ozparaz. If so wished, they will be fed with the milk of a spring at the very end of Rutasar, the place where all sad hearts meet. Sons burning with the same trouble find each other here, where there are no contemptuous eyes. Sons see each other without seeing and hear without hearing. There, sadness never touches them. Shame is unknown here. They spread a scent of pleasant smoke. Cool rivers roam beneath them. When they wake up, they find themselves consoled for continuing their journey a bit more.

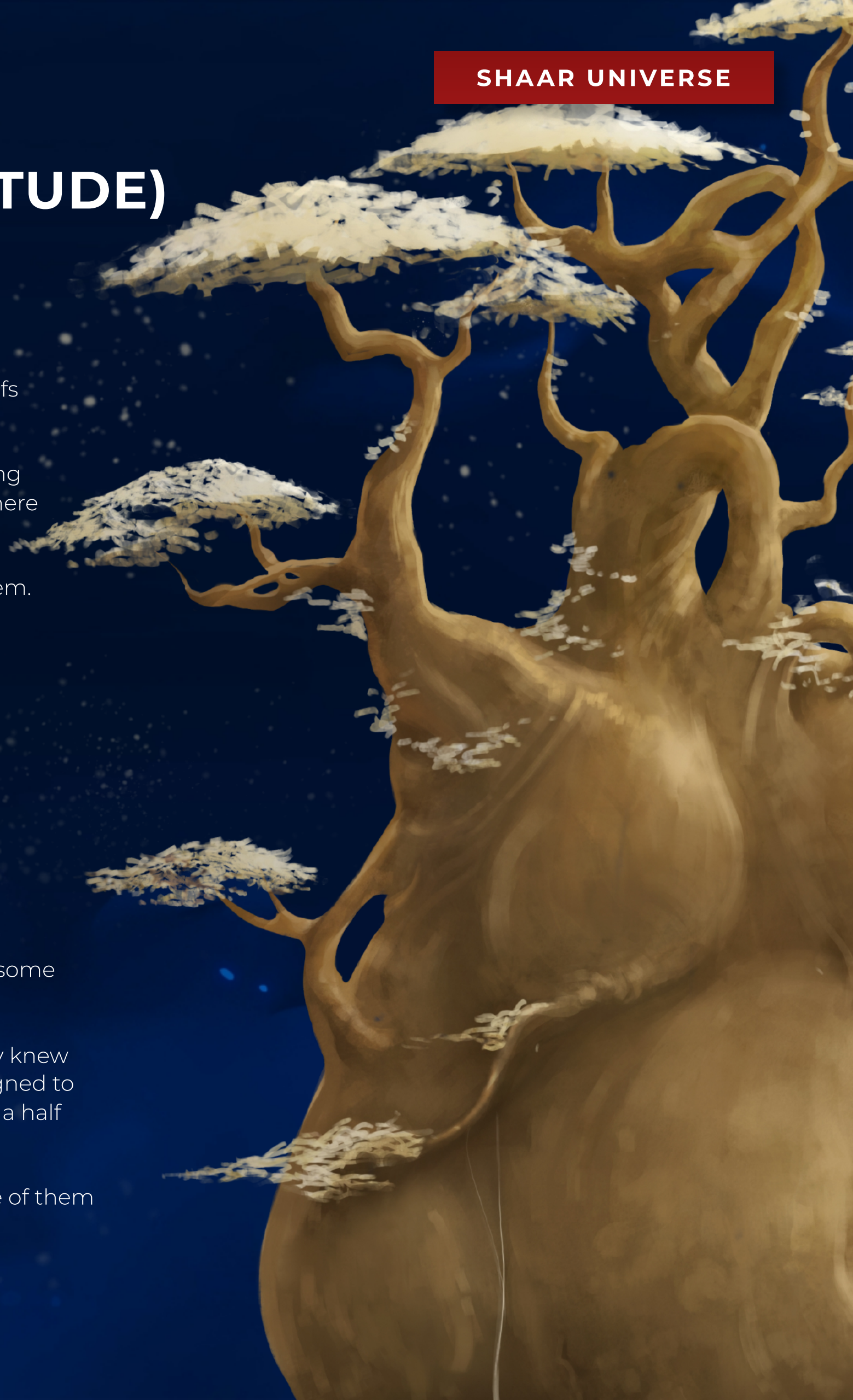
PILJERIS (OFFERINGS) የጸሐፊዎች ጸሐፊዎች

Piljeris are Offerings.

