

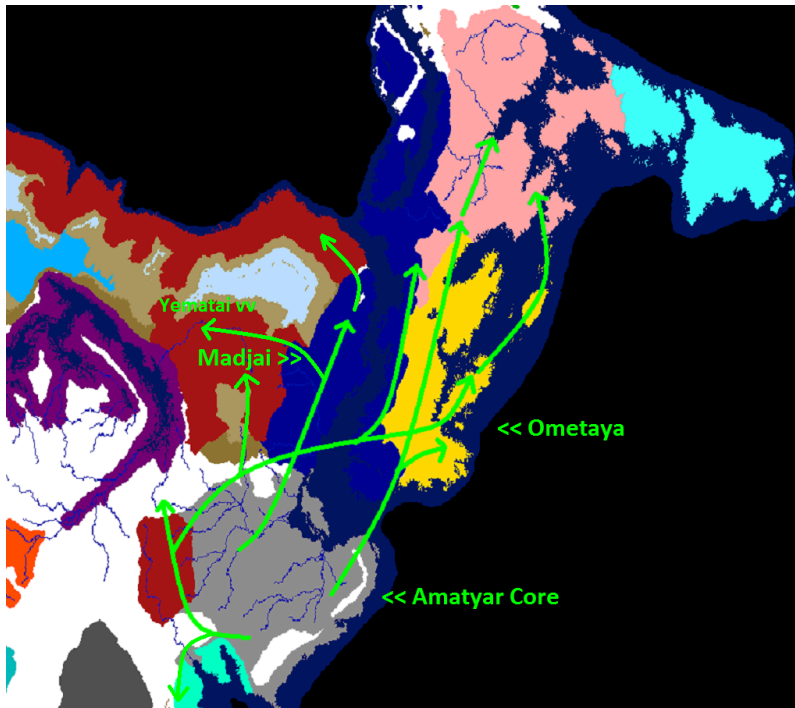
## TURN I

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## AMATYAR

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## MIGRATION



Stressed by unrest amongst the slaves and unrelenting climactic changes, Amatyar society turned outwards to relieve pressure and unite the culture against exterior foes (see culture section). The first people to face this expansion were the Sa'a, already an old rival of the western tribes. As time passed, the Amatyar gradually eradicated the T-S presence in the *Gwapokqamay* (*River of Ghosts*) basin as evidenced in the archeological record, pushing the survivors to migrate through sparsely populated land towards Tsava territory and across the ocean to the slowly forming archipelago. (See discussion with Thlayli and others in Discord)

These poor unfortunates found no relief in their exodus however, for they were met with expanding Amatyaric tribes pushing northwards along the coastal flatlands. Here the cannibals warred unceasingly with the mainland Kur, whose warriors found their lives and souls sacrificed to *Norogin*, the black god, upon victory altars of heaped stones, their entrails burned that their essence might strengthen the deity, even as their kin were enslaved or consumed if they did not flee. Their invasions did not go uncontested, but the Amatyar outnumbered the Kur and their small family groups could ill-contest the fearsome amatyar warriors, nor compete against the

Amatyar chiefs ability to rally large bands of dedicated warriors. This martial superiority granted the Amatyar command and control over the land and pushed out their rivals (see Kur submission "how we govern section), thus for the most part the coastlands fell to the warlike invaders with Kur remnants holding fast in the mountains or in less pleasant land far to the north.

Persistent cultural, religious and social pressures would compel yet further invasions. As time passed Amatyar warriors upon great war canoes carved from mighty forest trees and adorned with fearsome prows carved with the frightening visage of their god alighted upon the great peninsula and continued their pursuit of sacrifices, slaves and territory. Slowly, against fervent resistance, the Oaye and Peninsular Kur were pushed north. These peaceful people lacked at the time well developed social organization or enduring institutions, with their traditional consensus driven decision making being woefully inadequate to the task of taking decisive action against the Amatyar (see Oaya submission "how we govern " section). This presented a severe disadvantage against superior Amatyar capabilities in these fields and in the bloody business of war. Time and the crucible of an unyielding foe would however teach them valor and the utility of leadership. Nonetheless scholars agree based on archeological findings that the Amatyaric culture came to dominate the southern peninsula most particularly along the coasts, with enclaves of Oayic, Tsavic and Kuric peoples enduring in isolated pockets of defensible land or where the land was marginally productive. The Hrunfic culture in the north was also severely affected by these migrations with Amatyaric artifacts being found well into their heartland along with signs of violence and typically amatyaric ritual practices, whether this entailed wholesale replacement of the native population is disputed.

Putting aside the violence it represented, the Amatyar migration nonetheless facilitated a great mixing and diversification of peoples in the peninsula. In addition to ethnogenesis amongst holdouts in the south (and amongst the Amatyaric migrants), tribes fleeing north in the wake of their advance into the Hrunfic cultural area mixed with those people and with Vahaeric migrants moving south. The slave population, which gradually assimilated into the Amatyaric ethny further facilitated cultural transfer of northern elements into their cultural system.

Last of all notable migrations in this period, confined by the desert and existing Amatyaric inhabitation across the water, Amatyaric migrants pushed into the mountains wherein the Tsava dwell that they might sacrifice the ghost-men to their god and partake of their flesh. They met fervent resistance together with migrants of the Beneku rendering this part of the world one of equal ethnic complexity to that which emerged in the peninsula with ethnic groups of both local and incurring groups being divided by the mountains into self-contained pockets.

## CULTURE CHANGES

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**Feast and Festivals:** In the Amatyar homeland the threat of slave sedition to social order and the power of the priestly caste encouraged the development of methods to ensure social stability. These included the institution of great ritual feasts at holy times tied to the seasons in which captives were sacrificed to *Noroqin* and their flesh shared amongst all members of the group, even the slaves. The sacrifices emphasize the spiritual authority of the priests whilst also altering religious practice from an occult affair to a public participatory one, whilst the offering of captives for sacrifice represented the power of the chief to his people. The sharing of flesh on the other hand united people of all levels of society in communion with their god through ritual, with the slaves being co-opted as participants in the social order that the events represented and thus bound to it as stakeholders.

**War and Duels:** The other key cultural development over the period was the institutionalisation of war and duels as a method of relieving social pressures. In the Amatyar core, without foreign foes this took the form of highly ritualized exchanges which aimed at capturing enemies for sacrifice, with calamitous bloodshed averted through strict social rules. Damaging feuds were avoided through duels conducted between war-chiefs, with the victor considered as having the right of it in the quarrel as clearly evident by his victory, a sign of divine favour.

In the periphery where alien cultures neighboured the Amatyar, these foreigners were scapegoated as enemies, compelling social unity. The priests ordained conflict as a religious act, with the sacrifice of captives and the consumption of their flesh uniting their life-force with the people and their souls with the black-god, father of humanity, and denying their power to the hostile deities that represented the harsh and dangerous natural world. Politically chiefs could quash slave discontent by providing social mobility and spoils through service in war, with conflict unifying social classes against the foe.

These trends greatly fostered social stability amongst the Amatyar even as other trends greatly altered the culture.

**Foreign Influences:** The incorporation of foreign slaves with the expansion of the Amatyaric peoples north facilitated the incorporation of foreign ideas and traits into the Amatyaric system. We shall classify these influences through their origin.

