

SHETONA LORE

(from a Veena of the Skatay Range)

Uvlo

Though we may call ourselves by different names, both of our peoples cherish family above all.

Compiled by @sunnyeel on tumblr

Shetona -

“Homeland”: Xak Tural - Yyasolani (and elsewhere)

Naming Conventions:

(From NPCs)

(m)

Elene'shpya - [mallard duck]

Naahe

Shunye

(f)

Cahciua

Iyaate

Elenyate

Ui'she

Uah'shepya

Uaauashe

Shaaloaci

Ecaate
Uapyota
Yyopyicana
I'toca
Kuiyki
Shashepya
Toashiua
Oshce
Yyupye
Yyopya
Taapu

- Not uncommon for siblings to be of two different mothers or fathers for Shetona (and likely other Viera) (Shetona specifically towards a norm of polyamory)

Shunye

Thus we generally do not marry a single partner, as is common with other peoples. Most of us have siblings from different fathers or mothers.

Shunye

A delivery of supplies that our people use to cleanse their homes in the midst of bustling cities. Sprigs of saca sage and purifying water from the Niikwerepi.


(Gatherable in Shaaloani)

Uvlo

You said these "cleanse" your homes. How, exactly? Do they keep insects away? Or perhaps they keep the floors clean?

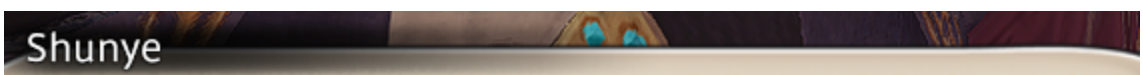
Shunye

Indeed, they do serve such purposes, but more importantly, they're essential to upholding Shetona customs.



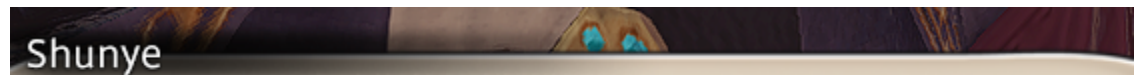
Shunye

Even among those of us living in cities, keeping in harmony with nature is of the utmost importance.




Shunye

All things breathe the energy of life. The earth and sea; the rivers and forest; the rain, wind, and sun. Every animal that walks, swims, or flies is beholden to this energy.




Shunye

By attuning ourselves to its flow and availing ourselves of its blessing, we become a part of it and thus, a part of every living thing under the heavens.




Shunye

And so, when we choose a place to live, we do our best to keep things as they are.




Shunye

We fell trees only when absolutely necessary, or else live in the natural shelter of caves. Some of our small settlements even make use of buildings abandoned by other peoples.




Shunye

Nowadays, Shetona are not an uncommon sight even in a metropolis like Tuliyoallal. Some even consider embracing change to be a part of nature's flow.



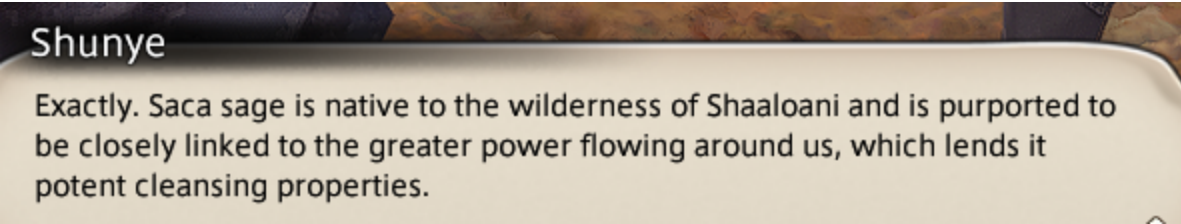
Shunye

However, no small number of city-dwelling Shetona feel an almost unbearable sense of suffocation when inside cramped buildings.



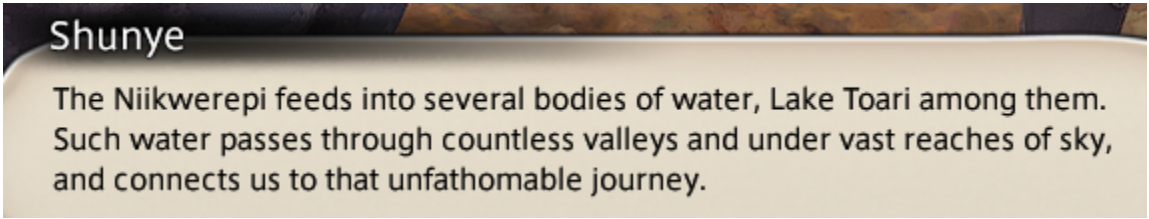
Uvlo

I see... I suppose these supplies are a way of allowing nature's blessing into your homes and maintaining your connection to its cycle.



Shunye

Exactly. Saca sage is native to the wilderness of Shaaloani and is purported to be closely linked to the greater power flowing around us, which lends it potent cleansing properties.