Some sons (Twin) regard them as one, do not separate them. For some (Heir), they are in three forms: Fej Piljeris (Dream Offerings), Abit Piljeris (Memory Offerings) and Zaghmat Piljeris (Succession Offerings). In some homelands (Maari, Protector) they are said to be like triplets, and they are called Trophies there.

Offerings keep what is assigned to them. Sons dream in Fej Piljeris, and in Abit Piljeris they confide what they knew and saw, and in Zaghmat Piljeris they confide the secrets of their genealogy. They keep records of those assigned to them until the time comes. When the time comes and the wishing hand reaches the yard of Piljeris, a vision, a half reflection takes the hand, thus reaching to the owner the secret.

It is also known that all Piljeris are woven together by invisible bonds. That's why knowledge enshrined in one of them is to be enshrined in all, and whatever it is, it is preserved until a single Pilj remains on Rutasar.



HELMET OZPARIS (TRANSFIGURATIONARIES)

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Helmet Ozparis are Transfigurationaries.

They are held together by invisible bonds, just like Piljes. Those who have risen or wises make their voices and images reflect on the skin of a Transfigurationary to another or they appear on it as a whole being.

When those to who have obtained a higher grace manage to vibrate with them, Kan is achieved. Masters make Tayy happen with Helmet Ozparis. Time and space are rolled into them and they hover.

BINIMET ELMIRIS (FORESIGHTERS)

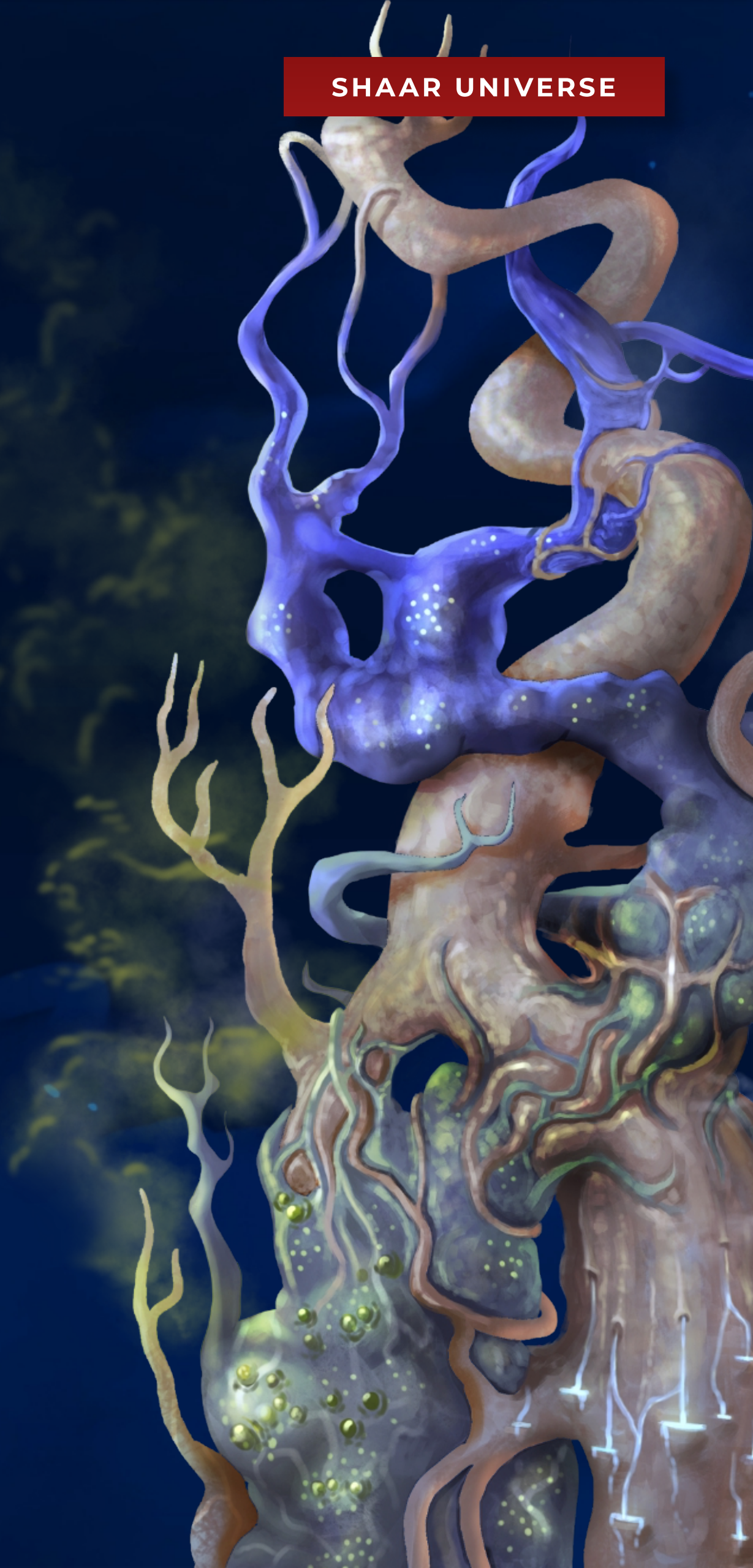
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Binimet Elmiris are Foresighters.