- 1) *Kur Influences:* The Kur influence is strongly evident in northern and peninsular Amatyar. Key amongst these influences includes the adoption of regular migrational patterns to take advantage of seasonal sources of food. These sources of sustenance and the secret paths through the land that led to them were uncovered through the knowledge of captured slaves. Other Kur influences are more subtle, these include the cultivation of mythic poetry and songs, influenced by kur songcraft, building upon the foundational myth of the black god and the tales of the hostile spirits, as well as the addition into

Amatyaric religion of a belief in Noroqin as the world-soul, from which the souls of men derivate like foam from the sea before they return to their origin at death. Whilst the priests reject the Kuric belief in fog as a physical instantiation of the world-soul this folk belief is maintained amongst the lower orders amongst the northern Amatyaric cultures.

- 2) *Oaye influences*: Oaya/Oaye communalism deeply influences peninsular Amatyaric cultures whilst having a smaller influence in the south (see ritual feasts above). In the peninsula the belief in particular that each person has an essential role to play in the community resulted in the emergence over time of a hereditary labourer class from the slaves, which became intermediate in status between the warrior and slave castes. These gathered fruits and other such things and conducted essential production and craft tasks and for their service were entitled to protection by the warrior class and became freed from immediate threat of being sacrificed to the black god. Remaining slaves from enemy tribes or foreign nations of course were relegated the worst tasks and were bound to every whim of their warrior owners. Additionally this communalism further entrenched the cultural trait of consuming dead relatives to incorporate their energy back into the people and eating dead foes and sacrifices in order to “not waste resources” (see Oaye general description) .
- 3) *Sa'a/Tsava Influences*: Influences from the Sa'a were relatively minor, including the smoking of food and the custom of wearing their flayed skin in battle, which led to the wearing of foes skins becoming a prevalent practice on the part of northern amatyaric warriors. The mountain dwelling Amatyaric also adopted the custom of wearing heavy fur clothes as protection against the cold
- 4) *Other Foreign Influences*: the presence of camp-dogs as a sign of Beneku influence is debated, for such a development may well be autochthonous . Religious influences amongst the priestly class are noted below.

**Religious Changes:** Whilst the Cult of the Noroqin, together with its associated signs such as cannibalism and stone megaliths endures relatively unchanged in the archeological record, philosophical and religious beliefs did alter significantly during the period. The key religious changes include.

- *Anti-deity*: Perhaps derived from the Vahaeric belief in rival gods, the Cult of Noroqin increasingly adopts the belief that amongst the gods who despaired at the loss of their power upon the creation of the universe and betrayed Noroqin, one amongst their number was the chief and orchestrated the attempted deicide. An oft found belief in the territorial margins of the Amatyaric sphere was that their rival peoples were servants of this hostile god, who strove to keep the true lord of creation bound and his people oppressed by the powers of the world. [most likely a prevalent belief in the peninsular areas]
- *Divine Providence*: Perhaps derived from the Hrunfic belief in a universal will, all across the Amatyaric sphere the priests came to uphold the doctrine that Noroqin designed the world with a cosmic plan and permitted his death and betrayal with full knowledge of his rivals designs, turning it into a freely-given auto-sacrifice to enable the perpetual vivification of the world through the outflow of his divine essence. This plan holds two

dimensions the priests maintain, the liberation of god from the bonds of his auto-sacrifice through the unfolding of pre-ordained events in time (all things occur according to the will of god) and the triumphant exaltation of his faithful through transcending the bonds of this world.

- *The Great Endeavour*: Noting the divine will, the priests instruct their initiates in mystical practices aimed at the liberation of the soul from the bonds of this world through uniting the self with Noroqin via the realisation of the oneness of the self with his divine being and ascending thereby to godhood. A core element of this is the “removal of bonds”, these including destroying attachment to deep-seated inhibitions such as the fear of death and revulsion of decay by practicing secret rites designed to destroy these spiritual fetters. These rites include rituals involving corpses as altars, drinking entheogenic substances from skulls and covering the body with the ashes of burnt offerings.
- *World Soul*: See Kur influences above.

**Technological changes:** Technology in all likelihood remains stable within this initial period, However the record displays enhancements of lithic technology on the peninsula, with Amatyric cultures making use of composite weaponry wrought of wood and obsidian as well as improved canoes perhaps involving the development of primitive sails.

**Other Changes:** transitory patterns of subsistence entrench themselves in the straits area of migration and in the south (moving between villages) whereas in the eastern half of the amatyric settlement area of the peninsula sedentary villages start to develop around ritual sites. Megalithic ritual precincts become more complex as generations embellish existing sites (and establish new ones up north) with recognisable temples starting to be built. In the south cult huts where priestly initiates conduct secret rituals supplement these temple sites.

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## ETHNOGENESIS

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Core Amatyric territory would likely see a relatively stable culture (if no migration of other groups into their midst occurs) seeing language and society keep to conservative patterns. In areas where the Amatyric peoples have expanded however ethnogenesis and cultural derivation would occur clearly defining their separation from their antecedents. The core divisions between the Amatyric-derived cultures would likely occur as such.

1. “Later Amatyar”: Inheritors of ancient Amatyar culture with minimal foreign influences in the “core” Amatyar Urheimat (current territory). Control of underclass by religious festivals and war rituals key novelty serving to buttress the existing order: For convenience would continue under the name **Amatyar**
2. “Straits Amatyar”: Inhabitants of former Kur territory in the lowlands on both sides of the strait. Warlike, migratory with maritime traditions, monist tendencies due to strong belief

in the god as the universal soul distinguishing local popular religion. Likely focusses on war rather than “feast” as a means of social control preserving thereby archaic religious praxis compared to Amatyar “core”. Linguistic shifts result in a name something like **“Madjai”** as an endonym

3. “Peninsular Amatyar”: Those amatyaric peoples along the eastern coast and isles. Communalist culture from Oaye influence. Social order is maintained by co-opting the traditional slave caste (transformed into worker caste under warrior protection) into the benefits of conquest with a smaller slave caste being maintained from war captives. Society trending towards reduced violence within the ethnicity itself. Endonym **“Ometaya”**
4. Mountain Amatyar: Those Amatyaric peoples who migrated into Tsavaland due to pressure from groups related to their own. Warlike due to constant hostilities with the natives. Tend to dwell in caves or in huts insulated with furs where caves are not available and be relatively sedentary, moving within a home range. Slavery no longer exists amongst them with tsavic captives being indubitably sacrificed and eaten and with the hereditary amatyaric slave caste being raised into a worker caste. Gather in valleys for festivals when food sources are abundant. The priestly class has stronger influence over this group than other Amatyaric peoples to the point that the chief tends to also be a member of this group rather than of the warrior caste. Mystical practices are prevalent. Endonym **Yematai**

Peripheral populations in the north and west would be influenced by neighbouring cultures (particularly by the Hrunfi and Vahaeric migrants in the north), but would likely be included within the broader scope of these three main branches of the Amatyaric cultural sphere.