Shunye

The Niikwerepi feeds into several bodies of water, Lake Toari among them. Such water passes through countless valleys and under vast reaches of sky, and connects us to that unfathomable journey.



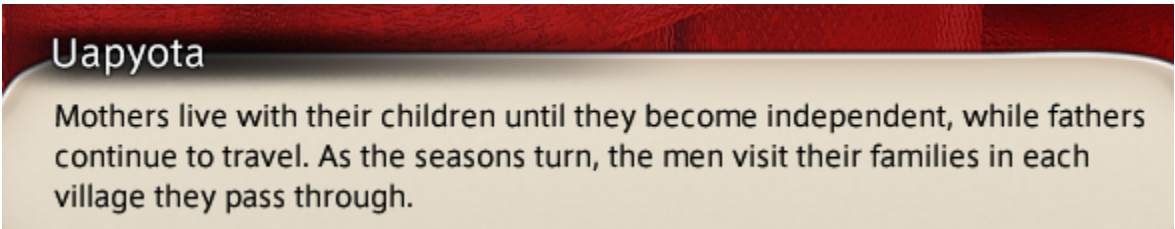
Uapyota

They are built and maintained by our women. The men travel from village to village, fostering our bonds with one another.



Uapyota

Our families are built upon the relationship between parent and child. When a child is born, their mother and father become inextricably bound to each other as well.



Uapyota

Mothers live with their children until they become independent, while fathers continue to travel. As the seasons turn, the men visit their families in each village they pass through.



Uapyota

We talk until the small hours of the morning, sharing all that has happened since last we met. The fathers tell us how the other villages fare, and it makes our small settlements feel so much larger.



Uapyota

Although there is no one place we can point to as the home of the Shetona, we are connected in this way like the roots of a great tree.

Shunye

As Uapyota told you, my people live with their mothers until they come of age. From her, they learn all the skills and knowledge they need to flourish, without any strict hierarchy among the men.

Shunye

To us, death isn't something to be mourned. It's merely another part of the cycle of life. I should have carried on, and found a new family in a new village.

Shunye

I think you underestimate how small—you could count the number of houses on one hand. To reach the nearest proper village we had to traverse two towering mountains.

Shunye

Few could have witnessed the incident. The scale of destruction was too great for bandits...many have suggested that a tural vidraal was to blame.

Cahciua: Speaking of migrating birds, the mallard is where your name comes from. Did I ever tell you that?

Erenville: That I knew, but I learned it from the shamaness, not from you.

—

Shaloaci: Well, I'll be—there it is! It sounds to me as though it's coming from deep underground. Perhaps our long ears really do “hearken to the call of the earth,” like the Shetona legends say!

Nakente: She was born after the land's fusion, you see. And her parents, well...none of us can remember them.

Shaloaci: It's true, I can't. But I found some sort of official document together with the rest of the report. It states that, upon Yyupye's death, her daughter was to be given full control of the farm once she reached adulthood.

Shaloaci: All my life, I thought it was just a silly dream I had. I remember walking along the

tracks, hand in hand with some grown-up while they talked to me about the station and the lands beyond.

> *[Shetona come of age between 20-30 summers, most likely]*

—

I'toca: My people have ever lived in harmony with nature, but that doesn't mean we condemn the ways of those who choose otherwise. In fact, in the brief time I've been exposed to settlements like this, I've come to see such places have their merits, too. *(about Yanxia and Kugane)*

—

Shashepya: May her soul rest in the cocoon's embrace. I can't believe I'toca is gone...

Kuiyki: Yes. Our village's greatest hunter is lost to us, while its greatest failure survives.

Kuiyki: Here, take the cocoon back where it belongs—home. I have no right to return.

Shashepya: Don't be ridiculous!

Shashepya: You are a child of the forest—you are our dear sister! You can always, always come home!

Shashepya: The entire village has been worried sick about you. We all saw how crestfallen you were, so when you suddenly disappeared, we feared you took your life... For three days and three nights, we scoured land and water to find you.

Shashepya: Yet look at you now, Kuiyki. Not only are you hale and whole, but you have reclaimed the cocoon too. I'm sure that I'toca's spirit, hunting in the forests above, is smiling down at you with pride.

Shashepya: And she would much rather you take up her mantle and protect the village than wallow in guilt over her death.

[Shetona from Tural trapped in Yyasulani, aether current quest]

Graveyard Visitor: In Tural, I was taught to honor the dead, but here I am in the minority. Most seem content to forget and entrust their memories to “the cloud.”

Ui'she: Is it true that we can go beyond the barrier? I would like nothing more than to free myself of this wretched lightning, but Yyasulani is my home.

Hhesayo: You actually did it! I've never seen such a juicy tuna.

Hhesayo: They're said to promote good health, you know. My parents would give them to me on special occasions when I was a kid, as it's believed to help fortify a child's constitution.