In the eyes of Aya Shaar, time is full, it is not Chir (past, present, future) but it is Fa (moment). Binimet Elmiris inspires the knowledge of one. The observed information is not about what has not occurred yet, but about what is likely to happen.

However, those who doubt and fear about their fate are afraid of being near them, greeting them from a cautious distance and pass by without touching. The reason is: their offering is like heavy rain dropped by roaring Mirelim Lakusa, it is penetrating, it fascinates the mind. The ones who don't have knowledge on the vastness of Toyukuq Cabis trembles before its offering, everything they are used to, their thoughts and hopes seems to dissolve, it becomes hard to forget what you saw and cope with what you remember.

But brave and wise ones will taste a tolerable, pleasurable flavor in it. What they see and hear is not heavy for their nature. Thus, their findings and prophecies become clearer.



PARAP SEYLIMER (ZENITHS) ጥቅጥቅ ግንኙነት ግንኙነት

Parap Seylimer; they are also called Zeniths, Trees of Zest, Charmers.

They are the readers of incantations. Sons learn from them about the power charms, battle charms and more. Great warriors are trained by their upbringing. Many victorious weapons are enchanted with their essence. Just by walking through the area, they inspire enthusiasm in the sons.

They have a very different place for some sons (Maari). Especially, some of them (Charmers) takes this familiarity too far by believing Parap Seylimer made Aya Pellar happen, for it is written in one of their epics they keenly believe. However, it is neither heard nor seen this belief has many believers abroad. Only Hûdā knows the truth.

HESLIMER (WHISPERERS) ደግሞ ግንኙነት ግንኙነት

Helmet Ozparis are Transfigurationaries.