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## SUMMARY

### 1. What is the best case scenario?

The best case scenario would result in a) Amatyaric cultural expansion up to the heart of Hrunfiland (save for isolated highland enclaves of relict peoples) b) the stabilisation of the Amatyaric slave system and society in general through ritualised systems of feasting/celebration as well as war and c) the maintenance of a relatively stable core Amatyar culture together with the emergence of derivative cultures to the north of the current culture area.

### 2. What is the worst case scenario?

Amatyar expansionism fails to gain ground against targetted foreigners which together with internecine tribal war engenders a total reconstitution of the current social and religious order through class conflict (slave revolt) eradicating its distinctive practices of human sacrifice and cannibalism and assimilating it to foreign cultural elements. This would likely eventually result in their subsumption and incorporation into more vital ethnicities.

3. What do you borrow?

Various cultural and religious elements. Oaye communalism, Kur belief in anima-mundi as well as aspects of their migratory patterns, Hrunfic trends towards belief in universal providence and various minor cultural traits such as tattoos, food culture and the like. Key elements are outlined above.

4. What do you keep?

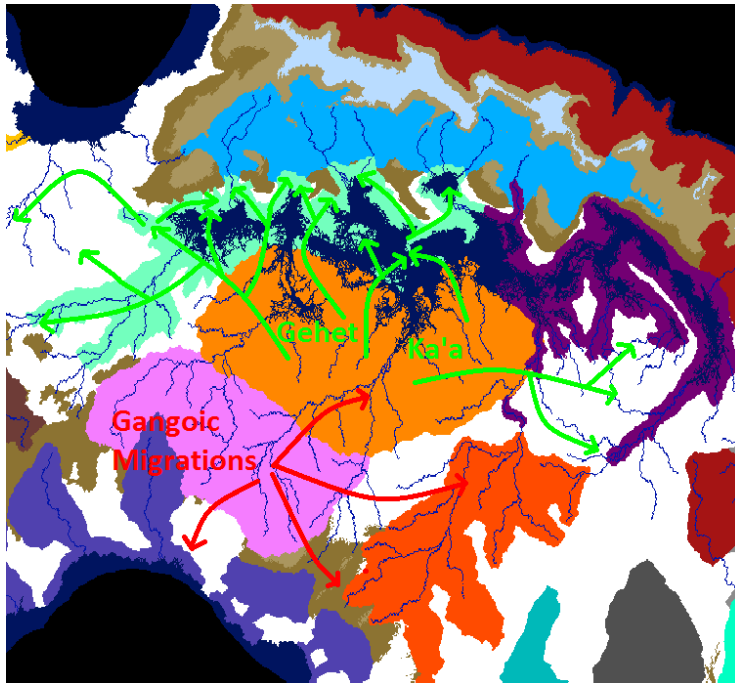
The Cult of the Black God and its associated practices of human sacrifice and ritual cannibalism.

*~~ See above for 5 and 6 regarding migration and ethnogenesis ~~.*

**Final Note:** Pushing for two political competition traits (war/duel and feast/festival) to stabilize the social structure without diminishing its autocratic character.

**G-K COMPLEX**

## MIGRATION



The Gehet and the Ka'a are numerous and their lands fertile. Burgeoning populations, social pressures associated with the continuing conglomeration of tribal confederations, and interconnected networks of exchange across the basin of what the Gehet called the *Aulmen Muaset* (Sea of Aulmen - [*Aulmen* = God of Freshwaters, identified with the *Beneku Water-Father*] ) encouraged migrations and the mingling of peoples. At times peacefully at other times less so.

The most significant of these migrations was the movement of Gehetic and Kanatic peoples (Ka'a) across the breadth of the sea into land occupied primordially by the Moosoos culture. These strange "water people" were pacifistic and isolationist, but in areas of cultural contact along the Gehetic frontier technological, ceremonial and philosophical exchange resulted in the blurring of boundaries between the two groups. This facilitated the absorption of the Moosoos into the Gehetic religious and cultural complex as they adopted G-K tropes, beliefs and language in preference to territorial conflict. This exchange was not of course one way, with much of Moosoos culture spreading in the reverse direction, but the surviving material evidence shows greater continuity with the G-K complex. This trend towards a dominating G-K influence was reinforced and expanded across the entire Moosoos cultural area over time with population movements of primarily Gehetic (but also Ka'a) peoples across the western and central peripheries of the inland sea. This wave of migration also resulted in G-K peoples settling coastal river basins upon the shores of the Great Ocean far to the northwest, forming a



peripheral branch of G-K culture disconnected from the main culture-area surrounding the inland sea.

Another almost exclusively Kanatic migration occurred into the eastern river basins flowing into the inland sea within a primarily Beneku region. These areas were sparsely populated by the Beneku (who preferred to remain close to major rivers or the sea itself) or any other people which greatly eased their occupation of the land. However evidence suggests that these people mingled greatly with Beneku migrants often peacefully and other times violently when separate migrant groups clashed over key resources facilitating cultural transfer of Beneku elements across the G-K area and the converse into the Beneku area. This together with other migratory movements led to a broad cultural complex (inland sea culture area) consisting of many ethnic groups covering the entire basin (Beneku included presuming adoption of many G-K cultural traits).

A third migration of great import that must be mentioned is the Gankotal migration from the south into Ka'a territory. This facilitated the absorption of Gangoic cultural elements into the broader "inland sea culture area". These migrants however were largely assimilated into the Kanatic ethny, as ceremonial exchange, intermarriage and the numerical superiority of the Ka'a led to the gradual disappearance of a separate Gankotal culture.

*~ Note: Migration across the inland sea initially may be facilitated by exchange of goods with the Moosoos in return for transport, in addition to technological co-option in transitional areas.*

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## CULTURE CHANGES

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**Theocracy:** The emergence of spirit possession (see below) in G-K religion has led to a political change in G-K cultures from hierocracy to true theocracy. For now the gods themselves convey their edicts through priests undergoing the possession ritual. Whilst amongst the Gehet this functionally means little change in day to day governance, amongst the Ka'a and the northern migrants this has resulted in monarchical systems in which hierophants (the greatest being said to be possessed of Mashad, the god of priestly authority, sovereignty and order) pass down their connection to the deity representing sovereignty to their sons, or to an appointed successor, acting as "mounts" and emissaries for the eternal, unchanging and immutable ruling gods.

**Feasts and Festivals:** The festival traditions of the G-K peoples are ever more grand with increased social complexity with gatherings of multiple tribes being occasions for marriages, dispute resolution, games of sport and frivolity, religious rituals and great banquets where the common people might on the most holy of days even dare to partake of the holy Salai fruit which is otherwise restricted to the priests. (*note: pushing for the eponymous trait*)

**Foreign Influences:** The riverine and maritime networks of the Inland Sea facilitate cultural exchange, all of which enable the formation of a broad “Inland Sea Culture Area” sharing similar characteristics. Foreign traits evident amongst the G-K peoples include.