Hhesayo: In fact, I've heard the Shetona crush up the stalks to use for weaning.

Shunye

Not to find a new family, per se, but to attune myself to nature's rhythm once again. You have brought me pieces of a much greater whole that I would rejoin.

Shunye

I shall let the wind's breath carry me where it will, and so long as the boundless horizon is before me, I shall walk.

The name means "child of thunder" in the Shetona tongue, and the creatures are true to it: they're literally born from lightning. We always have to be careful when a bolt falls nearby, lest it should conjure up one of these fiends. Back when they'd just finished building Yyupye's Halo, lightning struck one of the watering towers and brought one with it. A lot of folk who'd gathered for the grand unveiling lost their lives. This was before most Turali had made their peace with the regulators, so there was no bringing them back. Would that you could say the same for the heshuala, but no—so long as the lightning keeps falling, they keep spawning. And so it falls to hunters like us to keep their numbers as close to zero as we can.

— Loanyine, *The Outskirts*, heritage found

HISTORY

Shaloaci: You know, that reminds me—apparently the Tonawawta and the Shetona used to be sworn enemies! Can you believe it?

Shaloaci: But then some king—Guloo-something or other—mended the rift between the two peoples, and they came to share the land peaceably! This all happened before Aunty was born, so who knows how many decades ago that was.

GEOGRAPHY

I'toca: I can't believe how impossibly vast it is! My jaw dropped when I first saw it—I could hardly fathom where the horizon ended and the sea began! Before arriving in Tuliyoallal, I'd imagined the sea to be merely a larger, saltier body of water than the lake back home.

I'toca: There, we would race from shore to shore. To attempt the same here, I fear, would have fatal results.

About Namai, Yanxia | I'toca: The people of this village live hand in hand with nature... It reminds me of home.

Kuiyki: The forest provides shelter and sustenance to many, and not all we share its bounty with are friendly. When great beasts threaten our home, the cocoon's power may be used to protect our lives.

[from the Healer job quests]

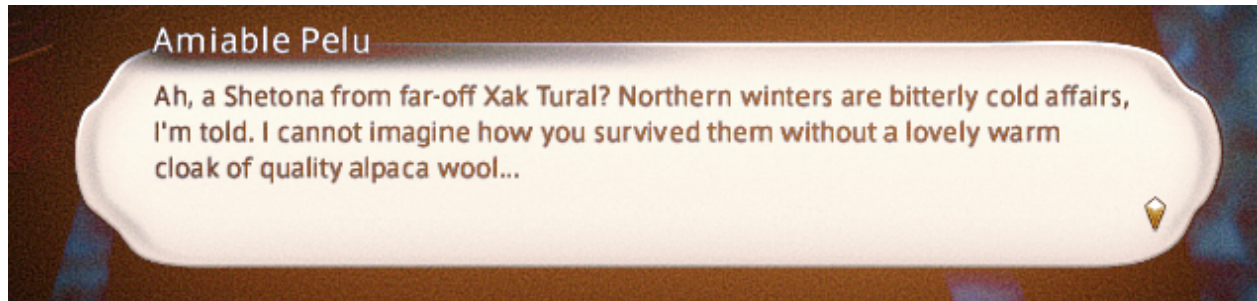
Nyipine: I am Nyipine, and I have journeyed far from the northern valleys of Xak Tural to reach this grand city. It is known as the Heartsting, and the soul of a dread scorpion—one of the tural vidraal—is sealed within. The creature once hunted its prey using an array of toxins produced within its body, and was a menace to all.

Shaloaci: Here we are at Tesh'pyani, “where the stones howl!” Yyupye's report claims that both she and Aunty Nakente used to live here.

Shaloaci: Then the land changed so drastically that the entire village was all but flung into danger. That's when Queen Spheene turned up. After some discussion, it was decided that the villagers would take refuge in Everkeep.

Shaloaci: While most were content to stay there, some grew to miss the feel of nature beneath their feet, and so they decided to resettle in the outskirts.

Shaloaci: Here we are at Yyasulani Station! Quite the trek, eh? Before the land fused, people flocked here in droves, but these days...well, no need to state the obvious, I suppose.



MISC NOTES

-Heirloom chokers/necklaces not uncommon (I'toca and Kuiyki both had them available to pawn out of pure necessity in Kugane, as explained by Kuiyki in expression of relaying I'toca's kindness)

ATTIRE

Warg set tops / scouting gloves, Sohm Al bows, Paglthan / Riversbreath leggings and boots / fending-maiming top, Ivalician samurai's boots.

While I'toca, Shashepya and Kuiyki are of the same village, Elenyate is not, and still wears similar garb– though unlike any fitting the people around her otherwise (typical Shaaloani town wear)*

*She does match other Turali hunters, so this may be also more universal Turali hunting gear

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