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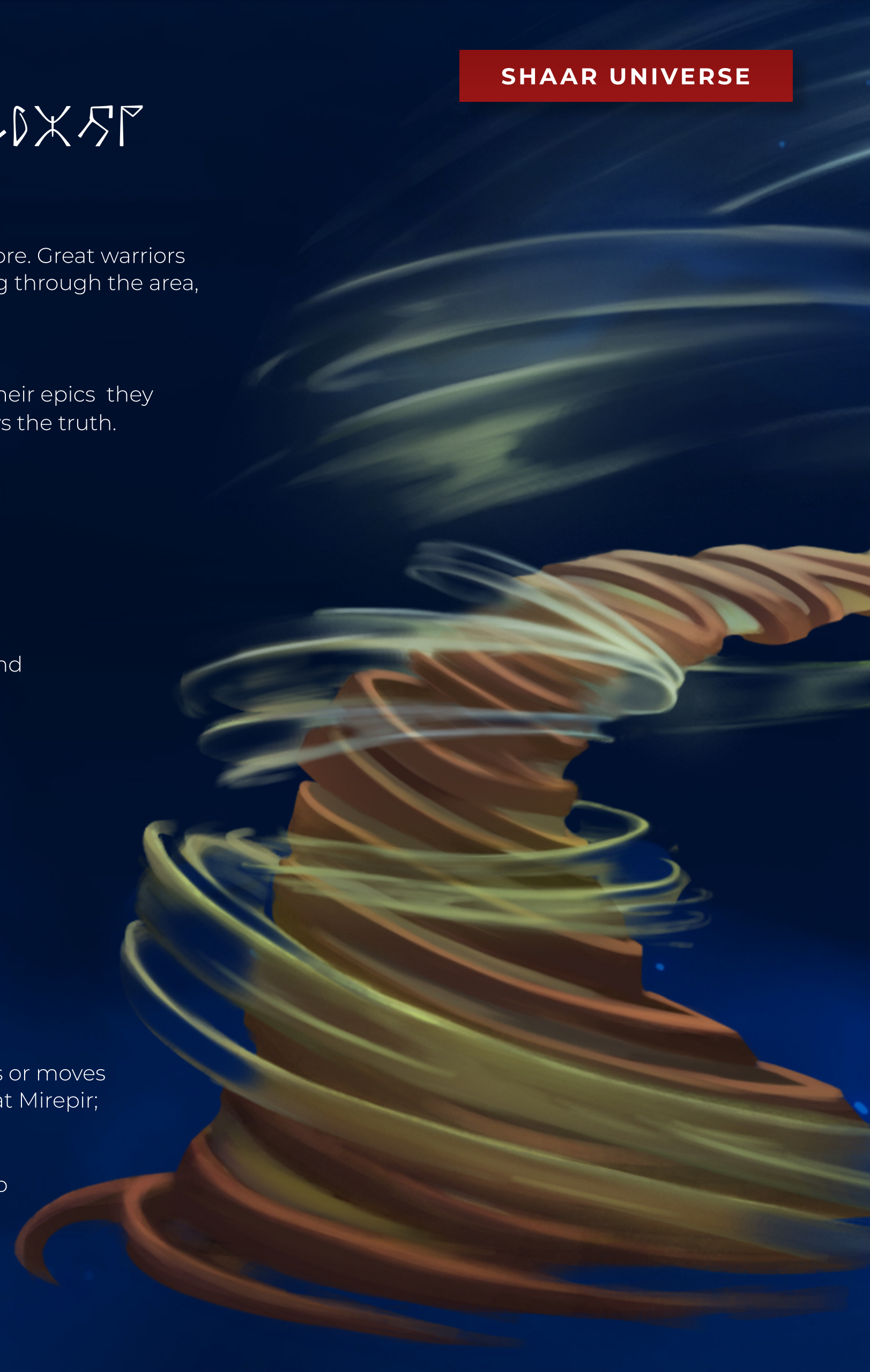
GENLIM SASAR (SONG BEARERS) ግንኙነት ግንኙነት

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

They're singers of Genez , the fine songs. We know these melodies have an effect on everything that stands or moves under the Teriser. So strong that enji farak is blown by it and it ends with sunaz asat in the vineyards of Asat Mirepir; thus howls wander between the two seas, and Mirelim Lakusar finally pours raindrops.

When waters decrease, when fruits in vineyards decrease, when barren lands scorch Rutasar; the sons go to the presence of the Genlim Sasar to sing the heartiest song that they know. As they hope, water will rise again with beautiful melody. It is the dream of the light of Aya Shaar to increase, so that blessings will come to the land, the festivities will begin.



ILI ELMIRIS (ILI ELMIRIS) 𐌆𐌚𐌆 𐌆𐌚𐌆𐌚𐌆𐌚𐌆𐌚𐌆

The fruits of Ili Elmiris are Ilir . Before separation, the sons used to speak with these letters. None of them had the same meaning and could not be translated; they were completely authentic. After the Period of Jest, not many people knew how to read these letters.