1. *Gangoa Influences:* The Gankotal migration brought the *Salai* (Shali) tree and its fruit into a position of reverence as a gift of the gods. Additionally the spread of association with flightless birds (ambu) proliferated across the G-K area with their advent. The practice of auto-sacrifice (bloodletting) to the gods is also believed to be a Gangoa influence although the practice of human sacrifice is absent and indeed abhorred.
2. *Beneku Influence:* Shamanic practice amongst the G-K is oft identified as a kuic influence together with the spread of the beneku dog. Beneku influence strengthened theocratic rule amongst the G-K peoples and various Beneku gods (dog-mother, etc) have assimilated into the G-K pantheon blurring religious distinctions.
3. *Moosoos Influence:* boatbuilding and netcrafting technologies. Increased importance for patrilineage and kinship. Certain religious beliefs (which eased Moosoos incorporation into the culture area - see below) regarding soul transmigration developed with contact.
4. *Kolok Influence:* Expansion of ceremonial festival practices as a means of maintaining social unity and managing political competition reflect Kolok practices.

**Religious Changes:** The key religious change during the period abides in the trend away from simple worship of natural forces (primitive animism) towards a clearly polytheistic belief system in which these forces are incarnated and represented by personal named gods who can interact with their votaries. In addition to this trend key changes include

- *Spirit Possession:* Whilst G-K religion always had oracles who could divine the will of the gods, the introduction of beneku style shamanic techniques together with the proliferation of the entheogenic Salai Wine (for the Ka’a consider the eating of half rotten fruits like monkeys vulgar, and thus have learned to extract its nectar for their rituals concentrating thereby its entheogenic components) resulted in the emergence of spirit possession practices, where the gods would take control of the body of certain priests and convey their will to the adoring people. This direct interaction with deities greatly strengthened priestly authority, led to theocracy as a political institution and encouraged the spread of the G-K polytheistic religious complex throughout areas of cultural contact (such as with the Moosoos, Gangoa and Beneku). The priests restrict consumption of the forbidden fruit by the common people, for to toy with divine fire is to court death and carelessly drinking of the ambrosial font risks becoming lost in the divine.
- *Esoteric Knowledge:* The secret of how to make Salai wine and use it in concord with the secret, sacred chants to invoke the gods and bid them possess a priest is jealously guarded and taught master to apprentice, hierophant to initiate.
- *Temple praxis:* Influenced by the Kolok, G-K temples become grander with earthworks being adorned with carved stone temples (wood in areas where stone is hard to come by). Here ritual holocausts are offered, sacred pools maintained and fed on the blood freely-given of votaries and Salai groves tended. Pilgrims come from afar facilitating

cultural and religious exchange, and the greatest of these sanctuaries are the sites of large seasonal gatherings and religious events.

- *Familial Reincarnation*: The G-K belief in reincarnation, under Moosoos influence, has developed into a belief that the dead reincarnate through their own family lineage in perpetuity under the guidance of Garafel, the guide of souls and light of the dead. This belief, together with the potent psycho-social power of spirit possession greatly aided the conversion of the Moosoos and their acculturation into the “Inland Sea Culture Area”

**Technological Changes:** Mostly stable with the adoption of boat and textile technology from the Moosoos and a new material culture in stone and wood (reflective of cultural change).

**Other Changes:** Increasing trend towards sedentary living in temple-villages in areas immediately around the inland sea, with some temple sites in particularly fertile and productive areas being occupied year round. In the west however seasonal migration along river valleys from the coast (of inland sea or great ocean) and into the interior on a regular pattern becomes normalized whilst in the interior and in the east away from the inland sea nomadic patterns of movement between sites of religious significance continues much as it always has. Bovines (water buffalo and cattle) are also found in closer association with the people in addition to the ambu culture imported from the south.

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## ETHNOGENESIS

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The Inland Sea basin will serve as a melting pot for culture and religion in the period, not only enabling the expansion of G-K concepts abroad but facilitating the absorption of foreign traits and concepts and overseeing their transformation into new forms. This will lead to ethnogenesis with new groups all finding a place within a broad “inland sea culture sphere”. These include.

1. “Later Ka’a” - Have absorbed Gangoic immigrants, tribes embrace monarchic theocracy under the rule of Hierophants believed to be the selected vessel for a ruling god during the duration of a vessel's life, assisted by courts of priests and councils of attendant gods speaking through their own oracles. (Maintain **Ka’a** as endonym for convenience)
2. “Later Gehet” - Relatively conservative, have adopted the Salai, Spirit Possession and other technological innovations. The gods rule through their mediums, however functionally the traditional conciliar priestly structure is retained (ie: a god can speak through many oracles rather than via a specific special person hence the priests take counsel together to act on the divine decree rather than deferring to a hierophant like the Ka’a). (Continue as **Gehet**)
3. “Eastern Migrants” - Fusion culture with strong Beneku features (such as incorporating non-priestly individuals of note in priestly councils), transhumanist in character. Hieratic in constitution, with the gods counseling rather than ruling. Endonym **Kabenak**

4. "Northern Migrants" - Fusion culture with strong Moosoos features. Has embraced theocracy under the monarchic rule of hierophants as a consequence of the conversion process of the historical Moosoos (presence and power of gods emphasised). Clan system has strengthened along with a system of patron gods in popular religion. Minor Kolok influence in festival and ceremonial praxis. Endonym **Gahamuashtu**
5. "Western Riverine Migrants" - Fusion culture with strong Moosoos elements in the territory of their western riverine extension and surrounds. Migrate along the river system in seasonal patterns (perhaps reflecting Dorso influence?). Village based authority system lacking the clan and tribal networks of the greater inland sea region. Divine rule follows the gehetic fashion (see above). Endonym **Ghewesh**
6. "Northwestern Coastal Migrants": Largely Gehetic with minor Moosoos and Woidwozi elements (third gender mediums). Seasonally migrant along coastal rivers, gathering at the ocean shore for fishing at times of seasonal abundance. Do not use the Salai fruit and have not adopted spirit possession techniques thus keep to the antique governing system of hierocratic rule by council without direct divine input. Endonym: **Gowengdi**

*~ Populations in the furthest east might encounter the Amatyar, passing stories of this terrible race and its fearsome and dreadful god all across the inland sea.*

## SUMMARY

### 1. What is the best case scenario?

The best case scenario would result in a) A unified cultural and religious complex of several ethnic groups covering the entire inland-sea basin b) Ethnic assimilation of the Moosoos into the G-K culture group c) the entrenchment of theocratic and hieratic structures d) The assimilation and cultural absorption of migrants into the region avoiding overthrow of the existing order.

### 2. What is the worst case scenario?

Foreign incursions result in the balkanisation and isolation of G-K cultural elements and the disintegration of the inland sea as a single cultural entity. Failure to convert and assimilate the Moosoos into the G-K sphere.

### 3. What do you borrow?

Numerous elements from surrounding cultures outlined above.

### 4. What do you keep?

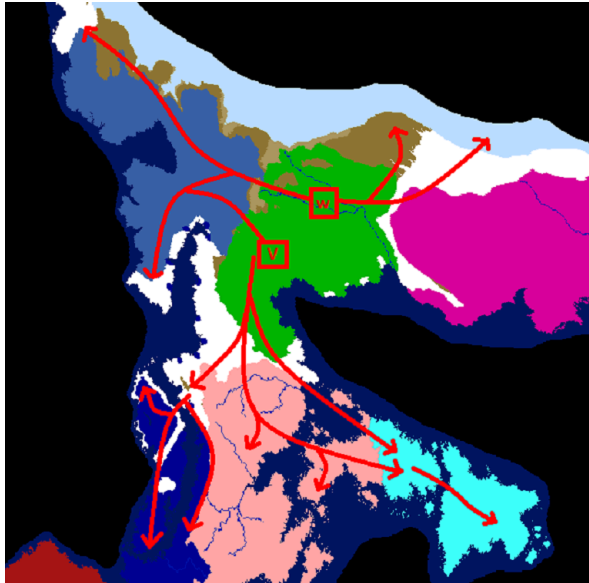
Theocracy (literal) together with the core principles of polytheism that facilitate this.

*~~ See above for 5 and 6 regarding migration and ethnogenesis ~~*

## VAHAERIC COMPLEX

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## MIGRATION



The ice atop mighty Kweitkel cracks as smoke vents from his fiery depths in fitful spurts terrifying the watchers below, yet the greater thaw slowly, imperceptibly turns back the great wall of ice that shrouds the dead lands of furthest north in their frozen sepulcher and is the greater peril. Heedless, the Vahaeric peoples change as their land does and turn to the far horizons.

The Kings (such as they are) of the Wahiru grow fat upon the bounty of the mighty Naiyoro River and range ever further afield to the north unto great lakes amidst the peaks and retreating ice. Yet vexed at their stifling reign many clans venture further east into the hunting grounds of the Ndarav and beyond the steppes even to the frigid tundra. These hunters live following the herds and take shelter from the bitter winter in huts of turf lined with the furs, keeping meagre rations of fish, fat and preserved meat until the world-song of Asumatea, the Necessary God, the Maker, cycles anew to songs of warmth and growth. Some amongst the Ndarav join them, becoming part of a new people.

Others travel west, through the pass between the great peaks of fiery Kweitkel, and his jagged brother Annakel into the lands of the Dabra. These are those who yearn for the old ways, the time when the councils of the wise held court and wisely guided the tribes towards prosperity and peace. Joined by others from the coastal Vahaeara, these tribes at times waged war upon the Dabra bands and their all-powerful patriarchs, and at other times delivered them from the tyranny in which they laboured (for indeed the Dabra love freedom, and the democracy of these new migrants appealed to them) and united them into the fold, telling stories of how long ago the Dabra were part of the people and thus no strangers at all but long lost brothers. In time the

tribes of the west forgot the slave-holding ways of the homeland and entered a steady pattern, migrating to the sea in winter to live on clams and pupping seals who made their dwellings upon the shore, before heading inland into the mountain foothills in summer to partake of the renewed bounty of the earth and hunt the goats and other beasts of the heights.

Others of the Vahaeara turned south eventually pushing into the Haruyoro Basin where they learned tales from the Hrunfi and refugees fleeing from terror that was the Amatyar, even as they waged war against these desperate vagrants to cast them back (for they knew if they did not the people would be overwhelmed). Yet the tribal kings were not unwise and some amongst their number led their people to new lands across the water where it was hoped the specter of evil would be unable to do them harm. Crossing the waters they found the wild Ho-Ngokori and taught them the true Divine Will manifested in the good god Amanumo and in the ten luminary gods that serve him, that they might hunt not beasts of flesh and bone but the agents of Laharah. In necessity's furnace many of these folk were welded to the people.

Others, led in song by the great warrior Tui Manaka, discerned that evil could not be avoided, only deferred, and sought eagerly to contend with the demons (Amatyar) of the dark gods. These bypassed the peninsula's eastern shore and displaced the Kur and took residence upon a great island and its surrounds. Here they fish and gather shellfish and seaweed and partake of the lands bounty whilst awaiting their dreadful foe.

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## CULTURE CHANGES

**Monarchy:** The Wahiru and Vahaeara trend away from democracy and towards monarchism with clan chiefs holding nominal allegiance to tribal kings (ritual obeisance). This is particularly pronounced amongst the Wahiru. This diminution of the democratic element in Vahaeric society (together with the adoption of a caste system - see below) compels tribes and clans that keep to conciliarism to migrate elsewhere to escape regal praxis and keep more traditional ways of living. Thus a democratic governance mode of councils of well-regarded elders appears in the east and west in Dabraland. In the south a composite model of chiefs guided by councils remains the norm, this being the most antiquarian of Vahaeric governing arrangements.

**Caste System:** The Ndarav system of social differentiation based on profession has influenced the Vahaearic peoples as a consequence of contacts with traders. This has resulted in the development of a caste system amongst the Vahaeara and Wahiru in which upon coming of age children select a caste fraternity to join. These castes are divided in five main categories (Priest, Warrior, Craftsman, Hunter-Gatherer, Traveller) each composed of many subgroups. Slaves become casteless. This caste system is trending towards becoming hereditary as parents pass down their ways towards their children, particularly amongst the Wahiru. This caste system is entirely absent amongst the migrant ethnicities outside the Vahaearic core.

**Horse Association:** The Steppe Vahaerics (Wahiru and the Eastern Migrants) increasingly associate with horses, with their migratory patterns following the herds.

**Foreign Influences:** The Archipelagic trade network and migration patterns bring about many cultural influences.

1. *Ndarav Influence:* Emergence of a caste system (see above) as well as additionally (facilitated by tribal kings and the clan system and abetted by slaves) the development of great public works by the Wahiru (and to a lesser extent the Vahaeara) has antecedents amongst the Ndarav. These primarily include temple complexes of stone containing not only shrines to the gods but food storage facilities leading them to become social centres during the winter gatherings. Great fish traps are wrought at certain places along the rivers and coast. Many aspects of material culture are also adopted most particularly music, pottery styles and seafaring with these being transformed to become Vahaeic. Meditation and contemplation enter the Vahaeic religion via the Ndarav.
2. *Hrunfi Influence:* certain religious influences (see below) as well as the development of a sedentary village-based society in the south. Hrunfi influence has also led to an openness towards miscegenation with foreigners who incorporate themselves to Vahaeic ways, in contrast with the xenophobia of the Wahiru and Vahaeara proper.
3. *Ho-Ngkori Influence:* Amongst the island migrant cultures (see ethnogenesis section) the Ho-Ngkori warrior-hunter culture greatly influences the people who come to see themselves as contending not against beasts but against the evil of the outer world (everyone else), with a very martial society resulting.
4. *Kur Influence:* mysticism amongst south-western migrants.
5. *Others:* The Amatyar strengthen the dichotomy between good and evil in Vahaeic religion. Dabra influence results in democratic, libertarian beliefs in the west.

**Religious Changes:** The Vahaeic Pantheon of gods crystallizes in this era along with various other religious changes. Note bloodletting is dropped in ritual practice, with purification and exorcism increasing in importance.