In its vineyards, Ili Elmiris give birth to small, colorful, lovely creatures we call furi. Though the sons have recently forgotten to speak with letters, some sons (Eastern Heir) remained connected to letters in one way and another. They speak without clicking their tongues today, by translating inner voices of what we call furi.

According to some sons (Maari), they are the second of the one: Heslimer and Ili Elmiris are not separate beings in their eyes. Some sons (Heirs) believe the otherwise: Heslimer and Ili Elmiris are different beings.

Aya Pellar Apostles believe that Aya Pellar learned words from them. However, we know that other sons strongly oppose this belief. In the eyes of Hûdā's Travelers, all these frictions are baseless. They say, "Deity is one, not many. Aya Shaar is indeed sacred, and it is only for an occasion."

As far as we know: letters are the secret of all words spoken under Teriser. We know, if all water Mirelim Lakusar carried to two seas were ink and fills a container, though all Ratjar are extracted and became graphitures, even if all scholars who came and went in Rutasar gathered and told, even if those things were written, the secret of a single letter is still inexplicable.

RATJAR (SCULPTURES) 𐌚𐌆𐌚𐌆𐌚𐌆𐌚𐌆

Ratjar are Sculptures, Cavities, and Mines.

Some look very rough, some so elegant. They rise briefly above Rutasar in the form of stalagmites, resembling a door. They dig deep into Rutasar, creating cavities and even great tunnels there.

The shape of one rarely resembles the other. Gemstones called Kim grow on their eaves and stalactites. People rip out feathersugars, honeyemeralds, tremblingstones, kenails and more from them. However, these gems are not family jewels. Tools, war equipments and jewelries are forged and processed with them. What is known is that the sons dug for these ores, they fought for and chased these stones.



SINER (HOMES) 𐌚𐌆𐌚𐌆𐌚𐌆

Siner are what the sons call Home.

Much is said about them. Some argue they are Sobusar, while others argue they are Dilelimer . What we know is that their light is too pale to be even discerned; they lack essence, milk or fruits.

Their bodies have large cavities. Those who do not make their own guesthouses or Ilerjinir use the cavities as homes and assemblies.

KOPASAR (CASTLES) ታኩዮጵጵጵ

Kopasar are Castles.

When the sons see a Sin of gigantic size beyond a sojourn, they call it Kopasa. Some are magnificent like towers, castles. Many communities build their homes around them.

In some graphtures (made by Maari), it is observed that this name was first used a little before the Period of Walks. Some Maari (Howlbottom) established the great home they would later call Chitiq Kopasar , built by concentrating around a great Kopasa.

SOBUSAR (SALLOWS) ቅኩፍፍፍ

We know them as Sallows. They are of the aftermath of the Period of Beings.

What we know is that, Nûr was withdrawn from their skin, is enshrined in their hearts. That's why we can't see them shining.

DILELIMER (MIGRANTS) ትፎፍፍፍ

In Common Language, they are referred as Roamers, Migrants. They are of the aftermath of the Period of Beings.

Unsightly eyes can mistake them for Sobusar. But, unlike Sobusar, there is no hope left for them. Suffocating breath, destructive streak, brutal slaughter is in them as required by their destiny; Nûr has completely withdrawn from them and they will no longer shine; this will last forever.

Still, some communities regard them as monuments reminding of the past and death. Sad tunes are sung for their nomadic souls. Especially some sons (Protectors) prepare Bebesjas Fiyepas when their sons reach Yasuzim Zaki .

DINEZER (TAINTEDS) ለፍፍፍ

Ginezer are Tainted . They are of the aftermath of the Period of Beings.

The Motley named Qhoras added the breaths of his brethren into his own, and with his black tongue, he sung Malice Charm . The monstrosity struck Aya Shaar, and something that has never happened taken place. It was seen Epemet Murparis can get tainted. They have become servants of the evil master. They were among those the sons no more show honor and respect.