- *Pantheon:* See pm in the discord.
- *Divine Will:* The Vahaeic religion increasingly sees all phenomena as proceeding according to the will of the transcendent creator deity Asumatea. His Holy Words of Creation which eternally maintain all phenomena are believed to inexorably lead his work to the ultimate triumph of good over evil, resulting at the end of time in the final renovation of the world into paradise.
- *Meditation:* Ndarav influence leads souls to contemplation of the divine mysteries.
- *Sacred Language:* The emphasis on speech in Vahaeic religion (see application post) as defining phenomena and as critical in correct invocation of the gods (praxis) leads to the development of ritual language (ie like latin). This acts as a conservative influence on vernacular speech which for now is still mutually intelligible with ritual language but will diverge in future turns. The two ritual registers are Wahiric and Vahaeic

**Technological Changes:** Seafaring technology from the Ndarav is increasingly adapted and enhanced, other aspects of material culture (stonework, pottery etc) become more sophisticated. In general novelties throughout the Archipelagic trade network (in-so-long as it lasts) get incorporated into the technical arsenal even if technological level is otherwise stable.

**Other Changes:** Emergence of temple-towns in the Naiyoro basin which serve as the seat of chiefs as well as village-based societies in the south. In the cold north-east and west nomadism is the norm with turf hut villages in the north-east being used only in the winter.

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## ETHNOGENESIS

The trend for the Vahaerics is for the core to become increasingly hierarchical resulting in diasporas forming new cultures abroad following alternately more democratic or more traditional models of governance (ie driven by politics). Differentiation is based on geography. The groups emerging include.

1. "Later Wahiru": Strongly monarchical with development of tribal kings dropping conciliar elements with an overarching tribal/clan system. Have adopted a semi-hereditary caste system. Seasonally nomadic with temple-complexes forming in seasonal gathering places which are permanently inhabited by a core priestly/chiefly group. Remain xenophobic. For convenience the endonym shall remain **Wahiru**
2. "North-East Migrants": Democratic conciliar governance within an overarching clan system. Nomads with seasonal winter camps of turf huts. Migrate following the herds. Ndarav genetic inclusion and cultural influence. Have dropped slavery and remain xenophobic. Reject any caste system. Endonym **Guahaia**
3. "Western Migrants": Mixed Vahaera/Wahiru together with Dabra people. Democratic/conciliar nomads with seasonal movement between the mountains and the sea. Reject the caste system and do not build permanent towns. Have also dropped slavery as an institution and remain xenophobic. Endonym **Wahalla** (ety: The Good People)
4. "Later Vahaera": Strongly monarchical with development of tribal kings but retain advisory councils. Continuing transhumanism between the coast and interior on a seasonal basis, have not built permanent temple-towns like the Wahiru however do construct shrines in holy places. Have adopted the caste system and are xenophobic. Retain for convenience the name **Vahaera**
5. South-Eastern Migrant Group A: Vahaera migrants on the island co-inhabited currently by Hrunfi and Ho-Ngokori (and perhaps also a part of the mainland). Incorporate Hrunfi and Ho-Ngokori generic elements. Reject caste and retain a composite monarchical/democratic polity with clan chiefs and confederate councils. A village society, they have developed a virile warrior culture with devotion to Mahaero as a patron god. Raid their neighbours for slaves however are open to foreign interaction dropping ancestral xenophobia. Endonym **Fahaero**



6. South-Eastern Migrant Group B: Vahaera migrants on the far eastern islands of the archipelago beyond the "Great Fish of Mahaero". Strong Ho-Ngokori influence and genetic elements. Reject caste and retain a composite monarchical/democratic polity. Have adopted a village society with monumental works including temple construction. Like the Fahaero have a strong martial culture but have dropped slavery as an institution and are xenophobic and isolationist in outlook. Endonym **Hakhar**
7. South-Western Migrants: Vahaera migrants into Kur lands. Strong mystical Kuric influences in popular religion although the genetic contribution of the kur is relatively small (displacement of the locals). Maintain a relatively sedentary village society supported by fishing and gathering shellfish/seaweed along the coast, supplemented by hunting and gathering particularly at times of seasonal abundance (when gatherings occur). Have chiefs for war and democratic councils of elders for domestic matters with a slow tendency towards priestly rule. Strongly martial in culture as a consequence of hostile foreign interactions. Have dropped the slave system. Endonym **Tuvawira**

## SUMMARY

### 1. What is the best case scenario?

The best case scenario would result in A) The establishment of a broad Vahaeric cultural region extirpating distinct Dabra culture in the west and expansion of the culture into newly opened peripheral lands in the north B) Success for all migratory groups noted and C) The spread of Vahaeric religious patterns across this sphere and abroad establishing a counterpoint to godless/amatyar religiosity.

### 2. What is the worst case scenario?

Chaos in the south in the wake of invasions (see Amatyar) results in a wave of migrants north that overwhelms the Vahaeric cultures resulting in their reduction to refugia or even their eradication as a distinct cultural group.

### 3. What do you borrow?

Elements of surrounding cultures - see above.

### 4. What do you keep?

The Vahaeric Pantheon

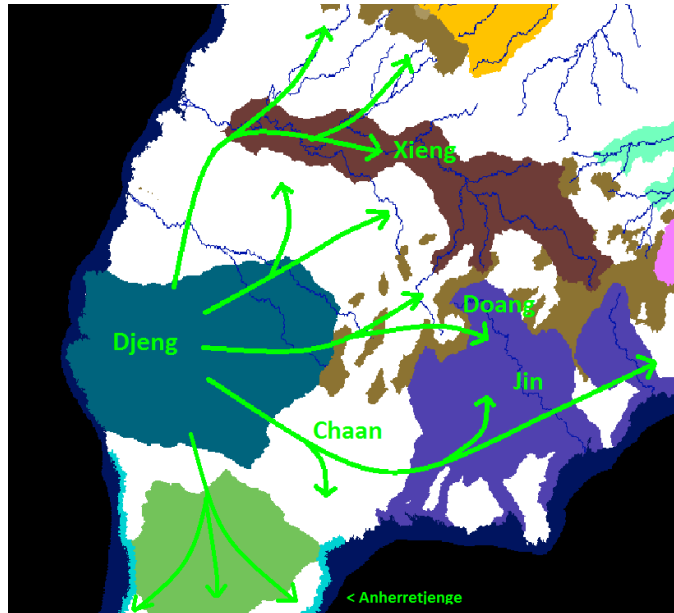
*~~ See above for 5 and 6 regarding migration and ethnogenesis ~~.*

**Note:** Aiming for an extra sovereignty point for Wahiru/Vahaera (ritual obeisance) along with any effect you consider appropriate for the caste system. Long term goal is to divide the collective into republican/monarchical and ecclesiocratic branches.

## DJENGIC COMPLEX

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## MIGRATIONS



The passing of ages brings change upon the Djeng, for now trees grow where trees never grew before and vast seas of grass flourish where before only dust was to be had for fodder. Thus the One and Many People whom The One (*N'kaath*) has placed in the world to learn and understand all pieces of itself that they might become one with the One, went forth that they might sup on the greatest of foods, knowledge, and self-reflect into a multiplicity of forms and know what it is to be.

Those clans who loved the trees and the green lands where the people made their camps in the dry season when the grass withered and the land was made barren, found themselves ever more drawn to those places in which rain was plentiful and soon came no more to the wide open spaces that were the peoples primordial abode. Here in the north they founded villages from which they fished the waters with fishing spears and hunted the land beneath the shade of broad trees and supped on delicate fruits under the watchful gaze of chiefs and elders wise in years.

The Dorso who came down the *Hoonding*, which in these latter days has been called the *Hwong Ding*, the great water, in sleek canoes claimed certain places here for their own (although they rarely tarried far from the great water) but the tall peoples who had claimed them drove them back to the headwaters from whence they came for they could ill-afford to share the river. The Dorso's canoes were many after all and filled the river with their prows and if they were allowed to set up camp surely they would eat all the fruits and fish all the fish! That said some of the

strangers became enamored of the tall warriors of the One and Many People and became joined to them by marriage. Thus did the people learn to canoe up the Hoondings daughters which flowed from the northern hills in the wet season when the tributaries grew fat with rain to settle villages there, before returning to the Hoonding to gather in festivals and feasts and sing holy songs.

Other clans turned to the east where great forests in parts sprawled across the lofty heights and caves brought shelter from wind and rain far better than cowhide tents. Many of the high places were little touched by man and the people joyfully partook of all they had to offer even as they took permanent abodes in caves and learned to hunt monkeys and other strange creatures in the wide vales. Certain valleys were found to be populated at certain times by the Sho, whose weaver villages provided much instruction in the fashioning of clothes (such novelty!) and baskets and nets for fishing. Yet in time many of the Sho would become part of the people too, and not only of the hill folk but of others of the One and Many who traveled by different paths.

For indeed back in the heartland of the Djeng the people beheld cattle and found them quite fine. For although antelope of each abounding kind made excellent prey for hunters, cattle above all the hooved beasts was the strongest and most amenable to man. Thus the people followed ever more closely the herds even as they continued their old ways and hunted the antelope that leaped across the golden fields and fished *Enkhiir*, the River, which forever has been beloved of the One and Many People and took refuge in hide tents beneath the sky.

Following the herds a great many clans traveled east where the Savannah broadens into a wide plain sprawling south of the hills like a great grass sea. Here the people continued the old ways but found themselves changed by the Sho much like their hill-brethren to the north, taking a liking for the art of fishing in the rivers, for the weaving of hemp and learning the secret of the delicate-seeded grasses, which is that their seeds are good for eating and can be made into flat bread on smooth stones over the coals of their campfires. Some even took to claiming ownership of strange birds that delighted as if they were men in the delicate seeded grasses and were brought from farthest east by a strange people drunk on rotten fruit. Thus did the Ambu take its place amongst the totem spirits and bestow its wisdom to the people.

But some stragglers on the eastward way found themselves lost in the drylands that while less arid than the cruel deserts of the Cak or the *Uua'a jeang*, the Lizard People, nonetheless made for hard living. Though the rains came more often of late, the people here did not form great tribal gatherings anymore and their clans traveled hither and yon in search of water, prey and knowledge from the One. These scattered folk sang songs beneath the stars and yearned for communion with the One who is All and hoped beyond hope that perhaps one day the land would become green and bounteous with every kind of good thing and all of the One and Many people would become one in truth again and share all that they had learned by a great campfire in a throng beyond counting. Here their shamans would sing holy songs and behold all that was, is and will be becoming one with the One and revealing the only name of God, I.

Last of all there were those who went south into the cruel desert of the Cak and Lizard people. Those who went this hard way were few, but they were wise and learned how to draw water from the roots of scraggly bushes and where the sacred springs were to be found. In time they found themselves marrying into the Cak and Watches peoples and forming together a new people. These people discovered the secrets of the land through dreams and came to love their desert home and all the spirits that dwelt there.

## ETHNOGENESIS

The Djengic peoples highly diverged from each-other in this period adopting wildly different modes of living based on their destinations. Whilst unified by linguistic similarities and a common belief in “The One”, this radical differentiation is the reason why ethnic derivations are listed before cultural ones for the Djengic Complex this turn.

**Societal Changes:** There are five main distinct cultures that emerge from the Djengic core.

1. Northern: These people settle in villages of mud-huts with seasonal migration up the tributaries of the Hwong Ding. A fishing people who no longer follow the great herds. There is localized hunting of small game with much usage of local plant-based food. An association with cattle is retained with the beasts wandering the villages where they are doted upon by the people. Conduct great festivals in the dry season at gathering places along the main river branch where tribal confederations resolve disputes, debate and make merry. They are increasingly ruled by tribal chiefs who take counsel with lesser clan chiefs at these festivals following a Dorso antecedent. These are the **Xieng**
2. Eastern Hills: Troglodytes living in sedentary cave villages, although they migrate locally within territorial ranges following seasonal abundances and prey availability. Much cave art is attributed to them with the cave walls being adorned with swirling designs of spiritual significance along with images of ancestors and beasts. These people have learnt the weaving arts, wear clothes and keep food stored in baskets in raised storehouses of mud and wood high in their cavernous abodes. They live in clan groups overseen by family elders with initiated elders wise in spiritual knowledge taking responsibility for urgent matters. These people do not associate in larger confederations like many of their sister-groups (for the valleys isolate them and make the land hard to traverse). Use Shali fruit and drink deep of its font. These are the **Doang**
3. Eastern Savannah: Nomads living much as their ancestors did in hide tents under the watchful guidance of elders and clan headmen and following herds of beasts as they traverse the plains. They distinguish themselves by gathering along the rivers in the dry season to fish with nets and by associating with Ambus (although they do not partake of the Shali). Loose tribal confederations form based on kinship. These are the **Jin**
4. Southern Semi-Desert: Nomads living in atomised family groups governed by consensus decision making with interactions carefully controlled by ritual to avoid needless conflict in a harsh environment. Move between oases and wherever food is to be found gathering tubers, hunting beasts and eating galls, fruits, seeds and whatever else the

meager land can provide. Have become highly mystical singing songs beneath the light of the stars and dancing in trance to commune with the One and invoke the rains, call down blessings and even foresee the future. These are the **Chaan**

5. The Homeland: These live much as they always have (see original submission), but now they follow most particularly the herds of cattle, socially ever so slowly moving closer to pastoralism. Their range has expanded north (and perhaps a little south with improved climate) to the hydrological divide between the *Enkhiir* and *Hoonding* basins. Elder based governance with headmen. These are the **Djeng**
6. The Desert: These people are sedentary living within fixed ranges although moving about within that range following water and food availability. Have a very strong Cak and Watches influence genetically and revere the lizards as well as maintain a clan governing structure led by *Endjere*, great fathers, and guided by elders following an adapted Cak precedent. The land holds cardinal importance amongst them and is considered sacred. These are the **Anherretjenge**

## CULTURAL CHANGES

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**Cattle Association:** The Djeng, Xieng and Jin increasingly associate with cattle, following the herds when they migrate (in the case of the Djeng and Jin) and hunting other beasts along the way (only killing cattle for feasts or in times of urgency). The Xieng as noted above tend to dote on them in a more sedentary manner.

**Festivals and Politics:** The Xieng develop big tribal festivals which are associated alongside other Dorsoic elements in their culture with the institution of tribal monarchy. The other sub-groups apart from the Anherretjenge retain fairly egalitarian gerontocratic traditions in which political debate occurs in council. The Anherretjenge, have clan patriarchs hold the ruling power assisted by elders.

**Settlement Patterns:** Xieng and Doang form villages, the former being relatively simple affairs of thatch and mud, whilst the latter build reasonably complex superstructures (although the settlements themselves are small) within caves out of clay, stone and wood clinging to the caves and alcoves of escarpment like hives. The remaining groups do not build settlements but keep to their hide tents maintaining a nomadic lifestyle.

**Foreign Influences:** The foreign influences on the Djengic groups are varied in effect depending on the group. The Djeng for their part remain stable without notable foreign influence (pending outside actors) but all the others are deeply influenced by other groups. Namely...

1. *Dorso Influence:* Monarchy & riverine transhumanism amongst the Xieng

2. *Sho Influence*: Weaving and thatching amongst the Jin and Doang and Fishing with nets amongst the Jin.
3. *Gangoa Influence*: Ambu-keeping amongst the Jin and use of the Shali fruit to become one with the One amongst the Doang. The Doang method of obtaining shali trees is fairly obscure, and is conjectured to be either via mediation of a non-shali using people (Jin or Sho) or from far-traveling Gangoic vagrants bringing seeds to the people.
4. *Cak/Watch influence*: Genetic influence amongst the Anherretjenge, knowledge of the desert as well as religious influences (see below), patriarchal/autocratic governing structure amongst the Anherretjenge.

**Religious Changes:** The panentheistic character of Djengic religion remains unchanged, the One is all things and the many are parts of the One. However certain aspects of religion change depending on the culture. Whilst the Djeng themselves keep the old ways little changed over millennia, changes in their derivative cultures are listed below (see application for a general overview of Djengic religion).

- *Xieng Religion*: The Xieng construct shrines within broad courtyards at the centre of their villages. Here the skulls of the dead are gathered on ropes bound to spirit-posts at the centre of the holy sanctuaries. Thereby the spirits of the ancestors are kept close at hand to aid their descendants, looking down upon the shamans as they commune with their forefathers through the magic arts to invoke blessings and plenty upon the land or at times evoke spirits to curse the enemies of the people (The Xieng are known as sorcerers). These people do not revere animal spirits for what favor have beasts for man? However they have adopted the practice of sacrificing cattle to the One under the open sky in their annual festivals departing from ancestral practices where the One was never directly propitiated.
- *Doang Religion*: The Doang old ones have supped upon the Shali and beheld that The One is like a dream, dreaming itself into forms ever new with all things emerging like foam upon the waves of His sea only to return to the endless waters to take on new shapes. Thus awoken as lucid dreamers the ancestors of the Doang took on new shapes and carved their souls into sacred stones (*Tjoangri*) inscribed with sacred signs and smoothed with the touch of reverent hands across the ages that they might endure through time and change. These most holy of objects, hidden away in the most secret of places for only the initiated to behold, are the totems of the clans and receive their souls as they follow their elders on their journey that the people may endure forever. In the here and now however their children paint the images of the ancestors and the myriad spirits upon the walls of their caverns that they might see through their eyes and bless the people, and erect shrines in holy caves where the initiated might sup on the shali as their forefathers did and become awakened to the dream.
- *Jin Religion*: The Jin are close to ancestral Djeng practice invoking the spirits of animals and ancestors and keeping many similar practices under the open sky, building no temples and keeping no shrines. Yet finding themselves amidst many fine beasts of many kinds the clans have taken to themselves animal totems, some the Kudu, some the Lion, many the Cattle and the eccentric the Ambu amongst others, These they

venerate and seek to understand and imitate in their virtues seeing in association with them a holy purpose to learn of other pieces of creation given by the One and a font of power to strengthen the people.

- *Chaan Religion*: The Chaan know they are utterly dependent on the One and so cast aside propitiation of ancestors and beast-spirits (for do they not suffer the hardships of this life as the people do now and always?). Instead they sing songs beneath the stars and dance themselves into trances that they might realize that all things are one with the One and share an indelible unity of being. Through this communion the shaman's call the rain and divine the future. The wisest of their number are said to become all things and to see through all eyes,,for the soul is one with God and to these holiest of men such feats as becoming the wind, seeing things far beyond the horizon or even changing shape to take on the skins of beasts are but small matters.
- *Djeng Religion*: Highly traditional and conservative, largely unchanged per note above.
- *Anherretjenge Religion*: Highly divergent, the Anherretjenge have learned like the Doang that the one is like an ever unfolding dream, and yet from the Cak and the Watches they have learned of the secrets of the land. They have learned that in the time before time, when there was only the One and the land was flat and featureless and the sky void, the One began to dream and called forth from its eternity the Kakwatjirra twins, who awoke out of the earth, sea and sky the great Ancestral Spirits, who were both man, plant and beast and could change form as easily as a man changes clothes who danced, made war and lived across the land shaping it by their actions before at last they returned to their slumber and entered into the world, becoming mountains, landforms, stars and all the creatures therein including the first men. At last the Kakwatjirra turned into lizards, and thus are the lizards taboo and forbidden to be hunted as the most sacred of creatures. The Anherretjenge believe their souls come from the spirits of the land, and thus they have a connection to it and hold the ancestral spirits of the place where any given person was conceived as their totem.

*General Religious Trends*: Ancestor worship strengthens in the North (Xieng), Totemism in the South-East (Jin) whilst the Chaan trend towards a kind of Monotheism. The Djeng have an ossified religious praxis in the absence of major external influences, whilst the Doang develop a very unique mystical religion in which they conceive that the world is an ever unfolding dream, and anchor their group identity and collective consciousness through sacred objects which are said to contain the souls of all their ancestors who have lived and died and possess great and terrible powers. The Anherretjenge for their part fuse traditional Djenging belief in spirits with a belief in the sanctity of the land and desert religious practices. I am presuming that reverence for spirits of the land and the lizards is a local influence.

**Technological Changes**: The Xieng learn of canoes and huts from the Dorso, whereas in the south the Jin and Doang learn of dwellings and weaving from the Sho which is put to all kinds of uses and is likely transmitted back to the Djeng and to the Xieng via contact networks. The Doang autochthonously develop primitive masonry and perhaps as a consequence of using clay begin the antecedents of pottery making crude figurines and primitive pots. Otherwise tech remains fairly stable given the time period.

## SUMMARY

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### 1. What is the best case scenario?

Successful establishment of derivative cultures, Dorso being pushed back to Huong Ding's headwaters. Foreign incursions from the Watches and Cak are pushed back to their desert hellhole if they eventuate. Djengic Panentheism spreads to dominate the west.

### 2. What is the worst case scenario?

Migrations fail and the Djengic groups are pushed out of their ancestral land by foreigners into a marginal and atomised existence, snuffing out the prospect of a united Djengic continuum in the west in its crib.

### 3. What do you borrow?

Elements of surrounding cultures - see above.

### 4. What do you keep?

Belief in the One as a religious concept.

*~~ See above for 5 and 6 regarding migration and ethnogenesis ~~*

**Final Notes:** Each branch is intended to spin off in a different direction. The Djeng and Jin are aiming for various modes of pastoralism, the Xieng for state formation (in the longest of terms), the Anherretjenge and the Doang travel stranger paths. Hopefully some of these can be taken up by new players if they decide to dive into the NES. At any rate if all else fails for the Djengic people I bid you permit the Doang at least to come into being, they could really become something interesting and are my personal favorite derivative of the collection.